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The Perfection of Wisdom in One Hundred Thousand Lines

Śatasāhasrikāprajñāpāramitā

འཕགས་པ་ཤེས་རབ་ཀྱི་པ་རོལ་དུ་ཕྱིན་པ་སྟོང་ཕྲག་བརྒྱ་པ།

'phags pa shes rab kyi pha rol tu phyin pa stong phrag brgya pa

The Noble Perfection of Wisdom in One Hundred Thousand Lines

Āryaśatasāhasrikāprajñāpāramitā

· Toh 8 ·

Degé Kangyur, ('bum, ka), folios 1.b–394.a; ('bum, kha), folios 1.b–402.a; ('bum, ga), folios 1.b–394.a; ('bum, nga), folios 1.b–381.a; ('bum, ca), folios 1.b–395.a; ('bum, cha), folios 1.b–382.a; ('bum, ja), folios 1.b–398.a; ('bum, nya), folios 1.b–399.a; ('bum, ta), folios 1.b–384.a; ('bum, tha), folios 1.b–387.a; ('bum, da), folios 1.b–411.a; and ('bum, a), folios 1.b–395.a (vols. 14–25).



Translated by Gareth Sparham
under the patronage and supervision of 84000: Translating the Words of the Buddha

First published 2024

Current version v 2.0.2 (2025)

Generated by 84000 Reading Room v2.26.1

This is a partial publication, only including completed chapters

84000: Translating the Words of the Buddha is a global non-profit initiative to translate all the Buddha's words into modern languages, and to make them available to everyone.



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co.

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SUMMARY

s.1

The Perfection of Wisdom in One Hundred Thousand Lines is the longest of all the Prajñāpāramitā sūtras and fills no fewer than twelve volumes of the Degé Kangyur. Like the other two long sūtras, it is a detailed record of the teaching on the perfection of wisdom that the Buddha Śākyamuni gave on Vulture Peak in Rājagṛha, setting out all aspects of the path to enlightenment that bodhisattvas must know and put into practice, yet without taking them as having even the slightest true existence. Each point is emphasized by the exhaustive way that, in this version of the teaching, the Buddha repeats each of his many profound statements for every one of the items in the sets of dharmas that comprise deluded experience, the path, and the qualities of enlightenment.

s.2

The provisional version published here currently contains the first twenty-eight of the seventy-two chapters of the sūtra, and represents a little under eight of the twelve volumes. Subsequent batches of chapters will be added as their translation and editing is completed.

ac.

ACKNOWLEDGEMENTS

ac.1 The text was translated by Gareth Sparham, partly based on the translation of *The Perfection of Wisdom in Twenty-Five Thousand Lines* by the late Gyurme Dorje and the Padmakara Translation Group. Geshe Lobsang Gyaltsen, 80th Abbot of Drepung Gomang monastery, and Geshe Kalsang Damdul, former Director of the Institute of Buddhist Dialectics, kindly provided learned advice.

The translation was completed under the patronage and supervision of 84000: Translating the Words of the Buddha. Nathaniel Rich and John Canti edited the translation, John Canti wrote the provisional introduction, and Ven. Konchog Norbu copyedited the text. Celso Wilkinson, André Rodrigues, and Sameer Dhingra were in charge of the digital publication process.

ac.2 The translation of this text has been made possible through the generous sponsorship of those who offered leadership gifts to inaugurate our campaign, The Perfection of Wisdom for All. In chronological order of contributions received, these include:

Yan Xiu, Yan Li, Li Yifeng, and Wang Issa; Thirty, Twenty, Jamyang Sun, and Manju Sun; Anonymous; Ye Kong and family, Chen Hua, and Yizhen Kong; Wang Jing and family; Joseph Tse, Patricia Tse, and family; Zhou Tianyu, Chen Yiqin, Zhou Xun, Zhuo Yue, Chen Kun, Sheng Ye, and family, Zhao Xuan, Huang Feng, Lei Xia, Kamay Kan, Huang Xuan, Liu Xin Qi, Le Fei, Li Cui Zhi, Wang Shu Chang, Li Su Fang, Feng Bo Wen, Wang Zi Wen, Ye Wei Wei, Guo Wan Huai, and Zhang Nan; Ang Wei Khai and Ang Chui Jin; Jube, Sharma, Leo, Tong, Mike, Ming, Caiping, Lekka, Shanti, Nian Zu, Zi Yi, Dorje, Guang Zu, Kunga, and Zi Chao; Anonymous, Anonymous; An Zhang, Hannah Zhang, Lucas Zhang, and Aiden Zhang; Jinglan Chi and family; Anonymous; Dakki; Kelvin Lee and Doris Lim.

We also acknowledge and express our deep gratitude to the 6,145 donors who supported the translation and publication of this text through contributions made throughout the campaign period.

i.

INTRODUCTION

· Overview ·

- i.1 *The Perfection of Wisdom in One Hundred Thousand Lines* is the longest of the three so-called “long” Perfection of Wisdom, or Prajñāpāramitā, sūtras. Indeed, not only is it the very longest of all Buddhist texts, but it is among the longest single works of literature in any language or culture. In the Degé Kangyur it fills twelve volumes, and comprises fourteen percent of the whole collection by number of pages.
- i.2 With an evident similarity in structure, order, and content to the other two long Prajñāpāramitā sūtras (in twenty-five thousand and eighteen thousand lines), it is a detailed record—in fact the most detailed extant record—of what is traditionally said to have been a single teaching¹ on the perfection of wisdom that the Buddha Śākyamuni gave on Vulture Peak in Rājagṛha, setting out all aspects of the path to enlightenment that bodhisattvas must know and put into practice, yet without taking them as having even the slightest true existence.
- i.3 Traditional histories include all six “mother” versions of the Prajñāpāramitā sūtras² among the complete records of this single episode of teaching, and some even enumerate still longer versions not propagated in the human realm, such as a sūtra for the gods in ten million lines, and one for the gandharvas in one billion lines. Indeed, the present sūtra in one hundred thousand lines is itself said to have been retrieved from the nāga realm by Nāgārjuna.³
- i.4 *The Perfection of Wisdom in One Hundred Thousand Lines* therefore has a unique status among scriptures in the Tibetan canon. Its vast length, and its many extended sequences of repeated formulations modulated by changes to a single term alone, make it difficult to study as a doctrinal textbook, but it is revered as the fullest possible expression of the Buddha’s definitive

teachings on the nature of phenomena, the path, and the awakened state. To read it, recite it aloud, or even to be in the physical presence of its volumes is seen as having a powerful force and blessing.

i.5 Yet its importance is more than just symbolic. Although the shorter forms of the Perfection of Wisdom teachings are—relatively, at least—easier to study, *The Perfection of Wisdom in One Hundred Thousand Lines* remains the scripture that most fully embodies the Buddha’s pronouncements on this all-important theme, and the uncompromising detail of its statements makes their meaning unmistakably clear.

i.6 The sūtra exists in the three principal languages of Mahāyāna Buddhism, Sanskrit, Chinese, and Tibetan, with the Sanskrit and Tibetan texts being most closely aligned. The Tibetan translation was made in several successive stages in the early, imperial translation period of the late eighth and early ninth century, and traditional histories document in some detail the translators, manuscripts, sponsors, and locations of the early translations.

i.7 It is analyzed and explained by Indian scholars in a number of commentaries that were also translated into Tibetan, and by a small number of indigenous Tibetan commentarial works. Little specific, detailed attention has been paid to it by Western authors, and until now it has not been translated in full into English or any other Western language.

i.8 This provisional introduction, which will be updated progressively over the next months and years as further sections of the translation are added, focuses mostly on the history, source texts, and features of *The Perfection of Wisdom in One Hundred Thousand Lines* in particular. Readers will find more information and references regarding the Prajñāpāramitā literature in general, its different texts, the long sūtras as a group sharing essentially the same structure and content, their history and evolution, and the protagonists and their doctrinal statements, in the introductions to *The Perfection of Wisdom in Twenty-Five Thousand Lines* and *The Perfection of Wisdom in Eighteen Thousand Lines*,⁴ as well as in the description of the Degé Kangyur’s Perfection of Wisdom section.⁵

· History and Sources ·

·· History of the Long Perfection of Wisdom Sūtras ··

i.9 From a historical perspective, a group of “long Prajñāpāramitā sūtras,” including texts that exist variably in Sanskrit, Chinese, and Tibetan, appears to have been one distinctive genre that took form from the early Prakrit literature on the perfection of wisdom that first appeared in writing in the first centuries BCE and CE. Modern scholars have disagreed about which of the geographically dispersed Buddhist communities of the time may have

first given rise to this literature, some favoring its origin among the Mahāsāṅghikas of Andhra in the south of India, while others point to evidence of its early flourishing in the northwest regions such as Gandhāra. Whichever may be the case, a birch-bark scroll from the northwest, in the Gāndhārī language, written in Kharoṣṭhī script, and found in Bajaur (a district of present-day Pakistan near the Afghan border), has been radiocarbon-dated to the first century CE and is currently the oldest known Prajñāpāramitā manuscript.⁶ It is fragmentary and cannot be matched to any extant recension of the complete sūtras, or identified as belonging to the “long sūtra” group. If anything, it may be most closely related to *The Perfection of Wisdom in Eight Thousand Lines*, and thus supports the hypothesis that another group of sūtras similar to the *Eight Thousand* may be older in form than both the longer sūtras and the shorter ones, which evolved from texts of the *Eight Thousand* subfamily via processes respectively of expansion and contraction.⁷

i.10 The earliest surviving manuscript that can be identified as a “long” (*Mahāprajñāpāramitā*) version is another birch-bark scroll, this one found along with a large number of other texts in Gilgit in 1931. It is in Sanskrit and can be dated by details of its script to the sixth or seventh century CE.⁸ Although it was thought at first by Edward Conze⁹ to be a hybrid consisting of parts of *The Perfection of Wisdom in Twenty-Five Thousand Lines* and parts of *The Perfection of Wisdom in Eighteen Thousand Lines*, it is now taken as one among the many coexisting versions of the “long” sūtra series.¹⁰ As the most complete of the Gilgit Prajñāpāramitā manuscripts, it is a very important source; the others are incomplete fragments. Another, similar Sanskrit manuscript of a generic “long” version was found in Dunhuang.¹¹

i.11 It is important to bear in mind that the naming of the different versions by the number of lines¹² they contain is likely to have been a later development, applied as a means of classifying the profusion of circulating texts of different lengths. It was already in use by the time these texts were first translated into Tibetan in the late eighth and early ninth centuries, but it is not a feature of the oldest Chinese translations. The earliest evidence of this nomenclature appears to be in the Chinese literature, in the record of a lecture by the sixth-century translator Bodhiruci,¹³ and its widespread adoption in the centuries that followed may have served to limit further profusion and even reduce the variety of different texts by fixing their number. Those texts in different languages that can be seen as belonging to the “long” sūtra group (as distinct from the mid-length *Perfection of Wisdom in Eight Thousand Lines* and the many short versions of the sūtra, each of which followed their own evolutionary path), differentiated as they are by greater or lesser degrees of expansion of the lists of dharmas, show complex

patterns of textual proximity that do not necessarily follow the numerical denominations that were retrospectively applied to them. Indeed, these numerical titles may obscure rather than clarify the recensional affinities.¹⁴

·· Source Texts of *The Perfection of Wisdom in One Hundred Thousand Lines* ··

- i.12 With that important reservation, there are three recensions within the overall group of “long” Perfection of Wisdom sūtras that can nevertheless justifiably be labeled *The Perfection of Wisdom in One Hundred Thousand Lines*:
- a seventh-century Chinese translation;
 - the present late eighth- or early ninth-century Tibetan translation; and
 - the version preserved in Sanskrit in the form of several Nepalese manuscripts, none of which are more than a few centuries old.
- i.13 The Tibetan and Sanskrit recensions are quite similar to each other, while the Chinese differs from both in a number of respects.

... Chinese ...

- i.14 The Chinese translation was made by Xuanzang in the mid-seventh century from the massive collection of material he had brought from his travels in India. It takes the form of the first of the sixteen sections or “assemblies” that represent historically independent texts and make up the voluminous compilation of perfection of wisdom works he translated as *The Large Perfection of Wisdom Sūtra* (Taishō 220).¹⁵
- i.15 Just how the extant Sanskrit and Tibetan versions differ compared to this single comparable Chinese translation has not been fully documented, but the differences are not to be ignored. The Sanskrit original from which Xuanzang translated this section is said to have been 132,600 ślokas in length, and thus possibly even longer than the Sanskrit texts that were translated into Tibetan and have also survived in the Nepalese tradition. Moreover, the sections of Xuanzang’s compilation, despite being explicitly differentiated, are presented together as in some sense comprising a single work, and it is thought that this arrangement was not Xuanzang’s own invention but may have been a feature of his Sanskrit source texts.
- i.16 Nevertheless, it is practical, and a close approximation, to consider the first section as identifiable with the texts known in Sanskrit and Tibetan as *The Perfection of Wisdom in One Hundred Thousand Lines*.
- i.17 The second and third sections of Xuanzang’s Chinese translation correspond in similar respects to the *Twenty-Five Thousand Line* and *Eighteen Thousand Line* sūtras as found in both Sanskrit and Tibetan (for the *Twenty-Five Thousand Line*) and in Tibetan alone (for the *Eighteen Thousand Line*). It is

also significant that the first and second sections, despite their differences in the degree of compression, are strikingly similar to each other in language, content, and order, but less closely related to the third. The same pattern of similarities and differences exists between the *Hundred Thousand*, *Twenty-Five Thousand*, and *Eighteen Thousand Line* sūtras in Tibetan and (for the first two) Sanskrit.

- i.18 A final point to be made concerning the Chinese translation is that the relatively late appearance in China of this equivalent of the *Hundred Thousand*, the longest of the long sūtras, almost five centuries after the first translation of the equivalent of the *Eight Thousand* and four centuries after the first appearance of the equivalent of the *Twenty-Five Thousand*, provides supporting evidence for the notion that—for the long sūtras—a process of expansion from shorter to longer versions, rather than contraction from longer to shorter, may provide the better account of their evolution.¹⁶

... Sanskrit ...

- i.19 Early Gāndhārī and Sanskrit manuscripts of generic Prajñāpāramitā sūtras are mentioned above (1.9–10). Specifically of this *Hundred Thousand Line* version of the long sūtras, however, no Sanskrit manuscript has survived that can be dated as early as the Chinese and Tibetan translations. But there are Nepalese Sanskrit manuscripts of more recent date that, from their content, must be closely related to the Sanskrit original from which the Tibetan translation was made. Some of them may even be copied descendants of a Sanskrit manuscript in the temple of Phamthing that Tibetan histories say was consulted by Ngok Loden Sherab in the eleventh century to correct the earlier Tibetan translation (see below).
- i.20 Nepalese manuscripts of varying dates are presently to be found not only in Nepal but also in Kolkata, Cambridge, New Delhi, Paris, and Tokyo. A critical edition of the first twelve chapters was published in three installments by Ghoṣa between 1902 and 1914, and more recently has been extended by Kimura in four further volumes, published between 2009 and 2014.
- i.21 The Sanskrit manuscripts of the *Hundred Thousand* and *Twenty-Five Thousand* resemble each other closely in terms of language, terminology, content, and order, as is the case with their Tibetan translations, and like them differ mainly in the degree of expansion of the different groups of dharmas. The Sanskrit of the *Hundred Thousand* matches the Tibetan translation in content closely.¹⁷

... Tibetan ...

- i.22 For anyone interested in how the early Tibetan translations of canonical works in general were carried out, it is a disappointing fact that much of the detailed information about the process was either not recorded or has been lost. However, in the case of *The Perfection of Wisdom in One Hundred Thousand Lines*—thanks to the unique status of this monumental scripture—traditional historical accounts include far more detail of the successive versions that led to the Tibetan translation preserved in the Kangyurs we have today than is the case for any other work.
- i.23 A succession of Tibetan translations were made from Sanskrit in the late eighth and early ninth centuries. There are specific terms for these imperial-period manuscript versions of the *Hundred Thousand: Labum* (*bla 'bum*) and *Lagyur* (*bla 'gyur*), meaning, respectively, a *Hundred Thousand* (Tibetan *'bum*), or a translation (*'gyur*), that is commissioned or owned by one who is “foremost” or “paramount” (*bla*), i.e. the emperor.¹⁸
- i.24 As a terse summary in his list of canonical translations, Butön’s fourteenth-century *History of the Dharma* states that “it is well known that there were six versions attributed to the translators Nyang Khampa Gocha,¹⁹ Vairotsana, Che Khyidruk, Zhang Yeshe Dé, and others.”²⁰ Other accounts mention only four versions, while being in broad agreement on the rough outline of how the Tibetan translations evolved over time.
- i.25 Much fuller details than Butön sets out are provided by other histories, including a historical survey that opens the commentary on this text by the great prajñāpāramitā commentator Rongtönpa (*rong ston shes bya kun rig*, 1367–1449);²¹ the lineage records of Minling Terchen Gyurmé Dorjé (*smiṅ gling gter chen 'gyur med rdo rje*, 1646–1714); a survey of the prajñāpāramitā literature in a commentary to the *Heart Sūtra* by Alaksha Tendar (*a lag sha bstan dar*, 1758–1839); and an account in the encyclopedic *Treasury of Knowledge* by Kongtrul Lodrö Thayé (*kong sprul blo gros mtha' yas*, 1813–99).²² The catalog of the Degé Kangyur,²³ and particularly the historical section of the detailed Narthang Kangyur catalog, written by the fifth Olkha Lelung Jedrung, Lobsang Trinlé (*'ol kha / dga' sle lung blo bzang 'phrin las*, 1697–1740),²⁴ are also very informative. Rongtönpa’s work is the earliest of these histories and most of the others may have drawn from it, or perhaps from other even earlier accounts. The information to be gleaned from these different works is not always consistent, and sometimes conflicting. Here is a tentative synopsis:
- i.26
- The earliest translation was one made by Khampa Gocha, who had been sent with offerings of gold to India by King Tri Songdetsen²⁵ to bring back the sūtra; his four-part²⁶ translation was called *The Translation from Memory* (*thugs 'gyur*) because Khampa Gocha had memorized the text while in

India—some accounts say he had attained the dhāraṇī of perfect recall—and only wrote the Tibetan translation when he was back in Tibet. The king, as an offering of merit to the queen who had died, had a copy of that translation written in ink made from his own blood,²⁷ using goat's milk as a binder; this version was therefore called *The Red Manuscript* (*reg zig dmar po*) or *The Red Goat Manuscript* (*ra gzigs dmar po*) and also had four parts. In later times it was taken to Lhasa and is said to have been housed in the brick caitya near the Trulnang temple. It is not clear whether the above names and descriptions refer to a single manuscript or to two different ones of the same translation, but in any case this version, abridged and condensed as it is into four volumes, is also called *The Short Imperial Translation* (*bla 'gyur chung ngu*).

i.27 • Since the king did not have full confidence in *The Translation from Memory*, he commissioned Nyang Indrawaro and Wé Mañjuśrī to seek out the text in India and translate it. This they did, and their translation was written using ink made from indigo and the king's singed hair, with goat's milk binder. This manuscript was therefore called *The Blue Manuscript* (*reg zig sngon po*) or *The Blue Goat Manuscript* (*ra gzigs sngon po*); it was also called *The Authorized Hundred Thousand* (*bca' 'bum*), and because the translators' needs were met through a levy collected from the people, it was known as *The Levy Hundred Thousand* (*dpya 'bum*) as well. It too is said to have consisted of four parts, and because they were not held together with cloth bands but had iron fasteners it was also called *The Iron Fasteners* (*lcags thur can*). It is said to have been kept at Samyé.

i.28 • Later, Pagor Vairotsana, at the instigation of Mutik Tsenpo (also known as Senalek), compared the Sanskrit text with the translation in *The Iron Fasteners*, revised it, and filled out the abridgements of the earlier version by adding the missing repetitions and lengthening some lines. He wrote out a new six-volume manuscript, which was called *The Medium-Length Imperial Translation* (*bla 'gyur 'bring po*). According to Rongtönpa, it was also known as *The Snowy One Promised by the King* (*rgyal po'i thugs dam par kha ba can*), from the name of (or on) the binding boards, and both Rongtönpa and the Narthang catalog add, too, that it was called *The Bats* (*pha wang can*) because there was a bats' nest near the place in Samyé where it was kept. Kongtrul says that it was still in Samyé Chimphu in his time (i.e., the mid-nineteenth century). Other authors, including Situ Panchen in the Degé catalog and Kongtrul, say that this is the version called *The Deerskin Case Hundred Thousand* (*'bum sha sgro can*), and the Narthang catalog explains in some detail how all the fascicles came to be stored as scrolls in a deerskin.

However, the Narthang catalog says that the same name was also applied, for similar reasons, to the next revision; this may explain the apparent inconsistencies between authors in regard to this particular moniker.

- i.29 • Later still, in the reign of Mutik Tsenpo's son Tri Ralpachan, in the period when a number of Indian scholars were working with Tibetan translators in Tibet on the translation and revision of many texts and the great language revision edicts were drawn up, Surendrabodhi, Kawa Paltsek, Chokro Lui Gyaltsen, and others made an extensive revision of the translation in six parts (according to Rongtönpa) or sixteen (according to the Narthang catalog, Tendar, and Kongtrul), which was called *The Long Imperial Translation* (*bla 'gyur chen mo*). Rongtönpa calls this version *The Deerskin Case Hundred Thousand* (*'bum sha sgro can*) rather than the preceding one but, as mentioned above, the Narthang catalog explains how both versions were kept in deerskin wrappers and the name can therefore refer to either one or the other.
- i.30 • At a point in this sequence that remains to be determined and is not mentioned in any of these accounts, but lies probably in the late eighth or early ninth century period, as many as eight copies of the whole text were made by scribes in Dunhuang. They were probably commissioned by or on the behalf of one of the kings (probably Tri Ralpachen). Pages from these copies, as well as rejected pages subsequently used for writing practice, make up a large proportion (along with manuscripts of *The Aparimitāyurjnāna Sūtra*²⁸) of the manuscripts found in Dunhuang.²⁹
- i.31 • The Narthang catalog then summarizes the six early manuscripts, and gives them yet more monikers:

“At that time, since to produce a great Mother (i.e., a *Hundred Thousand*) was possible only for the king and not for his subjects, only these six were made:³⁰

- (1) *Tri Detsuk's Monochrome Imperial Hundred Thousand* (*khri sde gtsug gi bla 'bum skya bo*);
- (2) *Senalek Jingyön's Innermost Hundred Thousand* (*mjing yon gyi sbug 'bum*);
- (3) *Lhasé Tsangma's Demarcated*³¹ *Hundred Thousand* (*gtsang ma'i bye 'bum*);
- (4) *Ralpachen's Six-Volume Hundred Thousand* (*ral pa can gyi drug 'bum*);
- (5) *Prince Namdé's*³² *Red-Faced Version* (*gnam lde lha'i zhal dmar can*); and
- (6) *Darma's Yellow-Paper Version* (*dar ma'i shog ser can*).³³

- i.32 • At this point in the story there seems to have been a proliferation of further *Hundred Thousands* produced as copies of one or another of these six, perhaps resulting from a royal prerogative on sponsoring them coming to an end. Rongtönpa provides a detailed list of seventeen named *Hundred Thousands* and the places they were kept,³⁴ including the earliest ones he had already described, culminating in one made by Chang Dorje Tsultrim (*lcang* or *cang rdo rje tshul khrims*)³⁵ of Ru Tsam (*ru 'tshams*), who produced the seventeenth from a detailed comparison of the other sixteen. Rongtönpa goes on to classify the seventeen into groups according to the short, medium-length, or long *Labum* from which they were copied.³⁶ The Narthang catalog has less detail but correspondingly mentions nineteen *Hundred Thousands*, including those of the subsequent period that could be produced not just by the kings but by subjects. It also points to the importance of the same significant figure, Chang Dorje Tsultrim, who soon afterward compared all nineteen and made a “highly corrected version.”³⁷ Proliferating from that version, the catalog says, about sixty copies were made, and indeed Rongtönpa proceeds to list a large number of these and their locations to a total of sixty-five.³⁸
- i.33 • In the later translation period, in the late eleventh century, Ngok Lotsāwa, according to the Degé catalog and others, having consulted the Indian manuscripts to be found in Tibet and the *Iron Fasteners* translation, revised and corrected the above-mentioned *Long Imperial Translation* by comparing it against a Sanskrit manuscript in the Phamthing temple in Pharphing, Nepal. These catalog accounts also mention that the corrections included the addition of the names of three meditative absorptions that had been missing in earlier versions.³⁹ It is Ngok’s revised translation that, according to most Kangyur catalogs, is preserved in the Kangyur. However, although Rongtönpa places Ngok’s version in fifth and last place among the most significant, major translations,⁴⁰ it is difficult to be entirely certain where to place it in time relative to the other revisions and simple copies that he also details, mentioned above.⁴¹
- i.34 • The Narthang catalog, indeed, seems to place less importance on Ngok’s revisions and mentions his version only in passing. Rather, it attributes the final establishment of a fully correct version, a “later descendant of the *Imperial Hundred Thousands*” (*bla 'bum gyi bu phyi*), to a Yarlung Jowo Chöjé (*yar klung jo bo chos rje*).⁴² The catalog also gives more extensive detail than any other of the differences between versions and the corrections made to establish the definitive version, including the varying numbers of meditative absorptions but also some of the sections and passages that had been missed in earlier manuscripts.

- i.35 The translation preserved in most Kangyurs is thus the result of this long process of evolution. It is commonly divided into twelve volumes, but the Narthang catalog mentions other numbers of volumes into which different manuscripts were divided, and Rongtönpa, saying that there was even one version in thirty volumes, sets out schemes with the details of which *bampo* (fascicles) were included in which volume for several different volume arrangements: twelve (as in the Degé and many other Kangyurs), fourteen (as in the Berlin and Qianlong Kangyurs), and sixteen (as in the Choné, Phukdrak, Lithang, London, Stok Palace, Ulaanbaatar, and some of the peripheral Kangyurs).⁴³
- i.36 The Degé catalog, describing the translation as being the eleventh-century one that resulted from Ngok Lotsāwa's revision of previous Tibetan translations against the Sanskrit manuscript of Phamthing, also specifies that the text has seventy-two chapters. It mentions the traditional legend according to which the four final chapters that conclude the *Twenty-Five Thousand Line* sūtra—the questions of Maitreya, the story of Sadāprarudita and Dharmodgata, and the entrusting of the text—are missing from the *Hundred Thousand* because when Nāgārjuna brought the sūtra from the realm of the nāgas, the nāga king had withheld those four chapters to ensure that Nāgārjuna would return. There is, the catalog says, a tradition of appending those four chapters, copied from the other sūtras. Although the Degé Kangyur does not follow that tradition, the Narthang, Lhasa, Namgyal, Hemis, and Shey Kangyurs do, and thus have seventy-five or seventy-six chapters.
- i.37 The text in the Degé Kangyur is comprised of 301 *bam po* (fascicles), with between twenty-two and twenty-seven in each volume. The *bam po* numbers begin again with each volume, unlike most other Kangyurs where they are numbered consecutively throughout the text. Kangyurs in which the extra final chapters have been added have three more *bam po*, bringing their total to 304.
- i.38 The Tibetan text in the Degé Kangyur, interestingly, preserves the old orthography of a subscript *ya*, “ma yata” (*ma ya btags*), i.e. the subscript *ya* under the letter *ma* in certain words, and of the “dadrak” (*da drag*), i.e. *da* as a second suffix in certain words ending in *na*, *ra*, or *la*. Spellings such as *myi* and *myed* for *mi* and *med*, *rkyend* for *rkyen*, *tshuld* for *tshul*, and *smyind* for *smi* are widespread, although in the first volume particularly some of these archaic spellings have been inconsistently revised. In most other Kangyurs these spellings are absent, but the Urga, Namgyal Collection, and Gondlha Kangyurs have also preserved them. Indeed, in the Namgyal Collection

version of the sūtra, these archaic features are considerably less revised and spellings such as *pha rold tu phyind pa* (“the perfection of wisdom”) and *rab ’byord* (“Subhūti”) are preserved.

... Colophons ...

i.39 Given the complex process by which many translators contributed to the extant translation, it is perhaps not surprising that in the Degé and in the majority of other Kangyurs, there is no translators’ colophon. In some Kangyurs, however, the text does have a colophon, and these fall into two groups:

- The Narthang and Lhasa Kangyurs both have a colophon naming “the Indian upādhyāyas Jinamitra and Surendrabodhi, the chief editor and lotsāwa Bandé Yeshé Dé, and others” as responsible for the translation, editing, and establishment of the text. Note that these two Kangyurs are among the few that add the final four chapters from the *Twenty-Five Thousand* instead of ending it with the seventy-second chapter, as mentioned above; yet the Namgyal and Shey Kangyurs, which also have the added chapters, have no colophon.⁴⁴
- The Stok Palace Kangyur and the Bhutanese Kangyurs of mostly Themphangma affiliation—Chizhi, Dongkarla, Neyphug, Phajoding Ogmin, and Tashiyangtse—have a quite different colophon, in which no translators are mentioned but reference is made to some of the earlier translations. A tentative rendering of this colophon would be:

“This is the golden *Hundred Thousand* called *Not Mixed with Wrongs* in twelve sections, and is based on the corrected, limit-defining *Black Hundred Thousand* of Gyan-gong, which itself had resulted from being proofed and edited sixteen times after being compared against the early limit-defining, abridged manuscripts in Samyé and Lhasa, and so forth, and which, since the great lotsāwa, the omniscient Butön Rinchen Drup, had confirmed it as the prototype, was used as master copy for the *Hundred Thousand* produced by the great scholar Rinchen Gyaltsen.”⁴⁵

· Structure and Content Compared to Those of the Other Long · Perfection of Wisdom Sūtras

i.40 This sūtra is structured in almost exactly the same way as *The Perfection of Wisdom in Twenty-Five Thousand Lines* (Toh 9), with the same chapter sequence and divisions, and in Tibetan the same terminology and phraseology, to the extent that it would be difficult not to conclude that the Tibetan translations of both were produced by the same translators. Indeed, the Sanskrit source

texts of the two sūtras must have been very similar, too—as far as can be judged, for the Sanskrit of the *Twenty-Five Thousand* matches not the Kangyur “many-chapter” version, Toh 9, but the Tengyur “eight-chapter” version, Toh 3790.⁴⁶

i.41 The *Hundred Thousand* and *Twenty-Five Thousand* are far more similar to each other in language and chapter structure than they are to the third of the long Prajñāpāramitā sūtras, the *Eighteen Thousand* (Toh 10), which has considerably more chapter divisions and different phraseology. Nevertheless, all three sūtras follow an almost identical sequence of themes, interlocutors, and doctrinal statements.

i.42 The *Hundred Thousand* as preserved in most Kangyurs, however, has only seventy-two chapters as compared to the seventy-six of the *Twenty-Five Thousand*. This is because the final four chapters of the latter, comprising the questions of Maitreya, the story of Sadāprarudita and Dharmodgata, and the entrusting of the sūtra, are not present in this text. As noted above, they are traditionally seen as “missing” because the nāgas withheld them from Nāgārjuna as he was leaving to take the sūtra back with him to the human realm. The story of Sadāprarudita and Dharmodgata is indeed present not only in the *Twenty-Five Thousand* but also in the *Eighteen Thousand* and *Eight Thousand Line* sūtras, so it is not unreasonable to see it as “missing.” On the other hand, the chapter on the questions of Maitreya is only present in the *Twenty-Five Thousand* and *Eighteen Thousand*, and has been seen by some commentators as possibly a later addition, with evidence of a somewhat different doctrinal foundation.⁴⁷

i.43 Apart from these differences at the very end of the text, all the other chapter breaks here in the *Hundred Thousand* correspond precisely to those in the *Twenty-Five Thousand*, except that chapter 57 in the *Twenty-Five Thousand* corresponds to two chapters, 57 and 58, here in the *Hundred Thousand*. The chapter numbering thereafter, across the two sūtras, is consequently offset by one, so that the final chapter 72, here in the *Hundred Thousand*, corresponds to chapter 71 in the *Twenty-Five Thousand*.

i.44 Most of the seventy-two chapters have no specific chapter titles, but ten do have titles, and these are all identical to those of the corresponding chapters in the *Twenty-Five Thousand*. Two chapters that have titles in the *Twenty-Five Thousand*, however (26 and 27), have no titles in the *Hundred Thousand*.⁴⁸

i.45 Apart from these relatively minor structural discrepancies, the most striking differences between the three long sūtras are, of course, in length. This is almost entirely due not to any thematic differences—even fine-grained ones—but to the different degree to which each doctrinal statement is unpacked. In all three texts the Buddha, or one of his interlocutors, makes

statements about groups of phenomena (*dharmas*) that may be constituents of the deluded perceptions of beings in *saṃsāra*, elements of the path, or features of the awakening to which the path leads. Depending on whether each statement is repeated only for a category of such *dharmas*, for subgroups of *dharmas* within that category, or in full for each individual *dharma* in every group, the three *sūtras* are characterized, respectively, by relatively small, somewhat larger, or extremely large numbers of repetitions. The substance of the statements themselves, and their order, are the same in all three texts.

· The Commentaries ·

· · 1. Those Based on the *Abhisamayālaṃkāra* · ·

- i.46 The majority of Indian Prajñāpāramitā commentaries are concerned either with interpreting the Prajñāpāramitā *sūtras* in the light of Asaṅga-Maitreya's *Abhisamayālaṃkāra*, or with explaining that somewhat cryptic and condensed treatise itself. Indeed, the six “mother” *sūtras* are so called because they all contain all eight main topics, or *abhisamayas* (“clear realizations”), forming the principal structure of the treatise, that important and influential key to the Prajñāpāramitā texts that has so dominated its study since it first appeared in the fourth century.
- i.47 The version of the long *sūtras* closest to the original but hypothetical *sūtra* explained to Asaṅga by Maitreya is probably the *Twenty-Five Thousand*, but (as pointed out above) in the fourth century the long *sūtras* had probably not yet crystallized into the stable, length-denominated versions we have inherited today. Commentaries based on the *Abhisamayālaṃkāra* at first focused on the *Twenty-Five Thousand*, even though the close correspondence of the *Hundred Thousand* to the *Twenty-Five Thousand* means that the insights of those commentaries could also, mostly,⁴⁹ be applied to the *Hundred Thousand*.
- i.48 Nevertheless, a commentary eventually was written that focused on applying the *Abhisamayālaṃkāra* to the *Hundred Thousand* as well as to the other two long *sūtras*. It is *The Teaching on the Eight Clear Realizations as the Common Meaning of the Sūtras in One Hundred Thousand Lines, Twenty-Five Thousand Lines, and Eight Thousand Lines* (*Prajñāpāramitāmātṛkāśatasāhasrikā-bṛhacchāsanapañcaviṃśatisāhasrikāmadhyasāsanāṣṭādaśasāhasrikālaghuśāsanāṣṭa-samānārthaśāsana*, Toh 3789), attributed to the eleventh-century scholar Smṛtijñānakīrti, who spent the last part of his life in Tibet.⁵⁰ This commentary, however, is not held in high regard, has not been much used, and may possibly not even be Smṛtijñānakīrti's work.

- i.49 Later, another commentary was written that focused entirely on interpreting the *Hundred Thousand* in terms of the *Abhisamayālaṃkāra*. It is *An Explanation of The One Hundred Thousand Lines* (*stong phrag brgya pa'i rnam par bshad pa*, Toh 3802), attributed to the Kashmiri scholar Dharmaśrī, who was invited to Western Tibet by the tenth-century king Lha Lama Yeshe Ö. However, this commentary, too, may be incorrectly attributed and is also not well considered.
- i.50 While the meaning, structure, and many other details of the *Hundred Thousand* can of course be elucidated through study of the *Abhisamayālaṃkāra* and its general commentaries, the unreliable status of these two particular commentarial works has made of them an unsuitable way of using the *Abhisamayālaṃkāra* as the key to this particular, longest version of all of the sūtras.

· · 2. The Two *Bṛhaṭṭīkā* Commentaries · ·

- i.51 A quite different approach to the study of the *Hundred Thousand* is taken by the two commentaries known under a variety of titles and monikers, including the “long explanations” (*bṛhaṭṭīkā*, *rgya cher bshad pa*) and “destroyers of harm” (*gnod 'joms*).⁵¹ Neither makes reference to the *Abhisamayālaṃkāra*.
- i.52 The first of the two, probably written earlier, comments on and explains all three of the long sūtras, while the second concentrates only on the *Hundred Thousand*.
- i.53 The first is *The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines* (Toh 3808), attributed variously to Vasubandhu (fourth century) and Daṃṣṭrāsena (late eighth or early ninth century).⁵²
- i.54 The second is *The Long Commentary on The Perfection of Wisdom in One Hundred Thousand Lines* (Toh 3807), also often attributed to Daṃṣṭrāsena but without certainty. It was possibly written in Tibet, and may be the commentary on the *Hundred Thousand* referred to in some early inventories as written by (or under the supervision of) Tri Songdetsen.⁵³
- i.55 Both these commentaries divide the sūtra into its main divisions by means of two structural principles: the “three approaches” or “gateways” (*sgo gsum*), and the “eleven discourses” or “formulations” (*rnam grangs bcu gcig*). More will be said about these below. But as well as providing these helpful structural principles, both commentaries explain the meaning and importance of each text passage by passage in considerable detail, and in ways that are relatively easy to understand compared with the more opaque explanations based on the *Abhisamayālaṃkāra*.

- i.56 Although there was an early translation of the *Abhisamayālaṃkāra*, from what little we can surmise it seems that in the early, imperial period the study of the Perfection of Wisdom sūtras was mainly influenced by the *Bṛhaṭṭīkā* approach. The full impact of the *Abhisamayālaṃkāra* came later through the Kadampa masters in the lineage of Atiśa and Rinchen Zangpo, and particularly after the founding of the monastery of Sangpu Ne'utok (*gsang phu ne'u thog*) monastery with Ngok Loden Sherab's new translation of the text in the eleventh century. The two main traditions of Prajñāpāramitā studies were founded by Ngok's two main disciples. One started with Dré Sherab Bar (*'bre shes rab 'bar*) and passed through Ar Changchub Yeshe (*ar byang chub ye shes*), Butön, Rinchen Namgyal (*rin chen nām rgyal*), and Yaktön Sangyé Pal (*g.yag bston sangs rgyas dpal*) to the great commentator and scholar Rongtönpa. The other started with Drolungpa Lodrö Jungné (*gro lung pa blo gros 'byung gnas*) and passed through Chapa Chökyi Sengé (*pha pa chos kyī seng ge*).⁵⁴
- i.57 The *Abhisamayālaṃkāra* has remained the central pillar of Prajñāpāramitā scholasticism in Tibet, and of the many commentaries and treatises written on the literature by scholars from both these lineages and their successors down to the present day, the large majority focused on the *Abhisamayālaṃkāra*. Even when one of the sūtras provided the focus of such works, it was almost always either the *Twenty-Five Thousand* or the *Eight Thousand*.
- i.58 There are nevertheless three notable commentaries centered on the *Hundred Thousand*: one by Dolpopa Sherab Gyaltsen (*dol po pa shes rab rgyal mtshan*) in the fourteenth century;⁵⁵ the one (mentioned above) by Rongtönpa in the fifteenth century; and one by Karma Chakmé (*kar ma chags med*) in the seventeenth century.

· Translations and Studies in Western Languages ·

- i.59 Few Western scholars have explored the Prajñāpāramitā literature. The Russian scholar Eugène Obermiller (1901–35) was one of the first to edit and translate Sanskrit and Tibetan Prajñāpāramitā texts, but had a tragically short life beset by a severe handicap.
- i.60 The great pioneer of the Prajñāpāramitā literature in the West was the Anglo-German scholar Edward Conze (1904–79), and he has been the only translator (until now) courageous enough to tackle the sheer immensity of this sūtra, from the Sanskrit of which—partly, as he used as his sources the two other long sūtras, too—he produced *The Large Sūtra on Perfect Wisdom* in

1975. Rather than a full translation, it is a one-volume abridgement of the content of the three long sūtras, structured using the more numerous chapter breaks and titles of the *Eighteen Thousand*, and arranged (indeed sometimes rearranged) according to the divisions and subdivisions drawn from the *Abhisamayālaṅkāra*, which are found as headings and subheadings throughout the translation.

i.61 Conze had forthright views on most topics, and his perspective on the Prajñāpāramitā literature was one that overwhelmingly emphasized the doctrinal content over its literary qualities. In his preface to another of his translations, that of the *Eight Thousand*, he says:

i.62 “A literal, word by word translation of the Prajñāpāramitā is tiresome to read, and practically unintelligible to anyone who does not have the Sanskrit original before him. If ever there was a case where the letter kills the spirit, it is here. The Sūtra itself was meant to be memorized, the translation is meant to be read. Lengthy repetitions, stereotyped phrases, and the piling up of synonyms were of great assistance to memory, but they irritate and distract the modern reader, and obscure from him the meaning of the text.”

i.63 Whether one agrees with this view or not, the result is that his combined translation of the long sūtras forms a useful and practical guide to the content of these works, yet is far from representing in English the full range of qualities that are to be found in the Sanskrit and Tibetan texts themselves.

i.64 The outstanding work of the late Stefano Zacchetti, mainly from Chinese and Sanskrit sources, certainly deserves mention. A recent set of volumes by Karl Brunnhölzl has also been a welcome addition to the available material in English, providing a wealth of detailed information and translated commentaries, mostly centered on works related to the *Abhisamayālaṅkāra*. Our own translator Gareth Sparham, a decade before embarking on his recent work for 84000 on the sūtras themselves, published an important four-volume translation of the *Abhisamayālaṅkāra* with the commentaries of Haribhadra and Vimuktisena.

· The Content of This Update of the Ongoing English Translation ·

i.65 We are presenting here the first and second installments of the ongoing translation into English of *The Perfection of Wisdom in One Hundred Thousand Lines*. The twenty-eight chapters translated in this installment together make up a little under two thirds of the text as a whole, bringing us close to the end of the eighth of the twelve volumes in the Degé Kangyur.

- i.66 The group of chapters now published here also covers some distinct portions of the text in terms of its overall semantic structure, as seen from some of the traditional perspectives mentioned above.
- i.67 First of all, chapter 1, in all the commentaries, is the setting of the scene for the teachings (*nidāna, gleng gzhi*), describing the place, the time, the Buddha as teacher, his audience, and indicating what sort of teaching will be given. Most commentaries explain the opening passages in considerable detail, especially the lists of qualities of the śrāvaka disciples and bodhisattvas. Much of the chapter is then taken up by a long description of how the Buddha emanates lights that benefit beings throughout the universe and announce the teaching in other buddhafiels.
- i.68 The explanations of the perfection of wisdom itself begin with chapter 2.

· · From the *Abhisamayālaṅkāra* Perspective · ·

- i.69 The *Abhisamayālaṅkāra* divides the subject matter of the long sūtras into eight topics, or “clear realizations” (*abhisamaya, mngon par rtogs pa*): (1) all-aspect omniscience, (2) knowledge of the aspects of the path, (3) knowledge of all the dharmas, (4) clear realization of all aspects, (5) culminating clear realization, (6) serial clear realization, (7) instantaneous clear realization, and (8) the fruitional buddha body of reality.
- i.70 The first thirteen chapters correspond to the Buddha’s teaching on the first of these eight principal topics, i.e., the understanding of **all-aspect omniscience**. The reason all-aspect omniscience—which refers to the omniscient, awakened understanding of a fully enlightened buddha—is placed as the first of the eight clear realizations is that bodhisattvas must understand it before practicing it, and as the fruitional body taught in detail in the last part of the sūtra, this all-aspect omniscience is the very goal or object of *bodhicitta*, the mind set on full awakening. To practice the perfection of wisdom one must aim at the fullest awakening of buddhahood and not any of the lesser degrees of realization, such as those of śrāvakas and pratyekabuddhas.
- i.71 Of the next batch of chapters published in translation here, chapters fourteen through the first part of twenty-seven cover the second of the eight topics, the understanding of the **knowledge of the aspects of the path**. This refers to the understanding, progressively developed by bodhisattvas, of the paths to be followed by all types of beings. This therefore includes the paths of śrāvakas and pratyekabuddhas as well as the various levels and aspects of the path that is followed by bodhisattvas on the Great Vehicle itself. There

are descriptions of all these paths and their differences, as well as important sections on the benefits of worship, on relics of the Buddha, on merit, dedication, and praise, and on the purity of all dharmas.

- i.72 The rest of chapter twenty-seven (from 27.657 onward) together with chapter twenty-eight—the last of the chapters translated in the most recent installment—cover the third of the eight “clear realization” topics, the understanding of the **knowledge of all the dharmas**. The point established and emphasized in this section—although it is also a key theme throughout the perfection of wisdom sūtras—is that śrāvakas and pratyekabuddhas (in particular, but also bodhisattvas in training), in order to overcome ordinary, deluded perceptions, make use of powerful notions including the identification of all the dharmas of defilement and purification that they discern as such. However, these are themselves all constructs and notions that, from the perspective of the perfection of wisdom, can represent a range of attachments, from gross to very subtle.

· · From the Perspective of the *Bṛhaṭṭīkā* Commentaries · ·

- i.73 A. According to the **three approaches** (*sgo gsum*)—the brief, intermediate, and detailed teachings, destined respectively for those whose faculties allow them to understand terse, middling, or extensive explanations—the first twenty-eight chapters now published here include the brief and intermediate teachings fully, along with a portion of the detailed teaching, as follows.
- i.74 (1) The **brief teaching** comes at the start of chapter 2, and consists only of this statement by the Buddha:
- i.75 “Here, Śāradvatīputra, bodhisattva great beings who want to fully awaken to all phenomena in all their aspects should persevere in the perfection of wisdom.” (2.1)
- i.76 (2) The **intermediate teaching** follows immediately and continues through the discussions between Śāriputra, Subhūti, and the Buddha to the end of chapter 13. The Buddha responds to Śāriputra’s question about what the brief teaching means in terms of the four topics into which it can be subdivided: what a bodhisattva great being is, what it is to attain consummate buddhahood with respect to all phenomena in all their aspects, what “persevering” means, and what the perfection of wisdom is. Four practices are taught—armor-like, engagement, accumulation, and deliverance—and then, in some detail, eight aspects related to the “persevering.” The last of these eight is a discussion, starting with chapter 8, that arrives at an authoritative conclusion, including twenty-eight or twenty-

nine questions, further dialogue between Subhūti and Śāriputra, and in chapters 11, 12, and 13 a long discussion of the Great Vehicle, its attributes, and its results. This entire intermediate teaching is sometimes referred to as “the chapter of Subhūti,” which is also the chapter title this text gives to the last chapter in this section, the thirteenth; that chapter title may be intended to cover the entire group of chapters 3 through 12, too. The intermediate teaching is centered on all-aspect omniscience, and by teaching nonconceptual perfection of wisdom it focuses on ultimate truth.

i.77 (3) The **detailed teaching** is covered by almost all the rest of the text, from chapter 14 to the end of chapter 72. It contains a long series of points to be explained and is divided into two parts:

(a) The first part begins with the questions put to Subhūti by Śakra, lord of the gods. The first ten of the chapters that comprise this first part, 14 through 23, in which Śakra figures prominently, are probably intended to be covered by the title “Śakra” given in the chapter colophon of chapter 23, and among many important points they explain are how a bodhisattva’s knowledge encompasses that of śrāvakas and pratyekabuddhas, and the benefits, protections, and vast merit conferred by appreciating, honoring, and knowing the perfection of wisdom. Subsequent chapters cover a range of topics: the dedication of merit in chapter 24, the qualities of accomplishment in chapter 25, the hells in chapter 26, the purity of all dharmas in chapters 27 and 28, and in the later part of chapter 28 an account of how subtle attachments can arise and how they are relinquished. Only in the next batch of chapters to be published will this first part of the detailed teaching be completed; it will continue with a range of topics up to how a bodhisattva’s progress to awakening becomes irreversible, in chapter 40.

(b) The second part, from chapters 41 onward, will comprise the discussions prompted by two hundred and seventy-seven questions put by Subhūti.

i.78 B. The **eleven discourses** (*rnam grangs bcu gcig*) mentioned in some commentaries that detail the interlocutor concerned are somewhat difficult to discern clearly as they are not explicitly correlated with particular locations in the texts. Following the mentions in the two *Bṛhaṭṭikā* commentaries (Toh 3807 and 3808) and Sparham,⁵⁶ we may nevertheless speculatively identify some of them in the present text as follows:

(1) to Śāriputra, from the beginning of chapter 2 as far as 2.622;

(2) by Subhūti, the rest of chapter 2 to the end of chapter 13;

(3) to Śakra, chapter 14, but possibly including several subsequent chapters as well;

- (4) to Subhūti, difficult to identify;
- (5) to Maitreya, the first part of chapter 24;
- (6) to Subhūti, perhaps the rest of chapter 24 from 24.47;
- (7) to Śakra, perhaps chapter 25 to 25.139;
- (8) to Subhūti, perhaps starting in chapter 25 at 25.140, but very likely chapters 41 to 72;
- (9) to Maitreya, possibly representing the “Maitreya Chapter,” chapter 72 in *The Perfection of Wisdom in Twenty-Five Thousand Lines*, in which case it is not to be found in this text.⁵⁷
- (10) to Subhūti, again difficult to identify with any certainty; and
- (11) the narrative of Sadāprarudita and Dharmodgata and entrustment of the sūtra to Ānanda, chapters 73 to 76 in *The Perfection of Wisdom in Twenty-Five Thousand Lines* but, as above, not to be found in this text.

i.79 It is possible that this list of eleven discourses is not intended to follow a sequential order in all instances. In any case, further study on this approach to the sūtras would be desirable.

· Sources and Features of the Translation ·

i.80 This translation has been made with the Tibetan of the Degé Kangyur as its primary reference, taking account of significant variants in other Kangyurs. The Sanskrit of the Nepalese manuscripts as edited by Ghoṣa (for chapters 1–12) and Kimura (for subsequent chapters), has been closely consulted, as well as the Sanskrit of relevant passages in the Gilgit manuscript.

i.81 The two *Bṛhaṭṭīkā* commentaries (Toh 3807 and 3808) have provided valuable clarification on many points, and a parallel English translation is in progress of the “shorter” *Bṛhaṭṭīkā* (*The Long Commentary on The Perfection of Wisdom in One Hundred Thousand Lines*, Toh 3807).

i.82 Since the language of the source texts of the *Hundred Thousand* is so close to that of the source texts of the *Twenty-Five Thousand*, the translator has endeavored wherever possible to retain the terminology and language of the English translation of the *Twenty-Five Thousand*. Our ongoing research and study of these texts nevertheless necessitates changes in some passages, and the attentive reader of the two sūtras will no doubt detect differences between them other than simply the degree of repetition. In the coming months and years, as well as adding further chapters to this first installment, we will be continuing to edit both translations to ensure the closest possible consistency between them, while also bearing in mind that the rendering of two different perspectives on the same term or passage is more likely to clarify and broaden the reader’s understanding than to muddy it.

i.83 The uses to which this English publication will be put remain to be discovered. This is a full and complete translation of the text in the sense that all the extensive repetitions for each individual item of the groups of dharmas that characterize the sūtra have been translated in full. As a result, even this first group of chapters, let alone the entire text, is already of monumental length; much of it is not, at first sight, easy to read. The literary qualities and sonority of the Tibetan and Sanskrit may be difficult to convey fully, but as one lets the relentless waves of deconstructive statements batter the solid shore of one's beliefs, one can appreciate that any simplified synopsis of the text's main points can only fail to convey what it is really about.

i.84 Those of us at 84000 who have spent time with the text—translating and editing it, marking it up for electronic publication, processing its glossaries and cross-references—cannot help but feel a certain awe in its very presence.

The Translation

The Perfection of Wisdom in One Hundred Thousand Lines

1.

CHAPTER 1: THE CONTEXT

[V14] [F.1.b] [B1]

1.1

Thus did I hear at one time. The Blessed One was residing on Vulture Peak in Rājagṛha, with a large monastic gathering comprising some five thousand monks. All of them were arhats who had attained the cessation of contaminants, free of afflicted mental states, fully controlled, their minds thoroughly liberated, their wisdom well liberated, thoroughbreds, mighty elephants, their tasks accomplished, their work completed, their burdens relinquished, their own objectives fulfilled, the fetters binding them to the rebirth process completely severed, their minds thoroughly liberated through perfect instruction,⁵⁸ supreme in their perfection of all mental powers, with the exception of just one person—the venerable Ānanda, a trainee who had entered the stream. Also present were some five hundred nuns—Yaśodharā and Mahāprajāpatī and so on— [F.2.a] and a great many laymen and laywomen, all of whom had seen the Dharma.

1.2

There, too, were innumerable, inestimable bodhisattva great beings, all of whom had attained the dhāraṇīs and attained the meditative stabilities, acting in accord with emptiness, their perceptual range being one of signlessness, their aspirations free from deliberation. They had attained forbearance for the sameness of all phenomena, possessed inspired eloquence that was unimpeded, had comprehended the inexhaustible teachings according to their exact knowledge, and used miraculous displays through their great extrasensory powers.⁵⁹ With their extrasensory powers never failing, and with engaging speech, without indolence but with perseverance, without regard for their bodies or their lives, their conduct unpretentious,⁶⁰ without fawning, and without thoughts of ulterior fame, profit, or respect, free from self-interest they taught the Dharma. They had realized and integrated the sublime acceptance of the profound dharmas,⁶¹ had acquired the great fearlessnesses, were without discouragement, and they had gone completely beyond all the works of Māra. Having interrupted

the continuity of karmic obscurations, they had overcome karma, the afflicted mental states, and hostile forces,⁶² and in the face of all challenges had remained undefeated. They were difficult for all śrāvakas and pratyekabuddhas to understand,⁶³ and through their realization were skilled in analyzing and teaching the Dharma. They had energetically applied themselves to their aspirations over countless eons. Smiling and speaking first in welcome, their faces without frowns of anger, [F.2.b] with their sweet, gentle words they were skilled in addressing others in melodic verse. As their inspired eloquence flowed uninterrupted, they possessed the fearlessness that overwhelmed endless assemblies. They were skilled in emancipation by means of the transcendental knowledge from having taught for endless tens of millions of eons.⁶⁴ They had comprehended that all phenomena are like an illusion, a mirage, a reflection of the moon in water, a dream, an echo, an optical aberration, empty space, a castle in the sky, a reflection,⁶⁵ and a magical display. Without discouragement, they were skilled in comprehending the mental attitudes, subtle knowledge,⁶⁶ conduct, and interests of all beings. Their attitude toward all beings was free of any animosity, and their tolerance was immense. They were skilled in the transcendental knowledge that brings the sameness of all phenomena to be understood, and because they were possessed of profound reality their depth was hard to estimate. They had fully attained power over their own minds, and they had entirely attained power over all phenomena. They were liberated from all karma, afflicted mental states, and obscurations of view. They were skilled in teaching in dependence on the audience,⁶⁷ and had engaged in all the inexhaustible modes of dependent origination, were free from all views, latent impulses, and obsessions, and had abandoned all fetters. They were skilled in bringing peace from all actions and afflicted mental states,⁶⁸ skilled in the transcendental knowledge that brings realization of the truth, constantly and uninterruptedly considering all phenomena to resemble an echo, fearless in their measureless teachings of the ways of the Dharma,⁶⁹ and skilled in bringing forth comprehension of the true nature itself.⁷⁰ Their progress was governed by their aspirational vow to establish infinite buddhafiels. Constantly and uninterruptedly they actualized the meditative stability of recollecting the buddhas [F.3.a] who reside in countless world systems; they were skilled in going everywhere buddhas arise⁷¹ and skilled in requesting the innumerable buddhas to teach.⁷² They were skilled in bringing about peace from the afflicted mental states that are generated through the diverse false views of beings, and skilled in bringing forth realization of the transcendental knowledge that

revels in the miraculous production of a hundred thousand meditative stabilities.⁷³ Every one of them had qualities of which a full description would be incomplete even if infinite eons were spent on it.

1.3 Among them were the following: the bodhisattva great being Bhadrapāla, the bodhisattva great being Ratnākara, the bodhisattva great being Ratnagarbha, the bodhisattva great being Ratnadatta, the bodhisattva great being Susārvhavāha,⁷⁴ the bodhisattva great being Naradatta, the bodhisattva great being Guhagupta, the bodhisattva great being Varuṇadeva, the bodhisattva great being Indradatta, the bodhisattva great being Bhadrabala,⁷⁵ the bodhisattva great being Uttaramati,⁷⁶ the bodhisattva great being Viśeṣamati, the bodhisattva great being Vardhamānamati, the bodhisattva great being Anantamati, the bodhisattva great being Amoghadarśin, the bodhisattva great being Anāvaraṇamati, the bodhisattva great being Susaṃprasthita, the bodhisattva great being Suvikrāntavikrāmin,⁷⁷ the bodhisattva great being Anantavīrya, the bodhisattva great being Nityodyukta, [F.3.b] the bodhisattva great being Nityaprayukta, the bodhisattva great being Anikṣiptadhura, the bodhisattva great being Sūryagarbha, the bodhisattva great being Candragarbha, the bodhisattva great being Anupamamati,⁷⁸ the bodhisattva great being Avalokiteśvara, the bodhisattva great being Mahāsthāmaprāpta, the bodhisattva great being Mañjuśrīkumārabhūta, the bodhisattva great being Mārabalapramardin, the bodhisattva great being Vajramati, the bodhisattva great being Ratnamudrāhastā, the bodhisattva great being Nityotkṣiptahastā, the bodhisattva great being Mahākaraṇācintin, the bodhisattva great being Mahāvīyūha, the bodhisattva great being Vyūharāja,⁷⁹ the bodhisattva great being Merukūṭa, the bodhisattva great being Maitreya, and many hundreds of thousands of one hundred million billion others as well.

1.4 At that time, the Blessed One himself arranged his seat, the lion throne, and sat upright with his legs crossed, directing his mindfulness.⁸⁰ Seated there, he was absorbed in the meditative stability called *king of meditative stabilities*, in which all meditative stabilities are gathered, comprehended, pursued, and subsumed.

1.5 The Blessed One, mindful and with full awareness, [F.4.a] then arose from that meditative stability and observed this buddhafiield with divine clairvoyance.⁸¹ Seeing in this manner, he sent out light from his entire body. Sixty⁸² hundred thousand ten million billion⁸³ rays of light issued from each of the two thousand-spoked wheels that were imprinted on the soles of his feet. Sixty hundred thousand ten million billion rays of light issued from each of the ten toes of his two feet. Sixty hundred thousand ten million billion rays of light issued from each of his two ankles, sixty hundred thousand ten

million billion rays of light issued from each of his two shins, sixty hundred thousand ten million billion rays of light issued from each of his two knees, sixty hundred thousand ten million billion rays of light issued from each of his two thighs, sixty hundred thousand ten million billion rays of light issued from each of his two hips, sixty hundred thousand ten million billion rays of light issued from his navel, sixty hundred thousand ten million billion rays of light issued from each of the two sides of his ribs, and sixty hundred thousand ten million billion rays of light issued from the *śrīvatsa* at his heart, which is one of the major marks of a great person. Sixty hundred thousand ten million billion rays of light also issued from each of his ten fingers, sixty hundred thousand ten million billion rays of light issued from each of his two arms, sixty hundred thousand ten million billion rays of light issued from each of his two shoulders, sixty hundred thousand ten million billion rays of light issued from his neck, sixty hundred thousand ten million billion rays of light issued from each of his four incisors, sixty hundred thousand ten million billion rays of light issued from each of his forty teeth, sixty hundred thousand ten million billion rays of light issued from each of his two eyes, sixty hundred thousand ten million billion rays of light issued from each of his two ears, sixty hundred thousand ten million billion rays of light issued [F.4.b] from each of his two nostrils, sixty hundred thousand ten million billion rays of light issued from the hair ringlet between his eyebrows, sixty hundred thousand ten million billion rays of light issued from his *uṣṇīṣa*, and sixty hundred thousand ten million billion rays of light issued from his mouth.

- 1.6 All of those sets of sixty hundred thousand ten million billion rays of light permeated all the world systems in the great billionfold world system with a great brightness. The world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, were permeated with a great brightness. The world systems of the southern direction, numerous as the grains of sand of the river Gaṅgā, were permeated with a great brightness. The world systems of the western direction, numerous as the grains of sand of the river Gaṅgā, were permeated with a great brightness. The world systems of the northern direction, numerous as the grains of sand of the river Gaṅgā, were permeated with a great brightness. The world systems of the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā, were permeated with a great brightness. The world systems of the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā, were permeated with a great brightness. The world systems of the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā, were permeated with a great brightness. The world systems of the intermediate northwestern direction, numerous as the grains

of sand of the river Gaṅgā, were permeated with a great brightness. The world systems in the direction of the nadir, numerous as the grains of sand of the river Gaṅgā, were permeated with a great brightness. The world systems in the direction of the zenith, numerous as the grains of sand of the river Gaṅgā, were permeated with a great brightness. All the beings who beheld the light and who were touched by that light became assured of reaching unsurpassed, perfect, complete enlightenment.

- 1.7 Then again, the Blessed One caused light rays to be diffused from all his pores, [F.5.a] and that light again permeated this great billionfold world system with a great brightness. The world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, were permeated with a great brightness. The world systems of the southern direction, numerous as the grains of sand of the river Gaṅgā, were permeated with a great brightness. The world systems of the western direction, numerous as the grains of sand of the river Gaṅgā, were permeated with a great brightness. The world systems of the northern direction, numerous as the grains of sand of the river Gaṅgā, were permeated with a great brightness. The world systems of the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā, were permeated with a great brightness. The world systems of the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā, were permeated with a great brightness. The world systems of the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā, were permeated with a great brightness. The world systems of the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā, were permeated with a great brightness. The world systems in the direction of the nadir, numerous as the grains of sand of the river Gaṅgā, were permeated with a great brightness. The world systems in the direction of the zenith, numerous as the grains of sand of the river Gaṅgā, were permeated with a great brightness. All the beings who beheld that light and who were touched by that light became assured of reaching unsurpassed, perfect, complete enlightenment.

- 1.8 Then again, with the natural light of the tathāgatas the Blessed One caused this great billionfold world system to be permeated with a great brightness. The world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, were permeated with a great brightness. The world systems of the southern direction, numerous as the grains of sand of the river Gaṅgā, were permeated with a great brightness. The world systems of the western direction, numerous as the grains of sand of the river Gaṅgā, were permeated with a great brightness. The world systems of the northern direction, [F.5.b] numerous as the grains of sand of the river Gaṅgā, were permeated with a great brightness. The world systems of the

intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā, were permeated with a great brightness. The world systems of the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā, were permeated with a great brightness. The world systems of the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā, were permeated with a great brightness. The world systems of the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā, were permeated with a great brightness. The world systems in the direction of the nadir, numerous as the grains of sand of the river Gaṅgā, were permeated with a great brightness. The world systems in the direction of the zenith, numerous as the grains of sand of the river Gaṅgā, were permeated with a great brightness. All the beings who beheld that light and who were touched by that light became assured of reaching unsurpassed, perfect, complete enlightenment.

- 1.9 Then the Blessed One extended his tongue from his mouth. Covering this entire great billionfold world system with his tongue, he smiled, and from his tongue issued forth many hundred thousand ten million billion variegated rays of light. On all those rays of light, in their entirety, appeared manifold lotus flowers, fashioned of diverse gemstones, shining like gold, with a thousand petals, diverse, beautiful to behold, captivating, brilliant, scented, soft, and blissful to the touch like kācalindika. On these lotuses, furthermore, were seated many embodied tathāgatas, and the Dharma teaching they taught was this very Dharma teaching concerning the six perfections. They departed for the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, and on arriving there [F.6.a] the Dharma teaching they taught was this very Dharma teaching concerning the six perfections. They departed for the world systems of the southern direction, numerous as the grains of sand of the river Gaṅgā, and on arriving there the Dharma teaching they taught was this very Dharma teaching concerning the six perfections. They departed for the world systems of the western direction, numerous as the grains of sand of the river Gaṅgā, and on arriving there the Dharma teaching they taught was this very Dharma teaching concerning the six perfections. They departed for the world systems of the northern direction, numerous as the grains of sand of the river Gaṅgā, and on arriving there the Dharma teaching they taught was this very Dharma teaching concerning the six perfections. They departed for the world systems of the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā, and on arriving there the Dharma teaching they taught was this very Dharma teaching concerning the six perfections. They departed for the world systems of the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā, and on arriving

there the Dharma teaching they taught was this very Dharma teaching concerning the six perfections. They departed for the world systems of the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā, and on arriving there the Dharma teaching they taught was this very Dharma teaching concerning the six perfections. They departed for the world systems of the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā, and on arriving there the Dharma teaching they taught was this very Dharma teaching concerning the six perfections. They departed for the world systems in the direction of the nadir, numerous as the grains of sand of the river Gaṅgā, and on arriving there the Dharma teaching they taught was this very Dharma teaching concerning the six perfections. And they departed for the world systems in the direction of the zenith, numerous as the grains of sand of the river Gaṅgā, [F.6.b] and on arriving there the Dharma teaching they taught was this very Dharma teaching concerning the six perfections. All the beings who heard those teachings became assured of reaching unsurpassed, perfect, complete enlightenment.

1.10 Then, while seated on the lion throne, the Blessed One became absorbed in the meditative stability of the buddhas called the *lion's play* and manifested his miraculous abilities. By manifesting those miraculous abilities, he caused this great billionfold world system to shake in six ways. That is to say, it shook, shuddered, and juddered;⁸⁴ it rocked, reeled, and tottered; it quivered, careened, and convulsed; it trembled, throbbed, and quaked; it rumbled, roared, and thundered; and it faltered, lurched, and staggered. As its eastern sides reared up its western sides plunged down; as its western sides reared up its eastern sides plunged down; as its southern sides reared up its northern sides plunged down; as its northern sides reared up its southern sides plunged down; as its edges reared up its centers plunged down; and as its centers reared up its edges plunged down. Then, slowly and gradually, it settled down,⁸⁵ producing benefit and happiness for all beings.

1.11 Then, at that time—at that moment, minute, and second—in this great billionfold world system, the hells, the animal realms, the world of Yama, the states that lack freedom, the lower realms, the terrible forms of life, and the degenerations,⁸⁶ as many as there are, were all interrupted. All of the beings there were then reborn equal in fortune to human beings; they were reborn equal in fortune to the gods of the Cāturmahārājika realm, or the gods of the Trayastriṃśa, Yāma, Tuṣita, Nirmāṇarati, or Paranirmitavaśavartin realms. Then those gods and those human beings joyfully, with serene confidence, and with ease recollected their former lives. Having recollected those lives,

[F.7.a] they then joyfully, with serene confidence, and with ease departed for where there were blessed ones, and on arriving there paid homage to the blessed ones.

1.12 Then, at that time—at that moment, minute, and second—in the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, the hells, the animal realms, the world of Yama, the states that lack freedom, the lower realms, the terrible forms of life, and the degenerations, as many as there are, were all interrupted. All of the beings there were then reborn equal in fortune to human beings; they were reborn equal in fortune to the gods of the Cāturmahārājika realm, or the gods of the Trayastriṃśa, Yāma, Tuṣita, Nirmāṇarati, or Paranirmitavaśavartin realms. Then those gods and those human beings joyfully, with serene confidence, and with ease recollected their former lives. Having recollected those lives, they then joyfully, with serene confidence, and with ease departed for the respective buddhafiels where the tathāgatas, arhats, perfectly complete buddhas resided, and on arriving there paid homage at their feet. Placing their hands together, they bowed toward those tathāgatas, arhats, perfectly complete buddhas.

1.13 Then, at that time—at that moment, minute, and second—in the world systems of the southern direction, numerous as the grains of sand of the river Gaṅgā, the hells, the animal realms, the world of Yama, the states that lack freedom, the lower realms, the terrible forms of life, and the degenerations, as many as there are, were all interrupted. All of the beings there were then reborn equal in fortune to human beings; they were reborn equal in fortune to the gods of the Cāturmahārājika realm, or the gods of the Trayastriṃśa, Yāma, Tuṣita, Nirmāṇarati, or Paranirmitavaśavartin realms. Then those gods and those human beings joyfully, with serene confidence, and with ease recollected their former lives. Having recollected those lives, they then joyfully, with serene confidence, and with ease departed for the respective buddhafiels where the tathāgatas, arhats, perfectly complete buddhas resided, [F.7.b] and on arriving there paid homage at their feet. Placing their hands together, they bowed toward those tathāgatas, arhats, perfectly complete buddhas.

1.14 Then, at that time—at that moment, minute, and second—in the world systems of the western direction, numerous as the grains of sand of the river Gaṅgā, the hells, the animal realms, the world of Yama, the states that lack freedom, the lower realms, the terrible forms of life, and the degenerations, as many as there are, were all interrupted. All of the beings there were then reborn equal in fortune to human beings; they were reborn equal in fortune to the gods of the Cāturmahārājika realm, or the gods of the Trayastriṃśa, Yāma, Tuṣita, Nirmāṇarati, or Paranirmitavaśavartin realms. Then those gods

and those human beings joyfully, with serene confidence, and with ease recollected their former lives. Having recollected those lives, they then joyfully, with serene confidence, and with ease departed for the respective buddhafiels where the tathāgatas, arhats, perfectly complete buddhas resided, and on arriving there paid homage at their feet. Placing their hands together, they bowed toward those tathāgatas, arhats, perfectly complete buddhas.

1.15 Then, at that time—at that moment, minute, and second—in the world systems of the northern direction, numerous as the grains of sand of the river Gaṅgā, the hells, the animal realms, the world of Yama, the states that lack freedom, the lower realms, the terrible forms of life, and the degenerations, as many as there are, were all interrupted. All of the beings there were then reborn equal in fortune to human beings; they were reborn equal in fortune to the gods of the Cāturmahārājika realm, or the gods of the Trayastriṃśa, Yāma, Tuṣita, Nirmāṇarati, or Paranirmitavaśavartin realms. Then those gods and those human beings joyfully, with serene confidence, and with ease recollected their former lives. Having recollected those lives, they then joyfully, with serene confidence, and with ease departed for the respective buddhafiels where the tathāgatas, arhats, [F.8.a] perfectly complete buddhas resided, and on arriving there paid homage at their feet. Placing their hands together, they bowed toward those tathāgatas, arhats, perfectly complete buddhas.

1.16 Then, at that time—at that moment, minute, and second—in the world systems of the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā, the hells, the animal realms, the world of Yama, the states that lack freedom, the lower realms, the terrible forms of life, and the degenerations, as many as there are, were all interrupted. All of the beings there were then reborn equal in fortune to human beings; they were reborn equal in fortune to the gods of the Cāturmahārājika realm, or the gods of the Trayastriṃśa, Yāma, Tuṣita, Nirmāṇarati, or Paranirmitavaśavartin realms. Then those gods and those human beings joyfully, with serene confidence, and with ease recollected their former lives. Having recollected those lives, they then joyfully, with serene confidence, and with ease departed for the respective buddhafiels where the tathāgatas, arhats, perfectly complete buddhas resided, and on arriving there paid homage at their feet. Placing their hands together, they bowed toward those tathāgatas, arhats, perfectly complete buddhas.

1.17 Then, at that time—at that moment, minute, and second—in the world systems of the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā, the hells, the animal realms, the world of Yama, the states that lack freedom, the lower realms, the terrible forms of life, and

the degenerations, as many as there are, were all interrupted. All of the beings there were then reborn equal in fortune to human beings; they were reborn equal in fortune to the gods of the Cāturmahārājika realm, or the gods of the Trayastriṃśa, Yāma, Tuṣita, Nirmāṇarati, or Paranirmitavaśavartin realms. Then those gods and those human beings joyfully, with serene confidence, and with ease recollected their former lives. Having recollected those lives, they then joyfully, with serene confidence, and with ease [F.8.b] departed for the respective buddhafiels where the tathāgatas, arhats, perfectly complete buddhas resided, and on arriving there paid homage at their feet. Placing their hands together, they bowed toward those tathāgatas, arhats, perfectly complete buddhas.

1.18 Then, at that time—at that moment, minute, and second—in the world systems of the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā, the hells, the animal realms, the world of Yama, the states that lack freedom, the lower realms, the terrible forms of life, and the degenerations, as many as there are, were all interrupted. All of the beings there were then reborn equal in fortune to human beings; they were reborn equal in fortune to the gods of the Cāturmahārājika realm, or the gods of the Trayastriṃśa, Yāma, Tuṣita, Nirmāṇarati, or Paranirmitavaśavartin realms. Then those gods and those human beings joyfully, with serene confidence, and with ease recollected their former lives. Having recollected those lives, they then joyfully, with serene confidence, and with ease departed for the respective buddhafiels where the tathāgatas, arhats, perfectly complete buddhas resided, and on arriving there paid homage at their feet. Placing their hands together, they bowed toward those tathāgatas, arhats, perfectly complete buddhas.

1.19 Then, at that time—at that moment, minute, and second—in the world systems of the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā, the hells, the animal realms, the world of Yama, the states that lack freedom, the lower realms, the terrible forms of life, and the degenerations, as many as there are, were all interrupted. All of the beings there were then reborn equal in fortune to human beings; they were reborn equal in fortune to the gods of the Cāturmahārājika realm, or the gods of the Trayastriṃśa, Yāma, Tuṣita, Nirmāṇarati, or Paranirmitavaśavartin realms. Then those gods and those human beings joyfully, with serene confidence, and with ease recollected their former lives. [F.9.a] Having recollected those lives, they then joyfully, with serene confidence, and with ease departed for the respective buddhafiels where the tathāgatas, arhats, perfectly complete buddhas resided, and on arriving there paid homage at their feet. Placing their hands together, they bowed toward those tathāgatas, arhats, perfectly complete buddhas.

1.20 Then, at that time—at that moment, minute, and second—in the world systems in the direction of the nadir, numerous as the grains of sand of the river Gaṅgā, the hells, the animal realms, the world of Yama, the states that lack freedom, the lower realms, the terrible forms of life, and the degenerations, as many as there are, were all interrupted. All of the beings there were then reborn equal in fortune to human beings; they were reborn equal in fortune to the gods of the Cāturmahārājika realm, or the gods of the Trayastriṃśa, Yāma, Tuṣita, Nirmāṇarati, or Paranirmitavaśavartin realms. Then those gods and those human beings joyfully, with serene confidence, and with ease recollected their former lives. Having recollected those lives, they then joyfully, with serene confidence, and with ease departed for the respective buddhafiels where the tathāgatas, arhats, perfectly complete buddhas resided, and on arriving there paid homage at their feet. Placing their hands together, they bowed toward those tathāgatas, arhats, perfectly complete buddhas.

1.21 Then, at that time—at that moment, minute, and second—in the world systems in the direction of the zenith, numerous as the grains of sand of the river Gaṅgā, the hells, the animal realms, the world of Yama, the states that lack freedom, the lower realms, the terrible forms of life, and the degenerations, as many as there are, were all interrupted. All of the beings there [F.9.b] were then reborn equal in fortune to human beings; they were reborn equal in fortune to the gods of the Cāturmahārājika realm, or the gods of the Trayastriṃśa, Yāma, Tuṣita, Nirmāṇarati, or Paranirmitavaśavartin realms. Then those gods and those human beings joyfully, with serene confidence, and with ease recollected their former lives. Having recollected those lives, they then joyfully, with serene confidence, and with ease departed for the respective buddhafiels where the tathāgatas, arhats, perfectly complete buddhas resided, and on arriving there paid homage at their feet. Placing their hands together, they bowed toward those tathāgatas, arhats, perfectly complete buddhas.

1.22 Then, at that time, in this great billionfold world system, the beings who were blind, as many as there were, saw sights with their eyes. The deaf heard sounds with their ears. The insane came to their senses. Those who were agitated attained a state of mind without agitation. Those without clothing obtained clothing. The poor obtained wealth. The hungry obtained food. The thirsty obtained drink. Those struck with illness were healed. Those with physical disabilities and with imperfect sense faculties were restored to full perfection of the body and sense faculties, and flourished. The weary were refreshed. Those who had not forsaken nonvirtuous deeds of body, speech, and mind, or nonvirtuous livelihoods, gave up their nonvirtuous deeds of body, speech, and mind, and nonvirtuous livelihoods.

All beings too became even-minded toward all other beings, considering one another as just like their father, mother, brother, sister, partner, close relative, or friend. All beings too acquired the path of the ten virtuous actions, and they maintained the practice of chastity [F.10.a] and purity, without the stench of immorality and without the notion of nonvirtue. At that time all beings possessed happiness such that it resembled, by comparison, the happiness experienced by monks absorbed in the third meditative concentration. They possessed all such happiness. At that time all beings possessed wisdom such that they knew, "Excellent is generosity! Excellent is discipline! Excellent is restraint! Excellent is truth! Excellent is carefulness! Excellent is loving kindness! Excellent is compassion! Excellent is nonviolence with respect to all living creatures!" And at that time the blessed buddhas in other buddhafi elds cried out cries of delight: "Ah! It is wonderful that these beings are possessed of wisdom such that they know, 'Excellent is generosity! Excellent is discipline! Excellent is peace! Excellent is restraint! Excellent is truth! Excellent is carefulness! Excellent is loving kindness! Excellent is compassion! Excellent is the practice of chastity! Excellent is nonviolence with respect to all living creatures!' "⁸⁷

- 1.23 At that time the Blessed One, seated on this very lion throne, resembled, as an analogy, the unobscured sun in the clear expanse of space, or the disk of the full moon. He outshone the great billionfold world system with its Sumerus and encircling mountain ranges, with its god realms, with its Indra realms, with its Vaśavartin realms, with its classes of gods and asuras, with its Brahmās, and with its Śuddhāvāsas. He was adorned with light, a lustrous complexion, splendor, and glory, sparkling, gleaming, and shining. And while the Blessed One remained seated, outshining this great billionfold world system, [F.10.b] being adorned with light, a lustrous complexion, splendor, and glory, sparkling, gleaming, and shining, he similarly outshone the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, being adorned with light, a lustrous complexion, splendor, and glory, sparkling, gleaming, and shining. Similarly, he outshone the world systems of the southern direction, numerous as the grains of sand of the river Gaṅgā, being adorned with light, a lustrous complexion, splendor, and glory, sparkling, gleaming, and shining. Similarly, he outshone the world systems of the western direction, numerous as the grains of sand of the river Gaṅgā, being adorned with light, a lustrous complexion, splendor, and glory, sparkling, gleaming, and shining. Similarly, he outshone the world systems of the northern direction, numerous as the grains of sand of the river Gaṅgā, being adorned with light, a lustrous complexion, splendor, and glory, sparkling, gleaming, and shining. Similarly, he outshone the world systems of the intermediate northeastern direction,

numerous as the grains of sand of the river Gaṅgā, being adorned with light, a lustrous complexion, splendor, and glory, sparkling, gleaming, and shining. Similarly, he outshone the world systems of the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā, being adorned with light, a lustrous complexion, splendor, and glory, sparkling, gleaming, and shining. Similarly, he outshone the world systems of the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā, being adorned with light, a lustrous complexion, splendor, and glory, sparkling, gleaming, and shining. Similarly, he outshone the world systems of the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā, being adorned with light, a lustrous complexion, splendor, and glory, sparkling, gleaming, and shining. Similarly, he outshone the world systems in the direction of the nadir, numerous as the grains of sand of the river Gaṅgā, being adorned with light, a lustrous complexion, splendor, and glory, [F.11.a] sparkling, gleaming, and shining. And similarly, he outshone the world systems in the direction of the zenith, numerous as the grains of sand of the river Gaṅgā, being adorned with light, a lustrous complexion, splendor, and glory, sparkling, gleaming, and shining.

1.24 To illustrate, just as Sumeru, king of mountains, stands outshining all other dark mountains, adorned, sparkling, gleaming, and shining; just as, to illustrate, the disk of the moon stands outshining all the stars, adorned, sparkling, gleaming, and shining; and just as, to illustrate, the disk of the sun stands outshining all other lights, adorned, sparkling, gleaming, and shining, so too the Blessed One stood outshining the worlds of the ten directions with their gods, Indras, Brahmās, and Śuddhāvāsa realms, adorned with light, a lustrous complexion, splendor, and glory, sparkling, gleaming, and shining.

1.25 Then again, the Blessed One showed, in this great billionfold world system, his original body, just as it is.⁸⁸ All the gods, as many as there are, of the Śuddhāvāsas, the Ābhāsvara⁸⁹ and Brahmakāyika, and the Paranirmitavaśavartin, Nirmāṇarati, Tuṣita, Yāma, Trayastrīṃśa, and Cāturmahārājika realms saw the tathāgata, arhat, perfectly complete buddha seated on the lion throne. They were pleased. They were delighted. They were contented and overjoyed, giving rise to such delight and contentment that they took many divine flowers, divine garlands, divine incenses, [F.11.b] divine unguents, divine powders, and divine perfumes; divine blue lotuses, day lotuses, red lotuses, white lotuses, water lilies, and saugandhaka lilies; divine kesara flowers and tamāla leaves; divine robes, divine ornaments, divine parasols, divine victory banners, and divine flags, and set out for the place where the Blessed One was seated. Going there, they sprinkled,

scattered, and showered down upon⁹⁰ the Blessed One those flowers, garlands, incenses, unguents, powders, and perfumes; blue lotuses, day lotuses, red lotuses, white lotuses, water lilies, and saugandhaka lilies; kesara flowers and tamāla leaves; robes, ornaments, divine parasols, victory banners, and flags of the gods. Those human beings who were disciplined and suitable recipients of the teachings, as many as there were in this great billionfold world system, also brought manifold flowers, ones that grow in water and grow on the plains, and they set out for the place where the Blessed One was seated. Going there, they offered these to the Blessed One.

1.26 Through the sustaining power of the Blessed One, all those flowers, garlands, incenses, unguents, powders, and so on, and the robes, ornaments, parasols, victory banners, and flags immediately formed a towering mansion of flowers and so on, as large as the great billionfold world system, in the sky above the head of the Blessed One. From that towering mansion, many tassels made of divine flowers and silk were suspended, draped, and floated in the air.⁹¹ This whole great billionfold world system [F.12.a] was exquisitely adorned by these tassels made of flowers and silk, and it was exquisitely adorned, too, by the golden light of the Blessed One, sparkling, gleaming, and shining. And just like this great billionfold world system, so too the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, were pervaded and illuminated by that light of the Blessed One. The world systems of the southern direction, numerous as the grains of sand of the river Gaṅgā, were also pervaded and illuminated by that light of the Blessed One. The world systems of the western direction, numerous as the grains of sand of the river Gaṅgā, were also pervaded and illuminated by that light of the Blessed One. The world systems of the northern direction, numerous as the grains of sand of the river Gaṅgā, were also pervaded and illuminated by that light of the Blessed One. The world systems of the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā, were also pervaded and illuminated by that light of the Blessed One. The world systems of the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā, were also pervaded and illuminated by that light of the Blessed One. The world systems of the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā, were also pervaded and illuminated by that light of the Blessed One. The world systems of the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā, were also pervaded and illuminated by that light of the Blessed One. The world systems in the direction of the nadir, numerous as the grains of sand of the river Gaṅgā, were also pervaded and illuminated by that light of the Blessed One. And the

world systems in the direction of the zenith, numerous as the grains of sand of the river Gaṅgā, were also pervaded and illuminated by that light of the Blessed One. [F.12.b]

1.27 There, the human beings of the Jambudvīpas, beholding the body of the Tathāgata, looked upon him insatiably, thinking, “The Tathāgata is seated before us, teaching the Dharma.”

1.28 And just as the human beings of the Jambudvīpas had that thought, in the same manner, the human beings of the Godānīyas in the west, on beholding the body of the Tathāgata, looked upon him insatiably, thinking, “The Tathāgata is seated before us, teaching the Dharma.” The human beings of the Videhas in the east, on beholding the body of the Tathāgata, looked upon him insatiably, thinking, “The Tathāgata is seated before us, teaching the Dharma.” The human beings of the Kurus in the north, on beholding the body of the Tathāgata, looked upon him insatiably, thinking, “The Tathāgata is seated before us, teaching the Dharma.”

1.29 The gods of the Cāturmahārājika realms, on beholding the body of the Tathāgata, looked upon him insatiably, thinking, “The Tathāgata is seated before us, teaching the Dharma.” The gods of the Trayastriṃśa realms, on beholding the body of the Tathāgata, looked upon him insatiably, thinking, “The Tathāgata is seated before us, teaching the Dharma.” The gods of the Yāma realms, on beholding the body of the Tathāgata, looked upon him insatiably, thinking, “The Tathāgata is seated before us, teaching the Dharma.” The gods of the Tuṣita realms, on beholding the body of the Tathāgata, looked upon him insatiably, thinking, [F.13.a] “The Tathāgata is seated before us, teaching the Dharma.” The gods of the Nirmāṇarati realms, on beholding the body of the Tathāgata, looked upon him insatiably, thinking, “The Tathāgata is seated before us, teaching the Dharma.” The gods of the Paranirmitavaśavartin realms, on beholding the body of the Tathāgata, looked upon him insatiably, thinking, “The Tathāgata is seated before us, teaching the Dharma.”

1.30 The gods of the Brahmakāyika realms, on beholding the body of the Tathāgata, looked upon him insatiably, thinking, “The Tathāgata is seated before us, teaching the Dharma.” The gods of the Brahmapurohita realms, on beholding the body of the Tathāgata, looked upon him insatiably, thinking, “The Tathāgata is seated before us, teaching the Dharma.” The gods of the Brahmapārṣadya realms, on beholding the body of the Tathāgata, looked upon him insatiably, thinking, “The Tathāgata is seated before us, teaching the Dharma.” The gods of the Mahābrahmā realms, on beholding the body of the Tathāgata, looked upon him insatiably, thinking, “The Tathāgata is seated before us, teaching the Dharma.”

- 1.31 The gods of the Ābha realms, on beholding the body of the Tathāgata, looked upon him insatiably, thinking, “The Tathāgata is seated before us, teaching the Dharma.” The gods of the Parīttābha realms, on beholding the body of the Tathāgata, [F.13.b] looked upon him insatiably, thinking, “The Tathāgata is seated before us, teaching the Dharma.” The gods of the Apramāṇābha realms, on beholding the body of the Tathāgata, looked upon him insatiably, thinking, “The Tathāgata is seated before us, teaching the Dharma.” The gods of the Ābhāsvara realms, on beholding the body of the Tathāgata, looked upon him insatiably, thinking, “The Tathāgata is seated before us, teaching the Dharma.”
- 1.32 The gods of the Śubha realms, on beholding the body of the Tathāgata, looked upon him insatiably, thinking, “The Tathāgata is seated before us, teaching the Dharma.” The gods of the Parīttaśubha realms, on beholding the body of the Tathāgata, looked upon him insatiably, thinking, “The Tathāgata is seated before us, teaching the Dharma.” The gods of the Apramāṇaśubha realms, on beholding the body of the Tathāgata, looked upon him insatiably, thinking, “The Tathāgata is seated before us, teaching the Dharma.” The gods of the Śubhakṛtsna realms, on beholding the body of the Tathāgata, looked upon him insatiably, thinking, “The Tathāgata is seated before us, teaching the Dharma.”
- 1.33 The gods of the Vṛhat⁹² realms, on beholding the body of the Tathāgata, looked upon him insatiably, thinking, “The Tathāgata is seated before us, teaching the Dharma.” The gods of the Parīttavṛha realms, on beholding the body of the Tathāgata, looked upon him insatiably, [F.14.a] thinking, “The Tathāgata is seated before us, teaching the Dharma.” The gods of the Apramāṇavṛha realms, on beholding the body of the Tathāgata, looked upon him insatiably, thinking, “The Tathāgata is seated before us, teaching the Dharma.” The gods of the Vṛhatphala realms, on beholding the body of the Tathāgata, looked upon him insatiably, thinking, “The Tathāgata is seated before us, teaching the Dharma.”
- 1.34 The gods of the Avṛha realms, on beholding the body of the Tathāgata, looked upon him insatiably, thinking, “The Tathāgata is seated before us, teaching the Dharma.” The gods of the Atapa realms, on beholding the body of the Tathāgata, looked upon him insatiably, thinking, “The Tathāgata is seated before us, teaching the Dharma.” The gods of the Sudṛśa realms, on beholding the body of the Tathāgata, looked upon him insatiably, thinking, “The Tathāgata is seated before us, teaching the Dharma.” The gods of the Sudarśana realms, on beholding the body of the Tathāgata, looked upon him insatiably, thinking, “The Tathāgata is seated before us, teaching the

Dharma.” The gods of the Akaniṣṭha realms, on beholding the body of the Tathāgata, looked upon him insatiably, thinking, “The Tathāgata is seated before us, teaching the Dharma.” [F.14.b]

1.35 Similarly, all the human beings and all the gods in the thousandfold world system, on beholding the body of the Tathāgata, looked upon him insatiably, thinking, “The Tathāgata is seated before us, teaching the Dharma.” All the human beings and all the gods in the millionfold world system, on beholding the body of the Tathāgata, looked upon him insatiably, thinking, “The Tathāgata is seated before us, teaching the Dharma.” All the human beings and all the gods in the great billionfold world system, on beholding the body of the Tathāgata, looked upon him insatiably, thinking, “The Tathāgata is seated before us, teaching the Dharma.”

1.36 Then again, while seated on that lion throne, the Blessed One sent forth light, and again that light illuminated this great billionfold world system. It also illuminated the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā. It also illuminated the world systems of the southern direction, numerous as the grains of sand of the river Gaṅgā. It also illuminated the world systems of the western direction, numerous as the grains of sand of the river Gaṅgā. It also illuminated the world systems of the northern direction, numerous as the grains of sand of the river Gaṅgā. It also illuminated the world systems of the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā. It also illuminated the world systems of the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā. It also illuminated the world systems of the intermediate southwestern direction, [F.15.a] numerous as the grains of sand of the river Gaṅgā. It also illuminated the world systems of the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā. It also illuminated the world systems in the direction of the nadir, numerous as the grains of sand of the river Gaṅgā. And it also illuminated the world systems in the direction of the zenith, numerous as the grains of sand of the river Gaṅgā.

1.37 Through that light all beings, as many as there were in this great billionfold world system, beheld the many tathāgatas, arhats, perfectly complete buddhas of the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, along with their communities of śrāvakas and their assemblies of bodhisattvas. And in these world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, those beings dwelling there, as many as there were, also beheld in this great billionfold world system the Blessed One, the tathāgata, arhat, perfectly complete buddha Śākyamuni, residing together with the community of monks and the assembly of bodhisattvas.

- 1.38 Through that light all beings, as many as there were in this great billionfold world system, beheld the many tathāgatas, arhats, perfectly complete buddhas of the world systems of the southern direction, numerous as the grains of sand of the river Gaṅgā, along with their communities of śrāvakas and their assemblies of bodhisattvas. And in these world systems of the southern direction, numerous as the grains of sand of the river Gaṅgā, those beings dwelling there, as many as there were, also beheld [F.15.b] in this great billionfold world system the Blessed One, the tathāgata, arhat, perfectly complete buddha Śākyamuni, residing together with the community of monks and the assembly of bodhisattvas.
- 1.39 Through that light all beings, as many as there were in this great billionfold world system, beheld the many tathāgatas, arhats, perfectly complete buddhas of the world systems of the western direction, numerous as the grains of sand of the river Gaṅgā, along with their communities of śrāvakas and their assemblies of bodhisattvas. And in these world systems of the western direction, numerous as the grains of sand of the river Gaṅgā, those beings dwelling there, as many as there were, also beheld in this great billionfold world system the Blessed One, the tathāgata, arhat, perfectly complete buddha Śākyamuni, residing together with the community of monks and the assembly of bodhisattvas.
- 1.40 Through that light all beings, as many as there were in this great billionfold world system, beheld the many tathāgatas, arhats, perfectly complete buddhas of the world systems of the northern direction, numerous as the grains of sand of the river Gaṅgā, along with their communities of śrāvakas and their assemblies of bodhisattvas. And in these world systems of the northern direction, numerous as the grains of sand of the river Gaṅgā, those beings dwelling there, as many as there were, also beheld in this great billionfold world system the Blessed One, the tathāgata, arhat, perfectly complete buddha Śākyamuni, [F.16.a] residing together with the community of monks and the assembly of bodhisattvas.
- 1.41 Through that light all beings, as many as there were in this great billionfold world system, beheld the many tathāgatas, arhats, perfectly complete buddhas of the world systems of the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā, along with their communities of śrāvakas and their assemblies of bodhisattvas. And in these world systems of the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā, those beings dwelling there, as many as there were, also beheld in this great billionfold world system the Blessed One, the tathāgata, arhat, perfectly complete buddha Śākyamuni, residing together with the community of monks and the assembly of bodhisattvas.

- 1.42 Through that light all beings, as many as there were in this great billionfold world system, beheld the many tathāgatas, arhats, perfectly complete buddhas of the world systems of the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā, along with their communities of śrāvakas and their assemblies of bodhisattvas. And in these world systems of the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā, those beings dwelling there, as many as there were, also beheld in this great billionfold world system the Blessed One, [F.16.b] the tathāgata, arhat, perfectly complete buddha Śākyamuni, residing together with the community of monks and the assembly of bodhisattvas.
- 1.43 Through that light all beings, as many as there were in this great billionfold world system, beheld the many tathāgatas, arhats, perfectly complete buddhas of the world systems of the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā, along with their communities of śrāvakas and their assemblies of bodhisattvas. And in these world systems of the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā, those beings dwelling there, as many as there were, also beheld in this great billionfold world system the Blessed One, the tathāgata, arhat, perfectly complete buddha Śākyamuni, residing together with the community of monks and the assembly of bodhisattvas.
- 1.44 Through that light all beings, as many as there were in this great billionfold world system, beheld the many tathāgatas, arhats, perfectly complete buddhas of the world systems of the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā, along with their communities of śrāvakas and their assemblies of bodhisattvas. And in these world systems of the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā, those beings dwelling there, as many as there were, also beheld in this great billionfold world system the Blessed One, the tathāgata, arhat, perfectly complete buddha Śākyamuni, residing together with the community of monks and the assembly of bodhisattvas.
- 1.45 Through that light all beings, as many as there were in this great billionfold world system, beheld the many tathāgatas, arhats, perfectly complete buddhas of the world systems in the direction of the nadir, numerous as the grains of sand of the river Gaṅgā, along with their communities of śrāvakas and their assemblies of bodhisattvas. And in these world systems in the direction the nadir, numerous as the grains of sand of the river Gaṅgā, those beings dwelling there, as many as there were, also

beheld in this great billionfold world system the Blessed One, [F.17.a] the tathāgata, arhat, perfectly complete buddha Śākyamuni, residing together with the community of monks and the assembly of bodhisattvas.

1.46 Through that light all beings, as many as there were in this great billionfold world system, beheld the many tathāgatas, arhats, perfectly complete buddhas of the world systems in the direction of the zenith, numerous as the grains of sand of the river Gaṅgā, along with their communities of śrāvakas and their assemblies of bodhisattvas. And in these world systems in the direction of the zenith, numerous as the grains of sand of the river Gaṅgā, those beings dwelling there, as many as there were, also beheld in this great billionfold world system the Blessed One, the tathāgata, arhat, perfectly complete buddha Śākyamuni, residing together with the community of monks and the assembly of bodhisattvas.

1.47 Now then, beyond all the world systems in the eastern direction, more numerous than the grains of sand of the river Gaṅgā, there is the world system called Ratnavatī. [F.17.b] There the tathāgata, arhat, perfectly complete buddha called Ratnākara resides and maintains himself, teaching this very perfection of wisdom to bodhisattva great beings. Now then, in that world system there was a bodhisattva great being named Samantaraśmi who, on beholding that great light, the great trembling of the earth, and the body of the Tathāgata, looked upon him insatiably, and set out for the place where the Blessed One, the tathāgata, arhat, perfectly complete buddha Ratnākara was residing. Going there, he inquired of the Blessed One, the tathāgata, arhat, perfectly complete buddha Ratnākara, “Blessed Lord, what are the causes and what are the conditions for such a great light to manifest in the world, for the earth to tremble in this manner, and for the body of a tathāgata, such as this, to be present?”

1.48 The bodhisattva great being Samantaraśmi having thus inquired, the Blessed One, the tathāgata, arhat, perfectly complete buddha Ratnākara, replied to him, “Child of a good family, in the western direction, beyond world systems numerous as the grains of sand of the river Gaṅgā, there is a world system called Patient Endurance. There a tathāgata, arhat, perfectly complete buddha named Śākyamuni resides and maintains himself at present. He is teaching the perfection of wisdom to bodhisattva great beings. Such is his power.”

1.49 Then the bodhisattva great being Samantaraśmi [F.18.a] said to the Blessed One, the tathāgata, arhat, perfectly complete buddha Ratnākara, “Blessed Lord, I too will go to that world system of Patient Endurance to behold the Blessed One, the tathāgata, arhat, perfectly complete buddha Śākyamuni, to pay homage and respect to him, and also to see all those bodhisattva great

beings, most of whom are crown princes⁹³ who have acquired the dhāraṇīs and exact knowledges, and have mastered all the meditative stabilities and absorptions.”

1.50 The Blessed One, the Tathāgata Ratnākara, then replied, “Go then to that world system of Patient Endurance, child of a good family, if you think it is timely.”

1.51 Then the Blessed One, the tathāgata, arhat, perfectly complete buddha Ratnākara, gave the bodhisattva great being Samantaraśmi a thousand lotus flowers, made of diverse jewels, golden in color, each with a thousand petals, and instructed him, “Child of a good family, strew these over the Blessed One, the tathāgata, arhat, perfectly complete buddha Śākyamuni, and inquire of the Blessed One in my words, ‘I trust you are free from sickness, free from all harms, in good spirits, have your physical strength, and are comfortable and well?’ Child of a good family, you should conduct yourself with care in that buddhafiield. If you ask why, it is because bodhisattva great beings who are born in that world system are hard to satisfy. So, beware of harm there.”⁹⁴

1.52 Then the bodhisattva great being Samantaraśmi received from the Blessed One, [F.18.b] the tathāgata, arhat, perfectly complete buddha Ratnākara, those golden thousand-petaled lotuses. Accompanied by many hundred thousand ten million billion bodhisattvas in the form of householders, those gone forth , young men, and young women, he vanished from that buddhafiield. After serving, respecting, honoring, and worshiping all the blessed lord buddhas residing and maintaining themselves in the eastern direction, as many as there were, with flowers, perfumes, incense, garlands, unguents, powders, robes, ornaments, parasols, victory banners, and flags, through the bodhisattvas’ great miraculous ability and the bodhisattvas’ great power he set out for the place where the tathāgata, arhat, perfectly complete buddha Śākyamuni resided.

1.53 Arriving there, he bowed his head toward the feet of the Blessed One and took a place to one side. Having taken a place to one side, the bodhisattva great being Samantaraśmi then addressed the Blessed One as follows: “The Blessed One, the tathāgata, arhat, perfectly complete buddha Ratnākara, has inquired of the Blessed One, ‘I trust you are free from sickness, free from all harms, in good spirits, have your physical strength, and are comfortable and well?’ And the Blessed One, the tathāgata, arhat, perfectly complete buddha Ratnākara, has sent these golden-colored, thousand-petaled lotuses as an offering to you, Blessed Lord.” [F.19.a]

1.54 The Blessed One, the tathāgata, arhat, perfectly complete buddha Śākyamuni, took those lotuses and scattered them into the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā,

where the tathāgatas, arhats, perfectly complete buddhas resided. Then those lotuses fully covered all those world systems, and upon those lotuses many bodies of the tathāgatas were seated, teaching the doctrine that takes these very six perfections as its point of departure. All the beings who heard that teaching of the Dharma also became assured of reaching unsurpassed, perfect, complete enlightenment. And those bodhisattva great beings in the form of householders, those gone forth, young men, and young women also served, respected, honored, and worshiped the Blessed One, the tathāgata, arhat, perfectly complete buddha Śākyamuni, through the roots of their respective virtuous actions. [B2]

1.55 Now then, beyond all the world systems in the southern direction, more numerous than the grains of sand of the river Gaṅgā, there is the world system called Sarvaśokāpagata. There the tathāgata, arhat, perfectly complete buddha called Aśokaśrī resides and maintains himself, teaching this very perfection of wisdom to bodhisattva great beings. Now then, in that world system there was a bodhisattva great being named Vigataśoka who, on beholding that great light, the great trembling of the earth, [F.19.b] and the body of the Tathāgata, looked upon him insatiably, and set out for the place where the Blessed One, the tathāgata, arhat, perfectly complete buddha Aśokaśrī, was residing. Going there, he inquired of the Blessed One, the tathāgata, arhat, perfectly complete buddha Aśokaśrī, “Blessed Lord, what are the causes and what are the conditions for such a great light to manifest in the world, for the earth to tremble in this manner, and for the body of a tathāgata, such as this, to be present?”

1.56 The bodhisattva great being Vigataśoka having thus inquired, the Blessed One, the tathāgata, arhat, perfectly complete buddha Aśokaśrī, replied to him, “Child of a good family, in the northern direction, beyond world systems numerous as the grains of sand of the river Gaṅgā, there is a world system called Patient Endurance. There a tathāgata, arhat, perfectly complete buddha named Śākyamuni resides and maintains himself at present. He is teaching the perfection of wisdom to bodhisattva great beings. Such is his power.”

1.57 Then the bodhisattva great being Vigataśoka said to the Blessed One, the tathāgata, arhat, perfectly complete buddha Aśokaśrī, “Blessed Lord, I too will go to that world system of Patient Endurance to behold the Blessed One, the tathāgata, arhat, perfectly complete buddha Śākyamuni, to pay homage and respect to him, [F.20.a] and also to see all those bodhisattva great beings, most of whom are crown princes who have acquired the dhāraṇīs and exact knowledges, and have mastered all the meditative stabilities and absorptions.”

- 1.58 The Blessed One, the Tathāgata Aśokaśrī, then replied, “Go then to that world system of Patient Endurance, child of a good family, if you think it is timely.”
- 1.59 Then the Blessed One, the tathāgata, arhat, perfectly complete buddha Aśokaśrī, gave the bodhisattva great being Vigataśoka a thousand lotus flowers, made of diverse jewels, golden in color, each with a thousand petals, and instructed him, “Child of a good family, strew these over the Blessed One, the tathāgata, arhat, perfectly complete buddha Śākyamuni, and inquire of the Blessed One in my words, ‘I trust you are free from sickness, free from all harms, in good spirits, have your physical strength, and are comfortable and well?’ Child of a good family, you should conduct yourself with care in that buddhafiield. If you ask why, it is because bodhisattva great beings who are born in that world system are hard to satisfy. So, beware of harm there.”
- 1.60 Then the bodhisattva great being Vigataśoka received from the Blessed One, the tathāgata, arhat, perfectly complete buddha Aśokaśrī, those golden thousand-petaled lotuses. Accompanied by many hundred thousand ten million billion bodhisattvas in the form of householders, those gone forth, young men, and young women, he vanished from that buddhafiield. After serving, respecting, honoring, and worshiping [F.20.b] all the blessed lord buddhas residing and maintaining themselves in the southern direction, as many as there were, with flowers, perfumes, incense, garlands, unguents, powders, robes, ornaments, parasols, victory banners, and flags, through the bodhisattvas’ great miraculous ability and the bodhisattvas’ great power he set out for the place where the tathāgata, arhat, perfectly complete buddha Śākyamuni resided.
- 1.61 Arriving there, he bowed his head toward the feet of the Blessed One and took a place to one side. Having taken a place to one side, the bodhisattva great being Vigataśoka then addressed the Blessed One as follows: “The Blessed One, the tathāgata, arhat, perfectly complete buddha Aśokaśrī, has inquired of the Blessed One, ‘I trust you are free from sickness, free from all harms, in good spirits, have your physical strength, and are comfortable and well?’ And the Blessed One, the tathāgata, arhat, perfectly complete buddha Aśokaśrī, has sent these golden-colored, thousand-petaled lotuses as an offering to you, Blessed Lord.”
- 1.62 The Blessed One, the tathāgata, arhat, perfectly complete buddha Śākyamuni, took those lotuses and scattered them into the world systems of the southern direction, numerous as the grains of sand of the river Gaṅgā, where the tathāgatas, arhats, perfectly complete buddhas resided. Then those lotuses fully covered all those world systems, and upon those lotuses many bodies of the tathāgatas were seated, teaching the doctrine [F.21.a]

that takes these very six perfections as its point of departure. All the beings who heard that teaching of the Dharma also became assured of reaching unsurpassed, perfect, complete enlightenment. And those bodhisattva great beings in the form of householders, those gone forth , young men, and young women also served, respected, honored, and worshiped the Blessed One, the tathāgata, arhat, perfectly complete buddha Śākyamuni, through the roots of their respective virtuous actions.

1.63 Now then, beyond all the world systems in the western direction, more numerous than the grains of sand of the river Gaṅgā, there is the world system called Upaśāntā. There the tathāgata, arhat, perfectly complete buddha called Ratnārcis resides and maintains himself, teaching this very perfection of wisdom to bodhisattva great beings. Now then, in that world system there was a bodhisattva great being named Cāritramati who, on beholding that great light, the great trembling of the earth, and the body of the Tathāgata, looked upon him insatiably, and set out for the place where the Blessed One, the tathāgata, arhat, perfectly complete buddha Ratnārcis, was residing. Going there, he inquired of the Blessed One, the tathāgata, arhat, perfectly complete buddha Ratnārcis, “Blessed Lord, what are the causes and what are the conditions for such a great light to manifest in the world, for the earth to tremble in this manner, and for the body of a tathāgata, such as this, to be present?” [F.21.b]

1.64 The bodhisattva great being Cāritramati having thus inquired, the Blessed One, the tathāgata, arhat, perfectly complete buddha Ratnārcis, replied to him, “Child of a good family, in the eastern direction, beyond world systems numerous as the grains of sand of the river Gaṅgā, there is a world system called Patient Endurance. There a tathāgata, arhat, perfectly complete buddha named Śākyamuni resides and maintains himself at present. He is teaching the perfection of wisdom to bodhisattva great beings. Such is his power.”

1.65 Then the bodhisattva great being Cāritramati said to the Blessed One, the tathāgata, arhat, perfectly complete buddha Ratnārcis, “Blessed Lord, I too will go to that world system of Patient Endurance to behold the Blessed One, the tathāgata, arhat, perfectly complete buddha Śākyamuni, to pay homage and respect to him, and also to see all those bodhisattva great beings, most of whom are crown princes who have acquired the dhāraṇīs and exact knowledges, and have mastered all the meditative stabilities and absorptions.”

1.66 The Blessed One, the Tathāgata Ratnārcis, then replied, “Go then to that world system of Patient Endurance, child of a good family, if you think it is timely.”

- 1.67 Then the Blessed One, the tathāgata, arhat, perfectly complete buddha Ratnārcis, gave the bodhisattva great being Cāritramati a thousand lotus flowers, made of diverse jewels, golden in color, each with a thousand petals, and instructed him, “Child of a good family, [F.22.a] strew these over the Blessed One, the tathāgata, arhat, perfectly complete buddha Śākyamuni, and inquire of the Blessed One in my words, ‘I trust you are free from sickness, free from all harms, in good spirits, have your physical strength, and are comfortable and well?’ Child of a good family, you should conduct yourself with care in that buddhafiield. If you ask why, it is because bodhisattva great beings who are born in that world system are hard to satisfy. So, beware of harm there.”
- 1.68 Then the bodhisattva great being Cāritramati received from the Blessed One, the tathāgata, arhat, perfectly complete buddha Ratnārcis, those golden thousand-petaled lotuses. Accompanied by many hundred thousand ten million billion bodhisattvas in the form of householders, those gone forth , young men, and young women, he vanished from that buddhafiield. After serving, respecting, honoring, and worshiping all the blessed lord buddhas residing and maintaining themselves in the eastern direction, as many as there were, with flowers, perfumes, incense, garlands, unguents, powders, robes, ornaments, parasols, victory banners, and flags, through the bodhisattvas’ great miraculous ability and the bodhisattvas’ great power he arrived at the place where the tathāgata, arhat, perfectly complete buddha Śākyamuni resided.
- 1.69 Arriving there, he bowed his head toward the feet of the Blessed One and took a place to one side. Having taken a place to one side, the bodhisattva great being Cāritramati then addressed the Blessed One as follows: “The Blessed One, the tathāgata, arhat, [F.22.b] perfectly complete buddha Ratnārcis, has inquired of the Blessed One, ‘I trust you are free from sickness, free from all harms, in good spirits, have your physical strength, and are comfortable and well?’ And the Blessed One, the tathāgata, arhat, perfectly complete buddha Ratnārcis, has sent these golden-colored, thousand-petaled lotuses as an offering to you, Blessed Lord.”
- 1.70 The Blessed One, the tathāgata, arhat, perfectly complete buddha Śākyamuni, took those lotuses and scattered them into the world systems of the western direction, numerous as the grains of sand of the river Gaṅgā, where the tathāgatas, arhats, perfectly complete buddhas resided. Then those lotuses fully covered all those world systems, and upon those lotuses many bodies of the tathāgatas were seated, teaching the doctrine that takes these very six perfections as its point of departure. All the beings who heard that teaching of the Dharma also became assured of reaching unsurpassed, perfect, complete enlightenment. And those bodhisattva great beings in the

form of householders, those gone forth , young men, and young women also served, respected, honored, and worshiped the Blessed One, the tathāgata, arhat, perfectly complete buddha Śākyamuni, through the roots of their respective virtuous actions.

1.71 Now then, beyond all the world systems in the northern direction, more numerous than the grains of sand of the river Gaṅgā, there is the world system called Jayā. There the tathāgata, arhat, perfectly complete buddha called [F.23.a] Jayendra resides and maintains himself, teaching this very perfection of wisdom to bodhisattva great beings. Now then, in that world system there was a bodhisattva great being named Jayadatta who, on beholding that great light, the great trembling of the earth, and the body of the Tathāgata, looked upon him insatiably, and set out for the place where the Blessed One, the tathāgata, arhat, perfectly complete buddha Jayendra, was residing. Going there, he inquired of the Blessed One, the tathāgata, arhat, perfectly complete buddha Jayendra, “Blessed Lord, what are the causes and what are the conditions for such a great light to manifest in the world, for the earth to tremble in this manner, and for the body of a tathāgata, such as this, to be present?”

1.72 The bodhisattva great being Jayadatta having thus inquired, the Blessed One, the tathāgata, arhat, perfectly complete buddha Jayendra, [F.23.b] replied to him, “Child of a good family, in the southern direction, beyond world systems numerous as the grains of sand of the river Gaṅgā, there is a world system called Patient Endurance. There a tathāgata, arhat, perfectly complete buddha named Śākyamuni resides and maintains himself at present. He is teaching the perfection of wisdom to bodhisattva great beings. Such is his power.”

1.73 Then the bodhisattva great being Jayadatta said to the Blessed One, the tathāgata, arhat, perfectly complete buddha Jayendra, “Blessed Lord, I too will go to that world system of Patient Endurance to behold the Blessed One, the tathāgata, arhat, perfectly complete buddha Śākyamuni, to pay homage and respect to him, and also to see all those bodhisattva great beings, most of whom are crown princes who have acquired the dhāraṇīs and exact knowledges, and have mastered all the meditative stabilities and absorptions.”

1.74 The Blessed One, the Tathāgata Jayendra, then replied, “Go then to that world system of Patient Endurance, child of a good family, if you think it is timely.”

1.75 Then the Blessed One, the tathāgata, arhat, perfectly complete buddha Jayendra, gave the bodhisattva great being Jayadatta a thousand lotus flowers, made of diverse jewels, golden in color, each with a thousand petals, and instructed him, “Child of a good family, strew these over the

Blessed One, the tathāgata, arhat, perfectly complete buddha Śākyamuni, and inquire of the Blessed One in my words, ‘I trust you are free from sickness, free from all harms, in good spirits, have your physical strength, and are comfortable and well?’ Child of a good family, you should conduct yourself with care in that buddhafiield. If you ask why, it is because bodhisattva great beings who are born in that world system are hard to satisfy. So, beware of harm there.”

1.76 Then the bodhisattva great being Jayadatta received from the Blessed One, the tathāgata, arhat, perfectly complete buddha Jayendra, those golden thousand-petaled lotuses. Accompanied by many [F.24.a] hundred thousand ten million billion bodhisattvas in the form of householders, those gone forth , young men, and young women, he vanished from that buddhafiield. After serving, respecting, honoring, and worshiping all the blessed lord buddhas residing and maintaining themselves in the northern direction, as many as there were, with flowers, perfumes, incense, garlands, unguents, powders, robes, ornaments, parasols, victory banners, and flags, through the bodhisattvas’ great miraculous ability and the bodhisattvas’ great power he arrived at the place where the tathāgata, arhat, perfectly complete buddha Śākyamuni resided.

1.77 Arriving there, he bowed his head toward the feet of the Blessed One and took a place to one side. Having taken a place to one side, the bodhisattva great being Jayadatta then addressed the Blessed One as follows: “The Blessed One, the tathāgata, arhat, perfectly complete buddha Jayendra, has inquired of the Blessed One, ‘I trust you are free from sickness, free from all harms, in good spirits, have your physical strength, and are comfortable and well?’ And the Blessed One, the tathāgata, arhat, perfectly complete buddha Jayendra, has sent these golden-colored, thousand-petaled lotuses as an offering to you, Blessed Lord.”

1.78 The Blessed One, the tathāgata, arhat, perfectly complete buddha Śākyamuni, took those lotuses and scattered them into the world systems of the northern direction, numerous as the grains of sand of the river Gaṅgā, where [F.24.b] the tathāgatas, arhats, perfectly complete buddhas resided. Then those lotuses fully covered all those world systems, and upon those lotuses many bodies of the tathāgatas were seated, teaching the doctrine that takes these very six perfections as its point of departure. All the beings who heard that teaching of the Dharma also became assured of reaching unsurpassed, perfect, complete enlightenment. And those bodhisattva great beings in the form of householders, those gone forth , young men, and young women also served, respected, honored, and worshiped the Blessed One, the tathāgata, arhat, perfectly complete buddha Śākyamuni, through the roots of their respective virtuous actions.

- 1.79 Now then, beyond all the world systems in the intermediate northeastern direction, more numerous than the grains of sand of the river Gaṅgā, there is the world system called Samādhyalaṅkṛta. There the tathāgata, arhat, perfectly complete buddha called Samādhihastyuttaraśrī resides and maintains himself, teaching this very perfection of wisdom to bodhisattva great beings. Now then, in that world system there was a bodhisattva great being named Vijayavikrāmin who, on beholding that great light, the great trembling of the earth, and the body of the Tathāgata, looked upon him insatiably, and set out for the place where the Blessed One, the tathāgata, arhat, perfectly complete buddha Samādhihastyuttaraśrī, was residing. Going there, he inquired of the Blessed One, the tathāgata, arhat, [F.25.a] perfectly complete buddha Samādhihastyuttaraśrī, “Blessed Lord, what are the causes and what are the conditions for such a great light to manifest in the world, for the earth to tremble in this manner, and for the body of a tathāgata, such as this, to be present?”
- 1.80 The bodhisattva great being Vijayavikrāmin having thus inquired, the Blessed One, the tathāgata, arhat, perfectly complete buddha Samādhihastyuttaraśrī, replied to him, “Child of a good family, in the intermediate southwestern direction, beyond world systems numerous as the grains of sand of the river Gaṅgā, there is a world system called Patient Endurance. There a tathāgata, arhat, perfectly complete buddha named Śākyamuni resides and maintains himself at present. He is teaching the perfection of wisdom to bodhisattva great beings. Such is his power.”
- 1.81 Then the bodhisattva great being Vijayavikrāmin said to the Blessed One, the tathāgata, arhat, perfectly complete buddha Samādhihastyuttaraśrī, “Blessed Lord, I too will go to that world system of Patient Endurance to behold the Blessed One, the tathāgata, arhat, perfectly complete buddha Śākyamuni, to pay homage and respect to him, and also to see all those bodhisattva great beings, most of whom are crown princes who have acquired the dhāraṇīs and exact knowledges, and have mastered all [F.25.b] the meditative stabilities and absorptions.”
- 1.82 The Blessed One, the Tathāgata Samādhihastyuttaraśrī, then replied, “Go then to that world system of Patient Endurance, child of a good family, if you think it is timely.”
- 1.83 Then the Blessed One, the tathāgata, arhat, perfectly complete buddha Samādhihastyuttaraśrī, gave the bodhisattva great being Vijayavikrāmin a thousand lotus flowers, made of diverse jewels, golden in color, each with a thousand petals, and instructed him, “Child of a good family, strew these over the Blessed One, the tathāgata, arhat, perfectly complete buddha Śākyamuni, and inquire of the Blessed One in my words, ‘I trust you are free from sickness, free from all harms, in good spirits, have your physical

strength, and are comfortable and well?’ Child of a good family, you should conduct yourself with care in that buddhafiield. If you ask why, it is because bodhisattva great beings who are born in that world system are hard to satisfy. So, beware of harm there.”

1.84 Then the bodhisattva great being Vijayavikrāmin received from the Blessed One, the tathāgata, arhat, perfectly complete buddha Samādhihastyuttaraśrī, those golden thousand-petaled lotuses. Accompanied by many hundred thousand ten million billion bodhisattvas in the form of householders, those gone forth, young men, and young women, he vanished from that buddhafiield. After serving, respecting, honoring, and worshiping all the blessed lord buddhas residing and maintaining themselves in the intermediate northeastern direction, as many as there were, with flowers, perfumes, incense, garlands, unguents, powders, [F.26.a] robes, ornaments, parasols, victory banners, and flags, through the bodhisattvas’ great miraculous ability and the bodhisattvas’ great power he arrived at the place where the tathāgata, arhat, perfectly complete buddha Śākyamuni resided.

1.85 Arriving there, he bowed his head toward the feet of the Blessed One and took a place to one side. Having taken a place to one side, the bodhisattva great being Vijayavikrāmin then addressed the Blessed One as follows: “The Blessed One, the tathāgata, arhat, perfectly complete buddha Samādhihastyuttaraśrī, has inquired of the Blessed One, ‘I trust you are free from sickness, free from all harms, in good spirits, have your physical strength, and are comfortable and well?’ And the Blessed One, the tathāgata, arhat, perfectly complete buddha Samādhihastyuttaraśrī, has sent these golden-colored, thousand-petaled lotuses as an offering to you, Blessed Lord.”

1.86 The Blessed One, the tathāgata, arhat, perfectly complete buddha Śākyamuni, took those lotuses and scattered them into the world systems of the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā, where the tathāgatas, arhats, perfectly complete buddhas resided. Then those lotuses fully covered all those world systems, and upon those lotuses many bodies of the tathāgatas were seated, teaching the doctrine that takes these very six perfections as its point of departure. All the beings who heard that teaching of the Dharma [F.26.b] also became assured of reaching unsurpassed, perfect, complete enlightenment. And those bodhisattva great beings in the form of householders, those gone forth, young men, and young women also served, respected, honored, and worshiped the Blessed One, the tathāgata, arhat, perfectly complete buddha Śākyamuni, through the roots of their respective virtuous actions.

- 1.87 Now then, beyond all the world systems in the intermediate southeastern direction, more numerous than the grains of sand of the river Gaṅgā, there is the world system called Bodhimaṇḍalālaṃkārasurucitā. There the tathāgata, arhat, perfectly complete buddha called Padmottaraśrī resides and maintains himself, teaching this very perfection of wisdom to bodhisattva great beings. Now then, in that world system there was a bodhisattva great being named Padmahasta who, on beholding that great light, the great trembling of the earth, and the body of the Tathāgata, looked upon him insatiably, and set out for the place where the Blessed One, the tathāgata, arhat, perfectly complete buddha Padmottaraśrī, was residing. Going there, he inquired of the Blessed One, the tathāgata, arhat, perfectly complete buddha Padmottaraśrī, “Blessed Lord, what are the causes and what are the conditions for such a great light to manifest in the world, for the earth to tremble in this manner, and for the body of a tathāgata, such as this, to be present?”
- 1.88 The bodhisattva great being Padmahasta having thus inquired, the Blessed One, the tathāgata, arhat, completely perfect [F.27.a] Buddha Padmottaraśrī, replied to him, “Child of a good family, in the intermediate northwestern direction, beyond world systems numerous as the grains of sand of the river Gaṅgā, there is a world system called Patient Endurance. There a tathāgata, arhat, perfectly complete buddha named Śākyamuni resides and maintains himself at present. He is teaching the perfection of wisdom to bodhisattva great beings. Such is his power.”
- 1.89 Then the bodhisattva great being Padmahasta said to the Blessed One, the tathāgata, arhat, perfectly complete buddha Padmottaraśrī, “Blessed Lord, I too will go to that world system of Patient Endurance to behold the Blessed One, the tathāgata, arhat, perfectly complete buddha Śākyamuni, to pay homage and respect to him, and also to see all those bodhisattva great beings, most of whom are crown princes who have acquired the dhāraṇīs and exact knowledges, and have mastered all the meditative stabilities and absorptions.”
- 1.90 The Blessed One, the Tathāgata Padmottaraśrī, then replied, “Go then to that world system of Patient Endurance, child of a good family, if you think it is timely.”
- 1.91 Then the Blessed One, the tathāgata, arhat, perfectly complete buddha Padmottaraśrī, gave the bodhisattva great being Padmahasta a thousand lotus flowers, [F.27.b] made of diverse jewels, golden in color, each with a thousand petals, and instructed him, “Child of a good family, strew these over the Blessed One, the tathāgata, arhat, perfectly complete buddha Śākyamuni, and inquire of the Blessed One in my words, ‘I trust you are free from sickness, free from all harms, in good spirits, have your physical strength, and are comfortable and well?’ Child of a good family, you should

conduct yourself with care in that buddhafield. If you ask why, it is because bodhisattva great beings who are born in that world system are hard to satisfy. So, beware of harm there.”

1.92 Then the bodhisattva great being Padmahasta received from the Blessed One, the tathāgata, arhat, perfectly complete buddha Padmottaraśrī, those golden thousand-petaled lotuses. Accompanied by many hundred thousand ten million billion bodhisattvas in the form of householders, those gone forth, young men, and young women, he vanished from that buddhafield. After serving, respecting, honoring, and worshiping all the blessed lord buddhas residing and maintaining themselves in the northern direction, as many as there were, with flowers, perfumes, incense, garlands, unguents, powders, robes, ornaments, parasols, victory banners, and flags, through the bodhisattvas’ great miraculous ability and the bodhisattvas’ great power he arrived at the place where the tathāgata, arhat, perfectly complete buddha Śākyamuni resided.

1.93 Arriving there, he bowed his head toward the feet of the Blessed One and took a place to one side. Having taken a place to one side, [F.28.a] the bodhisattva great being Padmahasta then addressed the Blessed One as follows: “The Blessed One, the tathāgata, arhat, perfectly complete buddha Padmottaraśrī, has inquired of the Blessed One, ‘I trust you are free from sickness, free from all harms, in good spirits, have your physical strength, and are comfortable and well?’ And the Blessed One, the tathāgata, arhat, perfectly complete buddha Padmottaraśrī, has sent these golden-colored, thousand-petaled lotuses as an offering to you, Blessed Lord.”

1.94 The Blessed One, the tathāgata, arhat, perfectly complete buddha Śākyamuni, took those lotuses and scattered them into all the world systems of the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā, where the tathāgatas, arhats, perfectly complete buddhas resided. Then those lotuses fully covered those world systems, and upon those lotuses many bodies of the tathāgatas were seated, teaching the doctrine that takes these very six perfections as its point of departure. All the beings who heard that teaching of the Dharma also became assured of reaching unsurpassed, perfect, complete enlightenment. And those bodhisattva great beings in the form of householders, those gone forth, young men, and young women also served, respected, honored, and worshiped the Blessed One, the tathāgata, arhat, perfectly complete buddha Śākyamuni, [F.28.b] through the roots of their respective virtuous actions.

1.95 Now then, beyond all the world systems in the intermediate southwestern direction, more numerous than the grains of sand of the river Gaṅgā, there is the world system called Vigatarajaḥsañcayā. There the tathāgata, arhat, perfectly complete buddha called Sūryamaṇḍalaprabhāsottamaśrī resides

and maintains himself, teaching this very perfection of wisdom to bodhisattva great beings. Now then, in that world system there was a bodhisattva great being named Sūryaprabhāsa who, on beholding that great light, the great trembling of the earth, and the body of the Tathāgata, looked upon him insatiably, and set out for the place where the Blessed One, the tathāgata, arhat, perfectly complete buddha Sūryamaṇḍalaprabhāsottamaśrī, was residing. Going there, he inquired of the Blessed One, the tathāgata, arhat, perfectly complete buddha Sūryamaṇḍalaprabhāsottamaśrī, “Blessed Lord, what are the causes and what are the conditions for such a great light to manifest in the world, for the earth to tremble in this manner, and for the body of a tathāgata, such as this, to be present?”

1.96 The bodhisattva great being Sūryaprabhāsa having thus inquired, the Blessed One, the tathāgata, arhat, perfectly complete buddha Sūryamaṇḍalaprabhāsottamaśrī, replied to him, “Child of a good family, in the intermediate northeastern direction, beyond world systems numerous as the grains of sand of the river Gaṅgā, there is a world system called Patient Endurance. There a tathāgata, [F.29.a] arhat, perfectly complete buddha named Śākyamuni resides and maintains himself at present. He is teaching the perfection of wisdom to bodhisattva great beings. Such is his power.”

1.97 Then the bodhisattva great being Sūryaprabhāsa said to the Blessed One, the tathāgata, arhat, perfectly complete buddha Sūryamaṇḍalaprabhāsottamaśrī, “Blessed Lord, I too will go to that world system of Patient Endurance to behold the Blessed One, the tathāgata, arhat, perfectly complete buddha Śākyamuni, to pay homage and respect to him, and also to see all those bodhisattva great beings, most of whom are crown princes who have acquired the dhāraṇīs and exact knowledges, and have mastered all the meditative stabilities and absorptions.”

1.98 The Blessed One, the Tathāgata Sūryamaṇḍalaprabhāsottamaśrī, then replied, “Go then to that world system of Patient Endurance, child of a good family, if you think it is timely.”

1.99 Then the Blessed One, the tathāgata, arhat, perfectly complete Buddha Sūryamaṇḍalaprabhāsottamaśrī gave the bodhisattva great being Sūryaprabhāsa a thousand lotus flowers, made of diverse jewels, golden in color, each with a thousand petals, and instructed him, “Child of a good family, strew these over the Blessed One, the tathāgata, arhat, perfectly complete buddha Śākyamuni, and inquire of the Blessed One in my words, ‘I trust you are free from sickness, [F.29.b] free from all harms, in good spirits, have your physical strength, and are comfortable and well?’ Child of a good family, you should conduct yourself with care in that buddhafiield. If you ask why, it is because bodhisattva great beings who are born in that world system are hard to satisfy. So, beware of harm there.”

- 1.100 Then the bodhisattva great being Sūryaprabhāsa received from the Blessed One, the tathāgata, arhat, perfectly complete buddha Sūryamaṇḍalaprabhāsottamaśrī, those golden thousand-petaled lotuses. Accompanied by many hundred thousand ten million billion bodhisattvas in the form of householders, those gone forth , young men, and young women, he vanished from that buddhafiield. After serving, respecting, honoring, and worshiping all the blessed lord buddhas residing and maintaining themselves in the intermediate southwestern direction, as many as there were, with flowers, perfumes, incense, garlands, unguents, powders, robes, ornaments, parasols, victory banners, and flags, through the bodhisattvas' great miraculous ability and the bodhisattvas' great power he arrived at the place where the tathāgata, arhat, perfectly complete buddha Śākyamuni resided.
- 1.101 Arriving there, he bowed his head toward the feet of the Blessed One and took a place to one side. Having taken a place to one side, the bodhisattva great being Sūryaprabhāsa then addressed the Blessed One as follows: "The Blessed One, the tathāgata, arhat, perfectly complete buddha Sūryamaṇḍalaprabhāsottamaśrī, has inquired of the Blessed One, [F.30.a] 'I trust you are free from sickness, free from all harms, in good spirits, have your physical strength, and are comfortable and well?' And the Blessed One, the tathāgata, arhat, perfectly complete buddha Sūryamaṇḍalaprabhāsottamaśrī, has sent these golden-colored, thousand-petaled lotuses as an offering to you, Blessed Lord."
- 1.102 The Blessed One, the tathāgata, arhat, perfectly complete buddha Śākyamuni, took those lotuses and scattered them into all the world systems of the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā, where the tathāgatas, arhats, perfectly complete buddhas resided. Then those lotuses fully covered those world systems, and upon those lotuses many bodies of the tathāgatas were seated, teaching the doctrine that takes the six perfections as its point of departure. All the beings who heard that teaching of the Dharma also became assured of reaching unsurpassed, perfect, complete enlightenment. And those bodhisattva great beings in the form of householders, those gone forth , young men, and young women also served, respected, honored, and worshiped the Blessed One, the tathāgata, arhat, perfectly complete buddha Śākyamuni, through the roots of their respective virtuous actions.
- 1.103 Now then, beyond all the world systems in the intermediate northwestern direction, more numerous than the grains of sand of the river Gaṅgā, there is the world system called Vaśībhūtā. There the tathāgata, [F.30.b] arhat, perfectly complete buddha called Ekacchatra resides and maintains himself, teaching this very perfection of wisdom to bodhisattva great beings. Now

then, in that world system there was a bodhisattva great being named Ratnottama who, on beholding that great light, the great trembling of the earth, and the body of the Tathāgata, looked upon him insatiably, and set out for the place where the Blessed One, the tathāgata, arhat, perfectly complete buddha Ekacchatra, was residing. Going there, he inquired of the Blessed One, the tathāgata, arhat, perfectly complete buddha Ekacchatra, “Blessed Lord, what are the causes and what are the conditions for such a great light to manifest in the world, for the earth to tremble in this manner, and for the body of a tathāgata, such as this, to be present?”

1.104 The bodhisattva great being Ratnottama having thus inquired, the Blessed One, the tathāgata, arhat, perfectly complete buddha Ekacchatra, replied to him, “Child of a good family, in the intermediate southeastern direction, beyond world systems numerous as the grains of sand of the river Gaṅgā, there is a world system called Patient Endurance. There a tathāgata, arhat, perfectly complete buddha named Śākyamuni resides and maintains himself at present. He is teaching the perfection of wisdom to bodhisattva great beings. Such is his power.”

1.105 Then the bodhisattva great being Ratnottama [F.31.a] said to the Blessed One, the tathāgata, arhat, perfectly complete buddha Ekacchatra, “Blessed Lord, I too will go to that world system of Patient Endurance to behold the Blessed One, the tathāgata, arhat, perfectly complete buddha Śākyamuni, to pay homage and respect to him, and also to see all those bodhisattva great beings, most of whom are crown princes who have acquired the dhāraṇīs and exact knowledges, and have mastered all the meditative stabilities and absorptions.”

1.106 The Blessed One, the Tathāgata Ekacchatra, then replied, “Go then to that world system of Patient Endurance, child of a good family, if you think it is timely.”

1.107 Then the Blessed One, the tathāgata, arhat, perfectly complete Buddha Ekacchatra, gave the bodhisattva great being Ratnottama a thousand lotus flowers, made of diverse jewels, golden in color, each with a thousand petals, and instructed him, “Child of a good family, strew these over the Blessed One, the tathāgata, arhat, perfectly complete buddha Śākyamuni, and inquire of the Blessed One in my words, ‘I trust you are free from sickness, free from all harms, in good spirits, have your physical strength, and are comfortable and well?’ Child of a good family, you should conduct yourself with care in that buddhafiield. If you ask why, it is because bodhisattva great beings who are born in that world system are hard to satisfy. So, beware of harm there.”

- 1.108 Then the bodhisattva great being Ratnottama received from the Blessed One, the tathāgata, arhat, perfectly complete buddha Ekacchatra, [F.31.b] those golden thousand-petaled lotuses. Accompanied by many hundred thousand ten million billion bodhisattvas in the form of householders, those gone forth , young men, and young women, he vanished from that buddhafiield. After serving, respecting, honoring, and worshiping all the blessed lord buddhas residing and maintaining themselves in the intermediate northwestern direction, as many as there were, with flowers, perfumes, incense, garlands, unguents, powders, robes, ornaments, parasols, victory banners, and flags, through the bodhisattvas' great miraculous ability and the bodhisattvas' great power he arrived at the place where the tathāgata, arhat, perfectly complete buddha Śākyamuni resided.
- 1.109 Arriving there, he bowed his head toward the feet of the Blessed One and took a place to one side. Having taken a place to one side, the bodhisattva great being Ratnottama then addressed the Blessed One as follows: "The Blessed One, the tathāgata, arhat, perfectly complete buddha Ekacchatra, has inquired of the Blessed One, 'I trust you are free from sickness, free from all harms, in good spirits, have your physical strength, and are comfortable and well?' And the Blessed One, the tathāgata, arhat, perfectly complete buddha Ekacchatra, has sent these golden-colored, thousand-petaled lotuses as an offering to you, Blessed Lord."
- 1.110 The Blessed One, the tathāgata, arhat, perfectly complete buddha [F.32.a] Śākyamuni, took those lotuses and scattered them into all the world systems of the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā, where the tathāgatas, arhats, perfectly complete buddhas resided. Then those lotuses fully covered those world systems, and upon those lotuses many bodies of the tathāgatas were seated, teaching the doctrine that takes these very six perfections as its point of departure. All the beings who heard that teaching of the Dharma also became assured of reaching unsurpassed, perfect, complete enlightenment. And those bodhisattva great beings in the form of householders, those gone forth , young men, and young women also served, respected, honored, and worshiped the Blessed One, the tathāgata, arhat, perfectly complete buddha Śākyamuni, through the roots of their respective virtuous actions.
- 1.111 Now then, beyond all the world systems in the direction of the nadir, more numerous than the grains of sand of the river Gaṅgā, there is the world system called Padmā. There the tathāgata, arhat, perfectly complete buddha called Padmaśrī resides and maintains himself, teaching this very perfection of wisdom to bodhisattva great beings. Now then, in that world system there was a bodhisattva great being named Padmottara who, on beholding that great light, the great trembling of the earth, and the body of the Tathāgata,

looked upon him insatiably, and set out for the place where the Blessed One, the tathāgata, arhat, perfectly complete buddha Padmaśrī, was residing. Going there, he inquired of the Blessed One, the tathāgata, arhat, [F.32.b] perfectly complete buddha Padmaśrī, “Blessed Lord, what are the causes and what are the conditions for such a great light to manifest in the world, for the earth to tremble in this manner, and for the body of a tathāgata, such as this, to be present?”

1.112 The bodhisattva great being Padmottara having thus inquired, the Blessed One, the tathāgata, arhat, perfectly complete buddha Padmaśrī, replied to him, “Child of a good family, in the direction of the zenith, beyond world systems numerous as the grains of sand of the river Gaṅgā, there is a world system called Patient Endurance. There a tathāgata, arhat, perfectly complete buddha named Śākyamuni resides and maintains himself at present. He is teaching the perfection of wisdom to bodhisattva great beings. Such is his power.”

1.113 Then the bodhisattva great being Padmottara said to the Blessed One, the tathāgata, arhat, perfectly complete buddha Padmaśrī, “Blessed Lord, I too will go to that world system of Patient Endurance to behold the Blessed One, the tathāgata, arhat, perfectly complete buddha Śākyamuni, to pay homage and respect to him, and also to see all those bodhisattva great beings, most of whom are crown princes who have acquired the dhāraṇīs and exact knowledges, and have mastered [F.33.a] all the meditative stabilities and absorptions.”

1.114 The Blessed One, the Tathāgata Padmaśrī, then replied, “Go then to that world system of Patient Endurance, child of a good family, if you think it is timely.”

1.115 Then the Blessed One, the tathāgata, arhat, perfectly complete Buddha Padmaśrī, gave the bodhisattva great being Padmottara a thousand lotus flowers, made of diverse jewels, golden in color, each with a thousand petals and instructed him, “Child of a good family, strew these over the Blessed One, the tathāgata, arhat, perfectly complete buddha Śākyamuni, and inquire of the Blessed One in my words, ‘I trust you are free from sickness, free from all harms, in good spirits, have your physical strength, and are comfortable and well?’ Child of a good family, you should conduct yourself with care in that buddhafiield. If you ask why, it is because bodhisattva great beings who are born in that world system are hard to satisfy. So, beware of harm there.”

1.116 Then the bodhisattva great being Padmottara received from the Blessed One, the tathāgata, arhat, perfectly complete buddha Padmaśrī, those golden thousand-petaled lotuses. Accompanied by many hundred thousand ten million billion bodhisattvas in the form of householders, those gone forth , young men, and young women, he vanished from that buddhafiield. After

serving, respecting, honoring, and worshiping all the blessed lord buddhas residing and maintaining themselves in the direction of the nadir, as many as there were, with flowers, perfumes, incense, garlands, unguents, powders, robes, ornaments, parasols, victory banners, and flags, [F.33.b] through the bodhisattvas' great miraculous ability and the bodhisattvas' great power he arrived at the place where the tathāgata, arhat, perfectly complete buddha Śākyamuni resided.

1.117 Arriving there, he bowed his head toward the feet of the Blessed One and took a place to one side. Having taken a place to one side, the bodhisattva great being Padmottara then addressed the Blessed One as follows: "The Blessed One, the tathāgata, arhat, perfectly complete buddha Padmaśrī, has inquired of the Blessed One, 'I trust you are free from sickness, free from all harms, in good spirits, have your physical strength, and are comfortable and well?' And the Blessed One, the tathāgata, arhat, perfectly complete buddha Padmaśrī, has sent these golden-colored, thousand-petaled lotuses as an offering to you, Blessed Lord."

1.118 The Blessed One, the tathāgata, arhat, perfectly complete buddha Śākyamuni, took those lotuses and scattered them into all the world systems in the direction of the nadir, numerous as the grains of sand of the river Gaṅgā, where the tathāgatas, arhats, perfectly complete buddhas resided. Then those lotuses fully covered those world systems, and upon those lotuses many bodies of the tathāgatas were seated, teaching the doctrine that takes these very six perfections as its point of departure. All the beings who heard that teaching of the Dharma also became assured of reaching unsurpassed, perfect, complete enlightenment. And those bodhisattva great beings in the form of householders, [F.34.a] those gone forth, young men, and young women also served, respected, honored, and worshiped the Blessed One, the tathāgata, arhat, perfectly complete buddha Śākyamuni, through the roots of their respective virtuous actions.

1.119 Now then, beyond all the world systems in the direction of the zenith, more numerous than the grains of sand of the river Gaṅgā, there is the world system called Nandā. There the tathāgata, arhat, perfectly complete buddha called Nandaśrī resides and maintains himself, teaching this very perfection of wisdom to bodhisattva great beings. Now then, in that world system there was a bodhisattva great being named Nandadatta who, on beholding that great light, the great trembling of the earth, and the body of the Tathāgata, looked upon him insatiably, and set out for the place where the Blessed One, the tathāgata, arhat, perfectly complete buddha Nandaśrī, was residing. Going there, he inquired of the Blessed One, the tathāgata, arhat, perfectly complete buddha Nandaśrī, "Blessed Lord, what are the causes and what are

the conditions for such a great light to manifest in the world, for the earth to tremble in this manner, and for the body of a tathāgata, such as this, to be present?”

1.120 The bodhisattva great being Nandadatta having thus inquired, the Blessed One, the tathāgata, arhat, perfectly complete buddha Nandaśrī replied [F.34.b] to him, “Child of a good family, in the direction of the nadir, beyond world systems numerous as the grains of sand of the river Gaṅgā, there is a world system called Patient Endurance. There a tathāgata, arhat, perfectly complete buddha named Śākyamuni resides and maintains himself at present. He is teaching the perfection of wisdom to bodhisattva great beings. Such is his power.”

1.121 Then the bodhisattva great being Nandadatta said to the Blessed One, the tathāgata, arhat, perfectly complete buddha Nandaśrī, “Blessed Lord, I too will go to that world system of Patient Endurance to behold the Blessed One, the tathāgata, arhat, perfectly complete buddha Śākyamuni, to pay homage and respect to him, and also to see all those bodhisattva great beings, most of whom are crown princes who have acquired the dhāraṇīs and exact knowledges, and have mastered all the meditative stabilities and absorptions.”

1.122 The Blessed One, the Tathāgata Nandaśrī, then replied, “Go then to that world system of Patient Endurance, child of a good family, if you think it is timely.”

1.123 Then the Blessed One, the tathāgata, arhat, perfectly complete Buddha Nandaśrī, gave the bodhisattva great being Nandadatta a thousand lotus flowers, made of diverse jewels, golden in color, each with a thousand petals, and instructed him, “Child of a good family, strew these over the Blessed One, the tathāgata, arhat, perfectly complete buddha Śākyamuni, [F.35.a] and inquire of the Blessed One in my words, ‘I trust you are free from sickness, free from all harms, in good spirits, have your physical strength, and are comfortable and well?’ Child of a good family, you should conduct yourself with care in that buddhafiield. If you ask why, it is because bodhisattva great beings who are born in that world system are hard to satisfy. So, beware of harm there.”

1.124 Then the bodhisattva great being Nandadatta received from the Blessed One, the tathāgata, arhat, perfectly complete buddha Nandaśrī, those golden thousand-petaled lotuses. Accompanied by many hundred thousand ten million billion bodhisattvas in the form of householders, those gone forth , young men, and young women, he vanished from that buddhafiield. After serving, respecting, honoring, and worshipping all the blessed lord buddhas residing and maintaining themselves in the direction of the zenith, as many as there were, with flowers, perfumes, incense, garlands, unguents,

powders, robes, ornaments, parasols, victory banners, and flags, through the bodhisattvas' great miraculous ability and the bodhisattvas' great power he arrived at the place where the tathāgata, arhat, perfectly complete buddha Śākyamuni resided.

1.125 Arriving there, he bowed his head toward the feet of the Blessed One and took a place to one side. Having taken a place to one side, the bodhisattva great being Nandadatta then addressed the Blessed One as follows: "The Blessed One, the tathāgata, arhat, perfectly complete buddha Nandaśrī, [F.35.b] has inquired of the Blessed One, 'I trust you are free from sickness, free from all harms, in good spirits, have your physical strength, and are comfortable and well?' And the Blessed One, the tathāgata, arhat, perfectly complete buddha Nandaśrī, has sent these golden-colored, thousand-petaled lotuses as an offering to you, Blessed Lord."

1.126 The Blessed One, the tathāgata, arhat, perfectly complete buddha Śākyamuni, took those lotuses and scattered them into all the world systems in the direction of the zenith, numerous as the grains of sand of the river Gaṅgā, where the tathāgatas, arhats, perfectly complete buddhas resided. Then those lotuses fully covered those world systems, and upon those lotuses many bodies of the tathāgatas were seated, teaching the doctrine that takes these very six perfections as its point of departure. All the beings who heard that teaching of the Dharma also became assured of reaching unsurpassed, perfect, complete enlightenment. And those bodhisattva great beings in the form of householders, those gone forth, young men, and young women also served, respected, honored, and worshiped the Blessed One, the tathāgata, arhat, perfectly complete buddha Śākyamuni, through the roots of their respective virtuous actions.

1.127 Thereupon, at that moment, minute, and second, the great billionfold world system was completely transformed into the nature of gemstones, replete with scattered flowers, and completely bedecked with tassels and bundles of silk. Various kinds of incense wafted from various containers, [F.36.a] and it was completely adorned with wish-fulfilling trees with the tips of their branches bent down with ornaments and various fruits, and with flower trees, fruit trees, fragrance trees, garland trees, powder trees, and incense trees, just like, to illustrate, the world system of Padmavatī, the buddhfield of the Blessed One, the tathāgata, arhat, perfectly complete buddha Samantakusuma, where Mañjuśrīkumārabhūta resides alongside Susthitamati Devaputra and other bodhisattva great beings of mighty splendor.

1.128 *This completes the first chapter, "Introduction," from The Perfection of Wisdom in One Hundred Thousand Lines. [B3]*

2.

CHAPTER 2: ŚĀRIPUTRA

2.1

At that time, when the Blessed One thus understood that the world—with its gods, demons, and Brahmā deities, with its virtuous ascetics and brahmin priests, and with its many gods, humans, and asuras—had assembled, and that those many bodhisattva great beings who were mainly crown princes had assembled, he said to the venerable Śāradvatīputra, “Here, Śāradvatīputra, bodhisattva great beings who want to fully awaken to all phenomena in all their aspects should persevere in the perfection of wisdom.”

2.2

The venerable Śāradvatīputra then asked the Blessed One, “Blessed Lord, how should bodhisattva great beings [F.36.b] who want to fully awaken to all phenomena in all their aspects persevere in the perfection of wisdom?”

2.3

The venerable Śāradvatīputra having thus inquired, the Blessed One said to him, “Śāradvatīputra, here bodhisattva great beings should stay in the perfection of wisdom without there being any place to stay. That is, they should perfect the perfection of generosity without there being any giving up, since⁹⁵ no gift, giver, or recipient is apprehended. They should perfect the perfection of ethical discipline, since there are no downfalls or nondownfalls to be committed. They should perfect the perfection of tolerance, since there is no disturbance. They should perfect the perfection of perseverance, since there is no weakening of physical or mental effort. They should perfect the perfection of meditative concentration, since disturbance and false imagination do not exist.⁹⁶ They should perfect the perfection of wisdom, since no phenomena are apprehended.

2.4

“Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect the four applications of mindfulness, since the applications of mindfulness are not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect the four correct exertions, since the correct exertions are not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the

perfection of wisdom, should perfect the four supports for miraculous ability, [F.37.a] since the supports for miraculous ability are not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect the five faculties, since the faculties are not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect the five powers, since the powers are not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect the seven branches of enlightenment, since the branches of enlightenment are not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect the noble eightfold path, since the path is not apprehended.

2.5 “Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect the emptiness meditative stability, since emptiness is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect the signlessness meditative stability, since signlessness is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect the wishlessness meditative stability, since wishlessness is not apprehended.

2.6 “Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect the four meditative concentrations, since a meditative concentration is not apprehended. Śāradvatīputra, [F.37.b] bodhisattva great beings, abiding in the perfection of wisdom, should perfect the four immeasurable attitudes, since an immeasurable attitude is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect the four formless absorptions, since formlessness is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect the eight liberations, since a liberation is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect the nine serial steps of meditative absorption, since a serial step is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect the five extrasensory powers, since an extrasensory power is not apprehended.

2.7 “Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate the nine perceptions. Thus, they should cultivate the perception of a bloated corpse, since a bloated corpse is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate the perception of a worm-infested corpse, since a worm-infested corpse is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate the perception of a putrefied corpse, since a putrefied corpse is not

apprehended. Śāradvatīputra, bodhisattva great beings, [F.38.a] abiding in the perfection of wisdom, should cultivate the perception of a bloodied corpse, since a bloodied corpse is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate the perception of a black-and-blue corpse, since a black-and-blue corpse is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate the perception of a chewed-up corpse, since a chewed-up corpse is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate the perception of a dismembered corpse, since a dismembered corpse is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate the perception of bones, since bones are not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate the perception of an immolated corpse, since an immolated corpse is not apprehended.

2.8 “Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate the perception of the unpleasantness of food, since unpleasantness is not apprehended.

2.9 “Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate mindfulness of the Buddha, since the Buddha is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate mindfulness of the Dharma, since the Dharma is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, [F.38.b] should cultivate mindfulness of the Saṅgha, since the Saṅgha is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate mindfulness of ethical discipline, since ethical discipline is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate mindfulness of giving away, since giving away is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate mindfulness of the gods, since the gods are not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate mindfulness of the inhalation and exhalation of breath, since breathing is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate mindfulness of disillusionment,⁹⁷ since disillusionment is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate mindfulness of death, since death is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate mindfulness of

the body, since a body is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate the perception of impermanence, since impermanence is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate the perception of suffering, since suffering is not apprehended. [F.39.a] Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate the perception of nonself, since nonself is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate the perception of unattractiveness, since unattractiveness is not apprehended.⁹⁸ Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate the perception of death, since death is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate the perception that there is nothing delightful in the entire world, since there being nothing delightful is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate the perception that there is nothing reliable in the entire world, since there being nothing reliable is not apprehended.

2.10 “Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate the knowledge of suffering, since suffering is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate the knowledge of the origin, since the origin is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate the knowledge of the cessation, since the cessation is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate the knowledge of the path, [F.39.b] since the path is not apprehended.

2.11 “Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate the knowledge of the extinction of contaminants, since extinction is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate the knowledge that contaminants will not arise again, since not arising is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate the knowledge of phenomena, since phenomena are not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate the knowledge of nonduality, since nonduality is not apprehended.⁹⁹ Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate the knowledge of the conventional, since the conventional is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate the knowledge of mastery, since mastery is not

apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate knowledge in accord with sound, since accord with sound is not apprehended.¹⁰⁰

2.12 “Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate the meditative stability with an initial mental application and with a sustained mental application,¹⁰¹ since an initial mental application and a sustained mental application are not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate the meditative stability without an initial mental application but with just a sustained mental application, [F.40.a] since being without an initial mental application but with a sustained mental application is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate the meditative stability without an initial mental application and without a sustained mental application, since being without an initial mental application and without a sustained mental application is not apprehended.

2.13 “Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect the faculty of coming to fully understand what has not been fully understood,¹⁰² since the faculty of coming to fully understand is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect the faculty of understanding all, since understanding all is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect the faculty of knowing that one has fully understood, since the faculty of knowing that one has fully understood is not apprehended.¹⁰³

2.14 “Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect the stations of mastery, since a station of mastery is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect the stations of complete suffusion, since a station of complete suffusion is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect the four ways to gather a retinue, since a way to gather a retinue is not apprehended. Śāradvatīputra, bodhisattva [F.40.b] great beings, abiding in the perfection of wisdom, should perfect the four presentations, since a presentation is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect the ten levels, since a level is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect the ten modes of conduct, since a mode of conduct is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect the ten tolerances, since tolerance is not apprehended. Śāradvatīputra, bodhisattva

great beings, abiding in the perfection of wisdom, should perfect the twenty higher aspirations, since a higher aspiration is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect the wisdom of an omniscient one, since the wisdom of an omniscient one is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect the knowing of stilling and higher insight, since the knowing of stilling and higher insight is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect the three knowledges, since knowledge is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect the four kinds of exact knowledge, since exact knowledge is not apprehended. Śāradvatīputra, [F.41.a] bodhisattva great beings, abiding in the perfection of wisdom, should perfect the four fearlessnesses, since fearlessness is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect the five undiminished extrasensory powers, since the undiminished is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect the six perfections, since a perfection is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect the six principles of being liked, since being liked is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect the seven riches, since riches are not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect the eight ways great persons think, since a way of thinking is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect the nine states of beings, since a state of being is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect the ten powers of the tathāgatas, since a power of a tathāgata is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect the eighteen distinct qualities of the buddhas, since a distinct quality of a buddha is not apprehended. [F.41.b] Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect great loving kindness, since great loving kindness is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect great compassion, since great compassion is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect great empathetic joy,

since great empathetic joy is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect great equanimity, since great equanimity is not apprehended.

2.15 “Bodhisattva great beings who want to fully awaken to the wisdom, furnished with the best of all aspects, of an omniscient one¹⁰⁴ should persevere in the perfection of wisdom. Bodhisattva great beings who want to perfect knowledge of the aspects of the path should persevere in the perfection of wisdom. Bodhisattva great beings who want to perfect knowledge of all the dharmas should persevere in the perfection of wisdom. Bodhisattva great beings who want to perfect knowledge of the aspects of all beings’ minds, their behavior, and their knowledge¹⁰⁵ should persevere in the perfection of wisdom.

2.16 “Bodhisattva great beings who want to abandon all the propensities for afflicted mental states that cause linking up¹⁰⁶ [F.42.a] should persevere in the perfection of wisdom.

2.17 “Śāradvatīputra, bodhisattva great beings who want to enter a bodhisattva’s maturity should train in the perfection of wisdom.

2.18 “Bodhisattva great beings who want to know the level of śrāvakas and pratyekabuddhas should train in the perfection of wisdom. Bodhisattva great beings who want to transcend the level of śrāvakas and pratyekabuddhas should train in the perfection of wisdom. Bodhisattva great beings who want to remain at the level at which progress is irreversible should train in the perfection of wisdom. Bodhisattva great beings who want to dwell in the six¹⁰⁷ extrasensory powers should train in the perfection of wisdom. Bodhisattva great beings who want to know all beings’ wavering minds and conduct¹⁰⁸ should train in the perfection of wisdom. Bodhisattva great beings who want to surpass the transcendental knowledge of all śrāvakas and pratyekabuddhas should train in the perfection of wisdom. Bodhisattva great beings who want to attain the many dhāraṇī gateways and the gateways of meditative stability should train in the perfection of wisdom.

2.19 “Bodhisattva great beings who want to surpass, by a single setting of the mind on enlightenment, together with rejoicing in them, all those virtuous roots of all the sons and daughters of good families who are in the Śrāvaka and Pratyekabuddha Vehicles giving gifts [F.42.b] should train in the perfection of wisdom. Bodhisattva great beings who want to surpass, by a single setting of the mind on enlightenment, together with rejoicing in them, all those virtuous roots of all the sons and daughters of good families in the Śrāvaka and Pratyekabuddha Vehicles guarding ethical discipline should train in the perfection of wisdom. Bodhisattva great beings who want to surpass, by a single setting of the mind on enlightenment, together with rejoicing in them, all those virtuous roots of all the sons and daughters of

good families who are in the Śrāvaka and Pratyekabuddha Vehicles cultivating tolerance should train in the perfection of wisdom. Bodhisattva great beings who want to surpass, by a single setting of the mind on enlightenment, together with rejoicing in them, all those virtuous roots of all the sons and daughters of good families who are in the Śrāvaka and Pratyekabuddha Vehicles applying perseverance should train in the perfection of wisdom. Bodhisattva great beings who want to surpass, by a single setting of the mind on enlightenment, together with rejoicing in them, all those virtuous roots of all the sons and daughters of good families who are in the Śrāvaka and Pratyekabuddha Vehicles becoming absorbed in meditative concentration should train in the perfection of wisdom. Bodhisattva great beings who want to surpass, by a single setting of the mind on enlightenment, together with rejoicing in them, all those virtuous roots of all the sons and daughters of good families who are in the Śrāvaka and Pratyekabuddha Vehicles cultivating [F.43.a] the perfection of wisdom should train in the perfection of wisdom. Bodhisattva great beings who want to surpass, by a single setting of the mind on enlightenment, together with rejoicing in them, the ethical discipline, meditative stability, wisdom, liberation, and knowledge and seeing of liberation of all śrāvakas and pratyekabuddhas should train in the perfection of wisdom.

2.20 “Bodhisattva great beings who want to surpass, by a single setting of the mind on enlightenment, together with rejoicing in them, the meditative concentrations, liberations, meditative stabilities, and meditative absorptions of all śrāvakas and pratyekabuddhas should train in the perfection of wisdom.

2.21 “Bodhisattva great beings who have offered even a small gift for the benefit of all beings, thinking, ‘How, through dedication by skillful means to all-aspect omniscience, will it become immeasurable, countless, and inestimable?’ should train in the perfection of wisdom.¹⁰⁹ Bodhisattva great beings who have maintained even a little ethical discipline for the benefit of all beings, thinking, ‘How, through dedication by skillful means to all-aspect omniscience, will it become immeasurable, countless, and inestimable?’ should train in the perfection of wisdom. Bodhisattva great beings who have cultivated even a little tolerance for the benefit of all beings, thinking, ‘How, through dedication by skillful means to all-aspect omniscience, will it become immeasurable, countless, and inestimable?’ [F.43.b] should train in the perfection of wisdom. Bodhisattva great beings who have applied even a little perseverance for the benefit of all beings, thinking, ‘How, through dedication by skillful means to all-aspect omniscience, will it become immeasurable, countless, and inestimable?’ should train in the perfection of wisdom. Bodhisattva great beings who have become absorbed even in a little

meditative concentration for the benefit of all beings, thinking, ‘How, through dedication by skillful means to all-aspect omniscience, will it become immeasurable, countless, and inestimable?’ should train in the perfection of wisdom. Bodhisattva great beings who have cultivated even a little wisdom for the benefit of all beings, thinking, ‘How, through dedication by skillful means to all-aspect omniscience, will it become immeasurable, countless, and inestimable?’ should train in the perfection of wisdom.

2.22 “Moreover, Śāradvatīputra, bodhisattva great beings who want to dwell in the perfection of generosity and want to perfect the perfection of generosity should train in the perfection of wisdom. Moreover, Śāradvatīputra, bodhisattva great beings who want to practice the perfection of ethical discipline and want to perfect the perfection of ethical discipline should train in the perfection of wisdom. Moreover, Śāradvatīputra, bodhisattva great beings who want to practice the perfection of tolerance and want to perfect the perfection of tolerance should train in the perfection of wisdom. Moreover, Śāradvatīputra, bodhisattva great beings who want to practice the perfection of perseverance and want to perfect the perfection of perseverance [F.44.a] should train in the perfection of wisdom. Moreover, Śāradvatīputra, bodhisattva great beings who want to abide¹¹⁰ in the perfection of meditative concentration and want to perfect the perfection of meditative concentration should train in the perfection of wisdom. Moreover, Śāradvatīputra, bodhisattva great beings who want to practice the perfection of wisdom and want to perfect the perfection of wisdom should train in the perfection of wisdom.

2.23 “Moreover, Śāradvatīputra, when bodhisattva great beings have set their minds on it, thinking, ‘How will I behold the body of the buddhas in all my lives? How will I be encouraged by the buddhas? How will I be kept in mind by the buddhas? How will I please the buddhas? How will I be mentored by the buddhas?’ they should train in the perfection of wisdom.

2.24 “Moreover, Śāradvatīputra, bodhisattva great beings who want to acquire the body of the buddhas should train in the perfection of wisdom. Moreover, Śāradvatīputra, bodhisattva great beings who want to attain the thirty-two major marks of a great person should train [F.44.b] in the perfection of wisdom. Moreover, Śāradvatīputra, bodhisattva great beings who want to attain the eighty minor signs should train in the perfection of wisdom. Moreover, Śāradvatīputra, bodhisattva great beings who want throughout all their lives to recall their succession of former lives should train in the perfection of wisdom. Moreover, Śāradvatīputra, bodhisattva great beings who want to attain the state where the mind of enlightenment is not given up should train in the perfection of wisdom. Moreover, Śāradvatīputra,

bodhisattva great beings who want to attain the state where the conduct of the bodhisattvas is not spoiled should train in the perfection of wisdom. Moreover, Śāradvatīputra, bodhisattva great beings who want to forsake all evil friends and all evil associates should train in the perfection of wisdom. Moreover, Śāradvatīputra, bodhisattva great beings who want to serve and respect all the buddhas and bodhisattvas who are virtuous spiritual mentors should train in the perfection of wisdom. Moreover, Śāradvatīputra, bodhisattva great beings who want to defeat Māra and all the gods belonging to the māra class should train in the perfection of wisdom. Moreover, Śāradvatīputra, bodhisattva great beings who want to purify all obscurations should train in the perfection of wisdom. Moreover, Śāradvatīputra, bodhisattva great beings who want to attain the state where one is unobscured with respect to all phenomena [F.45.a] should train in the perfection of wisdom.

- 2.25 “Moreover, Śāradvatīputra, bodhisattva great beings who want to establish the lineage of the bodhisattvas should train in the perfection of wisdom. Moreover, Śāradvatīputra, bodhisattva great beings who want to establish the lineage of the buddhas should train in the perfection of wisdom. Moreover, Śāradvatīputra, bodhisattva great beings who want to maintain the lineage of the Three Precious Jewels without interruption should train in the perfection of wisdom.
- 2.26 “Moreover, Śāradvatīputra, bodhisattva great beings who want to attain the level of a crown prince should train in the perfection of wisdom.
- 2.27 “Moreover, Śāradvatīputra, bodhisattva great beings who want never to be separated from all the buddhas and bodhisattvas should train in the perfection of wisdom. Moreover, Śāradvatīputra, bodhisattva great beings who want to go beyond the level of the bodhisattvas should train in the perfection of wisdom. Moreover, Śāradvatīputra, bodhisattva great beings who want to swiftly complete the level of the tathāgatas should train in the perfection of wisdom.
- 2.28 “Moreover, Śāradvatīputra, bodhisattva great beings who would like to be richly endowed with those virtuous roots and aspects with which they might serve, respect, honor, and worship [F.45.b] the blessed lord buddhas should train in the perfection of wisdom.
- 2.29 “Moreover, Śāradvatīputra, bodhisattva great beings who want to delight all beings should train in the perfection of wisdom. Moreover, Śāradvatīputra, bodhisattva great beings who want to fulfill the aspirations of all beings should train in the perfection of wisdom. Moreover, Śāradvatīputra, when bodhisattva great beings think that they should satisfy all beings with all necessities and enjoyments such as food, drink, clothing, ornaments, flowers, incense, perfume,¹¹¹ garlands, unguents, powders,¹¹²

bedding, seats, dwellings, treatments for medical conditions, the requisites, riches, grains, finery, jewels, gems, beryl, conch shells, quartz, corals, pure gold, silver, orchards, and kingdoms and so on, they too should train in the perfection of wisdom.

2.30 “Moreover, Śāradvatīputra, bodhisattva great beings who want to establish all beings, as many as there are in the world systems of all the directions, numerous as the grains of sand of the river Gaṅgā, in the path of the ten virtuous actions, and who want to establish them in the four meditative concentrations, the four immeasurable attitudes, the five extrasensory powers, going for refuge to the Three Jewels, and devotion to the Buddha, the Dharma, and the Saṅgha—they should train in the perfection of wisdom.¹¹³

2.31 “Moreover, Śāradvatīputra, bodhisattva great beings [F.46.a] who want to bring into the Great Vehicle all beings in worlds as vast as the realm of phenomena and as far-reaching as the element of space,¹¹⁴ who want to establish them in the perfection of generosity, who want to establish them in the perfection of ethical discipline, who want to establish them in the perfection of tolerance, who want to establish them in the perfection of perseverance, who want to establish them in the perfection of meditative concentration, and who want to establish them in the perfection of wisdom, should train in the perfection of wisdom.

2.32 “Moreover, Śāradvatīputra, bodhisattva great beings who want to render even a single virtuous setting of the mind on enlightenment inexhaustible up until when they are on the seat of enlightenment¹¹⁵ should train in the perfection of wisdom.

2.33 “Moreover, Śāradvatīputra, bodhisattva great beings who are eager for all the blessed lord buddhas, as many as there are in the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, to praise their qualities should train in the perfection of wisdom. Bodhisattva great beings who are eager for all the blessed lord buddhas, as many as there are in the world systems of the southern direction, numerous as the grains of sand of the river Gaṅgā, to praise their qualities should train in the perfection of wisdom. Bodhisattva great beings who are eager for all the blessed lord buddhas, as many as there are in the world systems of the western direction, numerous as the grains of sand of the river Gaṅgā, to praise their qualities should train in the perfection of wisdom. Bodhisattva great beings [F.46.b] who are eager for all the blessed lord buddhas, as many as there are in the world systems of the northern direction, numerous as the grains of sand of the river Gaṅgā, to praise their qualities should train in the perfection of wisdom. Bodhisattva great beings who are eager for all the blessed lord buddhas, as many as there are in the world systems of the

intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā, to praise their qualities should train in the perfection of wisdom. Bodhisattva great beings who are eager for all the blessed lord buddhas, as many as there are in the world systems of the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā, to praise their qualities should train in the perfection of wisdom. Bodhisattva great beings who are eager for all the blessed lord buddhas, as many as there are in the world systems of the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā, to praise their qualities should train in the perfection of wisdom. Bodhisattva great beings who are eager for all the blessed lord buddhas, as many as there are in the world systems of the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā, to praise their qualities should train in the perfection of wisdom. Bodhisattva great beings who are eager for all the blessed lord buddhas, as many as there are in the world systems in the direction of the nadir, numerous as the grains of sand of the river Gaṅgā, to praise their qualities should train in the perfection of wisdom. [F.47.a] Bodhisattva great beings who are eager for all the blessed lord buddhas, as many as there are in the world systems in the direction of the zenith, numerous as the grains of sand of the river Gaṅgā, to praise their qualities should train in the perfection of wisdom.

2.34 “Moreover, Śāradvatīputra, bodhisattva great beings who, with a single thought,¹¹⁶ want to journey to all those buddhafiels of the eastern direction, numerous as the grains of sand of the river Gaṅgā, should train in the perfection of wisdom. Bodhisattva great beings who, with a single thought, want to journey to all those buddhafiels of the southern direction, numerous as the grains of sand of the river Gaṅgā, should train in the perfection of wisdom. Bodhisattva great beings who, with a single thought, want to journey to all those buddhafiels of the western direction, numerous as the grains of sand of the river Gaṅgā, should train in the perfection of wisdom. Bodhisattva great beings who, with a single thought, want to journey to all those buddhafiels of the northern direction, numerous as the grains of sand of the river Gaṅgā, should train in the perfection of wisdom.

2.35 “Bodhisattva great beings who, with a single thought, want to journey to all those buddhafiels of the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā, should train in the perfection of wisdom. Bodhisattva great beings who, with a single thought, want to journey to all those buddhafiels of the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā, should train in the perfection of wisdom. [F.47.b] Bodhisattva great beings who, with a single thought, want to journey to all those buddhafiels of the intermediate

southwestern direction, numerous as the grains of sand of the river Gaṅgā, should train in the perfection of wisdom. Bodhisattva great beings who, with a single thought, want to journey to all those buddhafiels of the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā, should train in the perfection of wisdom. Bodhisattva great beings who, with a single thought, want to journey to all those buddhafiels in the direction of the nadir, numerous as the grains of sand of the river Gaṅgā, should train in the perfection of wisdom. Bodhisattva great beings who, with a single thought, want to journey to all those buddhafiels in the direction of the zenith, numerous as the grains of sand of the river Gaṅgā, should train in the perfection of wisdom.

- 2.36 “Moreover, Śāradvatīputra, bodhisattva great beings who want, by giving voice to a single sound, to make themselves heard in all those buddhafiels of the eastern direction, numerous as the grains of sand of the river Gaṅgā, should train in the perfection of wisdom. Bodhisattva great beings who want, by giving voice to a single sound, to make themselves heard in all those buddhafiels of the southern direction, numerous as the grains of sand of the river Gaṅgā, should train in the perfection of wisdom. Bodhisattva great beings who want, by giving voice to a single sound, to make themselves heard in all those buddhafiels of the western direction, numerous as the grains of sand of the river Gaṅgā, should train in the perfection of wisdom. Bodhisattva great beings who want, [F.48.a] by giving voice to a single sound, to make themselves heard in all those buddhafiels of the northern direction, numerous as the grains of sand of the river Gaṅgā, should train in the perfection of wisdom. Bodhisattva great beings who want, by giving voice to a single sound, to make themselves heard in all those buddhafiels of the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā, should train in the perfection of wisdom. Bodhisattva great beings who want, by giving voice to a single sound, to make themselves heard in all those buddhafiels of the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā, should train in the perfection of wisdom. Bodhisattva great beings who want, by giving voice to a single sound, to make themselves heard in all those buddhafiels of the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā, should train in the perfection of wisdom. Bodhisattva great beings who want, by giving voice to a single sound, to make themselves heard in all those buddhafiels of the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā, should train in the perfection of wisdom. Bodhisattva great beings who want, by giving voice to a single sound, to make themselves heard in all those buddhafiels in the direction of the nadir, numerous as the

grains of sand of the river Gaṅgā, should train in the perfection of wisdom. Bodhisattva great beings who want, by giving voice to a single sound, to make themselves heard in all those buddhafi elds in the direction of the zenith, numerous as the grains of sand of the river Gaṅgā, should train in the perfection of wisdom.

2.37 “Moreover, Śāradvatīputra, bodhisattva great beings [F.48.b] who want to remain so that the arising of buddhas continues without interruption should train in the perfection of wisdom. Moreover, Śāradvatīputra, bodhisattva great beings who want to protect the lineage of a bodhisattva should train in the perfection of wisdom. Moreover, Śāradvatīputra, bodhisattva great beings who want to remain so that the lineage of a buddha continues without interruption should train in the perfection of wisdom.

2.38 “Moreover, Śāradvatīputra, bodhisattva great beings who want to dwell in the emptiness of internal phenomena should train in the perfection of wisdom. Bodhisattva great beings who want to dwell in the emptiness of external phenomena should train in the perfection of wisdom. Bodhisattva great beings who want to dwell in the emptiness of external and internal phenomena should train in the perfection of wisdom. Bodhisattva great beings who want to dwell in the emptiness of emptiness should train in the perfection of wisdom. Bodhisattva great beings who want to dwell in the emptiness of great extent should train in the perfection of wisdom. Bodhisattva great beings who want to dwell in the emptiness of ultimate reality should train in the perfection of wisdom. Bodhisattva great beings who want to dwell in the emptiness of conditioned phenomena should train in the perfection of wisdom. Bodhisattva great beings who want to dwell in the emptiness of unconditioned phenomena should train in the perfection of wisdom. Bodhisattva great beings who want to dwell [F.49.a] in the emptiness of the unlimited should train in the perfection of wisdom. Bodhisattva great beings who want to dwell in the emptiness of that which has neither beginning nor end should train in the perfection of wisdom. Bodhisattva great beings who want to dwell in the emptiness of nonexclusion should train in the perfection of wisdom. Bodhisattva great beings who want to dwell in the emptiness of inherent nature should train in the perfection of wisdom. Bodhisattva great beings who want to dwell in the emptiness of all phenomena should train in the perfection of wisdom. Bodhisattva great beings who want to dwell in the emptiness of intrinsic defining characteristics should train in the perfection of wisdom. Bodhisattva great beings who want to dwell in the emptiness of that which cannot be apprehended should train in the perfection of wisdom. Bodhisattva great beings who want to dwell in the emptiness of nonentities should train in the perfection of wisdom. Bodhisattva great beings who want to dwell in the

emptiness of essential nature should train in the perfection of wisdom. Bodhisattva great beings who want to dwell in the emptiness of an essential nature of nonentities should train in the perfection of wisdom.

2.39 “Moreover, Śāradvatīputra, bodhisattva great beings who want to comprehend the referential, the predominant, the immediately preceding, and the causal conditions should train in the perfection of wisdom. [F.49.b]

2.40 “Moreover, Śāradvatīputra, bodhisattva great beings who want to comprehend the aspect and defining characteristic should train in the perfection of wisdom.¹¹⁷

2.41 “Moreover, Śāradvatīputra, bodhisattva great beings who want to comprehend the real nature of all phenomena should train in the perfection of wisdom. Bodhisattva great beings who want to comprehend the unmistakable real nature should train in the perfection of wisdom. Bodhisattva great beings who want to comprehend the one and only real nature should train in the perfection of wisdom. Bodhisattva great beings who want to comprehend the unchanging real nature should train in the perfection of wisdom. Bodhisattva great beings who want to comprehend the genuine, definitive real nature should train in the perfection of wisdom.¹¹⁸

2.42 “Moreover, Śāradvatīputra, bodhisattva great beings who want to comprehend the realm of phenomena with respect to all phenomena¹¹⁹ should train in the perfection of wisdom. Moreover, Śāradvatīputra, bodhisattva great beings who want to comprehend the very limit of reality with respect to all phenomena¹²⁰ should train in the perfection of wisdom.

2.43 “Moreover, Śāradvatīputra, bodhisattva great beings who want to know all the grains of sand of the river Gaṅgā, as numerous as they are, in the great billionfold world system should train in the perfection of wisdom.

2.44 “Moreover, Śāradvatīputra, bodhisattva great beings who want to lift up [F.50.a] on the tip of a filament that is one hundredth of the width of a strand of hair all the masses of water in oceans, rivers, big rivers, little rivers, pools, lakes, ponds, and marsh lands in the great billionfold world system, and at the same time not harm the creatures inhabiting them, should train in the perfection of wisdom.

2.45 “Moreover, Śāradvatīputra, bodhisattva great beings who want to blow out with one puff of breath those masses of fire, as many as there are, in the great billionfold world system—such a blaze as, to illustrate, one like the eon’s conflagration when all of them have burst into a single blazing flame—should train in the perfection of wisdom.

2.46 “Moreover, Śāradvatīputra, bodhisattva great beings who want with a single fingertip to cover completely and suppress the great eon-annihilating tornado of all the revolving winds, as many as there are, in the great

billionfold world system, that blows away, scatters, and destroys this great billionfold world system as if it were just a handful of chaff, should train in the perfection of wisdom.

2.47 “Moreover, Śāradvatīputra, bodhisattva great beings who want their single cross-legged posture to expand into and fill up the entire element of space of the great billionfold world system, whatever its measure, should train in the perfection of wisdom.

2.48 “Moreover, Śāradvatīputra, even when bodhisattva great beings think, ‘I should bundle and lift up the axial mountain Sumeru, [F.50.b] the encircling mountain ranges, the great encircling mountain ranges—all of them, as many as there are in the great billionfold world system—with a single strand of hair and hurl them into a countless number of an inestimable number¹²¹ of world systems,’ they should train in the perfection of wisdom.

2.49 “Moreover, Śāradvatīputra, bodhisattva great beings who want to understand in terms of minute atomic particles all the many trees, grasses, bushes, medicinal plants,¹²² and woodlands, as well as the masses of rocks, stones, baked clay, mountains, and great earth¹²³ in the great billionfold world system should train in the perfection of wisdom.

2.50 “Moreover, Śāradvatīputra, bodhisattva great beings who want with a single alms bowl to distribute food to all the blessed lord buddhas who reside in the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, along with their assemblies of bodhisattvas and communities of śrāvakas, and similarly who want to serve, want to respect, want to honor, and want to worship them with a single flower, a single garland, a single perfume, a single unguent, a single powder, a single robe, a single ornament, a single parasol, a single victory banner, or a single flag, should train in the perfection of wisdom.

2.51 “Bodhisattva great beings who want with a single alms bowl to distribute food to all the blessed lord buddhas who reside in the world systems of the southern direction, numerous as the grains of sand of the river Gaṅgā, along with their assemblies of bodhisattvas and communities of śrāvakas, [F.51.a] and similarly who want to serve, want to respect, want to honor, and want to worship them with a single flower, a single garland, a single perfume, a single unguent, a single powder, a single robe, a single ornament, a single parasol, a single victory banner, or a single flag, should train in the perfection of wisdom.

2.52 “Bodhisattva great beings who want with a single alms bowl to distribute food to all the blessed lord buddhas who reside in the world systems of the western direction, numerous as the grains of sand of the river Gaṅgā, along with their assemblies of bodhisattvas and communities of śrāvakas, and similarly who want to serve, want to respect, want to honor, and want to

worship them with a single flower, a single garland, a single perfume, a single unguent, a single powder, a single robe, a single ornament, a single parasol, a single victory banner, or a single flag, should train in the perfection of wisdom.

2.53 “Bodhisattva great beings who want with a single alms bowl to distribute food to all the blessed lord buddhas who reside in the world systems of the northern direction, numerous as the grains of sand of the river Gaṅgā, along with their assemblies of bodhisattvas and communities of śrāvakas, and similarly who want to serve, want to respect, want to honor, and want to worship them with a single flower, a single garland, a single perfume, a single unguent, a single powder, a single robe, a single ornament, a single parasol, a single victory banner, or a single flag, [F.51.b] should train in the perfection of wisdom.

2.54 “Bodhisattva great beings who want with a single alms bowl to distribute food to all the blessed lord buddhas who reside in the world systems of the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā, along with their assemblies of bodhisattvas and communities of śrāvakas, and similarly who want to serve, want to respect, want to honor, and want to worship them with a single flower, a single garland, a single perfume, a single unguent, a single powder, a single robe, a single ornament, a single parasol, a single victory banner, or a single flag, should train in the perfection of wisdom.

2.55 “Bodhisattva great beings who want with a single alms bowl to distribute food to all the blessed lord buddhas who reside in the world systems of the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā, along with their assemblies of bodhisattvas and communities of śrāvakas, and similarly who want to serve, want to respect, want to honor, and want to worship them with a single flower, a single garland, a single perfume, a single unguent, a single powder, a single robe, a single ornament, a single parasol, a single victory banner, or a single flag, should train in the perfection of wisdom.

2.56 “Bodhisattva great beings who want with a single alms bowl to distribute food to all the blessed lord buddhas who reside in the world systems of the intermediate southwestern direction, [F.52.a] numerous as the grains of sand of the river Gaṅgā, along with their assemblies of bodhisattvas and communities of śrāvakas, and similarly who want to serve, want to respect, want to honor, and want to worship them with a single flower, a single garland, a single perfume, a single unguent, a single powder, a single robe, a single ornament, a single parasol, a single victory banner, or a single flag, should train in the perfection of wisdom.

- 2.57 “Bodhisattva great beings who want with a single alms bowl to distribute food to all the blessed lord buddhas who reside in the world systems of the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā, along with their assemblies of bodhisattvas and communities of śrāvakas, and similarly who want to serve, want to respect, want to honor, and want to worship them with a single flower, a single garland, a single perfume, a single unguent, a single powder, a single robe, a single ornament, a single parasol, a single victory banner, or a single flag, should train in the perfection of wisdom.
- 2.58 “Bodhisattva great beings who want with a single alms bowl to distribute food to all the blessed lord buddhas who reside in the world systems in the direction of the nadir, numerous as the grains of sand of the river Gaṅgā, along with their assemblies of bodhisattvas and communities of śrāvakas, and similarly who want to serve, want to respect, want to honor, and want to worship them with a single flower, a single garland, a single perfume, a single unguent, a single powder, [F.52.b] a single robe, a single ornament, a single parasol, a single victory banner, or a single flag, should train in the perfection of wisdom.
- 2.59 “Bodhisattva great beings who want with a single alms bowl to distribute food to all the blessed lord buddhas who reside in the world systems in the direction of the zenith, numerous as the grains of sand of the river Gaṅgā, along with their assemblies of bodhisattvas and communities of śrāvakas, and similarly who want to serve, want to respect, want to honor, and want to worship them with a single flower, a single garland, a single perfume, a single unguent, a single powder, a single robe, a single ornament, a single parasol, a single victory banner, or a single flag, should train in the perfection of wisdom.
- 2.60 “Moreover, Śāradvatīputra, bodhisattva great beings who want to establish all the beings, as many as are residing in the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, in the aggregate of ethical discipline, want to establish them in the aggregate of meditative stability, want to establish them in the aggregate of wisdom, want to establish them in the aggregate of liberation, and want to establish them in the aggregate of the knowledge and seeing of liberation, and who want to establish them in the fruit of having entered the stream, want to establish them in the fruit of once-returner, want to establish them in the fruit of non-returner, want to establish them in arhatship, want to establish them in individual enlightenment, want to establish them in the knowledge of the aspects of the path, [F.53.a] want to establish them in all-aspect omniscience, and want to establish them in the expanse of nirvāṇa where there is no residue of the aggregates, should train in the perfection of wisdom.

- 2.61 “Moreover, Śāradvatīputra, bodhisattva great beings who want to establish all the beings, as many as are residing in the world systems of the southern direction, numerous as the grains of sand of the river Gaṅgā, in the aggregate of ethical discipline, want to establish them in the aggregate of meditative stability, want to establish them in the aggregate of wisdom, want to establish them in the aggregate of liberation, and want to establish them in the aggregate of the knowledge and seeing of liberation, and who want to establish them in the fruit of having entered the stream, want to establish them in the fruit of once-returner, want to establish them in the fruit of non-returner, want to establish them in arhatship, want to establish them in individual enlightenment, want to establish them in the knowledge of the aspects of the path, want to establish them in all-aspect omniscience, and want to establish them in the expanse of nirvāṇa where there is no residue of the aggregates, should train in the perfection of wisdom.
- 2.62 “Moreover, Śāradvatīputra, bodhisattva great beings who want to establish all the beings, as many as are residing in the world systems of the western direction, numerous as the grains of sand of the river Gaṅgā, in the aggregate of ethical discipline, want to establish them in the aggregate of meditative stability, want to establish them in the aggregate of wisdom, want to establish them in the aggregate of liberation, and want to establish them in the aggregate of the knowledge and seeing of liberation, and who want to establish them in the fruit of having entered the stream, want to establish them in the fruit of once-returner, want to establish them in the fruit of non-returner, [F.53.b] want to establish them in arhatship, want to establish them in individual enlightenment, want to establish them in the knowledge of the aspects of the path, want to establish them in all-aspect omniscience, and want to establish them in the expanse of nirvāṇa where there is no residue of the aggregates, should train in the perfection of wisdom.
- 2.63 “Moreover, Śāradvatīputra, bodhisattva great beings who want to establish all the beings, as many as are residing in the world systems of the northern direction, numerous as the grains of sand of the river Gaṅgā, in the aggregate of ethical discipline, want to establish them in the aggregate of meditative stability, want to establish them in the aggregate of wisdom, want to establish them in the aggregate of liberation, and want to establish them in the aggregate of the knowledge and seeing of liberation, and who want to establish them in the fruit of having entered the stream, want to establish them in the fruit of once-returner, want to establish them in the fruit of non-returner, want to establish them in arhatship, want to establish them in individual enlightenment, want to establish them in the knowledge of the

aspects of the path, want to establish them in all-aspect omniscience, and want to establish them in the expanse of nirvāṇa where there is no residue of the aggregates, should train in the perfection of wisdom.

2.64 “Moreover, Śāradvatīputra, bodhisattva great beings who want to establish all the beings, as many as are residing in the world systems of the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā, in the aggregate of ethical discipline, want to establish them in the aggregate of meditative stability, want to establish them in the aggregate of wisdom, want to establish them in the aggregate of liberation, and want to establish them in the [F.54.a] aggregate of the knowledge and seeing of liberation, and who want to establish them in the fruit of having entered the stream, want to establish them in the fruit of once-returner, want to establish them in the fruit of non-returner, want to establish them in arhatship, want to establish them in individual enlightenment, want to establish them in the knowledge of the aspects of the path, want to establish them in all-aspect omniscience, and want to establish them in the expanse of nirvāṇa where there is no residue of the aggregates, should train in the perfection of wisdom.

2.65 “Moreover, Śāradvatīputra, bodhisattva great beings who want to establish all the beings, as many as are residing in the world systems of the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā, in the aggregate of ethical discipline, want to establish them in the aggregate of meditative stability, want to establish them in the aggregate of wisdom, want to establish them in the aggregate of liberation, and want to establish them in the aggregate of the knowledge and seeing of liberation, and who want to establish them in the fruit of having entered the stream, want to establish them in the fruit of once-returner, want to establish them in the fruit of non-returner, want to establish them in arhatship, want to establish them in individual enlightenment, want to establish them in the knowledge of the aspects of the path, want to establish them in all-aspect omniscience, and want to establish them in the expanse of nirvāṇa where there is no residue of the aggregates, should train in the perfection of wisdom.

2.66 “Moreover, Śāradvatīputra, bodhisattva great beings who want to establish all the beings, as many as are residing in the world systems of the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā, in the aggregate of ethical discipline, [F.54.b] want to establish them in the aggregate of meditative stability, want to establish them in the aggregate of wisdom, want to establish them in the aggregate of liberation, and want to establish them in the aggregate of the knowledge and seeing of liberation, and who want to establish them in the fruit of having entered the

stream, want to establish them in the fruit of once-returner, want to establish them in the fruit of non-returner, want to establish them in arhatship, want to establish them in individual enlightenment, want to establish them in the knowledge of the aspects of the path, want to establish them in all-aspect omniscience, and want to establish them in the expanse of nirvāṇa where there is no residue of the aggregates, should train in the perfection of wisdom.

2.67 “Moreover, Śāradvatīputra, bodhisattva great beings who want to establish all the beings, as many as are residing in the world systems of the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā, in the aggregate of ethical discipline, want to establish them in the aggregate of meditative stability, want to establish them in the aggregate of wisdom, want to establish them in the aggregate of liberation, and want to establish them in the aggregate of the knowledge and seeing of liberation, and who want to establish them in the fruit of having entered the stream, want to establish them in the fruit of once-returner, want to establish them in the fruit of non-returner, want to establish them in arhatship, want to establish them in individual enlightenment, want to establish them in the knowledge of the aspects of the path, want to establish them in all-aspect omniscience, and want to establish them in the expanse of nirvāṇa where there is no residue of the aggregates, should train in the perfection of wisdom.

2.68 “Moreover, Śāradvatīputra, bodhisattva great beings who want to establish [F.55.a] all the beings, as many as are residing in the world systems in the direction of the nadir, numerous as the grains of sand of the river Gaṅgā, in the aggregate of ethical discipline, want to establish them in the aggregate of meditative stability, want to establish them in the aggregate of wisdom, want to establish them in the aggregate of liberation, and want to establish them in the aggregate of the knowledge and seeing of liberation, and who want to establish them in the fruit of having entered the stream, want to establish them in the fruit of once-returner, want to establish them in the fruit of non-returner, want to establish them in arhatship, want to establish them in individual enlightenment, want to establish them in the knowledge of the aspects of the path, want to establish them in all-aspect omniscience, and want to establish them in the expanse of nirvāṇa where there is no residue of the aggregates, should train in the perfection of wisdom.

2.69 “Bodhisattva great beings who want to establish all the beings, as many as are residing in the world systems in the direction of the zenith, numerous as the grains of sand of the river Gaṅgā, in the aggregate of ethical discipline, want to establish them in the aggregate of meditative stability, want to

establish them in the aggregate of wisdom, want to establish them in the aggregate of liberation, and want to establish them in the aggregate of the knowledge and seeing of liberation, and who want to establish them in the fruit of having entered the stream, want to establish them in the fruit of once-returner, want to establish them in the fruit of non-returner, want to establish them in arhatship, want to establish them in individual enlightenment, want to establish them in the knowledge of the aspects of the path, want to establish them in all-aspect omniscience, [F.55.b] and want to establish them in the expanse of nirvāṇa where there is no residue of the aggregates, should train in the perfection of wisdom.

2.70 “Moreover, Śāradvatīputra, bodhisattva great beings who want to lead all beings, as many as there are in all the world systems of the ten directions, to final nirvāṇa by means of the Śrāvaka and Pratyekabuddha Vehicles and by means of the Great Vehicle, should train in the perfection of wisdom.

2.71 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom and engage in acts of generosity, they should train accordingly. They should train such that¹²⁴ when they give their gifts in that way, there will be a great result. When they give their gifts in that way, they will be born in great and lofty royal families. When they give their gifts in that way, they will be born in great and lofty priestly families. When they give their gifts in that way, they will be born in great and lofty householder families. When they give their gifts in that way, based just¹²⁵ on giving those gifts, they will be born among the gods of the Cāturmahārājika realm. When they give their gifts in that way, based just on giving those gifts, they will be born among the gods of Trayastriṃśa realm. When they give their gifts in that way, based just on giving those gifts, they will be born among the gods of the Yāma realm. When they give their gifts in that way, based just on giving those gifts, they will be born among the gods of the Tuṣita realm. When they give their gifts in that way, based just on giving those gifts, they will be born among the gods of the Nirmāṇarati realm. When they give their gifts in that way, based just on giving those gifts, they will be born among the gods of the Paranirmitavaśavartin realm.

2.72 “When they give their gifts in that way, based just on giving those gifts, the first meditative concentration will emerge.¹²⁶ When they give their gifts in that way, based just on giving those gifts, the second meditative concentration will emerge. When they give their gifts in that way, [F.56.a] based just on giving those gifts, the third meditative concentration will emerge. When they give their gifts in that way, based just on giving those gifts, the fourth meditative concentration will emerge.

- 2.73 “When they give their gifts in that way, based just on giving those gifts, they will become absorbed in the meditative absorption of the sphere of infinite space. When they give their gifts in that way, based just on giving those gifts, they will become absorbed in the meditative absorption of the sphere of infinite consciousness. When they give their gifts in that way, based just on giving those gifts, they will become absorbed in the meditative absorption of the sphere of nothing-at-all. When they give their gifts in that way, based just on giving those gifts, they will become absorbed in the meditative absorption of the sphere of neither perception nor nonperception.
- 2.74 “When they give their gifts in that way, based just on giving those gifts, the four applications of mindfulness will emerge. When they give their gifts in that way, based just on giving those gifts, the four correct exertions will emerge. When they give their gifts in that way, based just on giving those gifts, the four supports for miraculous ability will emerge. When they give their gifts in that way, based just on giving those gifts, the five faculties will emerge. When they give their gifts in that way, based just on giving those gifts, the five powers will emerge. When they give their gifts in that way, based just on giving those gifts, the seven branches of enlightenment will emerge. When they give their gifts in that way, based just on giving those gifts, the noble eightfold path will emerge.
- 2.75 “When they give their gifts in that way, based just on giving those gifts, the emptiness, the signlessness, and the wishlessness gateways to liberation will emerge. When they give their gifts in that way, based just on giving those gifts, they will attain the fruit of having entered the stream. When they give their gifts in that way, based just on giving those gifts, they will attain the fruit of once-returner. When they give their gifts in that way, based just on giving those gifts, they will attain the fruit of non-returner. When they give their gifts in that way, based just on giving those gifts, they will attain arhatship. When they give their gifts in that way, [F.56.b] based just on giving those gifts, they will attain individual enlightenment. When they give their gifts in that way, based just on giving those gifts, they will attain unsurpassed, perfect, complete enlightenment.
- 2.76 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they understand well that when they have given their gifts like that with skillful means, they perfect the perfection of generosity. When they have given their gifts like that, they perfect the perfection of ethical discipline. When they have given their gifts like that, they perfect the perfection of tolerance. When they have given their gifts like that, they perfect the perfection of perseverance. When they have given their gifts like that, they perfect the perfection of meditative concentration. And when they have given their gifts like that, they perfect the perfection of wisdom.” [B4]

- 2.77 The venerable Śāradvatīputra then asked the Blessed One, “Blessed Lord, how do bodhisattva great beings, when they give their gifts, perfect the perfection of generosity? How, Blessed Lord, do bodhisattva great beings, when they carefully maintain ethical discipline, perfect the perfection of ethical discipline? How, Blessed Lord, do bodhisattva great beings, when they cultivate tolerance, perfect the perfection of tolerance? How, Blessed Lord, do bodhisattva great beings, [F.57.a] when they undertake perseverance, perfect the perfection of perseverance? How, Blessed Lord, do bodhisattva great beings, when they become absorbed in meditative concentration, perfect the perfection of meditative concentration? And how, Blessed Lord, do bodhisattva great beings, when they cultivate wisdom, perfect the perfection of wisdom?”
- 2.78 The Blessed One replied, “Śāradvatīputra, the perfection of generosity is perfected through purity with respect to the three spheres, by way of not apprehending a gift, a giver, or a recipient. Similarly, the perfection of ethical discipline is perfected since there are no rules to break or rules to keep; the perfection of tolerance is perfected since there is no disturbance; the perfection of perseverance is perfected since there is no weakening of physical or mental effort; the perfection of meditative concentration is perfected since there is no disturbance or thought; and the perfection of wisdom is perfected by knowing all phenomena without apprehending anything.¹²⁷
- 2.79 “Moreover, Śāradvatīputra, bodhisattva great beings who want to know and who want to acquire all the buddha-attributes¹²⁸ of the blessed lord buddhas of the past, future, and present should train in the perfection of wisdom.
- 2.80 “Moreover, Śāradvatīputra, bodhisattva great beings who want to go beyond [F.57.b] conditioned and unconditioned phenomena¹²⁹ should train in the perfection of wisdom.
- 2.81 “Moreover, Śāradvatīputra, bodhisattva great beings who want to go beyond contaminated and uncontaminated phenomena¹³⁰ should train in the perfection of wisdom.
- 2.82 “Moreover, Śāradvatīputra, bodhisattva great beings who want to go beyond virtuous and nonvirtuous phenomena¹³¹ should train in the perfection of wisdom.
- 2.83 “Moreover, Śāradvatīputra, bodhisattva great beings who want to go beyond mundane and supramundane phenomena¹³² should train in the perfection of wisdom.
- 2.84 “Moreover, Śāradvatīputra, bodhisattva great beings who want to go beyond material and immaterial phenomena¹³³ should train in the perfection of wisdom.

- 2.85 “Moreover, Śāradvatīputra, bodhisattva great beings who want to go beyond determinate and indeterminate phenomena¹³⁴ should train in the perfection of wisdom.
- 2.86 “Moreover, Śāradvatīputra, bodhisattva great beings who want to go beyond phenomena that are certain and that are not certain¹³⁵ should train in the perfection of wisdom.
- 2.87 “Moreover, Śāradvatīputra, bodhisattva great beings who want to go beyond phenomena to do with escaping and not escaping¹³⁶ should train in the perfection of wisdom.
- 2.88 “Moreover, Śāradvatīputra, bodhisattva great beings who want to go beyond phenomena that aid getting worse and that aid getting better¹³⁷ should train in [F.58.a] the perfection of wisdom.
- 2.89 “Moreover, Śāradvatīputra, bodhisattva great beings who want to go beyond the phenomena of ordinary people and the attributes¹³⁸ of the noble ones¹³⁹ should train in the perfection of wisdom.
- 2.90 “Moreover, Śāradvatīputra, bodhisattva great beings who want to go beyond the phenomena of those learning and the attributes of those with no more to learn¹⁴⁰ should train in the perfection of wisdom.
- 2.91 “Moreover, Śāradvatīputra, bodhisattva great beings who want to go beyond the attributes of śrāvakas and pratyekabuddhas¹⁴¹ should train in the perfection of wisdom.
- 2.92 “Moreover, Śāradvatīputra, bodhisattva great beings who want to go beyond the attributes of bodhisattvas and the attributes of buddhas¹⁴² should train in the perfection of wisdom.
- 2.93 “Moreover, Śāradvatīputra, bodhisattva great beings who want to go beyond all phenomena¹⁴³ should train in the perfection of wisdom.
- 2.94 “Moreover, Śāradvatīputra, bodhisattva great beings who want to comprehend the real nature of all past, future, and present phenomena should train in the perfection of wisdom. Moreover, Śāradvatīputra, bodhisattva great beings who want to reach the very limit of nonarising with respect to all phenomena and who want to realize the very limit of reality of all phenomena should train in the perfection of wisdom.¹⁴⁴ Moreover, Śāradvatīputra, bodhisattva great beings who want to have precedence over [F.58.b] all śrāvakas and pratyekabuddhas should train in the perfection of wisdom.¹⁴⁵ Moreover, Śāradvatīputra, bodhisattva great beings who want to serve all the blessed lord buddhas should train in the perfection of wisdom.¹⁴⁶ Moreover, Śāradvatīputra, bodhisattva great beings who want to be in the intimate retinue¹⁴⁷ of all the blessed lord buddhas should train in the perfection of wisdom.

- 2.95 “Moreover, Śāradvatīputra, bodhisattva great beings who want to have many attendants¹⁴⁸ should train in the perfection of wisdom. Moreover, Śāradvatīputra, bodhisattva great beings who want to acquire a retinue of bodhisattvas should train in the perfection of wisdom.
- 2.96 “Moreover, Śāradvatīputra, bodhisattva great beings who want to purify the gifts of all donors should train in the perfection of wisdom.
- 2.97 “Moreover, Śāradvatīputra, bodhisattva great beings who want to have thoughts that are unimpeded with respect to generosity¹⁴⁹ should train in the perfection of wisdom.
- 2.98 “Moreover, Śāradvatīputra, bodhisattva great beings who want to abandon thoughts of poor ethical discipline should train in the perfection of wisdom.
- 2.99 “Moreover, Śāradvatīputra, bodhisattva great beings who want to reject the mind that thinks malicious thoughts should train in the perfection of wisdom.
- 2.100 “Moreover, Śāradvatīputra, bodhisattva great beings who want to stop having thoughts of indolence should train in [F.59.a] the perfection of wisdom.
- 2.101 “Moreover, Śāradvatīputra, bodhisattva great beings who want to stop having agitated thoughts should train in the perfection of wisdom.
- 2.102 “Moreover, Śāradvatīputra, bodhisattva great beings who want to stop having intellectually confused thoughts should train in the perfection of wisdom.
- 2.103 “Moreover, Śāradvatīputra, bodhisattva great beings who want to establish all beings in the meritorious foundations that arise from generosity should train in the perfection of wisdom.¹⁵⁰
- 2.104 “Moreover, Śāradvatīputra, bodhisattva great beings who want to establish all beings in the meritorious foundations that arise from ethical discipline should train in the perfection of wisdom.
- 2.105 “Moreover, Śāradvatīputra, bodhisattva great beings who want to establish all beings in the meritorious foundations that arise from meditation should train in the perfection of wisdom.
- 2.106 “Moreover, Śāradvatīputra, bodhisattva great beings who want to establish all beings in the meritorious foundations that arise from service should train in the perfection of wisdom.
- 2.107 “Moreover, Śāradvatīputra, bodhisattva great beings who want to establish all beings in the meritorious foundations that arise from material things should train in the perfection of wisdom.
- 2.108 “Moreover, Śāradvatīputra, bodhisattva great beings who want to develop the five eyes in their entirety should train in the perfection of wisdom. [F.59.b] That is to say, bodhisattva great beings who want to develop the

eyes of flesh should train in the perfection of wisdom; bodhisattva great beings who want to develop the eye of divine clairvoyance should train in the perfection of wisdom; bodhisattva great beings who want to develop the eye of wisdom should train in the perfection of wisdom; bodhisattva great beings who want to develop the eye of the Dharma should train in the perfection of wisdom; and bodhisattva great beings who want to develop the eye of the buddhas should train in the perfection of wisdom.

2.109 “Bodhisattva great beings who want to behold with their eye of divine clairvoyance all the blessed lord buddhas, as many as there are who reside in the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā; who want to hear with their ear of divine cliraudience all those doctrines which those blessed lord buddhas are teaching; who want to comprehend with their mind the mind of those blessed lord buddhas; who want to recollect the bodhisattva conduct in which those blessed lord buddhas had formerly¹⁵¹ engaged; and who want to behold the many types of miraculous abilities and miraculous performances¹⁵² of those blessed lord buddha should train in the perfection of wisdom.

2.110 “Bodhisattva great beings who want to behold with their eye of divine clairvoyance all the blessed lord buddhas, as many as there are who reside in the world systems of the southern direction, numerous as the grains of sand in the river Gaṅgā; [F.60.a] who want to hear with their ear of divine cliraudience all those doctrines which those blessed lord buddhas are teaching; who want to comprehend with their mind the mind of those blessed lord buddhas; who want to recollect the bodhisattva conduct in which those blessed lord buddhas had formerly engaged; and who want to behold the many types of miraculous abilities and miraculous performances of those blessed lord buddha should train in the perfection of wisdom.

2.111 “Bodhisattva great beings who want to behold with their eye of divine clairvoyance all the blessed lord buddhas, as many as there are who reside in the world systems of the western direction, numerous as the grains of sand of the river Gaṅgā; who want to hear with their ear of divine cliraudience all those doctrines which those blessed lord buddhas are teaching; who want to comprehend with their mind the mind of those blessed lord buddhas; who want to recollect the bodhisattva conduct in which those blessed lord buddhas had formerly engaged; and who want to behold the many types of miraculous abilities and miraculous performances of those blessed lord buddha should train in the perfection of wisdom.

2.112 “Bodhisattva great beings who want to behold with their eye of divine clairvoyance all the blessed lord buddhas, as many as there are who reside in the world systems of the northern direction, numerous as the grains of sand of the river Gaṅgā; who want to hear with their ear of divine cliraudience all

those doctrines which those blessed lord buddhas are teaching; who want to comprehend with their mind the mind of those blessed lord buddhas; [F.60.b]who want to recollect the bodhisattva conduct in which those blessed lord buddhas had formerly engaged; and who want to behold the many types of miraculous abilities and miraculous performances of those blessed lord buddha should train in the perfection of wisdom.

2.113 “Bodhisattva great beings who want to behold with their eye of divine clairvoyance all the blessed lord buddhas, as many as there are who reside in the world systems of the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā; who want to hear with their ear of divine clairaudience all those doctrines which those blessed lord buddhas are teaching; who want to comprehend with their mind the mind of those blessed lord buddhas; who want to recollect the bodhisattva conduct in which those blessed lord buddhas had formerly engaged; and who want to behold the many types of miraculous abilities and miraculous performances of those blessed lord buddha should train in the perfection of wisdom.

2.114 “Bodhisattva great beings who want to behold with their eye of divine clairvoyance all the blessed lord buddhas, as many as there are who reside in the world systems of the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā; who want to hear with their ear of divine clairaudience all those doctrines which those blessed lord buddhas are teaching; who want to comprehend with their mind the mind of those blessed lord buddhas; who want to recollect the bodhisattva conduct in which those blessed lord buddhas had formerly engaged; and who want to behold the many types of miraculous abilities and miraculous performances of those blessed lord buddha should train in the perfection of wisdom. [F.61.a]

2.115 “Bodhisattva great beings who want to behold with their eye of divine clairvoyance all the blessed lord buddhas, as many as there are who reside in the world systems of the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā; who want to hear with their ear of divine clairaudience all those doctrines which those blessed lord buddhas are teaching; who want to comprehend with their mind the mind of those blessed lord buddhas; who want to recollect the bodhisattva conduct in which those blessed lord buddhas had formerly engaged, and who want to behold the many types of miraculous abilities and miraculous performances of those blessed lord buddha should train in the perfection of wisdom.

2.116 “Bodhisattva great beings who want to behold with their eye of divine clairvoyance all the blessed lord buddhas, as many as there are who reside in the world systems of the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā; who want to hear with their ear of

divine clairaudience all those doctrines which those blessed lord buddhas are teaching; who want to comprehend with their mind the mind of those blessed lord buddhas; who want to recollect the bodhisattva conduct in which those blessed lord buddhas had formerly engaged, and who want to behold the many types of miraculous abilities and miraculous performances of those blessed lord buddha should train in the perfection of wisdom.

2.117 “Bodhisattva great beings who want to behold with their eye of divine clairvoyance all the blessed lord buddhas, as many as there are who reside in the world systems in the direction of the nadir, numerous as the grains of sand of the river Gaṅgā; [F.61.b] who want to hear with their ear of divine clairaudience all those doctrines which those blessed lord buddhas are teaching; who want to comprehend with their mind the mind of those blessed lord buddhas; who want to recollect the bodhisattva conduct in which those blessed lord buddhas had formerly engaged; and who want to behold the many types of miraculous abilities and miraculous performances of those blessed lord buddha should train in the perfection of wisdom.

2.118 “Bodhisattva great beings who want to behold with their eye of divine clairvoyance all the blessed lord buddhas, as many as there are who reside in the world systems in the direction of the zenith, numerous as the grains of sand of the river Gaṅgā; who want to hear with their ear of divine clairaudience all those doctrines which those blessed lord buddhas are teaching; who want to comprehend with their mind the mind of those blessed lord buddhas; who want to recollect the bodhisattva conduct in which those blessed lord buddhas had formerly engaged; and who want to behold the many types of miraculous abilities and miraculous performances of those blessed lord buddha should train in the perfection of wisdom.

2.119 “Moreover, Śāradvatīputra, bodhisattva great beings who want, through the uninterrupted power and force of recollection, to retain¹⁵³ all the doctrine that those lord buddhas in all the ten directions are teaching, and who do not want any to be squandered until unsurpassed, perfect, complete enlightenment, should train in the perfection of wisdom.

2.120 “Moreover, Śāradvatīputra, bodhisattva great beings who want to behold [F.62.a] and want to develop the many buddhafiels and purified buddhafiels of the blessed lord buddhas of the past, future, and present should train in the perfection of wisdom.

2.121 “Moreover, Śāradvatīputra, bodhisattva great beings who want to listen to all the teachings whatsoever of the tathāgatas—the discourses, the sayings in prose and verse,¹⁵⁴ the prophetic declarations, the verses, the statements made for a purpose,¹⁵⁵ the introductions, the accounts, the tales of past lives, the most extensive teachings, the narratives, the established instructions, and the marvelous events—and those that have not been heard by śrāvakas

- or pratyekabuddhas, and who want to take them up, want to retain them, want to recite them, want to comprehend them, want to apply them earnestly and without error, want to teach them extensively to others, and want to teach them in an authentic manner, should train in the perfection of wisdom.
- 2.122 “Moreover, Śāradvatīputra, bodhisattva great beings who want to hear all the teachings whatsoever that all the blessed lord buddhas in the eastern direction have spoken, will speak, and are speaking, and who want to take them up, want to retain them, want to recite them, want to comprehend them, want to apply them earnestly and without error, want to teach them extensively to others, and want to teach them in an authentic manner, should train in the perfection of wisdom.
- 2.123 “Bodhisattva great beings who want [F.62.b] to hear all the teachings whatsoever that all the blessed lord buddhas in the southern direction have spoken, will speak, and are speaking, and who want to take them up, want to retain them, want to recite them, want to comprehend them, want to apply them earnestly and without error, want to teach them extensively to others, and want to teach them in an authentic manner, should train in the perfection of wisdom.
- 2.124 “Bodhisattva great beings who want to hear all the teachings whatsoever that all the blessed lord buddhas in the western direction have spoken, will speak, and are speaking, and who want to take them up, want to retain them, want to recite them, want to comprehend them, want to apply them earnestly and without error, want to teach them extensively to others, and want to teach them in an authentic manner, should train in the perfection of wisdom.
- 2.125 “Bodhisattva great beings who want to hear all the teachings whatsoever that all the blessed lord buddhas in the northern direction have spoken, will speak, and are speaking, and who want to take them up, want to retain them, want to recite them, want to comprehend them, want to apply them earnestly and without error, want to teach them extensively to others, and want to teach them in an authentic manner, should train in the perfection of wisdom.
- 2.126 “Bodhisattva great beings who want to hear all the teachings whatsoever that all the blessed lord buddhas in the intermediate northeastern direction have spoken, will speak, and are speaking, [F.63.a] and who want to take them up, want to retain them, want to recite them, want to comprehend them, want to apply them earnestly and without error, want to teach them extensively to others, and want to teach them in an authentic manner, should train in the perfection of wisdom.
- 2.127 “Bodhisattva great beings who want to hear all the teachings whatsoever that all the blessed lord buddhas in the intermediate southeastern direction have spoken, will speak, and are speaking, and who want to take them up, want to retain them, want to recite them, want to comprehend them, want to

apply them earnestly and without error, want to teach them extensively to others, and want to teach them in an authentic manner, should train in the perfection of wisdom.

2.128 “Bodhisattva great beings who want to hear all the teachings whatsoever that all the blessed lord buddhas in the intermediate southwestern direction have spoken, will speak, and are speaking, and who want to take them up, want to retain them, want to recite them, want to comprehend them, want to apply them earnestly and without error, want to teach them extensively to others, and want to teach them in an authentic manner, should train in the perfection of wisdom.

2.129 “Bodhisattva great beings who want to hear all the teachings whatsoever that all the blessed lord buddhas in the intermediate northwestern direction have spoken, will speak, and are speaking, and who want to take them up, want to retain them, want to recite them, [F.63.b] want to comprehend them, want to apply them earnestly and without error, want to teach them extensively to others, and want to teach them in an authentic manner, should train in the perfection of wisdom.

2.130 “Bodhisattva great beings who want to hear all the teachings whatsoever that all the blessed lord buddhas in the direction of the nadir have spoken, will speak, and are speaking, and who want to take them up, want to retain them, want to recite them, want to comprehend them, want to apply them earnestly and without error, want to teach them extensively to others, and want to teach them in an authentic manner, should train in the perfection of wisdom.

2.131 “Bodhisattva great beings who want to hear all the teachings whatsoever that all the blessed lord buddhas in the direction of the zenith have spoken, will speak, and are speaking, and who want to take them up, want to retain them, want to recite them, want to comprehend them, want to apply them earnestly and without error, want to teach them extensively to others, and want to teach them in an authentic manner, should train in the perfection of wisdom.

2.132 “Moreover, Śāradvatīputra, bodhisattva great beings who want to illuminate all the spaces in the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, that are pervaded by a blinding pitch blackness where even the sun and the moon with such great miraculous capacity, such great splendor, and such great power cannot shed light, cannot radiate, and cannot shine, should train in the perfection of wisdom.

2.133 “Bodhisattva great beings who want [F.64.a] to illuminate all the spaces in the world systems of the southern direction, numerous as the grains of sand of the river Gaṅgā, that are pervaded by a blinding pitch blackness where

even the sun and the moon with such great miraculous capacity, such great splendor, and such great power cannot shed light, cannot radiate, and cannot shine, should train in the perfection of wisdom.

2.134 “Bodhisattva great beings who want to illuminate all the spaces in the world systems of the western direction, numerous as the grains of sand of the river Gaṅgā, that are pervaded by a blinding pitch blackness where even the sun and the moon with such great miraculous capacity, such great splendor, and such great power cannot shed light, cannot radiate, and cannot shine, should train in the perfection of wisdom.

2.135 “Bodhisattva great beings who want to illuminate all the spaces in the world systems of the northern direction, numerous as the grains of sand of the river Gaṅgā, that are pervaded by a blinding pitch blackness where even the sun and the moon with such great miraculous capacity, such great splendor, and such great power cannot shed light, cannot radiate, and cannot shine, should train in the perfection of wisdom.

2.136 “Bodhisattva great beings who want to illuminate all the spaces in the world systems of the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā, that are pervaded by a blinding pitch blackness where even the sun and the moon with such great miraculous capacity, such great splendor, and such great power cannot shed light, cannot radiate, and cannot shine, should train in the perfection of wisdom.

2.137 “Bodhisattva great beings [F.64.b] who want to illuminate all the spaces in the world systems of the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā, that are pervaded by a blinding pitch blackness where even the sun and the moon with such great miraculous capacity, such great splendor, and such great power cannot shed light, cannot radiate, and cannot shine, should train in the perfection of wisdom.

2.138 “Bodhisattva great beings who want to illuminate all the spaces in the world systems of the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā, that are pervaded by a blinding pitch blackness where even the sun and the moon with such great miraculous capacity, such great splendor, and such great power cannot shed light, cannot radiate, and cannot shine, should train in the perfection of wisdom.

2.139 “Bodhisattva great beings who want to illuminate all the spaces in the world systems of the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā, that are pervaded by a blinding pitch blackness where even the sun and the moon with such great miraculous capacity, such great splendor, and such great power cannot shed light, cannot radiate, and cannot shine, should train in the perfection of wisdom.

- 2.140 “Bodhisattva great beings who want to illuminate all the spaces in the world systems in the direction of the nadir, numerous as the grains of sand of the river Gaṅgā, that are pervaded by a blinding pitch blackness where even the sun and the moon with such great miraculous capacity, such great splendor, and such great power cannot shed light, cannot radiate, and cannot shine, should train [F.65.a] in the perfection of wisdom.
- 2.141 “Bodhisattva great beings who want to illuminate all the spaces in the world systems in the direction of the zenith, numerous as the grains of sand of the river Gaṅgā, that are pervaded by a blinding pitch blackness where even the sun and the moon with such great miraculous capacity, such great splendor, and such great power cannot shed light, cannot radiate, and cannot shine, should train in the perfection of wisdom.
- 2.142 “Moreover, Śāradvatīputra, bodhisattva great beings who want to proclaim the words *Buddha*, *Dharma*, and *Śaṅgha* to all those beings who are in world systems, like those world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, where there are beings who do not hear the word *Buddha*, the word *Dharma*, or the word *Śaṅgha*, and who want to establish them in right view, should train in the perfection of wisdom.
- 2.143 “Moreover, Śāradvatīputra, bodhisattva great beings who want to proclaim the words *Buddha*, *Dharma*, and *Śaṅgha* to all those beings who are in world systems, like those world systems of the southern direction, numerous as the grains of sand of the river Gaṅgā, where there are beings who do not hear the word *Buddha*, the word *Dharma*, or the word *Śaṅgha*, and who want to establish them in right view, should train in the perfection of wisdom.
- 2.144 “Moreover, Śāradvatīputra, bodhisattva great beings who want to proclaim the words *Buddha*, *Dharma*, and *Śaṅgha* to all those beings who are in world systems, like those world systems of the western direction, numerous as the grains of sand of the river Gaṅgā, [F.65.b] where there are beings who do not hear the word *Buddha*, the word *Dharma*, or the word *Śaṅgha*, and who want to establish them in right view, should train in the perfection of wisdom.
- 2.145 “Moreover, Śāradvatīputra, bodhisattva great beings who want to proclaim the words *Buddha*, *Dharma*, and *Śaṅgha* to all those beings who are in world systems, like those world systems of the northern direction, numerous as the grains of sand of the river Gaṅgā, where there are beings who do not hear the word *Buddha*, the word *Dharma*, or the word *Śaṅgha*, and who want to establish them in right view, should train in the perfection of wisdom.

- 2.146 “Moreover, Śāradvatīputra, bodhisattva great beings who want to proclaim the words *Buddha*, *Dharma*, and *Śaṅgha* to all those beings who are in world systems, like those world systems of the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā, where there are beings who do not hear the word *Buddha*, the word *Dharma*, or the word *Śaṅgha*, and who want to establish them in right view, should train in the perfection of wisdom.
- 2.147 “Moreover, Śāradvatīputra, bodhisattva great beings who want to proclaim the words *Buddha*, *Dharma*, and *Śaṅgha* to all those beings who are in world systems, like those world systems of the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā, where there are beings who do not hear the word *Buddha*, the word *Dharma*, or the word *Śaṅgha*, and who want to establish them in right view, should train in the perfection of wisdom.
- 2.148 “Moreover, Śāradvatīputra, bodhisattva great beings who want to proclaim the words *Buddha*, *Dharma*, and *Śaṅgha* to all those beings who are in world systems, like those world systems of the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā, where there are beings who do not hear the word *Buddha*, the word *Dharma*, or the word *Śaṅgha*, and who want to establish them in right view, should train in the perfection of wisdom.
- 2.149 “Moreover, Śāradvatīputra, bodhisattva great beings [F.66.a] who want to proclaim the words *Buddha*, *Dharma*, and *Śaṅgha* to all those beings who are in world systems, like those world systems of the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā, where there are beings who do not hear the word *Buddha*, the word *Dharma*, or the word *Śaṅgha*, and who want to establish them in right view, should train in the perfection of wisdom.
- 2.150 “Moreover, Śāradvatīputra, bodhisattva great beings who want to proclaim the words *Buddha*, *Dharma*, and *Śaṅgha* to all those beings who are in world systems, like those world systems in the direction of the nadir, numerous as the grains of sand of the river Gaṅgā, where there are beings who do not hear the word *Buddha*, the word *Dharma*, or the word *Śaṅgha*, and who want to establish them in right view, should train in the perfection of wisdom.
- 2.151 “Moreover, Śāradvatīputra, bodhisattva great beings who want to proclaim the words *Buddha*, *Dharma*, and *Śaṅgha* to all those beings who are in world systems, like those world systems in the direction of the zenith, numerous as the grains of sand of the river Gaṅgā, where there are beings

who do not hear the word *Buddha*, the word *Dharma*, or the word *Śaṅgha*, [F.66.b] and who want to establish them in right view, should train in the perfection of wisdom.

2.152 “Moreover, Śāradvatīputra, when bodhisattva great beings think, ‘Through my power may all those beings who are blind, as many as there are, in the world systems in the eastern direction, numerous as the grains of sand of the river Gaṅgā, see sights with their eyes. Through my miraculous ability and through my power may those who are deaf hear sounds with their ears, may those who have gone mad regain their senses, may those who are naked obtain clothes, may those who are hungry and thirsty obtain food and quench their thirst, may those who are ill recover their health, and may those who are in captivity and in prison become those who do as they please,’ they should train in the perfection of wisdom.

2.153 “Moreover, Śāradvatīputra, when bodhisattva great beings think, ‘Through my power may all those beings who are blind, as many as there are, in the world systems in the southern direction, numerous as the grains of sand of the river Gaṅgā, see sights with their eyes. Through my miraculous ability and through my power may those who are deaf hear sounds with their ears, may those who have gone mad regain their senses, may those who are naked obtain clothes, may those who are hungry and thirsty obtain food and quench their thirst, may those who are ill recover their health, and may those who are in captivity and in prison become those who do as they please,’ they should train in the perfection of wisdom.

2.154 “Moreover, Śāradvatīputra, when bodhisattva great beings think, ‘Through my power may all those beings who are blind, as many as there are, in the world systems in the western direction, numerous as the grains of sand of the river Gaṅgā, see sights with their eyes. [F.67.a] Through my miraculous ability and through my power may those who are deaf hear sounds with their ears, may those who have gone mad regain their senses, may those who are naked obtain clothes, may those who are hungry and thirsty obtain food and quench their thirst, may those who are ill recover their health, and may those who are in captivity and in prison become those who do as they please,’ they should train in the perfection of wisdom.

2.155 “Moreover, Śāradvatīputra, when bodhisattva great beings think, ‘Through my power may all those beings who are blind, as many as there are, in the world systems in the northern direction, numerous as the grains of sand of the river Gaṅgā, see sights with their eyes. Through my miraculous ability and through my power may those who are deaf hear sounds with their ears, may those who have gone mad regain their senses, may those who are naked obtain clothes, may those who are hungry and

thirsty obtain food and quench their thirst, may those who are ill recover their health, and may those who are in captivity and in prison become those who do as they please,' they should train in the perfection of wisdom.

2.156 "Moreover, Śāradvatīputra, when bodhisattva great beings think, 'Through my power may all those beings who are blind, as many as there are, in the world systems in the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā, see sights with their eyes. Through my miraculous ability and through my power may those who are deaf hear sounds with their ears, may those who have gone mad regain their senses, may those who are naked obtain clothes, may those who are hungry and thirsty obtain food and quench their thirst, may those who are ill recover their health, and may those who are in captivity and in prison become those who do as they please,' they should train in the perfection of wisdom.

2.157 "Moreover, Śāradvatīputra, [F.67.b] when bodhisattva great beings think, 'Through my power may all those beings who are blind, as many as there are, in the world systems in the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā, see sights with their eyes. Through my miraculous ability and through my power may those who are deaf hear sounds with their ears, may those who have gone mad regain their senses, may those who are naked obtain clothes, may those who are hungry and thirsty obtain food and quench their thirst, may those who are ill recover their health, and may those who are in captivity and in prison become those who do as they please,' they should train in the perfection of wisdom.

2.158 "Moreover, Śāradvatīputra, when bodhisattva great beings think, 'Through my power may all those beings who are blind, as many as there are, in the world systems in the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā, see sights with their eyes. Through my miraculous ability and through my power may those who are deaf hear sounds with their ears, may those who have gone mad regain their senses, may those who are naked obtain clothes, may those who are hungry and thirsty obtain food and quench their thirst, may those who are ill recover their health, and may those who are in captivity and in prison become those who do as they please,' they should train in the perfection of wisdom.

2.159 "Moreover, Śāradvatīputra, when bodhisattva great beings think, 'Through my power may all those beings who are blind, as many as there are, in the world systems in the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā, see sights with their eyes. Through my miraculous ability and through my power may those who are deaf hear sounds with their ears, may those who have gone mad regain their senses, may those who are naked obtain clothes, may those who are hungry and thirsty obtain food and quench their thirst, [F.68.a] may those who are ill

recover their health, and may those who are in captivity and in prison become those who do as they please,' they should train in the perfection of wisdom.

2.160 "Moreover, Śāradvatīputra, when bodhisattva great beings think, 'Through my power may all those beings who are blind, as many as there are, in the world systems in the direction of the nadir, numerous as the grains of sand of the river Gaṅgā, see sights with their eyes. Through my miraculous ability and through my power may those who are deaf hear sounds with their ears, may those who have gone mad regain their senses, may those who are naked obtain clothes, may those who are hungry and thirsty obtain food and quench their thirst, may those who are ill recover their health, and may those who are in captivity and in prison become those who do as they please,' they should train in the perfection of wisdom.

2.161 "Moreover, Śāradvatīputra, when bodhisattva great beings think, 'Through my power may all those beings who are blind, as many as they are, in the world systems in the direction of the zenith, numerous as the grains of sand of the river Gaṅgā, see sights with their eyes. Through my miraculous ability and through my power may those who are deaf hear sounds with their ears, may those who have gone mad regain their senses, may those who are naked obtain clothes, may those who are hungry and thirsty obtain food and quench their thirst, may those who are ill recover their health, and may those who are in captivity and in prison become those who do as they please,' they should train in the perfection of wisdom.

2.162 "When bodhisattva great beings, thinking, 'Through my power how will all those beings, as many as there are in all the world systems of each of the ten directions, numerous as the grains of sand of the river Gaṅgā, who are in states that lack freedom and have fallen into terrible forms of life in the hells, as animals, or in the world of Yama, [F.68.b] having died there obtain a human body?' want to establish all those beings in ethical discipline, want to establish them in meditative stability, want to establish them in wisdom, want to establish them in liberation, and want to establish them in the knowledge and seeing of liberation, and want to establish them in the fruit of having entered the stream, want to establish them in the fruit of once-returner, want to establish them in the fruit of non-returner, want to establish them in arhatship, want to establish them in individual enlightenment, and want to establish them in unsurpassed, perfect, complete enlightenment, they should train in the perfection of wisdom.

2.163 "Moreover, Śāradvatīputra, bodhisattva great beings who want to train in the tathāgatas' way of carrying themselves, and who want to train in the tathāgatas' pure conduct and manner of acting, and in the enlightened activities of the tathāgatas' body, the enlightened activities of their speech,

and the enlightened activities of their mind, which are thoroughly purified and preceded by transcendental knowledge, should train in the perfection of wisdom.

2.164 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they contemplate like this: ‘How will it come to be that I, having looked down as an elephant looks, teach the doctrine to beings without hindrance?¹⁵⁶ How will it come to be that I stretch with the stretch of a lion?¹⁵⁷ How will it come to be that I tread with a tread that is not without purpose?¹⁵⁸ [F.69.a] How will it come to be that I walk on the earth without my feet touching it, by the measure of four finger-widths? How will it come to be that I place the soles of my feet on thousand-petaled lotuses and proceed without harming the living creatures that are present beneath my feet? How will it come to be that when I walk, I leave an imprint on the great earth with the soles of my feet with their thousand-spoked wheels?¹⁵⁹ How will it come to be that I make a complete circumambulation of the entire earth within a dimension just the size of a wheel? How will it come to be that even while I am going out for a walk all over the earth I still will not be sullied by the dust of the earth? How will it come to be that I am not physically and mentally tired even while I go to, and walk through, buddhafi elds that are one *yojana*; or two, three, four, five, ten, twenty, thirty, forty, fifty, or one hundred *yojanas*; or one thousand *yojanas*; or a hundred thousand *yojanas*; or ten million *yojanas*, a hundred ten million *yojanas*, a thousand ten million *yojanas*, or a hundred thousand ten million *yojanas*; or ten million billion *yojanas*, a hundred ten million billion *yojanas*, a thousand ten million billion *yojanas*, or a hundred thousand ten million billion *yojanas*; or an *aprameya* of *yojanas*, an *asaṃkhyā* of *yojanas*, an *acintya* of *yojanas*, an *atulya* of *yojanas*, an *ananta* of *yojanas*, an *aparyanta* of *yojanas*, an *abhāṣya* of *yojanas*, an *anābhilāpya*¹⁶⁰ of *yojanas*, or an *anābhilāpyānābhilāpya* of *yojanas*?’ And when they think such thoughts, they should train in the perfection of wisdom.

2.165 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they also contemplate like this: ‘How will I diffuse one hundred thousand of ten million billion rays of light [F.69.b] from the soles of my feet with their thousand-spoked wheels, and, having assuaged all the sufferings of the states lacking freedom and terrible forms of life, secure all beings in happiness?’ While thinking thus, they should train in the perfection of wisdom.

2.166 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they should contemplate like this: ‘How will it come to be that I, surrounded and attended by the gods of the Cāturmahārājika realm, and many hundred thousand of ten million billion gods of the Trayastriṃśā, Yāma, Tuṣita, Nirmāṇarati, and Paranirmitavaśavartin;

Brahmakāyika, Brahmapurohita, Brahmapārṣadya, and Mahābrahmā; Ābha, Parīttābha, Apramāṇābha, and Ābhāsvara; Śubha, Parīttaśubha, Apramāṇaśubha, and Śubhakṛtsna; Vṛha, Parīttavṛha, Apramāṇavṛha, and Vṛhatphala;¹⁶¹ and Avṛha, Atapa, Sudṛśa, Sudarśana, and Akaniṣṭha realms, approach the foot of the tree¹⁶² at the seat of enlightenment?’ And when they think such thoughts, they should train in the perfection of wisdom.

2.167 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they should contemplate like this: ‘How will it come to be, when I am seated at the foot of the tree at the seat of enlightenment, that the gods of the Cāturmahārājika realm, and many hundred thousand of ten million billion gods of the Trayastriṃśa, Yāma, Tuṣita, Nirmāṇarati, and Paranirmitavaśavartin; Brahmakāyika, Brahmapurohita, Brahmapārṣadya, and Mahābrahmā; Ābha, Parīttābha, Apramāṇābha, [F.70.a] and Ābhāsvara; Śubha, Parīttaśubha, Apramāṇaśubha, and Śubhakṛtsna; Vṛha, Parīttavṛha, Apramāṇavṛha, and Vṛhatphala;¹⁶³ and Avṛha, Atapa, Sudṛśa, Sudarśana, and Akaniṣṭha realms spread out a cloth mat for me?’ And when they think such thoughts, they should train in the perfection of wisdom.

2.168 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they should contemplate like this: ‘How will it come to be that, while seated at the seat of enlightenment, I touch the great earth with my hand excellently adorned with its major marks and absolutely defeat the dark forces of Māra and his minions?’ And when they think such thoughts, they should train in the perfection of wisdom.

2.169 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they should contemplate like this: ‘How will it come to be that this region of the earth on which I will fully awaken to unsurpassed, perfect, complete enlightenment, and where I move, stand, sit, and recline, will become all diamond?’ And when they think such thoughts, they should train in the perfection of wisdom.

2.170 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they should contemplate like this: ‘How will it come to be that on that very day that I go forth I will defeat the dark forces of Māra and his minions and fully awaken, on that very day, to unsurpassed, perfect, complete enlightenment, and, having fully awakened on that very day, how will it come to be that I will turn [F.70.b] the wheel of the Dharma? How will it come to be that, having turned it, immeasurable and countless beings will be dust-free, which is to say, having become free from stains, their eye of the Dharma will be purified with respect to phenomena? How will it come to be that immeasurable and countless beings stop further grasping, and have minds free from contaminants, and how will it come to be that immeasurable

and countless beings will not turn back from unsurpassed, perfect, complete enlightenment?’ And when they think such thoughts, they should train in the perfection of wisdom.

2.171 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they should set their minds on enlightenment as follows: ‘How will it come to be, when I have fully awakened to unsurpassed, perfect, complete enlightenment, that the community of śrāvakas will be immeasurable and countless; that those who attain arhatship in a single sitting through a single teaching of the Dharma are immeasurable and countless; that the bodhisattva great beings do not turn back from unsurpassed, perfect, complete enlightenment; that the community of bodhisattvas will be immeasurable and countless; that the measure of my lifespan will be infinite; and that the boundless light will be endowed with excellence?’ And when they think such thoughts, they should train in the perfection of wisdom.

2.172 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they should set their minds on enlightenment as follows: ‘When I have fully awakened to unsurpassed, perfect, complete enlightenment, how will there come to be not even the sound of the words *attachment, aversion, and delusion* in that buddhafiield?’ And when they think such thoughts, they should train in the perfection of wisdom.

2.173 “Moreover, [F.71.a] Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they should set their minds on enlightenment as follows: ‘When I have fully awakened to unsurpassed, perfect, complete enlightenment, how will all beings in my buddhafiield have such wisdom that they know “generosity is virtuous, discipline is virtuous, restraint is virtuous, chastity is virtuous, nonviolence with respect to all living creatures is virtuous”?’ And when they think such thoughts, they should train in the perfection of wisdom.

2.174 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they should set their minds on enlightenment as follows: ‘After I have passed into final nirvāṇa, how will it come to be that there are not even the words *disappearance of the good Dharma*?’ And when they think such thoughts, they should train in the perfection of wisdom.

2.175 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they should contemplate like this: ‘How will it come to be that just from hearing my name multitudes of beings in world systems numerous as the grains of sand of the river Gaṅgā become settled in unsurpassed, perfect, complete enlightenment?’ And when they think such thoughts, they should train in the perfection of wisdom.

- 2.176 “Śāradvatīputra, at the time bodhisattva great beings practicing the perfection of wisdom accomplish these good qualities, then the Four Great Kings are overjoyed, saying, ‘We too will offer them the alms bowls which the Great Kings of the past offered to the tathāgatas of the past.’ [F.71.b] The gods of the Trayastriṃśa realm are also overjoyed, saying, ‘We will serve and honor them.’ The gods of the Yāma realm are also overjoyed, the gods of the Tuṣita realm are also overjoyed, the gods of the Nirmāṇarati realm are also overjoyed, and the gods of the Paranirmitavaśavartin realm are also overjoyed.
- 2.177 “The gods of the Brahmakāyika realm are also overjoyed, saying, ‘The ranks of the asuras will decline and the ranks of gods will flourish. We will request them, having attained complete buddhahood, to turn the wheel of the Dharma.’ The gods of the Ābhāsvara realm are also overjoyed, the gods of the Śubhakarṣṇa realm are also overjoyed, and the gods of the Vṛhatphala realm are also overjoyed. The gods of the Avṛha realm are also overjoyed, the gods of the Atapa realm are also overjoyed, the gods of the Sudṛśa realm are also overjoyed, the gods of the Sudarśana realm are also overjoyed, and the gods of the Akaniṣṭha realm are also overjoyed.
- 2.178 “Śāradvatīputra, at that time when bodhisattva great beings practicing the perfection of wisdom flourish through the six perfections, the sons and daughters of good families in the Bodhisattva Vehicle are also overjoyed, and say, ‘We will become the mother, father, brother, sister, wife, son, daughter, confidant, advisor, relative, companion, and friend of that great being.’
- 2.179 “Also the Four Great Kings and the gods of the Cāturmahārājika realm, [F.72.a] the gods of the Trayastriṃśa realm, the gods of the Yāma realm, the gods of the Tuṣita realm, the gods of the Nirmāṇarati realm, and the gods of the Paranirmitavaśavartin realm; the gods of the Brahmakāyika realm, the gods of the Brahmapurohita realm, the gods of the Brahmapārṣadya realm, and the gods of the Mahābrahmā realm; the gods of the Ābha realm, the gods of the Parīttābha realm, the gods of the Apramāṇābha realm, and the gods of the Ābhāsvara realm; the gods of the Śubha realm, the gods of the Parīttāśubha realm, the gods of the Apramāṇāśubha realm, and the gods of the Śubhakarṣṇa realm; the gods of the Vṛha realm, the gods of the Parīttavṛha realm, the gods of the Apramāṇavṛha realm, and the gods of the Vṛhatphala realm; and the gods of the Avṛha realm, the gods of the Atapa realm, the gods of the Sudṛśa realm, the gods of the Sudarśana realm, and the gods of the Akaniṣṭha gods are overjoyed and say, ‘That bodhisattva great being has given up his entourage of queens.’¹⁶⁴

- 2.180 “Still, in order to establish beings in enlightenment these bodhisattvas practice celibacy. They do not engage in any sexual acts. They aspire that they might maintain celibacy from the time when they first begin to set their mind on enlightenment onward, and that they will not be noncelibate.
- 2.181 “If you ask why, it is because the pursuit of sensual pleasures may even interrupt rebirth in the Brahmā worlds, so what need to say it may interrupt unsurpassed, perfect, complete enlightenment! Therefore, having gone forth the bodhisattva great beings will fully awaken to unsurpassed, perfect, complete enlightenment just as celibate persons. They will not do so as noncelibate persons.” [B5]
- 2.182 The Blessed One having spoken thus, the venerable Śāradvatīputra then asked him, “Blessed Lord, is it definite that bodhisattva great beings will have a father, a mother, a wife, sons, and daughters? [F.72.b]
- 2.183 “Śāradvatīputra,” replied the Blessed One, “there are some bodhisattva great beings who definitely need to have a father and mother, but who do not need to have sons, daughters, or wives. There are some who definitely need to have a father and mother, and also wives, sons, and daughters.”
- 2.184 “Śāradvatīputra, some bodhisattva great beings take a vow of celibacy from the time when they first begin to set their mind on enlightenment onward, and who live as unmarried persons until they fully awaken to unsurpassed, perfect, complete enlightenment. There are some bodhisattva great beings who have engaged in the pleasures of the five senses in order to bring beings to maturity through skillful means. After going forth from their circle of wives they then fully awaken to unsurpassed, perfect, complete enlightenment. Śāradvatīputra, some bodhisattva great beings practice the deep perfection of wisdom and, separated from the afflicted mental states of the desire realm, in order to bring beings to maturity, make a show of thoroughly enjoying the five sorts of sense objects, but they do not thoroughly enjoy them with all their heart.
- 2.185 “Śāradvatīputra, if, as an analogy, an illusionist or the apprentice of an illusionist extremely well trained in magical spells and magical techniques were to conjure the five pleasures of the senses, and were then to make a show of dallying with, delighting in, and enjoying those five pleasures of the senses, do you think, Śāradvatīputra, that that illusionist or apprentice of an illusionist would have actually enjoyed the five pleasures of the senses?”
- “No, Blessed Lord.” [F.73.a]
- 2.186 “In the same way, Śāradvatīputra,” continued the Blessed One, “bodhisattva great beings who have trained extremely well in the illusion of the Great Vehicle acquire an enjoyment¹⁶⁵ of the reality of phenomena as an illusion. Although they are free from all afflicted mental states, in order to bring beings who are to be trained to maturation they make a show of the

enjoyment of the pleasures of the senses by the power of their great compassion, but they neither associate with those pleasures nor are they sullied by them.

2.187 “Śāradvatīputra, bodhisattva great beings speak of the defects of sense pleasures using many descriptive expressions: ‘Sense objects are all ablaze, sense objects are debased, sense objects are murderous, sense objects are inimical, sense objects are aggressive, sense objects are like a brush fire, sense objects are like the deadly kimpāka fruit, sense objects are like holding the blade of a sword, sense objects are like a heap of embers, sense objects are like poisonous leaves, sense objects are like the iron hook used by an elephant trainer, and sense objects are like a cesspit.’

2.188 “So it is, Śāradvatīputra, that although bodhisattva great beings are thoroughly cognizant of sense objects, in order that unskilled beings might be brought to maturation, to make them disillusioned with the five sense objects and to separate them from the five sense objects, they demonstrate the five sense objects to them, but without being intoxicated by them, nor being careless, nor engaging in negative actions that have sense objects as their cause and have sense objects as their basis.”

2.189 The Blessed One having spoken thus, the venerable Śāradvatīputra then asked him, [F.73.b] “Blessed Lord, how then should bodhisattva great beings practice the perfection of wisdom?”

2.190 The Blessed One replied, “Śāradvatīputra, in this regard, when bodhisattva great beings practice the perfection of wisdom, they do not observe a bodhisattva. Nor do they observe the term *bodhisattva*. Nor do they observe the conduct of a bodhisattva. Nor do they observe the perfection of wisdom. Nor do they observe the term *perfection of wisdom*. Nor do they observe ‘practicing,’ and neither do they observe ‘not practicing,’¹⁶⁶ nor do they observe ‘practicing when they practice and not practicing when they do not practice,’ nor even do they observe ‘neither practicing nor not practicing.’ They also do not observe physical forms. Nor do they observe feelings. Nor do they observe perceptions. Nor do they observe formative predispositions. Nor do they observe consciousness.

2.191 “If you ask why, Śāradvatīputra, it is because even bodhisattvas are empty of the inherent existence of bodhisattvas. Even the term *bodhisattva* is empty of the term *bodhisattva*. If you ask why, it is because such is their inherent nature. It is not owing to emptiness that physical forms are empty,¹⁶⁷ nor is emptiness anything other than physical forms. Physical forms are indeed emptiness. Emptiness is indeed physical forms. It is not owing to emptiness that feelings are empty, nor is emptiness anything other than feelings. Feelings are indeed emptiness. [F.74.a] Emptiness is indeed feelings. It is not owing to emptiness that perceptions are empty, nor is emptiness anything

other than perceptions. Perceptions are indeed emptiness. Emptiness is indeed perceptions. It is not owing to emptiness that formative predispositions are empty, nor is emptiness anything other than formative predispositions. Formative predispositions are indeed emptiness. Emptiness is indeed formative predispositions. It is not owing to emptiness that consciousness is empty, nor is emptiness anything other than consciousness. Consciousness is indeed emptiness. Emptiness is indeed consciousness. If you ask why, it is because even this ‘enlightenment’ is merely a name. Even this ‘bodhisattva’ is merely a name. Even this ‘emptiness’ is merely a name. Even this ‘physical forms’ is merely a name, even this ‘feelings’ is merely a name, even this ‘perceptions’ is merely a name, even this ‘formative predispositions’ is merely a name, even this ‘consciousness’ is merely a name.

2.192 “And that is because physical forms are like an illusion, feelings are like an illusion, perceptions are like an illusion, formative predispositions are like an illusion, and consciousness is like an illusion. Illusions are merely names. They are not located in any direction, nor are they located in any place. The illusions that are seen do not really exist.¹⁶⁸ They have not arisen. They are false. They are without inherent existence. They are without essential nature, nonarising, unceasing, not remaining, without increase, without decrease, without defilement, and without purification. Bodhisattva great beings who practice accordingly do not observe any phenomenon that arises.

2.193 “They do not observe [F.74.b] anything that ceases. They do not observe anything that remains. They do not observe anything that increases. They do not observe anything that decreases. They do not observe anything that is defiled. They do not observe anything that is purified. They do not observe physical forms. They do not observe feelings. They do not observe perceptions. They do not observe formative predispositions. They do not observe consciousness. They do not even observe anything that is ‘enlightenment’ or ‘a bodhisattva.’ If you ask why, it is because the name of each separate phenomenon is an illusion,¹⁶⁹ and from those designations that are unreal names that have adventitiously arisen, the falsely imagined are employed as conventions.¹⁷⁰

2.194 “Fixation on them¹⁷¹ comes about on the basis of convention. Therefore, when bodhisattva great beings practice the perfection of wisdom, they do not observe—which is to say, do not apprehend—any phenomena. Since they do not observe and do not apprehend anything, they do not give rise to conceit. They do not become attached to them.¹⁷²

2.195 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they investigate like this: ‘This *bodhisattva* is a mere name. This *enlightenment* is a mere name. This *buddha* is a mere name. This

perfection of wisdom is a mere name. This *practicing the perfection of wisdom* is a mere name. This *physical forms* is a mere name. [F.75.a] This *feelings* is a mere name. This *perceptions* is a mere name. This *formative predispositions* is a mere name. This *consciousness* is a mere name.'

2.196 "For example, Śāradvatīputra, one conventionally speaks of a *self* again and again even though it cannot be apprehended when definitively investigated. One conventionally speaks of a *being* again and again even though it cannot be apprehended when definitively investigated. One conventionally speaks of a *life form* again and again even though it cannot be apprehended when definitively investigated. One conventionally speaks of a *life* again and again even though it cannot be apprehended when definitively investigated. One conventionally speaks of an *individual* again and again even though it cannot be apprehended when definitively investigated. One conventionally speaks of a *person* again and again even though it cannot be apprehended when definitively investigated. One conventionally speaks of *one born of Manu* again and again even though it cannot be apprehended when definitively investigated. One conventionally speaks of *a child of Manu* again and again even though it cannot be apprehended when definitively investigated. One conventionally speaks of an *agent* again and again even though it cannot be apprehended when definitively investigated. One conventionally speaks of an *instigator of an agent* again and again even though it cannot be apprehended when definitively investigated. One conventionally speaks of an *experiencer* again and again [F.75.b] even though it cannot be apprehended when definitively investigated. One conventionally speaks of an *instigator of an experiencer* again and again even though it cannot be apprehended when definitively investigated. One conventionally speaks of a *motivator* again and again even though it cannot be apprehended when definitively investigated. One conventionally speaks of an *inciter* again and again even though it cannot be apprehended when definitively investigated. One conventionally speaks of a *knower* again and again even though it cannot be apprehended when definitively investigated. One conventionally speaks of a *viewer* again and again even though it cannot be apprehended when definitively investigated. One conventionally speaks of a *toucher* again and again even though it cannot be apprehended when definitively investigated. One conventionally speaks of *one who is conscious* again and again even though it cannot be apprehended when definitively investigated, because of the emptiness of what cannot be apprehended. Rather, these are simply mere names and symbols employed as conventions.

2.197 "Similarly, when bodhisattva great beings practice the perfection of wisdom, they too do not observe a bodhisattva. They do not observe enlightenment. They do not observe buddhas. They do not observe the

perfection of wisdom. They do not observe ‘they are practicing the perfection of wisdom.’¹⁷³ They do not observe physical forms. They do not observe feelings. They do not observe perceptions. They do not observe formative predispositions. [F.76.a] They do not observe consciousness. Nor do they even observe those names that are employed as conventions.

2.198 “Based on the emptiness of not apprehending, bodhisattva great beings who thus practice the perfection of wisdom outshine all wisdoms other than that, up to and including the wisdom of śrāvakas and pratyekabuddhas, except for the wisdom of the tathāgatas. If you ask why, it is because they do not even apprehend anything on account of which they might be attached. Śāradvatīputra, bodhisattva great beings who practice accordingly are practicing the perfection of wisdom.

2.199 “To illustrate, Śāradvatīputra, if this Jambudvīpa were filled entirely with monks of the caliber of Śāradvatīputra and Maudgalyāyana—like a thicket of naḍa reeds, or a thicket of rushes, or a grove of sugarcane, or a thicket of bamboo, or a paddy field of rice, or a field of sesame—their wisdom would not approach even a hundredth part of the wisdom of a bodhisattva great being who practices the perfection of wisdom. It would not approach a thousandth part, would not approach a hundred thousandth part, would not approach a hundred ten millionth part, would not approach a thousand ten millionth part, would not approach a hundred thousand ten millionth part, would not approach a hundred ten million billionth part, would not approach a thousand ten million billionth part, and would not approach a hundred thousand ten million billionth part—it would not approach any number, would not approach any fraction, would not approach any calculation, would not approach any example, and would not stand up even to any comparison. If you ask why, [F.76.b] Śāradvatīputra, it is because that wisdom of bodhisattva great beings is established so that all beings will pass into final nirvāṇa. The wisdom of the śrāvakas and pratyekabuddhas is not so.

2.200 “Moreover, Śāradvatīputra, a bodhisattva great being who practices the perfection of wisdom continues, even with as much wisdom as they have cultivated in a single day, to outshine the wisdom of all śrāvakas and pratyekabuddhas. Śāradvatīputra, not to mention just this Jambudvīpa filled entirely with monks of the caliber of Śāradvatīputra and Maudgalyāyana, if this whole great billionfold world system were also filled entirely with monks similar to you, their wisdom would not approach even a hundredth part of the wisdom that has been cultivated for a single day by a bodhisattva great being practicing the perfection of wisdom. It would not approach a thousandth part, would not approach a hundred thousandth part, would not approach a hundred ten millionth part, would not approach a thousand ten

millionth part, would not approach a hundred thousand ten millionth part, would not approach a hundred ten million billionth part, would not approach a thousand ten million billionth part, and would not approach a hundred thousand ten million billionth part—it would not approach any number, would not approach any fraction, would not approach any calculation, would not approach any example, and would not stand up even to any comparison.

2.201 “Śāradvatīputra, leaving aside this great billionfold world system, even if, Śāradvatīputra, the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, were filled entirely with monks of the caliber of Śāradvatīputra and Maudgalyāyana, [F.77.a] their wisdom would not approach even a hundredth part of the wisdom that a bodhisattva great being who practices the perfection of wisdom has cultivated in a single day. It would not approach a thousandth part, would not approach a hundred thousandth part, would not approach a hundred ten millionth part, would not approach a thousand ten millionth part, would not approach a hundred thousand ten millionth part, would not approach a hundred ten million billionth part, would not approach a thousand ten million billionth part, and would not approach a hundred thousand ten million billionth part—it would not approach any number, would not approach any fraction, would not approach any calculation, would not approach any example, and would not stand up even to any comparison.

2.202 “Śāradvatīputra, leaving aside the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, filled entirely with monks of the caliber of Śāradvatīputra and Maudgalyāyana, even if, Śāradvatīputra, the world systems of the southern direction, numerous as the grains of sand of the river Gaṅgā, were filled entirely with monks of the caliber of Śāradvatīputra and Maudgalyāyana, their wisdom would not approach even a hundredth part of the wisdom that a bodhisattva great being who practices the perfection of wisdom has cultivated in a single day. It would not approach a thousandth part, would not approach a hundred thousandth part, would not approach a hundred ten millionth part, would not approach a thousand ten millionth part, would not approach a hundred thousand ten millionth part, would not approach a hundred ten million billionth part, would not approach a thousand ten million billionth part, and would not approach a hundred thousand ten million billionth part—it [F.77.b] would not approach any number, would not approach any fraction, would not approach any calculation, would not approach any example, and would not stand up even to any comparison.

2.203 “Śāradvatīputra, leaving aside the world systems of the southern direction, numerous as the grains of sand of the river Gaṅgā, filled entirely with monks of the caliber of Śāradvatīputra and Maudgalyāyana, even if, Śāradvatīputra, the world systems of the western direction, numerous as the grains of sand of the river Gaṅgā, were filled entirely with monks of the caliber of Śāradvatīputra and Maudgalyāyana, their wisdom would not approach even a hundredth part of the wisdom that a bodhisattva great being who practices the perfection of wisdom has cultivated in a single day. It would not approach a thousandth part, would not approach a hundred thousandth part, would not approach a hundred ten millionth part, would not approach a thousand ten millionth part, would not approach a hundred thousand ten millionth part, would not approach a hundred ten million billionth part, would not approach a thousand ten million billionth part, and would not approach a hundred thousand ten million billionth part—it would not approach any number, would not approach any fraction, would not approach any calculation, would not approach any example, and would not stand up even to any comparison.

2.204 “Śāradvatīputra, leaving aside the world systems of the western direction, numerous as the grains of sand of the river Gaṅgā, filled entirely with monks of the caliber of Śāradvatīputra and Maudgalyāyana, even if, Śāradvatīputra, the world systems of the northern direction, numerous as the grains of sand of the river Gaṅgā, were filled entirely with monks of the caliber of Śāradvatīputra and Maudgalyāyana, their wisdom would not approach even a hundredth part of the wisdom that a bodhisattva great being [F.78.a] who practices the perfection of wisdom has cultivated in a single day. It would not approach a thousandth part, would not approach a hundred thousandth part, would not approach a hundred ten millionth part, would not approach a thousand ten millionth part, would not approach a hundred thousand ten millionth part, would not approach a hundred ten million billionth part, would not approach a thousand ten million billionth part, and would not approach a hundred thousand ten million billionth part—it would not approach any number, would not approach any fraction, would not approach any calculation, would not approach any example, and would not stand up even to any comparison.

2.205 “Śāradvatīputra, leaving aside the world systems of the northern direction, numerous as the grains of sand of the river Gaṅgā, filled entirely with monks of the caliber of Śāradvatīputra and Maudgalyāyana, even if, Śāradvatīputra, the world systems of the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā, were filled entirely with monks of the caliber of Śāradvatīputra and Maudgalyāyana, their wisdom would not approach even a hundredth part of the wisdom that

a bodhisattva great being who practices the perfection of wisdom has cultivated in a single day. It would not approach a thousandth part, would not approach a hundred thousandth part, would not approach a hundred ten millionth part, would not approach a thousand ten millionth part, would not approach a hundred thousand ten millionth part, would not approach a hundred ten million billionth part, would not approach a thousand ten million billionth part, and would not approach a hundred thousand ten million billionth part—it would not approach any number, would not approach any fraction, would not approach [F.78.b] any calculation, would not approach any example, and would not stand up even to any comparison.

2.206 “Śāradvatīputra, leaving aside the world systems of the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā, filled entirely with monks of the caliber of Śāradvatīputra and Maudgalyāyana, even if, Śāradvatīputra, the world systems of the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā, were filled entirely with monks of the caliber of Śāradvatīputra and Maudgalyāyana, their wisdom would not approach even a hundredth part of the wisdom that a bodhisattva great being who practices the perfection of wisdom has cultivated in a single day. It would not approach a thousandth part, would not approach a hundred thousandth part, would not approach a hundred ten millionth part, would not approach a thousand ten millionth part, would not approach a hundred thousand ten millionth part, would not approach a hundred ten million billionth part, would not approach a thousand ten million billionth part, and would not approach a hundred thousand ten million billionth part—it would not approach any number, would not approach any fraction, would not approach any calculation, would not approach any example, and would not stand up even to any comparison.

2.207 “Śāradvatīputra, leaving aside the world systems of the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā, filled entirely with monks of the caliber of Śāradvatīputra and Maudgalyāyana, even if, Śāradvatīputra, the world systems of the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā, were filled entirely with monks of the caliber of Śāradvatīputra and Maudgalyāyana, their wisdom would not approach even a hundredth part of the wisdom that a bodhisattva great being who practices the perfection of wisdom has cultivated in a single day. It would not approach [F.79.a] a thousandth part, would not approach a hundred thousandth part, would not approach a hundred ten millionth part, would not approach a thousand ten millionth part, would not approach a hundred thousand ten millionth part, would not approach a hundred ten million billionth part,

would not approach a thousand ten million billionth part, and would not approach a hundred thousand ten million billionth part—it would not approach any number, would not approach any fraction, would not approach any calculation, would not approach any example, and would not stand up even to any comparison.

2.208 “Śāradvatīputra, leaving aside the world systems of the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā, filled entirely with monks of the caliber of Śāradvatīputra and Maudgalyāyana, even if, Śāradvatīputra, the world systems of the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā, were filled entirely with monks of the caliber of Śāradvatīputra and Maudgalyāyana, their wisdom would not approach even a hundredth part of the wisdom that a bodhisattva great being who practices the perfection of wisdom has cultivated in a single day. It would not approach a thousandth part, would not approach a hundred thousandth part, would not approach a hundred ten millionth part, would not approach a thousand ten millionth part, would not approach a hundred thousand ten millionth part, would not approach a hundred ten million billionth part, would not approach a thousand ten million billionth part, and would not approach a hundred thousand ten million billionth part—it would not approach any number, would not approach any fraction, would not approach any calculation, would not approach any example, and would not stand up even to any comparison.

2.209 “Śāradvatīputra, leaving aside the world systems [F.79.b] of the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā, filled entirely with monks of the caliber of Śāradvatīputra and Maudgalyāyana, even if, Śāradvatīputra, the world systems in the direction of the nadir, numerous as the grains of sand of the river Gaṅgā, were filled entirely with monks of the caliber of Śāradvatīputra and Maudgalyāyana, their wisdom would not approach even a hundredth part of the wisdom that a bodhisattva great being who practices the perfection of wisdom has cultivated in a single day. It would not approach a thousandth part, would not approach a hundred thousandth part, would not approach a hundred ten millionth part, would not approach a thousand ten millionth part, would not approach a hundred thousand ten millionth part, would not approach a hundred ten million billionth part, would not approach a thousand ten million billionth part, and would not approach a hundred thousand ten million billionth part—it would not approach any number, would not approach any fraction, would not approach any calculation, would not approach any example, and would not stand up even to any comparison.

2.210 “Śāradvatīputra, leaving aside the world systems in the direction of the nadir, numerous as the grains of sand of the river Gaṅgā, filled entirely with monks of the caliber of Śāradvatīputra and Maudgalyāyana, even if, Śāradvatīputra, the world systems in the direction of the zenith, numerous as the grains of sand of the river Gaṅgā, were filled entirely with monks of the caliber of Śāradvatīputra and Maudgalyāyana, their wisdom would not approach even a hundredth part of the wisdom that a bodhisattva great being who practices the perfection of wisdom has cultivated in a single day. It would not approach a thousandth part, would not approach a hundred thousandth part, would not approach a hundred ten millionth part, would not approach a thousand ten millionth part, would not approach a hundred thousand ten millionth part, would not approach a hundred [F.80.a] ten million billionth part, would not approach a thousand ten million billionth part, and would not approach a hundred thousand ten million billionth part—it would not approach any number, would not approach any fraction, would not approach any calculation, would not approach any example, and would not stand up even to any comparison.”

2.211 Śāradvatīputra asked, “Blessed Lord, the wisdom of the śrāvakas who enter the stream, who are once-returners, who are non-returners, and who are arhats, and the wisdom of pratyekabuddhas, the wisdom of bodhisattvas, and the wisdom of tathāgatas, arhats, perfectly complete buddhas—all those wisdoms cannot be differentiated. They are indivisible, empty, void, nonarising in their inherent nature, and empty of essential nature.¹⁷⁴ Blessed Lord, if no difference or distinction is to be found in that which is indivisible, void, nonarising, and empty of essential nature, how then, Blessed Lord, does the wisdom cultivated in a single session by bodhisattva great beings who practice the perfection of wisdom outshine the wisdom of all the śrāvakas and pratyekabuddhas?”

2.212 “Śāradvatīputra,” replied the Blessed One, “do you think that the wisdom of all the śrāvakas and pratyekabuddhas is established to be similar in purpose to that for which the wisdom cultivated in a single day by bodhisattva great beings who practice the perfection of wisdom is established, when they think, ‘Having practiced the knowledge of the aspects of the path and worked for the sake of all beings, [F.80.b] having fully awakened to all phenomena in all aspects, we must cause all beings to pass into final nirvāṇa’?”

“No, Blessed Lord!” he replied.

2.213 The Blessed One then asked, “Śāradvatīputra, do you think that there are any śrāvakas or pratyekabuddhas who think, ‘Once we have fully awakened to unsurpassed, perfect, complete enlightenment, we must enable all beings

to attain final nirvāṇa in the expanse of nirvāṇa with no residue of the aggregates’?”

“No, Blessed Lord, I do not think so!” he replied.

2.214 The Blessed One then said, “Therefore, for this reason also, Śāradvatīputra, you should understand that when that which is the wisdom of all śrāvakas and pratyekabuddhas has been compared to this wisdom that is the wisdom of a bodhisattva great being, it does not approach even a hundredth part, does not approach a thousandth part, does not approach a hundred thousandth part, does not approach a hundred ten millionth part, does not approach a thousand ten millionth part, does not approach a hundred thousand ten millionth part, does not approach a hundred ten million billionth part, does not approach a thousand ten million billionth part, and does not approach a hundred thousand ten million billionth part—it does not approach any number, does not approach any fraction, does not approach any calculation, does not approach any example, and does not stand up even to any comparison.

2.215 “Śāradvatīputra, do you think that there are any śrāvakas or pratyekabuddhas who [F.81.a] think, ‘Once we have practiced the six perfections, brought beings to maturity, refined the buddhafiels, perfected the ten powers of the tathāgatas, and perfected the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas, and have fully awakened to unsurpassed, perfect, complete enlightenment, we must enable immeasurable, countless beings to attain final nirvāṇa’?”

“No, Blessed Lord, I do not think so!” he replied.

2.216 “Śāradvatīputra,” said the Blessed One, “a bodhisattva great being thinks, ‘Once I have practiced the six perfections, brought beings to maturity, refined the buddhafiels, perfected the ten powers of the tathāgatas, and perfected the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas, having fully awakened to unsurpassed, perfect, complete enlightenment, I must enable immeasurable, countless beings to attain final nirvāṇa.’

2.217 “To illustrate, Śāradvatīputra, just as a firefly-type creature does not think, ‘May my light illuminate all Jambudvīpa! May my light extensively fill Jambudvīpa!’ in the same way, Śāradvatīputra, there are no śrāvakas or pratyekabuddhas at all who think, [F.81.b] ‘Once I have practiced the six perfections, brought beings to maturity, refined the buddhafiels, perfected the ten powers of the tathāgatas, and perfected the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and

the eighteen distinct qualities of the buddhas, having fully awakened to unsurpassed, perfect, complete enlightenment, I will¹⁷⁵ enable immeasurable, countless beings to attain final nirvāṇa.'

2.218 "Again to illustrate, Śāradvatīputra, just as the disk of the sun, when it rises, suffuses the entirety of Jambudvīpa with its light and illuminates the entirety of Jambudvīpa with its light, in the same way, Śāradvatīputra, bodhisattva great beings who have practiced the perfection of wisdom have also brought beings to maturity, refined the buddhafiels, perfected the ten powers of the tathāgatas, and perfected the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas, and, having fully awakened to unsurpassed, perfect, complete enlightenment, enable immeasurable, countless beings to attain final nirvāṇa."

2.219 The Blessed One having spoken thus, the venerable Śāradvatīputra then asked him, "Blessed Lord, how do bodhisattva great beings transcend the levels of the śrāvakas and pratyekabuddhas, attain the level of an irreversible bodhisattva, and refine the path of [F.82.a] a bodhisattva¹⁷⁶?"

2.220 The venerable Śāradvatīputra having asked this, the Blessed One said to him, "Śāradvatīputra, here, when bodhisattva great beings, starting from the time when they first begin to set their mind on enlightenment, practice the six perfections, they dwell in the practice¹⁷⁷ of emptiness, signlessness, and wishlessness. Through skillful means they will transcend the levels of the śrāvakas and pratyekabuddhas, and then attain the level of an irreversible bodhisattva."¹⁷⁸

2.221 Śāradvatīputra asked, "Blessed Lord, standing at which level are bodhisattva great beings worthy of receiving the donations of all śrāvakas and pratyekabuddhas?"

2.222 "Śāradvatīputra," replied the Blessed One, "bodhisattva great beings who practice the six perfections from the time when they first set their minds on enlightenment until they are seated at the seat of enlightenment are worthy recipients of the donations of all śrāvakas and pratyekabuddhas."

2.223 "If you ask why, Śāradvatīputra, it is because there are¹⁷⁹ bodhisattva great beings that all virtuous attributes emerge in the world. So it is that the path of the ten virtuous actions emerges in the world, that the five trainings emerge in the world, that the eight-branched confession and restoration emerges in the world, that the four meditative concentrations emerge in the world, that the four immeasurable attitudes emerge in the world, that the four formless absorptions emerge in the world, that the five extrasensory powers emerge in the world, that the six mindfulnesses emerge in the world, that the perfection of generosity [F.82.b] emerges in the world, that the perfection of ethical discipline emerges in the world, that the perfection of

tolerance emerges in the world, that the perfection of perseverance emerges in the world, that the perfection of meditative concentration emerges in the world, and that the perfection of wisdom emerges in the world, that the emptiness of internal phenomena emerges in the world, that the emptiness of external phenomena emerges in the world, that the emptiness of external and internal phenomena emerges in the world, that the emptiness of emptiness emerges in the world, that the emptiness of great extent emerges in the world, that the emptiness of ultimate reality emerges in the world, that the emptiness of conditioned phenomena emerges in the world, that the emptiness of unconditioned phenomena emerges in the world, that the emptiness of the unlimited emerges in the world, that the emptiness of that which has neither beginning nor end emerges in the world, that the emptiness of nonexclusion emerges in the world, that the emptiness of inherent nature emerges in the world, that the emptiness of all phenomena emerges in the world, that the emptiness of intrinsic defining characteristics emerges in the world, that the emptiness of that which cannot be apprehended emerges in the world, that the emptiness of nonentities emerges in the world, that the emptiness of essential nature emerges in the world, and that the emptiness of an essential nature of nonentities emerges in the world; that the four applications of mindfulness emerge in the world, that the four correct exertions emerge in the world, that the four supports for miraculous ability emerge in the world, that the five faculties emerge in the world, that the five powers [F.83.a] emerge in the world, that the seven branches of enlightenment emerge in the world, and that the noble eightfold path emerges in the world; and that the four truths of the noble ones emerge in the world, that the eight liberations emerge in the world, that the nine serial steps of meditative absorption emerge in the world, that the emptiness, signlessness, and wishlessness gateways to liberation emerge in the world, that all the meditative stabilities emerge in the world, that all the dhāraṇī gateways emerge in the world, that the ten powers of the tathāgatas emerge in the world, that the four fearlessnesses emerge in the world, that the four kinds of exact knowledge emerge in the world, that great loving kindness emerges in the world, that great compassion emerges in the world, and that the eighteen distinct qualities of the buddhas emerge in the world.

2.224 “Śāradvatīputra, there are many phenomena—starting from those virtuous attributes—that emerge in the world. It is because those virtuous attributes appear in the world that there are¹⁸⁰ great and lofty royal families, that there are great and lofty priestly families, and that there are great and lofty householder families; that there are the gods of the Cāturmahārājika realm, that there are the gods of the Trayastriṃśa realm, that there are the gods of the Yāma realm, that there are the gods of the Tuṣita realm, that there

are the gods of the Nirmāṇarati realm, and that there are the gods of the Paranirmitavaśavartin realm; that there are the gods of the Brahmakāyika realm, that there are the gods of the Brahmapurohita realm, that there are the gods of the Brahmapārṣadya realm, and that there are the gods of the Mahābrahmā realm; that there are [F.83.b] the gods of the Ābha realm, that there are the gods of the Parīttābha realm, that there are the gods of the Apramāṇābha realm, and that there are the gods of the Ābhāsvara realm; that there are the gods of the Śubha realm, that there are the gods of the Parīttāśubha realm, that there are the gods of the Apramāṇaśubha realm, and that there are the gods of the Śubhakṛtsna realm; that there are the Vṛha gods, that there are the Parīttavṛha gods, and that there are the Apramāṇavṛha gods; that there are the gods of the Vṛhatphala realm, that there are the gods of the Avṛha realm, that there are the gods of the Atapa realm, that there are the gods of the Sudṛṣa realm, that there are the gods of the Sudarśana realm, and that there are the gods of the Akaniṣṭha realm; that there are the gods of the sphere of infinite space, that there are the gods of the sphere of infinite consciousness, that there are the gods of the sphere of nothing-at-all, and that there are the gods of the sphere of neither perception nor nonperception; that there are those who have entered the stream in the world, that there are once-returners in the world, that there are non-returners in the world, that there are arhats in the world, that there are pratyekabuddhas in the world, and that there are bodhisattvas in the world—which is to say, that there are tathāgatas, arhats, perfectly complete buddhas in the world.”

2.225 Then he asked, “Blessed One, in that case do bodhisattva great beings purify those donations?”

“Śāradvatīputra,” replied the Blessed One, “bodhisattva great beings purify those donations in many ways.¹⁸¹ If you ask why, it is because, for bodhisattva great beings, all donations are indeed utterly [F.84.a] pure. Furthermore, it is in that very manner, Śāradvatīputra, that bodhisattva great beings offer their gifts. If you ask what sorts of gifts they offer, they offer the gift of many virtuous attributes. Thus they offer the gift of the path of the ten virtuous actions, the five trainings, the eight-branched confession and restoration, the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the five extrasensory powers, and the six mindfulnesses; the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom; the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the

emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities; the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path; and the four truths of the noble ones, the eight liberations, the nine serial steps of meditative absorption, the emptiness, signlessness, [F.84.b] and wishlessness gateways to liberation, all the meditative stabilities, all the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas.”

2.226 “Blessed Lord, how do bodhisattva great beings ‘engage’ with it when they engage with the perfection of wisdom?”¹⁸²

2.227 The Blessed One said, “Bodhisattva great beings are said to engage with it when they engage with the emptiness of physical forms. They are said to engage with it when they engage with the emptiness of feelings. They are said to engage with it when they engage with the emptiness of perceptions. They are said to engage with it when they engage with the emptiness of formative predispositions. They are said to engage with it when they engage with the emptiness of consciousness. They are said to engage with it when they engage with the emptiness of the eyes. They are said to engage with it when they engage with the emptiness of the ears. They are said to engage with it when they engage with the emptiness of the nose. They are said to engage with it when they engage with the emptiness of the tongue. They are said to engage with it when they engage with the emptiness of the body. They are said to engage with it when they engage with the emptiness of the mental faculty. They are said to engage with it when they engage with the emptiness of sights. They are said to engage with it when they engage with the emptiness of sounds. They are said to engage with it when they engage with the emptiness of odors. They are said to engage with it when they engage with the emptiness of tastes. They are said to engage with it when they engage with the emptiness of tangibles. They are said to engage with it when they engage with the emptiness of mental phenomena.

2.228 “They are said to engage with it when they engage with the emptiness of the sensory element of the eyes. They are said to engage with it when they engage with the emptiness of the sensory element of sights. They are said to

engage with it when they engage with the emptiness of the sensory element of visual consciousness. They are said to engage with it [F.85.a] when they engage with the emptiness of the sensory element of the ears. They are said to engage with it when they engage with the emptiness of the sensory element of sounds. They are said to engage with it when they engage with the emptiness of the sensory element of auditory consciousness. They are said to engage with it when they engage with the emptiness of the sensory element of the nose. They are said to engage with it when they engage with the emptiness of the sensory element of odors. They are said to engage with it when they engage with the emptiness of the sensory element of olfactory consciousness. They are said to engage with it when they engage with the emptiness of the sensory element of the tongue. They are said to engage with it when they engage with the emptiness of the sensory element of tastes. They are said to engage with it when they engage with the emptiness of the sensory element of gustatory consciousness. They are said to engage with it when they engage with the emptiness of the sensory element of the body. They are said to engage with it when they engage with the emptiness of the sensory element of tangibles. They are said to engage with it when they engage with the emptiness of the sensory element of tactile consciousness. They are said to engage with it when they engage with the emptiness of the sensory element of the mental faculty. They are said to engage with it when they engage with the emptiness of the sensory element of phenomena. They are said to engage with it when they engage with the emptiness of the sensory element of mental consciousness.

2.229 “They are said to engage with it when they engage with the emptiness of suffering. They are said to engage with it when they engage with the emptiness of the origin. They are said to engage with it when they engage with the emptiness of cessation. They are said to engage with it when they engage with the emptiness of the path.

2.230 “They are said to engage with it when they engage with the emptiness of ignorance. They are said to engage with it when they engage with the emptiness of formative predispositions. They are said to engage with it when they engage with the emptiness of consciousness. They are said to engage with it when they engage with the emptiness of name and form. They are said to engage with it when they engage with the emptiness of the sense fields. They are said to engage with it when they engage with the emptiness of sensory contact. They are said to engage with it when they engage with the emptiness of sensation. They are said to engage with it when they engage with the emptiness of craving. They are said to engage with it when they engage with the emptiness of grasping. They are said to engage with it when they engage with the emptiness of the rebirth process.

They are said to engage with it [F.85.b] when they engage with the emptiness of birth. And they are said to engage with it when they engage with the emptiness of aging and death.

2.231 “They are said to engage with it when they engage with the emptiness of all phenomena. They are said to engage with it when they engage with the emptiness of all those conditioned and unconditioned phenomena, as many as there are, that exist designated as names.

2.232 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they are said to engage with it when they engage with the emptiness of inherent nature. So, accordingly, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they are said to engage with it when they engage with the seven emptinesses. Yet even though they are practicing the perfection of wisdom with these seven emptinesses, they are not said to be engaged with it or to be not engaged with it.

2.233 “If you ask why, it is because they do not observe physical forms ‘engaged’ with it or ‘not engaged’ with the perfection of wisdom; do not observe feelings ‘engaged’ with it or ‘not engaged’ with it; do not observe perceptions ‘engaged’ with it or ‘not engaged’ with it; do not observe formative predispositions ‘engaged’ with it or ‘not engaged’ with it; and do not observe consciousness ‘engaged’ with it or ‘not engaged’ with it.

2.234 “They do not observe physical forms qualified by arising or qualified by ceasing; do not observe feelings qualified by arising or qualified by ceasing; do not observe perceptions qualified by arising or qualified by ceasing; do not observe formative predispositions qualified by arising or qualified by ceasing; and do not observe consciousness qualified by arising or qualified by ceasing. [F.86.a]

2.235 “They do not observe physical forms qualified by defilement or qualified by purification; do not observe feelings qualified by defilement or qualified by purification; do not observe perceptions qualified by defilement or qualified by purification; do not observe formative predispositions qualified by defilement or qualified by purification; and do not observe consciousness qualified by defilement or qualified by purification.

2.236 “They do not observe physical forms ‘flowing along together’¹⁸³ with feelings. They do not observe feelings ‘flowing along together’ with physical forms. They do not observe feelings ‘flowing along together’ with perceptions. They do not observe perceptions ‘flowing along together’ with feelings. They do not observe perceptions ‘flowing along together’ with formative predispositions. They do not observe formative predispositions ‘flowing along together’ with perceptions. They do not observe formative

predispositions 'flowing along together' with consciousness. They do not observe consciousness 'flowing along together' with formative predispositions.

2.237 "If you ask why, it is because there is no phenomenon that is 'flowing along together' with any other phenomenon. Owing to the emptiness of inherent nature, there is no going together with any other phenomenon, no going separately, no connection, and no disconnection.

2.238 "Śāradvatīputra, the emptiness of physical forms is not physical forms, because the emptiness of physical forms does not obstruct.¹⁸⁴ [F.86.b] The emptiness of feelings is not feelings, because the emptiness of feelings does not feel. The emptiness of perceptions is not perceptions, because the emptiness of perceptions does not perceive. The emptiness of formative predispositions is not formative predispositions, because the emptiness of formative predispositions does not condition anything. And the emptiness of consciousness is not consciousness, because the emptiness of consciousness does not make anything conscious.

2.239 "If you ask why, Śāradvatīputra, it is because physical forms are not other than emptiness, and emptiness is not other than physical forms. Physical forms are emptiness. Emptiness is physical forms. Feelings are not other than emptiness, and emptiness is not other than feelings. Feelings are emptiness. Emptiness is feelings. Perceptions are not other than emptiness, and emptiness is not other than perceptions. Perceptions are emptiness. Emptiness is perceptions. Formative predispositions are not other than emptiness, and emptiness is not other than formative predispositions. Formative predispositions are emptiness. Emptiness is formative predispositions. Consciousness is not other than emptiness, and emptiness is not other than consciousness. Consciousness is emptiness. Emptiness is consciousness.

2.240 "Śāradvatīputra, that emptiness neither arises [F.87.a] nor ceases. It is neither defiled nor purified. It neither decreases nor increases. It is neither past, nor is it future, nor is it present. In that which neither arises nor ceases, is neither defiled nor purified, neither decreases nor increases, and is neither past, nor future, nor present, there are no physical forms, there are no feelings, there are no perceptions, there are no formative predispositions, and there is no consciousness. In that, there are no eyes, there are no ears, there is no nose, there is no tongue, there is no body, and there is no mental faculty. In that, there are no sights, there are no sounds, there are no odors, there are no tastes, there are no tangibles, and there are no mental phenomena.

- 2.241 “In that, there is no sensory element of the eyes, there is no sensory element of sights, and there is no sensory element of visual consciousness. In that, there is no sensory element of the ears, there is no sensory element of sounds, and there is no sensory element of auditory consciousness. In that, there is no sensory element of the nose, there is no sensory element of odors, and there is no sensory element of olfactory consciousness. In that, there is no sensory element of the tongue, there is no sensory element of tastes, and there is no sensory element of gustatory consciousness. In that, there is no sensory element of the body, there is no sensory element of tangibles, and there is no sensory element of tactile consciousness. In that, there is no sensory element of the mental faculty, there is no sensory element of mental phenomena, and there is no sensory element of mental consciousness.
- 2.242 “In that, there is no earth element, there is no water element, there is no fire element, there is no wind element, there is no consciousness element, and there is no space element. [B6]
- 2.243 “In that, there is no ignorance, and there is no cessation of ignorance. In that, there are no formative predispositions, and there is no cessation of formative predispositions. In that, there is no consciousness, [F.87.b] and there is no cessation of consciousness. In that, there are no name and form, and there is no cessation of name and form. In that, there are no six sense fields, and there is no cessation of the six sense fields. In that, there is no sensory contact, and there is no cessation of sensory contact. In that, there is no sensation, and there is no cessation of sensation. In that, there is no craving, and there is no cessation of craving. In that, there is no grasping, and there is no cessation of grasping. In that, there is no rebirth process, and there no cessation of the rebirth process. In that, there is no birth, and there is no cessation of birth. In that, there are no aging and death, and there is no cessation of aging and death.
- 2.244 “In that, there is no suffering, and there is no understanding of suffering. In that, there is no origin, and there is no abandonment of the origin. In that, there is no cessation, and there is no actualization of cessation. And in that, there is no path, and there is no cultivation of the path.
- 2.245 “In that, there is nothing to be attained. There is nothing to be clearly realized. In that, there is no one who has entered the stream, and there is no fruit of having entered the stream. In that, there is no once-returner, and there is no fruit of once-returner. In that, there is no non-returner, and there is no fruit of non-returner. In that, there is no arhat, and there is no fruit of arhatship. In that, there is no individual enlightenment, and there is no

pratyekabuddha. In that, there is no bodhisattva, and there is no knowledge of the aspects of the path. In that, there is no buddha, and there is no enlightenment.

2.246 “Śāradvatīputra, bodhisattva great beings who practice accordingly are said to engage with the perfection of wisdom, but, even though they practice the perfection of wisdom in that manner, they do not observe that they either ‘engage’ or ‘do not engage’ with physical forms. They do not observe that they either ‘engage’ or ‘do not engage’ with feelings. [F.88.a] They do not observe that they either ‘engage’ or ‘do not engage’ with perceptions. They do not observe that they either ‘engage’ or ‘do not engage’ with formative predispositions. They do not observe that they either ‘engage’ or ‘do not engage’ with consciousness.

2.247 “Even though they practice the perfection of wisdom in that manner, they do not observe that they either ‘engage’ or ‘do not engage’ with the eyes. They do not observe that they either ‘engage’ or ‘do not engage’ with the ears. They do not observe that they either ‘engage’ or ‘do not engage’ with the nose. They do not observe that they either ‘engage’ or ‘do not engage’ with the tongue. They do not observe that they either ‘engage’ or ‘do not engage’ with the body. They do not observe that they either ‘engage’ or ‘do not engage’ with the mental faculty.

2.248 “Even though they practice the perfection of wisdom in that manner, they do not observe that they either ‘engage’ or ‘do not engage’ with sights. They do not observe that they either ‘engage’ or ‘do not engage’ with sounds. They do not observe that they either ‘engage’ or ‘do not engage’ with odors. They do not observe that they either ‘engage’ or ‘do not engage’ with tastes. They do not observe that they either ‘engage’ or ‘do not engage’ with tangibles. They do not observe that they either ‘engage’ or ‘do not engage’ with mental phenomena.

2.249 “Even though they practice the perfection of wisdom in that manner, they do not observe that they either ‘engage’ or ‘do not engage’ with the sensory element of the eyes; do not observe that they either ‘engage’ or ‘do not engage’ [F.88.b] with the sensory element of sights; and do not observe that they either ‘engage’ or ‘do not engage’ with the sensory element of visual consciousness. Even though they practice the perfection of wisdom in that manner, they do not observe that they either ‘engage’ or ‘do not engage’ with the sensory element of ears; do not observe that they either ‘engage’ or ‘do not engage’ with the sensory element of sounds; and do not observe that they either ‘engage’ or ‘do not engage’ with the sensory element of auditory consciousness. Even though they practice the perfection of wisdom in that manner, they do not observe that they either ‘engage’ or ‘do not engage’ with the sensory element of the nose; do not observe that they either

'engage' or 'do not engage' with the sensory element of odors; and do not observe that they either 'engage' or 'do not engage' with the sensory element of olfactory consciousness. Even though they practice the perfection of wisdom in that manner, they do not observe that they either 'engage' or 'do not engage' with the sensory element of the tongue; do not observe that they either 'engage' or 'do not engage' with the sensory element of tastes; and do not observe that they either 'engage' or 'do not engage' with the sensory element of gustatory consciousness. Even though they practice the perfection of wisdom in that manner, they do not observe that they either 'engage' or 'do not engage' with the sensory element of the body; do not observe that they either 'engage' or 'do not engage' with the sensory element of tangibles; and do not observe that they either 'engage' or 'do not engage' with the sensory element of tactile consciousness. Even though they practice the perfection of wisdom in that manner, they do not observe that they either 'engage' or [F.89.a] 'do not engage' with the sensory element of the mental faculty; do not observe that they either 'engage' or 'do not engage' with the sensory element of tangible phenomena; and do not observe that they either 'engage' or 'do not engage' with the sensory element of mental consciousness.

2.250 "Even though they practice the perfection of wisdom in that manner, they do not observe that they either 'engage' or 'do not engage' with the earth element; do not observe that they either 'engage' or 'do not engage' with the water element; do not observe that they either 'engage' or 'do not engage' with the fire element; do not observe that they either 'engage' or 'do not engage' with the wind element; do not observe that they either 'engage' or 'do not engage' with the space element; do not observe that they either 'engage' or 'do not engage' with the consciousness element.

2.251 "Even though they practice the perfection of wisdom in that manner, they do not observe that they either 'engage' or 'do not engage' with ignorance; do not observe that they either 'engage' or 'do not engage' with formative predispositions; do not observe that they either 'engage' or 'do not engage' with consciousness; do not observe that they either 'engage' or 'do not engage' with name and form; do not observe that they either 'engage' or 'do not engage' with the six sense fields; do not observe that they either 'engage' or 'do not engage' with sensory contact; do not observe that [F.89.b] they either 'engage' or 'do not engage' with sensation; do not observe that they either 'engage' or 'do not engage' with craving; do not observe that they either 'engage' or 'do not engage' with grasping; do not observe that they either 'engage' or 'do not engage' with the rebirth process; do not observe that they either 'engage' or 'do not engage' with birth; and do not observe that they either 'engage' or 'do not engage' with aging and death.

2.252 “Even though they practice the perfection of wisdom in that manner, they do not observe that they either ‘engage’ or ‘do not engage’ with the perfection of generosity; do not observe that they either ‘engage’ or ‘do not engage’ with the perfection of ethical discipline; do not observe that they either ‘engage’ or ‘do not engage’ with the perfection of tolerance; do not observe that they either ‘engage’ or ‘do not engage’ with the perfection of perseverance; do not observe that they either ‘engage’ or ‘do not engage’ with the perfection of meditative concentration; and do not observe that they either ‘engage’ or ‘do not engage’ with the perfection of wisdom.

2.253 “Even though they practice the perfection of wisdom in that manner, they do not observe that they either ‘engage’ or ‘do not engage’ with the emptiness of internal phenomena; do not observe that they either ‘engage’ or ‘do not engage’ with the emptiness of external phenomena; do not observe that they either ‘engage’ or ‘do not engage’ with the emptiness of external and internal phenomena; do not observe that they either ‘engage’ or ‘do not engage’ with the emptiness of emptiness; [F.90.a] do not observe that they either ‘engage’ or ‘do not engage’ with the emptiness of great extent; do not observe that they either ‘engage’ or ‘do not engage’ with the emptiness of ultimate reality; do not observe that they either ‘engage’ or ‘do not engage’ with the emptiness of conditioned phenomena; do not observe that they either ‘engage’ or ‘do not engage’ with the emptiness of unconditioned phenomena; do not observe that they either ‘engage’ or ‘do not engage’ with the emptiness of the unlimited; do not observe that they either ‘engage’ or ‘do not engage’ with the emptiness of that which has neither beginning nor end; do not observe that they either ‘engage’ or ‘do not engage’ with the emptiness of nonexclusion; do not observe that they either ‘engage’ or ‘do not engage’ with the emptiness of inherent nature; do not observe that they either ‘engage’ or ‘do not engage’ with the emptiness of all phenomena; do not observe that they either ‘engage’ or ‘do not engage’ with the emptiness of intrinsic defining characteristics; do not observe that they either ‘engage’ or ‘do not engage’ with the emptiness of that which cannot be apprehended; do not observe that they either ‘engage’ or ‘do not engage’ with the emptiness of that which cannot be apprehended; do not observe that they either ‘engage’ or ‘do not engage’ with the emptiness of nonentities; do not observe that they either ‘engage’ or ‘do not engage’ with the emptiness of essential nature; and do not observe that they either ‘engage’ or ‘do not engage’ with the emptiness of an essential nature of nonentities.

2.254 “Even though they practice the perfection of wisdom in that manner, they do not observe that they either ‘engage’ or ‘do not engage’ [F.90.b] with the applications of mindfulness; do not observe that they either ‘engage’ or ‘do

not engage' with the correct exertions; do not observe that they either 'engage' or 'do not engage' with the supports for miraculous ability; do not observe that they either 'engage' or 'do not engage' with the faculties; do not observe that they either 'engage' or 'do not engage' with the powers; do not observe that they either 'engage' or 'do not engage' with the branches of enlightenment; and do not observe that they either 'engage' or 'do not engage' with the paths. They do not observe that they either 'engage' or 'do not engage' with the truths of the noble ones; do not observe that they either 'engage' or 'do not engage' with the meditative concentrations; do not observe that they either 'engage' or 'do not engage' with the immeasurable attitudes; do not observe that they either 'engage' or 'do not engage' with the formless absorptions; do not observe that they either 'engage' or 'do not engage' with the eight liberations; do not observe that they either 'engage' or 'do not engage' with the nine serial steps of meditative absorption; do not observe that they either 'engage' or 'do not engage' with the meditation on emptiness; do not observe that they either 'engage' or 'do not engage' with the meditation on signlessness; and do not observe that they either 'engage' or 'do not engage' with the meditation on wishlessness. They do not observe [F.91.a] that they either 'engage' or 'do not engage' with the extrasensory powers; do not observe that they either 'engage' or 'do not engage' with all the meditative stabilities; do not observe that they either 'engage' or 'do not engage' with all the dhāraṇī gateways; do not observe that they either 'engage' or 'do not engage' with the ten powers of the tathāgatas; do not observe that they either 'engage' or 'do not engage' with the four fearlessnesses; do not observe that they either 'engage' or 'do not engage' with the four kinds of exact knowledge; do not observe that they either 'engage' or 'do not engage' with great loving kindness; do not observe that they either 'engage' or 'do not engage' with great compassion; and do not observe that they either 'engage' or 'do not engage' with the eighteen distinct qualities of the buddhas.

- 2.255 "They do not observe that they either 'engage' or 'do not engage' with the fruit of having entered the stream; do not observe that they either 'engage' or 'do not engage' with the fruit of once-returner; do not observe that they either 'engage' or 'do not engage' with the fruit of non-returner; do not observe that they either 'engage' or 'do not engage' with arhatship; do not observe that they either 'engage' or 'do not engage' with individual enlightenment; do not observe that they either 'engage' or 'do not engage' with the knowledge of the aspects of the path; and do not observe that they either [F.91.b] 'engage' or 'do not engage' with all-aspect omniscience. In

this way, Śāradvatīputra, because all phenomena are without conjunction or disjunction,¹⁸⁵ bodhisattva great beings are said to engage with the perfection of wisdom.

2.256 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they neither cause emptiness to engage with nor to disengage from emptiness, nor the yogic practice¹⁸⁶ of emptiness. They neither cause signlessness to engage with nor to disengage from signlessness, nor the yogic practice of signlessness. They neither cause wishlessness to engage with nor to disengage from wishlessness, nor the yogic practice of wishlessness.

2.257 “If you ask why, it is because there is neither conjunction nor disjunction in emptiness, there is neither conjunction nor disjunction in signlessness, and there is neither conjunction nor disjunction in wishlessness.¹⁸⁷

2.258 “Śāradvatīputra, bodhisattva great beings who are engaging in that manner are said to engage with the perfection of wisdom.

2.259 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they enter into¹⁸⁸ the emptiness of intrinsic defining characteristics of all phenomena.¹⁸⁹ Understanding accordingly, they neither associate an intrinsic defining characteristic with¹⁹⁰ nor disassociate it from physical forms, neither associate it with nor disassociate it from feelings, neither associate it with nor disassociate it from perceptions, neither associate it with nor disassociate it from formative predispositions, and neither associate it with nor disassociate it from consciousness.

2.260 “They neither associate physical forms with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate physical forms with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate physical forms with, nor disassociate them from, the present, [F.92.a] because they do not observe a present.

2.261 “They neither associate feelings with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate feelings with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate feelings with, nor disassociate them from, the present, because they do not observe a present. They neither associate perceptions with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate perceptions with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate perceptions with, nor disassociate them from, the present, because they do not observe a present. They neither associate formative predispositions with, nor disassociate them from, the

limits of past time, because they do not observe a limit of past time. They neither associate formative predispositions with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate formative predispositions with, nor disassociate them from, the present, because they do not observe a present. They neither associate consciousness with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate consciousness with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate consciousness with, nor disassociate it from, the present, because they do not observe a present.

- 2.262 “They neither associate the eyes with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate the eyes with, [F.92.b] nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate the eyes with, nor disassociate them from, the present, because they do not observe a present. They neither associate the ears with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate the ears with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate the ears with, nor disassociate them from, the present, because they do not observe a present. They neither associate the nose with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate the nose with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate the nose with, nor disassociate it from, the present, because they do not observe a present. They neither associate the tongue with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate the tongue with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate the tongue with, nor disassociate it from, the present, because they do not observe a present. They neither associate the body with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate the body with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate the body with, nor disassociate it from, the present, because they do not observe a present. They neither associate the mental faculty with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate the mental faculty with, nor disassociate it from, the limits of future time, because they do not observe a

limit of future time. They neither associate the mental faculty with, nor disassociate it from, the present, [F.93.a] because they do not observe a present.

2.263 “They neither associate sights with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate sights with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate sights with, nor disassociate them from, the present, because they do not observe a present. They neither associate sounds with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate sounds with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate sounds with, nor disassociate them from, the present, because they do not observe a present. They neither associate odors with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate odors with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate odors with, nor disassociate them from, the present, because they do not observe a present. They neither associate tastes with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate tastes with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate tastes with, nor disassociate them from, the present, because they do not observe a present. They neither associate tangibles with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate tangibles with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate tangibles with, nor disassociate them from, the present, because they do not observe [F.93.b] a present. They neither associate mental phenomena with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate mental phenomena with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate mental phenomena with, nor disassociate them from, the present, because they do not observe a present.

2.264 “They neither associate visual consciousness with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate visual consciousness with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate visual consciousness with, nor disassociate it from, the present, because they do not observe a present. They neither associate

auditory consciousness with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate auditory consciousness with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate auditory consciousness with, nor disassociate it from, the present, because they do not observe a present. They neither associate olfactory consciousness with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate olfactory consciousness with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate olfactory consciousness with, nor disassociate it from, the present, because they do not observe a present. They neither associate gustatory consciousness with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. [F.94.a] They neither associate gustatory consciousness with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate gustatory consciousness with, nor disassociate it from, the present, because they do not observe a present. They neither associate tactile consciousness with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate tactile consciousness with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate tactile consciousness with, nor disassociate it from, the present, because they do not observe a present. They neither associate mental consciousness with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate mental consciousness with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate mental consciousness with, nor disassociate it from, the present, because they do not observe a present.

2.265 “They neither associate visually compounded sensory contact with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate visually compounded sensory contact with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate visually compounded sensory contact with, nor disassociate it from, the present, because they do not observe a present. They neither associate aurally compounded sensory contact with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate aurally compounded sensory contact with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate aurally compounded sensory contact with, nor disassociate

it from, the present, [F.94.b] because they do not observe a present. They neither associate nasally compounded sensory contact with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate nasally compounded sensory contact with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate nasally compounded sensory contact with, nor disassociate it from, the present, because they do not observe a present. They neither associate lingually compounded sensory contact with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate lingually compounded sensory contact with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate lingually compounded sensory contact with, nor disassociate it from, the present, because they do not observe a present. They neither associate corporeally compounded sensory contact with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate corporeally compounded sensory contact with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate corporeally compounded sensory contact with, nor disassociate it from, the present, because they do not observe a present. They neither associate mentally compounded sensory contact with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate mentally compounded sensory contact with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate mentally compounded sensory contact with, nor disassociate it from, the present, because they do not observe a present.

2.266 “They neither associate feelings conditioned by visually compounded sensory contact with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. [F.95.a] They neither associate feelings conditioned by visually compounded sensory contact with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate feelings conditioned by visually compounded sensory contact with, nor disassociate them from, the present, because they do not observe a present. They neither associate feelings conditioned by aurally compounded sensory contact with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate feelings conditioned by aurally compounded sensory contact with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate feelings conditioned by aurally compounded sensory contact with,

nor disassociate them from, the present, because they do not observe a present. They neither associate feelings conditioned by nasally compounded sensory contact with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate feelings conditioned by nasally compounded sensory contact with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate feelings conditioned by nasally compounded sensory contact with, nor disassociate them from, the present, because they do not observe a present. They neither associate feelings conditioned by lingually compounded sensory contact with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate feelings conditioned by lingually compounded sensory contact with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate feelings conditioned by lingually compounded sensory contact with, nor disassociate them from, the present, because they do not observe a present. They neither associate feelings conditioned by corporeally compounded sensory contact with, [F.95.b] nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate feelings conditioned by corporeally compounded sensory contact with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate feelings conditioned by corporeally compounded sensory contact with, nor disassociate them from, the present, because they do not observe a present. They neither associate feelings conditioned by mentally compounded sensory contact with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate feelings conditioned by mentally compounded sensory contact with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate feelings conditioned by mentally compounded sensory contact with, nor disassociate them from, the present, because they do not observe a present.

- 2.267 “They neither associate the earth element with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate the earth element with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate the earth element with, nor disassociate it from, the present, because they do not observe a present. They neither associate the water element with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate the water element with, nor disassociate it from, the limits of future time, because they do not

observe a limit of future time. They neither associate the water element with, nor disassociate it from, the present, because they do not observe a present. They neither associate the fire element with, nor disassociate it from, the limits of past time, because they do not observe [F.96.a] a limit of past time. They neither associate the fire element with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate the fire element with, nor disassociate it from, the present, because they do not observe a present. They neither associate the wind element with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate the wind element with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate the wind element with, nor disassociate it from, the present, because they do not observe a present. They neither associate the space element with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate the space element with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate the space element with, nor disassociate it from, the present, because they do not observe a present. They neither associate the consciousness element with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate the consciousness element with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate the consciousness element with, nor disassociate it from, the present, because they do not observe a present.

2.268 “They neither associate ignorance with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate ignorance with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate ignorance with, nor disassociate it from, the present, [F.96.b] because they do not observe a present. They neither associate formative predispositions with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate formative predispositions with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate formative predispositions with, nor disassociate them from, the present, because they do not observe a present. They neither associate consciousness with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate consciousness with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate consciousness with, nor

disassociate it from, the present, because they do not observe a present. They neither associate name and form with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate name and form with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate name and form with, nor disassociate them from, the present, because they do not observe a present. They neither associate the six sense fields with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate the six sense fields with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate the six sense fields with, nor disassociate them from, the present, because they do not observe a present. They neither associate sensory contact with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate sensory contact with, nor disassociate it from, the limits of future time, because they do not observe [F.97.a] a limit of future time. They neither associate sensory contact with, nor disassociate it from, the present, because they do not observe a present. They neither associate sensation with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate sensation with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate sensation with, nor disassociate it from, the present, because they do not observe a present. They neither associate craving with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate craving with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate craving with, nor disassociate it from, the present, because they do not observe a present. They neither associate grasping with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate grasping with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate grasping with, nor disassociate it from, the present, because they do not observe a present. They neither associate the rebirth process with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate the rebirth process with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate the rebirth process with, nor disassociate it from, the present, because they do not observe a present. They neither associate birth with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate birth with, nor

disassociate it from, the limits of future time, because they do not observe [F.97.b] a limit of future time. They neither associate birth with, nor disassociate it from, the present, because they do not observe a present. They neither associate aging and death with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate aging and death with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate aging and death with, nor disassociate them from, the present, because they do not observe a present.

2.269 “They neither associate the perfection of generosity with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate the perfection of generosity with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate the perfection of generosity with, nor disassociate it from, the present, because they do not observe a present. They neither associate the perfection of ethical discipline with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate the perfection of ethical discipline with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate the perfection of ethical discipline with, nor disassociate it from, the present, because they do not observe a present. They neither associate the perfection of tolerance with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate the perfection of tolerance with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate the perfection of tolerance with, nor disassociate it from, [F.98.a] the present, because they do not observe a present. They neither associate the perfection of perseverance with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate the perfection of perseverance with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate the perfection of perseverance with, nor disassociate it from, the present, because they do not observe a present. They neither associate the perfection of meditative concentration with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate the perfection of meditative concentration with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate the perfection of meditative concentration with, nor disassociate it from, the present, because they do not observe a present. They neither associate the perfection of wisdom with, nor disassociate it from, the limits of

past time, because they do not observe a limit of past time. They neither associate the perfection of wisdom with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate the perfection of wisdom with, nor disassociate it from, the present, because they do not observe a present.

2.270 “They neither associate the emptiness of internal phenomena with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate the emptiness of internal phenomena with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate the emptiness of internal phenomena with, nor disassociate it from, the present, because they do not observe a present. They neither associate the emptiness of external phenomena with, [F.98.b] nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate the emptiness of external phenomena with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate the emptiness of external phenomena with, nor disassociate it from, the present, because they do not observe a present. They neither associate the emptiness of external and internal phenomena with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate the emptiness of external and internal phenomena with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate the emptiness of external and internal phenomena with, nor disassociate it from, the present, because they do not observe a present. They neither associate the emptiness of emptiness with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate the emptiness of emptiness with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate the emptiness of emptiness with, nor disassociate it from, the present, because they do not observe a present. They neither associate the emptiness of great extent with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate the emptiness of great extent with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate the emptiness of great extent with, nor disassociate it from, the present, because they do not observe a present. They neither associate the emptiness of ultimate reality with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate the emptiness of ultimate reality with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. [F.99.a] They

neither associate the emptiness of ultimate reality with, nor disassociate it from, the present, because they do not observe a present. They neither associate the emptiness of conditioned phenomena with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate the emptiness of conditioned phenomena with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate the emptiness of conditioned phenomena with, nor disassociate it from, the present, because they do not observe a present. They neither associate the emptiness of unconditioned phenomena with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate the emptiness of unconditioned phenomena with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate the emptiness of unconditioned phenomena with, nor disassociate it from, the present, because they do not observe a present. They neither associate the emptiness of the unlimited with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate the emptiness of the unlimited with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate the emptiness of the unlimited with, nor disassociate it from, the present, because they do not observe a present. They neither associate the emptiness of that which has neither beginning nor end with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate the emptiness of that which has neither beginning nor end with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate the emptiness of that which has neither beginning nor end with, [F.99.b] nor disassociate it from, the present, because they do not observe a present. They neither associate the emptiness of nonexclusion with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate the emptiness of nonexclusion with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate the emptiness of nonexclusion with, nor disassociate it from, the present, because they do not observe a present. They neither associate the emptiness of inherent nature with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate the emptiness of inherent nature with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate the emptiness of inherent nature with, nor disassociate it from, the present, because they do not observe a present. They neither associate the

emptiness of all phenomena with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate the emptiness of all phenomena with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate the emptiness of all phenomena with, nor disassociate it from, the present, because they do not observe a present. They neither associate the emptiness of intrinsic defining characteristics with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate the emptiness of intrinsic defining characteristics with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate the emptiness of intrinsic defining characteristics with, nor disassociate it from, the present, because they do not observe a present. They neither associate [F.100.a] the emptiness of that which cannot be apprehended with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate the emptiness of that which cannot be apprehended with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate the emptiness of that which cannot be apprehended with, nor disassociate it from, the present, because they do not observe a present. They neither associate the emptiness of nonentities with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate the emptiness of nonentities with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate the emptiness of nonentities with, nor disassociate it from, the present, because they do not observe a present. They neither associate the emptiness of essential nature with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate the emptiness of essential nature with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate the emptiness of essential nature with, nor disassociate it from, the present, because they do not observe a present. They neither associate the emptiness of an essential nature of nonentities with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate the emptiness of an essential nature of nonentities with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate the emptiness of an essential nature of nonentities with, nor disassociate it from, the present, because they do not observe a present.

2.271 “They neither associate the applications of mindfulness with, nor disassociate them from, the limits of past time, because [F.100.b] they do observe a limit of past time. They neither associate the applications of mindfulness with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate the applications of mindfulness with, nor disassociate them from, the present, because they do not observe a present. They neither associate the correct exertions with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate the correct exertions with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate the correct exertions with, nor disassociate them from, the present, because they do not observe a present. They neither associate the supports for miraculous ability with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate the supports for miraculous ability with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate the supports for miraculous ability with, nor disassociate them from, the present, because they do not observe a present. They neither associate the faculties with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate the faculties with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate the faculties with, nor disassociate them from, the present, because they do not observe a present. They neither associate the powers with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate the powers with, nor disassociate them from, the limits of future time, because they do not observe [F.101.a] a limit of future time. They neither associate the powers with, nor disassociate them from, the present, because they do not observe a present. They neither associate the branches of enlightenment with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate the branches of enlightenment with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate the branches of enlightenment with, nor disassociate them from, the present, because they do not observe a present. They neither associate the paths with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate the paths with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate the paths with, nor disassociate them from, the present, because they do not observe a present.

2.272 “They neither associate the truths of the noble ones with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate the truths of the noble ones with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate the truths of the noble ones with, nor disassociate them from, the present, because they do not observe a present. They neither associate the meditative concentrations with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate the meditative concentrations with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate the meditative concentrations with, nor disassociate them from, the present, because [F.101.b] they do not observe a present. They neither associate the immeasurable attitudes with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate the immeasurable attitudes with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate the immeasurable attitudes with, nor disassociate them from, the present, because they do not observe a present. They neither associate the formless absorptions with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate the formless absorptions with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate the formless absorptions with, nor disassociate them from, the present, because they do not observe a present. They neither associate the eight liberations with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate the eight liberations with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate the eight liberations with, nor disassociate them from, the present, because they do not observe a present. They neither associate the nine serial steps of meditative absorption with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate the nine serial steps of meditative absorption with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate the nine serial steps of meditative absorption with, nor disassociate them from, the present, because they do not observe a present.

2.273 “They neither associate emptiness with, [F.102.a] nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate emptiness with, nor disassociate it from, the limits of future

time, because they do not observe a limit of future time. They neither associate emptiness with, nor disassociate it from, the present, because they do not observe a present. They neither associate signlessness with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate signlessness with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate signlessness with, nor disassociate it from, the present, because they do not observe a present. They neither associate wishlessness with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate wishlessness with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate wishlessness with, nor disassociate it from, the present, because they do not observe a present.

- 2.274 “They neither associate the extrasensory powers with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate the extrasensory powers with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate the extrasensory powers with, nor disassociate them from, the present, because they do not observe a present. They neither associate the meditative stabilities with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate the meditative stabilities with, nor disassociate them from, the limits of future time, because they do not observe [F.102.b] a limit of future time. They neither associate the meditative stabilities with, nor disassociate them from, the present, because they do not observe a present. They neither associate the dhāraṇī gateways with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate the dhāraṇī gateways with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate the dhāraṇī gateways with, nor disassociate them from, the present, because they do not observe a present. They neither associate the ten powers of the tathāgatas with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate the ten powers of the tathāgatas with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate the ten powers of the tathāgatas with, nor disassociate them from, the present, because they do not observe a present. They neither associate the four fearlessnesses with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate the four fearlessnesses with, nor disassociate them from, the limits of future time, because they do not observe a limit of future

time. They neither associate the four fearlessnesses with, nor disassociate them from, the present, because they do not observe a present. They neither associate the four kinds of exact knowledge with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate the four kinds of exact knowledge with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate the four kinds of exact knowledge with, nor disassociate them from, [F.103.a] the present, because they do not observe a present. They neither associate great loving kindness with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate great loving kindness with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate great loving kindness with, nor disassociate it from, the present, because they do not observe a present. They neither associate great compassion with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate great compassion with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate great compassion with, nor disassociate it from, the present, because they do not observe a present. They neither associate the eighteen distinct qualities of the buddhas with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate the eighteen distinct qualities of the buddhas with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate the eighteen distinct qualities of the buddhas with, nor disassociate them from, the present, because they do not observe a present.

- 2.275 “They neither associate the fruit of having entered the stream with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate the fruit of having entered the stream with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate the fruit of having entered the stream with, nor disassociate it from, the present, because they do not observe a present. [F.103.b] They neither associate the fruit of once-returner with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate the fruit of once-returner with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate the fruit of once-returner with, nor disassociate it from, the present, because they do not observe a present. They neither associate the fruit of non-returner with, nor disassociate it from, the limits of past time, because they do not

observe a limit of past time. They neither associate the fruit of non-returner with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate the fruit of non-returner with, nor disassociate it from, the present, because they do not observe a present. They neither associate arhatship with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate arhatship with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate arhatship with, nor disassociate it from, the present, because they do not observe a present. They neither associate individual enlightenment with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate individual enlightenment with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate individual enlightenment with, nor disassociate it from, the present, because they do not observe a present. They neither associate the knowledge of the aspects of the path with, nor disassociate it from, the limits of past time, because they do not observe [F.104.a] a limit of past time. They neither associate the knowledge of the aspects of the path with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate the knowledge of the aspects of the path with, nor disassociate it from, the present, because they do not observe a present. They neither associate all-aspect omniscience with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate all-aspect omniscience with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate all-aspect omniscience with, nor disassociate it from, the present, because they do not observe a present. [B7]

2.276 “Śāradvatīputra, bodhisattva great beings who practice in that manner are said to engage with the perfection of wisdom.

2.277 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, owing to emptiness with respect to the sameness of the three times,¹⁹¹ they neither associate the limit of past time with, nor disassociate it from, the limit of future time, and they neither associate the limit of future time with, nor disassociate it from, the limit of past time. They neither associate the limit of past time with, nor disassociate it from, the limit of future time, and they neither associate the limit of future time with, nor disassociate it from, the limit of past time. They neither associate the present with, nor disassociate it from, the limit of past time or the limit of future time, and they neither associate the limit of past time or the limit of future time with, nor disassociate them from, the limit of the present.

2.278 “Śāradvatīputra, bodhisattva great beings who practice¹⁹² in that manner are said to engage with the perfection of wisdom.

2.279 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they engage in such a way that, while engaging, they neither associate omniscience¹⁹³ with, [F.104.b] nor disassociate it from, the past, because they do not observe a past.¹⁹⁴ So how, without even observing it, could they associate omniscience with the past, or disassociate it from it? They neither associate omniscience with, nor disassociate it from, the future, because they do not observe a future. So how, without even observing it, could they associate omniscience with the future, or disassociate it from it? They neither associate omniscience with, nor disassociate it from, the present, because they do not observe a present. So how, without even observing it, could they associate omniscience with the present, or disassociate it from it?

2.280 “Śāradvatīputra, bodhisattva great beings who practice in that manner are said to engage with the perfection of wisdom.

2.281 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they neither associate omniscience with, nor disassociate it from, physical forms, because they do not observe a physical form. So how, without even observing them, could they associate physical forms with omniscience, or disassociate them from it?

2.282 “They neither associate omniscience with, nor disassociate it from, feelings, because they do not observe a feeling. So how, without even observing them, could they associate feelings with omniscience, or disassociate them from it? They neither associate omniscience with, nor disassociate it from, perceptions, because they do not observe a perception. So how, without even observing them, could they associate perceptions with omniscience, or disassociate them from it? They neither associate omniscience with, nor disassociate it from, formative predispositions, because they do not observe [F.105.a] a formative predisposition. So how, without even observing them, could they associate formative predispositions with omniscience, or disassociate them from it? They neither associate omniscience with, nor disassociate it from, consciousness, because they do not observe a consciousness. So how, without even observing it, could they associate consciousness with omniscience, or disassociate it from it?

2.283 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they neither associate the eyes with, nor disassociate them from, omniscience, because they do not observe an eye. So how, without even observing them, could they associate the eyes with omniscience, or disassociate them from it?

- 2.284 “They neither associate the ears with, nor disassociate them from, omniscience, because they do not observe an ear. So how, without even observing them, could they associate the ears with omniscience, or disassociate them from it? They neither associate the nose with, nor disassociate it from, omniscience, because they do not observe a nose. So how, without even observing it, could they associate the nose with omniscience, or disassociate it from it? They neither associate the tongue with, nor disassociate it from, omniscience, because they do not observe a tongue. So how, without even observing it, could they associate the tongue with omniscience, or disassociate it from it? They neither associate the body with, nor disassociate it from, omniscience, because they do not observe a body. So how, without even observing it, could they associate the body with omniscience, or disassociate it from it? They neither associate the mental faculty with, nor disassociate it from, omniscience, [F.105.b] because they do not observe a mental faculty. So how, without even observing it, could they associate the mental faculty with omniscience, or disassociate it from it?
- 2.285 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they neither associate sights with, nor disassociate them from, omniscience, because they do not observe sights. So how, without even observing them, could they associate sights with omniscience, or disassociate them from it?
- 2.286 “They neither associate sounds with, nor disassociate them from, omniscience, because they do not observe a sound. So how, without even observing them, could they associate sounds with omniscience, or disassociate them from it? They neither associate odors with, nor disassociate them from, omniscience, because they do not observe an odor. So how, without even observing them, could they associate odors with omniscience, or disassociate them from it? They neither associate tastes with, nor disassociate them from, omniscience, because they do not observe a taste. So how, without even observing them, could they associate tastes with omniscience, or disassociate them from it? They neither associate tangibles with, nor disassociate them from, omniscience, because they do not observe a tangible. So how, without even observing them, could they associate tangibles with omniscience, or disassociate them from it? They neither associate mental phenomena with, nor disassociate them from, omniscience, because they do not observe a mental phenomenon. So how, without even observing them, could they associate mental phenomena with omniscience, or disassociate them from it?
- 2.287 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they neither associate the sensory element of the eyes with, nor disassociate it from, omniscience, [F.106.a] because they do not

observe a sensory element of the eyes. So how, without even observing it, could they associate the sensory element of the eyes with omniscience, or disassociate it from it? They neither associate the sensory element of sights with, nor disassociate it from, omniscience, because they do not observe a sensory element of sights. So how, without even observing it, could they associate the sensory element of sights with omniscience, or disassociate it from it? They neither associate the sensory element of visual consciousness with, nor disassociate it from, omniscience, because they do not observe a sensory element of visual consciousness. So how, without even observing it, could they associate the sensory element of visual consciousness with omniscience, or disassociate it from it?

2.288 “They neither associate the sensory element of the ears with, nor disassociate it from, omniscience, because they do not observe a sensory element of the ears. So how, without even observing it, could they associate the sensory element of the ears with omniscience, or disassociate it from it? They neither associate the sensory element of sounds with, nor disassociate it from, omniscience, because they do not observe a sensory element of sounds. So how, without even observing it, could they associate the sensory element of sounds with omniscience, or disassociate it from it? They neither associate the sensory element of auditory consciousness with, nor disassociate it from, omniscience, because they do not observe a sensory element of auditory consciousness. So how, without even observing it, could they associate the sensory element of auditory consciousness with omniscience, or disassociate it from it? They neither associate the sensory element of the nose with, nor disassociate it from, omniscience, because they do not observe a sensory element of the nose. So how, [F.106.b] without even observing it, could they associate the sensory element of the nose with omniscience, or disassociate it from it? They neither associate the sensory element of odors with, nor disassociate it from, omniscience, because they do not observe a sensory element of odors. So how, without even observing it, could they associate the sensory element of odors with omniscience, or disassociate it from it? They neither associate the sensory element of olfactory consciousness with, nor disassociate it from, omniscience, because they do not observe a sensory element of olfactory consciousness. So how, without even observing it, could they associate the sensory element of olfactory consciousness with omniscience, or disassociate it from it? They neither associate the sensory element of the tongue with, nor disassociate it from, omniscience, because they do not observe a sensory element of the tongue. So how, without even observing it, could they associate the sensory element of the tongue with omniscience, or disassociate it from it? They neither associate the sensory element of tastes with, nor disassociate it from,

omniscience, because they do not observe a sensory element of tastes. So how, without even observing it, could they associate the sensory element of tastes with omniscience, or disassociate it from it? They neither associate the sensory element of gustatory consciousness with, nor disassociate it from, omniscience, because they do not observe a sensory element of gustatory consciousness. So how, without even observing it, could they associate the sensory element of gustatory consciousness with omniscience, or disassociate it from it? They neither associate the sensory element of the body with, nor disassociate it from, omniscience, because they do not observe a sensory element of the body. So how, without even observing it, could they associate the sensory element of the body with omniscience, or disassociate it from it? They neither associate the sensory element of tangibles with, nor disassociate it from, omniscience, because they do not observe a sensory element of tangibles. So how, without even observing it, could they associate the sensory element of tangibles with omniscience, or disassociate it from it? They neither associate the sensory element of tactile consciousness with, nor disassociate it from, omniscience, [F.107.a] because they do not observe a sensory element of tactile consciousness. So how, without even observing it, could they associate the sensory element of tactile consciousness with omniscience, or disassociate it from it?

2.289 “They neither associate the sensory element of the mental faculty with, nor disassociate it from, omniscience, because they do not observe a sensory element of the mental faculty. So how, without even observing it, could they associate the sensory element of the mental faculty with omniscience, or disassociate it from it? They neither associate the sensory element of mental phenomena with, nor disassociate it from, omniscience, because they do not observe a sensory element of mental phenomena. So how, without even observing it, could they associate the sensory element of mental phenomena with omniscience, or disassociate it from it? They neither associate the sensory element of mental consciousness with, nor disassociate it from, omniscience, because they do not observe a sensory element of mental consciousness. So how, without even observing it, could they associate the sensory element of mental consciousness with omniscience, or disassociate it from it?

2.290 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they neither associate the earth element with, nor disassociate it from, omniscience, because they do not observe an earth element. So how, without even observing it, could they associate the earth element with omniscience, or disassociate it from it? They neither associate [F.107.b] the water element with, nor disassociate it from, omniscience, because they do not observe a water element. So how, without even

observing it, could they associate the water element with omniscience, or disassociate it from it? They neither associate the fire element with, nor disassociate it from, omniscience, because they do not observe a fire element. So how, without even observing it, could they associate the fire element with omniscience, or disassociate it from it? They neither associate the wind element with, nor disassociate it from, omniscience, because they do not observe a wind element. So how, without even observing it, could they associate the wind element with omniscience, or disassociate it from it? They neither associate the space element with, nor disassociate it from, omniscience, because they do not observe a space element. So how, without even observing it, could they associate the space element with omniscience, or disassociate it from it? They neither associate the consciousness element with, nor disassociate it from, omniscience, because they do not observe a consciousness element. So how, without even observing it, could they associate the consciousness element with omniscience, or disassociate it from it?

2.291 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they neither associate ignorance with, nor disassociate it from, omniscience, because they do not observe an ignorance. So how, without even observing it, could they associate ignorance with omniscience, or disassociate it from it?

2.292 “They neither associate formative predispositions with, nor disassociate them from, omniscience, because they do not observe a formative predisposition. So how, [F.108.a] without even observing them, could they associate formative predispositions with omniscience, or disassociate them from it? They neither associate consciousness with, nor disassociate it from, omniscience, because they do not observe a consciousness. So how, without even observing it, could they associate consciousness with omniscience, or disassociate it from it? They neither associate name and form with, nor disassociate them from, omniscience, because they do not observe a name or a form. So how, without even observing them, could they associate name and form with omniscience, or disassociate them from it? They neither associate the six sense fields with, nor disassociate them from, omniscience, because they do not observe six sense fields. So how, without even observing them, could they associate the six sense fields with omniscience, or disassociate them from it? They neither associate sensory contact with, nor disassociate it from, omniscience, because they do not observe a sensory contact. So how, without even observing it, could they associate sensory contact with omniscience, or disassociate it from it? They neither associate sensation with, nor disassociate it from, omniscience, because they do not observe a sensation. So how, without even observing it, could they associate sensation

with omniscience, or disassociate it from it? They neither associate craving with, nor disassociate it from, omniscience, because they do not observe a craving. So how, without even observing it, could they associate craving with omniscience, or disassociate it from it? They neither associate grasping with, nor disassociate it from, omniscience, because they do not observe a grasping. So how, without even observing it, [F.108.b] could they associate grasping with omniscience, or disassociate it from it? They neither associate the rebirth process with, nor disassociate it from, omniscience, because they do not observe a rebirth process. So how, without even observing it, could they associate the rebirth process with omniscience, or disassociate it from it? They neither associate birth with, nor disassociate it from, omniscience, because they do not observe a birth. So how, without even observing it, could they associate birth with omniscience, or disassociate it from it? They neither associate aging and death with, nor disassociate them from, omniscience, because they do not observe an aging or a death. So how, without even observing them, could they associate aging and death with omniscience, or disassociate them from it?

2.293 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they neither associate the perfection of generosity with, nor disassociate it from, omniscience, because they do not observe a perfection of generosity. So how, without even observing it, could they associate the perfection of generosity with omniscience, or disassociate it from it?

2.294 “They neither associate the perfection of ethical discipline with, nor disassociate it from, omniscience, because they do not observe a perfection of ethical discipline. So how, without even observing it, could they associate the perfection of ethical discipline with omniscience, or disassociate it from it? They neither associate the perfection of tolerance with, nor disassociate it from, omniscience, because they do not observe a perfection of tolerance. So how, without even observing it, could they associate the perfection of tolerance with omniscience, or disassociate it from it? They neither associate [F.109.a] the perfection of perseverance with, nor disassociate it from, omniscience, because they do not observe a perfection of perseverance. So how, without even observing it, could they associate the perfection of perseverance with omniscience, or disassociate it from it? They neither associate the perfection of meditative concentration with, nor disassociate it from, omniscience, because they do not observe a perfection of meditative concentration. So how, without even observing it, could they associate the perfection of meditative concentration with omniscience, or disassociate it from it? They neither associate the perfection of wisdom with, nor

disassociate it from, omniscience, because they do not observe a perfection of wisdom. So how, without even observing it, could they associate the perfection of wisdom with omniscience, or disassociate it from it?

2.295 “They neither associate the emptiness of internal phenomena with, nor disassociate it from, omniscience, because they do not observe an emptiness of internal phenomena.¹⁹⁵ So how, without even observing it, could they associate the emptiness of internal phenomena with omniscience, or disassociate it from it? They neither associate the emptiness of external phenomena with, nor disassociate it from, omniscience, because they do not observe an emptiness of external phenomena. So how, without even observing it, could they associate the emptiness of external phenomena with omniscience, or disassociate it from it? They neither associate the emptiness of external and internal phenomena with, nor disassociate it from, omniscience, because they do not observe an emptiness of external and internal phenomena. So how, without even observing it, could they associate the emptiness of external and internal phenomena with omniscience, [F.109.b] or disassociate it from it? They neither associate the emptiness of emptiness with, nor disassociate it from, omniscience, because they do not observe an emptiness of emptiness. So how, without even observing it, could they associate the emptiness of emptiness with omniscience, or disassociate it from it? They neither associate the emptiness of great extent with, nor disassociate it from, omniscience, because they do not observe an emptiness of great extent. So how, without even observing it, could they associate the emptiness of great extent with omniscience, or disassociate it from it? They neither associate the emptiness of ultimate reality with, nor disassociate it from, omniscience, because they do not observe an emptiness of ultimate reality. So how, without even observing it, could they associate the emptiness of ultimate reality with omniscience, or disassociate it from it? They neither associate the emptiness of conditioned phenomena with, nor disassociate it from, omniscience, because they do not observe an emptiness of conditioned phenomena. So how, without even observing it, could they associate the emptiness of conditioned phenomena with omniscience, or disassociate it from it? They neither associate the emptiness of unconditioned phenomena with, nor disassociate it from, omniscience, because they do not observe an emptiness of unconditioned phenomena. So how, without even observing it, could they associate the emptiness of unconditioned phenomena with omniscience, or disassociate it from it? They neither associate the emptiness of the unlimited with, nor disassociate it from, omniscience, because they do not observe an emptiness of the unlimited. So how, without even observing it, could they associate the emptiness of the unlimited with omniscience, or disassociate it from it? They

neither associate the emptiness of that which has neither beginning nor end with, [F.110.a] nor disassociate it from, omniscience, because they do not observe an emptiness of that which has neither beginning nor end. So how, without even observing it, could they associate the emptiness of that which has neither beginning nor end with omniscience, or disassociate it from it? They neither associate the emptiness of nonexclusion with, nor disassociate it from, omniscience, because they do not observe an emptiness of nonexclusion. So how, without even observing it, could they associate the emptiness of nonexclusion with omniscience, or disassociate it from it? They neither associate the emptiness of inherent nature with, nor disassociate it from, omniscience, because they do not observe an emptiness of inherent nature. So how, without even observing it, could they associate the emptiness of inherent nature with omniscience, or disassociate it from it? They neither associate the emptiness of all phenomena with, nor disassociate it from, omniscience, because they do not observe an emptiness of all phenomena. So how, without even observing it, could they associate the emptiness of all phenomena with omniscience, or disassociate it from it? They neither associate the emptiness of intrinsic defining characteristics with, nor disassociate it from, omniscience, because they do not observe an emptiness of intrinsic defining characteristics. So how, without even observing it, could they associate the emptiness of intrinsic defining characteristics with omniscience, or disassociate it from it? They neither associate the emptiness of that which cannot be apprehended with, nor disassociate it from, omniscience, because they do not observe an emptiness of that which cannot be apprehended. So how, without even observing it, could they associate the emptiness of that which cannot be apprehended with omniscience, or disassociate it from it? [F.110.b] They neither associate the emptiness of nonentities with, nor disassociate it from, omniscience, because they do not observe an emptiness of nonentities. So how, without even observing it, could they associate the emptiness of nonentities with omniscience, or disassociate it from it? They neither associate the emptiness of essential nature with, nor disassociate it from, omniscience, because they do not observe an emptiness of essential nature. So how, without even observing it, could they associate the emptiness of essential nature with omniscience, or disassociate it from it? They neither associate the emptiness of an essential nature of nonentities with, nor disassociate it from, omniscience, because they do not observe an emptiness of an essential nature of nonentities. So how, without even observing it, could they associate the emptiness of an essential nature of nonentities with omniscience, or disassociate it from it?

2.296 “They neither associate the applications of mindfulness with, nor disassociate them from, omniscience, because they do not observe an application of mindfulness. So how, without even observing them, could they associate the applications of mindfulness with omniscience, or disassociate them from it? They neither associate the correct exertions with, nor disassociate them from, omniscience, because they do not observe a correct exertion. So how, without even observing them, could they associate the correct exertions with omniscience, or disassociate them from it? They neither associate the supports for miraculous ability with, nor disassociate them from, omniscience, because they do not observe a support for miraculous ability. So how, without even observing them, could they associate the supports for miraculous ability with omniscience, [F.111.a] or disassociate them from it? They neither associate the faculties with, nor disassociate them from, omniscience, because they do not observe a faculty. So how, without even observing them, could they associate the faculties with omniscience, or disassociate them from it? They neither associate the powers with, nor disassociate them from, omniscience, because they do not observe a power. So how, without even observing them, could they associate the powers with omniscience, or disassociate them from it? They neither associate the branches of enlightenment with, nor disassociate them from, omniscience, because they do not observe a branch of enlightenment. So how, without even observing them, could they associate the branches of enlightenment with omniscience, or disassociate them from it? They neither associate the paths with, nor disassociate them from, omniscience, because they do not observe a path. So how, without even observing them, could they associate the paths with omniscience, or disassociate them from it?

2.297 “They neither associate the truths of the noble ones with, nor disassociate them from, omniscience, because they do not observe a truth of the noble ones. So how, without even observing them, could they associate the truths of the noble ones with omniscience, or disassociate them from it? They neither associate the meditative concentrations with, nor disassociate them from, omniscience, because they do not observe a meditative concentration. So how, without even observing them, could they associate the meditative concentrations with omniscience, or disassociate them from it? They neither associate the immeasurable attitudes with, nor disassociate them from, omniscience, [F.111.b] because they do not observe an immeasurable attitude. So how, without even observing them, could they associate the immeasurable attitudes with omniscience, or disassociate them from it? They neither associate the formless absorptions with, nor disassociate them from, omniscience, because they do not observe a formless absorption. So how, without even observing them, could they associate the formless absorptions

with omniscience, or disassociate them from it? They neither associate the liberations with, nor disassociate them from, omniscience, because they do not observe a liberation. So how, without even observing them, could they associate the liberations with omniscience, or disassociate them from it? They neither associate the serial steps of meditative absorption with, nor disassociate them from, omniscience, because they do not observe a serial step of meditative absorption. So how, without even observing them, could they associate the serial steps of meditative absorption with omniscience, or disassociate them from it? They neither associate emptiness with, nor disassociate it from, omniscience, because they do not observe an emptiness. So how, without even observing it, could they associate emptiness with omniscience, or disassociate it from it? They neither associate signlessness with, nor disassociate it from, omniscience, because they do not observe a signlessness. So how, without even observing it, could they associate signlessness with omniscience, or disassociate it from it? They neither associate wishlessness with, nor disassociate it from, omniscience, [F.112.a] because they do not observe a wishlessness. So how, without even observing it, could they associate wishlessness with omniscience, or disassociate it from it? They neither associate the extrasensory powers with, nor disassociate them from, omniscience, because they do not observe an extrasensory power. So how, without even observing them, could they associate the extrasensory powers with omniscience, or disassociate them from it?

- 2.298 “They neither associate the meditative stabilities with, nor disassociate them from, omniscience, because they do not observe a meditative stability. So how, without even observing them, could they associate the meditative stabilities with omniscience, or disassociate them from it? They neither associate the dhāraṇī gateways with, nor disassociate them from, omniscience, because they do not observe a dhāraṇī gateway. So how, without even observing them, could they associate the dhāraṇī gateways with omniscience, or disassociate them from it? They neither associate the ten powers of the tathāgatas with, nor disassociate them from, omniscience, because they do not observe a power of the tathāgatas. So how, without even observing them, could they associate the powers of the tathāgatas with omniscience, or disassociate them from it? They neither associate the fearlessnesses with, nor disassociate them from, omniscience, because they do not observe a fearlessness. So how, without even observing them, could they associate the fearlessnesses with omniscience, or disassociate them from it? They neither associate the kinds of exact knowledge with, nor disassociate them from, omniscience, because they do not observe [F.112.b] an exact knowledge. So how, without even observing them, could they

associate the kinds of exact knowledge with omniscience, or disassociate them from it? They neither associate great loving kindness with, nor disassociate it from, omniscience, because they do not observe a great loving kindness. So how, without even observing it, could they associate great loving kindness with omniscience, or disassociate it from it? They neither associate great compassion with, nor disassociate it from, omniscience, because they do not observe a great compassion. So how, without even observing it, could they associate great compassion with omniscience, or disassociate it from it? They neither associate the eighteen distinct qualities of the buddhas with, nor disassociate them from, omniscience, because they do not observe a distinct quality of the buddhas. So how, without even observing them, could they associate the distinct qualities of the buddhas with omniscience, or disassociate them from it?

2.299 “Śāradvatīputra, bodhisattva great beings who practice in that manner are said to engage with the perfection of wisdom.

2.300 “Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they neither associate the buddhas with, nor disassociate them from, omniscience, and they neither associate omniscience with, nor disassociate it from, the buddhas because they do not observe a buddha and they do not observe an omniscience. So how, if they do not observe them, could they associate omniscience with, or disassociate it from, the buddhas? How could they associate the buddhas with, or disassociate them from, omniscience. They neither associate enlightenment with, [F.113.a] nor disassociate it from, omniscience, and they neither associate omniscience with, nor disassociate it from, enlightenment because they do not observe an enlightenment and they do not observe an omniscience. So how, if they do not even observe them, could they associate them, or disassociate them?

2.301 “Śāradvatīputra, bodhisattva great beings practicing like that are said to engage with the perfection of wisdom.

2.302 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they do not associate physical forms with ‘entities.’ They do not associate physical forms with ‘nonentities.’

2.303 “They do not associate feelings with ‘entities.’ They do not associate feelings with ‘nonentities.’ They do not associate perceptions with ‘entities.’ They do not associate perceptions with ‘nonentities.’ They do not associate formative predispositions with ‘entities.’ They do not associate formative predispositions with ‘nonentities.’ They do not associate consciousness with ‘entity.’ They do not associate consciousness with ‘nonentity.’

2.304 “They do not associate the eyes with ‘entities.’ They do not associate the eyes with ‘nonentities.’ They do not associate the ears with ‘entities.’ They do not associate the ears with ‘nonentities.’ They do not associate the nose

with 'entity.' They do not associate the nose with 'nonentity.' They do not associate the tongue with 'entity.' They do not associate the tongue with 'nonentity.' They do not associate the body with 'entity.' They do not associate the body with 'nonentity.' They do not associate the mental faculty with 'entity.' They do not associate the mental faculty with 'nonentity.' They do not associate sights with 'entities.' They do not associate sights with 'nonentities.' [F.113.b] They do not associate sounds with 'entities.' They do not associate sounds with 'nonentities.' They do not associate odors with 'entities.' They do not associate odors with 'nonentities.' They do not associate tastes with 'entities.' They do not associate tastes with 'nonentities.' They do not associate tangibles with 'entities.' They do not associate tangibles with 'nonentities.' They do not associate mental phenomena with 'entities.' They do not associate mental phenomena with 'nonentities.' They do not associate visual consciousness with 'entity.' They do not associate visual consciousness with 'nonentity.' They do not associate auditory consciousness with 'entity.' They do not associate auditory consciousness with 'nonentity.' They do not associate olfactory consciousness with 'entity.' They do not associate olfactory consciousness with 'nonentity.' They do not associate gustatory consciousness with 'entity.' They do not associate gustatory consciousness with 'nonentity.' They do not associate tactile consciousness with 'entity.' They do not associate tactile consciousness with 'nonentity.' They do not associate mental consciousness with 'entity.' They do not associate mental consciousness with 'nonentity.'

- 2.305 "They do not associate visually compounded sensory contact with 'entity.' They do not associate visually compounded sensory contact with 'nonentity.' They do not associate aurally compounded sensory contact with 'entity.' They do not associate aurally compounded sensory contact with 'nonentity.' They do not associate nasally compounded sensory contact with 'entity.' They do not associate nasally compounded sensory contact with 'nonentity.' They do not associate lingually compounded sensory contact with 'entity.' They do not associate lingually compounded sensory contact with 'nonentity.' They do not associate corporeally compounded sensory contact with 'entity.' They do not associate [F.114.a] corporeally compounded sensory contact with 'nonentity.' They do not associate mentally compounded sensory contact with 'entity.' They do not associate mentally compounded sensory contact with 'nonentity.' They do not associate feelings conditioned by visually compounded sensory contact with 'entities.' They do not associate feelings conditioned by visually compounded sensory contact with 'nonentities.' They do not associate feelings conditioned by aurally compounded sensory contact with 'entities.'

They do not associate feelings conditioned by aurally compounded sensory contact with 'nonentities.' They do not associate feelings conditioned by nasally compounded sensory contact with 'entities.' They do not associate feelings conditioned by nasally compounded sensory contact with 'nonentities.' They do not associate feelings conditioned by lingually compounded sensory contact with 'entities.' They do not associate feelings conditioned by lingually compounded sensory contact with 'nonentities.' They do not associate feelings conditioned by corporeally compounded sensory contact with 'entities.' They do not associate feelings conditioned by corporeally compounded sensory contact with 'nonentities.' They do not associate feelings conditioned by mentally compounded sensory contact with 'entities.' They do not associate feelings conditioned by mentally compounded sensory contact with 'nonentities.'

2.306 "They do not associate the earth element with 'entity.' They do not associate the earth element with 'nonentity.' They do not associate the water element with 'entity.' They do not associate the water element with 'nonentity.' They do not associate the fire element with 'entity.' They do not associate the fire element with 'nonentity.' They do not associate the wind element with 'entity.' They do not associate the wind element with 'nonentity.' They do not associate the space element with 'entity.' They do not associate the space element with 'nonentity.' They do not associate the consciousness element with 'entity.' They do not associate the consciousness element [F.114.b] with 'nonentity.'

2.307 "They do not associate ignorance with 'entity.' They do not associate ignorance with 'nonentity.' They do not associate formative predispositions with 'entities.' They do not associate formative predispositions with 'nonentities.' They do not associate consciousness with 'entity.' They do not associate consciousness with 'nonentity.' They do not associate name and form with 'entities.' They do not associate name and form with 'nonentities.' They do not associate the six sense fields with 'entities.' They do not associate the six sense fields with 'nonentities.' They do not associate sensory contact with 'entity.' They do not associate sensory contact with 'nonentity.' They do not associate sensation with 'entity.' They do not associate sensation with 'nonentity.' They do not associate craving with 'entity.' They do not associate craving with 'nonentity.' They do not associate grasping with 'entity.' They do not associate grasping with 'nonentity.' They do not associate the rebirth process with 'entity.' They do not associate the rebirth process with 'nonentity.' They do not associate birth with 'entity.' They do not associate birth with 'nonentity.' They do not associate aging and death with 'entities.' They do not associate aging and death with 'nonentities.'

2.308 “They do not associate the perfection of generosity with ‘entity.’ They do not associate the perfection of generosity with ‘nonentity.’ They do not associate the perfection of ethical discipline with ‘entity.’ They do not associate the perfection of ethical discipline with ‘nonentity.’ They do not associate the perfection of tolerance with ‘entity.’ They do not associate the perfection of tolerance with ‘nonentity.’ They do not associate the perfection of perseverance with ‘entity.’ They do not associate the perfection of perseverance with ‘nonentity.’ They do not associate the perfection of meditative concentration with ‘entity.’ They do not associate [F.115.a] the perfection of meditative concentration with ‘nonentity.’ They do not associate the perfection of wisdom with ‘entity.’ They do not associate the perfection of wisdom with ‘nonentity.’

2.309 “They do not associate the emptiness of internal phenomena with ‘entity.’ They do not associate the emptiness of internal phenomena with ‘nonentity.’ They do not associate the emptiness of external phenomena with ‘entity.’ They do not associate the emptiness of external phenomena with ‘nonentity.’ They do not associate the emptiness of external and internal phenomena with ‘entity.’ They do not associate the emptiness of external and internal phenomena with ‘nonentity.’ They do not associate the emptiness of emptiness with ‘entity.’ They do not associate the emptiness of emptiness with ‘nonentity.’ They do not associate the emptiness of great extent with ‘entity.’ They do not associate the emptiness of great extent with ‘nonentity.’ They do not associate the emptiness of ultimate reality with ‘entity.’ They do not associate the emptiness of ultimate reality with ‘nonentity.’ They do not associate the emptiness of conditioned phenomena with ‘entity.’ They do not associate the emptiness of conditioned phenomena with ‘nonentity.’ They do not associate the emptiness of unconditioned phenomena with ‘entity.’ They do not associate the emptiness of unconditioned phenomena with ‘nonentity.’ They do not associate the emptiness of the unlimited with ‘entity.’ They do not associate the emptiness of the unlimited with ‘nonentity.’ They do not associate the emptiness of that which has neither beginning nor end with ‘entity.’ They do not associate the emptiness of that which has neither beginning nor end with ‘nonentity.’ They do not associate the emptiness of nonexclusion with ‘entity.’ They do not associate the emptiness of nonexclusion with ‘nonentity.’ They do not associate the emptiness of inherent nature with ‘entity.’ They do not associate the emptiness of inherent nature with ‘nonentity.’ They do not associate the emptiness of all phenomena with ‘entity.’ They do not associate [F.115.b] the emptiness of all phenomena with ‘nonentity.’ They do not associate the emptiness of intrinsic defining characteristics with ‘entity.’ They do not associate the emptiness of intrinsic defining characteristics with ‘nonentity.’

They do not associate the emptiness of that which cannot be apprehended with 'entity.' They do not associate the emptiness of that which cannot be apprehended with 'nonentity.' They do not associate the emptiness of nonentities with 'entity.' They do not associate the emptiness of nonentities with 'nonentity.' They do not associate the emptiness of essential nature with 'entity.' They do not associate the emptiness of essential nature with 'nonentity.' They do not associate the emptiness of an essential nature of nonentities with 'entity.' They do not associate the emptiness of an essential nature of nonentities with 'nonentity.'

2.310 "They do not associate the applications of mindfulness with 'entities.' They do not associate the applications of mindfulness with 'nonentities.' They do not associate the correct exertions with 'entities.' They do not associate the correct exertions with 'nonentities.' They do not associate the supports for miraculous ability with 'entities.' They do not associate the supports for miraculous ability with 'nonentities.' They do not associate the faculties with 'entities.' They do not associate the faculties with 'nonentities.' They do not associate the powers with 'entities.' They do not associate the powers with 'nonentities.' They do not associate the branches of enlightenment with 'entities.' They do not associate the branches of enlightenment with 'nonentities.' They do not associate the paths with 'entities.' They do not associate the paths with 'nonentities.'

2.311 "They do not associate the truths of the noble ones with 'entities.' They do not associate the truths of the noble ones with 'nonentities.' They do not associate the meditative concentrations with 'entities.' They do not associate [F.116.a] the meditative concentrations with 'nonentities.' They do not associate the immeasurable attitudes with 'entities.' They do not associate the immeasurable attitudes with 'nonentities.' They do not associate the formless absorptions with 'entities.' They do not associate the formless absorptions with 'nonentities.' They do not associate the eight liberations with 'entities.' They do not associate the eight liberations with 'nonentities.' They do not associate the nine serial steps of meditative absorption with 'entities.' They do not associate the nine serial steps of meditative absorption with 'nonentities.' They do not associate emptiness with 'entity.' They do not associate emptiness with 'nonentity.' They do not associate signlessness with 'entity.' They do not associate signlessness with 'nonentity.' They do not associate wishlessness with 'entity.' They do not associate wishlessness with 'nonentity.' They do not associate the extrasensory powers with 'entities.' They do not associate the extrasensory powers with 'nonentities.' They do not associate the meditative stabilities with 'entities.' They do not associate the meditative stabilities with 'nonentities.' They do not associate the dhāraṇī gateways with 'entities.' They do not associate the dhāraṇī

gateways with 'nonentities.' They do not associate the ten powers of the tathāgatas with 'entities.' They do not associate the ten powers of the tathāgatas with 'nonentities.' They do not associate the four fearlessnesses with 'entities.' They do not associate the four fearlessnesses with 'nonentities.' They do not associate the four kinds of exact knowledge with 'entities.' They do not associate the four kinds of exact knowledge with 'nonentities.' They do not associate great loving kindness with 'entity.' They do not associate [F.116.b] great loving kindness with 'nonentity.' They do not associate great compassion with 'entity.' They do not associate great compassion with 'nonentity.' They do not associate the eighteen distinct qualities of the buddhas with 'entities.' They do not associate the eighteen distinct qualities of the buddhas with 'nonentities.'

2.312 "They do not associate the fruit of having entered the stream with 'entity.' They do not associate the fruit of having entered the stream with 'nonentity.' They do not associate the fruit of once-returner with 'entity.' They do not associate the fruit of once-returner with 'nonentity.' They do not associate the fruit of non-returner with 'entity.' They do not associate the fruit of non-returner with 'nonentity.' They do not associate arhatship with 'entity.' They do not associate arhatship with 'nonentity.' They do not associate individual enlightenment with 'entity.' They do not associate individual enlightenment with 'nonentity.' They do not associate the knowledge of the aspects of the path with 'entity.' They do not associate the knowledge of the aspects of the path with 'nonentity.' They do not associate all-aspect omniscience with 'entity.' They do not associate all-aspect omniscience with 'nonentity.' [B8]

2.313 "Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they do not associate physical forms with 'permanent.' They do not associate physical forms with 'impermanent.' They do not associate feelings with 'permanent.' They do not associate feelings with 'impermanent.' They do not associate perceptions with 'permanent.' They do not associate perceptions with 'impermanent.' They do not associate formative predispositions with 'permanent.' They do not associate formative predispositions with 'impermanent.' They do not associate consciousness with 'permanent.' They do not associate consciousness [F.117.a] with 'impermanent.'

2.314 "They do not associate the eyes with 'permanent.' They do not associate the eyes with 'impermanent.' They do not associate the ears with 'permanent.' They do not associate the ears with 'impermanent.' They do not associate the nose with 'permanent.' They do not associate the nose with 'impermanent.' They do not associate the tongue with 'permanent.' They do not associate the tongue with 'impermanent.' They do not associate the body with 'permanent.' They do not associate the body with 'impermanent.' They

do not associate the mental faculty with 'permanent.' They do not associate the mental faculty with 'impermanent.' They do not associate sights with 'permanent.' They do not associate sights with 'impermanent.' They do not associate sounds with 'permanent.' They do not associate sounds with 'impermanent.' They do not associate odors with 'permanent.' They do not associate odors with 'impermanent.' They do not associate tastes with 'permanent.' They do not associate tastes with 'impermanent.' They do not associate tangibles with 'permanent.' They do not associate tangibles with 'impermanent.' They do not associate mental phenomena with 'permanent.' They do not associate mental phenomena with 'impermanent.' They do not associate visual consciousness with 'permanent.' They do not associate visual consciousness with 'impermanent.' They do not associate auditory consciousness with 'permanent.' They do not associate auditory consciousness with 'impermanent.' They do not associate olfactory consciousness with 'permanent.' They do not associate olfactory consciousness with 'impermanent.' They do not associate gustatory consciousness with 'permanent.' They do not associate gustatory consciousness with 'impermanent.' They do not associate tactile consciousness with 'permanent.' They do not associate tactile consciousness with 'impermanent.' They do not associate mental consciousness with 'permanent.' They do not associate mental consciousness with 'impermanent.'

- 2.315 "They do not associate visually compounded sensory contact with 'permanent.' They do not associate visually compounded sensory contact with 'impermanent.' They do not associate aurally compounded sensory contact with 'permanent.' They do not associate aurally compounded sensory contact with 'impermanent.' They do not associate [F.117.b] nasally compounded sensory contact with 'permanent.' They do not associate nasally compounded sensory contact with 'impermanent.' They do not associate lingually compounded sensory contact with 'permanent.' They do not associate lingually compounded sensory contact with 'impermanent.' They do not associate corporeally compounded sensory contact with 'permanent.' They do not associate corporeally compounded sensory contact with 'impermanent.' They do not associate mentally compounded sensory contact with 'permanent.' They do not associate mentally compounded sensory contact with 'impermanent.' They do not associate feelings conditioned by visually compounded sensory contact with 'permanent.' They do not associate feelings conditioned by visually compounded sensory contact with 'impermanent.' They do not associate feelings conditioned by aurally compounded sensory contact with 'permanent.' They do not associate feelings conditioned by aurally compounded sensory contact with

‘impermanent.’ They do not associate feelings conditioned by nasally compounded sensory contact with ‘permanent.’ They do not associate feelings conditioned by nasally compounded sensory contact with ‘impermanent.’ They do not associate feelings conditioned by lingually compounded sensory contact with ‘permanent.’ They do not associate feelings conditioned by lingually compounded sensory contact with ‘impermanent.’ They do not associate feelings conditioned by corporeally compounded sensory contact with ‘permanent.’ They do not associate feelings conditioned by corporeally compounded sensory contact with ‘impermanent.’ They do not associate feelings conditioned by mentally compounded sensory contact with ‘permanent.’ They do not associate feelings conditioned by mentally compounded sensory contact with ‘impermanent.’

2.316 “They do not associate the earth element with ‘permanent.’ They do not associate the earth element with ‘impermanent.’ They do not associate the water element with ‘permanent.’ They do not associate the water element with ‘impermanent.’ They do not associate the fire element with ‘permanent.’ They do not associate the fire element with ‘impermanent.’ They do not associate the wind element with ‘permanent.’ They do not associate the wind element with ‘impermanent.’ They do not associate the space element with ‘permanent.’ They do not associate the space element with ‘impermanent.’ They do not associate the consciousness element with ‘permanent.’ They do not associate [F.118.a] the consciousness element with ‘impermanent.’

2.317 “They do not associate ignorance with ‘permanent.’ They do not associate ignorance with ‘impermanent.’ They do not associate formative predispositions with ‘permanent.’ They do not associate formative predispositions with ‘impermanent.’ They do not associate consciousness with ‘permanent.’ They do not associate consciousness with ‘impermanent.’ They do not associate name and form with ‘permanent.’ They do not associate name and form with ‘impermanent.’ They do not associate the six sense fields with ‘permanent.’ They do not associate the six sense fields with ‘impermanent.’ They do not associate sensory contact with ‘permanent.’ They do not associate sensory contact with ‘impermanent.’ They do not associate sensation with ‘permanent.’ They do not associate sensation with ‘impermanent.’ They do not associate craving with ‘permanent.’ They do not associate craving with ‘impermanent.’ They do not associate grasping with ‘permanent.’ They do not associate grasping with ‘impermanent.’ They do not associate the rebirth process with ‘permanent.’ They do not associate the rebirth process with ‘impermanent.’ They do not associate birth with

'permanent.' They do not associate birth with 'impermanent.' They do not associate aging and death with 'permanent.' They do not associate aging and death with 'impermanent.'

2.318 "They do not associate the perfection of generosity with 'permanent.' They do not associate the perfection of generosity with 'impermanent.' They do not associate the perfection of ethical discipline with 'permanent.' They do not associate the perfection of ethical discipline with 'impermanent.' They do not associate the perfection of tolerance with 'permanent.' They do not associate the perfection of tolerance with 'impermanent.' They do not associate the perfection of perseverance with 'permanent.' They do not associate the perfection of perseverance with 'impermanent.' They do not associate the perfection of meditative concentration with 'permanent.' They do not associate the perfection of meditative concentration with 'impermanent.' They do not associate the perfection of wisdom with 'permanent.' They do not associate the perfection of wisdom with 'impermanent.'

2.319 "They do not associate [F.118.b] the emptiness of internal phenomena with 'permanent.' They do not associate the emptiness of internal phenomena with 'impermanent.' They do not associate the emptiness of external phenomena with 'permanent.' They do not associate the emptiness of external phenomena with 'impermanent.' They do not associate the emptiness of external and internal phenomena with 'permanent.' They do not associate the emptiness of external and internal phenomena with 'impermanent.' They do not associate the emptiness of emptiness with 'permanent.' They do not associate the emptiness of emptiness with 'impermanent.' They do not associate the emptiness of great extent with 'permanent.' They do not associate the emptiness of great extent with 'impermanent.' They do not associate the emptiness of ultimate reality with 'permanent.' They do not associate the emptiness of ultimate reality with 'impermanent.' They do not associate the emptiness of conditioned phenomena with 'permanent.' They do not associate the emptiness of conditioned phenomena with 'impermanent.' They do not associate the emptiness of unconditioned phenomena with 'permanent.' They do not associate the emptiness of unconditioned phenomena with 'impermanent.' They do not associate the emptiness of the unlimited with 'permanent.' They do not associate the emptiness of the unlimited with 'impermanent.' They do not associate the emptiness of that which has neither beginning nor end with 'permanent.' They do not associate the emptiness of that which has neither beginning nor end with 'impermanent.' They do not associate the emptiness of nonexclusion with 'permanent.' They do not associate the emptiness of nonexclusion with 'impermanent.' They do not associate the

emptiness of inherent nature with 'permanent.' They do not associate the emptiness of inherent nature with 'impermanent.' They do not associate the emptiness of all phenomena with 'permanent.' They do not associate the emptiness of all phenomena with 'impermanent.' They do not associate the emptiness of intrinsic defining characteristics with 'permanent.' They do not associate the emptiness of intrinsic defining characteristics with 'impermanent.' They do not associate the emptiness of that which cannot be apprehended with 'permanent.' They do not associate the emptiness of that which cannot be apprehended with 'impermanent.' They do not associate the emptiness of nonentities with 'permanent.' They do not associate the emptiness of nonentities with 'impermanent.' They do not associate the emptiness of essential nature with 'permanent.' They do not associate the emptiness of essential nature [F.119.a] with 'impermanent.' They do not associate the emptiness of an essential nature of nonentities with 'permanent.' They do not associate the emptiness of an essential nature of nonentities with 'impermanent.'

2.320 "They do not associate the applications of mindfulness with 'permanent.' They do not associate the applications of mindfulness with 'impermanent.' They do not associate the correct exertions with 'permanent.' They do not associate the correct exertions with 'impermanent.' They do not associate the supports for miraculous ability with 'permanent.' They do not associate the supports for miraculous ability with 'impermanent.' They do not associate the faculties with 'permanent.' They do not associate the faculties with 'impermanent.' They do not associate the powers with 'permanent.' They do not associate the powers with 'impermanent.' They do not associate the branches of enlightenment with 'permanent.' They do not associate the branches of enlightenment with 'impermanent.' They do not associate the noble eightfold path with 'permanent.' They do not associate the noble eightfold path with 'impermanent.'

2.321 "They do not associate the truths of the noble ones with 'permanent.' They do not associate the truths of the noble ones with 'impermanent.' They do not associate the meditative concentrations with 'permanent.' They do not associate the meditative concentrations with 'impermanent.' They do not associate the immeasurable attitudes with 'permanent.' They do not associate the immeasurable attitudes with 'impermanent.' They do not associate the formless absorptions with 'permanent.' They do not associate the formless absorptions with 'impermanent.' They do not associate the eight liberations with 'permanent.' They do not associate the eight liberations with 'impermanent.' They do not associate the nine serial steps of meditative absorption with 'permanent.' They do not associate the nine serial steps of meditative absorption with 'impermanent.' They do not

associate emptiness with 'permanent.' They do not associate emptiness with 'impermanent.' They do not associate signlessness with 'permanent.' [F.119.b] They do not associate signlessness with 'impermanent.' They do not associate wishlessness with 'permanent.' They do not associate wishlessness with 'impermanent.' They do not associate the extrasensory powers with 'permanent.' They do not associate the extrasensory powers with 'impermanent.' They do not associate the meditative stabilities with 'permanent.' They do not associate the meditative stabilities with 'impermanent.' They do not associate the dhāraṇī gateways with 'permanent.' They do not associate the dhāraṇī gateways with 'impermanent.' They do not associate the ten powers of the tathāgatas with 'permanent.' They do not associate the ten powers of the tathāgatas with 'impermanent.' They do not associate the four fearlessnesses with 'permanent.' They do not associate the four fearlessnesses with 'impermanent.' They do not associate the four kinds of exact knowledge with 'permanent.' They do not associate the four kinds of exact knowledge with 'impermanent.' They do not associate great loving kindness with 'permanent.' They do not associate great loving kindness with 'impermanent.' They do not associate great compassion with 'permanent.' They do not associate great compassion with 'impermanent.' They do not associate the eighteen distinct qualities of the buddhas with 'permanent.' They do not associate the eighteen distinct qualities of the buddhas with 'impermanent.'

- 2.322 "They do not associate the fruit of having entered the stream with 'permanent.' They do not associate the fruit of having entered the stream with 'impermanent.' They do not associate the fruit of once-returner with 'permanent.' They do not associate the fruit of once-returner with 'impermanent.' They do not associate the fruit of non-returner with 'permanent.' They do not associate the fruit of non-returner with 'impermanent.' They do not associate arhatship with 'permanent.' They do not associate arhatship with 'impermanent.' They do not associate individual enlightenment with 'permanent.' They do not associate individual enlightenment with 'impermanent.' They do not associate the knowledge of the aspects of the path with 'permanent.' They do not associate the knowledge of the aspects of the path with 'impermanent.' [F.120.a] They do not associate all-aspect omniscience with 'permanent.' They do not associate all-aspect omniscience with 'impermanent.'

"Śāradvatīputra, bodhisattva great beings in that manner are said to engage with the perfection of wisdom.

2.323 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they do not associate physical forms with ‘happiness.’ They do not associate physical forms with ‘suffering.’ They do not associate feelings with ‘happiness.’ They do not associate feelings with ‘suffering.’ They do not associate perceptions with ‘happiness.’ They do not associate perceptions with ‘suffering.’ They do not associate formative predispositions with ‘happiness.’ They do not associate formative predispositions with ‘suffering.’ They do not associate consciousness with ‘happiness.’ They do not associate consciousness with ‘suffering.’

2.324 “They do not associate the eyes with ‘happiness.’ They do not associate the eyes with ‘suffering.’ They do not associate the ears with ‘happiness.’ They do not associate the ears with ‘suffering.’ They do not associate the nose with ‘happiness.’ They do not associate the nose with ‘suffering.’ They do not associate the tongue with ‘happiness.’ They do not associate the tongue with ‘suffering.’ They do not associate the body with ‘happiness.’ They do not associate the body with ‘suffering.’ They do not associate the mental faculty with ‘happiness.’ They do not associate the mental faculty with ‘suffering.’ They do not associate sights with ‘happiness.’ They do not associate sights with ‘suffering.’ They do not associate sounds with ‘happiness.’ They do not associate sounds with ‘suffering.’ They do not associate odors with ‘happiness.’ They do not associate odors with ‘suffering.’ They do not associate tastes with ‘happiness.’ They do not associate tastes with ‘suffering.’ They do not associate tangibles with ‘happiness.’ They do not associate tangibles with ‘suffering.’ They do not associate mental phenomena with ‘happiness.’ They do not associate mental phenomena with ‘suffering.’ [F.120.b] They do not associate visual consciousness with ‘happiness.’ They do not associate visual consciousness with ‘suffering.’ They do not associate auditory consciousness with ‘happiness.’ They do not associate auditory consciousness with ‘suffering.’ They do not associate olfactory consciousness with ‘happiness.’ They do not associate olfactory consciousness with ‘suffering.’ They do not associate gustatory consciousness with ‘happiness.’ They do not associate gustatory consciousness with ‘suffering.’ They do not associate tactile consciousness with ‘happiness.’ They do not associate tactile consciousness with ‘suffering.’ They do not associate mental consciousness with ‘happiness.’ They do not associate mental consciousness with ‘suffering.’

2.325 “They do not associate visually compounded sensory contact with ‘happiness.’ They do not associate visually compounded sensory contact with ‘suffering.’ They do not associate aurally compounded sensory contact with ‘happiness.’ They do not associate aurally compounded sensory contact with ‘suffering.’ They do not associate nasally compounded sensory contact

with 'happiness.' They do not associate nasally compounded sensory contact with 'suffering.' They do not associate lingually compounded sensory contact with 'happiness.' They do not associate lingually compounded sensory contact with 'suffering.' They do not associate corporeally compounded sensory contact with 'happiness.' They do not associate corporeally compounded sensory contact with 'suffering.' They do not associate mentally compounded sensory contact with 'happiness.' They do not associate mentally compounded sensory contact with 'suffering.' They do not associate feelings conditioned by visually compounded sensory contact with 'happiness.' They do not associate feelings conditioned by visually compounded sensory contact with 'suffering.' They do not associate feelings conditioned by aurally compounded sensory contact with 'happiness.' They do not associate feelings conditioned by aurally compounded sensory contact with 'suffering.' They do not associate feelings conditioned by nasally compounded sensory contact with 'happiness.' They do not associate [F.121.a] feelings conditioned by nasally compounded sensory contact with 'suffering.' They do not associate feelings conditioned by lingually compounded sensory contact with 'happiness.' They do not associate feelings conditioned by lingually compounded sensory contact with 'suffering.' They do not associate feelings conditioned by corporeally compounded sensory contact with 'happiness.' They do not associate feelings conditioned by corporeally compounded sensory contact with 'suffering.' They do not associate feelings conditioned by mentally compounded sensory contact with 'happiness.' They do not associate feelings conditioned by mentally compounded sensory contact with 'suffering.'

2.326 "They do not associate the earth element with 'happiness.' They do not associate the earth element with 'suffering.' They do not associate the water element with 'happiness.' They do not associate the water element with 'suffering.' They do not associate the fire element with 'happiness.' They do not associate the fire element with 'suffering.' They do not associate the wind element with 'happiness.' They do not associate the wind element with 'suffering.' They do not associate the space element with 'happiness.' They do not associate the space element with 'suffering.' They do not associate the consciousness element with 'happiness.' They do not associate the consciousness element with 'suffering.'

2.327 "They do not associate ignorance with 'happiness.' They do not associate ignorance with 'suffering.' They do not associate formative predispositions with 'happiness.' They do not associate formative predispositions with 'suffering.' They do not associate consciousness with 'happiness.' They do not associate consciousness with 'suffering.' They do not associate name

and form with 'happiness.' They do not associate name and form with 'suffering.' They do not associate the six sense fields with 'happiness.' They do not associate the six sense fields with 'suffering.' They do not associate sensory contact with 'happiness.' They do not associate sensory contact with 'suffering.' They do not associate sensation with 'happiness.' They do not associate sensation [F.121.b] with 'suffering.' They do not associate craving with 'happiness.' They do not associate craving with 'suffering.' They do not associate grasping with 'happiness.' They do not associate grasping with 'suffering.' They do not associate the rebirth process with 'happiness.' They do not associate the rebirth process with 'suffering.' They do not associate birth with 'happiness.' They do not associate birth with 'suffering.' They do not associate aging and death with 'happiness.' They do not associate aging and death with 'suffering.'

2.328 "They do not associate the perfection of generosity with 'happiness.' They do not associate the perfection of generosity with 'suffering.' They do not associate the perfection of ethical discipline with 'happiness.' They do not associate the perfection of ethical discipline with 'suffering.' They do not associate the perfection of tolerance with 'happiness.' They do not associate the perfection of tolerance with 'suffering.' They do not associate the perfection of perseverance with 'happiness.' They do not associate the perfection of perseverance with 'suffering.' They do not associate the perfection of meditative concentration with 'happiness.' They do not associate the perfection of meditative concentration with 'suffering.' They do not associate the perfection of wisdom with 'happiness.' They do not associate the perfection of wisdom with 'suffering.'

2.329 "They do not associate the emptiness of internal phenomena with 'happiness.' They do not associate the emptiness of internal phenomena with 'suffering.' They do not associate the emptiness of external phenomena with 'happiness.' They do not associate the emptiness of external phenomena with 'suffering.' They do not associate the emptiness of external and internal phenomena with 'happiness.' They do not associate the emptiness of external and internal phenomena with 'suffering.' They do not associate the emptiness of emptiness with 'happiness.' They do not associate the emptiness of emptiness with 'suffering.' They do not associate the emptiness of great extent with 'happiness.' They do not associate the emptiness of great extent with 'suffering.' They do not associate the emptiness of ultimate reality [F.122.a] with 'happiness.' They do not associate the emptiness of ultimate reality with 'suffering.' They do not associate the emptiness of conditioned phenomena with 'happiness.' They do not associate the emptiness of conditioned phenomena with 'suffering.' They do not associate the emptiness of unconditioned phenomena with

'happiness.' They do not associate the emptiness of unconditioned phenomena with 'suffering.' They do not associate the emptiness of the unlimited with 'happiness.' They do not associate the emptiness of the unlimited with 'suffering.' They do not associate the emptiness of that which has neither beginning nor end with 'happiness.' They do not associate the emptiness of that which has neither beginning nor end with 'suffering.' They do not associate the emptiness of nonexclusion with 'happiness.' They do not associate the emptiness of nonexclusion with 'suffering.' They do not associate the emptiness of inherent nature with 'happiness.' They do not associate the emptiness of inherent nature with 'suffering.' They do not associate the emptiness of all phenomena with 'happiness.' They do not associate the emptiness of all phenomena with 'suffering.' They do not associate the emptiness of intrinsic defining characteristics with 'happiness.' They do not associate the emptiness of intrinsic defining characteristics with 'suffering.' They do not associate the emptiness of that which cannot be apprehended with 'happiness.' They do not associate the emptiness of that which cannot be apprehended with 'suffering.' They do not associate the emptiness of nonentities with 'happiness.' They do not associate the emptiness of nonentities with 'suffering.' They do not associate the emptiness of essential nature with 'happiness.' They do not associate the emptiness of essential nature with 'suffering.' They do not associate the emptiness of an essential nature of nonentities with 'happiness.' They do not associate the emptiness of an essential nature of nonentities with 'suffering.'

2.330 "They do not associate the applications of mindfulness with 'happiness.' They do not associate the applications of mindfulness with 'suffering.' They do not associate the correct exertions with 'happiness.' [F.122.b] They do not associate the correct exertions with 'suffering.' They do not associate the supports for miraculous ability with 'happiness.' They do not associate the supports for miraculous ability with 'suffering.' They do not associate the faculties with 'happiness.' They do not associate the faculties with 'suffering.' They do not associate the powers with 'happiness.' They do not associate the powers with 'suffering.' They do not associate the branches of enlightenment with 'happiness.' They do not associate the branches of enlightenment with 'suffering.' They do not associate the noble eightfold path with 'happiness.' They do not associate the noble eightfold path with 'suffering.'

2.331 "They do not associate the truths of the noble ones with 'happiness.' They do not associate the truths of the noble ones with 'suffering.' They do not associate the meditative concentrations with 'happiness.' They do not associate the meditative concentrations with 'suffering.' They do not associate the immeasurable attitudes with 'happiness.' They do not associate

the immeasurable attitudes with 'suffering.' They do not associate the formless absorptions with 'happiness.' They do not associate the formless absorptions with 'suffering.' They do not associate the eight liberations with 'happiness.' They do not associate the eight liberations with 'suffering.' They do not associate the nine serial steps of meditative absorption with 'happiness.' They do not associate the nine serial steps of meditative absorption with 'suffering.' They do not associate emptiness with 'happiness.' They do not associate emptiness with 'suffering.' They do not associate signlessness with 'happiness.' They do not associate signlessness with 'suffering.' They do not associate wishlessness with 'happiness.' They do not associate wishlessness with 'suffering.' They do not associate the extrasensory powers [F.123.a] with 'happiness.' They do not associate the extrasensory powers with 'suffering.' They do not associate the meditative stabilities with 'happiness.' They do not associate the meditative stabilities with 'suffering.' They do not associate the dhāraṇī gateways with 'happiness.' They do not associate the dhāraṇī gateways with 'suffering.' They do not associate the ten powers of the tathāgatas with 'happiness.' They do not associate the ten powers of the tathāgatas with 'suffering.' They do not associate the four fearlessnesses with 'happiness.' They do not associate the four fearlessnesses with 'suffering.' They do not associate the four kinds of exact knowledge with 'happiness.' They do not associate the four kinds of exact knowledge with 'suffering.' They do not associate great loving kindness with 'happiness.' They do not associate great loving kindness with 'suffering.' They do not associate great compassion with 'happiness.' They do not associate great compassion with 'suffering.' They do not associate the eighteen distinct qualities of the buddhas with 'happiness.' They do not associate the eighteen distinct qualities of the buddhas with 'suffering.'

- 2.332 "They do not associate the fruit of having entered the stream with 'happiness.' They do not associate the fruit of having entered the stream with 'suffering.' They do not associate the fruit of once-returner with 'happiness.' They do not associate the fruit of once-returner with 'suffering.' They do not associate the fruit of non-returner with 'happiness.' They do not associate the fruit of non-returner with 'suffering.' They do not associate arhatship with 'happiness.' They do not associate arhatship with 'suffering.' They do not associate individual enlightenment with 'happiness.' They do not associate individual enlightenment with 'suffering.' They do not associate the knowledge of the aspects of the path with 'happiness.' They do not associate the knowledge of the aspects of the path [F.123.b] with 'suffering.' They do not associate all-aspect omniscience with 'happiness.' They do not associate all-aspect omniscience with 'suffering.'

“Śāradvatīputra, bodhisattva great beings in that manner are said to engage with the perfection of wisdom.

2.333 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they do not associate physical forms with ‘self.’ They do not associate physical forms with ‘no self.’ They do not associate feelings with ‘self.’ They do not associate feelings with ‘no self.’ They do not associate perceptions with ‘self.’ They do not associate perceptions with ‘no self.’ They do not associate formative predispositions with ‘self.’ They do not associate formative predispositions with ‘no self.’ They do not associate consciousness with ‘self.’ They do not associate consciousness with ‘no self.’

2.334 “They do not associate the eyes with ‘self.’ They do not associate the eyes with ‘no self.’ They do not associate the ears with ‘self.’ They do not associate the ears with ‘no self.’ They do not associate the nose with ‘self.’ They do not associate the nose with ‘no self.’ They do not associate the tongue with ‘self.’ They do not associate the tongue with ‘no self.’ They do not associate the body with ‘self.’ They do not associate the body with ‘no self.’ They do not associate the mental faculty with ‘self.’ They do not associate the mental faculty with ‘no self.’ They do not associate sights with ‘self.’ They do not associate sights with ‘no self.’ They do not associate sounds with ‘self.’ They do not associate sounds with ‘no self.’ They do not associate odors with ‘self.’ They do not associate odors with ‘no self.’ They do not associate tastes with ‘self.’ They do not associate tastes with ‘no self.’ They do not associate tangibles with ‘self.’ They do not associate tangibles with ‘no self.’ They do not associate mental phenomena with ‘self.’ They do not associate mental phenomena with ‘no self.’ They do not associate [F.124.a] visual consciousness with ‘self.’ They do not associate visual consciousness with ‘no self.’ They do not associate auditory consciousness with ‘self.’ They do not associate auditory consciousness with ‘no self.’ They do not associate olfactory consciousness with ‘self.’ They do not associate olfactory consciousness with ‘no self.’ They do not associate gustatory consciousness with ‘self.’ They do not associate gustatory consciousness with ‘no self.’ They do not associate tactile consciousness with ‘self.’ They do not associate tactile consciousness with ‘no self.’ They do not associate mental consciousness with ‘self.’ They do not associate mental consciousness with ‘no self.’

2.335 “They do not associate visually compounded sensory contact with ‘self.’ They do not associate visually compounded sensory contact with ‘no self.’ They do not associate aurally compounded sensory contact with ‘self.’ They do not associate aurally compounded sensory contact with ‘no self.’ They do not associate nasally compounded sensory contact with ‘self.’ They do not associate nasally compounded sensory contact with ‘no self.’ They do not

associate lingually compounded sensory contact with 'self.' They do not associate lingually compounded sensory contact with 'no self.' They do not associate corporeally compounded sensory contact with 'self.' They do not associate corporeally compounded sensory contact with 'no self.' They do not associate mentally compounded sensory contact with 'self.' They do not associate mentally compounded sensory contact with 'no self.' They do not associate feelings conditioned by visually compounded sensory contact with 'self.' They do not associate feelings conditioned by visually compounded sensory contact with 'no self.' They do not associate feelings conditioned by aurally compounded sensory contact with 'self.' They do not associate feelings conditioned by aurally compounded sensory contact with 'no self.' They do not associate feelings conditioned by nasally compounded sensory contact with 'self.' They do not associate feelings conditioned by nasally compounded sensory contact [F.124.b] with 'no self.' They do not associate feelings conditioned by lingually compounded sensory contact with 'self.' They do not associate feelings conditioned by lingually compounded sensory contact with 'no self.' They do not associate feelings conditioned by corporeally compounded sensory contact with 'self.' They do not associate feelings conditioned by corporeally compounded sensory contact with 'no self.' They do not associate feelings conditioned by mentally compounded sensory contact with 'self.' They do not associate feelings conditioned by mentally compounded sensory contact with 'no self.'

2.336 "They do not associate the earth element with 'self.' They do not associate the earth element with 'no self.' They do not associate the water element with 'self.' They do not associate the water element with 'no self.' They do not associate the fire element with 'self.' They do not associate the fire element with 'no self.' They do not associate the wind element with 'self.' They do not associate the wind element with 'no self.' They do not associate the space element with 'self.' They do not associate the space element with 'no self.' They do not associate the consciousness element with 'self.' They do not associate the consciousness element with 'no self.'

2.337 "They do not associate ignorance with 'self.' They do not associate ignorance with 'no self.' They do not associate formative predispositions with 'self.' They do not associate formative predispositions with 'no self.' They do not associate consciousness with 'self.' They do not associate consciousness with 'no self.' They do not associate name and form with 'self.' They do not associate name and form with 'no self.' They do not associate the six sense fields with 'self.' They do not associate the six sense fields with 'no self.' They do not associate sensory contact with 'self.' They do not associate sensory contact with 'no self.' They do not associate sensation with 'self.' They do not associate sensation with 'no self.' They do

not associate craving with 'self.' They do not associate craving with 'no self.' They do not associate grasping with 'self.' [F.125.a] They do not associate grasping with 'no self.' They do not associate the rebirth process with 'self.' They do not associate the rebirth process with 'no self.' They do not associate birth with 'self.' They do not associate birth with 'no self.' They do not associate aging and death with 'self.' They do not associate aging and death with 'no self.'

2.338 "They do not associate the perfection of generosity with 'self.' They do not associate the perfection of generosity with 'no self.' They do not associate the perfection of ethical discipline with 'self.' They do not associate the perfection of ethical discipline with 'no self.' They do not associate the perfection of tolerance with 'self.' They do not associate the perfection of tolerance with 'no self.' They do not associate the perfection of perseverance with 'self.' They do not associate the perfection of perseverance with 'no self.' They do not associate the perfection of meditative concentration with 'self.' They do not associate the perfection of meditative concentration with 'no self.' They do not associate the perfection of wisdom with 'self.' They do not associate the perfection of wisdom with 'no self.'

2.339 "They do not associate the emptiness of internal phenomena with 'self.' They do not associate the emptiness of internal phenomena with 'no self.' They do not associate the emptiness of external phenomena with 'self.' They do not associate the emptiness of external phenomena with 'no self.' They do not associate the emptiness of external and internal phenomena with 'self.' They do not associate the emptiness of external and internal phenomena with 'no self.' They do not associate the emptiness of emptiness with 'self.' They do not associate the emptiness of emptiness with 'no self.' They do not associate the emptiness of great extent with 'self.' They do not associate the emptiness of great extent with 'no self.' They do not associate the emptiness of ultimate reality with 'self.' They do not associate the emptiness of ultimate reality with 'no self.' They do not associate the emptiness of conditioned phenomena with 'self.' They do not associate the emptiness of conditioned phenomena with 'no self.' They do not associate the emptiness of unconditioned phenomena with 'self.' [F.125.b] They do not associate the emptiness of unconditioned phenomena with 'no self.' They do not associate the emptiness of the unlimited with 'self.' They do not associate the emptiness of the unlimited with 'no self.' They do not associate the emptiness of that which has neither beginning nor end with 'self.' They do not associate the emptiness of that which has neither beginning nor end with 'no self.' They do not associate the emptiness of nonexclusion with 'self.' They do not associate the emptiness of nonexclusion with 'no self.' They do not associate the emptiness of inherent nature with 'self.' They do

not associate the emptiness of inherent nature with 'no self.' They do not associate the emptiness of all phenomena with 'self.' They do not associate the emptiness of all phenomena with 'no self.' They do not associate the emptiness of intrinsic defining characteristics with 'self.' They do not associate the emptiness of intrinsic defining characteristics with 'no self.' They do not associate the emptiness of that which cannot be apprehended with 'self.' They do not associate the emptiness of that which cannot be apprehended with 'no self.' They do not associate the emptiness of nonentities with 'self.' They do not associate the emptiness of nonentities with 'no self.' They do not associate the emptiness of essential nature with 'self.' They do not associate the emptiness of essential nature with 'no self.' They do not associate the emptiness of an essential nature of nonentities with 'self.' They do not associate the emptiness of an essential nature of nonentities with 'no self.'

2.340 "They do not associate the applications of mindfulness with 'self.' They do not associate the applications of mindfulness with 'no self.' They do not associate the correct exertions with 'self.' They do not associate the correct exertions with 'no self.' They do not associate the supports for miraculous ability with 'self.' They do not associate the supports for miraculous ability with 'no self.' They do not associate the faculties with 'self.' They do not associate the faculties with 'no self.' They do not associate the powers with 'self.' [F.126.a] They do not associate the powers with 'no self.' They do not associate the branches of enlightenment with 'self.' They do not associate the branches of enlightenment with 'no self.' They do not associate the noble eightfold path with 'self.' They do not associate the noble eightfold path with 'no self.'

2.341 "They do not associate the truths of the noble ones with 'self.' They do not associate the truths of the noble ones with 'no self.' They do not associate the meditative concentrations with 'self.' They do not associate the meditative concentrations with 'no self.' They do not associate the immeasurable attitudes with 'self.' They do not associate the immeasurable attitudes with 'no self.' They do not associate the formless absorptions with 'self.' They do not associate the formless absorptions with 'no self.' They do not associate the eight liberations with 'self.' They do not associate the eight liberations with 'no self.' They do not associate the nine serial steps of meditative absorption with 'self.' They do not associate the nine serial steps of meditative absorption with 'no self.' They do not associate emptiness with 'self.' They do not associate emptiness with 'no self.' They do not associate signlessness with 'self.' They do not associate signlessness with 'no self.' They do not associate wishlessness with 'self.' They do not associate wishlessness with 'no self.' They do not associate the extrasensory powers

with 'self.' They do not associate the extrasensory powers with 'no self.' They do not associate the meditative stabilities with 'self.' They do not associate the meditative stabilities with 'no self.' They do not associate the dhāraṇī gateways with 'self.' They do not associate the dhāraṇī gateways with 'no self.' They do not associate the ten powers of the tathāgatas with 'self.' They do not associate the ten powers of the tathāgatas with 'no self.' They do not associate the four fearlessnesses with 'self.' They do not associate the four fearlessnesses with 'no self.' [F.126.b] They do not associate the four kinds of exact knowledge with 'self.' They do not associate the four kinds of exact knowledge with 'no self.' They do not associate great loving kindness with 'self.' They do not associate great loving kindness with 'no self.' They do not associate great compassion with 'self.' They do not associate great compassion with 'no self.' They do not associate the eighteen distinct qualities of the buddhas with 'self.' They do not associate the eighteen distinct qualities of the buddhas with 'no self.'

2.342 "They do not associate the fruit of having entered the stream with 'self.' They do not associate the fruit of having entered the stream with 'no self.' They do not associate the fruit of once-returner with 'self.' They do not associate the fruit of once-returner with 'no self.' They do not associate the fruit of non-returner with 'self.' They do not associate the fruit of non-returner with 'no self.' They do not associate arhatship with 'self.' They do not associate arhatship with 'no self.' They do not associate individual enlightenment with 'self.' They do not associate individual enlightenment with 'no self.' They do not associate the knowledge of the aspects of the path with 'self.' They do not associate the knowledge of the aspects of the path with 'no self.' They do not associate all-aspect omniscience with 'self.' They do not associate all-aspect omniscience with 'no self.'

“Śāradvatīputra, bodhisattva great beings in that manner are said to engage with the perfection of wisdom.

2.343 "Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they do not associate physical forms [F.127.a] with 'being at peace.' They do not associate physical forms with 'not being at peace.' They do not associate feelings with 'being at peace.' They do not associate feelings with 'not being at peace.' They do not associate perceptions with 'being at peace.' They do not associate perceptions with 'not being at peace.' They do not associate formative predispositions with 'being at peace.' They do not associate formative predispositions with 'not being at peace.' They do not associate consciousness with 'being at peace.' They do not associate consciousness with 'not being at peace.'

2.344 “They do not associate the eyes with ‘being at peace.’ They do not associate the eyes with ‘not being at peace.’ They do not associate the ears with ‘being at peace.’ They do not associate the ears with ‘not being at peace.’ They do not associate the nose with ‘being at peace.’ They do not associate the nose with ‘not being at peace.’ They do not associate the tongue with ‘being at peace.’ They do not associate the tongue with ‘not being at peace.’ They do not associate the body with ‘being at peace.’ They do not associate the body with ‘not being at peace.’ They do not associate the mental faculty with ‘being at peace.’ They do not associate the mental faculty with ‘not being at peace.’ They do not associate sights with ‘being at peace.’ They do not associate sights with ‘not being at peace.’ They do not associate sounds with ‘being at peace.’ They do not associate sounds with ‘not being at peace.’ They do not associate odors with ‘being at peace.’ They do not associate odors with ‘not being at peace.’ They do not associate tastes with ‘being at peace.’ They do not associate tastes with ‘not being at peace.’ They do not associate tangibles with ‘being at peace.’ They do not associate tangibles with ‘not being at peace.’ They do not associate mental phenomena with ‘being at peace.’ They do not associate mental phenomena with ‘not being at peace.’ They do not associate visual consciousness with ‘being at peace.’ They do not associate visual consciousness with ‘not being at peace.’ They do not associate auditory consciousness with ‘being at peace.’ They do not associate auditory consciousness with ‘not being at peace.’ They do not associate olfactory consciousness with ‘being at peace.’ They do not associate olfactory consciousness with ‘not being at peace.’ They do not associate gustatory consciousness with ‘being at peace.’ They do not associate gustatory consciousness with ‘not being at peace.’ They do not associate tactile consciousness with ‘being at peace.’ They do not associate tactile consciousness with ‘not being at peace.’ They do not associate mental consciousness with ‘being at peace.’ They do not associate mental consciousness with ‘not being at peace.’ [F.127.b]

2.345 “They do not associate visually compounded sensory contact with ‘being at peace.’ They do not associate visually compounded sensory contact with ‘not being at peace.’ They do not associate aurally compounded sensory contact with ‘being at peace.’ They do not associate aurally compounded sensory contact with ‘not being at peace.’ They do not associate nasally compounded sensory contact with ‘being at peace.’ They do not associate nasally compounded sensory contact with ‘not being at peace.’ They do not associate lingually compounded sensory contact with ‘being at peace.’ They do not associate lingually compounded sensory contact with ‘not being at peace.’ They do not associate corporeally compounded sensory contact with ‘being at peace.’ They do not associate corporeally compounded sensory

contact with 'not being at peace.' They do not associate mentally compounded sensory contact with 'being at peace.' They do not associate mentally compounded sensory contact with 'not being at peace.' They do not associate feelings conditioned by visually compounded sensory contact with 'being at peace.' They do not associate feelings conditioned by visually compounded sensory contact with 'not being at peace.' They do not associate feelings conditioned by aurally compounded sensory contact with 'being at peace.' They do not associate feelings conditioned by aurally compounded sensory contact with 'not being at peace.' They do not associate feelings conditioned by nasally compounded sensory contact with 'being at peace.' They do not associate feelings conditioned by nasally compounded sensory contact with 'not being at peace.' They do not associate feelings conditioned by lingually compounded sensory contact with 'being at peace.' They do not associate feelings conditioned by lingually compounded sensory contact with 'not being at peace.' They do not associate feelings conditioned by corporeally compounded sensory contact with 'being at peace.' They do not associate feelings conditioned by corporeally compounded sensory contact with 'not being at peace.' They do not associate feelings conditioned by mentally compounded sensory contact with 'being at peace.' They do not associate feelings conditioned by mentally compounded sensory contact with 'not being at peace.'

2.346 "They do not associate the earth element with 'being at peace.' They do not associate the earth element with 'not being at peace.' They do not associate the water element with 'being at peace.' They do not associate the water element with 'not being at peace.' They do not associate the fire element with 'being at peace.' They do not associate the fire element with 'not being at peace.' They do not associate the wind element with 'being at peace.' [F.128.a] They do not associate the wind element with 'not being at peace.' They do not associate the space element with 'being at peace.' They do not associate the space element with 'not being at peace.' They do not associate the consciousness element with 'being at peace.' They do not associate the consciousness element with 'not being at peace.'

2.347 "They do not associate ignorance with 'being at peace.' They do not associate ignorance with 'not being at peace.' They do not associate formative predispositions with 'being at peace.' They do not associate formative predispositions with 'not being at peace.' They do not associate consciousness with 'being at peace.' They do not associate consciousness with 'not being at peace.' They do not associate name and form with 'being at peace.' They do not associate name and form with 'not being at peace.' They do not associate the six sense fields with 'being at peace.' They do not associate the six sense fields with 'not being at peace.' They do not associate

sensory contact with 'being at peace.' They do not associate sensory contact with 'not being at peace.' They do not associate sensation with 'being at peace.' They do not associate sensation with 'not being at peace.' They do not associate craving with 'being at peace.' They do not associate craving with 'not being at peace.' They do not associate grasping with 'being at peace.' They do not associate grasping with 'not being at peace.' They do not associate the rebirth process with 'being at peace.' They do not associate the rebirth process with 'not being at peace.' They do not associate birth with 'being at peace.' They do not associate birth with 'not being at peace.' They do not associate aging and death with 'being at peace.' They do not associate aging and death with 'not being at peace.'

2.348 "They do not associate the perfection of generosity with 'being at peace.' They do not associate the perfection of generosity with 'not being at peace.' They do not associate the perfection of ethical discipline with 'being at peace.' They do not associate the perfection of ethical discipline with 'not being at peace.' They do not associate the perfection of tolerance with 'being at peace.' They do not associate the perfection of tolerance with 'not being at peace.' They do not associate the perfection of perseverance with 'being at peace.' They do not associate the perfection of perseverance with 'not being at peace.' They do not associate the perfection of meditative concentration with 'being at peace.' They do not associate the perfection of meditative concentration [F.128.b] with 'not being at peace.' They do not associate the perfection of wisdom with 'being at peace.' They do not associate the perfection of wisdom with 'not being at peace.'

2.349 "They do not associate the emptiness of internal phenomena with 'being at peace.' They do not associate the emptiness of internal phenomena with 'not being at peace.' They do not associate the emptiness of external phenomena with 'being at peace.' They do not associate the emptiness of external phenomena with 'not being at peace.' They do not associate the emptiness of external and internal phenomena with 'being at peace.' They do not associate the emptiness of external and internal phenomena with 'not being at peace.' They do not associate the emptiness of emptiness with 'being at peace.' They do not associate the emptiness of emptiness with 'not being at peace.' They do not associate the emptiness of great extent with 'being at peace.' They do not associate the emptiness of great extent with 'not being at peace.' They do not associate the emptiness of ultimate reality with 'being at peace.' They do not associate the emptiness of ultimate reality with 'not being at peace.' They do not associate the emptiness of conditioned phenomena with 'being at peace.' They do not associate the emptiness of conditioned phenomena with 'not being at peace.' They do not associate the emptiness of unconditioned phenomena with 'being at peace.' They do not

associate the emptiness of unconditioned phenomena with 'not being at peace.' They do not associate the emptiness of the unlimited with 'being at peace.' They do not associate the emptiness of the unlimited with 'not being at peace.' They do not associate the emptiness of that which has neither beginning nor end with 'being at peace.' They do not associate the emptiness of that which has neither beginning nor end with 'not being at peace.' They do not associate the emptiness of nonexclusion with 'being at peace.' They do not associate the emptiness of nonexclusion with 'not being at peace.' They do not associate the emptiness of inherent nature with 'being at peace.' They do not associate the emptiness of inherent nature with 'not being at peace.' They do not associate the emptiness of all phenomena with 'being at peace.' They do not associate the emptiness of all phenomena with 'not being at peace.' They do not associate the emptiness of intrinsic defining characteristics with 'being at peace.' They do not associate the emptiness of intrinsic defining characteristics with 'not being at peace.' They do not associate the emptiness of that which cannot be apprehended with 'being at peace.' They do not associate the emptiness of that which cannot be apprehended with 'not being at peace.' They do not associate the emptiness of nonentities with 'being at peace,' and [F.129.a] they do not associate the emptiness of nonentities with 'not being at peace.' They do not associate the emptiness of essential nature with 'being at peace.' They do not associate the emptiness of essential nature with 'not being at peace.' They do not associate the emptiness of an essential nature of nonentities with 'being at peace.' They do not associate the emptiness of an essential nature of nonentities with 'not being at peace.'

2.350 "They do not associate the applications of mindfulness with 'being at peace.' They do not associate the applications of mindfulness with 'not being at peace.' They do not associate the correct exertions with 'being at peace.' They do not associate the correct exertions with 'not being at peace.' They do not associate the supports for miraculous ability with 'being at peace.' They do not associate the supports for miraculous ability with 'not being at peace.' They do not associate the faculties with 'being at peace.' They do not associate the faculties with 'not being at peace.' They do not associate the powers with 'being at peace.' They do not associate the powers with 'not being at peace.' They do not associate the branches of enlightenment with 'being at peace.' They do not associate the branches of enlightenment with 'not being at peace.' They do not associate the noble eightfold path with 'being at peace.' They do not associate the noble eightfold path with 'not being at peace.'

2.351 “They do not associate the truths of the noble ones with ‘being at peace.’ They do not associate the truths of the noble ones with ‘not being at peace.’ They do not associate the meditative concentrations with ‘being at peace.’ They do not associate the meditative concentrations with ‘not being at peace.’ They do not associate the immeasurable attitudes with ‘being at peace.’ They do not associate the immeasurable attitudes with ‘not being at peace.’ They do not associate the formless absorptions with ‘being at peace.’ They do not associate the formless absorptions with ‘not being at peace.’ They do not associate the eight liberations with ‘being at peace.’ They do not associate the eight liberations with ‘not being at peace.’ They do not associate the nine serial steps of meditative absorption with ‘being at peace.’ They do not associate [F.129.b] the nine serial steps of meditative absorption with ‘not being at peace.’ They do not associate the emptiness, signlessness, and wishlessness gateways to liberation with ‘being at peace.’ They do not associate the emptiness, signlessness, and wishlessness gateways to liberation with ‘not being at peace.’ They do not associate the extrasensory powers with ‘being at peace.’ They do not associate the extrasensory powers with ‘not being at peace.’ They do not associate the meditative stabilities with ‘being at peace.’ They do not associate the meditative stabilities with ‘not being at peace.’ They do not associate the dhāraṇī gateways with ‘being at peace.’ They do not associate the dhāraṇī gateways with ‘not being at peace.’ They do not associate the ten powers of the tathāgatas with ‘being at peace.’ They do not associate the ten powers of the tathāgatas with ‘not being at peace.’ They do not associate the four fearlessnesses with ‘being at peace.’ They do not associate the four fearlessnesses with ‘not being at peace.’ They do not associate the four kinds of exact knowledge with ‘being at peace.’ They do not associate the four kinds of exact knowledge with ‘not being at peace.’ They do not associate great loving kindness with ‘being at peace.’ They do not associate great loving kindness with ‘not being at peace.’ They do not associate great compassion with ‘being at peace.’ They do not associate great compassion with ‘not being at peace.’ They do not associate the eighteen distinct qualities of the buddhas with ‘being at peace.’ They do not associate the eighteen distinct qualities of the buddhas with ‘not being at peace.’

2.352 “They do not associate the fruit of having entered the stream with ‘being at peace.’ They do not associate the fruit of having entered the stream with ‘not being at peace.’ They do not associate the fruit of once-returner with ‘being at peace.’ They do not associate the fruit of once-returner with ‘not being at peace.’ They do not associate the fruit of non-returner with ‘being at peace.’ They do not associate the fruit of non-returner with ‘not being at peace.’ They do not associate arhatship with ‘being at peace.’ They do not

associate arhatship with 'not being at peace.' They do not associate individual enlightenment with 'being at peace.' They do not associate individual enlightenment [F.130.a] with 'not being at peace.' They do not associate the knowledge of the aspects of the path with 'being at peace.' They do not associate the knowledge of the aspects of the path with 'not being at peace.' They do not associate all-aspect omniscience with 'being at peace.' They do not associate all-aspect omniscience with 'not being at peace.'

"Śāradvatīputra, bodhisattva great beings in that manner are said to engage with the perfection of wisdom.

2.353 "Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they do not associate physical forms with 'being empty.' They do not associate physical forms with 'not being empty.' They do not associate feelings with 'being empty.' They do not associate feelings with 'not being empty.' They do not associate perceptions with 'being empty.' They do not associate perceptions with 'not being empty.' They do not associate formative predispositions with 'being empty.' They do not associate formative predispositions with 'not being empty.' They do not associate consciousness with 'being empty.' They do not associate consciousness with 'not being empty.'

2.354 "They do not associate the eyes with 'being empty.' They do not associate the eyes with 'not being empty.' They do not associate the ears with 'being empty.' They do not associate the ears with 'not being empty.' They do not associate the nose with 'being empty.' They do not associate the nose with 'not being empty.' They do not associate the tongue with 'being empty.' They do not associate the tongue with 'not being empty.' They do not associate the body with 'being empty.' They do not associate the body with 'not being empty.' They do not associate the mental faculty with 'being empty.' They do not associate the mental faculty with 'not being empty.' They do not associate sights with 'being empty.' They do not associate sights with 'not being empty.' They do not associate sounds with 'being empty.' They do not associate sounds with 'not being empty.' They do not associate odors with 'being empty.' They do not associate odors with 'not being empty.' They do not associate tastes with 'being empty.' They do not associate tastes with 'not being empty.' They do not associate tangibles with 'being empty.' They do not associate tangibles with 'not being empty.' They do not associate mental phenomena with 'being empty.' They do not associate mental phenomena with 'not being empty.' They do not associate visual consciousness with 'being empty.' They do not associate visual consciousness with 'not being empty.' They do not associate auditory consciousness with 'being empty.' They do not associate auditory

consciousness with 'not being empty.' They do not associate olfactory consciousness with 'being empty.' They do not associate olfactory consciousness with 'not being empty.' [F.130.b] They do not associate gustatory consciousness with 'being empty.' They do not associate gustatory consciousness with 'not being empty.' They do not associate tactile consciousness with 'being empty.' They do not associate tactile consciousness with 'not being empty.' They do not associate mental consciousness with 'being empty.' They do not associate mental consciousness with 'not being empty.'

2.355 "They do not associate visually compounded sensory contact with 'being empty.' They do not associate visually compounded sensory contact with 'not being empty.' They do not associate aurally compounded sensory contact with 'being empty.' They do not associate aurally compounded sensory contact with 'not being empty.' They do not associate nasally compounded sensory contact with 'being empty.' They do not associate nasally compounded sensory contact with 'not being empty.' They do not associate lingually compounded sensory contact with 'being empty.' They do not associate lingually compounded sensory contact with 'not being empty.' They do not associate corporeally compounded sensory contact with 'being empty.' They do not associate corporeally compounded sensory contact with 'not being empty.' They do not associate mentally compounded sensory contact with 'being empty.' They do not associate mentally compounded sensory contact with 'not being empty.' They do not associate feelings conditioned by visually compounded sensory contact with 'being empty.' They do not associate feelings conditioned by visually compounded sensory contact with 'not being empty.' They do not associate feelings conditioned by aurally compounded sensory contact with 'being empty.' They do not associate feelings conditioned by aurally compounded sensory contact with 'not being empty.' They do not associate feelings conditioned by nasally compounded sensory contact with 'being empty.' They do not associate feelings conditioned by nasally compounded sensory contact with 'not being empty.' They do not associate feelings conditioned by lingually compounded sensory contact with 'being empty.' They do not associate feelings conditioned by lingually compounded sensory contact with 'not being empty.' They do not associate feelings conditioned by corporeally compounded sensory contact with 'being empty.' They do not associate feelings conditioned by corporeally compounded sensory contact with 'not being empty.' They do not associate feelings conditioned by mentally compounded sensory contact with 'being empty.' They do not associate feelings conditioned by mentally compounded sensory contact with 'not being empty.'

2.356 “They do not associate the earth element with ‘being empty.’ They do not associate the earth element with ‘not being empty.’ They do not associate the water element with ‘being empty.’ They do not associate the water element with ‘not being empty.’ They do not associate the fire element with ‘being empty.’ They do not associate the fire element with ‘not being empty.’ They do not associate the wind element with ‘being empty.’ They do not associate the wind element with ‘not being empty.’ They do not associate the space element with ‘being empty.’ They do not associate the space element with ‘not being empty.’ They do not associate the consciousness element with ‘being empty.’ They do not associate the consciousness element with ‘not being empty.’

2.357 “They do not associate ignorance with ‘being empty.’ They do not associate ignorance with ‘not being empty.’ They do not associate [F.131.a] formative predispositions with ‘being empty.’ They do not associate formative predispositions with ‘not being empty.’ They do not associate consciousness with ‘being empty.’ They do not associate consciousness with ‘not being empty.’ They do not associate name and form with ‘being empty.’ They do not associate name and form with ‘not being empty.’ They do not associate the six sense fields with ‘being empty.’ They do not associate the six sense fields with ‘not being empty.’ They do not associate sensory contact with ‘being empty.’ They do not associate sensory contact with ‘not being empty.’ They do not associate sensation with ‘being empty.’ They do not associate sensation with ‘not being empty.’ They do not associate craving with ‘being empty.’ They do not associate craving with ‘not being empty.’ They do not associate grasping with ‘being empty.’ They do not associate grasping with ‘not being empty.’ They do not associate the rebirth process with ‘being empty.’ They do not associate the rebirth process with ‘not being empty.’ They do not associate birth with ‘being empty.’ They do not associate birth with ‘not being empty.’ They do not associate aging and death with ‘being empty.’ They do not associate aging and death with ‘not being empty.’

2.358 “They do not associate the perfection of generosity with ‘being empty.’ They do not associate the perfection of generosity with ‘not being empty.’ They do not associate the perfection of ethical discipline with ‘being empty.’ They do not associate the perfection of ethical discipline with ‘not being empty.’ They do not associate the perfection of tolerance with ‘being empty.’ They do not associate the perfection of tolerance with ‘not being empty.’ They do not associate the perfection of perseverance with ‘being empty.’ They do not associate the perfection of perseverance with ‘not being empty.’ They do not associate the perfection of meditative concentration with ‘being empty.’ They do not associate the perfection of meditative concentration

with 'not being empty.' They do not associate the perfection of wisdom with 'being empty.' They do not associate the perfection of wisdom with 'not being empty.'

2.359 "They do not associate the emptiness of internal phenomena with 'being empty.' They do not associate the emptiness of internal phenomena with 'not being empty.' They do not associate the emptiness of external phenomena with 'being empty.' They do not associate the emptiness of external phenomena with 'not being empty.' They do not associate the emptiness of external and internal phenomena with 'being empty.' They do not associate the emptiness of external and internal phenomena with 'not being empty.' They do not associate the emptiness of emptiness with 'being empty.' They do not associate the emptiness of emptiness with 'not being empty.' They do not associate the emptiness of great extent with 'being empty.' They do not associate the emptiness of great extent with 'not being empty.' They do not associate the emptiness of ultimate reality with 'being empty.' They do not associate the emptiness of ultimate reality with 'not being empty.' They do not associate the emptiness of conditioned phenomena with 'being empty.' They do not associate the emptiness of conditioned phenomena with 'not being empty.' They do not associate the emptiness of unconditioned phenomena with 'being empty.' They do not associate the emptiness of unconditioned phenomena with 'not being empty.' [F.131.b] They do not associate the emptiness of the unlimited with 'being empty.' They do not associate the emptiness of the unlimited with 'not being empty.' They do not associate the emptiness of that which has neither beginning nor end with 'being empty.' They do not associate the emptiness of that which has neither beginning nor end with 'not being empty.' They do not associate the emptiness of nonexclusion with 'being empty.' They do not associate the emptiness of nonexclusion with 'not being empty.' They do not associate the emptiness of inherent nature with 'being empty.' They do not associate the emptiness of inherent nature with 'not being empty.' They do not associate the emptiness of all phenomena with 'being empty.' They do not associate the emptiness of all phenomena with 'not being empty.' They do not associate the emptiness of intrinsic defining characteristics with 'being empty.' They do not associate the emptiness of intrinsic defining characteristics with 'not being empty.' They do not associate the emptiness of that which cannot be apprehended with 'being empty.' They do not associate the emptiness of that which cannot be apprehended with 'not being empty.' They do not associate the emptiness of nonentities with 'being empty.' They do not associate the emptiness of nonentities with 'not being empty.' They do not associate the emptiness of essential nature with 'being empty.' They do not associate the emptiness of

essential nature with 'not being empty.' They do not associate the emptiness of an essential nature of nonentities with 'being empty.' They do not associate the emptiness of an essential nature of nonentities with 'not being empty.'

2.360 "They do not associate the applications of mindfulness with 'being empty.' They do not associate the applications of mindfulness with 'not being empty.' They do not associate the correct exertions with 'being empty.' They do not associate the correct exertions with 'not being empty.' They do not associate the supports for miraculous ability with 'being empty.' They do not associate the supports for miraculous ability with 'not being empty.' They do not associate the faculties with 'being empty.' They do not associate the faculties with 'not being empty.' They do not associate the powers with 'being empty.' They do not associate the powers with 'not being empty.' They do not associate the branches of enlightenment with 'being empty.' They do not associate the branches of enlightenment with 'not being empty.' They do not associate the noble eightfold path with 'being empty.' They do not associate the noble eightfold path with 'not being empty.'

2.361 "They do not associate the truths of the noble ones with 'being empty.' They do not associate the truths of the noble ones with 'not being empty.' They do not associate the meditative concentrations with 'being empty.' They do not associate the meditative concentrations with 'not being empty.' They do not associate the immeasurable attitudes with 'being empty.' They do not associate the immeasurable attitudes with 'not being empty.' They do not associate the formless absorptions with 'being empty.' They do not associate the formless absorptions with 'not being empty.' They do not associate the eight liberations with 'being empty.' They do not associate the eight liberations with 'not being empty.' [F.132.a] They do not associate the nine serial steps of meditative absorption with 'being empty.' They do not associate the nine serial steps of meditative absorption with 'not being empty.' They do not associate the emptiness, signlessness, and wishlessness gateways to liberation with 'being empty.' They do not associate the emptiness, signlessness, and wishlessness gateways to liberation with 'not being empty.' They do not associate the extrasensory powers with 'being empty.' They do not associate the extrasensory powers with 'not being empty.' They do not associate the meditative stabilities with 'being empty.' They do not associate the meditative stabilities with 'not being empty.' They do not associate the dhāraṇī gateways with 'being empty.' They do not associate the dhāraṇī gateways with 'not being empty.' They do not associate the ten powers of the tathāgatas with 'being empty.' They do not associate the ten powers of the tathāgatas with 'not being empty.' They do not associate the four fearlessnesses with 'being empty.' They do not

associate the four fearlessnesses with 'not being empty.' They do not associate the four kinds of exact knowledge with 'being empty.' They do not associate the four kinds of exact knowledge with 'not being empty.' They do not associate great loving kindness with 'being empty.' They do not associate great loving kindness with 'not being empty.' They do not associate great compassion with 'being empty.' They do not associate great compassion with 'not being empty.' They do not associate the eighteen distinct qualities of the buddhas with 'being empty.' They do not associate the eighteen distinct qualities of the buddhas with 'not being empty.' They do not associate knowledge of all the dharma with 'being empty.' They do not associate knowledge of all the dharma with 'not being empty.'¹⁹⁶ They do not associate the knowledge of the aspects of the path with 'being empty.' They do not associate the knowledge of the aspects of the path with 'not being empty.' They do not associate all-aspect omniscience with 'being empty.' They do not associate all-aspect omniscience with 'not being empty.'

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2.362 "Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they do not associate physical forms with 'having a sign.' They do not associate physical forms with 'being signless.' They do not associate feelings with 'having a sign.' They do not associate feelings with 'being signless.' They do not associate perceptions with 'having a sign.' They do not associate perceptions with 'being signless.' [F.132.b] They do not associate formative predispositions with 'having a sign.' They do not associate formative predispositions with 'being signless.' They do not associate consciousness with 'having a sign.' They do not associate consciousness with 'being signless.'

2.363 "They do not associate the eyes with 'having a sign.' They do not associate the eyes with 'being signless.' They do not associate the ears with 'having a sign.' They do not associate the ears with 'being signless.' They do not associate the nose with 'having a sign.' They do not associate the nose with 'being signless.' They do not associate the tongue with 'having a sign.' They do not associate the tongue with 'being signless.' They do not associate the body with 'having a sign.' They do not associate the body with 'being signless.' They do not associate the mental faculty with 'having a sign.' They do not associate the mental faculty with 'being signless.' They do not associate sights with 'having a sign.' They do not associate sights with 'being signless.' They do not associate sounds with 'having a sign.' They do not associate sounds with 'being signless.' They do not associate odors with 'having a sign.' They do not associate odors with 'being signless.' They do not associate tastes with 'having a sign.' They do not associate tastes with 'being signless.' They do not associate tangibles with 'having a sign.' They

do not associate tangibles with 'being signless.' They do not associate mental phenomena with 'having a sign.' They do not associate mental phenomena with 'being signless.' They do not associate visual consciousness with 'having a sign.' They do not associate visual consciousness with 'being signless.' They do not associate auditory consciousness with 'having a sign.' They do not associate auditory consciousness with 'being signless.' They do not associate olfactory consciousness with 'having a sign.' They do not associate olfactory consciousness with 'being signless.' They do not associate gustatory consciousness with 'having a sign.' They do not associate gustatory consciousness with 'being signless.' They do not associate tactile consciousness with 'having a sign.' They do not associate tactile consciousness with 'being signless.' They do not associate mental consciousness with 'having a sign.' They do not associate mental consciousness with 'being signless.'

- 2.364 "They do not associate visually compounded sensory contact with 'having a sign.' They do not associate visually compounded sensory contact with 'being signless.' They do not associate aurally compounded sensory contact with 'having a sign.' They do not associate aurally compounded sensory contact with 'being signless.' They do not associate nasally compounded sensory contact with 'having a sign.' They do not associate nasally compounded sensory contact [F.133.a] with 'being signless.' They do not associate lingually compounded sensory contact with 'having a sign.' They do not associate lingually compounded sensory contact with 'being signless.' They do not associate corporeally compounded sensory contact with 'having a sign.' They do not associate corporeally compounded sensory contact with 'being signless.' They do not associate mentally compounded sensory contact with 'having a sign.' They do not associate mentally compounded sensory contact with 'being signless.' They do not associate feelings conditioned by visually compounded sensory contact with 'having a sign.' They do not associate feelings conditioned by visually compounded sensory contact with 'being signless.' They do not associate feelings conditioned by aurally compounded sensory contact with 'having a sign.' They do not associate feelings conditioned by aurally compounded sensory contact with 'being signless.' They do not associate feelings conditioned by nasally compounded sensory contact with 'having a sign.' They do not associate feelings conditioned by nasally compounded sensory contact with 'being signless.' They do not associate feelings conditioned by lingually compounded sensory contact with 'having a sign.' They do not associate feelings conditioned by lingually compounded sensory contact with 'being signless.' They do not associate feelings conditioned by corporeally

compounded sensory contact with 'having a sign.' They do not associate feelings conditioned by corporeally compounded sensory contact with 'being signless.' They do not associate feelings conditioned by mentally compounded sensory contact with 'having a sign.' They do not associate feelings conditioned by mentally compounded sensory contact with 'being signless.'

2.365 "They do not associate the earth element with 'having a sign.' They do not associate the earth element with 'being signless.' They do not associate the water element with 'having a sign.' They do not associate the water element with 'being signless.' They do not associate the fire element with 'having a sign.' They do not associate the fire element with 'being signless.' They do not associate the wind element with 'having a sign.' They do not associate the wind element with 'being signless.' They do not associate the space element with 'having a sign.' They do not associate the space element with 'being signless.' They do not associate the consciousness element with 'having a sign.' They do not associate the consciousness element with 'being signless.'

2.366 "They do not associate ignorance with 'having a sign.' They do not associate ignorance with 'being signless.' They do not associate formative predispositions with 'having a sign.' They do not associate formative predispositions with 'being signless.' They do not associate consciousness with 'having a sign.' They do not associate consciousness with 'being signless.' [F.133.b] They do not associate name and form with 'having a sign.' They do not associate name and form with 'being signless.' They do not associate the six sense fields with 'having a sign.' They do not associate the six sense fields with 'being signless.' They do not associate sensory contact with 'having a sign.' They do not associate sensory contact with 'being signless.' They do not associate sensation with 'having a sign.' They do not associate sensation with 'being signless.' They do not associate craving with 'having a sign.' They do not associate craving with 'being signless.' They do not associate grasping with 'having a sign.' They do not associate grasping with 'being signless.' They do not associate the rebirth process with 'having a sign.' They do not associate the rebirth process with 'being signless.' They do not associate birth with 'having a sign.' They do not associate birth with 'being signless.' They do not associate aging and death with 'having a sign.' They do not associate aging and death with 'being signless.'

2.367 "They do not associate the perfection of generosity with 'having a sign.' They do not associate the perfection of generosity with 'being signless.' They do not associate the perfection of ethical discipline with 'having a sign.' They do not associate the perfection of ethical discipline with 'being signless.' They do not associate the perfection of tolerance with 'having a

sign.' They do not associate the perfection of tolerance with 'being signless.' They do not associate the perfection of perseverance with 'having a sign.' They do not associate the perfection of perseverance with 'being signless.' They do not associate the perfection of meditative concentration with 'having a sign.' They do not associate the perfection of meditative concentration with 'being signless.' They do not associate the perfection of wisdom with 'having a sign.' They do not associate the perfection of wisdom with 'being signless.'

2.368 "They do not associate the emptiness of internal phenomena with 'having a sign.' They do not associate the emptiness of internal phenomena with 'being signless.' They do not associate the emptiness of external phenomena with 'having a sign.' They do not associate the emptiness of external phenomena with 'being signless.' They do not associate the emptiness of external and internal phenomena with 'having a sign.' They do not associate the emptiness of external and internal phenomena with 'being signless.' They do not associate the emptiness of emptiness with 'having a sign.' They do not associate the emptiness of emptiness with 'being signless.' They do not associate the emptiness of great extent with 'having a sign.' They do not associate the emptiness of great extent with 'being signless.' They do not associate [F.134.a] the emptiness of ultimate reality with 'having a sign.' They do not associate the emptiness of ultimate reality with 'being signless.' They do not associate the emptiness of conditioned phenomena with 'having a sign.' They do not associate the emptiness of conditioned phenomena with 'being signless.' They do not associate the emptiness of unconditioned phenomena with 'having a sign.' They do not associate the emptiness of unconditioned phenomena with 'being signless.' They do not associate the emptiness of the unlimited with 'having a sign.' They do not associate the emptiness of the unlimited with 'being signless.' They do not associate the emptiness of that which has neither beginning nor end with 'having a sign.' They do not associate the emptiness of that which has neither beginning nor end with 'being signless.' They do not associate the emptiness of nonexclusion with 'having a sign.' They do not associate the emptiness of nonexclusion with 'being signless.' They do not associate the emptiness of inherent nature with 'having a sign.' They do not associate the emptiness of inherent nature with 'being signless.' They do not associate the emptiness of all phenomena with 'having a sign.' They do not associate the emptiness of all phenomena with 'being signless.' They do not associate the emptiness of intrinsic defining characteristics with 'having a sign.' They do not associate the emptiness of intrinsic defining characteristics with 'being signless.' They do not associate the emptiness of that which cannot be apprehended with 'having a sign.' They do not associate the emptiness of

that which cannot be apprehended with 'being signless.' They do not associate the emptiness of nonentities with 'having a sign.' They do not associate the emptiness of nonentities with 'being signless.' They do not associate the emptiness of essential nature with 'having a sign.' They do not associate the emptiness of essential nature with 'being signless.' They do not associate the emptiness of an essential nature of nonentities with 'having a sign.' They do not associate the emptiness of an essential nature of nonentities with 'being signless.'

2.369 "They do not associate the applications of mindfulness with 'having a sign.' They do not associate the applications of mindfulness with 'being signless.' They do not associate the correct exertions with 'having a sign.' They do not associate the correct exertions with 'being signless.' They do not associate the supports for miraculous ability with 'having a sign.' They do not associate the supports for miraculous ability with 'being signless.' They do not associate the faculties with 'having a sign.' They do not associate the faculties with 'being signless.' They do not associate the powers with 'having a sign.' They do not associate the powers with 'being signless.' They do not associate the branches of enlightenment [F.134.b] with 'having a sign.' They do not associate the branches of enlightenment with 'being signless.' They do not associate the noble eightfold path with 'having a sign.' They do not associate the noble eightfold path with 'being signless.'

2.370 "They do not associate the truths of the noble ones with 'having a sign.' They do not associate the truths of the noble ones with 'being signless.' They do not associate the meditative concentrations with 'having a sign.' They do not associate the meditative concentrations with 'being signless.' They do not associate the immeasurable attitudes with 'having a sign.' They do not associate the immeasurable attitudes with 'being signless.' They do not associate the formless absorptions with 'having a sign.' They do not associate the formless absorptions with 'being signless.' They do not associate the liberations with 'having a sign.' They do not associate the liberations with 'being signless.' They do not associate the serial steps of meditative absorption with 'having a sign.' They do not associate the serial steps of meditative absorption with 'being signless.' They do not associate the emptiness, signlessness, and wishlessness gateways to liberation with 'having a sign.' They do not associate the emptiness, signlessness, and wishlessness gateways to liberation with 'being signless.' They do not associate the extrasensory powers with 'having a sign.' They do not associate the extrasensory powers with 'being signless.' They do not associate the meditative stabilities with 'having a sign.' They do not associate the meditative stabilities with 'being signless.' They do not associate the dhāraṇī gateways with 'having a sign.' They do not associate

the dhāraṇī gateways with ‘being signless.’ They do not associate the ten powers of the tathāgatas with ‘having a sign.’ They do not associate the ten powers of the tathāgatas with ‘being signless.’ They do not associate the fearlessnesses with ‘having a sign.’ They do not associate the fearlessnesses with ‘being signless.’ They do not associate the kinds of exact knowledge with ‘having a sign.’ They do not associate the kinds of exact knowledge with ‘being signless.’ They do not associate great loving kindness with ‘having a sign.’ They do not associate great loving kindness with ‘being signless.’ They do not associate great compassion with ‘having a sign.’ They do not associate great compassion with ‘being signless.’ They do not associate the eighteen distinct qualities of the buddhas with ‘having a sign.’ They do not associate the eighteen distinct qualities of the buddhas with ‘being signless.’ [F.135.a]

2.371 “They do not associate knowledge of all the dharmas with ‘having a sign.’ They do not associate knowledge of all the dharmas with ‘being signless.’ They do not associate the knowledge of the aspects of the path with ‘having a sign.’ They do not associate the knowledge of the aspects of the path with ‘being signless.’ They do not associate all-aspect omniscience with ‘having a sign.’ They do not associate all-aspect omniscience with ‘being signless.’

2.372 “Śāradvatīputra, bodhisattva great beings practicing like that are said to be engaged in the practice of the perfection of wisdom.

2.373 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they do not associate physical forms with ‘having wishes.’ They do not associate physical forms with ‘not having wishes.’ They do not associate feelings with ‘having wishes.’ They do not associate feelings with ‘not having wishes.’ They do not associate perceptions with ‘having wishes.’ They do not associate perceptions with ‘not having wishes.’ They do not associate formative predispositions with ‘having wishes.’ They do not associate formative predispositions with ‘not having wishes.’ They do not associate consciousness with ‘having wishes.’ They do not associate consciousness with ‘not having wishes.’

2.374 “They do not associate the eyes with ‘having wishes.’ They do not associate the eyes with ‘not having wishes.’ They do not associate the ears with ‘having wishes.’ They do not associate the ears with ‘not having wishes.’ They do not associate the nose with ‘having wishes.’ They do not associate the nose with ‘not having wishes.’ They do not associate the tongue with ‘having wishes.’ They do not associate the tongue with ‘not having wishes.’ They do not associate the body with ‘having wishes.’ They do not associate the body with ‘not having wishes.’ They do not associate the mental faculty with ‘having wishes.’ They do not associate the mental faculty with ‘not having wishes.’ They do not associate sights with ‘having

wishes.' They do not associate sights with 'not having wishes.' They do not associate sounds with 'having wishes.' They do not associate sounds with 'not having wishes.' They do not associate odors with 'having wishes.' They do not associate odors with 'not having wishes.' They do not associate tastes with 'having wishes.' They do not associate tastes with 'not having wishes.' They do not associate tangibles with 'having wishes.' They do not associate tangibles with 'not having wishes.' They do not associate mental phenomena with 'having wishes.' They do not associate mental phenomena with 'not having wishes.' They do not associate visual consciousness with 'having wishes.' They do not associate visual consciousness with 'not having wishes.' They do not associate auditory consciousness [F.135.b] with 'having wishes.' They do not associate auditory consciousness with 'not having wishes.' They do not associate olfactory consciousness with 'having wishes.' They do not associate olfactory consciousness with 'not having wishes.' They do not associate gustatory consciousness with 'having wishes.' They do not associate gustatory consciousness with 'not having wishes.' They do not associate tactile consciousness with 'having wishes.' They do not associate tactile consciousness with 'not having wishes.' They do not associate mental consciousness with 'having wishes.' They do not associate mental consciousness with 'not having wishes.'

2.375 "They do not associate visually compounded sensory contact with 'having wishes.' They do not associate visually compounded sensory contact with 'not having wishes.' They do not associate aurally compounded sensory contact with 'having wishes.' They do not associate aurally compounded sensory contact with 'not having wishes.' They do not associate nasally compounded sensory contact with 'having wishes.' They do not associate nasally compounded sensory contact with 'not having wishes.' They do not associate lingually compounded sensory contact with 'having wishes.' They do not associate lingually compounded sensory contact with 'not having wishes.' They do not associate corporeally compounded sensory contact with 'having wishes.' They do not associate corporeally compounded sensory contact with 'not having wishes.' They do not associate mentally compounded sensory contact with 'having wishes.' They do not associate mentally compounded sensory contact with 'not having wishes.' They do not associate feelings conditioned by visually compounded sensory contact with 'having wishes.' They do not associate feelings conditioned by visually compounded sensory contact with 'not having wishes.' They do not associate feelings conditioned by aurally compounded sensory contact with 'having wishes.' They do not associate feelings conditioned by aurally compounded sensory contact with 'not having wishes.' They do not associate feelings conditioned by nasally compounded sensory contact with

'having wishes.' They do not associate feelings conditioned by nasally compounded sensory contact with 'not having wishes.' They do not associate feelings conditioned by lingually compounded sensory contact with 'having wishes.' They do not associate feelings conditioned by lingually compounded sensory contact with 'not having wishes.' They do not associate feelings conditioned by corporeally compounded sensory contact with 'having wishes.' They do not associate feelings conditioned by corporeally compounded sensory contact with 'not having wishes.' They do not associate feelings conditioned by mentally compounded sensory contact with 'having wishes.' They do not associate feelings conditioned by mentally compounded sensory contact with 'not having wishes.'

2.376 "They do not associate the earth element with 'having wishes.' They do not associate the earth element with 'not having wishes.' They do not associate the water element with 'having wishes.' They do not associate the water element [F.136.a] with 'not having wishes.' They do not associate the fire element with 'having wishes.' They do not associate the fire element with 'not having wishes.' They do not associate the wind element with 'having wishes.' They do not associate the wind element with 'not having wishes.' They do not associate the space element with 'having wishes.' They do not associate the space element with 'not having wishes.' They do not associate the consciousness element with 'having wishes.' They do not associate the consciousness element with 'not having wishes.'

2.377 "They do not associate ignorance with 'having wishes.' They do not associate ignorance with 'not having wishes.' They do not associate formative predispositions with 'having wishes.' They do not associate formative predispositions with 'not having wishes.' They do not associate consciousness with 'having wishes.' They do not associate consciousness with 'not having wishes.' They do not associate name and form with 'having wishes.' They do not associate name and form with 'not having wishes.' They do not associate the six sense fields with 'having wishes.' They do not associate the six sense fields with 'not having wishes.' They do not associate sensory contact with 'having wishes.' They do not associate sensory contact with 'not having wishes.' They do not associate sensation with 'having wishes.' They do not associate sensation with 'not having wishes.' They do not associate craving with 'having wishes.' They do not associate craving with 'not having wishes.' They do not associate grasping with 'having wishes.' They do not associate grasping with 'not having wishes.' They do not associate the rebirth process with 'having wishes.' They do not associate the rebirth process with 'not having wishes.' They do not associate birth

with 'having wishes.' They do not associate birth with 'not having wishes.' They do not associate aging and death with 'having wishes.' They do not associate aging and death with 'not having wishes.'

2.378 "They do not associate the perfection of generosity with 'having wishes.' They do not associate the perfection of generosity with 'not having wishes.' They do not associate the perfection of ethical discipline with 'having wishes.' They do not associate the perfection of ethical discipline with 'not having wishes.' They do not associate the perfection of tolerance with 'having wishes.' They do not associate the perfection of tolerance with 'not having wishes.' They do not associate the perfection of perseverance with 'having wishes.' They do not associate the perfection of perseverance with 'not having wishes.' They do not associate the perfection of meditative concentration with 'having wishes.' They do not associate the perfection of meditative concentration [F.136.b] with 'not having wishes.' They do not associate the perfection of wisdom with 'having wishes.' They do not associate the perfection of wisdom with 'not having wishes.'

2.379 "They do not associate the emptiness of internal phenomena with 'having wishes.' They do not associate the emptiness of internal phenomena with 'not having wishes.' They do not associate the emptiness of external phenomena with 'having wishes.' They do not associate the emptiness of external phenomena with 'not having wishes.' They do not associate the emptiness of external and internal phenomena with 'having wishes.' They do not associate the emptiness of external and internal phenomena with 'not having wishes.' They do not associate the emptiness of emptiness with 'having wishes.' They do not associate the emptiness of emptiness with 'not having wishes.' They do not associate the emptiness of great extent with 'having wishes.' They do not associate the emptiness of great extent with 'not having wishes.' They do not associate the emptiness of ultimate reality with 'having wishes.' They do not associate the emptiness of ultimate reality with 'not having wishes.' They do not associate the emptiness of conditioned phenomena with 'having wishes.' They do not associate the emptiness of conditioned phenomena with 'not having wishes.' They do not associate the emptiness of unconditioned phenomena with 'having wishes.' They do not associate the emptiness of unconditioned phenomena with 'not having wishes.' They do not associate the emptiness of the unlimited with 'having wishes.' They do not associate the emptiness of the unlimited with 'not having wishes.' They do not associate the emptiness of that which has neither beginning nor end with 'having wishes.' They do not associate the emptiness of that which has neither beginning nor end with 'not having wishes.' They do not associate the emptiness of nonexclusion with 'having wishes.' They do not associate the emptiness of nonexclusion with 'not

having wishes.' They do not associate the emptiness of inherent nature with 'having wishes.' They do not associate the emptiness of inherent nature with 'not having wishes.' They do not associate the emptiness of all phenomena with 'having wishes.' They do not associate the emptiness of all phenomena with 'not having wishes.' They do not associate the emptiness of intrinsic defining characteristics with 'having wishes.' They do not associate the emptiness of intrinsic defining characteristics with 'not having wishes.' They do not associate the emptiness of that which cannot be apprehended with 'having wishes.' They do not associate the emptiness of that which cannot be apprehended with 'not having wishes.' They do not associate the emptiness of nonentities with 'having wishes.' They do not associate the emptiness of nonentities with 'not having wishes.' They do not associate the emptiness of essential nature with 'having wishes.' They do not associate the emptiness of essential nature with 'not having wishes.' They do not associate the emptiness of an essential nature of nonentities with 'having wishes.' They do not associate the emptiness of an essential nature of nonentities with 'not having wishes.'

2.380 "They do not associate the applications of mindfulness [F.137.a] with 'having wishes.' They do not associate the applications of mindfulness with 'not having wishes.' They do not associate the correct exertions with 'having wishes.' They do not associate the correct exertions with 'not having wishes.' They do not associate the supports for miraculous ability with 'having wishes.' They do not associate the supports for miraculous ability with 'not having wishes.' They do not associate the faculties with 'having wishes.' They do not associate the faculties with 'not having wishes.' They do not associate the powers with 'having wishes.' They do not associate the powers with 'not having wishes.' They do not associate the branches of enlightenment with 'having wishes.' They do not associate the branches of enlightenment with 'not having wishes.' They do not associate the paths with 'having wishes.' They do not associate the paths with 'not having wishes.'

2.381 "They do not associate the truths of the noble ones with 'having wishes.' They do not associate the truths of the noble ones with 'not having wishes.' They do not associate the meditative concentrations with 'having wishes.' They do not associate the meditative concentrations with 'not having wishes.' They do not associate the immeasurable attitudes with 'having wishes.' They do not associate the immeasurable attitudes with 'not having wishes.' They do not associate the formless absorptions with 'having wishes.' They do not associate the formless absorptions with 'not having wishes.' They do not associate the eight liberations with 'having wishes.' They do not associate the eight liberations with 'not having wishes.' They do

not associate the nine serial steps of meditative absorption with ‘having wishes.’ They do not associate the nine serial steps of meditative absorption with ‘not having wishes.’ They do not associate the emptiness, signlessness, and wishlessness gateways to liberation with ‘having wishes.’ They do not associate the emptiness, signlessness, and wishlessness gateways to liberation with ‘not having wishes.’ They do not associate the extrasensory powers with ‘having wishes.’ They do not associate the extrasensory powers with ‘not having wishes.’ They do not associate the meditative stabilities with ‘having wishes.’ They do not associate the meditative stabilities with ‘not having wishes.’ They do not associate the dhāraṇī gateways with ‘having wishes.’ They do not associate the dhāraṇī gateways with ‘not having wishes.’ They do not associate the powers of the tathāgatas with ‘having wishes.’ They do not associate the powers of the tathāgatas with ‘not having wishes.’ They do not associate the fearlessnesses with ‘having wishes.’ They do not associate the fearlessnesses with [F.137.b] ‘not having wishes.’ They do not associate the kinds of exact knowledge with ‘having wishes.’ They do not associate the kinds of exact knowledge with ‘not having wishes.’ They do not associate great loving kindness with ‘having wishes.’ They do not associate great loving kindness with ‘not having wishes.’ They do not associate great compassion with ‘having wishes.’ They do not associate great compassion with ‘not having wishes.’ They do not associate the distinct qualities of the buddhas with ‘having wishes.’ They do not associate the distinct qualities of the buddhas with ‘not having wishes.’

2.382 “They do not associate the fruit of having entered the stream with ‘having wishes.’ They do not associate the fruit of having entered the stream with ‘not having wishes.’ They do not associate the fruit of once-returner with ‘having wishes.’ They do not associate the fruit of once-returner with ‘not having wishes.’ They do not associate the fruit of non-returner with ‘having wishes.’ They do not associate the fruit of non-returner with ‘not having wishes.’ They do not associate arhatship with ‘having wishes.’ They do not associate arhatship with ‘not having wishes.’ They do not associate individual enlightenment with ‘having wishes.’ They do not associate individual enlightenment with ‘not having wishes.’ They do not associate the knowledge of the aspects of the path with ‘having wishes.’ They do not associate the knowledge of the aspects of the path with ‘not having wishes.’ They do not associate all-aspect omniscience with ‘having wishes.’ They do not associate all-aspect omniscience with ‘not having wishes.’

2.383 “Śāradvatīputra, bodhisattva great beings practicing like that are said to be engaged in the practice of the perfection of wisdom.

- 2.384 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they do not associate physical forms with ‘arising’ or ‘ceasing.’ They do not associate feelings with ‘arising’ or ‘ceasing.’ They do not associate perceptions with ‘arising’ or ‘ceasing.’ They do not associate formative predispositions with ‘arising’ or ‘ceasing.’ They do not associate consciousness with ‘arising’ or ‘ceasing.’
- 2.385 “‘They do not associate the eyes with ‘arising’ or ‘ceasing.’ They do not associate the ears with ‘arising’ or ‘ceasing.’ They do not associate the nose with ‘arising’ or ‘ceasing.’ They do not associate the tongue with ‘arising’ or ‘ceasing.’ They do not associate the body [F.138.a] with ‘arising’ or ‘ceasing.’ They do not associate the mental faculty with ‘arising’ or ‘ceasing.’ They do not associate sights with ‘arising’ or ‘ceasing.’ They do not associate sounds with ‘arising’ or ‘ceasing.’ They do not associate odors with ‘arising’ or ‘ceasing.’ They do not associate tastes with ‘arising’ or ‘ceasing.’ They do not associate tangibles with ‘arising’ or ‘ceasing.’ They do not associate mental phenomena with ‘arising’ or ‘ceasing.’ They do not associate visual consciousness with ‘arising’ or ‘ceasing.’ They do not associate auditory consciousness with ‘arising’ or ‘ceasing.’ They do not associate olfactory consciousness with ‘arising’ or ‘ceasing.’ They do not associate gustatory consciousness with ‘arising’ or ‘ceasing.’ They do not associate tactile consciousness with ‘arising’ or ‘ceasing.’ They do not associate mental consciousness with ‘arising’ or ‘ceasing.’
- 2.386 “‘They do not associate visually compounded sensory contact with ‘arising’ or ‘ceasing.’ They do not associate aurally compounded sensory contact with ‘arising’ or ‘ceasing.’ They do not associate nasally compounded sensory contact with ‘arising’ or ‘ceasing.’ They do not associate lingually compounded sensory contact with ‘arising’ or ‘ceasing.’ They do not associate corporeally compounded sensory contact with ‘arising’ or ‘ceasing.’ They do not associate mentally compounded sensory contact with ‘arising’ or ‘ceasing.’ They do not associate feelings conditioned by visually compounded sensory contact with ‘arising’ or ‘ceasing.’ They do not associate feelings conditioned by aurally compounded sensory contact with ‘arising’ or ‘ceasing.’ They do not associate feelings conditioned by nasally compounded sensory contact with ‘arising’ or ‘ceasing.’ They do not associate feelings conditioned by lingually compounded sensory contact with ‘arising’ or ‘ceasing.’ They do not associate feelings conditioned by corporeally compounded sensory contact [F.138.b] with ‘arising’ or ‘ceasing.’ They do not associate feelings conditioned by mentally compounded sensory contact with ‘arising’ or ‘ceasing.’

- 2.387 “They do not associate the earth element with ‘arising’ or ‘ceasing.’ They do not associate the water element with ‘arising’ or ‘ceasing.’ They do not associate the fire element with ‘arising’ or ‘ceasing.’ They do not associate the wind element with ‘arising’ or ‘ceasing.’ They do not associate the space element with ‘arising’ or ‘ceasing.’ They do not associate the consciousness element with ‘arising’ or ‘ceasing.’
- 2.388 “They do not associate ignorance with ‘arising’ or ‘ceasing.’ They do not associate formative predispositions with ‘arising’ or ‘ceasing.’ They do not associate consciousness with ‘arising’ or ‘ceasing.’ They do not associate name and form with ‘arising’ or ‘ceasing.’ They do not associate the six sense fields with ‘arising’ or ‘ceasing.’ They do not associate sensory contact with ‘arising’ or ‘ceasing.’ They do not associate sensation with ‘arising’ or ‘ceasing.’ They do not associate craving with ‘arising’ or ‘ceasing.’ They do not associate grasping with ‘arising’ or ‘ceasing.’ They do not associate the rebirth process with ‘arising’ or ‘ceasing.’ They do not associate birth with ‘arising’ or ‘ceasing.’ They do not associate aging and death with ‘arising’ or ‘ceasing.’
- 2.389 “They do not associate the perfection of generosity with ‘arising’ or ‘ceasing.’ They do not associate the perfection of ethical discipline with ‘arising’ or ‘ceasing.’ They do not associate the perfection of tolerance with ‘arising’ or ‘ceasing.’ They do not associate the perfection of perseverance with ‘arising’ or ‘ceasing.’ They do not associate the perfection of meditative concentration with ‘arising’ or ‘ceasing.’ They do not associate the perfection of wisdom with ‘arising’ or ‘ceasing.’ [F.139.a]
- 2.390 “They do not associate the emptiness of internal phenomena with ‘arising’ or ‘ceasing.’ They do not associate the emptiness of external phenomena with ‘arising’ or ‘ceasing.’ They do not associate the emptiness of external and internal phenomena with ‘arising’ or ‘ceasing.’ They do not associate the emptiness of emptiness with ‘arising’ or ‘ceasing.’ They do not associate the emptiness of great extent with ‘arising’ or ‘ceasing.’ They do not associate the emptiness of ultimate reality with ‘arising’ or ‘ceasing.’ They do not associate the emptiness of conditioned phenomena with ‘arising’ or ‘ceasing.’ They do not associate the emptiness of unconditioned phenomena with ‘arising’ or ‘ceasing.’ They do not associate the emptiness of the unlimited with ‘arising’ or ‘ceasing.’ They do not associate the emptiness of that which has neither beginning nor end with ‘arising’ or ‘ceasing.’ They do not associate the emptiness of nonexclusion with ‘arising’ or ‘ceasing.’ They do not associate the emptiness of inherent nature with ‘arising’ or ‘ceasing.’ They do not associate the emptiness of all phenomena with ‘arising’ or ‘ceasing.’ They do not associate the emptiness of intrinsic defining characteristics with ‘arising’ or ‘ceasing.’ They do not associate the

emptiness of that which cannot be apprehended with 'arising' or 'ceasing.' They do not associate the emptiness of nonentities with 'arising' or 'ceasing.' They do not associate the emptiness of essential nature with 'arising' or 'ceasing.' They do not associate the emptiness of an essential nature of nonentities with 'arising' or 'ceasing.'

2.391 "They do not associate the applications of mindfulness with 'arising' or 'ceasing.' They do not associate the correct exertions with 'arising' or 'ceasing.' They do not associate the supports for miraculous ability with 'arising' or 'ceasing.' They do not associate the faculties with 'arising' or 'ceasing.' They do not associate the powers with 'arising' or [F.139.b] 'ceasing.' They do not associate the branches of enlightenment with 'arising' or 'ceasing.' They do not associate the noble eightfold path with 'arising' or 'ceasing.'

2.392 "They do not associate the truths of the noble ones with 'arising' or 'ceasing.' They do not associate the meditative concentrations with 'arising' or 'ceasing.' They do not associate the immeasurable attitudes with 'arising' or 'ceasing.' They do not associate the formless absorptions with 'arising' or 'ceasing.' They do not associate the eight liberations with 'arising' or 'ceasing.' They do not associate the nine serial steps of meditative absorption with 'arising' or 'ceasing.' They do not associate the emptiness, signlessness, and wishlessness gateways to liberation with 'arising' or 'ceasing.' They do not associate the extrasensory powers with 'arising' or 'ceasing.' They do not associate the meditative stabilities with 'arising' or 'ceasing.' They do not associate the dhāraṇī gateways with 'arising' or 'ceasing.' They do not associate the powers of the tathāgatas with 'arising' or 'ceasing.' They do not associate the fearlessnesses with 'arising' or 'ceasing.' They do not associate the kinds of exact knowledge with 'arising' or 'ceasing.' They do not associate great loving kindness with 'arising' or 'ceasing.' They do not associate great compassion with 'arising' or 'ceasing.' They do not associate the eighteen distinct qualities of the buddhas with 'arising' or 'ceasing.'

2.393 "They do not associate the fruit of having entered the stream with 'arising' or 'ceasing.' They do not associate the fruit of once-returner with 'arising' or 'ceasing.' They do not associate the fruit of non-returner with 'arising' or 'ceasing.' They do not associate [F.140.a] arhatship with 'arising' or 'ceasing.' They do not associate individual enlightenment with 'arising' or 'ceasing.' They do not associate the knowledge of the aspects of the path with 'arising' or 'ceasing.' They do not associate all-aspect omniscience with 'arising' or 'ceasing.'

2.394 "Śāradvatīputra, bodhisattva great beings practicing like that are said to be engaged in the practice of the perfection of wisdom.

- 2.395 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they do not associate physical forms with ‘the past.’ They do not associate physical forms with ‘the future.’ They do not associate physical forms with ‘the present.’
- 2.396 “‘They do not associate feelings with ‘the past.’ They do not associate feelings with ‘the future.’ They do not associate feelings with ‘the present.’ They do not associate perceptions with ‘the past.’ They do not associate perceptions with ‘the future.’ They do not associate perceptions with ‘the present.’ They do not associate formative predispositions with ‘the past.’ They do not associate formative predispositions with ‘the future.’ They do not associate formative predispositions with ‘the present.’ They do not associate consciousness with ‘the past.’ They do not associate consciousness with ‘the future.’ They do not associate consciousness with ‘the present.’
- 2.397 “‘They do not associate the eyes with ‘the past.’ They do not associate the eyes with ‘the future.’ They do not associate the eyes with ‘the present.’ They do not associate the ears with ‘the past.’ They do not associate the ears with ‘the future.’ They do not associate the ears with ‘the present.’ They do not associate the nose with ‘the past.’ They do not associate the nose with ‘the future.’ They do not associate the nose with ‘the present.’ They do not associate the tongue with ‘the past.’ They do not associate the tongue with ‘the future.’ They do not associate the tongue with ‘the present.’ They do not associate the body [F.140.b] with ‘the past.’ They do not associate the body with ‘the future.’ They do not associate the body with ‘the present.’ They do not associate the mental faculty with ‘the past.’ They do not associate the mental faculty with ‘the future.’ They do not associate the mental faculty with ‘the present.’ They do not associate sights with ‘the past.’ They do not associate sights with ‘the future.’ They do not associate sights with ‘the present.’ They do not associate sounds with ‘the past.’ They do not associate sounds with ‘the future.’ They do not associate sounds with ‘the present.’ They do not associate odors with ‘the past.’ They do not associate odors with ‘the future.’ They do not associate odors with ‘the present.’ They do not associate tastes with ‘the past.’ They do not associate tastes with ‘the future.’ They do not associate tastes with ‘the present.’ They do not associate tangibles with ‘the past.’ They do not associate tangibles with ‘the future.’ They do not associate tangibles with ‘the present.’ They do not associate mental phenomena with ‘the past.’ They do not associate mental phenomena with ‘the future.’ They do not associate mental phenomena with ‘the present.’ They do not associate visual consciousness with ‘the past.’ They do not associate visual consciousness with ‘the future.’ They do not associate visual consciousness with ‘the present.’ They do not associate auditory consciousness with ‘the past.’ They do not associate auditory consciousness

with 'the future.' They do not associate auditory consciousness with 'the present.' They do not associate olfactory consciousness with 'the past.' They do not associate olfactory consciousness with 'the future.' They do not associate olfactory consciousness with 'the present.' They do not associate gustatory consciousness with 'the past.' They do not associate gustatory consciousness with 'the future.' They do not associate gustatory consciousness with 'the present.' They do not associate tactile consciousness with 'the past.' They do not associate tactile consciousness [F.141.a] with 'the future.' They do not associate tactile consciousness with 'the present.' They do not associate mental consciousness with 'the past.' They do not associate mental consciousness with 'the future.' They do not associate mental consciousness with 'the present.'

2.398 "They do not associate visually compounded sensory contact with 'the past.' They do not associate visually compounded sensory contact with 'the future.' They do not associate visually compounded sensory contact with 'the present.' They do not associate aurally compounded sensory contact with 'the past.' They do not associate aurally compounded sensory contact with 'the future.' They do not associate aurally compounded sensory contact with 'the present.' They do not associate nasally compounded sensory contact with 'the past.' They do not associate nasally compounded sensory contact with 'the future.' They do not associate nasally compounded sensory contact with 'the present.' They do not associate lingually compounded sensory contact with 'the past.' They do not associate lingually compounded sensory contact with 'the future.' They do not associate lingually compounded sensory contact with 'the present.' They do not associate corporeally compounded sensory contact with 'the past.' They do not associate corporeally compounded sensory contact with 'the future.' They do not associate corporeally compounded sensory contact with 'the present.' They do not associate mentally compounded sensory contact with 'the past.' They do not associate mentally compounded sensory contact with 'the future.' They do not associate mentally compounded sensory contact with 'the present.' They do not associate feelings conditioned by visually compounded sensory contact with 'the past.' They do not associate feelings conditioned by visually compounded sensory contact with 'the future.' They do not associate feelings conditioned by visually compounded sensory contact with 'the present.' They do not associate feelings conditioned by aurally compounded sensory contact with 'the past.' They do not associate [F.141.b] feelings conditioned by aurally compounded sensory contact with 'the future.' They do not associate feelings conditioned by aurally compounded sensory contact with 'the present.' They do not associate feelings conditioned by nasally compounded sensory contact with 'the past.'

They do not associate feelings conditioned by nasally compounded sensory contact with 'the future.' They do not associate feelings conditioned by nasally compounded sensory contact with 'the present.' They do not associate feelings conditioned by lingually compounded sensory contact with 'the past.' They do not associate feelings conditioned by lingually compounded sensory contact with 'the future.' They do not associate feelings conditioned by lingually compounded sensory contact with 'the present.' They do not associate feelings conditioned by corporeally compounded sensory contact with 'the past.' They do not associate feelings conditioned by corporeally compounded sensory contact with 'the future.' They do not associate feelings conditioned by corporeally compounded sensory contact with 'the present.' They do not associate feelings conditioned by mentally compounded sensory contact with 'the past.' They do not associate feelings conditioned by mentally compounded sensory contact with 'the future.' They do not associate feelings conditioned by mentally compounded sensory contact with 'the present.'

2.399 "They do not associate the earth element with 'the past.' They do not associate the earth element with 'the future.' They do not associate the earth element with 'the present.' They do not associate the water element with 'the past.' They do not associate the water element with 'the future.' They do not associate the water element with 'the present.' They do not associate the fire element with 'the past.' They do not associate the fire element with 'the future.' They do not associate the fire element with 'the present.' They do not associate the wind element with 'the past.' They do not associate the wind element with 'the future.' They do not associate the wind element with 'the present.' They do not associate the space element with 'the past.' They do not associate the space element [F.142.a] with 'the future.' They do not associate the space element with 'the present.' They do not associate the consciousness element with 'the past.' They do not associate the consciousness element with 'the future.' They do not associate the consciousness element with 'the present.'

2.400 "They do not associate ignorance with 'the past.' They do not associate ignorance with 'the future.' They do not associate ignorance with 'the present.' They do not associate formative predispositions with 'the past.' They do not associate formative predispositions with 'the future.' They do not associate formative predispositions with 'the present.' They do not associate consciousness with 'the past.' They do not associate consciousness with 'the future.' They do not associate consciousness with 'the present.' They do not associate name and form with 'the past.' They do not associate name and form with 'the future.' They do not associate name and form with 'the present.' They do not associate the six sense fields with 'the past.' They

do not associate the six sense fields with 'the future.' They do not associate the six sense fields with 'the present.' They do not associate sensory contact with 'the past.' They do not associate sensory contact with 'the future.' They do not associate sensory contact with 'the present.' They do not associate sensation with 'the past.' They do not associate sensation with 'the future.' They do not associate sensation with 'the present.' They do not associate craving with 'the past.' They do not associate craving with 'the future.' They do not associate craving with 'the present.' They do not associate grasping with 'the past.' They do not associate grasping with 'the future.' They do not associate grasping with 'the present.' They do not associate the rebirth process with 'the past.' They do not associate the rebirth process with 'the future.' They do not associate the rebirth process [F.142.b] with 'the present.' They do not associate birth with 'the past.' They do not associate birth with 'the future.' They do not associate birth with 'the present.' They do not associate aging and death with 'the past.' They do not associate aging and death with 'the future.' They do not associate aging and death with 'the present.'

2.401 "They do not associate the perfection of generosity with 'the past.' They do not associate the perfection of generosity with 'the future.' They do not associate the perfection of generosity with 'the present.' They do not associate the perfection of ethical discipline with 'the past.' They do not associate the perfection of ethical discipline with 'the future.' They do not associate the perfection of ethical discipline with 'the present.' They do not associate the perfection of tolerance with 'the past.' They do not associate the perfection of tolerance with 'the future.' They do not associate the perfection of tolerance with 'the present.' They do not associate the perfection of perseverance with 'the past.' They do not associate the perfection of perseverance with 'the future.' They do not associate the perfection of perseverance with 'the present.' They do not associate the perfection of meditative concentration with 'the past.' They do not associate the perfection of meditative concentration with 'the future.' They do not associate the perfection of meditative concentration with 'the present.' They do not associate the perfection of wisdom with 'the past.' They do not associate the perfection of wisdom with 'the future.' They do not associate the perfection of wisdom with 'the present.'

2.402 "They do not associate the emptiness of internal phenomena with 'the past.' They do not associate the emptiness of internal phenomena with 'the future.' They do not associate the emptiness of internal phenomena with 'the present.' They do not associate the emptiness of external phenomena with 'the past.' They do not associate the emptiness of external phenomena with 'the future.' They do not associate the emptiness of external phenomena

with 'the present.' They do not associate the emptiness of external and internal phenomena with 'the past.' They do not associate the emptiness of external and internal phenomena with 'the future.' They do not associate the emptiness of external and internal phenomena [F.143.a] with 'the present.' They do not associate the emptiness of emptiness with 'the past.' They do not associate the emptiness of emptiness with 'the future.' They do not associate the emptiness of emptiness with 'the present.' They do not associate the emptiness of great extent with 'the past.' They do not associate the emptiness of great extent with 'the future.' They do not associate the emptiness of great extent with 'the present.' They do not associate the emptiness of ultimate reality with 'the past.' They do not associate the emptiness of ultimate reality with 'the future.' They do not associate the emptiness of ultimate reality with 'the present.' They do not associate the emptiness of conditioned phenomena with 'the past.' They do not associate the emptiness of conditioned phenomena with 'the future.' They do not associate the emptiness of conditioned phenomena with 'the present.' They do not associate the emptiness of unconditioned phenomena with 'the past.' They do not associate the emptiness of unconditioned phenomena with 'the future.' They do not associate the emptiness of unconditioned phenomena with 'the present.' They do not associate the emptiness of the unlimited with 'the past.' They do not associate the emptiness of the unlimited with 'the future.' They do not associate the emptiness of the unlimited with 'the present.' They do not associate the emptiness of that which has neither beginning nor end with 'the past.' They do not associate the emptiness of that which has neither beginning nor end with 'the future.' They do not associate the emptiness of that which has neither beginning nor end with 'the present.' They do not associate the emptiness of nonexclusion with 'the past.' They do not associate the emptiness of nonexclusion with 'the future.' They do not associate the emptiness of nonexclusion with 'the present.' They do not associate the emptiness of [F.143.b] an inherent nature with 'the past.' They do not associate the emptiness of inherent nature with 'the future.' They do not associate the emptiness of inherent nature with 'the present.' They do not associate the emptiness of all phenomena with 'the past.' They do not associate the emptiness of all phenomena with 'the future.' They do not associate the emptiness of all phenomena with 'the present.' They do not associate the emptiness of intrinsic defining characteristics with 'the past.' They do not associate the emptiness of intrinsic defining characteristics with 'the future.' They do not associate the emptiness of intrinsic defining characteristics with 'the present.' They do not associate the emptiness of that which cannot be apprehended with 'the past.' They do not associate the emptiness of that which cannot be

apprehended with 'the future.' They do not associate the emptiness of that which cannot be apprehended with 'the present.' They do not associate the emptiness of nonentities with 'the past.' They do not associate the emptiness of nonentities with 'the future.' They do not associate the emptiness of nonentities with 'the present.' They do not associate the emptiness of essential nature with 'the past.' They do not associate the emptiness of essential nature with 'the future.' They do not associate the emptiness of essential nature with 'the present.' They do not associate the emptiness of an essential nature of nonentities with 'the past.' They do not associate the emptiness of an essential nature of nonentities with 'the future.' They do not associate the emptiness of an essential nature of nonentities with 'the present.'

2.403 "They do not associate the applications of mindfulness with 'the past.' They do not associate the applications of mindfulness with 'the future.' They do not associate the applications of mindfulness with 'the present.' They do not associate the correct exertions with 'the past.' They do not associate the correct exertions with 'the future.' They do not associate the correct exertions with 'the present.' They do not associate the [F.144.a] supports for miraculous ability with 'the past.' They do not associate the supports for miraculous ability with 'the future.' They do not associate the supports for miraculous ability with 'the present.' They do not associate the faculties with 'the past.' They do not associate the faculties with 'the future.' They do not associate the faculties with 'the present.' They do not associate the powers with 'the past.' They do not associate the powers with 'the future.' They do not associate the powers with 'the present.' They do not associate the branches of enlightenment with 'the past.' They do not associate the branches of enlightenment with 'the future.' They do not associate the branches of enlightenment with 'the present.' They do not associate the noble eightfold path with 'the past.' They do not associate the noble eightfold path with 'the future.' They do not associate the noble eightfold path with 'the present.'

2.404 "They do not associate the truths of the noble ones with 'the past.' They do not associate the truths of the noble ones with 'the future.' They do not associate the truths of the noble ones with 'the present.' They do not associate the meditative concentrations with 'the past.' They do not associate the meditative concentrations with 'the future.' They do not associate the meditative concentrations with 'the present.' They do not associate the immeasurable attitudes with 'the past.' They do not associate the immeasurable attitudes with 'the future.' They do not associate the immeasurable attitudes with 'the present.' They do not associate the formless absorptions with 'the past.' They do not associate the formless

absorptions with 'the future.' They do not associate the formless absorptions with 'the present.' [F.144.b] They do not associate the eight liberations with 'the past.' They do not associate the eight liberations with 'the future.' They do not associate the eight liberations with 'the present.' They do not associate the nine serial steps of meditative absorption with 'the past.' They do not associate the nine serial steps of meditative absorption with 'the future.' They do not associate the nine serial steps of meditative absorption with 'the present.' They do not associate the emptiness, signlessness, and wishlessness gateways to liberation with 'the past.' They do not associate the emptiness, signlessness, and wishlessness gateways to liberation with 'the future.' They do not associate the emptiness, signlessness, and wishlessness gateways to liberation with 'the present.' They do not associate the extrasensory powers with 'the past.' They do not associate the extrasensory powers with 'the future.' They do not associate the extrasensory powers with 'the present.' They do not associate the meditative stabilities with 'the past.' They do not associate the meditative stabilities with 'the future.' They do not associate the meditative stabilities with 'the present.' They do not associate the dhāraṇī gateways with 'the past.' They do not associate the dhāraṇī gateways with 'the future.' They do not associate the dhāraṇī gateways with 'the present.' They do not associate the ten powers of the tathāgatas with 'the past.' They do not associate the ten powers of the tathāgatas with 'the future.' They do not associate the ten powers of the tathāgatas with 'the present.' They do not associate the four fearlessnesses with 'the past.' They do not associate [F.145.a] the four fearlessnesses with 'the future.' They do not associate the four fearlessnesses with 'the present.' They do not associate the four kinds of exact knowledge with 'the past.' They do not associate the four kinds of exact knowledge with 'the future.' They do not associate the four kinds of exact knowledge with 'the present.' They do not associate great loving kindness with 'the past.' They do not associate great loving kindness with 'the future.' They do not associate great loving kindness with 'the present.' They do not associate great compassion with 'the past.' They do not associate great compassion with 'the future.' They do not associate great compassion with 'the present.' They do not associate the eighteen distinct qualities of the buddhas with 'the past.' They do not associate the eighteen distinct qualities of the buddhas with 'the future.' They do not associate the eighteen distinct qualities of the buddhas with 'the present.'

2.405 "They do not associate the fruit of having entered the stream with 'the past.' They do not associate the fruit of having entered the stream with 'the future.' They do not associate the fruit of having entered the stream with 'the present.' They do not associate the fruit of once-returner with 'the past.'

They do not associate the fruit of once-returner with 'the future.' They do not associate the fruit of once-returner with 'the present.' They do not associate the fruit of non-returner with 'the past.' They do not associate the fruit of non-returner with 'the future.' They do not associate the fruit of non-returner with 'the present.' They do not associate arhatship with 'the past.' They do not associate arhatship with 'the future.' They do not associate arhatship with 'the present.' They do not associate individual enlightenment with 'the past.' They do not associate individual enlightenment with 'the future.' [F.145.b] They do not associate individual enlightenment with 'the present.' They do not associate the knowledge of the aspects of the path with 'the past.' They do not associate the knowledge of the aspects of the path with 'the future.' They do not associate the knowledge of the aspects of the path with 'the present.' They do not associate all-aspect omniscience with 'the past.' They do not associate all-aspect omniscience with 'the future.' They do not associate all-aspect omniscience with 'the present.'

2.406 "Śāradvatīputra, bodhisattva great beings practicing like that are said to be engaged in the practice of the perfection of wisdom.

2.407 "Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they do not associate physical forms with being 'stable' or 'unstable.'¹⁹⁷ They do not associate feelings with being 'stable' or 'unstable.' They do not associate perceptions with being 'stable' or 'unstable.' They do not associate formative predispositions with being 'stable' or 'unstable.' They do not associate consciousness with being 'stable' or 'unstable.'

2.408 "They do not associate the eyes with being 'stable' or 'unstable.' They do not associate the ears with being 'stable' or 'unstable.' They do not associate the nose with being 'stable' or 'unstable.' They do not associate the tongue with being 'stable' or 'unstable.' They do not associate the body with being 'stable' or 'unstable.' They do not associate the mental faculty with being 'stable' or 'unstable.' They do not associate sights with being 'stable' or 'unstable.' They do not associate sounds with being 'stable' or 'unstable.' They do not associate odors with being 'stable' or 'unstable.' They do not associate tastes with being 'stable' or 'unstable.' They do not associate tangibles with being 'stable' or 'unstable.' [F.146.a] They do not associate mental phenomena with being 'stable' or 'unstable.' They do not associate visual consciousness with being 'stable' or 'unstable.' They do not associate auditory consciousness with being 'stable' or 'unstable.' They do not associate olfactory consciousness with being 'stable' or 'unstable.' They do not associate gustatory consciousness with being 'stable' or 'unstable.' They do not associate tactile consciousness with being 'stable' or 'unstable.' They do not associate mental consciousness with being 'stable' or 'unstable.'

2.409 “They do not associate visually compounded sensory contact with being ‘stable’ or ‘unstable.’ They do not associate aurally compounded sensory contact with being ‘stable’ or ‘unstable.’ They do not associate nasally compounded sensory contact with being ‘stable’ or ‘unstable.’ They do not associate lingually compounded sensory contact with being ‘stable’ or ‘unstable.’ They do not associate corporeally compounded sensory contact with being ‘stable’ or ‘unstable.’ They do not associate mentally compounded sensory contact with being ‘stable’ or ‘unstable.’ They do not associate feelings conditioned by visually compounded sensory contact with being ‘stable’ or ‘unstable.’ They do not associate feelings conditioned by aurally compounded sensory contact with being ‘stable’ or ‘unstable.’ They do not associate feelings conditioned by nasally compounded sensory contact with being ‘stable’ or ‘unstable.’ They do not associate feelings conditioned by lingually compounded sensory contact with being ‘stable’ or ‘unstable.’ They do not associate feelings conditioned by corporeally compounded sensory contact with being ‘stable’ or ‘unstable.’ They do not associate feelings conditioned by mentally compounded sensory contact with being ‘stable’ or ‘unstable.’

2.410 “They do not associate the earth element with being ‘stable’ or ‘unstable.’ [F.146.b] They do not associate the water element with being ‘stable’ or ‘unstable.’ They do not associate the fire element with being ‘stable’ or ‘unstable.’ They do not associate the wind element with being ‘stable’ or ‘unstable.’ They do not associate the space element with being ‘stable’ or ‘unstable.’ They do not associate the consciousness element with being ‘stable’ or ‘unstable.’

2.411 “They do not associate ignorance with being ‘stable’ or ‘unstable.’ They do not associate formative predispositions with being ‘stable’ or ‘unstable.’ They do not associate consciousness with being ‘stable’ or ‘unstable.’ They do not associate name and form with being ‘stable’ or ‘unstable.’ They do not associate the six sense fields with being ‘stable’ or ‘unstable.’ They do not associate sensory contact with being ‘stable’ or ‘unstable.’ They do not associate sensation with being ‘stable’ or ‘unstable.’ They do not associate craving with being ‘stable’ or ‘unstable.’ They do not associate grasping with being ‘stable’ or ‘unstable.’ They do not associate the rebirth process with being ‘stable’ or ‘unstable.’ They do not associate birth with being ‘stable’ or ‘unstable.’ They do not associate aging and death with being ‘stable’ or ‘unstable.’

2.412 “They do not associate the perfection of generosity with being ‘stable’ or ‘unstable.’ They do not associate the perfection of ethical discipline with being ‘stable’ or ‘unstable.’ They do not associate the perfection of tolerance with being ‘stable’ or ‘unstable.’ They do not associate the perfection of

perseverance with being 'stable' or 'unstable.' They do not associate the perfection of meditative concentration with being 'stable' or 'unstable.' They do not associate the perfection of wisdom with being 'stable' or 'unstable.'

2.413 "They do not associate the emptiness of internal phenomena with being 'stable' or 'unstable.' [F.147.a] They do not associate the emptiness of external phenomena with being 'stable' or 'unstable.' They do not associate the emptiness of external and internal phenomena with being 'stable' or 'unstable.' They do not associate the emptiness of emptiness with being 'stable' or 'unstable.' They do not associate the emptiness of great extent with being 'stable' or 'unstable.' They do not associate the emptiness of ultimate reality with being 'stable' or 'unstable.' They do not associate the emptiness of conditioned phenomena with being 'stable' or 'unstable.' They do not associate the emptiness of unconditioned phenomena with being 'stable' or 'unstable.' They do not associate the emptiness of the unlimited with being 'stable' or 'unstable.' They do not associate the emptiness of that which has neither beginning nor end with being 'stable' or 'unstable.' They do not associate the emptiness of nonexclusion with being 'stable' or 'unstable.' They do not associate the emptiness of inherent nature with being 'stable' or 'unstable.' They do not associate the emptiness of all phenomena with being 'stable' or 'unstable.' They do not associate the emptiness of intrinsic defining characteristics with being 'stable' or 'unstable.' They do not associate the emptiness of that which cannot be apprehended with being 'stable' or 'unstable.' They do not associate the emptiness of nonentities with being 'stable' or 'unstable.' They do not associate the emptiness of essential nature with being 'stable' or 'unstable.' They do not associate the emptiness of an essential nature of nonentities with being 'stable' or 'unstable.'

2.414 "They do not associate the applications of mindfulness with being 'stable' or 'unstable.' They do not associate the correct exertions with being 'stable' or 'unstable.' They do not associate the supports for miraculous ability with being 'stable' or 'unstable.' They do not associate the faculties with being 'stable' or 'unstable.' [F.147.b] They do not associate the powers with being 'stable' or 'unstable.' They do not associate the branches of enlightenment with being 'stable' or 'unstable.' They do not associate the noble eightfold path with being 'stable' or 'unstable.'

2.415 "They do not associate the truths of the noble ones with being 'stable' or 'unstable.' They do not associate the meditative concentrations with being 'stable' or 'unstable.' They do not associate the immeasurable attitudes with being 'stable' or 'unstable.' They do not associate the formless absorptions with being 'stable' or 'unstable.' They do not associate the eight liberations with being 'stable' or 'unstable.' They do not associate the nine serial steps

of meditative absorption with being 'stable' or 'unstable.' They do not associate emptiness with being 'stable' or 'unstable.' They do not associate signlessness with being 'stable' or 'unstable.' They do not associate wishlessness with being 'stable' or 'unstable.' They do not associate the extrasensory powers with being 'stable' or 'unstable.' They do not associate the meditative stabilities with being 'stable' or 'unstable.' They do not associate the dhāraṇī gateways with being 'stable' or the dhāraṇī gateways with 'ceasing.' They do not associate the ten powers of the tathāgatas with being 'stable' or 'unstable.' They do not associate the four fearlessnesses with being 'stable' or 'unstable.' They do not associate the four kinds of exact knowledge with being 'stable' or 'unstable.' They do not associate great loving kindness with being 'stable' or 'unstable.' They do not associate great compassion with being 'stable' or 'unstable.' They do not associate the eighteen distinct qualities of the buddhas with being 'stable' or 'unstable.'

2.416 "They do not associate the fruit of having entered the stream [F.148.a] with being 'stable' or 'unstable.' They do not associate the fruit of once-returner with being 'stable' or 'unstable.' They do not associate the fruit of non-returner with being 'stable' or 'unstable.' They do not associate arhatship with being 'stable' or 'unstable.' They do not associate individual enlightenment with being 'stable' or 'unstable.' "They do not associate the knowledge of the aspects of the path with being 'stable' or 'unstable.' They do not associate all-aspect omniscience with being 'stable' or 'unstable.'

2.417 "Śāradvatīputra, bodhisattva great beings practicing like that are said to be engaged in the practice of the perfection of wisdom. [B10]

2.418 "Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they neither associate physical forms with, nor disassociate them from, 'existent' or 'nonexistent.' They neither associate feelings with, nor disassociate them from, 'existent' or 'nonexistent.' They neither associate perceptions with, nor disassociate them from, 'existent' or 'nonexistent.' They neither associate formative predispositions with, nor disassociate them from, 'existent' or 'nonexistent.' They neither associate consciousness with, nor disassociate it from, 'existent' or 'nonexistent.'

2.419 "They neither associate the eyes with, nor disassociate them from, 'existent' or 'nonexistent.' They neither associate the ears with, nor disassociate them from, 'existent' or 'nonexistent.' They neither associate the nose with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate the tongue with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate the body with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate the mental faculty with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate sights with, nor disassociate them from, 'existent' or 'nonexistent.' [F.148.b] They

neither associate sounds with, nor disassociate them from, 'existent' or 'nonexistent.' They neither associate odors with, nor disassociate them from, 'existent' or 'nonexistent.' They neither associate tastes with, nor disassociate them from, 'existent' or 'nonexistent.' They neither associate tangibles with, nor disassociate them from, 'existent' or 'nonexistent.' They neither associate mental phenomena with, nor disassociate them from, 'existent' or 'nonexistent.' They neither associate visual consciousness with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate auditory consciousness with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate olfactory consciousness with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate gustatory consciousness with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate tactile consciousness with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate mental consciousness with, nor disassociate it from, 'existent' or 'nonexistent.'

2.420 "They neither associate visually compounded sensory contact with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate aurally compounded sensory contact with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate nasally compounded sensory contact with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate lingually compounded sensory contact with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate corporeally compounded sensory contact with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate mentally compounded sensory contact with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate feelings conditioned by visually compounded sensory contact with, nor disassociate them from, 'existent' or 'nonexistent.' They neither associate feelings conditioned by aurally compounded sensory contact with, nor disassociate them from, 'existent' or 'nonexistent.' They neither associate feelings conditioned by nasally compounded sensory contact with, nor disassociate them from, 'existent' or 'nonexistent.' They neither associate feelings conditioned by lingually compounded sensory contact with, nor disassociate them from, 'existent' or 'nonexistent.' They neither associate feelings conditioned by corporeally compounded sensory contact with, nor disassociate them from, 'existent' or 'nonexistent.' [F.149.a] They neither associate feelings conditioned by mentally compounded sensory contact with, nor disassociate them from, 'existent' or 'nonexistent.'

2.421 "They neither associate the earth element with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate the water element with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate the fire element with, nor disassociate it from, 'existent' or 'nonexistent.' They

neither associate the wind element with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate the space element with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate the consciousness element with, nor disassociate it from, 'existent' or 'nonexistent.'

2.422 "They neither associate ignorance with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate formative predispositions with, nor disassociate them from, 'existent' or 'nonexistent.' They neither associate consciousness with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate name and form with, nor disassociate them from, 'existent' or 'nonexistent.' They neither associate the six sense fields with, nor disassociate them from, 'existent' or 'nonexistent.' They neither associate sensory contact with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate sensation with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate craving with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate grasping with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate the rebirth process with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate birth with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate aging and death with, nor disassociate them from, 'existent' or 'nonexistent.'

2.423 "They neither associate the perfection of generosity with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate the perfection of ethical discipline with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate the perfection of tolerance with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate the perfection of perseverance with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate [F.149.b] the perfection of meditative concentration with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate the perfection of wisdom with, nor disassociate it from, 'existent' or 'nonexistent.'

2.424 "They neither associate the emptiness of internal phenomena with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate the emptiness of external phenomena with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate the emptiness of external and internal phenomena with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate the emptiness of emptiness with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate the emptiness of great extent with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate the emptiness of ultimate reality with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate the emptiness of

conditioned phenomena with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate the emptiness of unconditioned phenomena with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate the emptiness of the unlimited with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate the emptiness of that which has neither beginning nor end with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate the emptiness of nonexclusion with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate the emptiness of inherent nature with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate the emptiness of all phenomena with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate the emptiness of intrinsic defining characteristics with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate the emptiness of that which cannot be apprehended with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate the emptiness of nonentities with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate the emptiness of essential nature with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate the emptiness of an essential nature of nonentities with, nor disassociate it from, 'existent' or 'nonexistent.'

2.425 “They neither associate the applications of mindfulness with, nor disassociate them from, 'existent' or 'nonexistent.' They neither associate the correct exertions with, nor disassociate them from, 'existent' [F.150.a] or 'nonexistent.' They neither associate the supports for miraculous ability with, nor disassociate them from, 'existent' or 'nonexistent.' They neither associate the faculties with, nor disassociate them from, 'existent' or 'nonexistent.' They neither associate the powers with, nor disassociate them from, 'existent' or 'nonexistent.' They neither associate the branches of enlightenment with, nor disassociate them from, 'existent' or 'nonexistent.' They neither associate the noble eightfold path with, nor disassociate it from, 'existent' or 'nonexistent.'

2.426 “They neither associate the truths of the noble ones with, nor disassociate them from, 'existent' or 'nonexistent.' They neither associate the meditative concentrations with, nor disassociate them from, 'existent' or 'nonexistent.' They neither associate the immeasurable attitudes with, nor disassociate them from, 'existent' or 'nonexistent.' They neither associate the formless absorptions with, nor disassociate them from, 'existent' or 'nonexistent.' They neither associate the eight liberations with, nor disassociate them from, 'existent' or 'nonexistent.' They neither associate the nine serial steps of meditative absorption with, nor disassociate them from, 'existent' or 'nonexistent.' They neither associate the emptiness, signlessness, and wishlessness gateways to liberation with, nor disassociate them from,

‘existent’ or ‘nonexistent.’ They neither associate the extrasensory powers with, nor disassociate them from, ‘existent’ or ‘nonexistent.’ They neither associate the meditative stabilities with, nor disassociate them from, ‘existent’ or ‘nonexistent.’ They neither associate the dhāraṇī gateways with, nor disassociate them from, ‘existent’ or ‘nonexistent.’ They neither associate the ten powers of the tathāgatas with, nor disassociate them from, ‘existent’ or ‘nonexistent.’ They neither associate the four fearlessnesses with, nor disassociate them from, ‘existent’ or ‘nonexistent.’ They neither associate the four kinds of exact knowledge with, nor disassociate them from, ‘existent’ or ‘nonexistent.’ They neither associate great loving kindness with, nor disassociate it from, ‘existent’ or ‘nonexistent.’ They neither associate great compassion with, nor disassociate it from, ‘existent’ [F.150.b] or ‘nonexistent.’ They neither associate the eighteen distinct qualities of the buddhas with, nor disassociate them from, ‘existent’ or ‘nonexistent.’

2.427 “They neither associate the fruit of having entered the stream with, nor disassociate it from, ‘existent’ or ‘nonexistent.’ They neither associate the fruit of once-returner with, nor disassociate it from, ‘existent’ or ‘nonexistent.’ They neither associate the fruit of non-returner with, nor disassociate it from, ‘existent’ or ‘nonexistent.’ They neither associate arhatship with, nor disassociate it from, ‘existent’ or ‘nonexistent.’ They neither associate individual enlightenment with, nor disassociate it from, ‘existent’ or ‘nonexistent.’ They neither associate the knowledge of the aspects of the path with, nor disassociate it from, ‘existent’ or ‘nonexistent.’ They neither associate all-aspect omniscience with, nor disassociate it from, ‘existent’ or ‘nonexistent.’

2.428 “When they practice the perfection of wisdom, they do not apprehend they ‘are practicing.’ They do not apprehend they ‘are not practicing.’ They do not apprehend they ‘are practicing when they practice and not practicing when they do not practice.’ They do not apprehend they ‘are neither practicing nor not practicing.’ Śāradvatīputra, bodhisattva great beings who practice in that manner are said to engage with the perfection of wisdom.¹⁹⁸

2.429 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they do not practice the perfection of wisdom for the sake of the perfection of generosity.

2.430 “They do not practice the perfection of wisdom for the sake of the perfection of ethical discipline. They do not practice the perfection of wisdom for the sake of the perfection of tolerance. They do not practice the perfection of wisdom for the sake of the perfection of perseverance. They do not practice the perfection of wisdom for the sake of the perfection of meditative concentration. They do not practice the perfection of wisdom for the sake of the perfection of wisdom.

2.431 “They do not practice [F.151.a] the perfection of wisdom for the sake of the emptiness of internal phenomena. They do not practice the perfection of wisdom for the sake of the emptiness of external phenomena. They do not practice the perfection of wisdom for the sake of the emptiness of external and internal phenomena. They do not practice the perfection of wisdom for the sake of the emptiness of emptiness. They do not practice the perfection of wisdom for the sake of the emptiness of great extent. They do not practice the perfection of wisdom for the sake of the emptiness of ultimate reality. They do not practice the perfection of wisdom for the sake of the emptiness of conditioned phenomena. They do not practice the perfection of wisdom for the sake of the emptiness of unconditioned phenomena. They do not practice the perfection of wisdom for the sake of the emptiness of the unlimited. They do not practice the perfection of wisdom for the sake of the emptiness of that which has neither beginning nor end. They do not practice the perfection of wisdom for the sake of the emptiness of nonexclusion. They do not practice the perfection of wisdom for the sake of the emptiness of inherent nature. They do not practice the perfection of wisdom for the sake of the emptiness of all phenomena. They do not practice the perfection of wisdom for the sake of the emptiness of intrinsic defining characteristics. They do not practice the perfection of wisdom for the sake of the emptiness of that which cannot be apprehended. They do not practice the perfection of wisdom for the sake of the emptiness of nonentities. They do not practice the perfection of wisdom for the sake of the emptiness of essential nature. They do not practice the perfection of wisdom for the sake of the emptiness of an essential nature of nonentities.

2.432 “They do not practice the perfection of wisdom for the sake of the emptiness of nonarising. They do not practice the perfection of wisdom for the sake of the emptiness of nonceasing.¹⁹⁹

2.433 “They do not practice the perfection of wisdom for the sake of the level at which progress has become irreversible. They do not practice the perfection of wisdom for the maturation of beings. [F.151.b] They do not practice the perfection of wisdom for the refining of the buddhafi elds.

2.434 “They do not practice the perfection of wisdom for the sake of the applications of mindfulness. They do not practice the perfection of wisdom for the sake of the correct exertions. They do not practice the perfection of wisdom for the sake of the supports for miraculous ability. They do not practice the perfection of wisdom for the sake of the faculties. They do not practice the perfection of wisdom for the sake of the powers. They do not practice the perfection of wisdom for the sake of the branches of enlightenment. They do not practice the perfection of wisdom for the sake of the noble eightfold path.

- 2.435 “They do not practice the perfection of wisdom for the sake of the truths of the noble ones. They do not practice the perfection of wisdom for the sake of the meditative concentrations. They do not practice the perfection of wisdom for the sake of the immeasurable attitudes. They do not practice the perfection of wisdom for the sake of the formless absorptions. They do not practice the perfection of wisdom for the sake of the eight liberations. They do not practice the perfection of wisdom for the sake of the nine serial steps of meditative absorption. They do not practice the perfection of wisdom for the sake of the emptiness, signlessness, and wishlessness gateways to liberation. They do not practice the perfection of wisdom for the sake of the extrasensory powers. They do not practice the perfection of wisdom for the sake of the meditative stabilities. They do not practice the perfection of wisdom for the sake of the dhāraṇī gateways.
- 2.436 “They do not practice the perfection of wisdom for the sake of the ten powers of the tathāgatas. They do not practice the perfection of wisdom for the sake of the four fearlessnesses. They do not practice the perfection of wisdom for the sake of the four kinds of exact knowledge. [F.152.a] They do not practice the perfection of wisdom for the sake of great loving kindness. They do not practice the perfection of wisdom for the sake of great compassion. They do not practice the perfection of wisdom for the sake of the eighteen distinct qualities of the buddhas.
- 2.437 “They do not practice the perfection of wisdom for the sake of the real nature. They do not practice the perfection of wisdom for the sake of the realm of phenomena. They do not practice the perfection of wisdom for the sake of the very limit of reality.
- 2.438 “If you ask why, bodhisattva great beings who practice the perfection of wisdom do not discern differences, details, or distinctions with respect to anything at all. Śāradvatīputra, bodhisattva great beings who practice in that manner are said to engage with the perfection of wisdom.
- 2.439 “They do not practice the perfection of wisdom for the sake of divine clairvoyance. They do not practice the perfection of wisdom for the sake of divine cliraudience. They do not practice the perfection of wisdom for the sake of knowledge of the minds of others. They do not practice the perfection of wisdom for the sake of the recollection of past lives. They do not practice the perfection of wisdom for the sake of the different sorts²⁰⁰ of miraculous ability. They do not practice the perfection of wisdom for the sake of the knowledge that contaminants have ceased.
- 2.440 “If you ask why, it is because when they practice the perfection of wisdom they do not even see the perfection of wisdom itself, let alone a bodhisattva, so, however could they apprehend the extrasensory powers that know all²⁰¹

in all their aspects? Śāradvatīputra, bodhisattva great beings who practice in that manner are said to engage with the perfection of wisdom.

2.441 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they do not think, [F.152.b] ‘I, standing on the supports for miraculous ability, will serve, will respect, will honor, and will worship all the blessed lord buddhas, as many as there are, who are present in the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā.’

2.442 “They do not think, ‘I, standing on the supports for miraculous ability, will serve, will respect, will honor, and will worship all the blessed lord buddhas, as many as there are, who are present in the world systems of the southern direction, numerous as the grains of sand of the river Gaṅgā.’ They do not think, ‘I, standing on the supports for miraculous ability, will serve, will respect, will honor, and will worship all the blessed lord buddhas, as many as there are, who are present in the world systems of the western direction, numerous as the grains of sand of the river Gaṅgā.’ They do not think, ‘I, standing on the supports for miraculous ability, will serve, will respect, will honor, and will worship all the blessed lord buddhas, as many as there are, who are present in the world systems of the northern direction, numerous as the grains of sand of the river Gaṅgā.’ They do not think, ‘I, standing on the supports for miraculous ability, will serve, will respect, will honor, and will worship all the blessed lord buddhas, as many as there are, who are present in the world systems of the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā.’ They do not think, ‘I, standing on the supports for miraculous ability, will serve, will respect, will honor, and will worship all the blessed lord buddhas, as many as there are, who are present in the world systems of the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā.’ They do not think, ‘I, standing on the supports for miraculous ability, will serve, will respect, will honor, and will worship all the blessed lord buddhas, as many as there are, who are present in the world systems of the intermediate southeastern direction, [F.153.a] numerous as the grains of sand of the river Gaṅgā.’ They do not think, ‘I, standing on the supports for miraculous ability, will serve, will respect, will honor, and will worship all the blessed lord buddhas, as many as there are, who are present in the world systems of the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā.’ They do not think, ‘I, standing on the supports for miraculous ability, will serve, will respect, will honor, and will worship all the blessed lord buddhas, as many as there are, who are present in the world systems in the direction of the nadir, numerous as the grains of sand of the river Gaṅgā.’ And they do not think, ‘I, standing on the supports for miraculous ability, will serve, will

respect, will honor, and will worship all the blessed lord buddhas, as many as there are, who are present in the world systems in the direction of the zenith, numerous as the grains of sand of the river Gaṅgā.'

2.443 "They do not think, 'I will listen with my divine clairaudience to whatever teachings the blessed lord buddhas are giving. I will understand with my mind the minds of the beings in those world systems. I will recollect their past lives. I will see with my divine clairvoyance those beings as they die, take birth, and have been born.'²⁰² I will enable inestimable, [F.153.b] countless beings to pass into final nirvāṇa!' Śāradvatīputra, bodhisattva great beings who practice in that manner are said to engage with the perfection of wisdom.

2.444 "Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, even māras who seek to intrude and cause them disturbance find no opportunity. All mundane and supramundane activities, as many as there are, become harmonious spontaneously and without being falsely imagined.²⁰³ All mundane afflicted mental states that there are will also be dispelled.

2.445 "All the lord buddhas who are present in the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, will also protect those bodhisattva great beings, lest they fall to the level of the śrāvakas or the level of the pratyekabuddhas. The Four Great Kings, the gods of the Trayastriṃśa realm, the gods of the Yāma, Tuṣita, Nirmāṇarati, and Paranirmitavaśavartin realms, and the gods of the Brahmakāyika, Brahmapurohita, Brahmapārṣadya, and Mahābrahmā; Ābha, Parīttābha, Apramāṇābha, and Ābhāsvara; Śubha, Parīttāśubha, Apramāṇāśubha, and Śubhakṛtsna; Vṛha, Parīttavṛha, Apramāṇavṛha, and Vṛhatphala; and Avṛha, Atapa, Sudṛśa, Sudarśana, and Akaniṣṭha realms will also protect those bodhisattva great beings, lest certain obstacles occur. All the physical defects²⁰⁴ that they may have [F.154.a] will also be completely eliminated in that very lifetime. If you ask why, it is because bodhisattva great beings embrace all beings with loving kindness.

2.446 "All the lord buddhas who are present in the world systems of the southern direction, numerous as the grains of sand of the river Gaṅgā, will also protect those bodhisattva great beings, lest they fall to the level of the śrāvakas or the level of the pratyekabuddhas. The Four Great Kings, the gods of the Trayastriṃśa realm, the gods of the Yāma, Tuṣita, Nirmāṇarati, and Paranirmitavaśavartin realms, and the gods of the Brahmakāyika, Brahmapurohita, Brahmapārṣadya, and Mahābrahmā; Ābha, Parīttābha, Apramāṇābha, and Ābhāsvara; Śubha, Parīttāśubha, Apramāṇāśubha, and Śubhakṛtsna; Vṛha, Parīttavṛha, Apramāṇavṛha, and Vṛhatphala; and Avṛha, Atapa, Sudṛśa, Sudarśana, and Akaniṣṭha realms will also protect those

bodhisattva great beings, lest certain obstacles occur. All the physical defects that they may have will also be completely eliminated in that very lifetime. If you ask why, it is because bodhisattva great beings embrace all beings with loving kindness.

2.447 “All the lord buddhas who are present in the world systems of the western direction, numerous as the grains of sand of the river Gaṅgā, will also protect those bodhisattva great beings, lest they fall to the level of the śrāvakas or the level [F.154.b] of the pratyekabuddhas. The Four Great Kings, the gods of the Trayastriṃśa realm, the gods of the Yāma, Tuṣita, Nirmāṇarati, and Paranirmitavaśavartin realms, and the gods of the Brahmakāyika, Brahmapurohita, Brahmapārṣadya, and Mahābrahmā; Ābha, Parīttābha, Apramāṇābha, and Ābhāsvara; Śubha, Parīttāśubha, Apramāṇāśubha, and Śubhakṛtsna; Vṛha, Parīttavṛha, Apramāṇavṛha, and Vṛhatphala; and Avṛha, Atapa, Sudṛśa, Sudarśana, and Akaniṣṭha realms will also protect those bodhisattva great beings, lest certain obstacles occur. All the physical defects that they may have will also be completely eliminated in that very lifetime. If you ask why, it is because bodhisattva great beings embrace all beings with loving kindness.

2.448 “All the lord buddhas who are present in the world systems of the northern direction, numerous as the grains of sand of the river Gaṅgā, will also protect those bodhisattva great beings, lest they fall to the level of the śrāvakas or the level of the pratyekabuddhas. The Four Great Kings, the gods of the Trayastriṃśa realm, the gods of the Yāma, Tuṣita, Nirmāṇarati, and Paranirmitavaśavartin realms, and the gods of the Brahmakāyika, Brahmapurohita, Brahmapārṣadya, and Mahābrahmā; Ābha, Parīttābha, Apramāṇābha, and Ābhāsvara; Śubha, Parīttāśubha, Apramāṇāśubha, and Śubhakṛtsna; Vṛha, Parīttavṛha, Apramāṇavṛha, and Vṛhatphala; and Avṛha, [F.155.a] Atapa, Sudṛśa, Sudarśana, and Akaniṣṭha realms will also protect those bodhisattva great beings, lest certain obstacles occur. All the physical defects that they may have will also be completely eliminated in that very lifetime. If you ask why, it is because bodhisattva great beings embrace all beings with loving kindness.

2.449 “All the lord buddhas who are present in the world systems of the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā, will also protect those bodhisattva great beings, lest they fall to the level of the śrāvakas or the level of the pratyekabuddhas. The Four Great Kings, the gods of the Trayastriṃśa realm, the gods of the Yāma, Tuṣita, Nirmāṇarati, and Paranirmitavaśavartin realms, and the gods of the Brahmakāyika, Brahmapurohita, Brahmapārṣadya, and Mahābrahmā; Ābha, Parīttābha, Apramāṇābha, and Ābhāsvara; Śubha, Parīttāśubha, Apramāṇāśubha, and Śubhakṛtsna; Vṛha, Parīttavṛha, Apramāṇavṛha, and

Vṛhatphala; and Avṛha, Atapa, Sudṛśa, Sudarśana, and Akaniṣṭha realms will also protect those bodhisattva great beings, lest certain obstacles occur. All the physical defects that they may have will also be completely eliminated in that very lifetime. If you ask why, it is because bodhisattva great beings embrace all beings with loving kindness. [F.155.b]

2.450 “All the lord buddhas who are present in the world systems of the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā, will also protect those bodhisattva great beings, lest they fall to the level of the śrāvakas or the level of the pratyekabuddhas. The Four Great Kings, the gods of the Trayastriṃśa realm, the gods of the Yāma, Tuṣita, Nirmāṇarati, and Paranirmitavaśavartin realms, and the gods of the Brahmakāyika, Brahmapurohita, Brahmapārṣadya, and Mahābrahmā; Ābha, Parīttābha, Apramāṇābha, and Ābhāsvara; Śubha, Parīttaśubha, Apramāṇaśubha, and Śubhakṛtsna; Vṛha, Parīttavṛha, Apramāṇavṛha, and Vṛhatphala; and Avṛha, Atapa, Sudṛśa, Sudarśana, and Akaniṣṭha realms will also protect those bodhisattva great beings, lest certain obstacles occur. All the physical defects that they may have will also be completely eliminated in that very lifetime. If you ask why, it is because bodhisattva great beings embrace all beings with loving kindness.

2.451 “All the lord buddhas who are present in the world systems of the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā, will also protect those bodhisattva great beings, lest they fall to the level of the śrāvakas or the level of the pratyekabuddhas. The Four Great Kings, the gods of the Trayastriṃśa realm, the gods of the Yāma, Tuṣita, Nirmāṇarati, and Paranirmitavaśavartin realms, and the gods of the Brahmakāyika, Brahmapurohita, Brahmapārṣadya, [F.156.a] and Mahābrahmā; Ābha, Parīttābha, Apramāṇābha, and Ābhāsvara; Śubha, Parīttaśubha, Apramāṇaśubha, and Śubhakṛtsna; Vṛha, Parīttavṛha, Apramāṇavṛha, and Vṛhatphala; and Avṛha, Atapa, Sudṛśa, Sudarśana, and Akaniṣṭha realms will also protect those bodhisattva great beings, lest certain obstacles occur. All the physical defects that they may have will also be completely eliminated in that very lifetime. If you ask why, it is because bodhisattva great beings embrace all beings with loving kindness.

2.452 “All the lord buddhas who are present in the world systems of the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā, will also protect those bodhisattva great beings, lest they fall to the level of the śrāvakas or the level of the pratyekabuddhas. The Four Great Kings, the gods of the Trayastriṃśa realm, the gods of the Yāma, Tuṣita, Nirmāṇarati, and Paranirmitavaśavartin realms, and the gods of the Brahmakāyika, Brahmapurohita, Brahmapārṣadya, and Mahābrahmā; Ābha, Parīttābha, Apramāṇābha, and Ābhāsvara; Śubha, Parīttaśubha,

Apramāṇaśubha, and Śubhakṛtsna; Vṛha, Parīttavṛha, Apramāṇavṛha, and Vṛhatphala; and Avṛha, Atapa, Sudṛśa, Sudarśana, and Akaniṣṭha realms will also protect those bodhisattva great beings, lest certain obstacles occur. All the physical defects that they may have will also be completely eliminated [F.156.b] in that very lifetime. If you ask why, it is because bodhisattva great beings embrace all beings with loving kindness.

2.453 “All the lord buddhas who are present in the world systems in the direction of the nadir, numerous as the grains of sand of the river Gaṅgā, will also protect those bodhisattva great beings, lest they fall to the level of the śrāvakas or the level of the pratyekabuddhas. The Four Great Kings, the gods of the Trayastriṃśa realm, the gods of the Yāma, Tuṣita, Nirmāṇarati, and Paranirmitavaśavartin realms, and the gods of the Brahmakāyika, Brahmapurohita, Brahmapārṣadya, and Mahābrahmā; Ābha, Parīttābha, Apramāṇābha, and Ābhāsvara; Śubha, Parīttaśubha, Apramāṇaśubha, and Śubhakṛtsna; Vṛha, Parīttavṛha, Apramāṇavṛha, and Vṛhatphala; and Avṛha, Atapa, Sudṛśa, Sudarśana, and Akaniṣṭha realms will also protect those bodhisattva great beings, lest certain obstacles occur. All the physical defects that they may have will also be completely eliminated in that very lifetime. If you ask why, it is because bodhisattva great beings embrace all beings with loving kindness.

2.454 “All the lord buddhas who are present in the world systems in the direction of the zenith, numerous as the grains of sand of the river Gaṅgā, will also protect those bodhisattva great beings, lest they fall to the level of the śrāvakas or the level of the pratyekabuddhas. The Four Great Kings, [F.157.a] the gods of the Trayastriṃśa realm, the gods of the Yāma, Tuṣita, Nirmāṇarati, and Paranirmitavaśavartin realms, and the gods of the Brahmakāyika, Brahmapurohita, Brahmapārṣadya, and Mahābrahmā; Ābha, Parīttābha, Apramāṇābha, and Ābhāsvara; Śubha, Parīttaśubha, Apramāṇaśubha, and Śubhakṛtsna; Vṛha, Parīttavṛha, Apramāṇavṛha, and Vṛhatphala; and Avṛha, Atapa, Sudṛśa, Sudarśana, and Akaniṣṭha realms will also protect those bodhisattva great beings, lest certain obstacles occur. All the physical defects that they may have will also be completely eliminated in that very lifetime. If you ask why, it is because bodhisattva great beings embrace all beings with loving kindness.

2.455 “Śāradvatīputra, bodhisattva great beings who practice in that manner are said to engage with the perfection of wisdom.

2.456 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they come face-to-face with the dhāraṇī gateways, the gateways of meditative stability, and the gateways of the kinds of exact knowledge, including the exact knowledge of inspired eloquence, without great difficulty. In every sphere of birth, furthermore, they will please the

tathāgatas, arhats, perfectly complete buddhas. They will never be separated from those blessed lord buddhas until they fully awaken to unsurpassed, perfect, complete enlightenment.

2.457 “Moreover, Śāradvatīputra, bodhisattva great beings [F.157.b] practicing the perfection of wisdom do not think, ‘Is there any sort of phenomenon conjoined with or separated from, or that might come together or might not come together with, phenomena?’²⁰⁵ If you ask why, it is because they do not observe any sort of phenomenon that is conjoined or separated, or that might come together or might not come together. Śāradvatīputra, bodhisattva great beings who practice in that manner are said to engage with the perfection of wisdom.

2.458 “Moreover, Śāradvatīputra, bodhisattva great beings practicing the perfection of wisdom do not think, ‘Might I fully awaken to the realm of phenomena or might I not?’ If you ask why, it is because the realm of phenomena has not fully awakened, will not fully awaken, and is not fully awakening to the realm of phenomena. Śāradvatīputra, bodhisattva great beings who practice in that manner are said to engage with the perfection of wisdom.

2.459 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they do not observe any phenomenon at all that is different from the realm of phenomena.²⁰⁶ Śāradvatīputra, bodhisattva great beings who practice in that manner are said to engage with the perfection of wisdom.

2.460 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they do not make a difference between the realm of phenomena and any phenomenon.²⁰⁷ Śāradvatīputra, bodhisattva great beings who practice in that manner are said to engage with the perfection of wisdom. [F.158.a]

2.461 “Moreover, Śāradvatīputra, bodhisattva great beings who practice the perfection of wisdom do not think, ‘Will I comprehend the realm of phenomena, or will I not comprehend it?’ This is because they do not observe any phenomenon that is the sort of thing that would come to be comprehended by means of a phenomenon, because they do not associate the realm of phenomena with ‘empty’ and do not associate it with ‘not empty.’²⁰⁸

2.462 “Śāradvatīputra, bodhisattva great beings who practice in that manner are said to engage with the perfection of wisdom.

2.463 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they do not associate physical forms with emptiness, nor do they associate emptiness with physical forms. They do not associate feelings with emptiness, nor do they associate emptiness with feelings. They

do not associate perceptions with emptiness, nor do they associate emptiness with perceptions. They do not associate formative predispositions with emptiness, nor do they associate emptiness with formative predispositions. They do not associate consciousness with emptiness, nor do they associate emptiness with consciousness.

2.464 “They do not associate the eyes with emptiness, nor do they associate emptiness with the eyes. They do not associate the ears with emptiness, nor do they associate emptiness with the ears. They do not associate the nose with emptiness, nor do they associate emptiness with the nose. They do not associate the tongue with emptiness, nor do they associate emptiness with the tongue. They do not associate the body with emptiness, nor do they associate emptiness with the body. They do not associate the mental faculty with emptiness, nor do they associate emptiness with the mental faculty.

2.465 “They do not associate sights with emptiness, nor do they associate emptiness with sights. They do not associate sounds with emptiness, nor do they associate emptiness with sounds. They do not associate odors with emptiness, nor do they associate emptiness with odors. [F.158.b] They do not associate tastes with emptiness, nor do they associate emptiness with tastes. They do not associate tangibles with emptiness, nor do they associate emptiness with tangibles. They do not associate mental phenomena with emptiness, nor do they associate emptiness with mental phenomena.

2.466 “They do not associate the sensory element of the eyes with emptiness, nor do they associate emptiness with the sensory element of the eyes. They do not associate the sensory element of sights with emptiness, nor do they associate emptiness with the sensory element of sights. They do not associate the sensory element of visual consciousness with emptiness, nor do they associate emptiness with the sensory element of visual consciousness. They do not associate the sensory element of the ears with emptiness, nor do they associate emptiness with the sensory element of the ears. They do not associate the sensory element of sounds with emptiness, nor do they associate emptiness with the sensory element of sounds. They do not associate the sensory element of auditory consciousness with emptiness, nor do they associate emptiness with the sensory element of auditory consciousness. They do not associate the sensory element of the nose with emptiness, nor do they associate emptiness with the sensory element of the nose. They do not associate the sensory element of odors with emptiness, nor do they associate emptiness with the sensory element of odors. They do not associate the sensory element of olfactory consciousness with emptiness, nor do they associate emptiness with the sensory element of olfactory consciousness. They do not associate the sensory element of the tongue with emptiness, nor do they associate emptiness with the sensory

element of the tongue. They do not associate the sensory element of tastes with emptiness, nor do they associate emptiness with the sensory element of tastes. They do not associate the sensory element of gustatory consciousness with emptiness, nor do they associate emptiness with the sensory element of gustatory consciousness. They do not associate the sensory element of the body with emptiness, nor do they associate emptiness with the sensory element of the body. They do not associate the sensory element of tangibles with emptiness, nor do they associate emptiness with the sensory element of tangibles. They do not associate the sensory element of tactile consciousness with emptiness, nor do they associate emptiness with the sensory element of tactile consciousness. They do not associate [F.159.a] the sensory element of the mental faculty with emptiness, nor do they associate emptiness with the sensory element of the mental faculty. They do not associate the sensory element of mental phenomena with emptiness, nor do they associate emptiness with the sensory element of mental phenomena. They do not associate the sensory element of mental consciousness with emptiness, nor do they associate emptiness with the sensory element of mental consciousness.

2.467 “If you ask why, Śāradvatīputra, it is because this—the yogic practice of emptiness—is the ultimate yogic practice. Śāradvatīputra, bodhisattva great beings who practice emptiness do not fall to the level of the śrāvakas or the level of the pratyekabuddhas. They also refine the buddhafi elds, and they also bring beings to maturity. They will fully awaken swiftly to unsurpassed, perfect, complete enlightenment.

2.468 “Śāradvatīputra, whatever the yogic practices, among them the yogic practice of the perfection of wisdom is said to be the best, is described as the supreme, is described as the highest, is described as perfect, is described as the foremost, and is described as the most sublime.

2.469 “If you ask why, it is because this—the yogic practice of the perfection of wisdom, a yogic practice of emptiness, of signlessness, and of wishlessness—is a yogic practice that is unsurpassed. Śāradvatīputra, bodhisattva great beings who engage in that manner are said to be prophesied because they are approaching unsurpassed, perfect, complete enlightenment.

2.470 “Śāradvatīputra, although bodhisattva great beings who engage in that manner act on behalf of immeasurable, countless beings, they do not think, ‘I am engaging’ or ‘I am not engaging’ with the perfection of wisdom. They do not think, ‘I will be prophesied by the blessed lord buddhas. I am about to be prophesied. I will refine the buddhafi elds. I [F.159.b] will bring beings to maturity. I will fully awaken to unsurpassed, perfect, complete enlightenment. I will turn the wheel of the Dharma.’

- 2.471 “And why? It is because they do not distinguish details in the realm of phenomena. Apart from the realm of phenomena, they do not observe any sort of phenomenon at all that is a practice of the perfection of wisdom, or about which the blessed lord buddhas will make a prophecy, or that will fully awaken to unsurpassed, perfect, complete enlightenment. If you ask why, it is because when bodhisattva great beings practice the perfection of wisdom, the perception of beings does not arise.
- 2.472 “The perception of a self does not arise. The perception of a life form does not arise. The perception of a living being does not arise. The perception of a life does not arise. The perception of an individual does not arise. The perception of a person does not arise. The perception of one born of Manu does not arise. The perception of a child of Manu does not arise. The perception of an actor does not arise. The perception of an experiencer does not arise. The perception of a knower does not arise. The perception of a viewer does not arise.
- 2.473 “If you ask why, it is because beings absolutely do not arise, nor do they cease. A being has no arising or cessation, so how could that which neither arises nor ceases practice the perfection of wisdom? Śāradvatīputra, bodhisattva great beings who practice the perfection of wisdom in that manner practice the perfection of wisdom as beings who do not arise.²⁰⁹ They practice the perfection of wisdom as beings who are emptiness.
- 2.474 “They practice the perfection of wisdom as beings who cannot be apprehended. They practice the perfection of wisdom as beings who are void. They practice [F.160.a] the perfection of wisdom as beings who are without inherent existence. They practice the perfection of wisdom as beings who are without an essential nature.
- 2.475 “Śāradvatīputra, this is the bodhisattva great beings’ supreme yogic practice. It is a yogic practice of emptiness.²¹⁰ Śāradvatīputra, this is the yogic practice of bodhisattva great beings who practice the perfection of wisdom. It endures when all other yogic practices have been surpassed.
- 2.476 “Śāradvatīputra, bodhisattva great beings who are practicing this yogic practice achieve the ten powers of the tathāgatas. They achieve the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas. Śāradvatīputra, bodhisattva great beings maintaining this yogic practice do not entertain thoughts of miserliness, and do not entertain thoughts of degenerate morality, thoughts of agitation, thoughts of indolence, thoughts of distraction, or thoughts of stupidity.”
- 2.477 The Blessed One having spoken thus, the venerable Śāradvatīputra then inquired of him, “Blessed Lord, where did they die and transmigrate from, those bodhisattva great beings who are reborn here, who practice in

accordance with this yogic practice of the perfection of wisdom? And where will they be reborn when they have died here?”

2.478 “Śāradvatīputra,” replied the Blessed One, “you should know that these bodhisattva great beings who practice in accordance with this yogic practice of the perfection of wisdom have died and transmigrated from other buddhafiels, so as to be reborn here, or else they have died a god of the Tuṣita class, [F.160.b] or died a human and transmigrated so as to be reborn here.

2.479 “In this regard, Śāradvatīputra, those bodhisattva great beings who have died in, and transmigrated from, other buddhafiels, so as to be reborn here, swiftly achieve the yogic practice—that is, this yogic practice of the perfection of wisdom. Even after passing away from this life, these profound dharmas become manifest to them. Then again they will be absorbed in the yogic practice of the perfection of wisdom. They will be reborn in whichever buddhafielf the tathāgatas, arhats, perfectly complete buddhas reside and maintain themselves, and will again please²¹¹ those tathāgatas, worthy ones, perfectly complete buddhas.

2.480 “In this regard, Śāradvatīputra, those bodhisattva great beings who have died a god of the Tuṣita class and transmigrated, so as to be reborn here, are also those with keen faculties.²¹² They are bound by a single birth. They will be undiminished in their understanding²¹³ of the six perfections, and there are none of the dhāraṇī gateways and the gateways of meditative stability that will not be brought together in them.

2.481 “Śāradvatīputra, those bodhisattva great beings who have died in, and transmigrated from, the human realm, so as to be reborn with the same good fortune of humankind, will have dull faculties, unless they are irreversible bodhisattva great beings. They will not become swiftly absorbed in the yogic practice of the perfection of wisdom. Nor indeed will the dhāraṇī gateways or the gateways of meditative stability swiftly become manifest to them.

2.482 “Śāradvatīputra, you asked, ‘Where will those bodhisattva great beings who are absorbed in this yogic practice of the perfection of wisdom be reborn when they have died here and transmigrated?’ Śāradvatīputra, having died in, and transmigrated from, this buddhafielf, those bodhisattva great beings [F.161.a] will go from here to those buddhafiels where the blessed lord buddhas reside and maintain themselves. They will never be separated from the blessed lord buddhas until they have fully awakened to unsurpassed, perfect, complete enlightenment.

2.483 “Śāradvatīputra, when bodhisattva great beings are engaging in the perfection of wisdom in order to bring beings to maturity, even though they may have actualized, through the power of skillful means, the fruit of having entered the stream, they still do not feel pride on account of that.²¹⁴

2.484 “Śāradvatīputra, there are bodhisattva great beings without skillful means who become absorbed in the first meditative concentration, become absorbed in the second meditative concentration, become absorbed in the third meditative concentration, become absorbed in the fourth meditative concentration, and practice the six perfections. Since they have attained the meditative concentrations, they will be reborn among the long-living gods. Even if they do obtain a rebirth among human beings and please the blessed lord buddhas, they are still those with dull faculties, not keen faculties.

2.485 “Moreover, Śāradvatīputra, there are bodhisattva great beings who also are absorbed in the meditative concentrations and also practice the perfections, but since they are without skillful means, after abandoning the meditative concentrations they too will be reborn in this realm of desire. Śāradvatīputra, those bodhisattva great beings too will have dull faculties, not keen faculties.

2.486 “Śāradvatīputra, there are also bodhisattva great beings who become absorbed in the first meditative concentration, become absorbed in the second meditative concentration, become absorbed in the third meditative concentration, and become absorbed in the fourth meditative concentration; [F.161.b] become absorbed in loving kindness, become absorbed in compassion, become absorbed in empathetic joy, and become absorbed in equanimity; become absorbed in the sphere of infinite space, become absorbed in the sphere of infinite consciousness, become absorbed in the sphere of nothing-at-all, and become absorbed in the sphere of neither perception nor nonperception; become absorbed in the four applications of mindfulness, become absorbed in the four correct exertions, become absorbed in the four supports for miraculous ability, become absorbed in the five faculties, become absorbed in the five powers, become absorbed in the seven branches of enlightenment, and become absorbed in the noble eightfold path; and become absorbed in great compassion. Endowed as they are with great compassion, owing to their skillful means, their rebirth will not be influenced by the meditative concentrations, their rebirth will not be influenced by the pure abidings, and their rebirth will not be influenced by the formless absorptions, but they will be reborn wherever the blessed lord buddhas reside and maintain themselves. Since they do not part from the yogic practice of the perfection of wisdom, they will fully awaken to unsurpassed, perfect, complete enlightenment right here in this Auspicious Eon.

2.487 “Moreover, Śāradvatīputra, there are also bodhisattva great beings who become absorbed in the first meditative concentration, become absorbed in the second meditative concentration, become absorbed in the third meditative concentration, and become absorbed in the fourth meditative

concentration; become absorbed in loving kindness, become absorbed in compassion, become absorbed in empathetic joy, and become absorbed in equanimity; and become absorbed in the sphere of infinite space, [F.162.a] become absorbed in the sphere of infinite consciousness, become absorbed in the sphere of nothing-at-all, and become absorbed in the sphere of neither perception nor nonperception, who, owing to their skillful means, will not be reborn through the influence of the meditative concentrations, meditative stabilities, or meditative absorptions. Even though they later they might be reborn in this realm of desire, they will be born into great and lofty royal families, they will be born into great and lofty priestly families, or they will be born into great and lofty householder families. This is not out of yearning for the rebirth process but in order to bring beings to maturity.

2.488 “Śāradvatīputra, there are also bodhisattva great beings who become absorbed in the first meditative concentration, become absorbed in the second meditative concentration, become absorbed in the third meditative concentration, and become absorbed in the fourth meditative concentration; become absorbed in loving kindness, become absorbed in compassion, become absorbed in empathetic joy, and become absorbed in equanimity; and become absorbed in the sphere of infinite space, become absorbed in the sphere of infinite consciousness, become absorbed in the sphere of nothing-at-all, and become absorbed in the sphere of neither perception nor nonperception, who, owing to their skillful means, will not be reborn through the influence of the meditative concentrations, meditative stabilities, or meditative absorptions. They will be reborn equal in fortune to the gods of the Cāturmahārājika realm.

2.489 “They will be reborn equal in fortune to the gods of the Trayastriṃśa realm. They will be reborn equal in fortune to the gods of the Tuṣṭita realm. They will be reborn equal in fortune to the gods of the Nirmāṇarati realm. They will be reborn equal in fortune to the gods of the Paranirmitavaśavartin [F.162.b] realm. Dwelling in these realms, they will bring beings to maturity. They will refine the buddhafiels, and they will also please the blessed lord buddhas.

2.490 “Śāradvatīputra, there are also bodhisattva great beings who practice the perfection of wisdom, and who, owing to their skillful means, become absorbed in the first meditative concentration, become absorbed in the second meditative concentration, become absorbed in the third meditative concentration, and become absorbed in the fourth meditative concentration; become absorbed in loving kindness, become absorbed in compassion, become absorbed in empathetic joy, and become absorbed in equanimity; and become absorbed in the sphere of infinite space, become absorbed in the

sphere of infinite consciousness, become absorbed in the sphere of nothing-at-all, and become absorbed in the sphere of neither perception nor nonperception.

2.491 “Having died here and transmigrated, they are reborn in the Brahmaloṇa. They become the best, supreme, and most excellent of beings there, like those holding sway over one thousand powerful Brahmās and Mahābrahmās. Residing there, they move from buddhafield to buddhafield, like the ones where the tathāgatas, arhats, perfectly complete buddhas have fully awakened and remain turning the wheel of the Dharma. They also request those tathāgatas, arhats, perfectly complete buddhas to turn the wheel of the Dharma.

2.492 “Śāradvatīputra, also there are bodhisattva great beings bound by a single birth who practice the perfection of wisdom, [F.163.a] and who, owing to their skillful means, become absorbed in the first meditative concentration, become absorbed in the second meditative concentration, become absorbed in the third meditative concentration, and become absorbed in the fourth meditative concentration; become absorbed in loving kindness, become absorbed in compassion, become absorbed in empathetic joy, and become absorbed in equanimity; and become absorbed in the sphere of infinite space, become absorbed in the sphere of infinite consciousness, become absorbed in the sphere of nothing-at-all, and become absorbed in the sphere of neither perception nor nonperception.

2.493 “They cultivate the four applications of mindfulness. They cultivate the four correct exertions. They cultivate the four supports for miraculous ability. They cultivate the five faculties. They cultivate the five powers. They cultivate the seven branches of enlightenment. They cultivate the noble eightfold path.

2.494 “They become absorbed in the meditative stabilities on emptiness, signlessness, and wishlessness. However, they will not be reborn due to their influence. They please the blessed lord buddhas who have become manifest, and having practiced the chaste conduct, are reborn equal in fortune to the gods of Tuṣita. Remaining there for a lifetime,²¹⁵ with undiminished sense faculties, mindfulness, and alertness, surrounded by, and at the head of, many one hundred thousand one hundred million billion gods, they demonstrate a birth here, and, having fully awakened to unsurpassed, perfect, complete enlightenment, turn the wheels of the Dharma in various buddhafields. [B11] [F.163.b]

2.495 “Śāradvatīputra, there are also bodhisattva great beings who have attained the six extrasensory powers, who do not take birth in the realm of desire, do not take birth in the realm of form, and do not take birth in the

realm of formlessness.²¹⁶ They serve, respect, honor, and worship the tathāgatas, arhats, perfectly complete buddhas, proceeding on from buddhafiield to buddhafiield.

2.496 “Śāradvatīputra, there are also the bodhisattva great beings who have attained the six extrasensory powers, and who, playing with the six extrasensory powers, pass on from buddhafiield to buddhafiield—the sorts of buddhafiields where, apart from the Great Vehicle, there is not even the sound of the names *vehicle of the srāvakas* or *vehicle of the pratyekabuddhas*.

2.497 “Śāradvatīputra, there are also bodhisattva great beings who have attained the six extrasensory powers, and who, playing with the six extrasensory powers, proceed from buddhafiield to buddhafiield—the sorts of buddhafiields where the lifespan of beings is for an *aprameya*.

2.498 “Śāradvatīputra, there are also bodhisattva great beings who have attained the six extrasensory powers, and who proceed from world system to world system, where the minds of those beings are then illuminated by the sound of *Buddha*, the sound of *Dharma*, and the sound of *Saṅgha*. They too will be reborn wherever the blessed lord buddhas reside and are alive at present.

2.499 “Śāradvatīputra, there are also bodhisattva great beings who have attained the six extrasensory powers, and who proceed from world system to world system—the sorts of world systems where the sound of *Buddha* does not resonate, where the sound of *Dharma* does not resonate, and where the sound of *Saṅgha* does not resonate. They speak of the excellence of the Buddha, they speak of the excellence of the Dharma, and they speak of the excellence of the Saṅgha, so that, on account of the sound of *Buddha*, the sound of *Dharma*, and the sound of *Saṅgha*, those beings also become serenely confident and they take birth, after their death there,²¹⁷ [F.164.a] wherever those blessed lord buddhas are residing.

2.500 “Śāradvatīputra, there are also bodhisattva great beings who, after they first set their minds on enlightenment, have attained the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, and the five extrasensory powers; the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path; and the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas. They are never reborn in the realm of desire, nor are they reborn in the realm of form or the realm of formlessness, but still they work there for the benefit of beings.

- 2.501 “Śāradvatīputra, there are also bodhisattva great beings who practice the six perfections, and who, through first setting their minds on enlightenment, enter a bodhisattva’s maturity and attain the level at which progress becomes irreversible.
- 2.502 “Śāradvatīputra, there are also bodhisattva great beings who, through first setting their minds on enlightenment, fully awaken to unsurpassed, perfect, complete enlightenment, and who, having fully awakened, turn the wheel of the Dharma. Acting for the benefit of countless and immeasurable beings, they attain final nirvāṇa in the expanse of final nirvāṇa where no residue of the aggregates is left behind; and, even after passing into final nirvāṇa, their Dharma will remain for an eon, or for more than an eon.
- 2.503 “Śāradvatīputra, there are also [F.164.b] the bodhisattva great beings who, through first setting their minds on enlightenment, become absorbed in the yogic practice of the perfection of wisdom, and who, accompanied by many hundred thousand one hundred million billion bodhisattvas, also move from buddhafiield to buddhafiield together with them in order to behold the blessed lord buddhas, to bring beings to maturity, and to refine the buddhafiields.
- 2.504 “Śāradvatīputra, there are also bodhisattva great beings who practice the perfection of wisdom, and who have attained the four concentrations, have attained the four immeasurables, and have attained the four formless absorptions. They play in many ways with these meditative concentrations, immeasurable attitudes, and formless absorptions. That is to say, they become absorbed in the first meditative concentration and, having arisen from that first meditative concentration, they become absorbed in the cessation absorption. Having arisen from that cessation absorption, they become absorbed in the second meditative concentration. Having arisen from that second meditative concentration, they become absorbed in the cessation absorption. Having arisen from that cessation absorption, they become absorbed in the third meditative concentration. Having arisen from that third meditative concentration, they become absorbed in the cessation absorption. Having arisen from that cessation absorption, they become absorbed in the fourth meditative concentration. Having arisen from that fourth meditative concentration, they become absorbed in the cessation absorption. Having arisen from that cessation absorption, they become absorbed in the sphere of infinite space. Having arisen from that sphere of infinite space, [F.165.a] they become absorbed in the cessation absorption. Having arisen from that cessation absorption, they become absorbed in the sphere of infinite consciousness. Having arisen from that infinite consciousness, they become absorbed in the cessation absorption. Having arisen from that cessation absorption, they become absorbed in the sphere of

nothing-at-all. Having arisen from that sphere of nothing-at-all, they become absorbed in the cessation absorption. Having arisen from that cessation absorption, they become absorbed in the sphere of neither perception nor nonperception. And, having arisen from that sphere of neither perception nor nonperception, they become absorbed in the cessation absorption.

2.505 “Śāradvatīputra, those bodhisattva great beings thus practicing the perfection of wisdom with skillful means again and again press down on²¹⁸ and become absorbed in those meditative concentrations, immeasurable attitudes, meditative stabilities, and absorptions.

2.506 “Śāradvatīputra, there are also bodhisattva great beings who have attained the four applications of mindfulness, who have attained the four correct exertions, who have attained the four supports for miraculous ability, who have attained the five faculties, who have attained the five powers, who have attained the seven branches of enlightenment, and who have attained the noble eightfold path; who have attained the four truths of the noble ones, who have attained the meditative concentrations, who have attained the immeasurable attitudes, who have attained the formless absorptions, who have attained the eight liberations, who have attained the nine serial steps of meditative absorption, who have attained emptiness, signlessness, and wishlessness, who have attained the extrasensory powers, who have attained the meditative stabilities, and who have attained the dhāraṇīs; and who have attained the ten powers of the tathāgatas, who have attained the four fearlessnesses, who have attained the four kinds of exact knowledge, and who have attained [F.165.b] the eighteen distinct qualities of the buddhas. But even though they have attained them, the three gateways to liberation do not cause them to attain the fruit of entering the stream, do not cause them to attain the fruit of once-returner, do not cause them to attain the fruit of non-returner, do not cause them to attain arhatship, and do not cause them to attain individual enlightenment. Practicing the perfection of wisdom and assisted by skillful means they teach the noble eightfold path to beings and cause them to attain the fruit of entering the stream, cause them to attain the fruit of once-returner, cause them to attain the fruit of non-returner, cause them to attain arhatship, and cause them to attain individual enlightenment. Śāradvatīputra, the transcendental knowledge of the fruits that the śrāvakas and pratyekabuddhas are to attain is a bodhisattva great being’s forbearance. Śāradvatīputra, bodhisattva great beings who practice the perfection of wisdom in that manner are known to be irreversible.

2.507 “Śāradvatīputra, there are also bodhisattva great beings who maintain the six perfections, and who refine the paradise of Tuṣita. Śāradvatīputra, they are known as bodhisattva great beings of the Auspicious Eon.

- 2.508 “Śāradvatīputra, there are also bodhisattva great beings who practice the perfection of wisdom, who have attained the four meditative concentrations, who have attained the four immeasurable attitudes, who have attained the four formless absorptions, who have attained the thirty-seven factors conducive to enlightenment, who have attained the six extrasensory powers, and who have attained the ten powers of the tathāgatas, who have attained [F.166.a] the four fearlessnesses, who have attained the four kinds of exact knowledge, and who have attained the eighteen distinct qualities of the buddhas. Even though they practice in order to comprehend the four truths of the noble ones, the four truths are not what they finally realize. Śāradvatīputra, those bodhisattva great beings are known to be bound by a single birth.
- 2.509 “Śāradvatīputra, there are also bodhisattva great beings who practice the six perfections and who move from world system to world system. They encourage the beings there toward enlightenment, and they refine the buddhafiels. Śāradvatīputra, those bodhisattva great beings will fully awaken to unsurpassed, perfect, complete enlightenment over the course of countless, immeasurable eons.
- 2.510 “Śāradvatīputra, there are also bodhisattva great beings who maintain the six perfections and who always persevere for the sake of beings. They never speak harmful words. Nor indeed do they commit physical acts or mental acts that are harmful.
- 2.511 “Śāradvatīputra, there are also bodhisattva great beings who maintain the six perfections who always persevere for the sake of beings. They move from buddhafiels to buddhafiels, interrupting the three pathways on which beings proceed to terrible forms of life.
- 2.512 “Śāradvatīputra, there are also bodhisattva great beings who maintain the six perfections who, having become a wheel-turning emperor,²¹⁹ are actively engaged in the perfection of generosity, arranging all the resources that bring comfort to beings and supplying them with the decent requisites for life: food to those who want food, drinks to those who want drink, [F.166.b] vehicles to those who need vehicles, flowers to those who want flowers, incense to those who want incense, garlands to those who want garlands, unguents to those who want unguents, seats and beds to those who want seats and beds, clothes to those who want clothes, jewels to those who want jewels, pearls to those who want pearls, gold to those who want gold, silver to those who want silver, corals to those who want corals,²²⁰ ornaments to those who want ornaments, sustenance to those who want sustenance, and families to those who want families.²²¹

- 2.513 “Śāradvatīputra, there are also bodhisattva great beings who maintain the six perfections and who are actively engaged in the perfection of ethical discipline, who will establish beings in the vows pertaining to body, speech, and mind.
- 2.514 “Śāradvatīputra, there are also bodhisattva great beings who maintain the six perfections and who are actively engaged in the perfection of tolerance, who will establish beings in nonanger and nonmalice.
- 2.515 “Śāradvatīputra, there are also bodhisattva great beings who maintain the six perfections and who are actively engaged in the perfection of perseverance, who will establish beings in manifestly engaging in all virtuous dharmas.
- 2.516 “Śāradvatīputra, there are also bodhisattva great beings who maintain the six perfections and who are actively engaged in the perfection of meditative concentration, who will establish beings one-pointedly in stilling, and in detachment from desires.
- 2.517 “Having established [F.167.a] beings in, *up to* the ten virtuous action paths they are reborn among the gods of the Brahmakāyika realm, *up to* among the gods of the Akaniṣṭha realm and fully awaken to unsurpassed, perfect, complete enlightenment in various buddhafiels. Śāradvatīputra, those bodhisattva great beings who, having perfectly developed the four meditative concentrations, weaken them down to the first meditative concentration, having dwelled on the experience of the first meditative concentration, take birth among the gods of the Brahmakāyika realm. They again, having perfectly developed the concentrations and having taken birth among the gods of the Akaniṣṭha realm, fully awaken to unsurpassed, perfect, complete enlightenment in various buddhafiels. Śāradvatīputra, those bodhisattva great beings who, having died in the Brahmaloḥa, have taken birth in a Śuddhāvāsa, having jumped over one or two of the Śuddhāvāsa, are reborn in Akaniṣṭha and fully awaken to unsurpassed, perfect, complete enlightenment in various buddhafiels.²²²
- 2.518 “Śāradvatīputra, there are also bodhisattva great beings who maintain the six perfections and who are actively engaged in the perfection of wisdom. They emanate a body like that of the tathāgatas. They teach the Dharma in order that denizens of the hells, beings born within the animal realm, and beings of the world of Yama might transcend all the lower realms.
- 2.519 “Śāradvatīputra, thus there are also bodhisattva great beings who maintain the six perfections, who emanate a body like that of the buddhas, and who, proceeding to the buddhafiels of the eastern direction, numerous as the grains of sand of the river Gaṅgā, [F.167.b] teach the Dharma to beings, please the tathāgatas, listen to their Dharma, and behold the community of bodhisattvas and also the distinguishing attributes of the

buddhafiels. They grasp the signs of those buddhafiels, and perfect manifold buddhafiels that are even more extensive and special than them, taking birth in those buddhafiels as bodhisattva great beings bound by a single birth.

2.520 “Proceeding to the buddhafiels of the southern direction, numerous as the grains of sand of the river Gaṅgā, they teach the Dharma to beings, please the tathāgatas, listen to their Dharma, and behold the community of bodhisattvas and also the distinguishing attributes of the buddhafiels. They grasp the signs of those buddhafiels, and perfect manifold buddhafiels that are even more extensive and special than them, taking birth in those buddhafiels as bodhisattva great beings bound by a single birth.

2.521 “Proceeding to the buddhafiels of the western direction, numerous as the grains of sand of the river Gaṅgā, they teach the Dharma to beings, please the tathāgatas, listen to their Dharma, and behold the community of bodhisattvas and also the distinguishing attributes of the buddhafiels. They grasp the signs of those buddhafiels, and perfect manifold buddhafiels that are even more extensive and special than them, taking birth in those buddhafiels as bodhisattva great beings [F.168.a] bound by a single birth.

2.522 “Proceeding to the buddhafiels of the northern direction, numerous as the grains of sand of the river Gaṅgā, they teach the Dharma to beings, please the tathāgatas, listen to their Dharma, and behold the community of bodhisattvas and also the distinguishing attributes of the buddhafiels. They grasp the signs of those buddhafiels, and perfect manifold buddhafiels that are even more extensive and special than them, taking birth in those buddhafiels as bodhisattva great beings bound by a single birth.

2.523 “Proceeding to the buddhafiels of the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā, they teach the Dharma to beings, please the tathāgatas, listen to their Dharma, and behold the community of bodhisattvas and also the distinguishing attributes of the buddhafiels. They grasp the signs of those buddhafiels, and perfect manifold buddhafiels that are even more extensive and special than them, taking birth in those buddhafiels as bodhisattva great beings bound by a single birth.

2.524 “Proceeding to the buddhafiels of the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā, they teach the Dharma to beings, please the tathāgatas, listen to their Dharma, and behold the community of bodhisattvas and also the distinguishing attributes of the buddhafiels. They grasp the signs of those buddhafiels, and perfect

manifold buddhafiels that are even more extensive and special than them, [F.168.b] taking birth in those buddhafiels as bodhisattva great beings bound by a single birth.

2.525 “Proceeding to the buddhafiels of the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā, they teach the Dharma to beings, please the tathāgatas, listen to their Dharma, and behold the community of bodhisattvas and also the distinguishing attributes of the buddhafiels. They grasp the signs of those buddhafiels, and perfect manifold buddhafiels that are even more extensive and special than them, taking birth in those buddhafiels as bodhisattva great beings bound by a single birth.

2.526 “Proceeding to the buddhafiels of the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā, they teach the Dharma to beings, please the tathāgatas, listen to their Dharma, and behold the community of bodhisattvas and also the distinguishing attributes of the buddhafiels. They grasp the signs of those buddhafiels, and perfect manifold buddhafiels that are even more extensive and special than them, taking birth in those buddhafiels as bodhisattva great beings bound by a single birth.

2.527 “Proceeding to the buddhafiels in the direction of the nadir, numerous as the grains of sand of the river Gaṅgā, they teach the Dharma to beings, please the tathāgatas, listen to their Dharma, and behold the community of bodhisattvas and also the distinguishing attributes of the buddhafiels. They grasp the signs of those buddhafiels, and perfect manifold buddhafiels [F.169.a] that are even more extensive and special than them, taking birth in those buddhafiels as bodhisattva great beings bound by a single birth.

2.528 “Proceeding to the buddhafiels in the direction of the zenith, numerous as the grains of sand of the river Gaṅgā, they teach the Dharma to beings, please the tathāgatas, listen to their Dharma, and behold the community of bodhisattvas and also the distinguishing attributes of the buddhafiels. They grasp the signs of those buddhafiels, and perfect manifold buddhafiels that are even more extensive and special than them, taking birth in those buddhafiels as bodhisattva great beings bound by a single birth.

“They fully awaken to unsurpassed, perfect, complete enlightenment in various buddhafiels.²²³

2.529 “Śāradvatīputra, there are bodhisattva great beings who, having dwelled on the experience of the meditative concentrations and the formless absorptions²²⁴ take birth as gods of the Brahmakāyika *up to* as gods of the

- Śubhakarṣṇa realms. They then take birth in the sphere of infinite space *up to* the peak of existence and then take birth in various buddhafiels.
- 2.530 “Śāradvatīputra, there are those bodhisattva great beings who, having attained the meditative concentrations and the formless absorptions, take birth as gods of the Brahmakāyika realm *up to* as gods of the Bhavāgra realm. They then take birth in various buddhafiels.
- 2.531 “Śāradvatīputra, there are also bodhisattva [F.169.b] great beings who, when they practice the six perfections, having acquired the thirty-two major marks of a great human being, become endowed with clear sense faculties and a purified body. Through their purified bodies they will cause many beings to rejoice and aspire. They become pleasing and agreeable to the hearts of many people. Just that wholesome root of those beings with that aspiration, furthermore, enables them to attain final nirvāṇa in a gradual manner by means of the three vehicles.
- 2.532 “Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they should train in the purity of body, they should train in the purity of speech, and they should train in the purity of mind.
- 2.533 “Śāradvatīputra, those bodhisattva great beings who practice the six perfections and have obtained extremely clear sense faculties, owing to these extremely clear sense faculties, neither praise themselves nor do they disparage others.
- 2.534 “Śāradvatīputra, there are also bodhisattva great beings who, from when they first set their mind on enlightenment, maintain the perfection of generosity and the perfection of ethical discipline, and until they attain the level at which progress becomes irreversible, are never destitute, do not go wrong, and never fall to the lower realms.²²⁵
- 2.535 “Śāradvatīputra, there are also bodhisattva great beings who, from when they first set their minds on enlightenment, until they attain the level at which progress becomes irreversible, will never forsake the path of the ten virtuous actions. [F.170.a]
- 2.536 “Śāradvatīputra, there are also bodhisattva great beings who maintain the perfection of generosity and the perfection of ethical discipline, and who, on becoming wheel-turning emperors, establish beings in the path of the ten virtuous actions, and attract beings through their generosity and pleasant voice.
- 2.537 “Śāradvatīputra, there are also bodhisattva great beings who maintain the perfection of generosity and the perfection of ethical discipline, and who, on assuming the empire of a wheel-turning emperor, maintain many hundreds of thousands of empires of wheel-turning emperors. Maintaining them, they

please many one hundred thousand one hundred million billion buddhas, and they serve, respect, honor, and worship those blessed lord buddhas with all sorts of resources and various offerings.

2.538 “Śāradvatīputra, there are also bodhisattva great beings who maintain the six perfections, who illuminate the darkness of beings with wrong views through the Dharma of the buddhas, and they themselves will never be without that illumination of the buddhas’ Dharma until they fully awaken to unsurpassed, perfect, complete enlightenment.²²⁶

2.539 “Śāradvatīputra, bodhisattva great beings will fully awaken to a pratyekabuddha’s awakening in the world systems where there are no buddhas and there are no śrāvakas.²²⁷ With skillful means, having brought [F.170.b] many one hundred thousand ten million living creatures to maturation, they will fully awaken to unsurpassed, perfect, complete enlightenment. This, Śāradvatīputra, is the arising of the bodhisattva great beings in the qualities of the buddhas.²²⁸

2.540 “Therefore, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they provide no opportunity for physical, verbal, and mental action that is basically unethical.”²²⁹

2.541 The Blessed One having spoken thus, the venerable Śāradvatīputra then inquired of him, “Blessed Lord, what are the physical actions that are basically unethical, which bodhisattva great beings might have? What are the verbal actions that are basically unethical? And what are the mental actions that are basically unethical?”

2.542 “Śāradvatīputra,” replied the Blessed One, “when bodhisattva great beings think, ‘This is the body on the basis of which I will undertake a physical action. This is the speech on the basis of which I will undertake a verbal action. This is the mind on the basis of which I will undertake a mental action,’ Śāradvatīputra, that undertaking of a physical, verbal, or mental action of a bodhisattva great being is basically unethical.

2.543 “Śāradvatīputra, bodhisattva great beings who practice the perfection of wisdom do not apprehend the body, they do not apprehend speech, and they do not apprehend the mind—the sorts of body, speech, or mind that would generate thoughts of miserliness, or that would generate thoughts of degenerate morality, or that would generate [F.171.a] thoughts of malice, or that would generate thoughts of indolence, or that would generate thoughts of distraction, or that would generate thoughts of stupidity.

2.544 “Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they will not be known even to cause a physical negativity to arise, cause a verbal negativity to arise, or cause mental negativity to arise. It is impossible. If you ask why, it is because, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they purify the negativity of

body, they purify the negativity of speech, and they purify the negativity of mind. These, Śāradvatīputra, are the bodhisattva great beings' absence of physical action that is basically unethical, absence of verbal action that is basically unethical, and absence of mental action that is basically unethical."

2.545 Śāradvatīputra then asked, "Blessed Lord, how do bodhisattva great beings purify the negativity of body? How do they purify the negativity of speech? How do they purify the negativity of mind?"

2.546 "Śāradvatīputra," replied the Blessed One, "when bodhisattva great beings do not apprehend the body, do not apprehend speech, and do not apprehend the mind, then, Śāradvatīputra, these bodhisattva great beings purify the negativity of the body, purify the negativity of speech, [F.171.b] and purify the negativity of the mind.

2.547 "Moreover, I say, Śāradvatīputra, were bodhisattva great beings, commencing from the time when they first begin to set their mind on enlightenment, to have adopted and continued to pursue the paths associated with the ten virtuous actions without ever developing the mindset of the śrāvakas or the mindset of the pratyekabuddhas, were they to have constantly and always established an attitude of great compassion at all times for the sake of all beings, that would be the bodhisattva great beings' purification of the negativity of the body, purification of the negativity of speech, and purification of the negativity of the mind.

2.548 "Śāradvatīputra, there are also bodhisattva great beings practicing the perfection of wisdom who refine the path to enlightenment, and who practice the perfection of generosity, practice the perfection of ethical discipline, practice the perfection of tolerance, practice the perfection of perseverance, practice the perfection of meditative concentration, and practice the perfection of wisdom."

2.549 "What, Blessed Lord, is the bodhisattva great beings' path to enlightenment?" asked Śāradvatīputra.

The Blessed One replied, "Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom they do not apprehend a body, do not apprehend speech, and do not apprehend a mind; they do not apprehend the perfection of generosity, do not apprehend the perfection of ethical discipline, do not apprehend the perfection of tolerance, do not apprehend the perfection of perseverance, do not apprehend the perfection of meditative concentration, and do not apprehend the perfection of wisdom; [F.172.a] and they do not apprehend a vehicle of the śrāvakas, do not apprehend a vehicle of the pratyekabuddhas, do not apprehend a vehicle of the bodhisattvas, and do not apprehend a vehicle of the perfectly complete

buddhas. This, Śāradvatīputra, is the path to enlightenment that bodhisattva great beings will have because they thus do not apprehend, do not accept, and do not reject any phenomena.

2.550 “Śāradvatīputra, bodhisattva great beings who practice and earnestly apply the six perfections on such a path as this cannot be overcome by anyone.”

2.551 “In what manner, Blessed Lord, do bodhisattva great beings who cannot be overcome practice?” asked Śāradvatīputra.

2.552 The Blessed One replied, “When bodhisattva great beings practice the perfection of wisdom, they do not give rise to conceit about physical forms, do not give rise to conceit about feelings, do not give rise to conceit about perceptions, do not give rise to conceit about formative predispositions, and do not give rise to conceit about consciousness. They do not give rise to conceit about the eyes and sights, do not give rise to conceit about the ears and sounds, do not give rise to conceit about the nose and odors, do not give rise to conceit about the tongue and tastes, do not give rise to conceit about the body and tangibles, and do not give rise to conceit about the mental faculty and mental phenomena. They do not give rise to conceit about the earth element, do not give rise to conceit about the water element, do not give rise to conceit about the fire element, do not give rise to conceit about the wind element, do not give rise to conceit about the space element, and do not give rise to conceit about the consciousness element. They do not give rise to conceit about the sensory element of the eyes, do not give rise to conceit about the sensory element of sights, and do not give rise to conceit about the sensory element of visual consciousness. [F.172.b] They do not give rise to conceit about the sensory element of the ears, do not give rise to conceit about the sensory element of sounds, and do not give rise to conceit about the sensory element of auditory consciousness; do not give rise to conceit about the sensory element of the nose, do not give rise to conceit about the sensory element of odors, and do not give rise to conceit about the sensory element of olfactory consciousness; do not give rise to conceit about the sensory element of the tongue, do not give rise to conceit about the sensory element of tastes, and do not give rise to conceit about the sensory element of gustatory consciousness; do not give rise to conceit about the sensory element of the body, do not give rise to conceit about the sensory element of tangibles, and do not give rise to conceit about the sensory element of tactile consciousness; and do not give rise to conceit about the sensory element of the mental faculty, do not give rise to conceit about the sensory element of mental phenomena, and do not give rise to conceit about the sensory element of mental consciousness. They do not give rise to conceit about [the twelve links of] dependent origination. They do not give

rise to conceit about the perfection of generosity, do not give rise to conceit about the perfection of ethical discipline, do not give rise to conceit about the perfection of tolerance, do not give rise to conceit about the perfection of perseverance, do not give rise to conceit about the perfection of meditative concentration, and do not give rise to conceit about the perfection of wisdom. They do not give rise to conceit about the emptiness of internal phenomena, do not give rise to conceit about the emptiness of external phenomena, do not give rise to conceit about the emptiness of external and internal phenomena, do not give rise to conceit about the emptiness of emptiness, do not give rise to conceit about the emptiness of great extent, do not give rise to conceit about the emptiness of ultimate reality, do not give rise to conceit about the emptiness of conditioned phenomena, do not give rise to conceit about the emptiness of unconditioned phenomena, do not give rise to conceit about the emptiness of the unlimited, do not give rise to conceit about the emptiness of that which has neither beginning nor end, do not give rise to conceit about the emptiness of nonexclusion, do not give rise to conceit about the emptiness of [F.173.a] an inherent nature, do not give rise to conceit about the emptiness of all phenomena, do not give rise to conceit about the emptiness of intrinsic defining characteristics, do not give rise to conceit about the emptiness of that which cannot be apprehended, do not give rise to conceit about the emptiness of nonentities, do not give rise to conceit about the emptiness of essential nature, and do not give rise to conceit about the emptiness of an essential nature of nonentities. They do not give rise to conceit about the four applications of mindfulness, do not give rise to conceit about the four correct exertions, do not give rise to conceit about the four supports for miraculous ability, do not give rise to conceit about the five faculties, do not give rise to conceit about the five powers, do not give rise to conceit about the seven branches of enlightenment, and do not give rise to conceit about the noble eightfold path. They do not give rise to conceit about the four truths of the noble ones, do not give rise to conceit about the four meditative concentrations, do not give rise to conceit about the four immeasurable attitudes, do not give rise to conceit about the four formless absorptions, do not give rise to conceit about the eight liberations, and do not give rise to conceit about the nine serial steps of meditative absorption. They do not give rise to conceit about emptiness, do not give rise to conceit about signlessness, and do not give rise to conceit about wishlessness. They do not give rise to conceit about the extrasensory powers, do not give rise to conceit about the meditative stabilities, and do not give rise to conceit about the gateways of the dhāraṇīs. They do not give rise to conceit about the ten powers of the tathāgatas, do not give rise to conceit about the four fearlessnesses, do not give rise to

conceit about the four kinds of exact knowledge, do not give rise to conceit about great loving kindness, do not give rise to conceit about great compassion, and do not give rise to conceit about the eighteen distinct qualities of the buddhas. They do not give rise to conceit about [F.173.b] the fruit of entering the stream, do not give rise to conceit about the fruit of once-returner, do not give rise to conceit about the fruit of non-returner, do not give rise to conceit about arhatship, do not give rise to conceit about individual enlightenment, do not give rise to conceit about the knowledge of the aspects of the path, do not give rise to conceit about unsurpassed, perfect, complete enlightenment, do not give rise to conceit about saṃsāra, and do not give rise to conceit about nirvāṇa. Then those bodhisattva great beings flourish through the six perfections and cannot be overcome by anyone.

2.553 “Śāradvatīputra, there are also bodhisattva great beings who maintain the six perfections, and who perfect the wisdom of an omniscient one. Those who have this wisdom will never be reborn in the lower realms. They will never experience being impoverished, destitute, or worn-out. As for their corporeal form,²³⁰ they will not acquire a body that is disparaged in the worlds of humans, gods, or asuras.”

2.554 The venerable Śāradvatīputra then asked the Blessed One, “Blessed Lord, if bodhisattva great beings are endowed with such wisdom, whereby they would never be reborn into the lower realms of existence, never experience being impoverished, destitute, or worn-out, and never have a corporeal form that is disparaged in the worlds of gods, humans, or asuras, what is that wisdom of an omniscient one?”

2.555 “Śāradvatīputra,” replied the Blessed One, “if bodhisattva great beings are endowed with that wisdom, in the world systems of the eastern direction, as numerous as the grains of sand of the river Gaṅgā, they will perceive tathāgatas, arhats, [F.174.a] and perfectly complete buddhas as numerous as the grains of sand of the river Gaṅgā. They will listen to the Dharma and perceive the community of the bodhisattvas and the distinguished attributes of the buddhafiels.

2.556 “If bodhisattva great beings are endowed with that transcendental knowledge, in the world systems of the southern direction, as numerous as the grains of sand of the river Gaṅgā, they will perceive tathāgatas, arhats, and perfectly complete buddhas as numerous as the grains of sand of the river Gaṅgā. They will listen to the Dharma and perceive the community of the bodhisattvas and the distinguished attributes of the buddhafiels. If bodhisattva great beings are endowed with that transcendental knowledge, in the world systems of the western direction, as numerous as the grains of sand of the river Gaṅgā, they will perceive tathāgatas, arhats, and perfectly

complete buddhas as numerous as the grains of sand of the river Gaṅgā. They will listen to the Dharma and perceive the community of the bodhisattvas and the distinguished attributes of the buddhafiels. If bodhisattva great beings are endowed with that transcendental knowledge, in the world systems of the northern direction, as numerous as the grains of sand of the river Gaṅgā, they will perceive tathāgatas, arhats, and perfectly complete buddhas as numerous as the grains of sand of the river Gaṅgā. They will listen to the Dharma and perceive the community of the bodhisattvas and the distinguished attributes of the buddhafiels. If bodhisattva great beings are endowed with that transcendental knowledge, in the world systems of the intermediate northeastern direction, as numerous as the grains of sand of the river Gaṅgā, they will perceive tathāgatas, arhats, and perfectly complete buddhas as numerous as the grains of sand of the river Gaṅgā. [F.174.b] They will listen to the Dharma and perceive the community of the bodhisattvas and the distinguished attributes of the buddhafiels. If bodhisattva great beings are endowed with that transcendental knowledge, in the world systems of the intermediate southeastern direction, as numerous as the grains of sand of the river Gaṅgā, they will perceive tathāgatas, arhats, and perfectly complete buddhas as numerous as the grains of sand of the river Gaṅgā. They will listen to the Dharma and perceive the community of the bodhisattvas and the distinguished attributes of the buddhafiels. If bodhisattva great beings are endowed with that transcendental knowledge, in the world systems of the intermediate southwestern direction, as numerous as the grains of sand of the river Gaṅgā, they will perceive tathāgatas, arhats, and perfectly complete buddhas as numerous as the grains of sand of the river Gaṅgā. They will listen to the Dharma and perceive the community of the bodhisattvas and the distinguished attributes of the buddhafiels. If bodhisattva great beings are endowed with that transcendental knowledge, in the world systems of the intermediate northwestern direction, as numerous as the grains of sand of the river Gaṅgā, they will perceive tathāgatas, arhats, and perfectly complete buddhas as numerous as the grains of sand of the river Gaṅgā. They will listen to the Dharma and perceive the community of the bodhisattvas and the distinguished attributes of the buddhafiels. If bodhisattva great beings are endowed with that transcendental knowledge, in the world systems in the direction of the nadir, as numerous as the grains of sand of the river Gaṅgā, they will perceive tathāgatas, arhats, and perfectly complete buddhas as numerous as the grains of sand of the river Gaṅgā. They will listen to the Dharma and perceive the community of the bodhisattvas and the distinguished attributes of the buddhafiels. If bodhisattva great beings are endowed with that transcendental knowledge, [F.175.a] in the world systems

in the direction of the zenith, as numerous as the grains of sand of the river Gaṅgā, they will perceive tathāgatas, arhats, and perfectly complete buddhas as numerous as the grains of sand of the river Gaṅgā. They will listen to the Dharma and perceive the community of the bodhisattvas and the distinguished attributes of the buddhafiels.

2.557 “Bodhisattva great beings endowed with that transcendental knowledge do not develop notions of the Buddha, do not develop notions of the Dharma, do not develop notions of the Saṅgha, do not develop notions of the śrāvakas, do not develop notions of the pratyekabuddhas, do not develop notions of the bodhisattvas, do not develop notions of the buddhas, do not develop notions of self, do not develop notions of others, and do not develop notions of the buddhafiels.

2.558 “Bodhisattva great beings who are endowed with that transcendental knowledge practice the perfection of generosity, but they do not apprehend the perfection of generosity. They practice the perfection of ethical discipline, but they do not apprehend the perfection of ethical discipline. They practice the perfection of tolerance, but they do not apprehend the perfection of tolerance. They practice the perfection of perseverance, but they do not apprehend the perfection of perseverance. They practice the perfection of meditative concentration, but they do not apprehend the perfection of meditative concentration. They practice the perfection of wisdom, but they do not apprehend the perfection of wisdom.

2.559 “They cultivate the emptiness of internal phenomena, but do not apprehend the emptiness of internal phenomena. They cultivate the emptiness of external phenomena, but do not apprehend the emptiness of external phenomena. They cultivate the emptiness of external and internal phenomena, but do not apprehend the emptiness of external and internal phenomena. They cultivate the emptiness of emptiness, but do not apprehend the emptiness of emptiness. They cultivate the emptiness of great extent, but [F.175.b] do not apprehend the emptiness of great extent. They cultivate the emptiness of ultimate reality, but do not apprehend the emptiness of ultimate reality. They cultivate the emptiness of conditioned phenomena, but do not apprehend the emptiness of conditioned phenomena. They cultivate the emptiness of unconditioned phenomena, but do not apprehend the emptiness of unconditioned phenomena. They cultivate the emptiness of the unlimited, but do not apprehend the emptiness of the unlimited. They cultivate the emptiness of that which has neither beginning nor end, but do not apprehend the emptiness of that which has neither beginning nor end. They cultivate the emptiness of nonexclusion, but do not apprehend the emptiness of nonexclusion. They cultivate the emptiness of inherent nature, but do not apprehend the

emptiness of inherent nature. They cultivate the emptiness of all phenomena, but do not apprehend the emptiness of all phenomena. They cultivate the emptiness of intrinsic defining characteristics, but do not apprehend the emptiness of intrinsic defining characteristics. They cultivate the emptiness of that which cannot be apprehended, but do not apprehend the emptiness of that which cannot be apprehended. They cultivate the emptiness of nonentities, but do not apprehend the emptiness of nonentities. They cultivate the emptiness of essential nature, but do not apprehend the emptiness of essential nature. They cultivate the emptiness of an essential nature of nonentities, but do not apprehend the emptiness of an essential nature of nonentities.

2.560 “They cultivate the four applications of mindfulness, but do not apprehend the applications of mindfulness. They cultivate the four correct exertions, but do not apprehend the correct exertions. They cultivate the four supports for miraculous ability, but do not apprehend the supports for miraculous ability. They cultivate the five faculties, but do not apprehend the faculties. They cultivate the five powers, but do not apprehend the powers. They cultivate the seven branches of enlightenment, but do not apprehend the branches of enlightenment. They cultivate the noble eightfold path, but they do not apprehend the noble eightfold path.

2.561 “They cultivate the truths of the noble ones, but do not apprehend [F.176.a] the truths of the noble ones. They cultivate the meditative concentrations, but do not apprehend the meditative concentrations. They cultivate the immeasurable attitudes, but do not apprehend the immeasurable attitudes. They cultivate the formless absorptions, but do not apprehend the formless absorptions. They cultivate the eight liberations, but do not apprehend the liberations. They cultivate the nine serial steps of meditative absorption, but do not apprehend the serial steps of meditative absorption. They cultivate emptiness, but they do not apprehend emptiness. They cultivate signlessness, but they do not apprehend signlessness. They cultivate wishlessness, but they do not apprehend wishlessness. They cultivate the extrasensory powers, but they do not apprehend the extrasensory powers.

2.562 “They cultivate the meditative stabilities, but they do not apprehend the meditative stabilities. They cultivate the gateways of the dhāraṇīs, but they do not apprehend the gateways of the dhāraṇīs. They cultivate the ten powers of the tathāgatas, but they do not apprehend the powers of the tathāgatas. They cultivate the four fearlessnesses, but they do not apprehend the fearlessnesses. They cultivate the four kinds of exact knowledge, but they do not apprehend the kinds of exact knowledge. They cultivate great loving kindness, but they do not apprehend great loving kindness. They

cultivate great compassion, but they do not apprehend great compassion. They cultivate the eighteen distinct qualities of the buddhas, but they do not apprehend the eighteen distinct qualities of the buddhas.

2.563 “They cultivate the fruit of entering the stream, but they do not apprehend the fruit of entering the stream. They cultivate the fruit of once-returner, but they do not apprehend the fruit of once-returner. They cultivate the fruit of non-returner, but they do not apprehend the fruit of non-returner. They cultivate arhatship, but they do not apprehend arhatship. [F.176.b] They cultivate individual enlightenment, but they do not apprehend individual enlightenment. They cultivate the knowledge of the aspects of the path, but they do not apprehend the knowledge of the aspects of the path. They cultivate all-aspect omniscience, but they do not apprehend all-aspect omniscience. They cultivate the eighteen distinct qualities of the buddhas, but they do not apprehend the eighteen distinct qualities of the buddhas.

2.564 “This, Śāradvatīputra, is the transcendental knowledge of bodhisattva great beings. Bodhisattva great beings who are endowed with this transcendental knowledge perfect all the qualities of the buddhas, but they do not observe all the qualities of the buddhas.

2.565 “Śāradvatīputra, thus there are also bodhisattva great beings who acquire and refine the five eyes when they practice the perfection of wisdom. If you ask what the five are, they are the eyes of flesh, the eye of divine clairvoyance, the eye of wisdom, the eye of the Dharma, and the eye of a buddha.”

2.566 “Blessed Lord, what are the refined eyes of flesh of bodhisattva great beings?” asked Śāradvatīputra.

The Blessed One replied, “Śāradvatīputra, there are bodhisattva great beings who can see with their eyes of flesh for one hundred yojanas. Śāradvatīputra, there are bodhisattva great beings who can see with their eyes of flesh for two hundred yojanas. Śāradvatīputra, there are bodhisattva great beings who can see with their eyes of flesh for three hundred yojanas. Śāradvatīputra, there are bodhisattva great beings who can see with their eyes of flesh for four hundred yojanas. Śāradvatīputra, there are bodhisattva great beings who can see with their eyes of flesh for five hundred yojanas. Śāradvatīputra, there are bodhisattva great beings who can see with their eyes of flesh for six hundred yojanas. Śāradvatīputra, there are bodhisattva great beings who can see [F.177.a] with their eyes of flesh for seven hundred yojanas. Śāradvatīputra, there are bodhisattva great beings who can see with their eyes of flesh for eight hundred yojanas. Śāradvatīputra, there are bodhisattva great beings who can see with their eyes of flesh for nine hundred yojanas. Śāradvatīputra, there are bodhisattva great beings who can see with their eyes of flesh for a thousand yojanas.

2.567 “Śāradvatīputra, there are bodhisattva great beings who can see with their eyes of flesh across Jambudvīpa. Śāradvatīputra, there are bodhisattva great beings who can see with their eyes of flesh across two continents. Śāradvatīputra, there are bodhisattva great beings who can see with their eyes of flesh across three continents. Śāradvatīputra, there are bodhisattva great beings who can see with their eyes of flesh across a world system comprising the four great continents. Śāradvatīputra, there are bodhisattva great beings who can see with their eyes of flesh across a thousand world systems.

2.568 “Śāradvatīputra, there are bodhisattva great beings who can see with their eyes of flesh across a million world systems. And, Śāradvatīputra, there are bodhisattva great beings who can see with their eyes of flesh across a great billionfold world system.²³¹ Śāradvatīputra, these are the refined eyes of flesh of bodhisattva great beings.”

2.569 “Blessed Lord, what is the refined eye of divine clairvoyance of bodhisattva great beings?”

“Śāradvatīputra,” replied the Blessed One, “bodhisattvas cognize all within range of²³² the divine clairvoyance of the gods of the Cāturmahārājika realm; bodhisattvas cognize [F.177.b] all within range of the divine clairvoyance of the gods of the Trayastriṃśa realm; bodhisattvas cognize all within range of the divine clairvoyance of the gods of the Yāma realm; bodhisattvas cognize all within range of the divine clairvoyance of the gods of the Tuṣita realm; bodhisattvas cognize all within range of the divine clairvoyance of the gods of the Nirmāṇarati realm; and bodhisattvas cognize all within range of the divine clairvoyance of the gods of the Paranirmitavaśavartin realm. Bodhisattvas cognize all within range of the divine clairvoyance of the gods of the Brahmakāyika realm; bodhisattvas cognize all within range of the divine clairvoyance of the gods of the Brahmapurohita realm; bodhisattvas cognize all within range of the divine clairvoyance of the gods of the Brahmapārṣadya realm; and bodhisattvas cognize all within range of the divine clairvoyance of the gods of the Mahābrahmā realm. Bodhisattvas cognize all within range of the divine clairvoyance of the gods of the Ābha realm; bodhisattvas cognize all within range of the divine clairvoyance of the gods of the Parīttābha realm; bodhisattvas cognize all within range of the divine clairvoyance of the gods of the Parīttābha realm; bodhisattvas cognize all within range of the divine clairvoyance of the gods of the Apramāṇābha realm; and bodhisattvas cognize all within range of the divine clairvoyance of the gods of the Ābhāsvara realm. Bodhisattvas cognize all within range of the divine clairvoyance of the gods of the Śubha realm; bodhisattvas cognize all within range of the divine clairvoyance of the gods of the Parīttāśubha realm;

bodhisattvas cognize all within range of the divine clairvoyance of the gods of the Apramāṇaśubha realm; and bodhisattvas cognize all within range of the divine clairvoyance of the gods of the Śubhakṛtsna realm. Bodhisattvas cognize all within range of the divine clairvoyance of the gods of the Vṛha realm; [F.178.a] bodhisattvas cognize all within range of the divine clairvoyance of the gods of the Parīttavṛha realm; bodhisattvas cognize all within range of the divine clairvoyance of the gods of the Apramāṇavṛha realm; and bodhisattvas cognize all within range of the divine clairvoyance of the gods of the Vṛhatphala realm. Bodhisattvas cognize all within range of the divine clairvoyance of the gods of the Avṛha realm; bodhisattvas cognize all within range of the divine clairvoyance of the gods of the Atapa realm; bodhisattvas cognize all within range of the divine clairvoyance of the gods of the Sudṛśa realm; bodhisattvas cognize all within range of the divine clairvoyance of the gods of the Sudarśana realm; and bodhisattvas cognize all within range of the divine clairvoyance of the gods of the Akaniṣṭha realm.

- 2.570 “Śāradvatīputra, the gods of the Cāturmahārājika realm do not cognize the divine clairvoyance of those bodhisattva great beings; the gods of the Trayastriṃśa realm do not cognize the divine clairvoyance of those bodhisattva great beings; the gods of the Yāma realm do not cognize the divine clairvoyance of those bodhisattva great beings; the gods of the Tuṣita realm do not cognize the divine clairvoyance of those bodhisattva great beings; the gods of the Nirmāṇarati realm do not cognize the divine clairvoyance of those bodhisattva great beings; and the gods of the Paranirmitavaśavartin realm do not cognize the divine clairvoyance of those bodhisattva great beings. The gods of the Brahmakāyika realm do not cognize the divine clairvoyance of those bodhisattva great beings; the gods of the Brahmapurohita realm do not cognize the divine clairvoyance of those bodhisattva great beings; the gods of the Brahmapārśadya realm [F.178.b] do not cognize the divine clairvoyance of those bodhisattva great beings; and the gods of the Mahābrahmā realm do not cognize the divine clairvoyance of those bodhisattva great beings. The gods of the Ābha realm; the gods of the Parīttābha realm do not cognize the divine clairvoyance of those bodhisattva great beings; the gods of the Parīttābha realm do not cognize the divine clairvoyance of those bodhisattva great beings; the gods of the Apramāṇābha realm do not cognize the divine clairvoyance of those bodhisattva great beings; and the gods of the Ābhāsvara realm do not cognize the divine clairvoyance of those bodhisattva great beings. The gods of the Śubha realm do not cognize the divine clairvoyance of those bodhisattva great beings; the gods of the Parīttaśubha realm do not cognize the divine clairvoyance of those bodhisattva great beings; the gods of the

Apramāṇaśubha realm do not cognize the divine clairvoyance of those bodhisattva great beings; and the gods of the Śubhakṛtsna realm do not cognize the divine clairvoyance of those bodhisattva great beings. The gods of the Vṛha realm; the gods of the Parīttavṛha realm do not cognize the divine clairvoyance of those bodhisattva great beings; the gods of the Apramāṇavṛha realm do not cognize the divine clairvoyance of those bodhisattva great beings; and the gods of the Vṛhatphala realm do not cognize the divine clairvoyance of those bodhisattva great beings. The gods of the Avṛha realm do not cognize the divine clairvoyance of those bodhisattva great beings; the gods of the Atapa realm do not cognize the divine clairvoyance of those bodhisattva great beings; the gods of the Sudṛśa realm do not cognize the divine clairvoyance of those bodhisattva [F.179.a] great beings; the gods of the Sudarśana realm do not cognize the divine clairvoyance of those bodhisattva great beings; and the gods of the Akaniṣṭha realm do not cognize the divine clairvoyance of those bodhisattva great beings.

2.571 “With their divine clairvoyance, bodhisattva great beings cognize the deaths and rebirths of beings in the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā.

2.572 “With their divine clairvoyance, bodhisattva great beings cognize the deaths and rebirths of beings in the world systems of the southern direction, numerous as the grains of sand of the river Gaṅgā. With their divine clairvoyance, bodhisattva great beings cognize the deaths and rebirths of beings in the world systems of the western direction, numerous as the grains of sand of the river Gaṅgā. With their divine clairvoyance, bodhisattva great beings cognize the deaths and rebirths of beings in the world systems of the northern direction, numerous as the grains of sand of the river Gaṅgā. With their divine clairvoyance, bodhisattva great beings cognize the deaths and rebirths of beings in the world systems of the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā. With their divine clairvoyance, bodhisattva great beings cognize the deaths and rebirths of beings in the world systems of the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā. With their divine clairvoyance, bodhisattva great beings cognize the deaths and rebirths of beings in the world systems of the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā. [F.179.b] With their divine clairvoyance, bodhisattva great beings cognize the deaths and rebirths of beings in the world systems of the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā. With their divine clairvoyance, bodhisattva great beings cognize the deaths and rebirths of beings in the world systems in the direction of the nadir,

numerous as the grains of sand of the river Gaṅgā. With their divine clairvoyance, bodhisattva great beings cognize the deaths and rebirths of beings in the world systems in the direction of the zenith, numerous as the grains of sand of the river Gaṅgā.

“This, Śāradvatīputra, is the refined eye of divine clairvoyance of bodhisattva great beings.” [B12]

2.573 “What, Blessed Lord, is the refined eye of wisdom of bodhisattva great beings?” asked Śāradvatīputra.

“Śāradvatīputra,” replied the Blessed One, “with their refined eye of wisdom, there is nothing at all—conditioned or unconditioned, virtuous or nonvirtuous, basically unethical or not basically unethical, defiled or purified, mundane or supramundane, contaminated or uncontaminated—that bodhisattva great beings do not cognize. There is no phenomenon at all that bodhisattva great beings with their eye of wisdom have not seen, or have not heard, or of which they have not been aware, or which they have not comprehended. This, Śāradvatīputra, is the refined eye of wisdom of bodhisattva great beings.”

2.574 “What, [F.180.a] Blessed Lord, is the bodhisattva great beings’ refined eye of the Dharma?” asked Śāradvatīputra.

The Blessed One replied, “Here, Śāradvatīputra, with their refined eye of the Dharma, bodhisattva great beings know, ‘These persons are followers on account of faith; these persons are followers on account of Dharma.

2.575 “ ‘These persons dwell in emptiness, and the five faculties of these persons will arise through the emptiness gateway to liberation. They will acquire the immediately preceding meditative stability by means of these five faculties, cause the knowledge and seeing of liberation to arise through the immediately preceding meditative stability, and on account of the knowledge and seeing of liberation will forsake the three fetters—the view of the perishable composites, doubt, and a sense of moral and ascetic supremacy. These persons are said to be those who have entered the stream.

2.576 “ ‘They attain the path of meditation and wear down attachment to sense objects and malice. These persons are once-returners.

2.577 “ ‘Through further cultivation on just that path, they thoroughly abandon attachment to sense objects and malice. These persons are non-returners.

2.578 “ ‘Through further cultivation on just that path, they thoroughly forsake attachment to the realm of forms, attachment to the realm of formlessness, ignorance, pride, and gross mental excitement. These persons are arhats.

2.579 “ ‘These persons dwell in signlessness, and the five faculties of these persons will arise through the signlessness gateway to liberation. They will acquire the immediately preceding meditative stability by means of these five faculties, cause the knowledge and seeing of liberation to arise through

the immediately preceding meditative stability, and on account of the knowledge and seeing of liberation will forsake [F.180.b] the three fetters—the view of the perishable composites, doubt, and a sense of moral and ascetic supremacy. These persons are said to be those who have entered the stream.

2.580 “ ‘They attain the path of meditation and wear down attachment to sense objects and malice. These persons are once-returns.

2.581 “ ‘Through further cultivation on just that path, they thoroughly abandon attachment to sense objects and malice. These persons are non-returns.

2.582 “ ‘Through further cultivation on just that path, they thoroughly forsake attachment to the realm of forms, attachment to the realm of formlessness, ignorance, pride, and gross mental excitement. These persons are arhats.

2.583 “ ‘These persons dwell in wishlessness, and the five faculties of these persons will arise through the wishlessness gateway to liberation. They will acquire the immediately preceding meditative stability by means of these five faculties, cause the knowledge and seeing of liberation to arise through the immediately preceding meditative stability, and on account of the knowledge and seeing of liberation will forsake the three fetters—the view of the perishable composites, doubt, and a sense of moral and ascetic supremacy. These persons are said to be those who have entered the stream.

2.584 “ ‘They attain the path of meditation and wear down attachment to sense objects and malice. These persons are once-returns.

2.585 “ ‘Through further cultivation on just that path, they thoroughly abandon attachment to sense objects and malice. These persons are non-returns.

2.586 “ ‘Through further cultivation on just that path, they thoroughly forsake attachment to the realm of forms, attachment to the realm of formlessness, ignorance, pride, and gross mental excitement. These persons are arhats.’ [F.181.a]

“This, Śāradvatīputra, is the bodhisattva great beings’ refined eye of the Dharma.

2.587 “Moreover, Śāradvatīputra, bodhisattva great beings know²³³ that those who have understood that everything subject to origination, whatever it is, is subject to cessation will acquire the five faculties of faith and so on. This, Śāradvatīputra, is the bodhisattva great beings’ refined eye of the Dharma.

2.588 “Moreover, Śāradvatīputra, with their eye of the Dharma, bodhisattva great beings know, ‘These bodhisattva great beings, having first set their mind on enlightenment, practice the perfection of generosity, practice the perfection of ethical discipline, practice the perfection of tolerance, practice the perfection of perseverance, practice the perfection of meditative

concentration, and practice the perfection of wisdom, and with those as the cause gain the faculty of faith and the faculty of perseverance. With skillful means they intentionally appropriate a body,

2.589 “ ‘These bodhisattva great beings, steadfast on account of the roots of virtuous actions, are reborn into great and lofty royal families; are reborn into great and lofty priestly families; are reborn into great and lofty householder families; are reborn among the gods of the Cāturmahārājika realm; are reborn among the gods of the Trayastriṃśa realm; are reborn among the gods of the Yāma realm; are reborn among the gods of the Tuṣita realm; are reborn among the gods of the Nirmāṇarati realm; and are reborn among the gods of the Paranirmitavaśavartin realm. Abiding in those realms, they will bring beings to maturity, make available to those beings all their requirements for happiness, and they will refine [F.181.b] the buddhafi elds, please the tathāgatas, arhats, and perfectly complete buddhas, and serve, respect, honor, and worship them. They will not fall to the level of the śrāvakas or to the level of the pratyekabuddhas. These bodhisattva great beings will be irreversible up until they have fully awakened to unsurpassed, perfect, complete enlightenment.

“This too, Śāradvatīputra, is the bodhisattva great beings’ refined eye of the Dharma.

2.590 “Moreover, Śāradvatīputra, bodhisattva great beings know, ‘These bodhisattva great beings have been predicted to reach unsurpassed, perfect, complete enlightenment; these have not been predicted. These are definite; these are indefinite. These will be predicted; these will not be predicted. These are irreversible because they have attained the faculties, but those are not irreversible because they have not attained the faculties. These have perfected the extrasensory powers, while those have not perfected the extrasensory powers.

2.591 “ ‘These bodhisattva great beings with their perfected extrasensory powers proceed to the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, and please the tathāgatas, arhats, and perfectly complete buddhas, and serve, respect, honor, and worship them.

2.592 “ ‘They proceed to the world systems of the southern direction, numerous as the grains of sand of the river Gaṅgā, and please the tathāgatas, arhats, and perfectly complete buddhas, and serve, respect, honor, and worship them. They proceed to the world systems of the western direction, numerous as the grains of sand of the river Gaṅgā, and please the tathāgatas, arhats, and perfectly complete buddhas, and serve, respect, honor, and worship them. [F.182.a] They proceed to the world systems of the northern direction, numerous as the grains of sand of the river Gaṅgā, and please the tathāgatas, arhats, and perfectly complete buddhas, and serve, respect,

honor, and worship them. They proceed to the world systems of the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā, and please the tathāgatas, arhats, and perfectly complete buddhas, and serve, respect, honor, and worship them. They proceed to the world systems of the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā, and please the tathāgatas, arhats, and perfectly complete buddhas, and serve, respect, honor, and worship them. They proceed to the world systems of the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā, and please the tathāgatas, arhats, and perfectly complete buddhas, and serve, respect, honor, and worship them. They proceed to the world systems of the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā, and please the tathāgatas, arhats, and perfectly complete buddhas, and serve, respect, honor, and worship them. They proceed to the world systems in the direction of the nadir, numerous as the grains of sand of the river Gaṅgā, and please [F.182.b] the tathāgatas, arhats, and perfectly complete buddhas, and serve, respect, honor, and worship them. They proceed to the world systems in the direction of the zenith, numerous as the grains of sand of the river Gaṅgā, and please the tathāgatas, arhats, and perfectly complete buddhas, and serve, respect, honor, and worship them.

2.593 “ ‘These will attain the extrasensory powers, and those will not attain the extrasensory powers. These have attained the forbearance,²³⁴ and those have not attained the forbearance. These have attained the faculties, and those have not attained the faculties. The buddhafiels of these bodhisattva great beings will be utterly pure and the buddhafiels of those bodhisattva great beings will not be utterly pure. These bodhisattva great beings have the great aspiration and those bodhisattva great beings do not have the great aspiration.²³⁵ These have brought beings to maturity, and those have not brought beings to maturity.

2.594 “ ‘These bodhisattva great beings are praised by the blessed lord buddhas, throughout the world systems of the ten directions, numerous as the grains of sand of the river Gaṅgā, and those are not praised. These bodhisattva great beings will stand alongside²³⁶ the blessed lord buddhas, and those will not stand alongside them. Having attained enlightenment, the lifespan of these bodhisattva great beings will be infinite, and the lifespan of those will be finite. [F.183.a] The luminosity, voice, and community of monks of these bodhisattva great beings will be immeasurable, while of those they will be measurable. These bodhisattva great beings, having fully awakened to unsurpassed, perfect, complete enlightenment, will have a community of bodhisattvas, and those will not. These will engage in austerities, and those will not engage in them. These are in their final rebirth,²³⁷ and those are not

in their final rebirth. These will sit upon the seat of enlightenment, and those will not sit there. These bodhisattva great beings will not face Māras, and those will face Māras.'

"Like this, then, Śāradvatīputra, is the bodhisattva great beings' refined eye of the Dharma."

2.595 Śāradvatīputra then asked, "Blessed Lord, what is the bodhisattva great beings' refined eye of the buddhas?"

"Śāradvatīputra," replied the Blessed One, "bodhisattva great beings, after the mind of enlightenment, become absorbed in the vajra-like meditative stability, and then attain all-aspect omniscience. They are endowed with the ten powers of the tathāgatas, endowed with the four fearlessnesses, endowed with the four kinds of exact knowledge, endowed with the eighteen distinct qualities of the buddhas, endowed with great loving kindness, endowed with great compassion, endowed with great empathetic joy, endowed with great equanimity, and endowed with the unobscured liberation of the buddhas.

2.596 "This is their eye. [F.183.b] Endowed with that eye, there is nothing at all that bodhisattva great beings do not see, do not hear, do not know, or do not comprehend. This, Śāradvatīputra, is the refined eye of the buddhas of the bodhisattva great beings who have fully awakened to unsurpassed, perfect, complete enlightenment.

2.597 "Śāradvatīputra, bodhisattva great beings who wish to refine and who want to acquire those five eyes should persevere in the six perfections.

2.598 "If you ask why, Śāradvatīputra, it is because there are no virtuous attributes that are not gathered in the six perfections. There are no attributes of the śrāvakas, no attributes of the pratyekabuddhas, no attributes of the bodhisattvas, and no attributes of the buddhas that are not gathered in the six perfections—all are. Śāradvatīputra, when those who speak correctly are required to speak of that in which all virtuous attributes are gathered, they speak of the perfection of wisdom. If you ask why, Śāradvatīputra, the perfection of wisdom generates²³⁸ the five eyes. Bodhisattva great beings who train in those five eyes will fully awaken to unsurpassed, perfect, complete enlightenment.

2.599 "Śāradvatīputra, bodhisattva great beings who practice this perfection of wisdom acquire perfection in the extrasensory powers and experience²³⁹ many facets of miraculous ability. They may even cause this mighty earth to shake. They can be one and become many. They can be many and become one. They can also experience themselves as appearing and as disappearing. With their body unobstructed they go right through walls, right through enclosures, and right through mountains, [F.184.a] as they would through the sky. They can also move through space, sitting with their legs crossed,

like a bird on the wing. They also emerge up onto the earth and sink down into it, as they would do in water. They can walk on water, without sinking, as if on solid ground. They can also emit smoke and flames of fire, like a big bonfire.

2.600 “However miraculous, powerful, and mighty the sun and the moon might be, they can stroke them with their hands, extending their power, up to Brahmaloṅka, with their physical bodies. Yet, they do not give rise to conceit on account of such miraculous abilities. If you ask why, it is because those abilities are essentially empty, essentially void, and essentially nonarising, so they do not apprehend those miraculous abilities on the basis of which they might give rise to conceit.

2.601 “Apart from focusing on omniscience, they do not entertain even just the thought of a miraculous ability or of manifesting a miraculous ability. Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they will manifest knowledge of the extrasensory power through which the facets of miraculous ability are realized.

2.602 “Since they have the refined divine sensory element of the ears, which surpasses that of human beings, they can hear the voices of gods and humans. However, they do not give rise to conceit on account of that divine sensory element of the ears, thinking, ‘I can hear voices,’ because they do not apprehend them as ears and voices because they are essentially empty, essentially void, and essentially nonarising. Apart from focusing on omniscience, they do not entertain even just the thought of a divine sensory element of the ears. Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they accomplish the knowledge of the [F.184.b] extrasensory power through which the divine sensory element of the ears is realized.

2.603 “They can correctly cognize with their own minds the minds of other beings and the minds of other persons, exactly as they are. They correctly cognize greedy minds as greedy minds, and they correctly cognize minds free from desire as minds free from desire. They correctly cognize minds with hatred as minds with hatred, and they correctly cognize minds free from hatred as minds free from hatred. They correctly cognize minds with delusion as minds with delusion, and they correctly cognize minds free from delusion as minds free from delusion. They correctly cognize minds with craving as minds with craving, and they correctly cognize minds free from craving as minds free from craving. They correctly cognize minds with grasping as minds with grasping, and they correctly cognize minds free from grasping as minds free from grasping. They correctly cognize minds that are composed as minds that are composed, and they correctly cognize minds that are distracted as minds that are distracted. They correctly cognize minds

that are circumscribed as minds that are circumscribed, and they correctly cognize minds that are expanded [F.185.a] as minds that are expanded. They correctly cognize minds that are broad as minds that are broad.²⁴⁰

2.604 “They correctly cognize minds that have gotten bigger²⁴¹ as minds that have gotten bigger, and they correctly cognize minds that are unlimited as minds that are unlimited. They correctly cognize minds that are in absorption as minds that are in absorption, and they correctly cognize minds that are not in absorption as minds that are not in absorption. They correctly cognize minds that are liberated as minds that are liberated, and they correctly cognize minds that are unliberated as minds that are unliberated. They correctly cognize minds that are contaminated as minds that are contaminated, and they correctly cognize minds that are uncontaminated as minds that are uncontaminated. They correctly cognize minds with a blemish as minds with a blemish, and they correctly cognize minds without a blemish as minds without a blemish. They correctly cognize minds that are surpassed as minds that are surpassed, and they correctly cognize minds that are unsurpassed as minds that are unsurpassed. Yet they do not give rise to conceit on account of this knowledge of other minds. It is thus, because the mind itself is inconceivable, so they do not give rise to the conceit [F.185.b] ‘I know.’ Because it is essentially empty, essentially void, and essentially nonarising, they do not apprehend a mind on the basis of which they would give rise to conceit. Apart from focusing on omniscience, they do not entertain either the thought of knowing minds, or even just the thought of manifesting the knowing of minds. Therefore, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they manifest knowledge of the extrasensory power through which the minds and conduct of all beings are realized.

2.605 “They manifest many facets of the knowledge of the extrasensory power through which the recollection of past lives is realized. That is to say, they may recollect one thought, or they may recollect anything from that up to a hundred thoughts.

2.606 “They may recollect one day, or they may recollect anything from that up to a hundred days. They may recollect one month, or they may recollect anything from that up to a hundred months. They may recollect one year, or they may recollect anything from that up to a hundred years. They may recollect one eon, or they may recollect anything from that up to a hundred eons. They may recollect even many thousand eons. They may recollect even many hundred thousand eons. They may recollect even many hundred thousand ten million billion eons.

2.607 “ ‘I was in such-and-such a place, named so-and-so, in such-and-such a lineage, with such-and-such a birth status, following such-and-such a diet, with an allotted lifespan of such-and-such a duration, living for such-and-such a length of time. Thus, having died there I was born in such-and-such places, *up to*, and having died there then I took birth here.’ In this way, they can recollect in many details their own past lives and those of others, along with the conditions, the reasons for them, [F.186.a] and the bad they foretell.²⁴² Yet, they do not give rise to conceit even on account of this knowledge of the extrasensory power through which the recollection of past lives is realized, because that knowledge is not knowledge—it is inconceivable. They do not give rise to the conceit ‘I know.’ It is thus because it is essentially empty, essentially void, and essentially nonarising, so they do not apprehend any knowledge on the basis of which they would give rise to conceit.

2.608 “Apart from focusing on omniscience, they do not entertain even just a thought directed toward knowledge that recollects anything. Therefore, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they will manifest knowledge of the extrasensory power through which the recollection of past lives is realized.

2.609 “They cognize through their refined divine eye of clairvoyance, which surpasses the vision of humans, those beings who are dying, those who are reborn, those who are beautiful, those who are ugly, those who are excellent, those who are vile, those who dwell in the lower realms, and those who dwell in blissful realms. They cognize, ‘These beings misconduct themselves physically, these misconduct themselves verbally, and these misconduct themselves mentally. They deprecate sublime beings. Due to the causes and conditions of adopting wrong views, when they have died, they will be reborn in inferior realms, falling into the lower abodes, as denizens of the hells! These beings are endowed with noble conduct of the body. They are endowed with noble conduct of speech, and they are endowed with noble conduct of the mind. They do not deprecate sublime beings. Due to the causes and conditions of adopting correct views, when they have died, they will be reborn within the blissful and exalted realms!’ So it is that they correctly cognize [F.186.b] the births and deaths of all those included within the six classes of beings in all world systems of all ten directions within the whole infinity of the realm of phenomena and the very reaches of the realm of space. Yet, they do not give rise to conceit even on that account. That is because this eye is not an eye—it is inconceivable.

2.610 “They do not give rise to the conceit ‘I see.’ It is thus because it itself is essentially empty, essentially void, and essentially nonarising, so they do not apprehend an eye on the basis of which they would give rise to conceit.

Apart from focusing on omniscience, they do not entertain even just a thought of a divine eye of clairvoyance, or of manifesting the divine eye of clairvoyance. Therefore, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they will manifest knowledge of the extrasensory power through which the divine eye of clairvoyance is realized.

2.611 “They manifest knowledge of the extrasensory power through which the cessation of contaminants is realized, and yet do not acquire the level of the śrāvakas or the level of the pratyekabuddhas. Nor do they see anything at all that would become unsurpassed, perfect, complete enlightenment.

2.612 “With that extrasensory power, having attained the vajra-like meditative stability, they abandon all the propensities for afflicted mental states that cause linking up. Yet they do not give rise to conceit even on account of that extrasensory power through which the cessation of contaminants is realized, because that knowledge is not knowledge—it is inconceivable. They do not give rise to the conceit ‘I know.’ It is thus because it itself is essentially empty, essentially void, and essentially nonarising, so they do not apprehend any such extrasensory power realizing knowledge of the extinction of contaminants, on the basis of which they would give rise to conceit. Apart from [F.187.a] focusing on omniscience, they do not entertain even just a thought of a knowledge of the extinction of contaminants, or manifesting the knowledge of the extinction of contaminants.

2.613 “Therefore, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they will manifest knowledge of the extrasensory power through which the cessation of contaminants is realized.

2.614 “Śāradvatīputra, bodhisattva great beings who practice the perfection of wisdom in that manner and perfect the six extrasensory powers flourish through unsurpassed, perfect, complete enlightenment.

2.615 “Śāradvatīputra, there are also bodhisattva great beings who, when they practice the perfection of wisdom in that manner, dwell in the perfection of generosity, and also refine the path to all-aspect omniscience, because their minds are unattached, owing to the emptiness of the unlimited.²⁴³

2.616 “Śāradvatīputra, there are also bodhisattva great beings who, when they practice the perfection of wisdom in that manner, dwell in the perfection of ethical discipline, and also refine the path to all-aspect omniscience, because they commit no offences, owing to the emptiness of the unlimited. Śāradvatīputra, there are also bodhisattva great beings who, when they practice the perfection of wisdom in that manner, dwell in the perfection of tolerance, and also refine the path to all-aspect omniscience, because they are undisturbed, owing to the emptiness of the unlimited. Śāradvatīputra, there are also bodhisattva great beings who, when they practice the

perfection of wisdom in that manner, dwell in the perfection of perseverance, [F.187.b] and also refine the path to all-aspect omniscience, because their physical and mental perseverance is indefatigable, owing to the emptiness of the unlimited.

2.617 “Śāradvatīputra, there are also bodhisattva great beings who, when they practice the perfection of wisdom in that manner, dwell in the perfection of meditative concentration, and also refine the path to all-aspect omniscience, because their minds are undisturbed, owing to the emptiness of the unlimited. Śāradvatīputra, there are also bodhisattva great beings who, when they practice the perfection of wisdom in that manner, dwell in the perfection of wisdom, and also refine the path to all-aspect omniscience, because they do not apprehend thoughts of stupidity, owing to the emptiness of the unlimited. Therefore, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they dwell in the six perfections and refine the path to all-aspect omniscience because they neither come nor go, and because they are without grasping, owing to the emptiness of the unlimited.

2.618 “In that regard, generosity is designated in relation to holding on to things. Ethical discipline is designated in relation to immorality. Tolerance is designated in relation to impatience. Perseverance is designated in relation to indolence. Meditative stability is designated in relation to lack of absorption. Wisdom is designated in relation to stupidity.

2.619 “They do not give rise to conceit, thinking, ‘I have crossed.’ They do not give rise to conceit, thinking, ‘I have not crossed.’ They do not give rise to conceit, thinking, ‘I am generous.’ They do not give rise to conceit, thinking, ‘I am not generous.’ [F.188.a] They do not give rise to conceit, thinking, ‘I have ethical discipline.’ They do not give rise to conceit, thinking, ‘I have poor discipline.’ They do not give rise to conceit, thinking, ‘My tolerance is excellent.’ They do not give rise to conceit, thinking, ‘I am angry.’ They do not give rise to conceit, thinking, ‘I am persevering.’ They do not give rise to conceit, thinking, ‘I am indolent.’ They do not give rise to conceit, thinking, ‘I am absorbed in meditation.’ They do not give rise to conceit, thinking, ‘I am not absorbed in meditation.’ They do not give rise to conceit, thinking, ‘I am wise.’ They do not give rise to conceit, thinking, ‘I am stupid.’ They do not give rise to conceit, thinking, ‘I am reviled.’ They do not give rise to conceit, thinking, ‘I receive homage.’ They do not give rise to conceit, thinking, ‘I am being served.’ They do not give rise to conceit, thinking, ‘I am not being served.’

2.620 “If you ask why, Śāradvatīputra, it is because something that has not arisen does not give rise to conceit, thinking, ‘I am reviled.’ It does not give rise to conceit, thinking, ‘I receive homage.’ It does not give rise to conceit,

thinking, 'I am being served.' It does not give rise to conceit, thinking, 'I am not being served.' If you ask why, Śāradvatīputra, it is because the perfection of wisdom cuts off the arising of all conceit.

2.621 “In this regard, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, whatever good qualities they possess are not found in any śrāvakas or pratyekabuddhas. When they have perfected those good qualities, they also bring beings to maturity, refine the buddhafiels, and also attain all-aspect omniscience.

2.622 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they set their minds, in regard to all beings, [F.188.b] on the fact that they are the same, and having set their minds on the fact that all beings are the same, they will acquire sameness with respect to all phenomena. After they have acquired sameness with respect to all phenomena, they will establish all beings in sameness with respect to all phenomena. In this very life they become a pleasure to the blessed lord buddhas and dear²⁴⁴ to them; they also become a pleasure to all bodhisattvas, all śrāvakas, and all pratyekabuddhas and dear to them all. Wherever they are reborn, their eyes will never behold unpleasant sights. Their ears will not hear unpleasant sounds. Their noses will not smell unpleasant odors. Their tongues will not savor unpleasant tastes. Their bodies will not touch unpleasant tangibles. Their mental faculties will not experience unpleasant mental phenomena. Śāradvatīputra, bodhisattva great beings practicing the perfection of wisdom in that manner are not lacking in what is necessary for unsurpassed, perfect, complete enlightenment.”

2.623 While this teaching of the perfection of wisdom was being revealed, three hundred monks presented as an offering to the Blessed One their outer robes being properly worn,²⁴⁵ and set their minds on unsurpassed, perfect, complete enlightenment. Thereupon, the Blessed One smiled on that occasion, knowing the aspirations of those monks.

2.624 Then the venerable Ānanda, rising from his seat, with his upper robe over one shoulder, rested his right knee on the ground and, placing his hands together in the gesture of homage toward the Blessed One, bowed toward the Blessed One and asked, “Blessed Lord, since the tathāgatas, arhats, perfectly complete buddhas do not smile without reason or circumstances, what is the reason and what are the circumstances for your smile?” [F.189.a]

2.625 The Blessed One said to the venerable Ānanda, “Ānanda, when sixty-one eons have passed, during the eon called Starlike these three hundred monks will all appear in the world as tathāgatas, arhats, perfectly complete buddhas named Mahāśrī.²⁴⁶ Having died here, they will be reborn in the buddhafiels of the tathāgata, arhat, perfectly complete Buddha Akṣobhya.²⁴⁷ Sixty thousand gods who frequent the realm of desire will also set their minds on

unsurpassed, perfect, complete enlightenment, and they will also please the tathāgata, arhat, perfectly complete Buddha Maitreya. Right there they will go forth to homelessness and adopt chaste conduct. The tathāgata Maitreya too will prophesy their unsurpassed, perfect, complete enlightenment.”

2.626 Then, through the power of the Buddha, the four assemblies who were present on that occasion beheld ten thousand buddhas in the eastern direction, beheld ten thousand buddhas in the southern direction, beheld ten thousand buddhas in the western direction, beheld ten thousand buddhas in the northern direction, beheld ten thousand buddhas in the intermediate northeastern direction, beheld ten thousand buddhas in the intermediate southeastern direction, beheld ten thousand buddhas in the intermediate southwestern direction, beheld ten thousand buddhas in the intermediate northwestern direction, beheld ten thousand buddhas in the direction of the nadir, and beheld ten thousand buddhas in the direction of the zenith. [F.189.b]

2.627 Those attributes that are seen arrayed in the buddhafiels of those blessed lord buddhas in those world systems are arrays of good qualities of buddhafiels that are not seen in this world system of Patient Endurance. Ten thousand living beings in that assembly then made the following aspirational vow: “We should engage in the work that, when the work has been done, leads to our taking birth in those buddhafiels.”²⁴⁸

2.628 Then the Blessed One, aware of the aspiration of those children of good families, smiled. The venerable Ānanda, rising from his seat, with his upper robe over one shoulder, rested his right knee on the ground and, placing his hands together in the gesture of homage toward the Blessed One, bowed toward the Blessed One and asked, “Blessed Lord, since the tathāgatas, arhats, perfectly complete buddhas do not smile without reason and circumstances, what is the reason and what are the circumstances for your smile?”

2.629 The Blessed One then asked, “Ānanda, do you see these ten thousand living beings?”

“I see them, Blessed One,” he replied.

2.630 “Ānanda,” said the Blessed One, “when these ten thousand living beings have passed away from here, they will be reborn in those buddhafiels and will never be separated from the tathāgatas, arhats, perfectly complete buddhas. In the future, they will all emerge in the world as tathāgatas, arhats, perfectly complete buddhas named Vyūharāja.”

2.631 Then the venerable Śāradvatīputra, the venerable Mahāmaudgalyāyana, the venerable Subhūti, the venerable Pūrṇa Maitrāyaṇīputra, the venerable Mahākāśyapa, and a multitude of other monks, all of whom had

extrasensory powers, [F.190.a] as well as a multitude of bodhisattva great beings, and a multitude of monks, nuns, laymen, and laywomen, all addressed the Blessed One:

2.632 “Blessed Lord, this perfection of wisdom is the great perfection of bodhisattva great beings. Blessed Lord, this perfection of wisdom is the vast perfection of bodhisattva great beings. Blessed Lord, this perfection of wisdom is the sacred perfection of bodhisattva great beings. Blessed Lord, this perfection of wisdom is the best perfection of bodhisattva great beings. Blessed Lord, this perfection of wisdom is the perfect perfection of bodhisattva great beings. Blessed Lord, this perfection of wisdom is the supreme perfection of bodhisattva great beings. Blessed Lord, this perfection of wisdom is the excellent perfection of bodhisattva great beings. Blessed Lord, this perfection of wisdom is the noble perfection of bodhisattva great beings. Blessed Lord, this perfection of wisdom is the unsurpassed perfection of bodhisattva great beings. Blessed Lord, this perfection of wisdom is [F.190.b] the unrivaled perfection of bodhisattva great beings. Blessed Lord, this perfection of wisdom is the unequaled perfection of bodhisattva great beings. Blessed Lord, this perfection of wisdom is the perfection of bodhisattva great beings that is equal to the unequaled. Blessed Lord, this perfection of wisdom is the unparalleled perfection of bodhisattva great beings. Blessed Lord, this perfection of wisdom is the incomparable perfection of bodhisattva great beings. Blessed Lord, this perfection of wisdom is the bodhisattva great beings’ perfection of space.

2.633 “Blessed Lord, this perfection of wisdom of bodhisattva great beings is the emptiness of intrinsic defining characteristics. Blessed Lord, this perfection of wisdom of bodhisattva great beings is the emptiness of all phenomena. Blessed Lord, this perfection of wisdom of bodhisattva great beings is the emptiness of an essential nature of nonentities. Blessed Lord, this perfection of wisdom of bodhisattva great beings is the perfection of all attributes. Blessed Lord, this perfection of wisdom of bodhisattva great beings is endowed with all attributes. Blessed Lord, this, [F.191.a] the perfection of wisdom, is the uncrushable²⁴⁹ perfection of bodhisattva great beings.

2.634 “Blessed Lord, bodhisattva great beings who practice this perfection of wisdom have bestowed, are bestowing, and will bestow a gift that is equal to the unequaled. On account of that,²⁵⁰ they have perfected, are perfecting, and will perfect generosity that is equal to the unequaled. On account of that, they have acquired, are acquiring, and will acquire a physical form that is equal to the unequaled. On account of that, they have attained, are attaining, and will attain this dharma that is equal to the unequaled—unsurpassed, perfect, complete enlightenment.

- 2.635 “Blessed Lord, bodhisattva great beings who practice this perfection of wisdom have maintained, are maintaining, and will maintain ethical discipline that is equal to the unequaled. On account of that, they have perfected, are perfecting, and will perfect ethical discipline that is equal to the unequaled. On account of that, they have acquired, are acquiring, and will acquire a physical form that is equal to the unequaled. On account of that, they have attained, are attaining, and will attain this dharma that is equal to the unequaled—unsurpassed, perfect, complete enlightenment.
- 2.636 “Blessed Lord, bodhisattva great beings who practice this perfection of wisdom have cultivated, are cultivating, and will cultivate tolerance that is equal to the unequaled. On account of that, they have perfected, are perfecting, and will perfect tolerance that is equal to the unequaled. On account of that, they have acquired, are acquiring, [F.191.b] and will acquire a physical form that is equal to the unequaled. On account of that, they have attained, are attaining, and will attain this dharma that is equal to the unequaled—unsurpassed, perfect, complete enlightenment.
- 2.637 “Blessed Lord, bodhisattva great beings who practice this perfection of wisdom have undertaken, are undertaking, and will undertake perseverance that is equal to the unequaled. On account of that, they have perfected, are perfecting, and will perfect perseverance that is equal to the unequaled. On account of that, they have acquired, are acquiring, and will acquire a physical form that is equal to the unequaled. On account of that, they have attained, are attaining, and will attain this dharma that is equal to the unequaled—unsurpassed, perfect, complete enlightenment.
- 2.638 “Blessed Lord, bodhisattva great beings who practice this perfection of wisdom have developed, are developing, and will develop meditative concentration that is equal to the unequaled. On account of that, they have perfected, are perfecting, and will perfect meditative concentration that is equal to the unequaled. On account of that, they have acquired, are acquiring, and will acquire a physical form that is equal to the unequaled. On account of that, they have attained, are attaining, and will attain this dharma that is equal to the unequaled—unsurpassed, perfect, complete enlightenment.
- 2.639 “Blessed Lord, bodhisattva great beings who practice this perfection of wisdom have cultivated, are cultivating, and will cultivate wisdom [F.192.a] that is equal to the unequaled. On account of that, they have perfected, are perfecting, and will perfect wisdom that is equal to the unequaled. On account of that, they have acquired, are acquiring, and will acquire a physical form that is equal to the unequaled. On account of that, they have attained, are attaining, and will attain this dharma that is equal to the unequaled—unsurpassed, perfect, complete enlightenment.

2.640 “The Blessed Lord, too, through practicing just this perfection of wisdom also acquired physical forms equal to the unequalled; acquired feelings equal to the unequalled; acquired perceptions equal to the unequalled; acquired formative predispositions equal to the unequalled; and acquired consciousness equal to the unequalled. Having fully awakened to an enlightenment that is equal to the unequalled, you turned the wheel of the Dharma equal to the unequalled.

2.641 “Through practicing this perfection of wisdom, the blessed lord buddhas of the past also have acquired physical forms that are equal to the unequalled; have acquired feelings equal to the unequalled; have acquired perceptions equal to the unequalled; have acquired formative predispositions equal to the unequalled; and have acquired consciousness equal to the unequalled. Having manifestly awakened to enlightenment that is equal to the unequalled, they have turned the wheel of the Dharma that is equal to the unequalled. Through practicing this perfection of wisdom, the blessed lord buddhas of the future also will acquire physical forms that are equal to the unequalled; will acquire [F.192.b] feelings equal to the unequalled; will acquire perceptions equal to the unequalled; will acquire formative predispositions equal to the unequalled; and will acquire consciousness equal to the unequalled. Having manifestly awakened to enlightenment that is equal to the unequalled, they will turn the wheel of the Dharma that is equal to the unequalled. Through practicing this perfection of wisdom, the blessed lord buddhas of the present also are acquiring physical forms that are equal to the unequalled; are acquiring feelings equal to the unequalled; are acquiring perceptions equal to the unequalled; are acquiring formative predispositions equal to the unequalled; and are acquiring consciousness equal to the unequalled. Having manifestly awakened to enlightenment that is equal to the unequalled, they are turning the wheel of the Dharma that is equal to the unequalled.

2.642 “Blessed Lord, since this is the case, bodhisattva great beings who want to perfect all attributes should make an effort at the perfection of wisdom. Blessed Lord, bodhisattva great beings who practice this perfection of wisdom are rightly paid homage by the world with its gods, humans, and asuras.”

2.643 All those great śrāvakas, and all those bodhisattva great beings, having spoken thus, the Blessed One said to them, “Children of good family, it is so! It is so! It is just as you have said! Those bodhisattva great beings who practice this perfection of wisdom deserve to be paid homage by the world with its gods, humans, and asuras.

“If you ask [F.193.a] why, it is because it is thanks to bodhisattva great beings that the world of humans becomes manifest in the world, that the world of gods becomes manifest in the world, that great and lofty royal families become manifest in the world, that great and lofty priestly families become manifest in the world, that great and lofty royal families become manifest in the world, and that wheel-turning emperors become manifest in the world; that the gods of the Cāturmahārājika realm become manifest in the world, that the gods of the Trayastriṃśa realm become manifest in the world, that the gods of the Yāma realm become manifest in the world, that the gods of the Tuṣṭita realm become manifest in the world, that the gods of the Nirmāṇarati realm become manifest in the world, and that the gods of the Paranirmitavaśavartin realm become manifest in the world; that the gods of the Brahmakāyika realm become manifest in the world, that the gods of the Brahmapurohita realm become manifest in the world, that the gods of the Brahmapārṣadya realm become manifest in the world, and that the gods of the Mahābrahmā realm become manifest in the world; that the gods of the Ābha realm become manifest in the world, that the gods of the Parīttābha realm become manifest in the world, that the gods of the Apramāṇābha realm become manifest in the world, and that the gods of the Ābhāsvara realm become manifest in the world; that the gods of the Śubha gods realm in the world, that the gods of the Parīttaśubha realm become manifest in the world, that the gods of the Apramāṇaśubha realm become manifest in the world, and that the gods of the Śubhakṛtsna realm become manifest in the world; that the gods of the Vṛha realm become manifest in the world, that the gods of the Parīttavṛha realm become manifest in the world, that the gods of the Apramāṇavṛha realm become manifest [F.193.b] in the world, and that the gods of the Vṛhatphala realm become manifest in the world; that the gods of the Avṛha realm become manifest in the world, that the gods of the Atapa realm become manifest in the world, that the gods of the Sudṛśa realm become manifest in the world, that the gods of the Sudarśana realm become manifest in the world, and that the gods of the Akaniṣṭha realm become manifest in the world; and that those entering the stream become manifest in the world, that once-returners become manifest in the world, that non-returners become manifest in the world, that arhats become manifest in the world, that pratyekabuddhas become manifest in the world, that bodhisattvas become manifest in the world; and that the tathāgatas, arhats, perfectly complete buddhas become manifest in the world. Children of good family, it is thanks to bodhisattva great beings that food, drink, vehicles, clothing, bedding, houses, sustenance, jewels, pearls, beryl,²⁵¹ conch, quartz, coral, gold, and silver also become manifest in the world. Children of good family, all the necessities for the happiness of beings, be they for the human

condition, those which work as materials for the gods, or for the happiness of perfect separation,²⁵² all these, too, become manifest in the world thanks to bodhisattva great beings.

2.645 “If you ask why, O noble children, when bodhisattva great beings practice the conduct of a bodhisattva, they dwell in the six perfections. They themselves practice generosity and they also connect others with generosity. They themselves maintain ethical discipline and they also connect others with ethical discipline. They themselves cultivate [F.194.a] tolerance and they also connect others with tolerance. They themselves undertake perseverance and they also connect others with perseverance. They themselves develop meditative concentration, and they also connect others in meditative concentration. They themselves cultivate wisdom, and they also connect others with the cultivation of wisdom. It is thanks to bodhisattva great beings that beings practice the six perfections. Through practicing the six perfections, they will attain all mundane and supramundane excellences. So it is, children of good family, that bodhisattva great beings have set out for the benefit and happiness of all beings.”

2.646 Thereupon the Blessed One extended his tongue from his mouth, covering this great billionfold world system. Then, manifold lights of many diverse colors issued forth from his tongue, and, having issued forth, they permeated the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, with great luminosity; permeated the world systems of the southern direction, numerous as the grains of sand of the river Gaṅgā, with great luminosity; permeated the world systems of the western direction, numerous as the grains of sand of the river Gaṅgā, with great luminosity; permeated the world systems of the northern direction, numerous as the grains of sand of the river Gaṅgā, with great luminosity; permeated the world systems of the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā, with great luminosity; permeated the world systems of the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā, with great luminosity; permeated the world systems of the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā, with great luminosity; permeated the world systems [F.194.b] of the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā, with great luminosity; permeated the world systems in the direction of the nadir, numerous as the grains of sand of the river Gaṅgā, with great luminosity; and permeated the world systems in the direction of the zenith, numerous as the grains of sand of the river Gaṅgā, with great luminosity.

- 2.647 Then, when the bodhisattva great beings of those world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, saw that diffusion of light, they asked the blessed lord buddhas of their respective buddhafiels, “Blessed Lord, whose power is this that causes these world systems to be filled with great light in this manner?”
- 2.648 Those blessed lord buddhas replied, “O children of good family, in the western direction from here, there is a world system called Patient Endurance. There, the tathāgata, arhat, perfectly complete buddha named Śākyamuni resides. Extending the tongue from his mouth, he has suffused these world systems, numerous as the grains of sand of the river Gaṅgā, with great light in order to reveal the perfection of wisdom to bodhisattva great beings.”
- 2.649 Then, when the bodhisattva great beings of those world systems of the southern direction, numerous as the grains of sand of the river Gaṅgā, saw that diffusion of light, they asked the blessed lord buddhas of their respective buddhafiels, “Blessed Lord, whose power is this that causes these world systems to be filled with great light in this manner?”
- 2.650 Those blessed lord buddhas replied, “O children of good family, in the northern direction from here, there is a world system called Patient Endurance. There, the tathāgata, [F.195.a] arhat, perfectly complete buddha named Śākyamuni resides. Extending the tongue from his mouth, he has suffused these world systems, numerous as the grains of sand of the river Gaṅgā, with great light in order to reveal the perfection of wisdom to bodhisattva great beings.”
- 2.651 Then, when the bodhisattva great beings of those world systems of the western direction, numerous as the grains of sand of the river Gaṅgā, saw that diffusion of light, they asked the blessed lord buddhas of their respective buddhafiels, “Blessed Lord, whose power is this that causes these world systems to be filled with great light in this manner?”
- 2.652 Those blessed lord buddhas replied, “O children of good family, in the eastern direction from here, there is a world system called Patient Endurance. There, the tathāgata, arhat, perfectly complete buddha named Śākyamuni resides. Extending the tongue from his mouth, he has suffused these world systems, numerous as the grains of sand of the river Gaṅgā, with great light in order to reveal the perfection of wisdom to bodhisattva great beings.”
- 2.653 Then, when the bodhisattva great beings of those world systems of the northern direction, numerous as the grains of sand of the river Gaṅgā, saw that diffusion of light, they asked the blessed lord buddhas of their respective buddhafiels, “Blessed Lord, whose power is this that causes these world systems to be filled with great light in this manner?”

- 2.654 Those blessed lord buddhas replied, “O children of good family, in the southern direction from here, [F.195.b] there is a world system called Patient Endurance. There, the tathāgata, arhat, perfectly complete buddha named Śākyamuni resides. Extending the tongue from his mouth, he has suffused these world systems, numerous as the grains of sand of the river Gaṅgā, with great light in order to reveal the perfection of wisdom to bodhisattva great beings.”
- 2.655 Then, when the bodhisattva great beings of those world systems of the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā, saw that diffusion of light, they asked the blessed lord buddhas of their respective buddhafiels, “Blessed Lord, whose power is this that causes these world systems to be filled with great light in this manner?”
- 2.656 Those blessed lord buddhas replied, “O children of good family, in the intermediate southwestern direction from here, there is a world system called Patient Endurance. There, the tathāgata, arhat, perfectly complete buddha named Śākyamuni resides. Extending the tongue from his mouth, he has suffused these world systems, numerous as the grains of sand of the river Gaṅgā, with great light in order to reveal the perfection of wisdom to bodhisattva great beings.”
- 2.657 Then, when the bodhisattva great beings of those world systems of the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā, saw that diffusion of light, they asked the blessed lord buddhas of their respective buddhafiels, “Blessed Lord, whose power is this that causes these world systems to be filled with great light in this manner?” [F.196.a]
- 2.658 Those blessed lord buddhas replied, “O children of good family, in the intermediate northwestern direction from here, there is a world system called Patient Endurance. There, the tathāgata, arhat, perfectly complete buddha named Śākyamuni resides. Extending the tongue faculty from his mouth, he has suffused these world systems, numerous as the grains of sand of the river Gaṅgā, with great light in order to reveal the perfection of wisdom to bodhisattva great beings.”
- 2.659 Then, when the bodhisattva great beings of those world systems of the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā, saw that diffusion of light, they asked the blessed lord buddhas of their respective buddhafiels, “Blessed Lord, whose power is this that causes these world systems to be filled with great light in this manner?”
- 2.660 Those blessed lord buddhas replied, “O children of good family, in the intermediate northeastern direction from here, there is a world system called Patient Endurance. There, the tathāgata, arhat, perfectly complete buddha named Śākyamuni resides. Extending the tongue from his mouth, he has

suffused these world systems, numerous as the grains of sand of the river Gaṅgā, with great light in order to reveal the perfection of wisdom to bodhisattva great beings.”

2.661 Then, when the bodhisattva great beings of those world systems of the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā, saw that diffusion of light, they asked the blessed lord buddhas of their respective buddhafiels, “Blessed Lord, whose power is this that causes these [F.196.b] world systems to be filled with great light in this manner?”

2.662 Those blessed lord buddhas replied, “O children of good family, in the intermediate southeastern direction from here, there is a world system called Patient Endurance. There, the tathāgata, arhat, perfectly complete buddha named Śākyamuni resides. Extending the tongue from his mouth, he has suffused these world systems, numerous as the grains of sand of the river Gaṅgā, with great light in order to reveal the perfection of wisdom to bodhisattva great beings.”

2.663 Then, when the bodhisattva great beings of those world systems in the direction of the nadir from here, numerous as the grains of sand of the river Gaṅgā, saw that diffusion of light, they asked the blessed lord buddhas of their respective buddhafiels, “Blessed Lord, whose power is this that causes these world systems to be filled with great light in this manner?”

2.664 Those blessed lord buddhas replied, “O children of good family, in the direction of the zenith from here, there is a world system called Patient Endurance. There, the tathāgata, arhat, perfectly complete buddha named Śākyamuni resides. Extending the tongue from his mouth, he has suffused these world systems, numerous as the grains of sand of the river Gaṅgā, with great light in order to reveal the perfection of wisdom to bodhisattva great beings.”

2.665 Then, when the bodhisattva great beings of those world systems in the direction of the zenith from here, numerous as the grains of sand of the river Gaṅgā, saw that diffusion of light, they asked the blessed lord buddhas of their respective [F.197.a] buddhafiels, “Blessed Lord, whose power is this that causes these world systems to be filled with great light in this manner?”

2.666 Those blessed lord buddhas replied, “O children of good family, in the direction of the nadir from here, there is a world system called Patient Endurance. There, the tathāgata, arhat, perfectly complete buddha named Śākyamuni resides. Extending the tongue from his mouth, he has suffused these world systems, numerous as the grains of sand of the river Gaṅgā, with great light in order to reveal the perfection of wisdom to bodhisattva great beings.”

2.667 Then those bodhisattva great beings said to those blessed lord buddhas, “Blessed Lord, since that is the case, we too should go to see that blessed lord, the tathāgata, arhat, perfectly complete Buddha Śākyamuni, to pay homage to him and venerate him, and also to see those bodhisattva great beings who have assembled from the ten directions, and to listen to the perfection of wisdom.”

Those blessed lord buddhas replied, “Go then, you children of good family, if you feel it is timely.”

2.668 Those bodhisattva great beings then bowed their heads toward the feet of the tathāgatas, arhats, perfectly complete buddhas, and circumambulated them, keeping them to their right, seven times. From the ten directions they brought many parasols, victory banners, and flags of the gods; flowers, garlands, perfumes, unguents, robes, golden flowers, [F.197.b] silver flowers, and so on; and approached the place where the blessed one, the tathāgata, arhat, perfectly complete Buddha Śākyamuni, was seated, with much singing and music, drums and cymbals.

2.669 Then the gods of the Cāturmahārājika realm, and the gods of the Trayastriṃśa, Yāma, Tuṣita, Nirmāṇarati, Paranirmitavaśavartin, Brahmakāyika, Brahmapurohita, Brahmapārṣadya, Mahābrahmā, Ābha, Parīttābha, Apramāṇābha, Ābhāsvara, Śubha, Parīttāśubha, Apramāṇaśubha, and Śubhakṛtsna, Vṛha, Parīttavṛha, Apramāṇavṛha and Vṛhatphala realms, as well as the gods of the Śuddhāvāsa Sudṛśa, Sudarśana, Avṛha, Atapa, and Akaniṣṭha realms, also brought many divine flowers, garlands, perfumes, unguents, incense, and powders; divine blue lotuses, lotuses, red lotuses, and white lotuses; and divine mandārava, big mandārava, keśara flowers, and tamāla leaves,²⁵³ and approached the place where the blessed one, the tathāgata, arhat, perfectly complete Buddha Śākyamuni, was seated. There those bodhisattva great beings and those gods sprinkled and scattered over the Blessed One, the tathāgata, arhat, perfectly complete Buddha Śākyamuni those flowers, garlands, perfumes, unguents, incense, powders, robes, parasols, victory banners, and flags of the gods. Those flowers and so on, having ascended into the sky over that great billionfold world system, remained there, a mansion of flowers, square in shape, with four pillars, equidimensional, [F.198.a] perfectly proportioned, delightful, and pleasant.

2.670 Thereupon, within that assembly, many hundreds of thousands of a hundred million billion living beings rose from their seats, placed the palms of their hands together, bowed toward the place where the Blessed One was seated, and made the following aspirational vow in the presence of the Blessed One: “Blessed Lord, in the future, may we too obtain all aspects of the attributes such as these that the tathāgata, arhat, perfectly complete

buddha has obtained. May we too convene a saṅgha of śrāvakas such as this. May we too teach the Dharma in an assembly like this, just as the Tathāgata is demonstrating the Dharma here at the present time.”

2.671 Then the Blessed One, aware of the aspirational vow of those children of good families, and aware of their acceptance that phenomena are nonarising, do not cease, do not occasion anything, and do not appear, smiled.

2.672 Thereupon, the venerable Ānanda, rising from his seat, with his upper robe over one shoulder, rested his right knee on the ground, and, placing his hands together in the gesture of homage to the Blessed One, bowed toward the Blessed One and asked, “Blessed Lord, since the tathāgatas, arhats, perfectly complete buddhas do not smile without reason and circumstances, what is the reason and what are the circumstances for your smile?”

2.673 The Blessed One replied, “Ānanda, a hundred billion trillion living beings in this assembly have attained the acceptance that phenomena are nonarising. In the future, when sixty-eight ten million eons have passed, during the eon called Puṣpākara, they will all become manifest in the world as tathāgatas, arhats, perfectly complete buddhas [F.198.b] named abhibodhyaṅgapuṣpa.”

2.674 *This completes the second chapter, “Śāriputra,” from The Perfection of Wisdom in One Hundred Thousand Lines. [B13]*

3.

CHAPTER 3

3.1 Then the Blessed One addressed the venerable Subhūti: “Subhūti, commencing with the perfection of wisdom, be inspired to give a Dharma discourse to bodhisattva great beings on how bodhisattva great beings will go forth in the perfection of wisdom!”

3.2 Thereupon, those bodhisattva great beings, those great śrāvakas, and those gods who were present thought, “Will the venerable Subhūti reveal the perfection of wisdom to these bodhisattva great beings through the strong and mighty armor of his own wisdom and inspired eloquence, or will he reveal it through the power of the Buddha?”

3.3 Then, through the power of the Buddha, the venerable Subhūti comprehended in his mind the thoughts of those bodhisattva great beings, those śrāvakas, and those gods, and said to the venerable Śāradvatīputra, “Venerable Śāradvatīputra, whatever the śrāvakas of the Blessed One say, whatever they teach, and whatever they expound, it is all through the power of the Tathāgata. None of the doctrines that the Tathāgata has taught contradict the nature of reality. It is in this way that those children of good family are training in that Dharma teaching and also actualizing such a nature of reality. Śāradvatīputra, it is just the Tathāgata who, through skillful means, [F.199.a] will teach the perfection of wisdom to bodhisattva great beings. Venerable Śāradvatīputra, this teaching of the perfection of wisdom for bodhisattva great beings is not within the capacity of any śrāvakas or pratyekabuddhas.”

3.4 The venerable Subhūti then asked the Blessed One, “Blessed Lord, you have spoken of ‘bodhisattvas, bodhisattvas,’ yet what is it that has the designation *bodhisattva* or *perfection of wisdom*? Blessed Lord, I do not observe any such ‘bodhisattva’ or ‘perfection of wisdom’ at all.

3.5 “Blessed Lord, since I do not observe those bodhisattva great beings, or that perfection of wisdom, or even that name ‘bodhisattva,’ which bodhisattva great beings should I teach and instruct, and in which

perfection of wisdom?”

3.6 The Blessed One replied to the venerable Subhūti, “Subhūti, those—namely, *the perfection of wisdom*, a *bodhisattva*, and the term *bodhisattva*—are all mere names. These names neither exist internally nor do they exist externally, and they cannot be apprehended in the absence of the two.

3.7 “Subhūti, it is like this: that name that is the designation when you say ‘being, being,’ for instance, is a name that is merely designated. Apart from being used conventionally as a mere name and conventional term, anything that has been designated neither arises nor ceases. These names neither exist internally nor do they exist externally, [F.199.b] and they cannot be apprehended in the absence of the two.

3.8 “Subhūti, it is like this: that name that is the designation when you say ‘self, self,’ for instance, is a name that is merely designated. Apart from being used conventionally as a mere name and conventional term, anything that has been designated neither arises nor ceases. These names neither exist internally nor do they exist externally, and they cannot be apprehended in the absence of the two.

3.9 “Subhūti, it is like this: that name that is the designation when you say ‘life form, life form,’ for instance, is a name that is merely designated. Apart from being used conventionally as a mere name and conventional term, anything that has been designated neither arises nor ceases. These names neither exist internally nor do they exist externally, and they cannot be apprehended in the absence of the two.

3.10 “Subhūti, it is like this: that name that is the designation when you say ‘living being, living being,’ for instance, is a name that is merely designated. Apart from being used conventionally as a mere name and conventional term, anything that has been designated neither arises nor ceases. These names neither exist internally nor do they exist externally, and they cannot be apprehended in the absence of the two.

3.11 “Subhūti, it is like this: that name that is the designation when you say ‘life, life,’ for instance, is a name that is merely designated. Apart from being used conventionally as a mere name and conventional term, anything that has been designated neither arises nor ceases. These names neither exist internally nor do they exist externally, and they cannot be apprehended in the absence of the two.

3.12 “Subhūti, it is like this: that name that is the designation when you say ‘individual, individual,’ for instance, is a name that is merely designated. Apart from being used conventionally as a mere name and conventional term, anything that has been designated neither arises nor ceases. These names neither exist internally nor do they exist externally, and they cannot be apprehended in the absence of the two.

- 3.13 “Subhūti, it is like this: that name that is the designation when you say ‘person, person,’ for instance, [F.200.a] is a name that is merely designated. Apart from being used conventionally as a mere name and conventional term, anything that has been designated neither arises nor ceases. These names neither exist internally nor do they exist externally, and they cannot be apprehended in the absence of the two.
- 3.14 “Subhūti, it is like this: that name that is the designation when you say ‘one born of Manu, one born of Manu,’ for instance, is a name that is merely designated. Apart from being used conventionally as a mere name and conventional term, anything that has been designated neither arises nor ceases. These names neither exist internally nor do they exist externally, and they cannot be apprehended in the absence of the two.
- 3.15 “Subhūti, it is like this: that name that is the designation when you say ‘a child of Manu, a child of Manu,’ for instance, is a name that is merely designated. Apart from being used conventionally as a mere name and conventional term, anything that has been designated neither arises nor ceases. These names neither exist internally nor do they exist externally, and they cannot be apprehended in the absence of the two.
- 3.16 “Subhūti, it is like this: that name that is the designation when you say ‘agent, agent,’ for instance, is a name that is merely designated. Apart from being used conventionally as a mere name and conventional term, anything that has been designated neither arises nor ceases. These names neither exist internally nor do they exist externally, and they cannot be apprehended in the absence of the two.
- 3.17 “Subhūti, it is like this: that name that is the designation when you say ‘instigator, instigator,’ for instance, is a name that is merely designated. Apart from being used conventionally as a mere name and conventional term, anything that has been designated neither arises nor ceases. These names neither exist internally nor do they exist externally, and they cannot be apprehended in the absence of the two.
- 3.18 “Subhūti, it is like this: that name that is the designation when you say ‘motivator, motivator,’ for instance, is a name that is merely designated. [F.200.b] Apart from being used conventionally as a mere name and conventional term, anything that has been designated neither arises nor ceases. These names neither exist internally nor do they exist externally, and they cannot be apprehended in the absence of the two.
- 3.19 “Subhūti, it is like this: that name that is the designation when you say ‘inciter, inciter,’ for instance, is a name that is merely designated. Apart from being used conventionally as a mere name and conventional term, anything

that has been designated neither arises nor ceases. These names neither exist internally nor do they exist externally, and they cannot be apprehended in the absence of the two.

3.20 “Subhūti, it is like this: that name that is the designation when you say ‘experiencer, experiencer,’ for instance, is a name that is merely designated. Apart from being used conventionally as a mere name and conventional term, anything that has been designated neither arises nor ceases. These names neither exist internally nor do they exist externally, and they cannot be apprehended in the absence of the two.

3.21 “Subhūti, it is like this: that name that is the designation when you say ‘instigator of an experiencer, instigator of an experiencer,’ for instance, is a name that is merely designated. Apart from being used conventionally as a mere name and conventional term, anything that has been designated neither arises nor ceases. These names neither exist internally nor do they exist externally, and they cannot be apprehended in the absence of the two.

3.22 “Subhūti, it is like this: that name that is the designation when you say ‘knower, knower,’ for instance, is a name that is merely designated. Apart from being used conventionally as a mere name and conventional term, anything that has been designated neither arises nor ceases. These names neither exist internally nor do they exist externally, and they cannot be apprehended in the absence of the two.

3.23 “Subhūti, it is like this: that name that is the designation when you say ‘viewer, viewer,’ for instance, is a name that is merely designated. Apart from being used conventionally as a mere name and conventional term, anything that has been designated [F.201.a] neither arises nor ceases. These names neither exist internally nor do they exist externally, and they cannot be apprehended in the absence of the two.

3.24 “Subhūti, in the same way, *the perfection of wisdom, a bodhisattva*, and the term *bodhisattva* are all merely designated. Apart from being used conventionally as a mere name or conventional term, anything that has been designated neither arises nor ceases. These names neither exist internally nor do they exist externally, and they cannot be apprehended in the absence of the two.

3.25 “Subhūti, it is like this: the term *inner physical forms*, for instance, is simply a mere designation for something. Apart from being used conventionally as a mere name and conventional term, a designation for something neither arises nor ceases. This name does not exist internally, nor does it exist externally, and it cannot be apprehended in the absence of the two.

3.26 “Subhūti, it is like this: the term *inner feelings*, for instance, is simply a mere designation for something. Apart from being used conventionally as a mere name and conventional term, a designation for something neither arises nor

ceases. This name does not exist internally, nor does it exist externally, and it cannot be apprehended in the absence of the two.

3.27 “Subhūti, it is like this: the term *inner perceptions*, for instance, is simply a mere designation for something. Apart from being used conventionally as a mere name and conventional term, a designation for something neither arises nor ceases. This name does not exist internally, nor does it exist externally, and it cannot be apprehended in the absence of the two.

3.28 “Subhūti, it is like this: the term *inner formative predispositions*, for instance, is simply a mere designation for something. Apart from being used conventionally as a mere name and conventional term, a designation for something neither arises nor ceases. This name does not exist internally, nor does it exist externally, [F.201.b] and it cannot be apprehended in the absence of the two.

3.29 “Subhūti, it is like this: the term *inner consciousness*, for instance, is simply a mere designation for something. Apart from being used conventionally as a mere name and conventional term, a designation for something neither arises nor ceases. This name does not exist internally, nor does it exist externally, and it cannot be apprehended in the absence of the two.

3.30 “Subhūti, in the same way, *the perfection of wisdom, a bodhisattva*, the term *bodhisattva*, and all those phenomena are simply mere designations for something. Apart from being used conventionally as a mere name and conventional term, a designation for something neither arises nor ceases. These names do not exist internally, nor do they exist externally, and they cannot be apprehended in the absence of the two.

3.31 “Subhūti, *the eyes* is simply a mere designation for something. Apart from being used conventionally as a mere name and conventional term, this designation for something—namely, *the eyes*—neither arises nor ceases. This name does not exist internally, nor does it exist externally, and it cannot be apprehended in the absence of the two.

3.32 “Subhūti, *the ears* is simply a mere designation for something. Apart from being used conventionally as a mere name and conventional term, this designation for something—namely, *the ears*—neither arises nor ceases. This name does not exist internally, nor does it exist externally, and it cannot be apprehended in the absence of the two.

3.33 “Subhūti, *the nose* is simply a mere designation for something. Apart from being used conventionally as a mere name and conventional term, this designation for something—namely, *the nose*—neither arises nor ceases. This name does not exist internally, nor does it exist externally, and it cannot be apprehended in the absence of the two.

- 3.34 “Subhūti, *the tongue* is simply a mere designation for something. Apart from being used conventionally as a mere name and conventional term, [F.202.a] this designation for something—namely, *the tongue*—neither arises nor ceases. This name does not exist internally, nor does it exist externally, and it cannot be apprehended in the absence of the two.
- 3.35 “Subhūti, *the body* is simply a mere designation for something. Apart from being used conventionally as a mere name and conventional term, this designation for something—namely, *the body*—neither arises nor ceases. This name does not exist internally, nor does it exist externally, and it cannot be apprehended in the absence of the two.
- 3.36 “Subhūti, *the mental faculty* is simply a mere designation for something. Apart from being used conventionally as a mere name and conventional term, this designation for something—namely, *the mental faculty*—neither arises nor ceases. This name does not exist internally, nor does it exist externally, and it cannot be apprehended in the absence of the two.
- 3.37 “Subhūti, *sights* is simply a mere designation for something. Apart from being used conventionally as a mere name and conventional term, this designation for something—namely, *sights*—neither arises nor ceases. This name does not exist internally, nor does it exist externally, and it cannot be apprehended in the absence of the two.
- 3.38 “Subhūti, *sounds* is simply a mere designation for something. Apart from being used conventionally as a mere name and conventional term, this designation for something—namely, *sounds*—neither arises nor ceases. This name does not exist internally, nor does it exist externally, and it cannot be apprehended in the absence of the two.
- 3.39 “Subhūti, *odors* is simply a mere designation for something. Apart from being used conventionally as a mere name and conventional term, this designation for something—namely, *odors*—neither arises nor ceases. This name does not exist internally, nor does it exist externally, and it cannot be apprehended in the absence of the two.
- 3.40 “Subhūti, *tastes* is simply a mere designation for something. [F.202.b] Apart from being used conventionally as a mere name and conventional term, this designation for something—namely, *tastes*—neither arises nor ceases. This name does not exist internally, nor does it exist externally, and it cannot be apprehended in the absence of the two.
- 3.41 “Subhūti, *tangibles* is simply a mere designation for something. Apart from being used conventionally as a mere name and conventional term, this designation for something—namely, *tangibles*—neither arises nor ceases. This name does not exist internally, nor does it exist externally, and it cannot be apprehended in the absence of the two.

- 3.42 “Subhūti, *mental phenomena* is simply a mere designation for something. Apart from being used conventionally as a mere name and conventional term, this designation for something—namely, *mental phenomena*—neither arises nor ceases. This name does not exist internally, nor does it exist externally, and it cannot be apprehended in the absence of the two.
- 3.43 “Subhūti, *the sensory element of the eyes* is simply a mere designation for something. Apart from being used conventionally as a mere name and conventional term, this designation for something—namely, *the sensory element of the eyes*—neither arises nor ceases. This name does not exist internally, nor does it exist externally, and it cannot be apprehended in the absence of the two.
- 3.44 “Subhūti, *the sensory element of sights* is simply a mere designation for something. Apart from being used conventionally as a mere name and conventional term, this designation for something—namely, *the sensory element of sights*—neither arises nor ceases. This name does not exist internally, nor does it exist externally, and it cannot be apprehended in the absence of the two.
- 3.45 “Subhūti, *the sensory element of visual consciousness* is simply a mere designation for something. Apart from being used conventionally as a mere name and conventional term, this designation for something—namely, *the sensory element of visual consciousness*—neither arises nor ceases. This name does not exist internally, nor does it exist externally, [F.203.a] and it cannot be apprehended in the absence of the two.
- 3.46 “Subhūti, *the sensory element of the ears* is simply a mere designation for something. Apart from being used conventionally as a mere name and conventional term, this designation for something—namely, *the sensory element of the ears*—neither arises nor ceases. This name does not exist internally, nor does it exist externally, and it cannot be apprehended in the absence of the two.
- 3.47 “Subhūti, *the sensory element of sounds* is simply a mere designation for something. Apart from being used conventionally as a mere name and conventional term, this designation for something—namely, *the sensory element of sounds*—neither arises nor ceases. This name does not exist internally, nor does it exist externally, and it cannot be apprehended in the absence of the two.
- 3.48 “Subhūti, *the sensory element of auditory consciousness* is simply a mere designation for something. Apart from being used conventionally as a mere name and conventional term, this designation for something—namely, *the sensory element of auditory consciousness*—neither arises nor ceases. This name does not exist internally, nor does it exist externally, and it cannot be apprehended in the absence of the two.

- 3.49 “Subhūti, *the sensory element of the nose* is simply a mere designation for something. Apart from being used conventionally as a mere name and conventional term, this designation for something—namely, *the sensory element of the nose*—neither arises nor ceases. This name does not exist internally, nor does it exist externally, and it cannot be apprehended in the absence of the two.
- 3.50 “Subhūti, *the sensory element of odors* is simply a mere designation for something. Apart from being used conventionally as a mere name and conventional term, this designation for something—namely, *the sensory element of odors*—neither arises nor ceases. This name does not exist internally, nor does it exist externally, and it cannot be apprehended in the absence of the two.
- 3.51 “Subhūti, *the sensory element of olfactory consciousness* is simply a mere [F.203.b] designation for something. Apart from being used conventionally as a mere name and conventional term, this designation for something—namely, *the sensory element of olfactory consciousness*—neither arises nor ceases. This name does not exist internally, nor does it exist externally, and it cannot be apprehended in the absence of the two.
- 3.52 “Subhūti, *the sensory element of the tongue* is simply a mere designation for something. Apart from being used conventionally as a mere name and conventional term, this designation for something—namely, *the sensory element of the tongue*—neither arises nor ceases. This name does not exist internally, nor does it exist externally, and it cannot be apprehended in the absence of the two.
- 3.53 “Subhūti, *the sensory element of tastes* is simply a mere designation for something. Apart from being used conventionally as a mere name and conventional term, this designation for something—namely, *the sensory element of tastes*—neither arises nor ceases. This name does not exist internally, nor does it exist externally, and it cannot be apprehended in the absence of the two.
- 3.54 “Subhūti, *the sensory element of gustatory consciousness* is simply a mere designation for something. Apart from being used conventionally as a mere name and conventional term, this designation for something—namely, *the sensory element of gustatory consciousness*—neither arises nor ceases. This name does not exist internally, nor does it exist externally, and it cannot be apprehended in the absence of the two.
- 3.55 “Subhūti, *the sensory element of the body* is simply a mere designation for something. Apart from being used conventionally as a mere name and conventional term, this designation for something—namely, *the sensory*

element of the body—neither arises nor ceases. This name does not exist internally, nor does it exist externally, and it cannot be apprehended in the absence of the two.

3.56 “Subhūti, *the sensory element of tangibles* is simply a mere designation for something. Apart from being used conventionally as a mere name and conventional term, [F.204.a] this designation for something—namely, *the sensory element of tangibles*—neither arises nor ceases. This name does not exist internally, nor does it exist externally, and it cannot be apprehended in the absence of the two.

3.57 “Subhūti, *the sensory element of tactile consciousness*, is simply a mere designation for something. Apart from being used conventionally as a mere name and conventional term, this designation for something—namely, *the sensory element of tactile consciousness*—neither arises nor ceases. This name does not exist internally, nor does it exist externally, and it cannot be apprehended in the absence of the two.

3.58 “Subhūti, *the sensory element of the mental faculty* is simply a mere designation for something. Apart from being used conventionally as a mere name and conventional term, this designation for something—namely, *the sensory element of the mental faculty*—neither arises nor ceases. This name does not exist internally, nor does it exist externally, and it cannot be apprehended in the absence of the two.

3.59 “Subhūti, *the sensory element of mental phenomena* is simply a mere designation for something. Apart from being used conventionally as a mere name and conventional term, this designation for something—namely, *the sensory element of mental phenomena*—neither arises nor ceases. This name does not exist internally, nor does it exist externally, and it cannot be apprehended in the absence of the two.

3.60 “Subhūti, *the sensory element of mental consciousness* is simply a mere designation for something. Apart from being used conventionally as a mere name and conventional term, this designation for something—namely, *the sensory element of mental consciousness*—neither arises nor ceases. This name does not exist internally, nor does it exist externally, and it cannot be apprehended in the absence of the two.

3.61 “Subhūti, in the same way, *the perfection of wisdom, a bodhisattva*, and the term *bodhisattva* are simply mere designations for something. Apart from being used conventionally as mere names and conventional terms, these designations for things—namely, *the perfection of wisdom*, [F.204.b] *a bodhisattva*, and the term *bodhisattva*—neither arise nor cease. These names do not exist internally, nor do they exist externally, and they cannot be apprehended in the absence of the two.

3.62 “Subhūti, it is like this: *inner body*, for instance, is being used conventionally as a mere name. *Bones of the head* is being used conventionally as a mere name; *bones of the neck* is being used conventionally as a mere name; *shoulder blades* is being used conventionally as a mere name; *bones of the shoulders*²⁵⁴ is being used conventionally as a mere name; *bones of the spine* is being used conventionally as a mere name; *bones of the ribs* is being used conventionally as a mere name; *bones of the hips* is being used conventionally as a mere name; *bones of the thighs* is being used conventionally as a mere name; *bones of the shins* is being used conventionally as a mere name; and *bones of the feet* is being used conventionally as a mere name. But these are simply mere designations for something. Apart from being used conventionally as mere names and conventional terms, these designations for things—namely, *bones of the head*, *bones of the neck*, *shoulder blades*, *bones of the shoulders*, *bones of the spine*, *bones of the ribs*, *bones of the hips*, *bones of the thighs*, *bones of the shins*, and *bones of the feet*—neither arise nor cease. These names do not exist internally, nor do they exist externally, and they cannot be apprehended in the absence of the two.

3.63 “Subhūti, in the same way, these—the *perfection of wisdom*, a *bodhisattva*, and the term *bodhisattva*—are simply mere designations for something. Apart from being used conventionally as mere names and conventional terms, these designations for things—namely, *the perfection of wisdom*, [F.205.a] a *bodhisattva*, and the term *bodhisattva*—neither arise nor cease. These names do not exist internally, nor do they exist externally, and they cannot be apprehended in the absence of the two.

3.64 “For example, Subhūti, it is like *outer*²⁵⁵ *grass, trees, branches, leaves, and petals*. They are all expressed conventionally with their diverse names, but apart from being used conventionally as mere names and conventional terms, they neither arise nor cease. These names do not exist internally, nor do they exist externally, and they cannot be apprehended in the absence of the two.

3.65 “Subhūti, in the same way, these—the *perfection of wisdom*, a *bodhisattva*, and the term *bodhisattva*—are simply mere designations for something. Apart from being used conventionally as mere names and conventional terms, these designations for things—namely, *the perfection of wisdom*, a *bodhisattva*, and the term *bodhisattva*—neither arise nor cease. These names do not exist internally, nor do they exist externally, and they cannot be apprehended in the absence of the two.

3.66 “For example, Subhūti, simply the mere name of²⁵⁶ *the blessed lord buddhas of the past* remains.²⁵⁷ That name does not exist internally, nor does it exist externally, and it cannot be apprehended in the absence of the two.

- 3.67 “For example, Subhūti, all those phenomena of *dreams, echoes, reflections, illusions, mirages, the moon’s appearance in water, and a magical display of the tathāgata* are simply mere designations for something. Apart from being used conventionally as mere names and conventional terms, these designations for things neither arise nor cease. These names do not exist internally, nor do they exist externally, and they cannot be apprehended in the absence of the two. Subhūti, in the same way, all those phenomena—the *perfection of wisdom, a bodhisattva*, and the term [F.205.b] *bodhisattva*—are simply mere designations for something. Apart from being used conventionally as mere names and conventional terms, these designations for things neither arise nor cease. These names do not exist internally, nor do they exist externally, and they cannot be apprehended in the absence of the two.
- 3.68 “Subhūti, when bodhisattva great beings practice the perfection of wisdom in that manner, they should train in names and conventional terms that are designations, in advice that is a designation, and in phenomena that are designations.
- 3.69 “Subhūti, bodhisattva great beings who practice the perfection of wisdom in that manner do not observe that physical forms are permanent, and do not observe that physical forms are impermanent. They do not observe that physical forms are happiness, and do not observe that physical forms are suffering. They do not observe that physical forms are a self, and do not observe that physical forms are nonself. They do not observe that physical forms are at peace, and do not observe that physical forms are not at peace. They do not observe that physical forms are empty, and do not observe that physical forms are not empty. They do not observe that physical forms are with signs, and do not observe that physical forms are signless. They do not observe that physical forms are with wishes, and do not observe that physical forms are wishless. They do not observe that physical forms are conditioned phenomena, and do not observe that physical forms are unconditioned phenomena. They do not observe that physical forms are defilement, [F.206.a] and do not observe that physical forms are purification. They do not observe that physical forms arise, and do not observe that physical forms cease. They do not observe that physical forms are void, and do not observe that physical forms are not void. They do not observe that physical forms are virtuous, and do not observe that physical forms are nonvirtuous. They do not observe that physical forms are basically unethical, and do not observe that physical forms are not basically unethical. They do not observe that physical forms are contaminated, and do not observe that physical forms are uncontaminated. They do not observe that physical forms are afflicted, and do not observe that physical forms are unafflicted. They do

not observe that physical forms are mundane, and do not observe that physical forms are supramundane. They do not observe that physical forms are saṃsāra, and do not observe that physical forms are nirvāṇa.

3.70 “They do not observe that feelings are permanent, and do not observe that feelings are impermanent. They do not observe that feelings are happiness, and do not observe that feelings are suffering. They do not observe that feelings are a self, and do not observe that feelings are nonself. They do not observe that feelings are at peace, [F.206.b] and do not observe that feelings are not at peace. They do not observe that feelings are empty, and do not observe that feelings are not empty. They do not observe that feelings are with signs, and do not observe that feelings are signless. They do not observe that feelings are with wishes, and do not observe that feelings are wishless. They do not observe that feelings are conditioned phenomena, and do not observe that feelings are unconditioned phenomena. They do not observe that feelings are defilement, and do not observe that feelings are purification. They do not observe that feelings arise, and do not observe that feelings cease. They do not observe that feelings are void, and do not observe that feelings are not void. They do not observe that feelings are virtuous, and do not observe that feelings are nonvirtuous. They do not observe that feelings are basically unethical, and do not observe that feelings are not basically unethical. They do not observe that feelings are contaminated, and do not observe that feelings are uncontaminated. They do not observe that feelings are afflicted, and do not observe that feelings are unafflicted. They do not observe that feelings are mundane, and do not observe that feelings are supramundane. They do not observe that feelings are saṃsāra, and do not observe that [F.207.a] feelings are nirvāṇa.

3.71 “They do not observe that perceptions are permanent, and do not observe that perceptions are impermanent. They do not observe that perceptions are happiness, and do not observe that perceptions are suffering. They do not observe that perceptions are a self, and do not observe that perceptions are nonself. They do not observe that perceptions are at peace, and do not observe that perceptions are not at peace. They do not observe that perceptions are empty, and do not observe that perceptions are not empty. They do not observe that perceptions are with signs, and do not observe that perceptions are signless. They do not observe that perceptions are with wishes, and do not observe that perceptions are wishless. They do not observe that perceptions are conditioned phenomena, and do not observe that perceptions are unconditioned phenomena. They do not observe that perceptions are defilement, and do not observe that perceptions are purification. They do not observe that perceptions arise, and do not observe that perceptions cease. They do not observe that perceptions are void, and

do not observe that perceptions are not void. They do not observe that perceptions are virtuous, and do not observe that perceptions are nonvirtuous. They do not observe that perceptions are basically unethical, [F.207.b] and do not observe that perceptions are not basically unethical. They do not observe that perceptions are contaminated, and do not observe that perceptions are uncontaminated. They do not observe that perceptions are afflicted, and do not observe that perceptions are unafflicted. They do not observe that perceptions are mundane, and do not observe that perceptions are supramundane. They do not observe that perceptions are saṃsāra, and do not observe that perceptions are nirvāṇa.

3.72 “They do not observe that formative predispositions are permanent, and do not observe that formative predispositions are impermanent. They do not observe that formative predispositions are happiness, and do not observe that formative predispositions are suffering. They do not observe that formative predispositions are a self, and do not observe that formative predispositions are nonself. They do not observe that formative predispositions are at peace, and do not observe that formative predispositions are not at peace. They do not observe that formative predispositions are empty, and do not observe that formative predispositions are not empty. They do not observe that formative predispositions are with signs, and do not observe that formative predispositions are signless. They do not observe that formative predispositions are with wishes, and do not observe that formative predispositions are wishless. They do not observe that formative predispositions are conditioned phenomena, and do not observe that formative predispositions are unconditioned phenomena. They do not observe that formative predispositions [F.208.a] are defilement, and do not observe that formative predispositions are purification. They do not observe that formative predispositions arise, and do not observe that formative predispositions cease. They do not observe that formative predispositions are void, and do not observe that formative predispositions are not void. They do not observe that formative predispositions are virtuous, and do not observe that formative predispositions are nonvirtuous. They do not observe that formative predispositions are basically unethical, and do not observe that formative predispositions are not basically unethical. They do not observe that formative predispositions are contaminated, and do not observe that formative predispositions are uncontaminated. They do not observe that formative predispositions are afflicted, and do not observe that formative predispositions are unafflicted. They do not observe that formative predispositions are mundane, and do not observe that formative

predispositions are supramundane. They do not observe that formative predispositions are saṃsāra, and do not observe that formative predispositions are nirvāṇa.

3.73 “They do not observe that consciousness is permanent, and do not observe that consciousness is impermanent. They do not observe that consciousness is happiness, and do not observe that consciousness is suffering. They do not observe that consciousness is a self, and do not observe that consciousness is nonself. They do not observe that consciousness [F.208.b] is at peace, and do not observe that consciousness is not at peace. They do not observe that consciousness is empty, and do not observe that consciousness is not empty. They do not observe that consciousness is with a sign, and do not observe that consciousness is signless. They do not observe that consciousness is with wishes, and do not observe that consciousness is wishless. They do not observe that consciousness is a conditioned phenomenon, and do not observe that consciousness is an unconditioned phenomenon. They do not observe that consciousness is defilement, and do not observe that consciousness is purification. They do not observe that consciousness arises, and do not observe that consciousness ceases. They do not observe that consciousness is void, and do not observe that consciousness is not void. They do not observe that consciousness is virtuous, and do not observe that consciousness is nonvirtuous. They do not observe that consciousness is basically unethical, and do not observe that consciousness is not basically unethical. They do not observe that consciousness is contaminated, and do not observe that consciousness is uncontaminated. They do not observe that consciousness is afflicted, [F.209.a] and do not observe that consciousness is unafflicted. They do not observe that consciousness is mundane, and do not observe that consciousness is supramundane. They do not observe that consciousness is saṃsāra, and do not observe that consciousness is nirvāṇa.

3.74 “They do not observe that the eyes are permanent, and do not observe that the eyes are impermanent. They do not observe that the eyes are happiness, and do not observe that the eyes are suffering. They do not observe that the eyes are a self, and do not observe that the eyes are nonself. They do not observe that the eyes are at peace, and do not observe that the eyes are not at peace. They do not observe that the eyes are empty, and do not observe that the eyes are not empty. They do not observe that the eyes are with signs, and do not observe that the eyes are signless. They do not observe that the eyes are with wishes, and do not observe that the eyes are wishless. They do not observe that the eyes are conditioned phenomena, and do not observe that the eyes are unconditioned phenomena. They do not observe that the eyes are defilement, and do not observe that the eyes are

purification. They do not observe that the eyes arise, and do not observe that the eyes cease. [F.209.b] They do not observe that the eyes are void, and do not observe that the eyes are not void. They do not observe that the eyes are virtuous, and do not observe that the eyes are nonvirtuous. They do not observe that the eyes are basically unethical, and do not observe that the eyes are not basically unethical. They do not observe that the eyes are contaminated, and do not observe that the eyes are uncontaminated. They do not observe that the eyes are afflicted, and do not observe that the eyes are unafflicted. They do not observe that the eyes are mundane, and do not observe that the eyes are supramundane. They do not observe that the eyes are saṃsāra, and do not observe that the eyes are nirvāṇa.

3.75 “They do not observe that sights are permanent, and do not observe that sights are impermanent. They do not observe that sights are happiness, and do not observe that sights are suffering. They do not observe that sights are a self, and do not observe that sights are nonself. They do not observe that sights are at peace, and do not observe that sights are not at peace. They do not observe that sights are empty, and do not observe that sights are not empty. They do not observe that sights are with signs, and do not observe that sights are signless. [F.210.a] They do not observe that sights are with wishes, and do not observe that sights are wishless. They do not observe that sights are conditioned phenomena, and do not observe that sights are unconditioned phenomena. They do not observe that sights are defilement, and do not observe that sights are purification. They do not observe that sights arise, and do not observe that sights cease. They do not observe that sights are void, and do not observe that sights are not void. They do not observe that sights are virtuous, and do not observe that sights are nonvirtuous. They do not observe that sights are basically unethical, and do not observe that sights are not basically unethical. They do not observe that sights are contaminated, and do not observe that sights are uncontaminated. They do not observe that sights are afflicted, and do not observe that sights are unafflicted. They do not observe that sights are mundane, and do not observe that sights are supramundane. They do not observe that sights are saṃsāra, and do not observe that sights are nirvāṇa.

3.76 “They do not observe that visual consciousness is permanent, and do not observe that visual consciousness is impermanent. [F.210.b] They do not observe that visual consciousness is happiness, and do not observe that visual consciousness is suffering. They do not observe that visual consciousness is a self, and do not observe that visual consciousness is nonself. They do not observe that visual consciousness is at peace, and do not observe that visual consciousness is not at peace. They do not observe that visual consciousness is empty, and do not observe that visual

consciousness is not empty. They do not observe that visual consciousness is with a sign, and do not observe that visual consciousness is signless. They do not observe that visual consciousness is with wishes, and do not observe that visual consciousness is wishless. They do not observe that visual consciousness is a conditioned phenomenon, and do not observe that visual consciousness is an unconditioned phenomenon. They do not observe that visual consciousness is defilement, and do not observe that visual consciousness is purification. They do not observe that visual consciousness arises, and do not observe that visual consciousness ceases. They do not observe that visual consciousness is void, and do not observe that visual consciousness is not void. They do not observe that visual consciousness is virtuous, and do not observe that visual consciousness [F.211.a] is nonvirtuous. They do not observe that visual consciousness is basically unethical, and do not observe that visual consciousness is not basically unethical. They do not observe that visual consciousness is contaminated, and do not observe that visual consciousness is uncontaminated. They do not observe that visual consciousness is afflicted, and do not observe that visual consciousness is unafflicted. They do not observe that visual consciousness is mundane, and do not observe that visual consciousness is supramundane. They do not observe that visual consciousness is saṃsāra, and do not observe that visual consciousness is nirvāṇa.

- 3.77 “They do not observe that visually compounded sensory contact is permanent, and do not observe that visually compounded sensory contact is impermanent. They do not observe that visually compounded sensory contact is happiness, and do not observe that visually compounded sensory contact is suffering. They do not observe that visually compounded sensory contact is a self, and do not observe that visually compounded sensory contact is nonself. They do not observe that visually compounded sensory contact is at peace, and do not observe that visually compounded sensory contact is not at peace. They do not observe that visually compounded sensory contact is empty, and do not observe that visually compounded sensory contact [F.211.b] is not empty. They do not observe that visually compounded sensory contact is with a sign, and do not observe that visually compounded sensory contact is signless. They do not observe that visually compounded sensory contact is with wishes, and do not observe that visually compounded sensory contact is wishless. They do not observe that visually compounded sensory contact is a conditioned phenomenon, and do not observe that visually compounded sensory contact is an unconditioned phenomenon. They do not observe that visually compounded sensory contact is defilement, and do not observe that visually compounded sensory contact is purification. They do not observe that visually compounded

sensory contact arises, and do not observe that visually compounded sensory contact ceases. They do not observe that visually compounded sensory contact is void, and do not observe that visually compounded sensory contact is not void. They do not observe that visually compounded sensory contact is virtuous, and do not observe that visually compounded sensory contact is nonvirtuous. They do not observe that visually compounded sensory contact is basically unethical, and do not observe that visually compounded sensory contact is not basically unethical. They do not observe that visually compounded sensory contact is contaminated, and do not observe that visually compounded sensory contact is uncontaminated. They do not observe that visually compounded sensory contact is afflicted, and do not observe that visually compounded sensory contact is unafflicted. They do not observe that [F.212.a] visually compounded sensory contact is mundane, and do not observe that visually compounded sensory contact is supramundane. They do not observe that visually compounded sensory contact is saṃsāra, and do not observe that visually compounded sensory contact is nirvāṇa.

- 3.78 “They do not observe that feelings of happiness, or suffering, or neither happiness nor suffering, conditioned by sensory contact compounded by the eyes, sights, and visual consciousness, are permanent, and do not observe that they are impermanent. They do not observe that they are happiness, and do not observe that they are suffering. They do not observe that they are a self, and do not observe that they are nonself. They do not observe that they are at peace, and do not observe that they are not at peace. They do not observe that they are empty, and do not observe that they are not empty. They do not observe that they are with signs, and do not observe that they are signless. They do not observe that they are with wishes, and do not observe that they are wishless. They do not observe that they are conditioned phenomena, and do not observe that they are unconditioned phenomena. They do not observe that they are defilement, and do not observe that they are purification. They do not observe that they arise, and do not observe that they cease. They do not observe that they are void, and do not observe that they are not void. They do not observe that they are virtuous, and do not observe that they are nonvirtuous. They do not observe that they are basically unethical, [F.212.b] and do not observe that they are not basically unethical. They do not observe that they are contaminated, and do not observe that they are uncontaminated. They do not observe that they are afflicted, and do not observe that they are unafflicted. They do not observe that they are mundane, and do not observe that they are supramundane. They do not observe that they are saṃsāra, and do not observe that they are nirvāṇa. [B14]

3.79 “They do not observe that the ears are permanent, and do not observe that the ears are impermanent. They do not observe that the ears are happiness, and do not observe that the ears are suffering. They do not observe that the ears are a self, and do not observe that the ears are nonself. They do not observe that the ears are at peace, and do not observe that the ears are not at peace. They do not observe that the ears are empty, and do not observe that the ears are not empty. They do not observe that the ears are with signs, and do not observe that the ears are signless. They do not observe that the ears are with wishes, and do not observe that the ears are wishless. They do not observe that the ears are conditioned phenomena, and do not observe that the ears are unconditioned phenomena. They do not observe that the ears are defilement, and do not observe that the ears are purification. [F.213.a] They do not observe that the ears arise, and do not observe that the ears cease. They do not observe that the ears are void, and do not observe that the ears are not void. They do not observe that the ears are virtuous, and do not observe that the ears are nonvirtuous. They do not observe that the ears are basically unethical, and do not observe that the ears are not basically unethical. They do not observe that the ears are contaminated, and do not observe that the ears are uncontaminated. They do not observe that the ears are afflicted, and do not observe that the ears are unafflicted. They do not observe that the ears are mundane, and do not observe that the ears are supramundane. They do not observe that the ears are saṃsāra, and do not observe that the ears are nirvāṇa.

3.80 “They do not observe that sounds are permanent, and do not observe that sounds are impermanent. They do not observe that sounds are happiness, and do not observe that sounds are suffering. They do not observe that sounds are a self, and do not observe that sounds are nonself. They do not observe that sounds are at peace, and do not observe that sounds are not at peace. They do not observe that sounds are empty, and do not observe that sounds are not empty. They do not observe that sounds are with signs, [F.213.b] and do not observe that sounds are signless. They do not observe that sounds are with wishes, and do not observe that sounds are wishless. They do not observe that sounds are conditioned phenomena, and do not observe that sounds are unconditioned phenomena. They do not observe that sounds are defilement, and do not observe that sounds are purification. They do not observe that sounds arise, and do not observe that sounds cease. They do not observe that sounds are void, and do not observe that sounds are not void. They do not observe that sounds are virtuous, and do not observe that sounds are nonvirtuous. They do not observe that sounds are basically unethical, and do not observe that sounds are not basically unethical. They do not observe that sounds are contaminated, and do not

observe that sounds are uncontaminated. They do not observe that sounds are afflicted, and do not observe that sounds are unafflicted. They do not observe that sounds are mundane, and do not observe that sounds are supramundane. They do not observe that sounds are saṃsāra, and do not observe that sounds are nirvāṇa.

3.81 “They do not observe that auditory consciousness is permanent, and do not observe that auditory consciousness is impermanent. They do not observe that auditory consciousness is happiness, and do not observe that auditory consciousness [F.214.a] is suffering. They do not observe that auditory consciousness is a self, and do not observe that auditory consciousness is nonself. They do not observe that auditory consciousness is at peace, and do not observe that auditory consciousness is not at peace. They do not observe that auditory consciousness is empty, and do not observe that auditory consciousness is not empty. They do not observe that auditory consciousness is with a sign, and do not observe that auditory consciousness is signless. They do not observe that auditory consciousness is with wishes, and do not observe that auditory consciousness is wishless. They do not observe that auditory consciousness is a conditioned phenomenon, and do not observe that auditory consciousness is an unconditioned phenomenon. They do not observe that auditory consciousness is defilement, and do not observe that auditory consciousness is purification. They do not observe that auditory consciousness arises, and do not observe that auditory consciousness ceases. They do not observe that auditory consciousness is void, and do not observe that auditory consciousness is not void. They do not observe that auditory consciousness is virtuous, and do not observe that auditory consciousness is nonvirtuous. They do not observe that auditory consciousness [F.214.b] is basically unethically, and do not observe that auditory consciousness is not basically unethically. They do not observe that auditory consciousness is contaminated, and do not observe that auditory consciousness is uncontaminated. They do not observe that auditory consciousness is afflicted, and do not observe that auditory consciousness is unafflicted. They do not observe that auditory consciousness is mundane, and do not observe that auditory consciousness is supramundane. They do not observe that auditory consciousness is saṃsāra, and do not observe that auditory consciousness is nirvāṇa.

3.82 “They do not observe that aurally compounded sensory contact is permanent, and do not observe that aurally compounded sensory contact is impermanent. They do not observe that aurally compounded sensory contact is happiness, and do not observe that aurally compounded sensory contact is suffering. They do not observe that aurally compounded sensory contact is a self, and do not observe that aurally compounded sensory contact is

nonself. They do not observe that aurally compounded sensory contact is at peace, and do not observe that aurally compounded sensory contact is not at peace. They do not observe that aurally compounded sensory contact is empty, and do not observe that aurally compounded sensory contact is not empty. They do not observe that aurally compounded sensory contact is with a sign, [F.215.a] and do not observe that aurally compounded sensory contact is signless. They do not observe that aurally compounded sensory contact is with wishes, and do not observe that aurally compounded sensory contact is wishless. They do not observe that aurally compounded sensory contact is a conditioned phenomenon, and do not observe that aurally compounded sensory contact is an unconditioned phenomenon. They do not observe that aurally compounded sensory contact is defilement, and do not observe that aurally compounded sensory contact is purification. They do not observe that aurally compounded sensory contact arises, and do not observe that aurally compounded sensory contact ceases. They do not observe that aurally compounded sensory contact is void, and do not observe that aurally compounded sensory contact is not void. They do not observe that aurally compounded sensory contact is virtuous, and do not observe that aurally compounded sensory contact is nonvirtuous. They do not observe that aurally compounded sensory contact is basically unethical, and do not observe that aurally compounded sensory contact is not basically unethical. They do not observe that aurally compounded sensory contact is contaminated, and do not observe that aurally compounded sensory contact is uncontaminated. They do not observe that aurally compounded sensory contact is afflicted, and do not observe that aurally compounded sensory contact is unafflicted. They do not observe that aurally compounded sensory contact is mundane, and do not observe that [F.215.b] aurally compounded sensory contact is supramundane. They do not observe that aurally compounded sensory contact is saṃsāra, and do not observe that aurally compounded sensory contact is nirvāṇa.

- 3.83 “They do not observe that feelings of happiness, or suffering, or neither happiness nor suffering, conditioned by sensory contact compounded by the ears, sounds, and auditory consciousness, are permanent, and do not observe that they are impermanent. They do not observe that they are happiness, and do not observe that they are suffering. They do not observe that they are a self, and do not observe that they are nonself. They do not observe that they are at peace, and do not observe that they are not at peace. They do not observe that they are empty, and do not observe that they are not empty. They do not observe that they are with signs, and do not observe that they are signless. They do not observe that they are with wishes, and do not observe that they are wishless. They do not observe that they are

conditioned phenomena, and do not observe that they are unconditioned phenomena. They do not observe that they are defilement, and do not observe that they are purification. They do not observe that they arise, and do not observe that they cease. They do not observe that they are void, and do not observe that they are not void. They do not observe that they are virtuous, and do not observe that they are nonvirtuous. They do not observe that they are basically unethical, and do not observe that they are not basically unethical. They do not observe that they are contaminated, [F.216.a] and do not observe that they are uncontaminated. They do not observe that they are afflicted, and do not observe that they are unafflicted. They do not observe that they are mundane, and do not observe that they are supramundane. They do not observe that they are saṃsāra, and do not observe that they are nirvāṇa.

3.84 “They do not observe that the nose is permanent, and do not observe that the nose is impermanent. They do not observe that the nose is happiness, and do not observe that the nose is suffering. They do not observe that the nose is a self, and do not observe that the nose is nonself. They do not observe that the nose is at peace, and do not observe that the nose is not at peace. They do not observe that the nose is empty, and do not observe that the nose is not empty. They do not observe that the nose is with a sign, and do not observe that the nose is signless. They do not observe that the nose is with wishes, and do not observe that the nose is wishless. They do not observe that the nose is a conditioned phenomenon, and do not observe that the nose is an unconditioned phenomenon. They do not observe that the nose is defilement, and do not observe that the nose is purification. They do not observe that the nose arises, and do not observe that the nose ceases. They do not observe that the nose is void, and do not observe that the nose is not void. [F.216.b] They do not observe that the nose is virtuous, and do not observe that the nose is nonvirtuous. They do not observe that the nose is basically unethical, and do not observe that the nose is not basically unethical. They do not observe that the nose is contaminated, and do not observe that the nose is uncontaminated. They do not observe that the nose is afflicted, and do not observe that the nose is unafflicted. They do not observe that the nose is mundane, and do not observe that the nose is supramundane. They do not observe that the nose is saṃsāra, and do not observe that the nose is nirvāṇa.

3.85 “They do not observe that odors are permanent, and do not observe that odors are impermanent. They do not observe that odors are happiness, and do not observe that odors are suffering. They do not observe that odors are a self, and do not observe that odors are nonself. They do not observe that odors are at peace, and do not observe that odors are not at peace. They do

not observe that odors are empty, and do not observe that odors are not empty. They do not observe that odors are with signs, and do not observe that odors are signless. They do not observe that odors are with wishes, and do not observe that odors are wishless. They do not observe that odors are conditioned phenomena, and do not observe that odors [F.217.a] are unconditioned phenomena. They do not observe that odors are defilement, and do not observe that odors are purification. They do not observe that odors arise, and do not observe that odors cease. They do not observe that odors are void, and do not observe that odors are not void. They do not observe that odors are virtuous, and do not observe that odors are nonvirtuous. They do not observe that odors are basically unethical, and do not observe that odors are not basically unethical. They do not observe that odors are contaminated, and do not observe that odors are uncontaminated. They do not observe that odors are afflicted, and do not observe that odors are unafflicted. They do not observe that odors are mundane, and do not observe that odors are supramundane. They do not observe that odors are saṃsāra, and do not observe that odors are nirvāṇa.

- 3.86 “They do not observe that olfactory consciousness is permanent, and do not observe that olfactory consciousness is impermanent. They do not observe that olfactory consciousness is happiness, and do not observe that olfactory consciousness is suffering. They do not observe that olfactory consciousness is a self, and do not observe that olfactory consciousness is nonself. They do not observe that [F.217.b] olfactory consciousness is at peace, and do not observe that olfactory consciousness is not at peace. They do not observe that olfactory consciousness is empty, and do not observe that olfactory consciousness is not empty. They do not observe that olfactory consciousness is with a sign, and do not observe that olfactory consciousness is signless. They do not observe that olfactory consciousness is with wishes, and do not observe that olfactory consciousness is wishless. They do not observe that olfactory consciousness is a conditioned phenomenon, and do not observe that olfactory consciousness is an unconditioned phenomenon. They do not observe that olfactory consciousness is defilement, and do not observe that olfactory consciousness is purification. They do not observe that olfactory consciousness arises, and do not observe that olfactory consciousness ceases. They do not observe that olfactory consciousness is void, and do not observe that olfactory consciousness is not void. They do not observe that olfactory consciousness is virtuous, and do not observe that olfactory consciousness is nonvirtuous. They do not observe that olfactory consciousness is basically unethical, and do not observe that olfactory consciousness is not basically unethical. They do not observe that olfactory

consciousness is contaminated, and do not observe that olfactory consciousness [F.218.a] is uncontaminated. They do not observe that olfactory consciousness is afflicted, and do not observe that olfactory consciousness is unafflicted. They do not observe that olfactory consciousness is mundane, and do not observe that olfactory consciousness is supramundane. They do not observe that olfactory consciousness is saṃsāra, and do not observe that olfactory consciousness is nirvāṇa.

3.87 “They do not observe that nasally compounded sensory contact is permanent, and do not observe that nasally compounded sensory contact is impermanent. They do not observe that nasally compounded sensory contact is happiness, and do not observe that nasally compounded sensory contact is suffering. They do not observe that nasally compounded sensory contact is a self, and do not observe that nasally compounded sensory contact is nonself. They do not observe that nasally compounded sensory contact is at peace, and do not observe that nasally compounded sensory contact is not at peace. They do not observe that nasally compounded sensory contact is empty, and do not observe that nasally compounded sensory contact is not empty. They do not observe that nasally compounded sensory contact is with a sign, and do not observe that nasally compounded sensory contact is signless. They do not observe that nasally compounded sensory contact is with wishes, and do not observe that nasally compounded sensory contact is wishless. They do not observe that nasally compounded sensory contact [F.218.b] is a conditioned phenomenon, and do not observe that nasally compounded sensory contact is an unconditioned phenomenon. They do not observe that nasally compounded sensory contact is defilement, and do not observe that nasally compounded sensory contact is purification. They do not observe that nasally compounded sensory contact arises, and do not observe that nasally compounded sensory contact ceases. They do not observe that nasally compounded sensory contact is void, and do not observe that nasally compounded sensory contact is not void. They do not observe that nasally compounded sensory contact is virtuous, and do not observe that nasally compounded sensory contact is nonvirtuous. They do not observe that nasally compounded sensory contact is basically unethical, and do not observe that nasally compounded sensory contact is not basically unethical. They do not observe that nasally compounded sensory contact is contaminated, and do not observe that nasally compounded sensory contact is uncontaminated. They do not observe that nasally compounded sensory contact is afflicted, and do not observe that nasally compounded sensory contact is unafflicted. They do not observe that nasally compounded sensory contact is mundane, and do not observe that nasally compounded sensory

contact is supramundane. They do not observe that nasally compounded sensory contact is saṃsāra, and do not observe that nasally compounded sensory contact is nirvāṇa.

3.88 “They do not observe that feelings of happiness, or suffering, or neither happiness nor suffering, conditioned by sensory contact compounded by the nose, odors, [F.219.a] and olfactory consciousness, are permanent, and do not observe that they are impermanent. They do not observe that they are happiness, and do not observe that they are suffering. They do not observe that they are a self, and do not observe that they are nonself. They do not observe that they are at peace, and do not observe that they are not at peace. They do not observe that they are empty, and do not observe that they are not empty. They do not observe that they are with signs, and do not observe that they are signless. They do not observe that they are with wishes, and do not observe that they are wishless. They do not observe that they are conditioned phenomena, and do not observe that they are unconditioned phenomena. They do not observe that they are defilement, and do not observe that they are purification. They do not observe that they arise, and do not observe that they cease. They do not observe that they are void, and do not observe that they are not void. They do not observe that they are virtuous, and do not observe that they are nonvirtuous. They do not observe that they are basically unethical, and do not observe that they are not basically unethical. They do not observe that they are contaminated, and do not observe that they are uncontaminated. They do not observe that they are afflicted, and do not observe that they are unafflicted. They do not observe that they are mundane, and do not observe that they are supramundane. They do not observe that they are saṃsāra, [F.219.b] and do not observe that they are nirvāṇa.

3.89 “They do not observe that the tongue is permanent, and do not observe that the tongue is impermanent. They do not observe that the tongue is happiness, and do not observe that the tongue is suffering. They do not observe that the tongue is a self, and do not observe that the tongue is nonself. They do not observe that the tongue is at peace, and do not observe that the tongue is not at peace. They do not observe that the tongue is empty, and do not observe that the tongue is not empty. They do not observe that the tongue is with a sign, and do not observe that the tongue is signless. They do not observe that the tongue is with wishes, and do not observe that the tongue is wishless. They do not observe that the tongue is a conditioned phenomenon, and do not observe that the tongue is an unconditioned phenomenon. They do not observe that the tongue is defilement, and do not observe that the tongue is purification. They do not observe that the tongue arises, and do not observe that the tongue ceases. They do not observe that

the tongue is void, and do not observe that the tongue is not void. They do not observe that the tongue is virtuous, and do not observe that the tongue is nonvirtuous. They do not observe that the tongue is basically unethical, and do not observe that the tongue is not basically unethical. They do not observe that the tongue is contaminated, [F.220.a] and do not observe that the tongue is uncontaminated. They do not observe that the tongue is afflicted, and do not observe that the tongue is unafflicted. They do not observe that the tongue is mundane, and do not observe that the tongue is supramundane. They do not observe that the tongue is saṃsāra, and do not observe that the tongue is nirvāṇa.

3.90 “They do not observe that tastes are permanent, and do not observe that tastes are impermanent. They do not observe that tastes are happiness, and do not observe that tastes are suffering. They do not observe that tastes are a self, and do not observe that tastes are nonself. They do not observe that tastes are at peace, and do not observe that tastes are not at peace. They do not observe that tastes are empty, and do not observe that tastes are not empty. They do not observe that tastes are with signs, and do not observe that tastes are signless. They do not observe that tastes are with wishes, and do not observe that tastes are wishless. They do not observe that tastes are conditioned phenomena, and do not observe that tastes are unconditioned phenomena. They do not observe that tastes are defilement, and do not observe that tastes are purification. They do not observe that tastes arise, and do not observe that tastes cease. [F.220.b] They do not observe that tastes are void, and do not observe that tastes are not void. They do not observe that tastes are virtuous, and do not observe that tastes are nonvirtuous. They do not observe that tastes are basically unethical, and do not observe that tastes are not basically unethical. They do not observe that tastes are contaminated, and do not observe that tastes are uncontaminated. They do not observe that tastes are afflicted, and do not observe that tastes are unafflicted. They do not observe that tastes are mundane, and do not observe that tastes are supramundane. They do not observe that tastes are saṃsāra, and do not observe that tastes are nirvāṇa.

3.91 “They do not observe that gustatory consciousness is permanent, and do not observe that gustatory consciousness is impermanent. They do not observe that gustatory consciousness is happiness, and do not observe that gustatory consciousness is suffering. They do not observe that gustatory consciousness is a self, and do not observe that gustatory consciousness is nonself. They do not observe that gustatory consciousness is at peace, and do not observe that gustatory consciousness is not at peace. They do not observe that gustatory consciousness is empty, and do not observe that gustatory consciousness is not empty. They do not observe that gustatory

consciousness is with a sign, [F.221.a] and do not observe that gustatory consciousness is signless. They do not observe that gustatory consciousness is with wishes, and do not observe that gustatory consciousness is wishless. They do not observe that gustatory consciousness is a conditioned phenomenon, and do not observe that gustatory consciousness is an unconditioned phenomenon. They do not observe that gustatory consciousness is defilement, and do not observe that gustatory consciousness is purification. They do not observe that gustatory consciousness arises, and do not observe that gustatory consciousness ceases. They do not observe that gustatory consciousness is void, and do not observe that gustatory consciousness is not void. They do not observe that gustatory consciousness is virtuous, and do not observe that gustatory consciousness is nonvirtuous. They do not observe that gustatory consciousness is basically unethical, and do not observe that gustatory consciousness is not basically unethical. They do not observe that gustatory consciousness is contaminated, and do not observe that gustatory consciousness is uncontaminated. They do not observe that gustatory consciousness is afflicted, and do not observe that gustatory consciousness is unafflicted. They do not observe that gustatory consciousness is mundane, and do not observe that gustatory consciousness is supramundane. [F.221.b] They do not observe that gustatory consciousness is saṃsāra, and do not observe that gustatory consciousness is nirvāṇa.

- 3.92 “They do not observe that lingually compounded sensory contact is permanent, and do not observe that lingually compounded sensory contact is impermanent. They do not observe that lingually compounded sensory contact is happiness, and do not observe that lingually compounded sensory contact is suffering. They do not observe that lingually compounded sensory contact is a self, and do not observe that lingually compounded sensory contact is nonself. They do not observe that lingually compounded sensory contact is at peace, and do not observe that lingually compounded sensory contact is not at peace. They do not observe that lingually compounded sensory contact is empty, and do not observe that lingually compounded sensory contact is not empty. They do not observe that lingually compounded sensory contact is with a sign, and do not observe that lingually compounded sensory contact is signless. They do not observe that lingually compounded sensory contact is with wishes, and do not observe that lingually compounded sensory contact is wishless. They do not observe that lingually compounded sensory contact is a conditioned phenomenon, and do not observe that lingually compounded sensory contact is an unconditioned phenomenon. They do not observe that lingually compounded sensory contact is defilement, and do not observe that

lingually compounded sensory contact is purification. They do not observe that lingually compounded sensory contact arises, and do not observe that [F.222.a] lingually compounded sensory contact ceases. They do not observe that lingually compounded sensory contact is void, and do not observe that lingually compounded sensory contact is not void. They do not observe that lingually compounded sensory contact is virtuous, and do not observe that lingually compounded sensory contact is nonvirtuous. They do not observe that lingually compounded sensory contact is basically unethical, and do not observe that lingually compounded sensory contact is not basically unethical. They do not observe that lingually compounded sensory contact is contaminated, and do not observe that lingually compounded sensory contact is uncontaminated. They do not observe that lingually compounded sensory contact is afflicted, and do not observe that lingually compounded sensory contact is unafflicted. They do not observe that lingually compounded sensory contact is mundane, and do not observe that lingually compounded sensory contact is supramundane. They do not observe that lingually compounded sensory contact is saṃsāra, and do not observe that lingually compounded sensory contact is nirvāṇa.

- 3.93 “They do not observe that feelings of happiness, or suffering, or neither happiness nor suffering, conditioned by sensory contact compounded by the tongue, tastes, and gustatory consciousness, are permanent, and do not observe that they are impermanent. They do not observe that they are happiness, and do not observe that they are suffering. They do not observe that they are a self, and do not observe that they are nonself. They do not observe that they are at peace, [F.222.b] and do not observe that they are not at peace. They do not observe that they are empty, and do not observe that they are not empty. They do not observe that they are with signs, and do not observe that they are signless. They do not observe that they are with wishes, and do not observe that they are wishless. They do not observe that they are conditioned phenomena, and do not observe that they are unconditioned phenomena. They do not observe that they are defilement, and do not observe that they are purification. They do not observe that they arise, and do not observe that they cease. They do not observe that they are void, and do not observe that they are not void. They do not observe that they are virtuous, and do not observe that they are nonvirtuous. They do not observe that they are basically unethical, and do not observe that they are not basically unethical. They do not observe that they are contaminated, and do not observe that they are uncontaminated. They do not observe that they are afflicted, and do not observe that they are unafflicted. They do not

observe that they are mundane, and do not observe that they are supramundane. They do not observe that they are saṃsāra, and do not observe that they are nirvāṇa.

3.94 “They do not observe that the body is permanent, and do not observe that the body is impermanent. They do not observe that the body is happiness, and do not observe that the body is suffering. They do not observe that the body [F.223.a] is a self, and do not observe that the body is nonself. They do not observe that the body is at peace, and do not observe that the body is not at peace. They do not observe that the body is empty, and do not observe that the body is not empty. They do not observe that the body is with a sign, and do not observe that the body is signless. They do not observe that the body is with wishes, and do not observe that the body is wishless. They do not observe that the body is a conditioned phenomenon, and do not observe that the body is an unconditioned phenomenon. They do not observe that the body is defilement, and do not observe that the body is purification. They do not observe that the body arises, and do not observe that the body ceases. They do not observe that the body is void, and do not observe that the body is not void. They do not observe that the body is virtuous, and do not observe that the body is nonvirtuous. They do not observe that the body is basically unethical, and do not observe that the body is not basically unethical. They do not observe that the body is contaminated, and do not observe that the body is uncontaminated. They do not observe that the body is afflicted, and do not observe that the body is unafflicted. They do not observe that the body is mundane, [F.223.b] and do not observe that the body is supramundane. They do not observe that the body is saṃsāra, and do not observe that the body is nirvāṇa.

3.95 “They do not observe that tangibles are permanent, and do not observe that tangibles are impermanent. They do not observe that tangibles are happiness, and do not observe that tangibles are suffering. They do not observe that tangibles are a self, and do not observe that tangibles are nonself. They do not observe that tangibles are at peace, and do not observe that tangibles are not at peace. They do not observe that tangibles are empty, and do not observe that tangibles are not empty. They do not observe that tangibles are with signs, and do not observe that tangibles are signless. They do not observe that tangibles are with wishes, and do not observe that tangibles are wishless. They do not observe that tangibles are conditioned phenomena, and do not observe that tangibles are unconditioned phenomena. They do not observe that tangibles are defilement, and do not observe that tangibles are purification. They do not observe that tangibles arise, and do not observe that tangibles cease. They do not observe that tangibles are void, and do not observe that tangibles are not void. They do

not observe that tangibles are virtuous, and do not observe that [F.224.a] tangibles are nonvirtuous. They do not observe that tangibles are basically unethical, and do not observe that tangibles are not basically unethical. They do not observe that tangibles are contaminated, and do not observe that tangibles are uncontaminated. They do not observe that tangibles are afflicted, and do not observe that tangibles are unafflicted. They do not observe that tangibles are mundane, and do not observe that tangibles are supramundane. They do not observe that tangibles are saṃsāra, and do not observe that tangibles are nirvāṇa.

3.96 “They do not observe that tactile consciousness is permanent, and do not observe that tactile consciousness is impermanent. They do not observe that tactile consciousness is happiness, and do not observe that tactile consciousness is suffering. They do not observe that tactile consciousness is a self, and do not observe that tactile consciousness is nonself. They do not observe that tactile consciousness is at peace, and do not observe that tactile consciousness is not at peace. They do not observe that tactile consciousness is empty, and do not observe that tactile consciousness is not empty. They do not observe that tactile consciousness is with a sign, and do not observe that tactile consciousness is signless. They do not observe that tactile consciousness is with wishes, and do not observe that tactile consciousness is wishless. They do not observe that [F.224.b] tactile consciousness is a conditioned phenomenon, and do not observe that tactile consciousness is an unconditioned phenomenon. They do not observe that tactile consciousness is defilement, and do not observe that tactile consciousness is purification. They do not observe that tactile consciousness arises, and do not observe that tactile consciousness ceases. They do not observe that tactile consciousness is void, and do not observe that tactile consciousness is not void. They do not observe that tactile consciousness is virtuous, and do not observe that tactile consciousness is nonvirtuous. They do not observe that tactile consciousness is basically unethical, and do not observe that tactile consciousness is not basically unethical. They do not observe that tactile consciousness is contaminated, and do not observe that tactile consciousness is uncontaminated. They do not observe that tactile consciousness is afflicted, and do not observe that tactile consciousness is unafflicted. They do not observe that tactile consciousness is mundane, and do not observe that tactile consciousness is supramundane. They do not observe that tactile consciousness [F.225.a] is saṃsāra, and do not observe that tactile consciousness is nirvāṇa.

3.97 “They do not observe that corporeally compounded sensory contact is permanent, and do not observe that corporeally compounded sensory contact is impermanent. They do not observe that corporeally compounded

sensory contact is happiness, and do not observe that corporeally compounded sensory contact is suffering. They do not observe that corporeally compounded sensory contact is a self, and do not observe that corporeally compounded sensory contact is nonself. They do not observe that corporeally compounded sensory contact is at peace, and do not observe that corporeally compounded sensory contact is not at peace. They do not observe that corporeally compounded sensory contact is empty, and do not observe that corporeally compounded sensory contact is not empty. They do not observe that corporeally compounded sensory contact is with a sign, and do not observe that corporeally compounded sensory contact is signless. They do not observe that corporeally compounded sensory contact is with wishes, and do not observe that corporeally compounded sensory contact is wishless. They do not observe that corporeally compounded sensory contact is a conditioned phenomenon, and do not observe that corporeally compounded sensory contact is an unconditioned phenomenon. They do not observe that corporeally compounded sensory contact is defilement, and do not observe that corporeally compounded sensory contact is purification. They do not observe that corporeally compounded sensory contact arises, [F.225.b] and do not observe that corporeally compounded sensory contact ceases. They do not observe that corporeally compounded sensory contact is void, and do not observe that corporeally compounded sensory contact is not void. They do not observe that corporeally compounded sensory contact is virtuous, and do not observe that corporeally compounded sensory contact is nonvirtuous. They do not observe that corporeally compounded sensory contact is basically unethical, and do not observe that corporeally compounded sensory contact is not basically unethical. They do not observe that corporeally compounded sensory contact is contaminated, and do not observe that corporeally compounded sensory contact is uncontaminated. They do not observe that corporeally compounded sensory contact is afflicted, and do not observe that corporeally compounded sensory contact is unafflicted. They do not observe that corporeally compounded sensory contact is mundane, and do not observe that corporeally compounded sensory contact is supramundane. They do not observe that corporeally compounded sensory contact is saṃsāra, and do not observe that corporeally compounded sensory contact is nirvāṇa. [B15]

- 3.98 “They do not observe that feelings of happiness, or suffering, or neither happiness nor suffering, conditioned by sensory contact compounded by the body, tangibles, and tactile consciousness, are permanent, and do not observe that they are impermanent. They do not observe that they are happiness, and do not observe that they are suffering. [F.226.a] They do not

observe that they are a self, and do not observe that they are nonself. They do not observe that they are at peace, and do not observe that they are not at peace. They do not observe that they are empty, and do not observe that they are not empty. They do not observe that they are with signs, and do not observe that they are signless. They do not observe that they are with wishes, and do not observe that they are wishless. They do not observe that they are conditioned phenomena, and do not observe that they are unconditioned phenomena. They do not observe that they are defilement, and do not observe that they are purification. They do not observe that they arise, and do not observe that they cease. They do not observe that they are void, and do not observe that they are not void. They do not observe that they are virtuous, and do not observe that they are nonvirtuous. They do not observe that they are basically unethical, and do not observe that they are not basically unethical. They do not observe that they are contaminated, and do not observe that they are uncontaminated. They do not observe that they are afflicted, and do not observe that they are unafflicted. They do not observe that they are mundane, and do not observe that they are supramundane. They do not observe that they are saṃsāra, and do not observe that they are nirvāṇa.

- 3.99 “They do not observe that the mental faculty is permanent, and do not observe that the mental faculty is impermanent. They do not observe that the mental faculty is happiness, [F.226.b] and do not observe that the mental faculty is suffering. They do not observe that the mental faculty is a self, and do not observe that the mental faculty is nonself. They do not observe that the mental faculty is at peace, and do not observe that the mental faculty is not at peace. They do not observe that the mental faculty is empty, and do not observe that the mental faculty is not empty. They do not observe that the mental faculty is with a sign, and do not observe that the mental faculty is signless. They do not observe that the mental faculty is with wishes, and do not observe that the mental faculty is wishless. They do not observe that the mental faculty is a conditioned phenomenon, and do not observe that the mental faculty is an unconditioned phenomenon. They do not observe that the mental faculty is defilement, and do not observe that the mental faculty is purification. They do not observe that the mental faculty arises, and do not observe that the mental faculty ceases. They do not observe that the mental faculty is void, and do not observe that the mental faculty is not void. They do not observe that the mental faculty is virtuous, and do not observe that the mental faculty is nonvirtuous. They do not observe that the mental faculty is basically unethical, and do not observe that the mental faculty is not basically unethical. They do not observe that the mental faculty is contaminated, and do not observe that the mental faculty is uncontaminated.

They do not observe that the mental faculty is afflicted, and do not observe that the mental faculty is unafflicted. They do not observe that the mental faculty [F.227.a] is mundane, and do not observe that the mental faculty is supramundane. They do not observe that the mental faculty is saṃsāra, and do not observe that the mental faculty is nirvāṇa.

3.100 “They do not observe that mental phenomena are permanent, and do not observe that mental phenomena are impermanent. They do not observe that mental phenomena are happiness, and do not observe that mental phenomena are suffering. They do not observe that mental phenomena are a self, and do not observe that mental phenomena are nonself. They do not observe that mental phenomena are at peace, and do not observe that mental phenomena are not at peace. They do not observe that mental phenomena are empty, and do not observe that mental phenomena are not empty. They do not observe that mental phenomena are with signs, and do not observe that mental phenomena are signless. They do not observe that mental phenomena are with wishes, and do not observe that mental phenomena are wishless. They do not observe that mental phenomena are conditioned phenomena, and do not observe that mental phenomena are unconditioned phenomena. They do not observe that mental phenomena are defilement, and do not observe that mental phenomena are purification. They do not observe that mental phenomena arise, and do not observe that mental phenomena cease. They do not observe that mental phenomena are void, and do not observe that mental phenomena are not void. They do not observe that mental phenomena are virtuous, and do not observe that mental phenomena are nonvirtuous. [F.227.b] They do not observe that mental phenomena are basically unethical, and do not observe that mental phenomena are not basically unethical. They do not observe that mental phenomena are contaminated, and do not observe that mental phenomena are uncontaminated. They do not observe that mental phenomena are afflicted, and do not observe that mental phenomena are unafflicted. They do not observe that mental phenomena are mundane, and do not observe that mental phenomena are supramundane. They do not observe that mental phenomena are saṃsāra, and do not observe that mental phenomena are nirvāṇa.

3.101 “They do not observe that mental consciousness is permanent, and do not observe that mental consciousness is impermanent. They do not observe that mental consciousness is happiness, and do not observe that mental consciousness is suffering. They do not observe that mental consciousness is a self, and do not observe that mental consciousness is nonself. They do not observe that mental consciousness is at peace, and do not observe that mental consciousness is not at peace. They do not observe that mental

consciousness is empty, and do not observe that mental consciousness is not empty. They do not observe that mental consciousness is with a sign, and do not observe that mental consciousness is signless. They do not observe that mental consciousness is with wishes, [F.228.a] and do not observe that mental consciousness is wishless. They do not observe that mental consciousness is a conditioned phenomenon, and do not observe that mental consciousness is an unconditioned phenomenon. They do not observe that mental consciousness is defilement, and do not observe that mental consciousness is purification. They do not observe that mental consciousness arises, and do not observe that mental consciousness ceases. They do not observe that mental consciousness is void, and do not observe that mental consciousness is not void. They do not observe that mental consciousness is virtuous, and do not observe that mental consciousness is nonvirtuous. They do not observe that mental consciousness is basically unethical, and do not observe that mental consciousness is not basically unethical. They do not observe that mental consciousness is contaminated, and do not observe that mental consciousness is uncontaminated. They do not observe that mental consciousness is afflicted, and do not observe that mental consciousness is unafflicted. They do not observe that mental consciousness is mundane, and do not observe that mental consciousness is supramundane. [F.228.b] They do not observe that mental consciousness is saṃsāra, and do not observe that mental consciousness is nirvāṇa.

- 3.102 “They do not observe that mentally compounded sensory contact is permanent, and do not observe that mentally compounded sensory contact is impermanent. They do not observe that mentally compounded sensory contact is happiness, and do not observe that mentally compounded sensory contact is suffering. They do not observe that mentally compounded sensory contact is a self, and do not observe that mentally compounded sensory contact is nonself. They do not observe that mentally compounded sensory contact is at peace, and do not observe that mentally compounded sensory contact is not at peace. They do not observe that mentally compounded sensory contact is empty, and do not observe that mentally compounded sensory contact is not empty. They do not observe that mentally compounded sensory contact is with a sign, and do not observe that mentally compounded sensory contact is signless. They do not observe that mentally compounded sensory contact is with wishes, and do not observe that mentally compounded sensory contact is wishless. They do not observe that mentally compounded sensory contact is a conditioned phenomenon, and do not observe that mentally compounded sensory contact is an unconditioned phenomenon. They do not observe that mentally compounded sensory contact is defilement, and do not observe that mentally

compounded sensory contact is purification. They do not observe that mentally compounded sensory contact arises, and do not observe that [F.229.a] mentally compounded sensory contact ceases. They do not observe that mentally compounded sensory contact is void, and do not observe that mentally compounded sensory contact is not void. They do not observe that mentally compounded sensory contact is virtuous, and do not observe that mentally compounded sensory contact is nonvirtuous. They do not observe that mentally compounded sensory contact is basically unethical, and do not observe that mentally compounded sensory contact is not basically unethical. They do not observe that mentally compounded sensory contact is contaminated, and do not observe that mentally compounded sensory contact is uncontaminated. They do not observe that mentally compounded sensory contact is afflicted, and do not observe that mentally compounded sensory contact is unafflicted. They do not observe that mentally compounded sensory contact is mundane, and do not observe that mentally compounded sensory contact is supramundane. They do not observe that mentally compounded sensory contact is saṃsāra, and do not observe that mentally compounded sensory contact is nirvāṇa.

- 3.103 “They do not observe that feelings of happiness, or suffering, or neither happiness nor suffering, conditioned by sensory contact compounded by the mental faculty, mental phenomena, and mental consciousness, are permanent, and do not observe that they are impermanent. They do not observe that they are happiness, and do not observe that they are suffering. They do not observe that they are a self, and do not observe that they are nonself. They do not observe that they are at peace, [F.229.b] and do not observe that they are not at peace. They do not observe that they are empty, and do not observe that they are not empty. They do not observe that they are with signs, and do not observe that they are signless. They do not observe that they are with wishes, and do not observe that they are wishless. They do not observe that they are conditioned phenomena, and do not observe that they are unconditioned phenomena. They do not observe that they are defilement, and do not observe that they are purification. They do not observe that they arise, and do not observe that they cease. They do not observe that they are void, and do not observe that they are not void. They do not observe that they are virtuous, and do not observe that they are nonvirtuous. They do not observe that they are basically unethical, and do not observe that they are not basically unethical. They do not observe that they are contaminated, and do not observe that they are uncontaminated. They do not observe that they are afflicted, and do not observe that they are

unafflicted. They do not observe that they are mundane, and do not observe that they are supramundane. They do not observe that they are saṃsāra, and do not observe that they are nirvāṇa.

3.104 “If you ask why, it is because when bodhisattva great beings practice the perfection of wisdom, they do not observe that that perfection of wisdom, that bodhisattva, or that term *bodhisattva* are present in the conditioned element. They do not observe that they are present in the unconditioned element.

3.105 “If you ask why, [F.230.a] Subhūti, it is because when bodhisattva great beings practice the perfection of wisdom, they do not mentally construct and do not conceptualize any of those phenomena.²⁵⁸ When they practice the perfection of wisdom they remain in a state without conceptualization, and in order to cultivate²⁵⁹ the applications of mindfulness, while practicing the perfection of wisdom, apart from focusing their attention on all-aspect omniscience, they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*. In order to cultivate the correct exertions, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*. In order to cultivate the supports for miraculous ability, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*. In order to cultivate the faculties, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*. In order to cultivate the powers, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*. In order to cultivate the branches of enlightenment, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even

observe the name *buddha*. In order to cultivate the path, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. [F.231.a] Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*.

3.106 “In order to cultivate the perfection of generosity, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*. In order to cultivate the perfection of ethical discipline, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*. In order to cultivate the perfection of tolerance, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe [F.231.b] the name *buddha*. In order to cultivate the perfection of perseverance, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*. In order to cultivate the perfection of meditative concentration, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*. In order to cultivate the perfection of wisdom, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*.

3.107 “In order to cultivate the emptiness of internal phenomena, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. [F.232.a] They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*. In order to cultivate the emptiness of external phenomena, while practicing the perfection of wisdom they do not observe a perfection of

wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*. In order to cultivate the emptiness of external and internal phenomena, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*. In order to cultivate the emptiness of emptiness, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*. In order to cultivate the emptiness of great extent, while practicing the perfection of wisdom they do not observe a perfection of wisdom. [F.232.b] Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*. In order to cultivate the emptiness of ultimate reality, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*. In order to cultivate the emptiness of conditioned phenomena, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*. In order to cultivate the emptiness of unconditioned phenomena, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*. In order to cultivate the emptiness [F.233.a] of the unlimited, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*. In order to cultivate the emptiness of that which has neither beginning nor end, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of*

wisdom. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*. In order to cultivate the emptiness of nonexclusion, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*. In order to cultivate the emptiness of inherent nature, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe [F.233.b] the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*. In order to cultivate the emptiness of all phenomena, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*. In order to cultivate the emptiness of intrinsic defining characteristics, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*. In order to cultivate the emptiness of that which cannot be apprehended, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*. In order to cultivate the emptiness of nonentities, while practicing the perfection of wisdom [F.234.a] they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*. In order to cultivate the emptiness of essential nature, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*. In order to cultivate the emptiness of an essential nature of nonentities, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor

do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*.

3.108 “In order to cultivate the truths of the noble ones, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. [F.234.b] Nor do they observe the buddhas. They do not even observe the name *buddha*. In order to cultivate the meditative concentrations, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*. In order to cultivate the immeasurable attitudes, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*. In order to cultivate the formless absorptions, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*. In order to cultivate the eight liberations, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe [F.235.a] the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*. In order to cultivate the nine serial steps of meditative absorption, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*.

3.109 “In order to cultivate the emptiness gateway to liberation, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*. In order to cultivate the signlessness gateway to liberation, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. [F.235.b] Nor do

they observe the buddhas. They do not even observe the name *buddha*. In order to cultivate the wishlessness gateway to liberation, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*.

3.110 “In order to cultivate the extrasensory powers, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*. In order to cultivate the meditative stabilities, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*. In order to cultivate the dhāraṇī gateways, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe [F.236.a] the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*.

3.111 “In order to cultivate the ten powers of the tathāgatas, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*. In order to cultivate the four fearlessnesses, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*. In order to cultivate the four kinds of exact knowledge, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. [F.236.b] They do not even observe the name *buddha*. In order to cultivate the eighteen distinct qualities of the buddhas, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*.

- 3.112 “Those bodhisattva great beings, when they practice the perfection of wisdom, absolutely understand the characteristics of a phenomenon that define it as a phenomenon, and those characteristics of a phenomenon that define it as a phenomenon are that it neither becomes defiled nor does it become purified.
- 3.113 “So, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they should comprehend that it is just a designation that is a name or conventional term for something. Having thus comprehended that it is just a designation that is a name or conventional term for something, they will not be attached to physical forms, will not be attached to feelings, will not be attached to perceptions, will not be attached to formative predispositions, and will not be attached to consciousness.
- 3.114 “They will not be attached to the eyes. They will not be attached to sights. They will not be attached to visual consciousness. They will not be attached to visually compounded sensory contact. They will not even be attached to feelings of happiness, or suffering, or neither happiness nor suffering conditioned by sensory contact compounded by the eyes, sights, and visual consciousness. They will not be attached [F.237.a] to the ears. They will not be attached to sounds. They will not be attached to auditory consciousness. They will not be attached to aurally compounded sensory contact. They will not even be attached to feelings of happiness, or suffering, or neither happiness nor suffering conditioned by sensory contact compounded by the ears, sounds, and auditory consciousness. They will not be attached to the nose. They will not be attached to odors. They will not be attached to olfactory consciousness. They will not be attached to nasally compounded sensory contact. They will not even be attached to feelings of happiness, or suffering, or neither happiness nor suffering conditioned by sensory contact compounded by the nose, odors, and olfactory consciousness. They will not be attached to the tongue. They will not be attached to tastes. They will not be attached to gustatory consciousness. They will not be attached to lingually compounded sensory contact. They will not even be attached to feelings of happiness, or suffering, or neither happiness nor suffering conditioned by sensory contact compounded by the tongue, tastes, and gustatory consciousness. They will not be attached to the body. They will not be attached to tangibles. They will not be attached to tactile consciousness. They will not be attached to corporeally compounded sensory contact. They will not even be attached to feelings of happiness, or suffering, or neither happiness nor suffering conditioned by sensory contact compounded by the body, tangibles, and tactile consciousness. They will not be attached to the mental faculty. They will not be attached to mental phenomena. They will not be attached [F.237.b] to mental consciousness. They will not be attached to

mentally compounded sensory contact. They will not even be attached to feelings of happiness, or suffering, or neither happiness nor suffering conditioned by sensory contact compounded by the mental faculty, mental phenomena, and mental consciousness.

3.115 “They will not be attached to the perfection of generosity, will not be attached to the perfection of ethical discipline, will not be attached to the perfection of tolerance, will not be attached to the perfection of perseverance, will not be attached to the perfection of meditative concentration, and will not be attached to the perfection of wisdom. They will not even be attached to their names or their defining characteristics.

“They will not even be attached to the body of a bodhisattva.

3.116 “They will not be attached to the eyes of flesh, will not be attached to the eye of divine clairvoyance, will not be attached to the eye of wisdom, will not be attached to the eye of the Dharma, and will not be attached to the eye of the buddhas.

“They will not be attached to the perfection of the extrasensory powers.

3.117 “They will not be attached to the emptiness of internal phenomena. They will not be attached to the emptiness of external phenomena. They will not be attached to the emptiness of external and internal phenomena. They will not be attached to the emptiness of emptiness. They will not be attached to the emptiness of great extent. They will not be attached to the emptiness of ultimate reality. They will not be attached to the emptiness of conditioned phenomena. They will not be attached to the emptiness of unconditioned phenomena. They will not be attached to the emptiness of the unlimited. They will not be attached to the emptiness of that which has neither beginning nor end. [F.238.a] They will not be attached to the emptiness of nonexclusion. They will not be attached to the emptiness of inherent nature. They will not be attached to the emptiness of all phenomena. They will not be attached to the emptiness of intrinsic defining characteristics. They will not be attached to the emptiness of that which cannot be apprehended. They will not be attached to the emptiness of nonentities. They will not be attached to the emptiness of essential nature. They will not be attached to the emptiness of an essential nature of nonentities.

3.118 “They will not be attached to the applications of mindfulness. They will not be attached to the correct exertions. They will not be attached to the supports for miraculous ability. They will not be attached to the faculties. They will not be attached to the powers. They will not be attached to the branches of enlightenment. They will not be attached to the noble eightfold path.

- 3.119 “They will not be attached to the truths of the noble ones. They will not be attached to the meditative concentrations. They will not be attached to the immeasurable attitudes. They will not be attached to the formless absorptions. They will not be attached to the eight liberations. They will not be attached to the nine serial steps of meditative absorption. They will not be attached to emptiness. They will not be attached to signlessness. They will not be attached to wishlessness. They will not be attached to the extrasensory powers. They will not be attached to the meditative stabilities. They will not be attached to the dhāraṇī gateways. They will not be attached to the ten powers of the tathāgatas. They will not be attached [F.238.b] to the four fearlessnesses. They will not be attached to the four kinds of exact knowledge. They will not be attached to great loving kindness. They will not be attached to great compassion. They will not be attached to the eighteen distinct qualities of the buddhas.
- 3.120 “They will not be attached to the real nature. They will not be attached to the very limit of reality. They will not be attached to the realm of phenomena. They will not be attached to the maturation of beings. They will not be attached to the refinement of the buddhafiels. They will not be attached to skillful means.
- 3.121 “If you ask why, it is because something that might be attached, something on account of which it becomes attached, and something to which it might be attached—all such phenomena do not exist.²⁶⁰
- 3.122 “Subhūti, bodhisattva great beings who practice the perfection of wisdom in that manner will flourish through the perfection of generosity. They will flourish through the perfection of ethical discipline. They will flourish through the perfection of tolerance. They will flourish through the perfection of perseverance. They will flourish through the perfection of meditative concentration. And they will flourish through the perfection of wisdom.
- 3.123 “They enter into a bodhisattva’s maturity,²⁶¹ and ascend to the level at which progress has become irreversible. They will perfect the extrasensory powers, and having indeed perfected the extrasensory powers, they will work to bring beings to maturity, and to serve, respect, honor, and worship the blessed lord buddhas. They move from buddhafiels to buddhafiels [F.239.a] in order to refine a buddhafiels and behold the blessed lord buddhas. And, having seen those blessed lord buddhas, they will also manifest the roots of virtue through which they seek to serve, respect, honor, and worship those blessed lord buddhas. Also, through those roots of virtue they will be born in proximity to those blessed lord buddhas. They will hear the Dharma from those blessed lord buddhas, and the continuum of the doctrine they have heard will never be interrupted until they have fully

awakened in unsurpassed, perfect, complete enlightenment. They will obtain the dhāraṇī gateways and they will also obtain the gateways of the meditative stabilities.

3.124 “Subhūti, bodhisattva great beings practicing the perfection of wisdom should thus comprehend those designations that are the names and conventional terms for things. [B16]

3.125 “You have asked, Subhūti, ‘Blessed Lord, you have spoken of “bodhisattvas, bodhisattvas...”’²⁶² Do you think, Subhūti, that a bodhisattva is physical forms?”

“No, Blessed Lord,” he replied.

3.126 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than physical forms?”

“No, Blessed Lord,” he replied.

3.127 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in²⁶³ physical forms?”

“No, Blessed Lord,” he replied. [F.239.b]

3.128 The Blessed One then asked, “Subhūti, do you think that physical forms are in a bodhisattva?”

“No, Blessed Lord,” he replied.

3.129 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of physical forms?”²⁶⁴

“No, Blessed Lord,” he replied.

3.130 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is feelings?”

“No, Blessed Lord,” he replied.

3.131 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than feelings?”

“No, Blessed Lord,” he replied.

3.132 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in feelings?”

“No, Blessed Lord,” he replied.

3.133 The Blessed One then asked, “Subhūti, do you think that feelings are in a bodhisattva?”

“No, Blessed Lord,” he replied.

3.134 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of feelings?”

“No, Blessed Lord,” he replied.

3.135 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is perceptions?”

“No, Blessed Lord,” he replied.

- 3.136 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than [F.240.a] perceptions?”
“No, Blessed Lord,” he replied.
- 3.137 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in perceptions?”
“No, Blessed Lord,” he replied.
- 3.138 The Blessed One then asked, “Subhūti, do you think that perceptions are in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.139 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of perceptions?”
“No, Blessed Lord,” he replied.
- 3.140 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is formative predispositions?”
“No, Blessed Lord,” he replied.
- 3.141 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than formative predispositions?”
“No, Blessed Lord,” he replied.
- 3.142 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in formative predispositions?”
“No, Blessed Lord,” he replied.
- 3.143 The Blessed One then asked, “Subhūti, do you think that formative predispositions are in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.144 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of formative predispositions?”
“No, Blessed Lord,” he replied.
- 3.145 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is consciousness?”
“No, Blessed Lord,” he replied.
- 3.146 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than [F.240.b] consciousness?”
“No, Blessed Lord,” he replied.
- 3.147 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in consciousness?”
“No, Blessed Lord,” he replied.
- 3.148 The Blessed One then asked, “Subhūti, do you think that consciousness is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.149 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of consciousness?”

- “No, Blessed Lord,” he replied.
- 3.150 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the eyes?”
- “No, Blessed Lord,” he replied.
- 3.151 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the eyes?”
- “No, Blessed Lord,” he replied.
- 3.152 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the eyes?”
- “No, Blessed Lord,” he replied.
- 3.153 The Blessed One then asked, “Subhūti, do you think that the eyes are in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.154 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the eyes?”
- “No, Blessed Lord,” he replied.
- 3.155 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the ears?” [F.241.a]
- “No, Blessed Lord,” he replied.
- 3.156 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the ears?”
- “No, Blessed Lord,” he replied.
- 3.157 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the ears?”
- “No, Blessed Lord,” he replied.
- 3.158 The Blessed One then asked, “Subhūti, do you think that the ears are in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.159 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the ears?”
- “No, Blessed Lord,” he replied.
- 3.160 The Blessed One then asked, “Subhūti, do you think that the nose is a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.161 The Blessed One then asked, “Subhūti, do you think that anything other than the nose is a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.162 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the nose?”
- “No, Blessed Lord,” he replied.

- 3.163 The Blessed One then asked, “Subhūti, do you think that the nose is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.164 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the nose?”
“No, Blessed Lord,” he replied.
- 3.165 The Blessed One then asked, [F.241.b] “Subhūti, do you think that a bodhisattva is the tongue?”
“No, Blessed Lord,” he replied.
- 3.166 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the tongue?”
“No, Blessed Lord,” he replied.
- 3.167 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the tongue?”
“No, Blessed Lord,” he replied.
- 3.168 The Blessed One then asked, “Subhūti, do you think that the tongue is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.169 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the tongue?”
“No, Blessed Lord,” he replied.
- 3.170 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the body?”
“No, Blessed Lord,” he replied.
- 3.171 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the body?”
“No, Blessed Lord,” he replied.
- 3.172 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the body?”
“No, Blessed Lord,” he replied.
- 3.173 The Blessed One then asked, “Subhūti, do you think that the body is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.174 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the [F.242.a] absence of the body?”
“No, Blessed Lord,” he replied.
- 3.175 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the mental faculty?”
“No, Blessed Lord,” he replied.
- 3.176 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the mental faculty?”

- “No, Blessed Lord,” he replied.
- 3.177 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the mental faculty?”
- “No, Blessed Lord,” he replied.
- 3.178 The Blessed One then asked, “Subhūti, do you think that the mental faculty is in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.179 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the mental faculty?”
- “No, Blessed Lord,” he replied.
- 3.180 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is sights?”
- “No, Blessed Lord,” he replied.
- 3.181 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than sights?”
- “No, Blessed Lord,” he replied.
- 3.182 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in sights?”
- “No, Blessed Lord,” he replied.
- 3.183 The Blessed One then asked, “Subhūti, do you think that sights are in a bodhisattva?” [F.242.b]
- “No, Blessed Lord,” he replied.
- 3.184 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of sights?”
- “No, Blessed Lord,” he replied.
- 3.185 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is sounds?”
- “No, Blessed Lord,” he replied.
- 3.186 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than sounds?”
- “No, Blessed Lord,” he replied.
- 3.187 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in sounds?”
- “No, Blessed Lord,” he replied.
- 3.188 The Blessed One then asked, “Subhūti, do you think that sounds are in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.189 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of sounds?”
- “No, Blessed Lord,” he replied.

- 3.190 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is odors?”
“No, Blessed Lord,” he replied.
- 3.191 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than odors?”
“No, Blessed Lord,” he replied.
- 3.192 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in odors?”
“No, Blessed Lord,” he replied. [F.243.a]
- 3.193 The Blessed One then asked, “Subhūti, do you think that odors are in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.194 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of odors?”
“No, Blessed Lord,” he replied.
- 3.195 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is tastes?”
“No, Blessed Lord,” he replied.
- 3.196 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than tastes?”
“No, Blessed Lord,” he replied.
- 3.197 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in tastes?”
“No, Blessed Lord,” he replied.
- 3.198 The Blessed One then asked, “Subhūti, do you think that tastes are in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.199 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of tastes?”
“No, Blessed Lord,” he replied.
- 3.200 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is tangibles?”
“No, Blessed Lord,” he replied.
- 3.201 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than tangibles?”
“No, Blessed Lord,” he replied.
- 3.202 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in tangibles?”
“No, Blessed Lord,” he replied.
- 3.203 The Blessed One then asked, “Subhūti, do you think that tangibles [F.243.b] are in a bodhisattva?”

- “No, Blessed Lord,” he replied.
- 3.204 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of tangibles?”
- “No, Blessed Lord,” he replied.
- 3.205 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is mental phenomena?”
- “No, Blessed Lord,” he replied.
- 3.206 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than mental phenomena?”
- “No, Blessed Lord,” he replied.
- 3.207 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in mental phenomena?”
- “No, Blessed Lord,” he replied.
- 3.208 The Blessed One then asked, “Subhūti, do you think that mental phenomena are in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.209 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of mental phenomena?”
- “No, Blessed Lord,” he replied.
- 3.210 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the sensory element of the eyes?”
- “No, Blessed Lord,” he replied.
- 3.211 The Blessed One then asked, “Subhūti, do you think that [F.244.a] a bodhisattva is anything other than the sensory element of the eyes?”
- “No, Blessed Lord,” he replied.
- 3.212 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the sensory element of the eyes?”
- “No, Blessed Lord,” he replied.
- 3.213 The Blessed One then asked, “Subhūti, do you think that the sensory element of the eyes is in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.214 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the sensory element of the eyes?”
- “No, Blessed Lord,” he replied.
- 3.215 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the sensory element of sights?”
- “No, Blessed Lord,” he replied.
- 3.216 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the sensory element of sights?”
- “No, Blessed Lord,” he replied.

- 3.217 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the sensory element of sights?”
“No, Blessed Lord,” he replied.
- 3.218 The Blessed One then asked, “Subhūti, do you think that the sensory element of sights is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.219 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the sensory element of sights?”
“No, [F.244.b] Blessed Lord,” he replied.
- 3.220 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the sensory element of visual consciousness?”
“No, Blessed Lord,” he replied.
- 3.221 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the sensory element of visual consciousness?”
“No, Blessed Lord,” he replied.
- 3.222 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the sensory element of visual consciousness?”
“No, Blessed Lord,” he replied.
- 3.223 The Blessed One then asked, “Subhūti, do you think that the sensory element of visual consciousness is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.224 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the sensory element of visual consciousness?”
“No, Blessed Lord,” he replied.
- 3.225 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the sensory element of the ears?”
“No, Blessed Lord,” he replied.
- 3.226 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the sensory element of the ears?”
“No, Blessed Lord,” he replied.
- 3.227 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the sensory element of the ears?”
“No, Blessed Lord,” he replied.
- 3.228 The Blessed One then asked, “Subhūti, do you think that the sensory element of the ears [F.245.a] is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.229 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the sensory element of the ears?”
“No, Blessed Lord,” he replied.
- 3.230 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the sensory element of sounds?”

- “No, Blessed Lord,” he replied.
- 3.231 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the sensory element of sounds?”
- “No, Blessed Lord,” he replied.
- 3.232 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the sensory element of sounds?”
- “No, Blessed Lord,” he replied.
- 3.233 The Blessed One then asked, “Subhūti, do you think that the sensory element of sounds is in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.234 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the sensory element of sounds?”
- “No, Blessed Lord,” he replied.
- 3.235 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the sensory element of auditory consciousness?”
- “No, Blessed Lord,” he replied.
- 3.236 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the sensory element of auditory consciousness?”
[F.245.b]
- “No, Blessed Lord,” he replied.
- 3.237 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the sensory element of auditory consciousness?”
- “No, Blessed Lord,” he replied.
- 3.238 The Blessed One then asked, “Subhūti, do you think that the sensory element of auditory consciousness is in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.239 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the sensory element of auditory consciousness?”
- “No, Blessed Lord,” he replied.
- 3.240 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the sensory element of the nose?”
- “No, Blessed Lord,” he replied.
- 3.241 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the sensory element of the nose?”
- “No, Blessed Lord,” he replied.
- 3.242 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the sensory element of the nose?”
- “No, Blessed Lord,” he replied.
- 3.243 The Blessed One then asked, “Subhūti, do you think that the sensory element of the nose is in a bodhisattva?”
- “No, Blessed Lord,” he replied.

- 3.244 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the sensory element of the nose?”
“No, Blessed Lord,” he replied.
- 3.245 The Blessed One then asked, “Subhūti, do you think [F.246.a] that a bodhisattva is the sensory element of odors?”
“No, Blessed Lord,” he replied.
- 3.246 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the sensory element of odors?”
“No, Blessed Lord,” he replied.
- 3.247 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the sensory element of odors?”
“No, Blessed Lord,” he replied.
- 3.248 The Blessed One then asked, “Subhūti, do you think that the sensory element of odors is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.249 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the sensory element of odors?”
“No, Blessed Lord,” he replied.
- 3.250 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the sensory element of olfactory consciousness?”
“No, Blessed Lord,” he replied.
- 3.251 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the sensory element of olfactory consciousness?”
“No, Blessed Lord,” he replied.
- 3.252 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the sensory element of olfactory consciousness?”
“No, Blessed Lord,” he replied.
- 3.253 The Blessed One then asked, “Subhūti, do you think that the sensory element of olfactory consciousness is in a bodhisattva?” [F.246.b]
“No, Blessed Lord,” he replied.
- 3.254 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the sensory element of olfactory consciousness?”
“No, Blessed Lord,” he replied.
- 3.255 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the sensory element of the tongue?”
“No, Blessed Lord,” he replied.
- 3.256 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the sensory element of the tongue?”
“No, Blessed Lord,” he replied.
- 3.257 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the sensory element of the tongue?”

- “No, Blessed Lord,” he replied.
- 3.258 The Blessed One then asked, “Subhūti, do you think that the sensory element of the tongue is in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.259 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the sensory element of the tongue?”
- “No, Blessed Lord,” he replied.
- 3.260 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the sensory element of tastes?”
- “No, Blessed Lord,” he replied.
- 3.261 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the sensory element of tastes?”
- “No, Blessed Lord,” he replied.
- 3.262 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the sensory element of tastes?” [F.247.a]
- “No, Blessed Lord,” he replied.
- 3.263 The Blessed One then asked, “Subhūti, do you think that the sensory element of tastes is in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.264 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the sensory element of tastes?”
- “No, Blessed Lord,” he replied.
- 3.265 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the sensory element of gustatory consciousness?”
- “No, Blessed Lord,” he replied.
- 3.266 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the sensory element of gustatory consciousness?”
- “No, Blessed Lord,” he replied.
- 3.267 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the sensory element of gustatory consciousness?”
- “No, Blessed Lord,” he replied.
- 3.268 The Blessed One then asked, “Subhūti, do you think that the sensory element of gustatory consciousness is in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.269 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the sensory element of gustatory consciousness?”
- “No, Blessed Lord,” he replied.
- 3.270 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the sensory element of the body?”
- “No, Blessed Lord,” he replied.

- 3.271 The Blessed One [F.247.b] then asked, “Subhūti, do you think that a bodhisattva is anything other than the sensory element of the body?”
“No, Blessed Lord,” he replied.
- 3.272 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the sensory element of the body?”
“No, Blessed Lord,” he replied.
- 3.273 The Blessed One then asked, “Subhūti, do you think that the sensory element of the body is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.274 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the sensory element of the body?”
“No, Blessed Lord,” he replied.
- 3.275 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the sensory element of tangibles?”
“No, Blessed Lord,” he replied.
- 3.276 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the sensory element of tangibles?”
“No, Blessed Lord,” he replied.
- 3.277 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the sensory element of tangibles?”
“No, Blessed Lord,” he replied.
- 3.278 The Blessed One then asked, “Subhūti, do you think that the sensory element of tangibles is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.279 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the sensory element of tangibles?”
“No, [F.248.a] Blessed Lord,” he replied.
- 3.280 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the sensory element of tactile consciousness?”
“No, Blessed Lord,” he replied.
- 3.281 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the sensory element of tactile consciousness?”
“No, Blessed Lord,” he replied.
- 3.282 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the sensory element of tactile consciousness?”
“No, Blessed Lord,” he replied.
- 3.283 The Blessed One then asked, “Subhūti, do you think that the sensory element of tactile consciousness is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.284 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the sensory element of tactile consciousness?”

- “No, Blessed Lord,” he replied.
- 3.285 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the sensory element of the mental faculty?”
- “No, Blessed Lord,” he replied.
- 3.286 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the sensory element of the mental faculty?”
- “No, Blessed Lord,” he replied.
- 3.287 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the sensory element of the mental faculty?”
- “No, Blessed Lord,” he replied.
- 3.288 The Blessed One [F.248.b] then asked, “Subhūti, do you think that the sensory element of the mental faculty is in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.289 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the sensory element of the mental faculty?”
- “No, Blessed Lord,” he replied.
- 3.290 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the sensory element of mental phenomena?”
- “No, Blessed Lord,” he replied.
- 3.291 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the sensory element of mental phenomena?”
- “No, Blessed Lord,” he replied.
- 3.292 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the sensory element of mental phenomena?”
- “No, Blessed Lord,” he replied.
- 3.293 The Blessed One then asked, “Subhūti, do you think that the sensory element of mental phenomena is in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.294 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the sensory element of mental phenomena?”
- “No, Blessed Lord,” he replied.
- 3.295 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the sensory element of mental consciousness?”
- “No, Blessed Lord,” he replied.
- 3.296 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the sensory element of mental consciousness?”
- “No, [F.249.a] Blessed Lord,” he replied.
- 3.297 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the sensory element of mental consciousness?”
- “No, Blessed Lord,” he replied.

- 3.298 The Blessed One then asked, “Subhūti, do you think that the sensory element of mental consciousness is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.299 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the sensory element of mental consciousness?”
“No, Blessed Lord,” he replied.
- 3.300 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the earth element?”
“No, Blessed Lord,” he replied.
- 3.301 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the earth element?”
“No, Blessed Lord,” he replied.
- 3.302 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the earth element?”
“No, Blessed Lord,” he replied.
- 3.303 The Blessed One then asked, “Subhūti, do you think that the earth element is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.304 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the earth element?”
“No, Blessed Lord,” he replied.
- 3.305 The Blessed One then asked, “Subhūti, do you think [F.249.b] that a bodhisattva is the water element?”
“No, Blessed Lord,” he replied.
- 3.306 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the water element?”
“No, Blessed Lord,” he replied.
- 3.307 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the water element?”
“No, Blessed Lord,” he replied.
- 3.308 The Blessed One then asked, “Subhūti, do you think that the water element is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.309 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the water element?”
“No, Blessed Lord,” he replied.
- 3.310 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the fire element?”
“No, Blessed Lord,” he replied.
- 3.311 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the fire element?”

- “No, Blessed Lord,” he replied.
- 3.312 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the fire element?”
- “No, Blessed Lord,” he replied.
- 3.313 The Blessed One then asked, “Subhūti, do you think that the fire element is in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.314 The Blessed One then asked, “Subhūti, do you think [F.250.a] that a bodhisattva is the absence of the fire element?”
- “No, Blessed Lord,” he replied.
- 3.315 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the wind element?”
- “No, Blessed Lord,” he replied.
- 3.316 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the wind element?”
- “No, Blessed Lord,” he replied.
- 3.317 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the wind element?”
- “No, Blessed Lord,” he replied.
- 3.318 The Blessed One then asked, “Subhūti, do you think that the wind element is in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.319 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the wind element?”
- “No, Blessed Lord,” he replied.
- 3.320 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the space element?”
- “No, Blessed Lord,” he replied.
- 3.321 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the space element?”
- “No, Blessed Lord,” he replied.
- 3.322 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the space element?”
- “No, Blessed Lord,” he replied. [F.250.b]
- 3.323 The Blessed One then asked, “Subhūti, do you think that the space element is in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.324 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the space element?”
- “No, Blessed Lord,” he replied.

- 3.325 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the consciousness element?”
“No, Blessed Lord,” he replied.
- 3.326 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the consciousness element?”
“No, Blessed Lord,” he replied.
- 3.327 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the consciousness element?”
“No, Blessed Lord,” he replied.
- 3.328 The Blessed One then asked, “Subhūti, do you think that the consciousness element is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.329 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the consciousness element?”
“No, Blessed Lord,” he replied.
- 3.330 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is ignorance?”
“No, Blessed Lord,” he replied.
- 3.331 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is [F.251.a] anything other than ignorance?”
“No, Blessed Lord,” he replied.
- 3.332 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in ignorance?”
“No, Blessed Lord,” he replied.
- 3.333 The Blessed One then asked, “Subhūti, do you think that ignorance is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.334 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of ignorance?”
“No, Blessed Lord,” he replied.
- 3.335 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is formative predispositions?”
“No, Blessed Lord,” he replied.
- 3.336 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than formative predispositions?”
“No, Blessed Lord,” he replied.
- 3.337 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in formative predispositions?”
“No, Blessed Lord,” he replied.
- 3.338 The Blessed One then asked, “Subhūti, do you think that formative predispositions are in a bodhisattva?”

- “No, Blessed Lord,” he replied.
- 3.339 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of formative predispositions?”
- “No, Blessed Lord,” he replied.
- 3.340 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is consciousness?”
- “No, Blessed Lord,” he replied.
- 3.341 The Blessed One then asked, “Subhūti, do you think that [F.251.b] a bodhisattva is anything other than consciousness?”
- “No, Blessed Lord,” he replied.
- 3.342 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in consciousness?”
- “No, Blessed Lord,” he replied.
- 3.343 The Blessed One then asked, “Subhūti, do you think that consciousness is in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.344 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of consciousness?”
- “No, Blessed Lord,” he replied.
- 3.345 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is name and form?”
- “No, Blessed Lord,” he replied.
- 3.346 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than name and form?”
- “No, Blessed Lord,” he replied.
- 3.347 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in name and form?”
- “No, Blessed Lord,” he replied.
- 3.348 The Blessed One then asked, “Subhūti, do you think that name and form are in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.349 The Blessed One [F.252.a] then asked, “Subhūti, do you think that a bodhisattva is the absence of name and form?”
- “No, Blessed Lord,” he replied.
- 3.350 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the six sense fields?”
- “No, Blessed Lord,” he replied.
- 3.351 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the six sense fields?”
- “No, Blessed Lord,” he replied.

- 3.352 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the six sense fields?”
“No, Blessed Lord,” he replied.
- 3.353 The Blessed One then asked, “Subhūti, do you think that the six sense fields are in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.354 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the six sense fields?”
“No, Blessed Lord,” he replied.
- 3.355 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is sensory contact?”
“No, Blessed Lord,” he replied.
- 3.356 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than sensory contact?”
“No, Blessed Lord,” he replied.
- 3.357 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in sensory contact?” [F.252.b]
“No, Blessed Lord,” he replied.
- 3.358 The Blessed One then asked, “Subhūti, do you think that sensory contact is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.359 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of sensory contact?”
“No, Blessed Lord,” he replied.
- 3.360 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is sensation?”
“No, Blessed Lord,” he replied.
- 3.361 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than sensation?”
“No, Blessed Lord,” he replied.
- 3.362 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in sensation?”
“No, Blessed Lord,” he replied.
- 3.363 The Blessed One then asked, “Subhūti, do you think that sensation is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.364 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of sensation?”
“No, Blessed Lord,” he replied.
- 3.365 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is craving?”

- “No, Blessed Lord,” he replied.
- 3.366 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than craving?” [F.253.a]
- “No, Blessed Lord,” he replied.
- 3.367 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in craving?”
- “No, Blessed Lord,” he replied.
- 3.368 The Blessed One then asked, “Subhūti, do you think that craving is in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.369 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of craving?”
- “No, Blessed Lord,” he replied.
- 3.370 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is grasping?”
- “No, Blessed Lord,” he replied.
- 3.371 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than grasping?”
- “No, Blessed Lord,” he replied.
- 3.372 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in grasping?”
- “No, Blessed Lord,” he replied.
- 3.373 The Blessed One then asked, “Subhūti, do you think that grasping is in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.374 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of grasping?”
- “No, Blessed Lord,” he replied.
- 3.375 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the rebirth process?”
- “No, Blessed Lord,” he replied. [F.253.b]
- 3.376 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the rebirth process?”
- “No, Blessed Lord,” he replied.
- 3.377 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the rebirth process?”
- “No, Blessed Lord,” he replied.
- 3.378 The Blessed One then asked, “Subhūti, do you think that the rebirth process is in a bodhisattva?”
- “No, Blessed Lord,” he replied.

- 3.379 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the rebirth process?”
“No, Blessed Lord,” he replied.
- 3.380 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is birth?”
“No, Blessed Lord,” he replied.
- 3.381 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than birth?”
“No, Blessed Lord,” he replied.
- 3.382 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in birth?”
“No, Blessed Lord,” he replied.
- 3.383 The Blessed One then asked, “Subhūti, do you think that birth is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.384 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of birth?”
“No, [F.254.a] Blessed Lord,” he replied.
- 3.385 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is aging and death?”
“No, Blessed Lord,” he replied.
- 3.386 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than aging and death?”
“No, Blessed Lord,” he replied.
- 3.387 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in aging and death?”
“No, Blessed Lord,” he replied.
- 3.388 The Blessed One then asked, “Subhūti, do you think that aging and death are in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.389 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of aging and death?”
“No, Blessed Lord,” he replied. [B17]
- 3.390 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of physical forms?”
“No, Blessed Lord,” he replied.
- 3.391 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of physical forms?”
“No, Blessed Lord,” he replied.
- 3.392 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of physical forms?” [F.254.b]

- “No, Blessed Lord,” he replied.
- 3.393 The Blessed One then asked, “Subhūti, do you think that the real nature of physical forms is in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.394 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of physical forms?”
- “No, Blessed Lord,” he replied.
- 3.395 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of feelings?”
- “No, Blessed Lord,” he replied.
- 3.396 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of feelings?”
- “No, Blessed Lord,” he replied.
- 3.397 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of feelings?”
- “No, Blessed Lord,” he replied.
- 3.398 The Blessed One then asked, “Subhūti, do you think that the real nature of feelings is in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.399 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of feelings?”
- “No, Blessed Lord,” he replied.
- 3.400 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of perceptions?”
- “No, Blessed Lord,” he replied.
- 3.401 The Blessed One then asked, “Subhūti, do you think that [F.255.a] a bodhisattva is anything other than the real nature of perceptions?”
- “No, Blessed Lord,” he replied.
- 3.402 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of perceptions?”
- “No, Blessed Lord,” he replied.
- 3.403 The Blessed One then asked, “Subhūti, do you think that the real nature of perceptions is in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.404 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of perceptions?”
- “No, Blessed Lord,” he replied.
- 3.405 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of formative predispositions?”
- “No, Blessed Lord,” he replied.

- 3.406 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of formative predispositions?”
“No, Blessed Lord,” he replied.
- 3.407 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of formative predispositions?”
“No, Blessed Lord,” he replied.
- 3.408 The Blessed One then asked, “Subhūti, do you think that the real nature of formative predispositions is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.409 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is [F.255.b] the absence of the real nature of formative predispositions?”
“No, Blessed Lord,” he replied.
- 3.410 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of consciousness?”
“No, Blessed Lord,” he replied.
- 3.411 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of consciousness?”
“No, Blessed Lord,” he replied.
- 3.412 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of consciousness?”
“No, Blessed Lord,” he replied.
- 3.413 The Blessed One then asked, “Subhūti, do you think that the real nature of consciousness is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.414 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of consciousness?”
“No, Blessed Lord,” he replied.
- 3.415 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of the eyes?”
“No, Blessed Lord,” he replied.
- 3.416 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of the eyes?”
“No, Blessed Lord,” he replied.
- 3.417 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of the eyes?”
“No, [F.256.a] Blessed Lord,” he replied.
- 3.418 The Blessed One then asked, “Subhūti, do you think that the real nature of the eyes is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.419 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of the eyes?”

- “No, Blessed Lord,” he replied.
- 3.420 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of the ears?”
- “No, Blessed Lord,” he replied.
- 3.421 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of the ears?”
- “No, Blessed Lord,” he replied.
- 3.422 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of the ears?”
- “No, Blessed Lord,” he replied.
- 3.423 The Blessed One then asked, “Subhūti, do you think that the real nature of the ears is in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.424 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of the ears?”
- “No, Blessed Lord,” he replied.
- 3.425 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of the nose?”
- “No, Blessed Lord,” he replied.
- 3.426 The Blessed One then asked, [F.256.b] “Subhūti, do you think that a bodhisattva is anything other than the real nature of the nose?”
- “No, Blessed Lord,” he replied.
- 3.427 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of the nose?”
- “No, Blessed Lord,” he replied.
- 3.428 The Blessed One then asked, “Subhūti, do you think that the real nature of the nose is in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.429 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of the nose?”
- “No, Blessed Lord,” he replied.
- 3.430 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of the tongue?”
- “No, Blessed Lord,” he replied.
- 3.431 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of the tongue?”
- “No, Blessed Lord,” he replied.
- 3.432 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of the tongue?”
- “No, Blessed Lord,” he replied.

- 3.433 The Blessed One then asked, “Subhūti, do you think that the real nature of the tongue is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.434 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of the tongue?”
“No, Blessed Lord,” he replied.
- 3.435 The Blessed One [F.257.a] then asked, “Subhūti, do you think that a bodhisattva is the real nature of the body?”
“No, Blessed Lord,” he replied.
- 3.436 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of the body?”
“No, Blessed Lord,” he replied.
- 3.437 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of the body?”
“No, Blessed Lord,” he replied.
- 3.438 The Blessed One then asked, “Subhūti, do you think that the real nature of the body is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.439 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of the body?”
“No, Blessed Lord,” he replied.
- 3.440 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of the mental faculty?”
“No, Blessed Lord,” he replied.
- 3.441 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of the mental faculty?”
“No, Blessed Lord,” he replied.
- 3.442 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of the mental faculty?”
“No, Blessed Lord,” he replied.
- 3.443 The Blessed One then asked, “Subhūti, do you think that the real nature of the mental faculty is in a bodhisattva?”
“No, Blessed Lord,” [F.257.b] he replied.
- 3.444 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of the mental faculty?”
“No, Blessed Lord,” he replied.
- 3.445 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of sights?”
“No, Blessed Lord,” he replied.
- 3.446 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of sights?”

- “No, Blessed Lord,” he replied.
- 3.447 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of sights?”
- “No, Blessed Lord,” he replied.
- 3.448 The Blessed One then asked, “Subhūti, do you think that the real nature of sights is in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.449 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of sights?”
- “No, Blessed Lord,” he replied.
- 3.450 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of sounds?”
- “No, Blessed Lord,” he replied.
- 3.451 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of sounds?”
- “No, Blessed Lord,” he replied.
- 3.452 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of sounds?” [F.258.a]
- “No, Blessed Lord,” he replied.
- 3.453 The Blessed One then asked, “Subhūti, do you think that the real nature of sounds is in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.454 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of sounds?”
- “No, Blessed Lord,” he replied.
- 3.455 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of odors?”
- “No, Blessed Lord,” he replied.
- 3.456 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of odors?”
- “No, Blessed Lord,” he replied.
- 3.457 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of odors?”
- “No, Blessed Lord,” he replied.
- 3.458 The Blessed One then asked, “Subhūti, do you think that the real nature of odors is in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.459 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of odors?”
- “No, Blessed Lord,” he replied.

- 3.460 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of tastes?”
“No, Blessed Lord,” he replied.
- 3.461 The Blessed One then asked, “Subhūti, do you think that [F.258.b] a bodhisattva is anything other than the real nature of tastes?”
“No, Blessed Lord,” he replied.
- 3.462 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of tastes?”
“No, Blessed Lord,” he replied.
- 3.463 The Blessed One then asked, “Subhūti, do you think that the real nature of tastes is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.464 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of tastes?”
“No, Blessed Lord,” he replied.
- 3.465 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of tangibles?”
“No, Blessed Lord,” he replied.
- 3.466 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of tangibles?”
“No, Blessed Lord,” he replied.
- 3.467 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of tangibles?”
“No, Blessed Lord,” he replied.
- 3.468 The Blessed One then asked, “Subhūti, do you think that the real nature of tangibles is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.469 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of tangibles?”
“No, Blessed Lord,” he replied.
- 3.470 The Blessed One then asked, “Subhūti, do you think that [F.259.a] a bodhisattva is the real nature of mental phenomena?”
“No, Blessed Lord,” he replied.
- 3.471 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of mental phenomena?”
“No, Blessed Lord,” he replied.
- 3.472 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of mental phenomena?”
“No, Blessed Lord,” he replied.
- 3.473 The Blessed One then asked, “Subhūti, do you think that the real nature of mental phenomena is in a bodhisattva?”

- “No, Blessed Lord,” he replied.
- 3.474 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of mental phenomena?”
- “No, Blessed Lord,” he replied.
- 3.475 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of the sensory element of the eyes?”
- “No, Blessed Lord,” he replied.
- 3.476 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of the sensory element of the eyes?”
- “No, Blessed Lord,” he replied.
- 3.477 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of the sensory element of the eyes?”
- “No, Blessed Lord,” he replied.
- 3.478 The Blessed One then asked, “Subhūti, do you think that the real nature of the sensory element of the eyes is [F.259.b] in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.479 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of the sensory element of the eyes?”
- “No, Blessed Lord,” he replied.
- 3.480 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of the sensory element of sights?”
- “No, Blessed Lord,” he replied.
- 3.481 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of the sensory element of sights?”
- “No, Blessed Lord,” he replied.
- 3.482 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of the sensory element of sights?”
- “No, Blessed Lord,” he replied.
- 3.483 The Blessed One then asked, “Subhūti, do you think that the real nature of the sensory element of sights is in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.484 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of the sensory element of sights?”
- “No, Blessed Lord,” he replied.
- 3.485 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of the sensory element of visual consciousness?”
- “No, Blessed Lord,” he replied.
- 3.486 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of the sensory element of visual consciousness?” [F.260.a]
- “No, Blessed Lord,” he replied.

- 3.487 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of the sensory element of visual consciousness?”
“No, Blessed Lord,” he replied.
- 3.488 The Blessed One then asked, “Subhūti, do you think that the real nature of the sensory element of visual consciousness is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.489 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of the sensory element of visual consciousness?”
“No, Blessed Lord,” he replied.
- 3.490 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of the sensory element of the ears?”
“No, Blessed Lord,” he replied.
- 3.491 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of the sensory element of the ears?”
“No, Blessed Lord,” he replied.
- 3.492 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of the sensory element of the ears?”
“No, Blessed Lord,” he replied.
- 3.493 The Blessed One then asked, “Subhūti, do you think that the real nature of the sensory element of the ears is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.494 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of the sensory element of the ears?” [F.260.b]
“No, Blessed Lord,” he replied.
- 3.495 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of the sensory element of sounds?”
“No, Blessed Lord,” he replied.
- 3.496 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of the sensory element of sounds?”
“No, Blessed Lord,” he replied.
- 3.497 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of the sensory element of sounds?”
“No, Blessed Lord,” he replied.
- 3.498 The Blessed One then asked, “Subhūti, do you think that the real nature of the sensory element of sounds is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.499 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of the sensory element of sounds?”
“No, Blessed Lord,” he replied.

- 3.500 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of the sensory element of auditory consciousness?”
 “No, Blessed Lord,” he replied.
- 3.501 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of the sensory element of auditory consciousness?”
 “No, Blessed Lord,” he replied.
- 3.502 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of the sensory element of auditory consciousness?”
[F.261.a]
 “No, Blessed Lord,” he replied.
- 3.503 The Blessed One then asked, “Subhūti, do you think that the real nature of the sensory element of auditory consciousness is in a bodhisattva?”
 “No, Blessed Lord,” he replied.
- 3.504 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of the sensory element of auditory consciousness?”
 “No, Blessed Lord,” he replied.
- 3.505 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of the sensory element of the nose?”
 “No, Blessed Lord,” he replied.
- 3.506 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of the sensory element of the nose?”
 “No, Blessed Lord,” he replied.
- 3.507 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of the sensory element of the nose?”
 “No, Blessed Lord,” he replied.
- 3.508 The Blessed One then asked, “Subhūti, do you think that the real nature of the sensory element of the nose is in a bodhisattva?”
 “No, Blessed Lord,” he replied.
- 3.509 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of the sensory element of the nose?”
 “No, Blessed Lord,” he replied.
- 3.510 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of the sensory element of odors?”
 “No, Blessed Lord,” [F.261.b] he replied.
- 3.511 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of the sensory element of odors?”
 “No, Blessed Lord,” he replied.
- 3.512 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of the sensory element of odors?”

- “No, Blessed Lord,” he replied.
- 3.513 The Blessed One then asked, “Subhūti, do you think that the real nature of the sensory element of odors is in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.514 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of the sensory element of odors?”
- “No, Blessed Lord,” he replied.
- 3.515 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of the sensory element of olfactory consciousness?”
- “No, Blessed Lord,” he replied.
- 3.516 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of the sensory element of olfactory consciousness?”
- “No, Blessed Lord,” he replied.
- 3.517 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of the sensory element of olfactory consciousness?”
- “No, Blessed Lord,” he replied.
- 3.518 The Blessed One then asked, “Subhūti, do you think that the real nature of the sensory element of olfactory consciousness is in a bodhisattva?” [F.262.a]
- “No, Blessed Lord,” he replied.
- 3.519 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of the sensory element of olfactory consciousness?”
- “No, Blessed Lord,” he replied.
- 3.520 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of the sensory element of the tongue?”
- “No, Blessed Lord,” he replied.
- 3.521 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of the sensory element of the tongue?”
- “No, Blessed Lord,” he replied.
- 3.522 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of the sensory element of the tongue?”
- “No, Blessed Lord,” he replied.
- 3.523 The Blessed One then asked, “Subhūti, do you think that the real nature of the sensory element of the tongue is in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.524 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of the sensory element of the tongue?”
- “No, Blessed Lord,” he replied.
- 3.525 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of the sensory element of tastes?”

- “No, Blessed Lord,” he replied.
- 3.526 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of the sensory element of tastes?”
[F.262.b]
- “No, Blessed Lord,” he replied.
- 3.527 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of the sensory element of tastes?”
- “No, Blessed Lord,” he replied.
- 3.528 The Blessed One then asked, “Subhūti, do you think that the real nature of the sensory element of tastes is in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.529 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of the sensory element of tastes?”
- “No, Blessed Lord,” he replied.
- 3.530 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of the sensory element of gustatory consciousness?”
- “No, Blessed Lord,” he replied.
- 3.531 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of the sensory element of gustatory consciousness?”
- “No, Blessed Lord,” he replied.
- 3.532 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of the sensory element of gustatory consciousness?”
- “No, Blessed Lord,” he replied.
- 3.533 The Blessed One then asked, “Subhūti, do you think that the real nature of the sensory element of gustatory consciousness is in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.534 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is [F.263.a] the absence of the real nature of the sensory element of gustatory consciousness?”
- “No, Blessed Lord,” he replied.
- 3.535 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of the sensory element of the body?”
- “No, Blessed Lord,” he replied.
- 3.536 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of the sensory element of the body?”
- “No, Blessed Lord,” he replied.
- 3.537 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of the sensory element of the body?”
- “No, Blessed Lord,” he replied.

- 3.538 The Blessed One then asked, “Subhūti, do you think that the real nature of the sensory element of the body is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.539 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of the sensory element of the body?”
“No, Blessed Lord,” he replied.
- 3.540 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of the sensory element of tangibles?”
“No, Blessed Lord,” he replied.
- 3.541 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of the sensory element of tangibles?”
“No, Blessed Lord,” he replied.
- 3.542 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is [F.263.b] in the real nature of the sensory element of tangibles?”
“No, Blessed Lord,” he replied.
- 3.543 The Blessed One then asked, “Subhūti, do you think that the real nature of the sensory element of tangibles is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.544 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of the sensory element of tangibles?”
“No, Blessed Lord,” he replied.
- 3.545 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of the sensory element of tactile consciousness?”
“No, Blessed Lord,” he replied.
- 3.546 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of the sensory element of tactile consciousness?”
“No, Blessed Lord,” he replied.
- 3.547 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of the sensory element of tactile consciousness?”
“No, Blessed Lord,” he replied.
- 3.548 The Blessed One then asked, “Subhūti, do you think that the real nature of the sensory element of tactile consciousness is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.549 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of the sensory element of tactile consciousness?”
“No, Blessed Lord,” he replied.
- 3.550 The Blessed One then asked, “Subhūti, do you think that [F.264.a] a bodhisattva is the real nature of the sensory element of the mental faculty?”
“No, Blessed Lord,” he replied.

- 3.551 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of the sensory element of the mental faculty?”
“No, Blessed Lord,” he replied.
- 3.552 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of the sensory element of the mental faculty?”
“No, Blessed Lord,” he replied.
- 3.553 The Blessed One then asked, “Subhūti, do you think that the real nature of the sensory element of the mental faculty is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.554 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of the sensory element of the mental faculty?”
“No, Blessed Lord,” he replied.
- 3.555 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of the sensory element of mental phenomena?”
“No, Blessed Lord,” he replied.
- 3.556 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of the sensory element of mental phenomena?”
“No, Blessed Lord,” he replied.
- 3.557 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of the sensory element of mental phenomena?”
“No, Blessed Lord,” he replied.
- 3.558 The Blessed One then asked, “Subhūti, do you think that the real nature of the sensory element of mental phenomena is [F.264.b] in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.559 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of the sensory element of mental phenomena?”
“No, Blessed Lord,” he replied.
- 3.560 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of the sensory element of mental consciousness?”
“No, Blessed Lord,” he replied.
- 3.561 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of the sensory element of mental consciousness?”
“No, Blessed Lord,” he replied.
- 3.562 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of the sensory element of mental consciousness?”
“No, Blessed Lord,” he replied.

- 3.563 The Blessed One then asked, “Subhūti, do you think that the real nature of the sensory element of mental consciousness is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.564 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of the sensory element of mental consciousness?”
“No, Blessed Lord,” he replied.
- 3.565 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of the earth element?”
“No, Blessed Lord,” he replied.
- 3.566 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of [F.265.a] the earth element?”
“No, Blessed Lord,” he replied.
- 3.567 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of the earth element?”
“No, Blessed Lord,” he replied.
- 3.568 The Blessed One then asked, “Subhūti, do you think that the real nature of the earth element is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.569 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of the earth element?”
“No, Blessed Lord,” he replied.
- 3.570 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of the water element?”
“No, Blessed Lord,” he replied.
- 3.571 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of the water element?”
“No, Blessed Lord,” he replied.
- 3.572 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of the water element?”
“No, Blessed Lord,” he replied.
- 3.573 The Blessed One then asked, “Subhūti, do you think that the real nature of the water element is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.574 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of the water element?”
“No, Blessed Lord,” he replied. [F.265.b]
- 3.575 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of the fire element?”
“No, Blessed Lord,” he replied.

- 3.576 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of the fire element?”
“No, Blessed Lord,” he replied.
- 3.577 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of the fire element?”
“No, Blessed Lord,” he replied.
- 3.578 The Blessed One then asked, “Subhūti, do you think that the real nature of the fire element is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.579 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of the fire element?”
“No, Blessed Lord,” he replied.
- 3.580 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of the wind element?”
“No, Blessed Lord,” he replied.
- 3.581 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of the wind element?”
“No, Blessed Lord,” he replied.
- 3.582 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of the wind element?”
“No, Blessed Lord,” he replied.
- 3.583 The Blessed One then asked, “Subhūti, do you think that the real nature of the wind element is [F.266.a] in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.584 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of the wind element?”
“No, Blessed Lord,” he replied.
- 3.585 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of the space element?”
“No, Blessed Lord,” he replied.
- 3.586 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of the space element?”
“No, Blessed Lord,” he replied.
- 3.587 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of the space element?”
“No, Blessed Lord,” he replied.
- 3.588 The Blessed One then asked, “Subhūti, do you think that the real nature of the space element is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.589 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of the space element?”

- “No, Blessed Lord,” he replied.
- 3.590 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of the consciousness element?”
- “No, Blessed Lord,” he replied.
- 3.591 The Blessed One then asked, “Subhūti, do you think that [F.266.b] a bodhisattva is anything other than the real nature of the consciousness element?”
- “No, Blessed Lord,” he replied.
- 3.592 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of the consciousness element?”
- “No, Blessed Lord,” he replied.
- 3.593 The Blessed One then asked, “Subhūti, do you think that the real nature of the consciousness element is in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.594 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of the consciousness element?”
- “No, Blessed Lord,” he replied.
- 3.595 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of ignorance?”
- “No, Blessed Lord,” he replied.
- 3.596 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of ignorance?”
- “No, Blessed Lord,” he replied.
- 3.597 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of ignorance?”
- “No, Blessed Lord,” he replied.
- 3.598 The Blessed One then asked, “Subhūti, do you think that the real nature of ignorance is in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.599 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of ignorance?” [F.267.a]
- “No, Blessed Lord,” he replied.
- 3.600 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of formative predispositions?”
- “No, Blessed Lord,” he replied.
- 3.601 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of formative predispositions?”
- “No, Blessed Lord,” he replied.
- 3.602 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of formative predispositions?”
- “No, Blessed Lord,” he replied.

- 3.603 The Blessed One then asked, “Subhūti, do you think that the real nature of formative predispositions is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.604 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of formative predispositions?”
“No, Blessed Lord,” he replied.
- 3.605 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of consciousness?”
“No, Blessed Lord,” he replied.
- 3.606 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of consciousness?”
“No, Blessed Lord,” he replied.
- 3.607 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of consciousness?”
“No, [F.267.b] Blessed Lord,” he replied.
- 3.608 The Blessed One then asked, “Subhūti, do you think that the real nature of consciousness is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.609 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of consciousness?”
“No, Blessed Lord,” he replied.
- 3.610 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of name and form?”
“No, Blessed Lord,” he replied.
- 3.611 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of name and form?”
“No, Blessed Lord,” he replied.
- 3.612 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of name and form?”
“No, Blessed Lord,” he replied.
- 3.613 The Blessed One then asked, “Subhūti, do you think that the real nature of name and form is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.614 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of name and form?”
“No, Blessed Lord,” he replied.
- 3.615 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of the six sense fields?”
“No, Blessed Lord,” he replied.
- 3.616 The Blessed One then asked, [F.268.a] “Subhūti, do you think that a bodhisattva is anything other than the real nature of the six sense fields?”

- “No, Blessed Lord,” he replied.
- 3.617 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of the six sense fields?”
- “No, Blessed Lord,” he replied.
- 3.618 The Blessed One then asked, “Subhūti, do you think that the real nature of the six sense fields is in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.619 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of the six sense fields?”
- “No, Blessed Lord,” he replied.
- 3.620 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of sensory contact?”
- “No, Blessed Lord,” he replied.
- 3.621 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of sensory contact?”
- “No, Blessed Lord,” he replied.
- 3.622 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of sensory contact?”
- “No, Blessed Lord,” he replied.
- 3.623 The Blessed One then asked, “Subhūti, do you think that the real nature of sensory contact is in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.624 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is [F.268.b] the absence of the real nature of sensory contact?”
- “No, Blessed Lord,” he replied.
- 3.625 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of sensation?”
- “No, Blessed Lord,” he replied.
- 3.626 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of sensation?”
- “No, Blessed Lord,” he replied.
- 3.627 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of sensation?”
- “No, Blessed Lord,” he replied.
- 3.628 The Blessed One then asked, “Subhūti, do you think that the real nature of sensation is in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.629 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of sensation?”
- “No, Blessed Lord,” he replied.

- 3.630 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of craving?”
“No, Blessed Lord,” he replied.
- 3.631 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of craving?”
“No, Blessed Lord,” he replied.
- 3.632 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of craving?”
“No, Blessed Lord,” he replied.
- 3.633 The Blessed One then asked, [F.269.a] “Subhūti, do you think that the real nature of craving is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.634 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of craving?”
“No, Blessed Lord,” he replied.
- 3.635 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of grasping?”
“No, Blessed Lord,” he replied.
- 3.636 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of grasping?”
“No, Blessed Lord,” he replied.
- 3.637 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of grasping?”
“No, Blessed Lord,” he replied.
- 3.638 The Blessed One then asked, “Subhūti, do you think that the real nature of grasping is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.639 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of grasping?”
“No, Blessed Lord,” he replied.
- 3.640 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of the rebirth process?”
“No, Blessed Lord,” he replied.
- 3.641 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of the rebirth process?”
“No, [F.269.b] Blessed Lord,” he replied.
- 3.642 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of the rebirth process?”
“No, Blessed Lord,” he replied.
- 3.643 The Blessed One then asked, “Subhūti, do you think that the real nature of the rebirth process is in a bodhisattva?”

- “No, Blessed Lord,” he replied.
- 3.644 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of the rebirth process?”
- “No, Blessed Lord,” he replied.
- 3.645 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of birth?”
- “No, Blessed Lord,” he replied.
- 3.646 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of birth?”
- “No, Blessed Lord,” he replied.
- 3.647 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of birth?”
- “No, Blessed Lord,” he replied.
- 3.648 The Blessed One then asked, “Subhūti, do you think that the real nature of birth is in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.649 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of birth?”
- “No, Blessed Lord,” he replied.
- 3.650 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of aging and death?” [F.270.a]
- “No, Blessed Lord,” he replied.
- 3.651 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of aging and death?”
- “No, Blessed Lord,” he replied.
- 3.652 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of aging and death?”
- “No, Blessed Lord,” he replied.
- 3.653 The Blessed One then asked, “Subhūti, do you think that the real nature of aging and death is in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.654 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of aging and death?”
- “No, Blessed Lord,” he replied. [B18]
- 3.655 “Subhūti, for what reason have you said that physical forms are not a bodhisattva, that anything other than physical forms is not a bodhisattva, that a bodhisattva is not in physical forms, that physical forms are not in a bodhisattva, and that the absence of physical forms is not a bodhisattva; that feelings are not a bodhisattva, that anything other than feelings is not a bodhisattva, that a bodhisattva is not in feelings, that feelings are not in a bodhisattva, and that the absence of feelings is not a bodhisattva; that

perceptions are not a bodhisattva, [F.270.b] that anything other than perceptions is not a bodhisattva, that a bodhisattva is not in perceptions, that perceptions are not in a bodhisattva, and that the absence of perceptions is not a bodhisattva; that formative predispositions are not a bodhisattva, that anything other than formative predispositions is not a bodhisattva, that a bodhisattva is not in formative predispositions, that formative predispositions are not in a bodhisattva, and that the absence of formative predispositions is not a bodhisattva; and that consciousness is not a bodhisattva, that anything other than consciousness is not a bodhisattva, that a bodhisattva is not in consciousness, that consciousness is not in a bodhisattva, and that the absence of consciousness is not a bodhisattva; that the eyes are not a bodhisattva, that anything other than the eyes is not a bodhisattva, that a bodhisattva is not in the eyes, that the eyes are not in a bodhisattva, and that the absence of the eyes is not a bodhisattva; that the ears are not a bodhisattva, that anything other than the ears is not a bodhisattva, that a bodhisattva is not in the ears, that the ears are not in a bodhisattva, and that the absence of the ears is not a bodhisattva; that the nose is not a bodhisattva, that anything other than the nose is not a bodhisattva, that a bodhisattva is not in the nose, that the nose is not in a bodhisattva, and that the absence of the nose is not a bodhisattva; that the tongue is not a bodhisattva, that anything other than the tongue is not a bodhisattva, that a bodhisattva is not in the tongue, that the tongue is not in a bodhisattva, [F.271.a] and that the absence of the tongue is not a bodhisattva; that the body is not a bodhisattva, that anything other than the body is not a bodhisattva, that a bodhisattva is not in the body, that the body is not in a bodhisattva, and that the absence of the body is not a bodhisattva; and that the mental faculty is not a bodhisattva, that anything other than the mental faculty is not a bodhisattva, that a bodhisattva is not in the mental faculty, that the mental faculty is not in a bodhisattva, and that the absence of the mental faculty is not a bodhisattva; that sights are not a bodhisattva, that anything other than sights is not a bodhisattva, that a bodhisattva is not in sights, that sights are not in a bodhisattva, and that the absence of sights is not a bodhisattva; that sounds are not a bodhisattva, that anything other than sounds is not a bodhisattva, that a bodhisattva is not in sounds, that sounds are not in a bodhisattva, and that the absence of sounds is not a bodhisattva; that odors are not a bodhisattva, that anything other than odors is not a bodhisattva, that a bodhisattva is not in odors, that odors are not in a bodhisattva, and that the absence of odors is not a bodhisattva; that tastes are not a bodhisattva, that anything other than tastes is not a bodhisattva, that a bodhisattva is not in tastes, that tastes are not in a bodhisattva, and that the absence of tastes is not a bodhisattva; that tangibles are not a

bodhisattva, that anything other than tangibles is not a bodhisattva, [F.271.b] that a bodhisattva is not in tangibles, that tangibles are not in a bodhisattva, and that the absence of tangibles is not a bodhisattva; and that mental phenomena are not a bodhisattva, that anything other than mental phenomena is not a bodhisattva, that a bodhisattva is not in mental phenomena, that mental phenomena are not in a bodhisattva, and that the absence of mental phenomena is not a bodhisattva; that the sensory element of the eyes is not a bodhisattva, that anything other than the sensory element of the eyes is not a bodhisattva, that a bodhisattva is not in the sensory element of the eyes, that the sensory element of the eyes is not in a bodhisattva, and that the absence of the sensory element of the eyes is not a bodhisattva; that the sensory element of sights is not a bodhisattva, that anything other than the sensory element of sights is not a bodhisattva, that a bodhisattva is not in the sensory element of sights, that the sensory element of sights is not in a bodhisattva, and that the absence of the sensory element of sights is not a bodhisattva; and that the sensory element of visual consciousness is not a bodhisattva, that anything other than the sensory element of visual consciousness is not a bodhisattva, that a bodhisattva is not in the sensory element of visual consciousness, that the sensory element of visual consciousness is not in a bodhisattva, and that the absence of the sensory element of visual consciousness is not a bodhisattva; that the sensory element of the ears is not a bodhisattva, that anything other than the sensory element of the ears is not a bodhisattva, that a bodhisattva is not in the sensory element of the ears, that the sensory element of the ears is not in a bodhisattva, and that the absence [F.272.a] of the sensory element of the ears is not a bodhisattva; that the sensory element of sounds is not a bodhisattva, that anything other than the sensory element of sounds is not a bodhisattva, that a bodhisattva is not in the sensory element of sounds, that the sensory element of sounds is not in a bodhisattva, and that the absence of the sensory element of sounds is not a bodhisattva; and that the sensory element of auditory consciousness is not a bodhisattva, that anything other than the sensory element of auditory consciousness is not a bodhisattva, that a bodhisattva is not in the sensory element of auditory consciousness, that the sensory element of auditory consciousness is not in a bodhisattva, and that the absence of the sensory element of auditory consciousness is not a bodhisattva; that the sensory element of the nose is not a bodhisattva, that anything other than the sensory element of the nose is not a bodhisattva, that a bodhisattva is not in the sensory element of the nose, that the sensory element of the nose is not in a bodhisattva, and that the absence [F.272.b] of the sensory element of the nose is not a bodhisattva; that the sensory element of odors is not a bodhisattva, that anything other than the sensory

element of odors is not a bodhisattva, that a bodhisattva is not in the sensory element of odors, that the sensory element of odors is not in a bodhisattva, and that the absence of the sensory element of odors is not a bodhisattva; and that the sensory element of olfactory consciousness is not a bodhisattva, that anything other than the sensory element of olfactory consciousness is not a bodhisattva, that a bodhisattva is not in the sensory element of olfactory consciousness, that the sensory element of olfactory consciousness is not in a bodhisattva, and that the absence of the sensory element of olfactory consciousness is not a bodhisattva; that the sensory element of the tongue is not a bodhisattva, that anything other than the sensory element of the tongue is not a bodhisattva, that a bodhisattva is not in the sensory element of the tongue, that the sensory element of the tongue is not in a bodhisattva, and that the absence of the sensory element of the tongue is not a bodhisattva; that the sensory element of tastes is not a bodhisattva, that anything other than the sensory element of tastes is not a bodhisattva, that a bodhisattva is not in the sensory element of tastes, that the sensory element of tastes is not in a bodhisattva, and that the absence of the sensory element of tastes is not a bodhisattva; and that the sensory element of gustatory consciousness is not a bodhisattva, that anything other than the sensory element of gustatory consciousness is not a bodhisattva, that a bodhisattva is not in the sensory element of gustatory consciousness, that the sensory element of gustatory consciousness is not in a bodhisattva, and that the absence of the sensory element of gustatory consciousness is not a bodhisattva; that the sensory element of the body is not a bodhisattva, that anything other than the sensory element of the body is not a bodhisattva, that a bodhisattva is not in the sensory element of the body, that the sensory element of the body is not in a bodhisattva, and that the absence of the sensory element of the body is not a bodhisattva; that the sensory element of tangibles is not a bodhisattva, that anything other than the sensory element of tangibles is not a bodhisattva, that a bodhisattva is not in the sensory element of tangibles, that the sensory element of tangibles is not in a bodhisattva, and that the absence of the sensory element of tangibles is not a bodhisattva; and that the sensory element of tactile consciousness [F.273.a] is not a bodhisattva, that anything other than the sensory element of tactile consciousness is not a bodhisattva, that a bodhisattva is not in the sensory element of tactile consciousness, that the sensory element of tactile consciousness is not in a bodhisattva, and that the absence of the sensory element of tactile consciousness is not a bodhisattva; that the sensory element of the mental faculty is not a bodhisattva, that anything other than the sensory element of the mental faculty is not a bodhisattva, that a bodhisattva is not in the sensory element of the mental faculty, that the

sensory element of the mental faculty is not in a bodhisattva, and that the absence of the sensory element of the mental faculty is not a bodhisattva; that the sensory element of mental phenomena is not a bodhisattva, that anything other than the sensory element of mental phenomena is not a bodhisattva, that a bodhisattva is not in the sensory element of mental phenomena, that the sensory element of mental phenomena is not in a bodhisattva, and that the absence of the sensory element of mental phenomena is not a bodhisattva; and that the sensory element of mental consciousness is not a bodhisattva, that anything other than the sensory element of mental consciousness is not a bodhisattva, that a bodhisattva is not in the sensory element of mental consciousness, that the sensory element of mental consciousness is not in a bodhisattva, and that the absence of the sensory element of mental consciousness is not a bodhisattva; that the earth element is not a bodhisattva, that anything other than the earth element is not a bodhisattva, that a bodhisattva is not in the earth element, that the earth element is not in a bodhisattva, and that the absence of the earth element is not a bodhisattva; that the water element is not a bodhisattva, that anything other than the water element [F.273.b] is not a bodhisattva, that a bodhisattva is not in the water element, that the water element is not in a bodhisattva, and that the absence of the water element is not a bodhisattva; that the fire element is not a bodhisattva, that anything other than the fire element is not a bodhisattva, that a bodhisattva is not in the fire element, that the fire element is not in a bodhisattva, and that the absence of the fire element is not a bodhisattva; that the wind element is not a bodhisattva, that anything other than the wind element is not a bodhisattva, that a bodhisattva is not in the wind element, that the wind element is not in a bodhisattva, and that the absence of the wind element is not a bodhisattva; that the space element is not a bodhisattva, that anything other than the space element is not a bodhisattva, that a bodhisattva is not in the space element, that the space element is not in a bodhisattva, and that the absence of the space element is not a bodhisattva; and that the consciousness element is not a bodhisattva, that anything other than the consciousness element is not a bodhisattva, that a bodhisattva is not in the consciousness element, that the consciousness element is not in a bodhisattva, and that the absence of the consciousness element is not a bodhisattva; that ignorance is not a bodhisattva, that anything other than ignorance is not a bodhisattva, that a bodhisattva is not in ignorance, that ignorance is not in a bodhisattva, and that the absence of ignorance [F.274.a] is not a bodhisattva; that formative predispositions are not a bodhisattva, that anything other than formative predispositions is not a bodhisattva, that a bodhisattva is not in formative predispositions, that formative

predispositions are not in a bodhisattva, and that the absence of formative predispositions is not a bodhisattva; that consciousness is not a bodhisattva, that anything other than consciousness is not a bodhisattva, that a bodhisattva is not in consciousness, that consciousness is not in a bodhisattva, and that the absence of consciousness is not a bodhisattva; that name and form are not a bodhisattva, that anything other than name and form is not a bodhisattva, that a bodhisattva is not in name and form, that name and form are not in a bodhisattva, and that the absence of name and form is not a bodhisattva; that the six sense fields are not a bodhisattva, that anything other than the six sense fields is not a bodhisattva, that a bodhisattva is not in the six sense fields, that the six sense fields are not in a bodhisattva, and that the absence of the six sense fields is not a bodhisattva; that sensory contact is not a bodhisattva, that anything other than sensory contact is not a bodhisattva, that a bodhisattva is not in sensory contact, that sensory contact is not in a bodhisattva, and that the absence of sensory contact is not a bodhisattva; that sensation is not a bodhisattva, that anything other than sensation is not a bodhisattva, that a bodhisattva is not in sensation, that sensation is not [F.274.b] in a bodhisattva, and that the absence of sensation is not a bodhisattva; that craving is not a bodhisattva, that anything other than craving is not a bodhisattva, that a bodhisattva is not in craving, that craving is not in a bodhisattva, and that the absence of craving is not a bodhisattva; that grasping is not a bodhisattva, that anything other than grasping is not a bodhisattva, that a bodhisattva is not in grasping, that grasping is not in a bodhisattva, and that the absence of grasping is not a bodhisattva; that the rebirth process is not a bodhisattva, that anything other than the rebirth process is not a bodhisattva, that a bodhisattva is not in the rebirth process, that the rebirth process is not in a bodhisattva, and that the absence of the rebirth process is not a bodhisattva; that birth is not a bodhisattva, that anything other than birth is not a bodhisattva, that a bodhisattva is not in birth, that birth is not in a bodhisattva, and that the absence of birth is not a bodhisattva; and that aging and death are not a bodhisattva, that anything other than aging and death is not a bodhisattva, that a bodhisattva is not in aging and death, that aging and death are not in a bodhisattva, and that the absence of aging and death is not a bodhisattva; that the real nature of physical forms is not a bodhisattva, that the real nature of anything other than physical forms is not a bodhisattva, that a bodhisattva is not in the real nature of physical forms, that the real nature of physical forms is not in a bodhisattva, and that the real nature of the absence [F.275.a] of physical forms is not a bodhisattva; that the real nature of feelings is not a bodhisattva, that the real nature of anything other than feelings is not a bodhisattva, that a bodhisattva is not in the real

nature of feelings, that the real nature of feelings is not in a bodhisattva, and that the absence of the real nature of feelings is not a bodhisattva; that the real nature of perceptions is not a bodhisattva, that the real nature of anything other than perceptions is not a bodhisattva, that a bodhisattva is not in the real nature of perceptions, that the real nature of perceptions is not in a bodhisattva, and that the absence of the real nature of perceptions is not a bodhisattva; that the real nature of formative predispositions is not a bodhisattva, that the real nature of anything other than formative predispositions is not a bodhisattva, that a bodhisattva is not in the real nature of formative predispositions, that the real nature of formative predispositions is not in a bodhisattva, and that the absence of the real nature of formative predispositions is not a bodhisattva; and that the real nature of consciousness is not a bodhisattva, that the real nature of anything other than consciousness is not a bodhisattva, that a bodhisattva is not in the real nature of consciousness, that the real nature of consciousness is not in a bodhisattva, and that the absence of the real nature of consciousness is not a bodhisattva; that the real nature of the eyes is not a bodhisattva, that the real nature of anything other than the eyes is not a bodhisattva, that a bodhisattva is not in the real nature of the eyes, that the real nature of the eyes is not [F.275.b] in a bodhisattva, and that the absence of the real nature of the eyes is not a bodhisattva; that the real nature of the ears is not a bodhisattva, that the real nature of anything other than the ears is not a bodhisattva, that a bodhisattva is not in the real nature of the ears, that the real nature of the ears is not in a bodhisattva, and that the absence of the real nature of the ears is not a bodhisattva; that the real nature of the nose is not a bodhisattva, that the real nature of anything other than the nose is not a bodhisattva, that a bodhisattva is not in the real nature of the nose, that the real nature of the nose is not in a bodhisattva, and that the absence of the real nature of the nose is not a bodhisattva; that the real nature of the tongue is not a bodhisattva, that the real nature of anything other than the tongue is not a bodhisattva, that a bodhisattva is not in the real nature of the tongue, that the real nature of the tongue is not in a bodhisattva, and that the absence of the real nature of the tongue is not a bodhisattva; that the real nature of the body is not a bodhisattva, that the real nature of anything other than the body is not a bodhisattva, that a bodhisattva is not in the real nature of the body, that the real nature of the body is not in a bodhisattva, and that the absence of the real nature of the body is not a bodhisattva; and that the real nature of the mental faculty is not a bodhisattva, that the real nature of anything other than the mental faculty is not a bodhisattva, that a bodhisattva is not in the real nature of the mental faculty, that the real nature of the mental faculty is not in a bodhisattva, and that the absence of the real

nature of the mental faculty is not a bodhisattva; that the real nature [F.276.a] of sights is not a bodhisattva, that the real nature of anything other than sights is not a bodhisattva, that a bodhisattva is not in the real nature of sights, that the real nature of sights is not in a bodhisattva, and that the absence of the real nature of sights is not a bodhisattva; that the real nature of sounds is not a bodhisattva, that the real nature of anything other than sounds is not a bodhisattva, that a bodhisattva is not in the real nature of sounds, that the real nature of sounds is not in a bodhisattva, and that the absence of the real nature of sounds is not a bodhisattva; that the real nature of odors is not a bodhisattva, that the real nature of anything other than odors is not a bodhisattva, that a bodhisattva is not in the real nature of odors, that the real nature of odors is not in a bodhisattva, and that the absence of the real nature of odors is not a bodhisattva; that the real nature of tastes is not a bodhisattva, that the real nature of anything other than tastes is not a bodhisattva, that a bodhisattva is not in the real nature of tastes, that the real nature of tastes is not in a bodhisattva, and that the absence of the real nature of tastes is not a bodhisattva; that the real nature of tangibles is not a bodhisattva, that the real nature of anything other than tangibles is not a bodhisattva, that a bodhisattva is not in the real nature of tangibles, that the real nature of tangibles is not in a bodhisattva, and that the absence of the real nature of tangibles is not a bodhisattva; and that the real nature of mental phenomena is not a bodhisattva, that the real nature [F.276.b] of anything other than mental phenomena is not a bodhisattva, that a bodhisattva is not in the real nature of mental phenomena, that the real nature of mental phenomena is not in a bodhisattva, and that the absence of the real nature of mental phenomena is not a bodhisattva; that the real nature of the sensory element of the eyes is not a bodhisattva, that the real nature of anything other than the sensory element of the eyes is not a bodhisattva, that a bodhisattva is not in the real nature of the sensory element of the eyes, that the real nature of the sensory element of the eyes is not in a bodhisattva, and that the absence of the real nature of the sensory element of the eyes is not a bodhisattva; that the real nature of the sensory element of sights is not a bodhisattva, that the real nature of anything other than the sensory element of sights is not a bodhisattva, that a bodhisattva is not in the real nature of the sensory element of sights, that the real nature of the sensory element of sights is not in a bodhisattva, and that the absence of the real nature of the sensory element of sights is not a bodhisattva; and that the real nature of the sensory element of visual consciousness is not a bodhisattva, that the real nature of anything other than the sensory element of visual consciousness is not a bodhisattva, that a bodhisattva is not in the real nature of the sensory element of visual consciousness, that the real

nature of the sensory element of visual consciousness is not in a bodhisattva, and that the absence of the real nature of the sensory element of visual consciousness is not a bodhisattva; that the real nature of the sensory element of the ears is not a bodhisattva, that the real nature of anything other than the sensory element of the ears is not a bodhisattva, that a bodhisattva is not in [F.277.a] the real nature of the sensory element of the ears, that the real nature of the sensory element of the ears is not in a bodhisattva, and that the absence of the real nature of the sensory element of the ears is not a bodhisattva; that the real nature of the sensory element of sounds is not a bodhisattva, that the real nature of anything other than the sensory element of sounds is not a bodhisattva, that a bodhisattva is not in the real nature of the sensory element of sounds, that the real nature of the sensory element of sounds is not in a bodhisattva, and that the absence of the real nature of the sensory element of sounds is not a bodhisattva; and that the real nature of the sensory element of auditory consciousness is not a bodhisattva, that the real nature of anything other than the sensory element of auditory consciousness is not a bodhisattva, that a bodhisattva is not in the real nature of the sensory element of auditory consciousness, that the real nature of the sensory element of auditory consciousness is not in a bodhisattva, and that the absence of the real nature of the sensory element of auditory consciousness is not a bodhisattva; that the real nature of the sensory element of the nose is not a bodhisattva, that the real nature of anything other than the sensory element of the nose is not a bodhisattva, that a bodhisattva is not in the real nature of the sensory element of the nose, that the real nature of the sensory element of the nose is not in a bodhisattva, and that the absence of the real nature of the sensory element of the nose is not a bodhisattva; that the real nature of the sensory element of odors is not a bodhisattva, that the real nature of anything other than the sensory element of odors is not a bodhisattva, that a bodhisattva is not in the real nature of the sensory element of odors, that the real nature of the sensory element of odors [F.277.b] is not in a bodhisattva, and that the absence of the real nature of the sensory element of odors is not a bodhisattva; and that the real nature of the sensory element of olfactory consciousness is not a bodhisattva, that the real nature of anything other than the sensory element of olfactory consciousness is not a bodhisattva, that a bodhisattva is not in the real nature of the sensory element of olfactory consciousness, that the real nature of the sensory element of olfactory consciousness is not in a bodhisattva, and that the absence of the real nature of the sensory element of olfactory consciousness is not a bodhisattva; that the real nature of the sensory element of the tongue is not a bodhisattva, that the real nature of anything other than the sensory element of the tongue is not a bodhisattva,

that a bodhisattva is not in the real nature of the sensory element of the tongue, that the real nature of the sensory element of the tongue is not in a bodhisattva, and that the absence of the real nature of the sensory element of the tongue is not a bodhisattva; that the real nature of the sensory element of tastes is not a bodhisattva, that the real nature of anything other than the sensory element of tastes is not a bodhisattva, that a bodhisattva is not in the real nature of the sensory element of tastes, that the real nature of the sensory element of tastes is not in a bodhisattva, and that the absence of the real nature of the sensory element of tastes is not a bodhisattva; and that the real nature of the sensory element of gustatory consciousness is not a bodhisattva, that the real nature of anything other than the sensory element of gustatory consciousness is not a bodhisattva, that a bodhisattva is not in the real nature of the sensory element of gustatory consciousness, that the real nature of the sensory element of gustatory consciousness is not in a bodhisattva, and that the absence of the real nature of the sensory element of gustatory consciousness is not a bodhisattva; that the real nature of the sensory element of the body is not a bodhisattva, that the real nature of anything other than the sensory element of the body is not a bodhisattva, that a bodhisattva is not in the real nature of the sensory element of the body, that the real nature of the sensory element [F.278.a] of the body is not in a bodhisattva, and that the absence of the real nature of the sensory element of the body is not a bodhisattva; that the real nature of the sensory element of tangibles is not a bodhisattva, that the real nature of anything other than the sensory element of tangibles is not a bodhisattva, that a bodhisattva is not in the real nature of the sensory element of tangibles, that the real nature of the sensory element of tangibles is not in a bodhisattva, and that the absence of the real nature of the sensory element of tangibles is not a bodhisattva; and that the real nature of the sensory element of tactile consciousness is not a bodhisattva, that the real nature of anything other than the sensory element of tactile consciousness is not a bodhisattva, that a bodhisattva is not in the real nature of the sensory element of tactile consciousness, that the real nature of the sensory element of tactile consciousness is not in a bodhisattva, and that the absence of the real nature of the sensory element of tactile consciousness is not a bodhisattva; that the real nature of the sensory element of the mental faculty is not a bodhisattva, that the real nature of anything other than the sensory element of the mental faculty is not a bodhisattva, that a bodhisattva is not in the real nature of the sensory element of the mental faculty, that the real nature of the sensory element of the mental faculty is not in a bodhisattva, and that the absence of the real nature of the sensory element of the mental faculty [F.278.b] is not a bodhisattva; that the real nature of the sensory element of mental

phenomena is not a bodhisattva, that the real nature of anything other than the sensory element of mental phenomena is not a bodhisattva, that a bodhisattva is not in the real nature of the sensory element of mental phenomena, that the real nature of the sensory element of mental phenomena is not in a bodhisattva, and that the absence of the real nature of the sensory element of mental phenomena is not a bodhisattva; and that the real nature of the sensory element of mental consciousness is not a bodhisattva, that the real nature of anything other than the sensory element of mental consciousness is not a bodhisattva, that a bodhisattva is not in the real nature of the sensory element of mental consciousness, that the real nature of the sensory element of mental consciousness is not in a bodhisattva, and that the absence of the real nature of the sensory element of mental consciousness is not a bodhisattva; that the real nature of the earth element is not a bodhisattva, that the real nature of anything other than the earth element is not a bodhisattva, that a bodhisattva is not in the real nature of the earth element, that the real nature of the earth element is not in a bodhisattva, and that the absence of the real nature of the earth element is not a bodhisattva; that the real nature of the water element is not a bodhisattva, that the real nature of anything other than the water element is not a bodhisattva, that a bodhisattva is not in the real nature of the water element, that the real nature of the water element is not in a bodhisattva, and that the absence of the real nature of the water element is not a bodhisattva; that the real nature of the fire element is not [F.279.a] a bodhisattva, that the real nature of anything other than the fire element is not a bodhisattva, that a bodhisattva is not in the real nature of the fire element, that the real nature of the fire element is not in a bodhisattva, and that the absence of the real nature of the fire element is not a bodhisattva; that the real nature of the wind element is not a bodhisattva, that the real nature of anything other than the wind element is not a bodhisattva, that a bodhisattva is not in the real nature of the wind element, that the real nature of the wind element is not in a bodhisattva, and that the absence of the real nature of the wind element is not a bodhisattva; that the real nature of the space element is not a bodhisattva, that the real nature of anything other than the space element is not a bodhisattva, that a bodhisattva is not in the real nature of the space element, that the real nature of the space element is not in a bodhisattva, and that the absence of the real nature of the space element is not a bodhisattva; and that the real nature of the consciousness element is not a bodhisattva, that the real nature of anything other than the consciousness element is not a bodhisattva, that a bodhisattva is not in the real nature of the consciousness element, that the real nature of the consciousness element is not in a bodhisattva, and that the absence of the real nature of the

consciousness element is not a bodhisattva; that the real nature of ignorance is not a bodhisattva, that the real nature of anything other than ignorance is not a bodhisattva, that a bodhisattva is not in the real nature of ignorance, [F.279.b] that the real nature of ignorance is not in a bodhisattva, and that the absence of the real nature of ignorance is not a bodhisattva; that the real nature of formative predispositions is not a bodhisattva, that the real nature of anything other than formative predispositions is not a bodhisattva, that a bodhisattva is not in the real nature of formative predispositions, that the real nature of formative predispositions is not in a bodhisattva, and that the absence of the real nature of formative predispositions is not a bodhisattva; that the real nature of consciousness is not a bodhisattva, that the real nature of anything other than consciousness is not a bodhisattva, that a bodhisattva is not in the real nature of consciousness, that the real nature of consciousness is not in a bodhisattva, and that the absence of the real nature of consciousness is not a bodhisattva; that the real nature of name and form is not a bodhisattva, that the real nature of anything other than name and form is not a bodhisattva, that a bodhisattva is not in the real nature of name and form, that the real nature of name and form is not in a bodhisattva, and that the absence of the real nature of name and form is not a bodhisattva; that the real nature of the six sense fields is not a bodhisattva, that the real nature of anything other than the six sense fields is not a bodhisattva, that a bodhisattva is not in the real nature of the six sense fields, that the real nature of the six sense fields is not in a bodhisattva, and that the absence of the real nature of the six sense fields is not a bodhisattva; that the real nature of sensory contact is not a bodhisattva, that the real nature [F.280.a] of anything other than sensory contact is not a bodhisattva, that a bodhisattva is not in the real nature of sensory contact, that the real nature of sensory contact is not in a bodhisattva, and that the absence of the real nature of sensory contact is not a bodhisattva; that the real nature of sensation is not a bodhisattva, that the real nature of anything other than sensation is not a bodhisattva, that a bodhisattva is not in the real nature of sensation, that the real nature of sensation is not in a bodhisattva, and that the absence of the real nature of sensation is not a bodhisattva; that the real nature of craving is not a bodhisattva, that the real nature of anything other than craving is not a bodhisattva, that a bodhisattva is not in the real nature of craving, that the real nature of craving is not in a bodhisattva, and that the absence of the real nature of craving is not a bodhisattva; that the real nature of grasping is not a bodhisattva, that the real nature of anything other than grasping is not a bodhisattva, that a bodhisattva is not in the real nature of grasping, that the real nature of grasping is not in a bodhisattva, and that the absence of the real nature of grasping is not a bodhisattva; that the real nature of the rebirth

process is not a bodhisattva, that the real nature of anything other than the rebirth process is not a bodhisattva, that a bodhisattva is not in the real nature of the rebirth process, that the real nature of the rebirth process is not in a bodhisattva, and that the absence of the real nature of the rebirth process is not a bodhisattva; that the real nature of birth is not a bodhisattva, that the real nature of anything other than birth is not [F.280.b] a bodhisattva, that a bodhisattva is not in the real nature of birth, that the real nature of birth is not in a bodhisattva, and that the absence of the real nature of birth is not a bodhisattva; and that the real nature of aging and death is not a bodhisattva, that the real nature of anything other than aging and death is not a bodhisattva, that a bodhisattva is not in the real nature of aging and death, that the real nature of aging and death is not in a bodhisattva, and that the absence of the real nature of aging and death is not a bodhisattva?"

3.656 Subhūti replied, "Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of physical forms become a bodhisattva, how could anything other than physical forms become a bodhisattva, how could a bodhisattva be in physical forms, how could physical forms be in a bodhisattva, and how could the absence of physical forms become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of feelings become a bodhisattva, how could anything other than feelings become a bodhisattva, how could a bodhisattva be in feelings, how could feelings be in a bodhisattva, and how could the absence of feelings become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of perceptions become a bodhisattva, [F.281.a] how could anything other than perceptions become a bodhisattva, how could a bodhisattva be in perceptions, how could perceptions be in a bodhisattva, and how could the absence of perceptions become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of formative predispositions become a bodhisattva, how could anything other than formative predispositions become a bodhisattva, how could a bodhisattva be in formative predispositions, how could formative predispositions be in a bodhisattva, and how could the absence of formative predispositions become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of consciousness become a bodhisattva, how could anything other than consciousness become a bodhisattva, how could a bodhisattva be in consciousness, how could consciousness be in a bodhisattva, and how could the absence of consciousness become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how

could the designation of the eyes become a bodhisattva, how could anything other than the eyes become a bodhisattva, how could a bodhisattva be in the eyes, how could the eyes be in a bodhisattva, and how could the absence of the eyes become a bodhisattva? [F.281.b] Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the ears become a bodhisattva, how could anything other than the ears become a bodhisattva, how could a bodhisattva be in the ears, how could the ears be in a bodhisattva, and how could the absence of the ears become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the nose become a bodhisattva, how could anything other than the nose become a bodhisattva, how could a bodhisattva be in the nose, how could the nose be in a bodhisattva, and how could the absence of the nose become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the tongue become a bodhisattva, how could anything other than the tongue become a bodhisattva, how could a bodhisattva be in the tongue, how could the tongue be in a bodhisattva, and how could the absence of the tongue become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the body become a bodhisattva, how could anything other than the body become a bodhisattva, how could a bodhisattva be in the body, how could the body be in a bodhisattva, and how could the absence of the body become a bodhisattva? [F.282.a] Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, how could the designation of the mental faculty become a bodhisattva, how could anything other than the mental faculty become a bodhisattva, how could a bodhisattva be in the mental faculty, how could the mental faculty be in a bodhisattva, and how could the absence of the mental faculty become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, how could sights become a bodhisattva, how could anything other than sights become a bodhisattva, how could a bodhisattva be in sights, how could sights be in a bodhisattva, and how could the absence of sights become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of sounds become a bodhisattva, how could anything other than sounds become a bodhisattva, how could a bodhisattva be in sounds, how could sounds be in a bodhisattva, and how could the absence of sounds become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of odors become a bodhisattva, how could anything other than odors become a bodhisattva,

how could a bodhisattva be in odors, how could odors be in a bodhisattva, [F.282.b] and how could the absence of odors become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of tastes become a bodhisattva, how could anything other than tastes become a bodhisattva, how could a bodhisattva be in tastes, how could tastes be in a bodhisattva, and how could the absence of tastes become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of tangibles become a bodhisattva, how could anything other than tangibles become a bodhisattva, how could a bodhisattva be in tangibles, how could tangibles be in a bodhisattva, and how could the absence of tangibles become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of mental phenomena become a bodhisattva, how could anything other than mental phenomena become a bodhisattva, how could a bodhisattva be in mental phenomena, how could mental phenomena be in a bodhisattva, and how could the absence of mental phenomena become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the sensory element of the eyes become a bodhisattva, how could anything other than the sensory element of the eyes become a bodhisattva, how could a bodhisattva be in the sensory element of the eyes, [F.283.a] how could the sensory element of the eyes be in a bodhisattva, and how could the absence of the sensory element of the eyes become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the sensory element of sights become a bodhisattva, how could anything other than the sensory element of sights become a bodhisattva, how could a bodhisattva be in the sensory element of sights, how could the sensory element of sights be in a bodhisattva, and how could the absence of the sensory element of sights become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the sensory element of visual consciousness become a bodhisattva, how could anything other than the sensory element of visual consciousness become a bodhisattva, how could a bodhisattva be in the sensory element of visual consciousness, how could the sensory element of visual consciousness be in a bodhisattva, and how could the absence of the sensory element of visual consciousness become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the sensory element of the ears become a bodhisattva, how could anything other than the sensory element of the ears become a bodhisattva, how could a

bodhisattva be in the sensory element of the ears, how could the sensory element of the ears be in a bodhisattva, and how could the absence of the sensory element of the ears become a bodhisattva? [F.283.b] Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the sensory element of sounds become a bodhisattva, how could anything other than the sensory element of sounds become a bodhisattva, how could a bodhisattva be in the sensory element of sounds, how could the sensory element of sounds be in a bodhisattva, and how could the absence of the sensory element of sounds become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the sensory element of auditory consciousness become a bodhisattva, how could anything other than the sensory element of auditory consciousness become a bodhisattva, how could a bodhisattva be in the sensory element of auditory consciousness, how could the sensory element of auditory consciousness be in a bodhisattva, and how could the absence of the sensory element of auditory consciousness become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the sensory element of the nose become a bodhisattva, how could anything other than the sensory element of the nose become a bodhisattva, how could a bodhisattva be in the sensory element of the nose, how could the sensory element of the nose be in a bodhisattva, and how could the absence of the sensory element of the nose become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the sensory element of odors become a bodhisattva, how could anything other [F.284.a] than the sensory element of odors become a bodhisattva, how could a bodhisattva be in the sensory element of odors, how could the sensory element of odors be in a bodhisattva, and how could the absence of the sensory element of odors become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the sensory element of olfactory consciousness become a bodhisattva, how could anything other than the sensory element of olfactory consciousness become a bodhisattva, how could a bodhisattva be in the sensory element of olfactory consciousness, how could the sensory element of olfactory consciousness be in a bodhisattva, and how could the absence of the sensory element of olfactory consciousness become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the sensory element of the tongue become a bodhisattva, how could anything other than the sensory element of the tongue become a bodhisattva, how could a bodhisattva be in the

sensory element of the tongue, how could the sensory element of the tongue be in a bodhisattva, and how could the absence of the sensory element of the tongue become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the sensory element of tastes become a bodhisattva, how could anything other than the sensory element of tastes become a bodhisattva, how could a bodhisattva be in the sensory element of tastes, [F.284.b] how could the sensory element of tastes be in a bodhisattva, and how could the absence of the sensory element of tastes become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the sensory element of gustatory consciousness become a bodhisattva, how could anything other than the sensory element of gustatory consciousness become a bodhisattva, how could a bodhisattva be in the sensory element of gustatory consciousness, how could the sensory element of gustatory consciousness be in a bodhisattva, and how could the absence of the sensory element of gustatory consciousness become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the sensory element of the body become a bodhisattva, how could anything other than the sensory element of the body become a bodhisattva, how could a bodhisattva be in the sensory element of the body, how could the sensory element of the body be in a bodhisattva, and how could the absence of the sensory element of the body become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the sensory element of tangibles become a bodhisattva, how could anything other than the sensory element of tangibles become a bodhisattva, how could a bodhisattva be in the sensory element of tangibles, how could the sensory element of tangibles be in a bodhisattva, and how could the absence of the sensory element of tangibles become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the sensory element of tactile consciousness become a bodhisattva, how could anything other than the sensory element of tactile consciousness become a bodhisattva, how could a bodhisattva be in the sensory element of tactile consciousness, how could the sensory element of tactile consciousness be in a bodhisattva, and how could the absence of the sensory element of tactile consciousness become a bodhisattva? Blessed Lord, [F.285.a] if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the sensory element of the mental faculty become a bodhisattva, how could anything other than the sensory element of the mental faculty become a bodhisattva, how could a bodhisattva be in the

sensory element of the mental faculty, how could the sensory element of the mental faculty be in a bodhisattva, and how could the absence of the sensory element of the mental faculty become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the sensory element of mental phenomena become a bodhisattva, how could anything other than the sensory element of mental phenomena become a bodhisattva, how could a bodhisattva be in the sensory element of mental phenomena, how could the sensory element of mental phenomena be in a bodhisattva, and how could the absence of the sensory element of mental phenomena become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the sensory element of mental consciousness become [F.285.b] a bodhisattva, how could anything other than the sensory element of mental consciousness become a bodhisattva, how could a bodhisattva be in the sensory element of mental consciousness, how could the sensory element of mental consciousness be in a bodhisattva, and how could the absence of the sensory element of mental consciousness become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the earth element become a bodhisattva, how could anything other than the earth element become a bodhisattva, how could a bodhisattva be in the earth element, how could the earth element be in a bodhisattva, and how could the absence of the earth element become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the water element become a bodhisattva, how could anything other than the water element become a bodhisattva, how could a bodhisattva be in the water element, how could the water element be in a bodhisattva, and how could the absence of the water element become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the fire element become a bodhisattva, how could anything other than the fire element become a bodhisattva, how could a bodhisattva be in the fire element, [F.286.a] how could the fire element be in a bodhisattva, and how could the absence of the fire element become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the wind element become a bodhisattva, how could anything other than the wind element become a bodhisattva, how could a bodhisattva be in the wind element, how could the wind element be in a bodhisattva, and how could the absence of the wind element become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the space element become a bodhisattva,

how could anything other than the space element become a bodhisattva, how could a bodhisattva be in the space element, how could the space element be in a bodhisattva, and how could the absence of the space element become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the consciousness element become a bodhisattva, how could anything other than the consciousness element become a bodhisattva, how could a bodhisattva be in the consciousness element, how could the consciousness element be in a bodhisattva, and how could the absence of the consciousness element become [F.286.b] a bodhisattva? [B19]

3.657 “Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of ignorance become a bodhisattva, how could anything other than ignorance become a bodhisattva, how could a bodhisattva be in ignorance, how could ignorance be in a bodhisattva, and how could the absence of ignorance become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of formative predispositions become a bodhisattva, how could anything other than formative predispositions become a bodhisattva, how could a bodhisattva be in formative predispositions, how could formative predispositions be in a bodhisattva, and how could the absence of formative predispositions become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of consciousness become a bodhisattva, how could anything other than consciousness become a bodhisattva, how could a bodhisattva be in consciousness, how could consciousness be in a bodhisattva, and how could the absence of consciousness become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of name and form become a bodhisattva, [F.287.a] how could anything other than name and form become a bodhisattva, how could a bodhisattva be in name and form, how could name and form be in a bodhisattva, and how could the absence of name and form become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the six sense fields become a bodhisattva, how could anything other than the six sense fields become a bodhisattva, how could a bodhisattva be in the six sense fields, how could the six sense fields be in a bodhisattva, and how could the absence of the six sense fields become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of sensory contact become a bodhisattva, how could anything other than sensory contact become a bodhisattva, how could a

bodhisattva be in sensory contact, how could sensory contact be in a bodhisattva, and how could the absence of sensory contact become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of sensation become a bodhisattva, how could anything other than sensation become a bodhisattva, how could a bodhisattva be in sensation, how could sensation be in a bodhisattva, and how [F.287.b] could the absence of sensation become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of craving become a bodhisattva, how could anything other than craving become a bodhisattva, how could a bodhisattva be in craving, how could craving be in a bodhisattva, and how could the absence of craving become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of grasping become a bodhisattva, how could anything other than grasping become a bodhisattva, how could a bodhisattva be in grasping, how could grasping be in a bodhisattva, and how could the absence of grasping become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the rebirth process become a bodhisattva, how could anything other than the rebirth process become a bodhisattva, how could a bodhisattva be in the rebirth process, how could the rebirth process be in a bodhisattva, and how could the absence of the rebirth process become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of birth become a bodhisattva, how could anything other than birth become a bodhisattva, [F.288.a] how could a bodhisattva be in birth, how could birth be in a bodhisattva, and how could the absence of birth become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of aging and death become a bodhisattva, how could anything other than aging and death become a bodhisattva, how could a bodhisattva be in aging and death, how could aging and death be in a bodhisattva, and how could the absence of aging and death become a bodhisattva?

3.658 Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the real nature of physical forms become a bodhisattva, how could anything other than the real nature of physical forms become a bodhisattva, how could a bodhisattva be in the real nature of physical forms, how could the real nature of physical forms be in a bodhisattva, and how could the real nature of the absence of physical forms become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the real nature of

feelings become a bodhisattva, how could anything other than the real nature of feelings become a bodhisattva, how could a bodhisattva be in the real nature of feelings, how could the real nature of feelings be in a bodhisattva, and how could the real nature of the absence of feelings become [F.288.b] a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of perceptions become a bodhisattva, how could anything other than the real nature of perceptions become a bodhisattva, how could a bodhisattva be in the real nature of perceptions, how could the real nature of perceptions be in a bodhisattva, and how could the absence of the real nature of perceptions become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of formative predispositions become a bodhisattva, how could anything other than the real nature of formative predispositions become a bodhisattva, how could a bodhisattva be in the real nature of formative predispositions, how could the real nature of formative predispositions be in a bodhisattva, and how could the absence of the real nature of formative predispositions become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of consciousness become a bodhisattva, how could anything other than the real nature of consciousness become a bodhisattva, how could a bodhisattva be in the real nature of consciousness, how could the real nature of consciousness be in a bodhisattva, and how could the absence of the real nature of consciousness become a bodhisattva? [F.289.a] Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of the eyes become a bodhisattva, how could anything other than the real nature of the eyes become a bodhisattva, how could a bodhisattva be in the real nature of the eyes, how could the real nature of the eyes be in a bodhisattva, and how could the absence of the real nature of the eyes become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of the ears become a bodhisattva, how could anything other than the real nature of the ears become a bodhisattva, how could a bodhisattva be in the real nature of the ears, how could the real nature of the ears be in a bodhisattva, and how could the absence of the real nature of the ears become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of the nose become a bodhisattva, how could anything other than the real nature of the nose become a bodhisattva, how could a bodhisattva be in the real nature of the nose, how could the real nature of the nose be in a

bodhisattva, and how could the absence of the real nature of the nose become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of the tongue become a bodhisattva, how could anything other than [F.289.b] the real nature of the tongue become a bodhisattva, how could a bodhisattva be in the real nature of the tongue, how could the real nature of the tongue be in a bodhisattva, and how could the absence of the real nature of the tongue become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of the body become a bodhisattva, how could anything other than the real nature of the body become a bodhisattva, how could a bodhisattva be in the real nature of the body, how could the real nature of the body be in a bodhisattva, and how could the absence of the real nature of the body become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of the mental faculty become a bodhisattva, how could anything other than the real nature of the mental faculty become a bodhisattva, how could a bodhisattva be in the real nature of the mental faculty, how could the real nature of the mental faculty be in a bodhisattva, and how could the absence of the real nature of the mental faculty become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of sights become a bodhisattva, how could anything other than the real nature of sights become a bodhisattva, how could a bodhisattva [F.290.a] be in the real nature of sights, how could the real nature of sights be in a bodhisattva, and how could the absence of the real nature of sights become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of sounds become a bodhisattva, how could anything other than the real nature of sounds become a bodhisattva, how could a bodhisattva be in the real nature of sounds, how could the real nature of sounds be in a bodhisattva, and how could the absence of the real nature of sounds become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of odors become a bodhisattva, how could anything other than the real nature of odors become a bodhisattva, how could a bodhisattva be in the real nature of odors, how could the real nature of odors be in a bodhisattva, and how could the absence of the real nature of odors become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of tastes become a bodhisattva, how could anything other than the real nature of tastes become

a bodhisattva, how could a bodhisattva be in the real nature of tastes, how could the real nature of tastes be in a bodhisattva, and how could the absence of the real nature of tastes [F.290.b] become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of tangibles become a bodhisattva, how could anything other than the real nature of tangibles become a bodhisattva, how could a bodhisattva be in the real nature of tangibles, how could the real nature of tangibles be in a bodhisattva, and how could the absence of the real nature of tangibles become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of mental phenomena become a bodhisattva, how could the real nature of anything other than mental phenomena become a bodhisattva, how could a bodhisattva be in the real nature of mental phenomena, how could the real nature of mental phenomena be in a bodhisattva, and how could the absence of the real nature of mental phenomena become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of the sensory element of the eyes become a bodhisattva, how could anything other than the real nature of the sensory element of the eyes become a bodhisattva, how could a bodhisattva be in the real nature of the sensory element of the eyes, how could the real nature of the sensory element of the eyes be in a bodhisattva, and how could the absence of the real nature of the sensory element of the eyes become a bodhisattva? [F.291.a] Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of the sensory element of sights become a bodhisattva, how could anything other than the real nature of the sensory element of sights become a bodhisattva, how could a bodhisattva be in the real nature of the sensory element of sights, how could the real nature of the sensory element of sights be in a bodhisattva, and how could the absence of the real nature of the sensory element of sights become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of the sensory element of visual consciousness become a bodhisattva, how could anything other than the real nature of the sensory element of visual consciousness become a bodhisattva, how could a bodhisattva be in the real nature of the sensory element of visual consciousness, how could the real nature of the sensory element of visual consciousness be in a bodhisattva, and how could the absence of the real nature of the sensory element of visual consciousness become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the

designation of the real nature of the sensory element of the ears become a bodhisattva, how could anything other than the real nature of the sensory element of the ears become a bodhisattva, how could a bodhisattva be in the real nature of the sensory element of the ears, how could the real nature of the sensory element of the ears be in a bodhisattva, and how could [F.291.b] the absence of the real nature of the sensory element of the ears become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of the sensory element of sounds become a bodhisattva, how could anything other than the real nature of the sensory element of sounds become a bodhisattva, how could a bodhisattva be in the real nature of the sensory element of sounds, how could the real nature of the sensory element of sounds be in a bodhisattva, and how could the absence of the real nature of the sensory element of sounds become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of the sensory element of auditory consciousness become a bodhisattva, how could anything other than the real nature of the sensory element of auditory consciousness become a bodhisattva, how could a bodhisattva be in the real nature of the sensory element of auditory consciousness, how could the real nature of the sensory element of auditory consciousness be in a bodhisattva, and how could the absence of the real nature of the sensory element of auditory consciousness become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of the sensory element of the nose become a bodhisattva, how could anything other than the real nature of the sensory element of the nose become a bodhisattva, how could a bodhisattva be in the real nature of the sensory element of the nose, how could the real nature of the sensory element of the nose be in a bodhisattva, and how could the absence of [F.292.a] the real nature of the sensory element of the nose become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of the sensory element of odors become a bodhisattva, how could anything other than the real nature of the sensory element of odors become a bodhisattva, how could a bodhisattva be in the real nature of the sensory element of odors, how could the real nature of the sensory element of odors be in a bodhisattva, and how could the absence of the real nature of the sensory element of odors become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of the sensory element of olfactory consciousness become a bodhisattva, how could anything other than the

real nature of the sensory element of olfactory consciousness become a bodhisattva, how could a bodhisattva be in the real nature of the sensory element of olfactory consciousness, how could the real nature of the sensory element of olfactory consciousness be in a bodhisattva, and how could the absence of the real nature of the sensory element of olfactory consciousness become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of the sensory element of the tongue become a bodhisattva, how could anything other than the real nature of the sensory element of the tongue become a bodhisattva, how could a bodhisattva be in the real nature of the sensory element of the tongue, how could the real nature of the sensory element of the tongue be in a bodhisattva, and how could the absence [F.292.b] of the real nature of the sensory element of the tongue become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of the sensory element of tastes become a bodhisattva, how could anything other than the real nature of the sensory element of tastes become a bodhisattva, how could a bodhisattva be in the real nature of the sensory element of tastes, how could the real nature of the sensory element of tastes be in a bodhisattva, and how could the absence of the real nature of the sensory element of tastes become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of the sensory element of gustatory consciousness become a bodhisattva, how could anything other than the real nature of the sensory element of gustatory consciousness become a bodhisattva, how could a bodhisattva be in the real nature of the sensory element of gustatory consciousness, how could the real nature of the sensory element of gustatory consciousness be in a bodhisattva, and how could the absence of the real nature of the sensory element of gustatory consciousness become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of the sensory element of the body become a bodhisattva, how could anything other than the real nature of the sensory element of the body become a bodhisattva, how could a bodhisattva be in the real nature of the sensory element of the body, how could the real nature of the sensory element of the body be in [F.293.a] a bodhisattva, and how could the absence of the real nature of the sensory element of the body become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of the sensory element of tangibles become a bodhisattva, how could anything other than the real nature of the sensory element of tangibles become a

bodhisattva, how could a bodhisattva be in the real nature of the sensory element of tangibles, how could the real nature of the sensory element of tangibles be in a bodhisattva, and how could the absence of the real nature of the sensory element of tangibles become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of the sensory element of tactile consciousness become a bodhisattva, how could anything other than the real nature of the sensory element of tactile consciousness become a bodhisattva, how could a bodhisattva be in the real nature of the sensory element of tactile consciousness, how could the real nature of the sensory element of tactile consciousness be in a bodhisattva, and how could the absence of the real nature of the sensory element of tactile consciousness become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of the sensory element of the mental faculty become a bodhisattva, how could anything other than the real nature of the sensory element of the mental faculty become a bodhisattva, [F.293.b] how could a bodhisattva be in the real nature of the sensory element of the mental faculty, how could the real nature of the sensory element of the mental faculty be in a bodhisattva, and how could the absence of the real nature of the sensory element of the mental faculty become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of the sensory element of mental phenomena become a bodhisattva, how could anything other than the real nature of the sensory element of mental phenomena become a bodhisattva, how could a bodhisattva be in the real nature of the sensory element of mental phenomena, how could the real nature of the sensory element of mental phenomena be in a bodhisattva, and how could the absence of the real nature of the sensory element of mental phenomena become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of the sensory element of mental consciousness become a bodhisattva, how could anything other than the real nature of the sensory element of mental consciousness become a bodhisattva, how could a bodhisattva be in the real nature of the sensory element of mental consciousness, how could the real nature of the sensory element of mental consciousness be in a bodhisattva, and how could the absence of the real nature of the sensory element of mental consciousness become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of the earth element become a bodhisattva, how could anything other than the

real nature of the earth element [F.294.a] become a bodhisattva, how could a bodhisattva be in the real nature of the earth element, how could the real nature of the earth element be in a bodhisattva, and how could the absence of the real nature of the earth element become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of the water element become a bodhisattva, how could anything other than the real nature of the water element become a bodhisattva, how could a bodhisattva be in the real nature of the water element, how could the real nature of the water element be in a bodhisattva, and how could the absence of the real nature of the water element become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of the fire element become a bodhisattva, how could anything other than the real nature of the fire element become a bodhisattva, how could a bodhisattva be in the real nature of the fire element, how could the real nature of the fire element be in a bodhisattva, and how could the absence of the real nature of the fire element become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of the wind element become a bodhisattva, how could anything other than the real nature of the wind element become a bodhisattva, [F.294.b] how could a bodhisattva be in the real nature of the wind element, how could the real nature of the wind element be in a bodhisattva, and how could the absence of the real nature of the wind element become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of the space element become a bodhisattva, how could anything other than the real nature of the space element become a bodhisattva, how could a bodhisattva be in the real nature of the space element, how could the real nature of the space element be in a bodhisattva, and how could the absence of the real nature of the space element become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of the consciousness element become a bodhisattva, how could anything other than the real nature of the consciousness element become a bodhisattva, how could a bodhisattva be in the real nature of the consciousness element, how could the real nature of the consciousness element be in a bodhisattva, and how could the absence of the real nature of the consciousness element become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of ignorance become a bodhisattva, how could anything other than the real nature of ignorance [F.295.a] become a bodhisattva, how could

a bodhisattva be in the real nature of ignorance, how could the real nature of ignorance be in a bodhisattva, and how could the absence of the real nature of ignorance become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of formative predispositions become a bodhisattva, how could anything other than the real nature of formative predispositions become a bodhisattva, how could a bodhisattva be in the real nature of formative predispositions, how could the real nature of formative predispositions be in a bodhisattva, and how could the absence of the real nature of formative predispositions become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of consciousness become a bodhisattva, how could anything other than the real nature of consciousness become a bodhisattva, how could a bodhisattva be in the real nature of consciousness, how could the real nature of consciousness be in a bodhisattva, and how could the absence of the real nature of consciousness become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of name and form become a bodhisattva, how could anything other than the real nature of name and form become a bodhisattva, how could a bodhisattva be in [F.295.b] the real nature of name and form, how could the real nature of name and form be in a bodhisattva, and how could the absence of the real nature of name and form become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of the six sense fields become a bodhisattva, how could anything other than the real nature of the six sense fields become a bodhisattva, how could a bodhisattva be in the real nature of the six sense fields, how could the real nature of the six sense fields be in a bodhisattva, and how could the absence of the real nature of the six sense fields become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of sensory contact become a bodhisattva, how could the real nature of anything other than sensory contact become a bodhisattva, how could a bodhisattva be in the real nature of sensory contact, how could the real nature of sensory contact be in a bodhisattva, and how could the absence of the real nature of sensory contact become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of sensation become a bodhisattva, how could anything other than the real nature of sensation become a bodhisattva, how could a bodhisattva be in the real nature of sensation, how could the real nature of

sensation be in a bodhisattva, and how could the absence [F.296.a] of the real nature of sensation become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of craving become a bodhisattva, how could anything other than the real nature of craving become a bodhisattva, how could a bodhisattva be in the real nature of craving, how could the real nature of craving be in a bodhisattva, and how could the absence of the real nature of craving become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of grasping become a bodhisattva, how could anything other than the real nature of grasping become a bodhisattva, how could a bodhisattva be in the real nature of grasping, how could the real nature of grasping be in a bodhisattva, and how could the absence of the real nature of grasping become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of the rebirth process become a bodhisattva, how could anything other than the real nature of the rebirth process become a bodhisattva, how could a bodhisattva be in the real nature of the rebirth process, how could the real nature of the rebirth process be in a bodhisattva, and how could the absence of the real nature of the rebirth process become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, [F.296.b] then how could the designation of the real nature of birth become a bodhisattva, how could anything other than the real nature of birth become a bodhisattva, how could a bodhisattva be in the real nature of birth, how could the real nature of birth be in a bodhisattva, and how could the absence of the real nature of birth become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of aging and death become a bodhisattva, how could anything other than the real nature of aging and death become a bodhisattva, how could a bodhisattva be in the real nature of aging and death, how could the real nature of aging and death be in a bodhisattva, and how could the absence of the real nature of aging and death become a bodhisattva? That would be impossible.”

3.659 “Excellent, excellent, Subhūti!” said the Blessed One. “Bodhisattva great beings, Subhūti, as beings that cannot be apprehended, should train accordingly in a perfection of wisdom that cannot be apprehended.

3.660 “Subhūti, where you said, ‘What is it that has the designation *bodhisattva*?’ do you think, Subhūti, this ‘bodhisattva’ is the designation of physical form?”

“No, Blessed Lord,” he replied.

- 3.661 The Blessed One [F.297.a] asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of feeling?”
“No, Blessed Lord,” he replied.
- 3.662 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of perception?”
“No, Blessed Lord,” he replied.
- 3.663 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of formative predispositions?”
“No, Blessed Lord,” he replied.
- 3.664 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of consciousness?”
“No, Blessed Lord,” he replied.
- 3.665 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of physical form as permanent?”
“No, Blessed Lord,” he replied.
- 3.666 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of physical form as impermanent?”
“No, Blessed Lord,” he replied.
- 3.667 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of feeling as permanent?”
“No, Blessed Lord,” he replied.
- 3.668 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of feeling as impermanent?”
“No, Blessed Lord,” he replied.
- 3.669 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of perception as permanent?”
“No, Blessed Lord,” he replied. [F.297.b]
- 3.670 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of perception as impermanent?”
“No, Blessed Lord,” he replied.
- 3.671 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of formative predispositions as permanent?”
“No, Blessed Lord,” he replied.
- 3.672 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of formative predispositions as impermanent?”
“No, Blessed Lord,” he replied.
- 3.673 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of consciousness as permanent?”
“No, Blessed Lord,” he replied.
- 3.674 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of consciousness as impermanent?”

- “No, Blessed Lord,” he replied.
- 3.675 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of physical form as happiness?”
- “No, Blessed Lord,” he replied.
- 3.676 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of physical form as suffering?”
- “No, Blessed Lord,” he replied.
- 3.677 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of feeling as happiness?”
- “No, Blessed Lord,” he replied. [F.298.a]
- 3.678 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of feeling as suffering?”
- “No, Blessed Lord,” he replied.
- 3.679 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of perception as happiness?”
- “No, Blessed Lord,” he replied.
- 3.680 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of perception as suffering?”
- “No, Blessed Lord,” he replied.
- 3.681 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of formative predispositions as happiness?”
- “No, Blessed Lord,” he replied.
- 3.682 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of formative predispositions as suffering?”
- “No, Blessed Lord,” he replied.
- 3.683 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of consciousness as happiness?”
- “No, Blessed Lord,” he replied.
- 3.684 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of consciousness as suffering?”
- “No, Blessed Lord,” he replied.
- 3.685 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of physical form as self?” [F.298.b]
- “No, Blessed Lord,” he replied.
- 3.686 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of physical form as nonself?”
- “No, Blessed Lord,” he replied.
- 3.687 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of feeling as self?”
- “No, Blessed Lord,” he replied.

- 3.688 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of feeling as nonself?”
“No, Blessed Lord,” he replied.
- 3.689 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of perception as self?”
“No, Blessed Lord,” he replied.
- 3.690 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of perception as nonself?”
“No, Blessed Lord,” he replied.
- 3.691 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of formative predispositions as self?”
“No, Blessed Lord,” he replied.
- 3.692 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of formative predispositions as nonself?”
“No, Blessed Lord,” he replied.
- 3.693 The Blessed One asked, “Subhūti, do you think [F.299.a] this ‘bodhisattva’ is the designation of consciousness as self?”
“No, Blessed Lord,” he replied.
- 3.694 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of consciousness as nonself?”
“No, Blessed Lord,” he replied.
- 3.695 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of physical form as at peace?”
“No, Blessed Lord,” he replied.
- 3.696 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of physical form as not at peace?”
“No, Blessed Lord,” he replied.
- 3.697 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of feeling as at peace?”
“No, Blessed Lord,” he replied.
- 3.698 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of feeling as not at peace?”
“No, Blessed Lord,” he replied.
- 3.699 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of perception as at peace?”
“No, Blessed Lord,” he replied.
- 3.700 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of perception as not at peace?”
“No, Blessed Lord,” he replied.
- 3.701 The Blessed One asked, “Subhūti, do you think [F.299.b] this ‘bodhisattva’ is the designation of formative predispositions as at peace?”

- “No, Blessed Lord,” he replied.
- 3.702 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of formative predispositions as not at peace?”
- “No, Blessed Lord,” he replied.
- 3.703 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of consciousness as at peace?”
- “No, Blessed Lord,” he replied.
- 3.704 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of consciousness as not at peace?”
- “No, Blessed Lord,” he replied.
- 3.705 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of physical form as empty?”
- “No, Blessed Lord,” he replied.
- 3.706 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of physical form as not empty?”
- “No, Blessed Lord,” he replied.
- 3.707 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of feeling as empty?”
- “No, Blessed Lord,” he replied.
- 3.708 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of feeling as not empty?”
- “No, Blessed Lord,” he replied.
- 3.709 The Blessed One asked, “Subhūti, do you think [F.300.a] this ‘bodhisattva’ is the designation of perception as empty?”
- “No, Blessed Lord,” he replied.
- 3.710 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of perception as not empty?”
- “No, Blessed Lord,” he replied.
- 3.711 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of formative predispositions as empty?”
- “No, Blessed Lord,” he replied.
- 3.712 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of formative predispositions as not empty?”
- “No, Blessed Lord,” he replied.
- 3.713 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of consciousness as empty?”
- “No, Blessed Lord,” he replied.
- 3.714 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of consciousness as not empty?”
- “No, Blessed Lord,” he replied.

- 3.715 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of physical form as a sign?”
“No, Blessed Lord,” he replied.
- 3.716 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of physical form as signless?”
“No, Blessed Lord,” he replied.
- 3.717 The Blessed One [F.300.b] asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of feeling as a sign?”
“No, Blessed Lord,” he replied.
- 3.718 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of feeling as a sign?”
“No, Blessed Lord,” he replied.
- 3.719 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of perception as a sign?”
“No, Blessed Lord,” he replied.
- 3.720 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of perception as signless?”
“No, Blessed Lord,” he replied.
- 3.721 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of formative predispositions as a sign?”
“No, Blessed Lord,” he replied.
- 3.722 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of formative predispositions as signless?”
“No, Blessed Lord,” he replied.
- 3.723 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of consciousness as a sign?”
“No, Blessed Lord,” he replied.
- 3.724 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of consciousness as signless?” [F.301.a]
“No, Blessed Lord,” he replied.
- 3.725 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of physical form as with wishes?”
“No, Blessed Lord,” he replied.
- 3.726 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of physical form as wishless?”
“No, Blessed Lord,” he replied.
- 3.727 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of feeling as with wishes?”
“No, Blessed Lord,” he replied.
- 3.728 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of feeling as wishless?”

- “No, Blessed Lord,” he replied.
- 3.729 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of perception as with wishes?”
- “No, Blessed Lord,” he replied.
- 3.730 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of perception as wishless?”
- “No, Blessed Lord,” he replied.
- 3.731 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ [F.301.b] is the designation of formative predispositions as with wishes?”
- “No, Blessed Lord,” he replied.
- 3.732 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of formative predispositions as wishless?”
- “No, Blessed Lord,” he replied.
- 3.733 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of consciousness as with wishes?”
- “No, Blessed Lord,” he replied.
- 3.734 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of consciousness as wishless?”
- “No, Blessed Lord,” he replied.
- 3.735 The Blessed One then said, “Subhūti, based on what reason do you say that the designation of physical form is not a bodhisattva, that the designation of feeling is not a bodhisattva, that the designation of perception is not a bodhisattva, that the designation of formative predispositions is not a bodhisattva, and that the designation of consciousness is not a bodhisattva? Based on what reason do you say that the designation of physical form as permanent is not a bodhisattva, and that the designation of physical form as impermanent is not a bodhisattva; that the designation of feeling as permanent is not a bodhisattva, and that the designation of feeling as impermanent is not a bodhisattva; that the designation of perception as permanent is not a bodhisattva, and that the designation of perception as impermanent is not a bodhisattva; that the designation of formative predispositions as permanent is not a bodhisattva, and that the designation of formative predispositions as impermanent is not a bodhisattva; and that the designation of consciousness as permanent is not a bodhisattva, [F.302.a] and that the designation of consciousness as impermanent is not a bodhisattva; that the designation of physical form as happiness is not a bodhisattva, and that the designation of physical form as suffering is not a bodhisattva; that the designation of feeling as happiness is not a bodhisattva, and that the designation of feeling as suffering is not a bodhisattva; that the designation of perception as happiness is not a bodhisattva, and that the designation of perception as suffering is not a

bodhisattva; that the designation of formative predispositions as happiness is not a bodhisattva, and that the designation of formative predispositions as suffering is not a bodhisattva; and that the designation of consciousness as happiness is not a bodhisattva, and that the designation of consciousness as suffering is not a bodhisattva; that the designation of physical form as self is not a bodhisattva, and that the designation of physical form as nonself is not a bodhisattva; that the designation of feeling as self is not a bodhisattva, and that the designation of feeling as nonself is not a bodhisattva; that the designation of perception as self is not a bodhisattva, and that the designation of perception as nonself is not a bodhisattva, that the designation of formative predispositions as self is not a bodhisattva, and that the designation of formative predispositions as nonself is not a bodhisattva, and that the designation of consciousness as self is not a bodhisattva, and that the designation of consciousness as nonself is not a bodhisattva; that the designation of physical form [F.302.b] as at peace is not a bodhisattva, and that the designation of physical form as not at peace is not a bodhisattva; that the designation of feeling as at peace is not a bodhisattva, and that the designation of feeling as not at peace is not a bodhisattva; that the designation of perception as at peace is not a bodhisattva, and that the designation of perception as not at peace is not a bodhisattva; that the designation of formative predispositions as at peace is not a bodhisattva, and that the designation of formative predispositions as not at peace is not a bodhisattva; and that the designation of consciousness as at peace is not a bodhisattva, and that the designation of consciousness as not at peace is not a bodhisattva; that the designation of physical form as empty is not a bodhisattva, and that the designation of physical form as not empty is not a bodhisattva; that the designation of feeling as empty is not a bodhisattva, and that the designation of feeling as not empty is not a bodhisattva; that the designation of perception as empty is not a bodhisattva, and that the designation of perception as not empty is not a bodhisattva; that the designation of formative predispositions as empty is not a bodhisattva, and that the designation of formative predispositions as not empty is not a bodhisattva; and that the designation of consciousness as empty is not a bodhisattva, and that the designation of consciousness as not empty is not a bodhisattva; that the designation of physical form as a sign is not a bodhisattva, and that the designation of physical form as signless is not a bodhisattva; [F.303.a] that the designation of feeling as a sign is not a bodhisattva, and that the designation of feeling as signless is not a bodhisattva; that the designation of perception as a sign is not a bodhisattva, and that the designation of perception as signless is not a bodhisattva; that the designation of formative predispositions as a sign is not a bodhisattva,

and that the designation of formative predispositions as signless is not a bodhisattva; and that the designation of consciousness as a sign is not a bodhisattva, that the designation of consciousness as signless is not a bodhisattva; that the designation of physical form as with wishes is not a bodhisattva, and that the designation of physical form as wishless is not a bodhisattva; that the designation of feeling as with wishes is not a bodhisattva, and that the designation of feeling as wishless is not a bodhisattva; that the designation of perception as with wishes is not a bodhisattva, and that the designation of perception as wishless is not a bodhisattva; that the designation of formative predispositions as with wishes is not a bodhisattva, and that the designation of formative predispositions as wishless is not a bodhisattva; and that the designation of consciousness as with wishes is not a bodhisattva, and that the designation of consciousness as wishless is not a bodhisattva?"

3.736 "Blessed Lord," replied Subhūti, "if physical forms [F.303.b] are absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of physical form? Blessed Lord, if feelings are absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of feeling? Blessed Lord, if perceptions are absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of perception? Blessed Lord, if formative predispositions are absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of formative predispositions? Blessed Lord, if consciousness is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of consciousness?"

3.737 "Blessed Lord, if 'permanent' is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of physical form as permanent? Blessed Lord, if 'impermanent' is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of physical form as impermanent? Blessed Lord, if 'permanent' is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of feeling as permanent? Blessed Lord, if 'impermanent' is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of feeling as impermanent? Blessed Lord, if 'permanent' is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of perception as permanent? Blessed Lord, if 'impermanent' is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of perception as impermanent? [F.304.a] Blessed Lord, if 'permanent' is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of formative predispositions as permanent? Blessed Lord, if 'impermanent' is absolutely nonexistent and not apprehended, how could a

bodhisattva be the designation of formative predispositions as impermanent? Blessed Lord, if 'permanent' is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of consciousness as permanent? Blessed Lord, if 'impermanent' is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of consciousness as impermanent?

3.738 "Blessed Lord, if happiness is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of physical form as happiness? Blessed Lord, if suffering is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of physical form as suffering? Blessed Lord, if happiness is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of feeling as happiness? Blessed Lord, if suffering is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of feeling as suffering? Blessed Lord, if happiness is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of perception as happiness? Blessed Lord, if suffering is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of perception as suffering? Blessed Lord, if happiness is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of formative predispositions as happiness? Blessed [F.304.b] Lord, if suffering is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of suffering as impermanent? Blessed Lord, if happiness is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of consciousness as happiness? Blessed Lord, if suffering is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of consciousness as suffering?

3.739 "Blessed Lord, if self is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of physical form as self? Blessed Lord, if nonself is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of physical form as nonself? Blessed Lord, if self is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of feeling as self? Blessed Lord, if nonself is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of feeling as nonself? Blessed Lord, if self is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of perception as self? Blessed Lord, if nonself is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of perception as nonself? Blessed Lord, if self is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of formative predispositions as self? Blessed Lord, if nonself is

absolutely nonexistent and not apprehended, [F.305.a] how could a bodhisattva be the designation of formative predispositions as nonself? Blessed Lord, if self is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of consciousness as self? Blessed Lord, if nonself is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of consciousness as nonself?

3.740 “Blessed Lord, if peace is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of physical form as at peace? Blessed Lord, if ‘not at peace’ is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of physical form as not at peace? Blessed Lord, if peace is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of feeling as at peace? Blessed Lord, if ‘not at peace’ is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of feeling as not at peace? Blessed Lord, if peace is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of perception as at peace? Blessed Lord, if ‘not at peace’ is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of perception as not at peace? Blessed Lord, if peace is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of formative predispositions as at peace? Blessed Lord, if ‘not at peace’ is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of formative predispositions as not at peace? Blessed Lord, if peace is absolutely nonexistent and not apprehended, how could a bodhisattva be [F.305.b] the designation of consciousness as at peace? Blessed Lord, if ‘not at peace’ is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of consciousness as not at peace?

3.741 “Blessed Lord, if ‘empty’ is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of physical form as empty? Blessed Lord, if ‘not empty’ is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of physical form as not empty? Blessed Lord, if ‘empty’ is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of feeling as empty? Blessed Lord, if ‘not empty’ is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of feeling as not empty? Blessed Lord, if ‘empty’ is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of perception as empty? Blessed Lord, if ‘not empty’ is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of perception as not empty? Blessed Lord, if ‘empty’ is absolutely nonexistent and not apprehended, how could a

bodhisattva become the designation of formative predispositions as empty? Blessed Lord, if 'not empty' is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of formative predispositions as not empty? Blessed Lord, if 'empty' is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of consciousness as empty? Blessed Lord, if 'not empty' is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of consciousness as not empty?

3.742 "Blessed Lord, if a sign is absolutely nonexistent [F.306.a] and not apprehended, how could a bodhisattva be the designation of physical form as a sign? Blessed Lord, if 'signless' is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of physical form as signless? Blessed Lord, if a sign is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of feeling as a sign? Blessed Lord, if 'signless' is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of feeling as signless? Blessed Lord, if a sign is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of perception as a sign? Blessed Lord, if 'signless' is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of perception as signless? Blessed Lord, if a sign is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of formative predispositions as a sign? Blessed Lord, if 'signless' is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of formative predispositions as signless? Blessed Lord, if a sign is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of consciousness as a sign? Blessed Lord, if 'signless' is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of consciousness as signless?

3.743 "Blessed Lord, if 'with wishes' is absolutely nonexistent and not apprehended, [F.306.b] how could a bodhisattva be the designation of physical form as with wishes? Blessed Lord, if 'wishless' is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of physical form as wishless? Blessed Lord, if 'with wishes' is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of feeling as with wishes? Blessed Lord, if 'wishless' is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of feeling as wishless? Blessed Lord, if 'with wishes' is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of perception as with wishes? Blessed Lord, if 'wishless' is absolutely nonexistent and not apprehended, how could a bodhisattva be

the designation of perception as wishless? Blessed Lord, if 'with wishes' is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of formative predispositions as with wishes? Blessed Lord, if 'wishless' is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of formative predispositions as wishless? Blessed Lord, if 'with wishes' is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of consciousness as with wishes? Blessed Lord, if 'wishless' is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of consciousness as wishless?"

3.744 "Excellent, excellent, Subhūti!" said the Blessed One. "When bodhisattva great beings practice the perfection of wisdom [F.307.a] in that manner, they should train in the perfection of wisdom without apprehending the designation of physical form, without apprehending the designation of feeling, without apprehending the designation of perception, without apprehending the designation of formative predispositions, and without apprehending the designation of consciousness; without apprehending the designation of physical form as permanent, without apprehending the designation of physical form as impermanent, without apprehending the designation of feeling as permanent, without apprehending the designation of feeling as impermanent, without apprehending the designation of perception as permanent, without apprehending the designation of perception as impermanent, without apprehending the designation of formative predispositions as permanent, without apprehending the designation of formative predispositions as impermanent, without apprehending the designation of consciousness as permanent, and without apprehending the designation of consciousness as impermanent; without apprehending the designation of physical form as happiness, without apprehending the designation of physical form as suffering, without apprehending the designation of feeling as happiness, without apprehending the designation of feeling as suffering, without apprehending the designation of perception as happiness, without apprehending the designation of perception as suffering, without apprehending the designation of formative predispositions as happiness, without apprehending the designation of consciousness as suffering, without apprehending the designation of consciousness as happiness, and without apprehending the designation of consciousness as suffering; without apprehending the designation of physical form as self, without apprehending the designation of physical form as nonself, without apprehending the designation of feeling as self, without apprehending the designation of feeling as nonself, without apprehending the designation of

[F.307.b] perception as self, without apprehending the designation of perception as nonself, without apprehending the designation of formative predispositions as self, without apprehending the designation of formative predispositions as nonself, without apprehending the designation of consciousness as self, and without apprehending the designation of consciousness as nonself; without apprehending the designation of physical form as at peace, without apprehending the designation of physical form as not at peace, without apprehending the designation of feeling as at peace, without apprehending the designation of feeling as not at peace, without apprehending the designation of perception as at peace, without apprehending the designation of perception as not at peace, without apprehending the designation of formative predispositions as at peace, without apprehending the designation of formative predispositions as not at peace, without apprehending the designation of consciousness as at peace, and without apprehending the designation of consciousness as not at peace; without apprehending the designation of physical form as empty, without apprehending the designation of physical form as not empty, without apprehending the designation of feeling as empty, without apprehending the designation of feeling as not empty, without apprehending the designation of perception as empty, without apprehending the designation of perception as not empty, without apprehending the designation of formative predispositions as empty, without apprehending the designation of formative predispositions as not empty, without apprehending the designation of consciousness as empty, and without apprehending the designation of consciousness as not empty; without apprehending the designation of physical form as a sign, without apprehending the designation of physical form as signless, without apprehending the designation of feeling as a sign, without apprehending the designation of feeling as signless, without apprehending [F.308.a] the designation of perception as a sign, without apprehending the designation of perception as signless, without apprehending the designation of formative predispositions as a sign, without apprehending the designation of formative predispositions as signless, without apprehending the designation of consciousness as a sign, and without apprehending the designation of consciousness as signless; and without apprehending the designation of physical form as with wishes, without apprehending the designation of physical form as wishless, without apprehending the designation of feeling as with wishes, without apprehending the designation of feeling as wishless, without apprehending the designation of perception as with wishes, without apprehending the designation of perception as wishless, without apprehending the designation of formative predispositions as with

wishes, without apprehending the designation of formative predispositions as wishless, without apprehending the designation of consciousness as with wishes, and without apprehending the designation of consciousness as wishless.

3.745 “With regard to what you said, Subhūti, namely, ‘I do not observe any such phenomenon as a “bodhisattva,” ’ Subhūti, a mental phenomenon does not observe a sensory element of mental phenomena;²⁶⁵ a sensory element of mental phenomena does not observe a mental phenomenon. Subhūti, a sensory element of sights does not observe a sensory element of mental phenomena; a sensory element of mental phenomena does not observe a sensory element of sights. Subhūti, a sensory element of feeling does not observe a sensory element of mental phenomena; a sensory element of mental phenomena does not observe a sensory element of feeling. Subhūti, a sensory element of perception does not observe [F.308.b] a sensory element of mental phenomena; a sensory element of mental phenomena does not observe a sensory element of perception. Subhūti, a sensory element of formative predispositions does not observe a sensory element of mental phenomena; a sensory element of mental phenomena does not observe a sensory element of formative predispositions. Subhūti, a sensory element of consciousness does not observe a sensory element of mental phenomena; a sensory element of mental phenomena does not observe a sensory element of consciousness.

3.746 “Subhūti, a sensory element of the eyes does not observe a sensory element of mental phenomena; a sensory element of mental phenomena does not observe a sensory element of the eyes. Subhūti, a sensory element of the ears does not observe a sensory element of mental phenomena; a sensory element of mental phenomena does not observe a sensory element of the ears. Subhūti, a sensory element of the nose does not observe a sensory element of mental phenomena; a sensory element of mental phenomena does not observe a sensory element of the nose. Subhūti, a sensory element of the tongue does not observe a sensory element of mental phenomena; a sensory element of mental phenomena does not observe a sensory element of the tongue. Subhūti, a sensory element of the body does not observe a sensory element of mental phenomena; a sensory element of mental phenomena does not observe a sensory element of the body. Subhūti, a sensory element of the mental faculty does not observe a sensory element of mental phenomena; a sensory element of mental phenomena does not observe a sensory element of the mental faculty.

3.747 “Subhūti, a sensory element of sights does not observe a sensory element of mental phenomena; a sensory element of mental phenomena does not observe a sensory element of sights. Subhūti, a sensory element of sounds

does not observe a sensory element of mental phenomena; a sensory element of mental phenomena does not observe a sensory element of sounds. Subhūti, a sensory element of odors does not observe a sensory element of mental phenomena; a sensory element of mental phenomena does not observe a sensory element of odors. Subhūti, a sensory element of tastes does not observe a sensory element of mental phenomena; a sensory element of mental phenomena does not observe a sensory element of tastes. Subhūti, a sensory element of tangibles does not observe a sensory element of mental phenomena; a sensory element of mental phenomena does not observe a sensory element of tangibles. Subhūti, a sensory element of mental phenomena does not observe a sensory element of mental phenomena; a sensory element of mental phenomena does not observe a sensory element of mental phenomena.

- 3.748 “Subhūti, a conditioned element does not observe an unconditioned element; an unconditioned element does not observe a conditioned element. Neither can an unconditioned element be designated²⁶⁶ without a conditioned element, nor can a conditioned element be designated without an unconditioned element. Accordingly, Subhūti, [F.309.a] when bodhisattva great beings practice the perfection of wisdom, they do not observe any phenomenon at all. Since they do not observe anything, they are not afraid, not frightened, and not terrified. They are not disheartened by anything. They are not regretful. If you ask why, Subhūti, it is because when bodhisattva great beings practice the perfection of wisdom, they do not observe physical forms, do not observe feelings, do not observe perceptions, do not observe formative predispositions, and do not observe consciousness; do not observe the eyes, do not observe the ears, do not observe the nose, do not observe the tongue, do not observe the body, and do not observe the mental faculty; do not observe sights, do not observe sounds, do not observe odors, do not observe tastes, do not observe tangibles, and do not observe mental phenomena; and do not observe the earth element, do not observe the water element, do not observe the fire element, do not observe the wind element, do not observe the space element, and do not observe the consciousness element. They do not observe ignorance, do not observe formative predispositions, do not observe consciousness, do not observe name and form, [F.309.b] do not observe the six sense fields, do not observe sensory contact, do not observe sensation, do not observe craving, do not observe grasping, do not observe the rebirth process, do not observe birth, and do not observe aging and death. They do not observe attachment. They do not observe hatred or delusion. They do not observe the self. They do not observe a being, do not observe a life form, do not observe a living being, do not observe a life, do not observe an individual, do not observe a person, do

not observe one born of Manu, do not observe a child of Manu, do not observe an agent, do not observe an instigator of an agent, do not observe an experiencer do not observe an instigator of an experiencer, do not observe a knower, and do not observe a viewer. They do not observe the realm of desire, do not observe the realm of form, and do not observe the realm of formlessness. They do not observe the mind of śrāvakas, do not observe the mind of pratyekabuddhas, and do not observe [F.310.a] the mind of enlightenment.²⁶⁷ They do not observe śrāvakas. They do not observe the attributes of śrāvakas. They do not observe pratyekabuddhas. They do not observe the attributes of pratyekabuddhas. They do not observe bodhisattvas. They do not observe the attributes of bodhisattvas. They do not observe buddhas. They do not observe the attributes of buddhas. They do not observe enlightenment. They do not observe the attributes of enlightenment. They do not observe anything, up to and including all mundane and supramundane phenomena. Since they do not observe anything at all, they are not afraid, not frightened, and not terrified.”

3.749 “Blessed Lord, when bodhisattva great beings practice the perfection of wisdom in that manner, why does their mind not become disheartened or intimidated by all phenomena?” asked Subhūti.

3.750 The Blessed One replied, “Subhūti, it is because bodhisattva great beings do not observe the phenomena that are mind and mental factors. Therefore, Subhūti, when bodhisattva great beings practice the perfection of wisdom in that manner, their mind does not become disheartened or intimidated by all phenomena.”

3.751 Subhūti asked, “Why does the mental faculty of bodhisattva great beings not become afraid?”

The Blessed One [F.310.b] replied, “Subhūti, it is because bodhisattva great beings do not observe the mental faculty or the sensory element of the mental faculty. Therefore, Subhūti, the mental faculty of bodhisattva great beings does not become afraid.

3.752 “Subhūti, bodhisattva great beings should train in the perfection of wisdom accordingly by not apprehending anything at all. Subhūti, if, when bodhisattva great beings practice the perfection of wisdom, they do not apprehend that perfection of wisdom, also do not apprehend a bodhisattva, also do not apprehend the term *bodhisattva*, and also do not apprehend the mind of enlightenment, then that itself is the teaching for bodhisattva great beings, that itself is the instruction.”

3.753 *This completes the third chapter from The Perfection of Wisdom in One Hundred Thousand Lines. [B20]*

4.

CHAPTER 4

- 4.1 Then the venerable Subhūti said to the Blessed One, “Blessed Lord, bodhisattva great beings who wish to comprehend physical forms should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend feelings should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish [F.311.a] to comprehend perceptions should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend formative predispositions should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend consciousness should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend the eyes should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend the ears should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend the nose should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend the tongue should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend the body should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend the mental faculty [F.311.b] should train in the perfection of wisdom.
- 4.2 “Blessed Lord, bodhisattva great beings who wish to comprehend sights should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend sounds should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend odors should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend tastes should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend

tangibles should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend mental phenomena should train in the perfection of wisdom.

- 4.3 “Blessed Lord, bodhisattva great beings who wish to comprehend visual consciousness should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend auditory consciousness should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend olfactory consciousness should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend gustatory consciousness should train in the perfection of wisdom. Blessed Lord, [F.312.a] bodhisattva great beings who wish to comprehend tactile consciousness should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend mental consciousness should train in the perfection of wisdom.

- 4.4 “Blessed Lord, bodhisattva great beings who wish to comprehend visually compounded sensory contact should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend aurally compounded sensory contact should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend nasally compounded sensory contact should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend lingually compounded sensory contact should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend corporeally compounded sensory contact should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend mentally compounded sensory contact should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend feelings conditioned by visually compounded sensory contact should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings [F.312.b] who wish to comprehend feelings conditioned by aurally compounded sensory contact should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend feelings conditioned by nasally compounded sensory contact should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend feelings conditioned by lingually compounded sensory contact should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend feelings conditioned by corporeally compounded sensory contact should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend feelings conditioned by mentally compounded sensory contact should train in the perfection of wisdom.

4.5 “Blessed Lord, bodhisattva great beings who wish to comprehend ignorance should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend formative predispositions should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend consciousness should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend name and form [F.313.a] should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend the six sense fields should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend sensory contact should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend sensation should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend craving should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend grasping should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend the rebirth process should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend birth should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend aging should train in the perfection of wisdom.²⁶⁸ Blessed Lord, bodhisattva great beings who wish [F.313.b] to comprehend death should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend sorrow should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend lamentation should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend suffering should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend discomfort should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend agitation should train in the perfection of wisdom.

4.6 “Blessed Lord, bodhisattva great beings who wish to abandon attachment should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to abandon hatred should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to abandon delusion should train in the perfection of wisdom. Bodhisattva great beings who wish to abandon false views about perishable composites [F.314.a] should train in the perfection of wisdom. Bodhisattva great beings who wish to abandon doubt should train in the perfection of wisdom. Bodhisattva great beings who wish to abandon a sense of moral and ascetic supremacy should train in the perfection of wisdom.

- 4.7 “Bodhisattva great beings who wish to abandon attachment to sense objects and malice should train in the perfection of wisdom. Bodhisattva great beings who wish to abandon attachment to form should train in the perfection of wisdom. Bodhisattva great beings who wish to abandon attachment to formlessness should train in the perfection of wisdom.
- 4.8 “Bodhisattva great beings who wish to abandon the fetters should train in the perfection of wisdom. Bodhisattva great beings who wish to abandon the latent impulses should train in the perfection of wisdom. Bodhisattva great beings who wish to abandon the obsessions should train in the perfection of wisdom. Bodhisattva great beings who wish to comprehend the four nourishments should train in the perfection of wisdom. [F.314.b] Bodhisattva great beings who wish to comprehend the four bonds should train in the perfection of wisdom. Bodhisattva great beings who wish to comprehend the four torrents should train in the perfection of wisdom. Bodhisattva great beings who wish to abandon the four knots should train in the perfection of wisdom. Bodhisattva great beings who wish to abandon the four graspings should train in the perfection of wisdom. Bodhisattva great beings who wish to abandon the four misconceptions should train in the perfection of wisdom.
- 4.9 “Bodhisattva great beings who wish to abandon the path of the ten nonvirtuous actions should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the path of the ten virtuous actions should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the four meditative concentrations should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the four immeasurable attitudes should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the four formless absorptions should train in the perfection of wisdom. [F.315.a] Bodhisattva great beings who wish to perfect the five extrasensory powers should train in the perfection of wisdom.
- 4.10 “Bodhisattva great beings who wish to perfect the perfection of generosity should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the perfection of ethical discipline should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the perfection of tolerance should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the perfection of perseverance should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the perfection of meditative concentration should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the perfection of wisdom should train in the perfection of wisdom.

4.11 “Bodhisattva great beings who wish to perfect the emptiness of internal phenomena should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the emptiness of external phenomena should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the emptiness of external and internal phenomena [F.315.b] should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the emptiness of emptiness should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the emptiness of great extent should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the emptiness of ultimate reality should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the emptiness of conditioned phenomena should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the emptiness of unconditioned phenomena should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the emptiness of the unlimited should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the emptiness of that which has neither beginning nor end should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the emptiness of nonexclusion should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the emptiness of inherent nature should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect [F.316.a] the emptiness of all phenomena should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the emptiness of intrinsic defining characteristics should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the emptiness of that which cannot be apprehended should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the emptiness of nonentities should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the emptiness of essential nature should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the emptiness of an essential nature of nonentities should train in the perfection of wisdom.

4.12 Bodhisattva great beings who wish to perfect the four applications of mindfulness should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the four correct exertions should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the four supports for miraculous ability should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the five faculties should train in the perfection of wisdom. Bodhisattva great beings [F.316.b] who wish to perfect the five powers should train in the perfection of wisdom. Bodhisattva

- great beings who wish to perfect the seven branches of enlightenment should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the noble eightfold path should train in the perfection of wisdom.
- 4.13 “Bodhisattva great beings who wish to perfect the emptiness, signlessness, and wishlessness gateways to liberation should train in the perfection of wisdom.
- 4.14 “Bodhisattva great beings who wish to perfect the four truths of the noble ones should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the eight liberations should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the nine serial steps of meditative absorption should train in the perfection of wisdom.
- 4.15 “Bodhisattva great beings who wish to perfect the ten powers of the tathāgatas should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the four fearlessnesses should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the four kinds of exact knowledge [F.317.a] should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect great loving kindness should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect great compassion should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the eighteen distinct qualities of the buddhas should train in the perfection of wisdom.
- 4.16 “Bodhisattva great beings who wish to dwell in the meditative stability associated with the branches of enlightenment, and arising from the first meditative concentration, become absorbed in cessation, and on arising from cessation, become absorbed in the second meditative concentration; and arising from the second meditative concentration, become absorbed in cessation, and on arising from cessation become absorbed in the third meditative concentration; and arising from the third meditative concentration, become absorbed in cessation, and on arising from cessation, become absorbed in the fourth meditative concentration; and arising from the fourth meditative concentration, become absorbed in cessation, and on arising from cessation, become absorbed in the meditative stability of loving kindness; and arising from the meditative stability of loving kindness, become absorbed in cessation, and on arising from cessation, become absorbed in the meditative stability of compassion; and arising from the meditative stability of compassion, become absorbed in cessation, and on arising from cessation, become absorbed in the meditative stability of empathetic joy; and arising from the meditative stability of empathetic joy, become absorbed in cessation, [F.317.b] and on arising from cessation, become absorbed in the meditative stability of equanimity; and arising from the meditative stability of equanimity, become absorbed in cessation, and on

arising from cessation, become absorbed in the sphere of infinite space; and arising from the sphere of infinite space, become absorbed in cessation, and on arising from cessation, become absorbed in the sphere of nothing-at-all; and arising from the sphere of nothing-at-all, become absorbed in cessation, and on arising from cessation, become absorbed in the sphere of infinite consciousness; and arising from the sphere of infinite consciousness, become absorbed in cessation, and on arising from cessation, become absorbed in the sphere of neither perception nor nonperception; and on arising from the sphere of neither perception nor nonperception become absorbed in cessation—they should train in the perfection of wisdom.

- 4.17 “Bodhisattva great beings who wish to be absorbed in the meditative stability named *yawning lion* should train in the perfection of wisdom. Bodhisattva great beings who wish to be absorbed in the meditative stability named *lion’s play* should train in the perfection of wisdom. Bodhisattva great beings who wish to attain all the dhāraṇī gateways and all the gateways of meditative stability should train in the perfection of wisdom. Bodhisattva great beings who wish to be absorbed in the meditative stability named *heroic valor* [F.318.a] should train in the perfection of wisdom. Bodhisattva great beings who wish to be absorbed in the meditative stability named *precious seal* should train in the perfection of wisdom. Bodhisattva great beings who wish to be absorbed in the meditative stability named *moonlight* should train in the perfection of wisdom. Bodhisattva great beings who wish to be absorbed in the meditative stability named *crest of the moon’s victory banner* should train in the perfection of wisdom. Bodhisattva great beings who wish to be absorbed in the meditative stability named *sealing of all phenomena* should train in the perfection of wisdom. Bodhisattva great beings who wish to be absorbed in the meditative stability named *sealing of avalokita* should train in the perfection of wisdom. Bodhisattva great beings who wish to be absorbed in the meditative stability named *certainty in the realm of phenomena* should train in the perfection of wisdom. Bodhisattva great beings who wish to be absorbed in the meditative stability named *crest of certainty’s victory banner* should train in the perfection of wisdom. Bodhisattva great beings who wish to be absorbed in the meditative stability named *vajra-like* should train in the perfection of wisdom. Bodhisattva great beings who wish to be absorbed in the meditative stability named *gateway entering into all phenomena* should train in the perfection of wisdom. Bodhisattva great beings [F.318.b] who wish to be absorbed in the meditative stability named *king of meditative stabilities* should train in the perfection of wisdom. Bodhisattva great beings who wish to be absorbed in the meditative stability named *seal of the king* should train in the perfection of wisdom. Bodhisattva great beings who wish to be absorbed in the meditative stability named *array of power*

should train in the perfection of wisdom. Bodhisattva great beings who wish to be absorbed in the meditative stability named *exalted* should train in the perfection of wisdom. Bodhisattva great beings who wish to be absorbed in the meditative stability named *engaging with certainty in lexical explanations of all phenomena* should train in the perfection of wisdom. Bodhisattva great beings who wish to be absorbed in the meditative stability named *entry into abiding in the knowledge of all phenomena* should train in the perfection of wisdom. Bodhisattva great beings who wish to be absorbed in the meditative stability named *observation of the ten directions* should train in the perfection of wisdom. Bodhisattva great beings who wish to be absorbed in the meditative stability named *seal of the gateway of all dhāraṇīs* should train in the perfection of wisdom. Bodhisattva great beings who wish to be absorbed in the meditative stability named *unimpaired by all phenomena* should train in the perfection of wisdom. Bodhisattva great beings [F.319.a] who wish to be absorbed in the meditative stability named *natural seal absorbing all phenomena* should train in the perfection of wisdom. Bodhisattva great beings who wish to be absorbed in the meditative stability named *abiding in space* should train in the perfection of wisdom. Bodhisattva great beings who wish to be absorbed in the meditative stability named *purified of the three spheres* should train in the perfection of wisdom. Bodhisattva great beings who wish to be absorbed in the meditative stability named *unimpaired extrasensory power* should train in the perfection of wisdom. Bodhisattva great beings who wish to be absorbed in the meditative stability named *worthy repository* should train in the perfection of wisdom. Bodhisattva great beings who wish to be absorbed in the meditative stability named *shoulder ornament of the victory banner's crest*²⁶⁹ should train in the perfection of wisdom. Bodhisattva great beings who wish to be absorbed in the meditative stability named *incineration of all afflicted mental states* should train in the perfection of wisdom. Bodhisattva great beings who wish to be absorbed in the meditative stability named *dispelling the army of the four māras* should train in the perfection of wisdom. Bodhisattva great beings who wish to be absorbed in the meditative stability named *lamp of transcendental knowledge* should train in the perfection of wisdom. Bodhisattva great beings who wish to be absorbed [F.319.b] in the meditative stability named *exalted on account of the ten powers* should train in the perfection of wisdom. Bodhisattva great beings who wish to be absorbed in the meditative stability named *space-like and without attachment, hence free and without blemish* should train in the perfection of wisdom.

4.18 “So it is that bodhisattva great beings who wish to attain these and other gateways of meditative stability should train in the perfection of wisdom.

4.19 “Moreover, Blessed Lord, bodhisattva great beings who wish to fulfill the aspirations of all beings should train in the perfection of wisdom. Furthermore, Blessed Lord, bodhisattva great beings who wish to fulfill such roots of virtue that, when they have perfected those roots of virtue, they do not fall to the lower realms, are not born in inferior families, do not abide at the level of the śrāvakas or the level of the pratyekabuddhas, and do not fall into the great immaturity²⁷⁰ bodhisattvas might have should train in the perfection of wisdom.”

4.20 Then the venerable Śāradvatīputra asked the venerable Subhūti, “How, Venerable Subhūti, do bodhisattva great beings fall into the great immaturity?”²⁷¹

4.21 The venerable Śāradvatīputra having spoken thus, the venerable Subhūti replied to him, “Venerable Śāradvatīputra, when bodhisattva great beings who lack skill in means practice the six perfections, in doing so by basing themselves—due to their lack of skill in means—on the meditative stabilities of emptiness, signlessness, and wishlessness, [F.320.a] they do not regress to the level of śrāvakas or pratyekabuddhas, but nor do they enter a bodhisattva’s full maturity.²⁷² That is the immaturity of bodhisattva great beings.”

4.22 “Venerable Subhūti, why is that the immaturity of bodhisattva great beings?”

Subhūti replied, “Venerable Śāradvatīputra, this ‘immaturity’ of bodhisattva great beings is craving for the Dharma.”²⁷³

4.23 “What, Venerable Subhūti, is craving for the Dharma?” asked Śāradvatīputra.

Subhūti replied, “Venerable Śāradvatīputra, here, when bodhisattva great beings practice the perfection of wisdom and they become attached to, fixate on, and form the notion that physical forms are empty; become attached to, fixate on, and form the notion that feelings are empty; become attached to, fixate on, and form the notion that perceptions are empty; become attached to, fixate on, and form the notion that formative predispositions are empty; and become attached to, fixate on, and form the notion that consciousness is empty, this, Venerable Śāradvatīputra, is craving for the Dharma that is the fault that can come along with being a bodhisattva great being.

4.24 “Moreover, Venerable Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom and they become attached to, fixate on, and form the notion that physical forms are impermanent; become attached to, fixate on, and form the notion that feelings are impermanent; become attached to, fixate on, and form the notion that perceptions are impermanent; become attached to, fixate on, and form the notion that formative predispositions are impermanent; and become attached to, fixate on, and

form the notion that [F.320.b] consciousness is impermanent, this, Venerable Śāradvatīputra, is craving for the Dharma that is the fault that can come along with being a bodhisattva great being.

4.25 “Moreover, Venerable Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom and they become attached to, fixate on, and form the notion that physical forms are suffering; become attached to, fixate on, and form the notion that feelings are suffering; become attached to, fixate on, and form the notion that perceptions are suffering; become attached to, fixate on, and form the notion that formative predispositions are suffering; and become attached to, fixate on, and form the notion that consciousness is suffering, this, Venerable Śāradvatīputra, is craving for the Dharma that is the fault that can come along with being a bodhisattva great being.

4.26 “Moreover, Venerable Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom and they become attached to, fixate on, and form the notion that physical forms are nonself; become attached to, fixate on, and form the notion that feelings are nonself; become attached to, fixate on, and form the notion that perceptions are nonself; become attached to, fixate on, and form the notion that formative predispositions are nonself; and become attached to, fixate on, and form the notion that consciousness is nonself, this, Venerable Śāradvatīputra, is craving for the Dharma that is the fault that can come along with being a bodhisattva great being.

4.27 “Moreover, Venerable Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom [F.321.a] and they become attached to, fixate on, and form the notion that physical forms are at peace; become attached to, fixate on, and form the notion that feelings are at peace; become attached to, fixate on, and form the notion that perceptions are at peace; become attached to, fixate on, and form the notion that formative predispositions are at peace; and become attached to, fixate on, and form the notion that consciousness is at peace, this, Venerable Śāradvatīputra, is craving for the Dharma that is the fault that can come along with being a bodhisattva great being.

4.28 “Moreover, Venerable Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom and they become attached to, fixate on, and form the notion that physical forms are empty; become attached to, fixate on, and form the notion that feelings are empty; become attached to, fixate on, and form the notion that perceptions are empty; become attached to, fixate on, and form the notion that formative predispositions are empty; and become attached to, fixate on, and form the notion that consciousness is empty, this, Venerable Śāradvatīputra, is craving for the Dharma that is the fault that can come along with being a bodhisattva great being.

- 4.29 “Moreover, Venerable Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom and they become attached to, fixate on, and form the notion that physical forms are signless; become attached to, fixate on, and form the notion that feelings are signless; become attached to, fixate on, and form the notion that perceptions are signless; become attached to, fixate on, and form the notion that formative predispositions are signless; [F.321.b] and become attached to, fixate on, and form the notion that consciousness is signless, this, Venerable Śāradvatīputra, is craving for the Dharma that is the fault that can come along with being a bodhisattva great being.
- 4.30 “Moreover, Venerable Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom and they become attached to, fixate on, and form the notion that physical forms are wishless; become attached to, fixate on, and form the notion that feelings are wishless; become attached to, fixate on, and form the notion that perceptions are wishless; become attached to, fixate on, and form the notion that formative predispositions are wishless; and become attached to, fixate on, and form the notion that consciousness is wishless, this, Venerable Śāradvatīputra, is craving for the Dharma that is the fault that can come along with being a bodhisattva great being.
- 4.31 “Moreover, Venerable Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, if they become attached to, fixate on, and form the notion that these physical forms are to be renounced, and that they should renounce physical forms; that these feelings are to be renounced, and that they should renounce feelings; that these perceptions are to be renounced, and that they should renounce perceptions; that these formative predispositions should be renounced, and that they should renounce formative predispositions; that this consciousness should be renounced, and that they should renounce consciousness; that this suffering should be comprehended, and that they should comprehend suffering; that this cause of suffering should be renounced, and that they should renounce the cause of suffering; that this cessation should be actualized, and that they should actualize cessation; that this path should be cultivated, and that they [F.322.a] should cultivate the path; that this is affliction and that is purification; that these attributes should be tended and those attributes should not be tended; that bodhisattva great beings should do this and should not do that; that this is the path of bodhisattva great beings and that is not the path; that this is the training of bodhisattva great beings and that is not the training; that this is the bodhisattva great beings’ perfection of generosity and that is not the perfection of generosity; that this is the bodhisattva great beings’ perfection of ethical discipline and that is not the

perfection of ethical discipline; that this is the bodhisattva great beings' perfection of tolerance and that is not the perfection of tolerance; that this is the bodhisattva great beings' perfection of perseverance and that is not the perfection of perseverance; that this is the bodhisattva great beings' perfection of meditative concentration and that is not the perfection of meditative concentration; that this is the bodhisattva great beings' perfection of wisdom and that is not the perfection of wisdom; that this is the bodhisattva great beings' skill in means and that is not skill in means; and that this is the maturity of bodhisattva great beings, and that is their immaturity, then this is craving for the Dharma that is the fault that can come along with being a bodhisattva great being."

4.32 "Venerable Subhūti, what is the maturity of a bodhisattva great being?"

Subhūti replied, "Venerable [F.322.b] Śāradvatīputra, in this regard, when bodhisattva great beings practice the perfection of wisdom, they do not observe the emptiness of external phenomena in the emptiness of internal phenomena, they do not observe the emptiness of internal phenomena in the emptiness of external phenomena, they do not observe the emptiness of external and internal phenomena in the emptiness of external phenomena, they do not observe the emptiness of external phenomena in the emptiness of external and internal phenomena, they do not observe the emptiness of emptiness in the emptiness of external and internal phenomena, they do not observe the emptiness of external and internal phenomena in the emptiness of emptiness, they do not observe the emptiness of great extent in the emptiness of emptiness, they do not observe the emptiness of emptiness in the emptiness of great extent, they do not observe the emptiness of ultimate reality in the emptiness of great extent, they do not observe the emptiness of great extent in the emptiness of ultimate reality, they do not observe the emptiness of conditioned phenomena in the emptiness of ultimate reality, they do not observe the emptiness of ultimate reality in the emptiness of conditioned phenomena, they do not observe the emptiness of unconditioned phenomena in the emptiness of conditioned phenomena, they do not observe the emptiness of conditioned phenomena in the emptiness of unconditioned phenomena, they do not observe the emptiness of the unlimited in the emptiness of unconditioned phenomena, they do not observe the emptiness of unconditioned phenomena in the emptiness of the unlimited, they do not observe the emptiness of that which has neither beginning nor end in the emptiness of the unlimited, they do not observe the emptiness of the unlimited in the emptiness of that which has neither beginning nor end, [F.323.a] they do not observe the emptiness of nonexclusion in the emptiness of that which has neither beginning nor end, they do not observe the emptiness of that which has neither beginning nor

end in the emptiness of nonexclusion, they do not observe the emptiness of inherent nature in the emptiness of nonexclusion, they do not observe the emptiness of nonexclusion in the emptiness of inherent nature, they do not observe the emptiness of all phenomena in the emptiness of inherent nature, they do not observe the emptiness of inherent nature in the emptiness of all phenomena, they do not observe the emptiness of intrinsic defining characteristics in the emptiness of all phenomena, they do not observe the emptiness of all phenomena in the emptiness of intrinsic defining characteristics, they do not observe the emptiness of that which cannot be apprehended in the emptiness of intrinsic defining characteristics, they do not observe the emptiness of intrinsic defining characteristics in the emptiness of that which cannot be apprehended, they do not observe the emptiness of nonentities in the emptiness of that which cannot be apprehended, they do not observe the emptiness of that which cannot be apprehended in the emptiness of nonentities, they do not observe the emptiness of essential nature in the emptiness of nonentities, they do not observe the emptiness of nonentities in the emptiness of essential nature, they do not observe the emptiness of an essential nature of nonentities in the emptiness of essential nature, and they do not observe the emptiness of essential nature in the emptiness of an essential nature of nonentities.

4.33 “Venerable Śāradvatīputra, if bodhisattva great beings practice the perfection of wisdom accordingly, they will enter a bodhisattva’s full maturity.

4.34 “Moreover, Venerable Śāradvatīputra, when bodhisattva great beings practice [F.323.b] the perfection of wisdom, they should train as follows: While they are training, they should by all means cognize physical forms, but they should not give rise to conceit on account of those physical forms; they should cognize feelings, but they should not give rise to conceit on account of those feelings; they should cognize perceptions, but they should not give rise to conceit on account of those perceptions; they should cognize formative predispositions, but they should not give rise to conceit on account of those formative predispositions; and they should cognize consciousness, but they should not give rise to conceit on account of that consciousness. They should cognize the eyes, but they should not give rise to conceit on account of those eyes; they should cognize the ears, but they should not give rise to conceit on account of those ears; they should cognize the nose, but they should not give rise to conceit on account of that nose; they should cognize the tongue, but they should not give rise to conceit on account of that tongue; they should cognize the body, but they should not give rise to conceit on account of that body; and they should cognize the mental faculty, but they should not give rise to conceit on account of that

mental faculty. They should cognize sights, but they should not give rise to conceit on account of those sights; they should cognize sounds, but they should not give rise to conceit on account of those sounds; they should cognize odors, but they should not give rise to conceit on account of those odors; they should cognize tastes, but they should not give rise to conceit on account of those tastes; they should cognize tangibles, but they should not give rise to conceit on account of those tangibles; and they should cognize mental phenomena, but they should not give rise to conceit on account of those mental phenomena. They should cognize visual consciousness, but they should not give rise to conceit on account of that visual consciousness; they should cognize auditory consciousness, but they should not give rise to conceit on account of that auditory consciousness; they should cognize olfactory consciousness, but they should not give rise to conceit on account of that olfactory consciousness; they should cognize gustatory consciousness, but they should not give rise to conceit on account of that gustatory consciousness; they should cognize tactile consciousness, but they should not give rise to conceit on account of that tactile consciousness; and they should cognize mental consciousness but they should not give rise to conceit on account of that mental consciousness. They should cognize visually compounded sensory contact, [F.324.a] but they should not give rise to conceit on account of that visually compounded sensory contact; they should cognize aurally compounded sensory contact, but they should not give rise to conceit on account of that aurally compounded sensory contact; they should cognize nasally compounded sensory contact, but they should not give rise to conceit on account of that nasally compounded sensory contact; they should cognize lingually compounded sensory contact, but they should not give rise to conceit on account of that lingually compounded sensory contact; they should cognize corporeally compounded sensory contact, but they should not give rise to conceit on account of that corporeally compounded sensory contact; and they should cognize mentally compounded sensory contact, but they should not give rise to conceit on account of that mentally compounded sensory contact. They should cognize feelings conditioned by visually compounded sensory contact, but they should not give rise to conceit on account of those feelings conditioned by visually compounded sensory contact; they should cognize feelings conditioned by aurally compounded sensory contact, but they should not give rise to conceit on account of those feelings conditioned by aurally compounded sensory contact; they should cognize feelings conditioned by nasally compounded sensory contact, but they should not give rise to conceit on account of those feelings conditioned by nasally compounded sensory contact; they should cognize feelings conditioned by lingually

compounded sensory contact, but they should not give rise to conceit on account of those feelings conditioned by lingually compounded sensory contact; they should cognize feelings conditioned by corporeally compounded sensory contact, but they should not give rise to conceit on account of those feelings conditioned by corporeally compounded sensory contact; and they should cognize feelings conditioned by mentally compounded sensory contact, but they should not give rise to conceit on account of those feelings conditioned by mentally compounded sensory contact. They should cognize the earth element, but they should not give rise to conceit on account of that earth element; they should cognize the water element, but they should not give rise to conceit on account of that water element; they should cognize the fire element, but they should not give rise to conceit on account of that fire element; they should cognize the wind element, but they should not give rise to conceit on account of that wind element; they should cognize the space element, but they should not give rise to conceit on account of that space element; [F.324.b] and they should cognize the consciousness element, but they should not give rise to conceit on account of that consciousness element. They should cognize ignorance, but they should not give rise to conceit on account of that ignorance; they should cognize formative predispositions, but they should not give rise to conceit on account of those formative predispositions; they should cognize consciousness, but they should not give rise to conceit on account of that consciousness; they should cognize name and form, but they should not give rise to conceit on account of that name and form; they should cognize the six sense fields, but they should not give rise to conceit on account of those six sense fields; they should cognize sensory contact, but they should not give rise to conceit on account of that sensory contact; they should cognize sensation, but they should not give rise to conceit on account of that sensation; they should cognize craving, but they should not give rise to conceit on account of that craving; they should cognize grasping, but they should not give rise to conceit on account of that grasping; they should cognize the rebirth process, but they should not give rise to conceit on account of that rebirth process; they should cognize birth, but they should not give rise to conceit on account of that birth; and they should cognize aging and death, but they should not give rise to conceit on account of that aging and death. They should cognize the perfection of generosity, but they should not give rise to conceit on account of that perfection of generosity; they should cognize the perfection of ethical discipline, but they should not give rise to conceit on account of that perfection of ethical discipline; they should cognize the perfection of tolerance, but they should not give rise to conceit on account of that perfection of tolerance; they should cognize the

perfection of perseverance, but they should not give rise to conceit on account of that perfection of perseverance; they should cognize the perfection of meditative concentration, but they should not give rise to conceit on account of that perfection of meditative concentration; and they should cognize the perfection of wisdom but they should not give rise to conceit on account of that perfection of wisdom. They should cognize the emptiness of internal phenomena, but they should not give rise to conceit on account of that emptiness of internal phenomena; they should cognize the emptiness of external phenomena, but they should not give rise to conceit on account of that emptiness of external phenomena; they should cognize the emptiness of external and internal phenomena, but they should not give rise to conceit [F.325.a] on account of that emptiness of external and internal phenomena; they should cognize the emptiness of emptiness, but they should not give rise to conceit on account of that emptiness of emptiness; they should cognize the emptiness of great extent, but they should not give rise to conceit on account of that emptiness of great extent; they should cognize the emptiness of ultimate reality, but they should not give rise to conceit on account of that emptiness of ultimate reality; they should cognize the emptiness of conditioned phenomena, but they should not give rise to conceit on account of that emptiness of conditioned phenomena; they should cognize the emptiness of unconditioned phenomena, but they should not give rise to conceit on account of that emptiness of unconditioned phenomena; they should cognize the emptiness of the unlimited, but they should not give rise to conceit on account of that emptiness of the unlimited; they should cognize the emptiness of that which has neither beginning nor end, but they should not give rise to conceit on account of that emptiness of that which has neither beginning nor end; they should cognize the emptiness of nonexclusion, but they should not give rise to conceit on account of that emptiness of nonexclusion; they should cognize the emptiness of inherent nature, but they should not give rise to conceit on account of that emptiness of inherent nature; they should cognize the emptiness of all phenomena, but they should not give rise to conceit on account of that emptiness of all phenomena; they should cognize the emptiness of intrinsic defining characteristics, but they should not give rise to conceit on account of that emptiness of intrinsic defining characteristics; they should cognize the emptiness of that which cannot be apprehended, but they should not give rise to conceit on account of that emptiness of that which cannot be apprehended; they should cognize the emptiness of nonentities, but they should not give rise to conceit on account of that emptiness of nonentities; they should cognize the emptiness of essential nature, but they should not give rise to conceit on account of that emptiness

of essential nature; and they should cognize the emptiness of an essential nature of nonentities, but they should not give rise to conceit on account of that emptiness of an essential nature of nonentities. They should cognize the meditative concentrations, but they should not give rise to conceit on account of those meditative concentrations; they should cognize the immeasurable attitudes, but they should not give rise to conceit on account of those immeasurable attitudes; they should cognize the formless absorptions, [F.325.b] but they should not give rise to conceit on account of those formless absorptions; they should cognize the extrasensory powers, but they should not give rise to conceit on account of those extrasensory powers; and they should cognize the five eyes, but they should not give rise to conceit on account of those five eyes. They should cognize the applications of mindfulness, but they should not give rise to conceit on account of those applications of mindfulness; they should cognize the correct exertions, but they should not give rise to conceit on account of those correct exertions; they should cognize the supports for miraculous ability, but they should not give rise to conceit on account of those supports for miraculous ability; they should cognize the faculties, but they should not give rise to conceit on account of those faculties; they should cognize the powers, but they should not give rise to conceit on account of those powers; they should cognize the branches of enlightenment, but they should not give rise to conceit on account of those branches of enlightenment; and they should cognize the noble eightfold path, but they should not give rise to conceit on account of that noble eightfold path. They should cognize the truths of the noble ones, but they should not give rise to conceit on account of those truths of the noble ones; they should cognize the eight liberations, but they should not give rise to conceit on account of those eight liberations; and they should cognize the nine serial steps of meditative absorption, but they should not give rise to conceit on account of those nine serial steps of meditative absorption. They should cognize the emptiness, signlessness, and wishlessness gateways to liberation, but they should not give rise to conceit on account of those emptiness, signlessness, and wishlessness gateways to liberation; they should cognize the meditative stabilities, but they should not give rise to conceit on account of those meditative stabilities; they should cognize the gateways of the dhāraṇīs, but they should not give rise to conceit on account of those gateways of the dhāraṇīs; [F.326.a] they should cognize the ten powers of the tathāgatas, but they should not give rise to conceit on account of those ten powers of the tathāgatas; they should cognize the four fearlessnesses, but they should not give rise to conceit on account of those four fearlessnesses; they should cognize the four kinds of exact knowledge, but they should not give rise to conceit on account of

those four kinds of exact knowledge; they should cognize great loving kindness, but they should not give rise to conceit on account of that great loving kindness; they should cognize great compassion, but they should not give rise to conceit on account of that great compassion; and they should cognize the eighteen distinct qualities of the buddhas, but they should not give rise to conceit on account of those eighteen distinct qualities of the buddhas.

4.35 “Venerable Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they should not give rise to conceit even on account of the mind of enlightenment, nor should they give rise to conceit on account of the mind that is equal to the unequalled, nor should they give rise to conceit on account of the mind of vast extent. If you ask why, it is because that mind is not mind. The nature of the mind is luminosity.”

4.36 “Venerable Subhūti, what is luminosity—the inherent nature of mind?”
Subhūti replied, “Venerable Śāradvatīputra, mind neither has desire, nor is it without desire; it neither has delusion, nor is it without delusion; it neither has hatred, nor is it without hatred; it neither has obsession, nor is it without obsession; it neither has obscuration, nor is it without obscuration; it neither has impediment, nor is it without impediment;²⁷⁴ it neither has latent impulses, nor is it without latent impulses; it neither has fetters, nor is it without fetters; it neither has mistaken views, nor is it without mistaken views; it neither has śrāvakas, nor is it without śrāvakas;²⁷⁵ and it neither has pratyekabuddhas, nor is it without pratyekabuddhas. This, Venerable Śāradvatīputra, [F.326.b] is the natural luminosity of the mind that bodhisattva great beings have.”

4.37 “Venerable Subhūti! Does this mind that is not the mind exist?”

“Venerable Śāradvatīputra,” Subhūti asked in return, “if it is thus not mind, can existence or nonexistence be apprehended, or do they exist in that which is not mind?”

“No, Venerable Subhūti,” he replied.

4.38 Subhūti then asked, “Venerable Śāradvatīputra, if that which is not mind has neither existence nor nonexistence, and if it cannot be apprehended, how then, Venerable Śāradvatīputra, can you be correct in asking ‘Does this mind that is not the mind exist?’ ”

4.39 “Venerable Subhūti, what is that which is not the mind?”

“Venerable Śāradvatīputra,” replied Subhūti, “that which is not the mind is unchanging and without conceptual notions. That is the real nature of all phenomena. Therein there is no mind. This is said to be inconceivable.”

4.40 “Venerable Subhūti, just as the mind is unchanging and without conceptual notions, are physical forms also unchanging and without conceptual notions? So too, are feelings unchanging and without conceptual

notions? So too, are perceptions unchanging and without conceptual notions? So too, are formative predispositions unchanging and without conceptual notions? So too, is consciousness unchanging and without conceptual notions? Just as the mind is unchanging and without conceptual notions, so too, are the eyes unchanging and without conceptual notions? So too, are the ears unchanging and without conceptual notions? So too, is the nose unchanging [F.327.a] and without conceptual notions? So too, is the tongue unchanging and without conceptual notions? So too, is the body unchanging and without conceptual notions? So too, is the mental faculty unchanging and without conceptual notions? Just as the mind is unchanging and without conceptual notions, so too, are sights unchanging and without conceptual notions? So too, are sounds unchanging and without conceptual notions? So too, are odors unchanging and without conceptual notions? So too, are tastes unchanging and without conceptual notions? So too, are tangibles unchanging and without conceptual notions? So too, are mental phenomena unchanging and without conceptual notions?

4.41 “Just as the mind is unchanging and without conceptual notions, so too, is the sensory element of the eyes unchanging and without conceptual notions? So too, is the sensory element of sights unchanging and without conceptual notions? So too, is the sensory element of visual consciousness unchanging and without conceptual notions? So too, is the sensory element of the ears unchanging and without conceptual notions? So too, is the sensory element of sounds unchanging and without conceptual notions? So too, is the sensory element of auditory consciousness unchanging and without conceptual notions? So too, is the sensory element of the nose unchanging and without conceptual notions? So too, is the sensory element of odors unchanging and without conceptual notions? So too, is the sensory element of olfactory consciousness unchanging and without conceptual notions? [F.327.b] So too, is the sensory element of the tongue unchanging and without conceptual notions? So too, is the sensory element of tastes unchanging and without conceptual notions? So too, is the sensory element of gustatory consciousness unchanging and without conceptual notions? So too, is the sensory element of the body unchanging and without conceptual notions? So too, is the sensory element of tangibles unchanging and without conceptual notions? So too, is the sensory element of tactile consciousness unchanging and without conceptual notions? So too, is the sensory element of the mental faculty unchanging and without conceptual notions? So too, is the sensory element of mental phenomena unchanging and without conceptual notions? So too, is the sensory element of mental consciousness unchanging and without conceptual notions?

4.42 “Just as the mind is unchanging and without conceptual notions, so too, is ignorance unchanging and without conceptual notions? So too, are the formative predispositions unchanging and without conceptual notions? So too, is consciousness unchanging and without conceptual notions? So too, are name and form unchanging and without conceptual notions? So too, are the six sense fields unchanging and without conceptual notions? So too, is sensory contact unchanging and without conceptual notions? So too, is sensation unchanging and without conceptual notions? So too, is craving unchanging and without conceptual notions? So too, is grasping unchanging and without conceptual notions? So too, is the rebirth process unchanging [F.328.a] and without conceptual notions? So too, is birth unchanging and without conceptual notions? So too, are aging and death unchanging and without conceptual notions?

4.43 “Just as the mind is unchanging and without conceptual notions, so too, is the perfection of generosity unchanging and without conceptual notions? So too, is the perfection of ethical discipline unchanging and without conceptual notions? So too, is the perfection of tolerance unchanging and without conceptual notions? So too, is the perfection of perseverance unchanging and without conceptual notions? So too, is the perfection of meditative concentration unchanging and without conceptual notions? So too, is the perfection of wisdom unchanging and without conceptual notions?

4.44 “Just as the mind is unchanging and without conceptual notions, so too, is the emptiness of internal phenomena unchanging and without conceptual notions? So too, is the emptiness of external phenomena unchanging and without conceptual notions? So too, is the emptiness of external and internal phenomena unchanging and without conceptual notions? So too, is the emptiness of emptiness unchanging and without conceptual notions? So too, is the emptiness of great extent unchanging and without conceptual notions? So too, is the emptiness of ultimate reality unchanging and without conceptual notions? So too, is the emptiness of conditioned phenomena unchanging and without conceptual notions? So too, is the emptiness of unconditioned phenomena unchanging and without conceptual notions? So too, is the emptiness of the unlimited unchanging and [F.328.b] without conceptual notions? So too, is the emptiness of that which has neither beginning nor end unchanging and without conceptual notions? So too, is the emptiness of nonexclusion unchanging and without conceptual notions? So too, is the emptiness of inherent nature unchanging and without conceptual notions? So too, is the emptiness of all phenomena unchanging and without conceptual notions? So too, is the emptiness of intrinsic defining characteristics unchanging and without conceptual notions? So too,

is the emptiness of that which cannot be apprehended unchanging and without conceptual notions? So too, is the emptiness of nonentities unchanging and without conceptual notions? So too, is the emptiness of essential nature unchanging and without conceptual notions? So too, is the emptiness of an essential nature of nonentities unchanging and without conceptual notions?

4.45 “Just as mind is unchanging and without conceptual notions, so too, are the applications of mindfulness unchanging and without conceptual notions? So too, are the correct exertions unchanging and without conceptual notions? So too, are the supports for miraculous ability unchanging and without conceptual notions? So too, are the faculties unchanging and without conceptual notions? So too, are the powers unchanging and without conceptual notions? So too, are the branches of enlightenment unchanging and without conceptual notions? So too, is the noble eightfold path unchanging and without conceptual notions? So too, are the truths of the noble ones unchanging and without conceptual notions? So too, are the meditative concentrations [F.329.a] unchanging and without conceptual notions? So too, are the immeasurable attitudes unchanging and without conceptual notions? So too, are the formless absorptions unchanging and without conceptual notions? So too, are the eight liberations unchanging and without conceptual notions? So too, are the nine serial steps of meditative absorption unchanging and without conceptual notions? So too, are the emptiness, signlessness, and wishlessness gateways to liberation unchanging and without conceptual notions? So too, are the extrasensory powers unchanging and without conceptual notions? So too, are the meditative stabilities unchanging and without conceptual notions? So too, are the dhāraṇī gateways unchanging and without conceptual notions? So too, is great love unchanging and without conceptual notions? So too, is great compassion unchanging and without conceptual notions? So too, are the ten powers of the tathāgatas unchanging and without conceptual notions? So too, are the four fearlessnesses unchanging and without conceptual notions? So too, are the four kinds of exact knowledge unchanging and without conceptual notions? So too, are the eighteen distinct qualities of the buddhas unchanging and without conceptual notions? So too, is the fruit of having entered the stream unchanging and without conceptual notions? So too, [F.329.b] is the fruit of once-returner unchanging and without conceptual notions? So too, is the fruit of non-returner unchanging and without conceptual notions? So too, is arhatship unchanging and without conceptual notions? So too, is individual enlightenment unchanging and without conceptual notions? So too, is the

knowledge of the aspects of the path unchanging and without conceptual notions?²⁷⁶ And so too, is all-aspect omniscience unchanging and without conceptual notions?"

4.46 "Venerable Śāradvatīputra, it is so!" replied Subhūti. "Just as the mind is unchanging and without conceptual notions, so too are physical forms unchanging and without conceptual notions. So too are feelings unchanging and without conceptual notions. So too are perceptions unchanging and without conceptual notions. So too are formative predispositions unchanging and without conceptual notions. So too is consciousness unchanging and without conceptual notions. Just as mind is unchanging and without conceptual notions, so too are the eyes unchanging and without conceptual notions. So too are the ears unchanging and without conceptual notions. So too is the nose unchanging and without conceptual notions. So too is the tongue unchanging and without conceptual notions. So too is the body unchanging and without conceptual notions. So too is the mental faculty unchanging and without conceptual notions. Just as mind is unchanging and without conceptual notions, so too are sights unchanging and without conceptual notions. So too are sounds unchanging and without conceptual notions. So too are odors [F.330.a] unchanging and without conceptual notions. So too are tastes unchanging and without conceptual notions. So too are tangibles unchanging and without conceptual notions. So too are mental phenomena unchanging and without conceptual notions.

4.47 "Just as the mind is unchanging and without conceptual notions, so too is the sensory element of the eyes unchanging and without conceptual notions. So too is the sensory element of sights unchanging and without conceptual notions. So too is the sensory element of visual consciousness unchanging and without conceptual notions. So too is the sensory element of the ears unchanging and without conceptual notions. So too is the sensory element of sounds unchanging and without conceptual notions. So too is the sensory element of auditory consciousness unchanging and without conceptual notions. So too is the sensory element of the nose unchanging and without conceptual notions. So too is the sensory element of odors unchanging and without conceptual notions. So too is the sensory element of olfactory consciousness unchanging and without conceptual notions. So too is the sensory element of the tongue unchanging and without conceptual notions. So too is the sensory element of tastes unchanging and without conceptual notions. So too is the sensory element of gustatory consciousness unchanging and without conceptual notions. So too is the sensory element of the body unchanging and without conceptual notions. So too is the sensory element of tangibles unchanging and without conceptual notions. So too is the sensory element of tactile consciousness

unchanging and without conceptual notions. So too is the sensory element of the mental faculty unchanging and without conceptual notions. So too is the sensory element of mental phenomena unchanging and without conceptual notions. So too is the sensory element of mental consciousness [F.330.b] unchanging and without conceptual notions.

4.48 “Just as the mind is unchanging and without conceptual notions, so too is ignorance unchanging and without conceptual notions. So too are the formative predispositions unchanging and without conceptual notions. So too is consciousness unchanging and without conceptual notions. So too are name and form unchanging and without conceptual notions. So too are the six sense fields unchanging and without conceptual notions. So too is sensory contact unchanging and without conceptual notions. So too is sensation unchanging and without conceptual notions. So too is craving unchanging and without conceptual notions. So too is grasping unchanging and without conceptual notions. So too is the rebirth process unchanging and without conceptual notions. So too is birth unchanging and without conceptual notions. So too are aging and death unchanging and without conceptual notions.

4.49 “Just as the mind is unchanging and without conceptual notions, so too is the perfection of generosity unchanging and without conceptual notions. So too is the perfection of ethical discipline unchanging and without conceptual notions. So too is the perfection of tolerance unchanging and without conceptual notions. So too is the perfection of perseverance unchanging and without conceptual notions. So too is the perfection of meditative concentration unchanging and without conceptual notions. So too is the perfection of wisdom unchanging and without conceptual notions.

4.50 “Just as the mind is unchanging and without conceptual notions, so too is the emptiness of internal phenomena unchanging and without conceptual notions. [F.331.a] So too is the emptiness of external phenomena unchanging and without conceptual notions. So too is the emptiness of external and internal phenomena unchanging and without conceptual notions. So too is the emptiness of emptiness unchanging and without conceptual notions. So too is the emptiness of great extent unchanging and without conceptual notions. So too is the emptiness of ultimate reality unchanging and without conceptual notions. So too is the emptiness of conditioned phenomena unchanging and without conceptual notions. So too is the emptiness of unconditioned phenomena unchanging and without conceptual notions. So too is the emptiness of the unlimited unchanging and without conceptual notions. So too is the emptiness of that which has neither beginning nor end unchanging and without conceptual notions. So too is the emptiness of nonexclusion unchanging and without conceptual notions. So too is the

emptiness of inherent nature unchanging and without conceptual notions. So too is the emptiness of all phenomena unchanging and without conceptual notions. So too is the emptiness of intrinsic defining characteristics unchanging and without conceptual notions. So too is the emptiness of that which cannot be apprehended unchanging and without conceptual notions. So too is the emptiness of nonentities unchanging and without conceptual notions. So too is the emptiness of essential nature unchanging and without conceptual notions. So too is the emptiness of an essential nature of nonentities unchanging and without conceptual notions.

4.51 “Just as mind is unchanging and without conceptual notions, so too are the applications of mindfulness unchanging and without conceptual notions. So too are the correct exertions unchanging and without conceptual notions. [F.331.b] So too are the supports for miraculous ability unchanging and without conceptual notions. So too are the faculties unchanging and without conceptual notions. So too are the powers unchanging and without conceptual notions. So too are the branches of enlightenment unchanging and without conceptual notions. So too is the noble eightfold path unchanging and without conceptual notions. So too are the truths of the noble ones unchanging and without conceptual notions. So too are the meditative concentrations unchanging and without conceptual notions. So too are the immeasurable attitudes unchanging and without conceptual notions. So too are the formless absorptions unchanging and without conceptual notions. So too are the eight liberations unchanging and without conceptual notions. So too are the nine serial steps of meditative absorption unchanging and without conceptual notions. So too are the emptiness, signlessness, and wishlessness gateways to liberation unchanging and without conceptual notions. So too are the extrasensory powers unchanging and without conceptual notions. So too are the meditative stabilities unchanging and without conceptual notions. So too are the dhāraṇī gateways unchanging and without conceptual notions. So too is great love unchanging and without conceptual notions. So too is great compassion unchanging and without conceptual notions. So too are the ten powers of the tathāgatas unchanging and without conceptual notions. So too are the four fearlessnesses unchanging [F.332.a] and without conceptual notions. So too are the four kinds of exact knowledge unchanging and without conceptual notions. So too are the eighteen distinct qualities of the buddhas unchanging and without conceptual notions. So too is the fruit of having entered the stream unchanging and without conceptual notions. So too is the fruit of once-returner unchanging and without conceptual notions. So too is the fruit of non-returner unchanging and without conceptual notions. So too is arhatship unchanging and without conceptual notions. So too is

individual enlightenment unchanging and without conceptual notions. So too is the knowledge of the aspects of the path unchanging and without conceptual notions. And so too is all-aspect omniscience unchanging and without conceptual notions.”

4.52 Then the venerable Śāradvatīputra said, “You have spoken well, Venerable Subhūti! Excellent, excellent, Venerable Subhūti! You are the son and heir of the Blessed Lord! Born from his mouth, arisen from the Dharma, emanated by the Dharma, inheritor of the Dharma, not an inheritor of material things, but an immediate physical eyewitness to the attributes of the buddhas.²⁷⁷ You are the one said by the Blessed Lord to be supreme among śrāvakas who practice without afflicted mental states,²⁷⁸ and this exposition of yours is reminiscent of that approach.

4.53 “Venerable Subhūti, bodhisattva great beings should indeed train in accordance with the perfection of wisdom. It is through this that bodhisattva great beings are indeed understood [F.332.b] to be irreversible. That is to say, one should know bodhisattva great beings not to be without the perfection of wisdom.

4.54 “Venerable Subhūti, even those²⁷⁹ who wish to train on the level of the śrāvakas should earnestly study, should retain, should hold, should read aloud, should master, and should attend in the correct manner to this very perfection of wisdom. Even those who wish to train on the level of the pratyekabuddhas should earnestly study, should retain, should hold, should read aloud, should master, and should attend in the correct manner to this very perfection of wisdom. Even those who wish to train on the level of the bodhisattvas should earnestly study, should retain, should hold, should read aloud, should master, and should attend in the correct manner to this very perfection of wisdom. And even bodhisattva great beings who wish to train on the level of the buddhas should earnestly study, should retain, should hold, should read aloud, should master, and should attend in the correct manner to this very perfection of wisdom. If you ask why, it is because the three vehicles through which bodhisattva great beings, śrāvakas, and pratyekabuddhas should train at all times, without interruption, are extensively taught therein.”

4.55 *This completes the fourth chapter from The Perfection of Wisdom in One Hundred Thousand Lines. [B21]*

CHAPTER 5

- 5.1 The venerable Subhūti then said to the Blessed One, “Blessed Lord, I thus [F.333.a] do not apprehend and do not find a bodhisattva or the perfection of wisdom. Blessed Lord, since I do not apprehend and do not find a bodhisattva great being or the perfection of wisdom, which bodhisattva great being should I teach and instruct, and in which perfection of wisdom? Blessed Lord, I do not apprehend, do not find, and do not observe an entity, so, Blessed Lord, without apprehending, finding, and observing an entity, what phenomenon should I teach and instruct, and in which phenomenon?
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- 5.2 “Thus, Blessed Lord, without apprehending and without finding any increase or decrease in any phenomenon, it would indeed be regrettable if I were to cause a *bodhisattva* or a *perfection of wisdom* to increase or decrease as mere names.
- 5.3 “Blessed Lord, even those names are unstable, intangible, and powerless.²⁸¹ Why? Since those names do not exist, therefore those names are unstable, intangible, and powerless.
- 5.4 “Blessed Lord, I do not apprehend and do not observe whether physical forms increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether physical forms increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *physical forms* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.5 “Blessed Lord, I [F.333.b] do not apprehend and do not observe whether feelings increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether feelings increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *feelings* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

- 5.6 “Blessed Lord, I do not apprehend and do not observe whether perceptions increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether perceptions increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *perceptions* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.7 “Blessed Lord, I do not apprehend and do not observe whether formative predispositions increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether formative predispositions increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *formative predispositions* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.8 “Blessed Lord, I do not apprehend and do not observe whether consciousness increases or decreases, [F.334.a] so, Blessed Lord, since I thus do not apprehend and do not observe whether consciousness increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *consciousness* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.9 “Blessed Lord, I do not apprehend and do not observe whether the eyes increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether the eyes increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *eyes* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.10 “Blessed Lord, I do not apprehend and do not observe whether the ears increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether the ears increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *ears* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.11 “Blessed Lord, I do not apprehend and do not observe whether the nose increases or decreases, so, [F.334.b] Blessed Lord, since I thus do not apprehend and do not observe whether the nose increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *nose* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

- 5.12 “Blessed Lord, I do not apprehend and do not observe whether the tongue increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the tongue increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *tongue* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.13 “Blessed Lord, I do not apprehend and do not observe whether the body increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the body increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *body* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.14 “Blessed Lord, I do not apprehend and do not observe whether the mental faculty increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the mental faculty increases or decreases, [F.335.a] what could I designate by the name *bodhisattva*? Blessed Lord, even that name *mental faculty* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.15 “Blessed Lord, I do not apprehend and do not observe whether sights increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether sights increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *sights* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.16 “Blessed Lord, I do not apprehend and do not observe whether sounds increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether sounds increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *sounds* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.17 “Blessed Lord, I do not apprehend and do not observe whether odors increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether odors increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *odors* is unstable, [F.335.b] intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.18 “Blessed Lord, I do not apprehend and do not observe whether tastes increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether tastes increase or decrease, what could I designate by

the name *bodhisattva*? Blessed Lord, even that name *tastes* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.19 “Blessed Lord, I do not apprehend and do not observe whether tangibles increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether tangibles increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *tangibles* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.20 “Blessed Lord, I do not apprehend and do not observe whether mental phenomena increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether mental phenomena increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *mental phenomena* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, [F.336.a] and powerless.

5.21 “Blessed Lord, I do not apprehend and do not observe whether visual consciousness increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether visual consciousness increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *visual consciousness* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.22 “Blessed Lord, I do not apprehend and do not observe whether auditory consciousness increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether auditory consciousness increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *auditory consciousness* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.23 “Blessed Lord, I do not apprehend and do not observe whether olfactory consciousness increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether olfactory consciousness increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *olfactory consciousness* is unstable, intangible, and powerless. Why? Since that name does not exist, [F.336.b] therefore that name is unstable, intangible, and powerless.

5.24 “Blessed Lord, I do not apprehend and do not observe whether gustatory consciousness increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether gustatory consciousness increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord,

even that name *gustatory consciousness* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.25 “Blessed Lord, I do not apprehend and do not observe whether tactile consciousness increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether tactile consciousness increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *tactile consciousness* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.26 “Blessed Lord, I do not apprehend and do not observe whether mental consciousness increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether mental consciousness increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *mental consciousness* [F.337.a] is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.27 “Blessed Lord, I do not apprehend and do not observe whether visually compounded sensory contact increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether visually compounded sensory contact increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *visually compounded sensory contact* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.28 “Blessed Lord, I do not apprehend and do not observe whether aurally compounded sensory contact increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether aurally compounded sensory contact increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *aurally compounded sensory contact* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.29 “Blessed Lord, I do not apprehend and do not observe whether nasally compounded sensory contact increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether nasally compounded sensory contact increases or decreases, [F.337.b] what could I designate by the name *bodhisattva*? Blessed Lord, even that name *nasally compounded sensory contact* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.30 “Blessed Lord, I do not apprehend and do not observe whether lingually compounded sensory contact increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether lingually compounded

sensory contact increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *lingually compounded sensory contact* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.31 “Blessed Lord, I do not apprehend and do not observe whether corporeally compounded sensory contact increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether corporeally compounded sensory contact increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *corporeally compounded sensory contact* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.32 “Blessed Lord, I do not apprehend and do not observe whether mentally compounded sensory contact increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether mentally compounded sensory contact increases or decreases, [F.338.a] what could I designate by the name *bodhisattva*? Blessed Lord, even that name *mentally compounded sensory contact* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.33 “Blessed Lord, I do not apprehend and do not observe whether feelings conditioned by visually compounded sensory contact increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether feelings conditioned by visually compounded sensory contact increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *feelings conditioned by visually compounded sensory contact* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.34 “Blessed Lord, I do not apprehend and do not observe whether feelings conditioned by aurally compounded sensory contact increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether feelings conditioned by aurally compounded sensory contact increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *feelings conditioned by aurally compounded sensory contact* is unstable, intangible, and powerless. Why? Since that term does not exist, therefore that term is unstable, intangible, and powerless.

5.35 “Blessed Lord, I do not apprehend and do not observe whether feelings conditioned by nasally compounded sensory contact [F.338.b] increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether feelings conditioned by nasally compounded sensory contact increase or decrease, what could I designate by the name *bodhisattva*?

Blessed Lord, even that name *feelings conditioned by nasally compounded sensory contact* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.36 “Blessed Lord, I do not apprehend and do not observe whether feelings conditioned by lingually compounded sensory contact increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether feelings conditioned by lingually compounded sensory contact increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *feelings conditioned by lingually compounded sensory contact* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.37 “Blessed Lord, I do not apprehend and do not observe whether feelings conditioned by corporeally compounded sensory contact increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether feelings conditioned by corporeally compounded sensory contact increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *feelings conditioned by corporeally compounded sensory contact* is unstable, intangible, and powerless. Why? [F.339.a] Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.38 “Blessed Lord, I do not apprehend and do not observe whether feelings conditioned by mentally compounded sensory contact increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether feelings conditioned by mentally compounded sensory contact increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *feelings conditioned by mentally compounded sensory contact* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.39 “Blessed Lord, I do not apprehend and do not observe whether the earth element increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the earth element increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *earth element* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.40 “Blessed Lord, I do not apprehend and do not observe whether the water element increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the water element increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord,

even that name *water element* is unstable, intangible, [F.339.b] and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.41 “Blessed Lord, I do not apprehend and do not observe whether the fire element increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the fire element increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *fire element* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.42 “Blessed Lord, I do not apprehend and do not observe whether the wind element increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the wind element increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *wind element* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.43 “Blessed Lord, I do not apprehend and do not observe whether the space element increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the space element increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *space element* is unstable, intangible, and powerless. Why? Since that name does not exist, [F.340.a] therefore that name is unstable, intangible, and powerless.

5.44 “Blessed Lord, I do not apprehend and do not observe whether the consciousness element increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the consciousness element increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *consciousness element* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.45 “Blessed Lord, I do not apprehend and do not observe whether ignorance increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether ignorance increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *ignorance* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.46 “Blessed Lord, I do not apprehend and do not observe whether formative predispositions increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether formative predispositions increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord,

even that name *formative predispositions* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name [F.340.b] is unstable, intangible, and powerless.

5.47 “Blessed Lord, I do not apprehend and do not observe whether consciousness increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether consciousness increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *consciousness* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.48 “Blessed Lord, I do not apprehend and do not observe whether name and form increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether name and form increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *name and form* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.49 “Blessed Lord, I do not apprehend and do not observe whether the six sense fields increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether the six sense fields increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *six sense fields* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.50 Blessed Lord, I [F.341.a] do not apprehend and do not observe whether sensory contact increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether sensory contact increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *sensory contact* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.51 “Blessed Lord, I do not apprehend and do not observe whether sensation increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether sensation increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *sensation* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.52 “Blessed Lord, I do not apprehend and do not observe whether craving increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether craving increases or decreases, what could I

designate by the name *bodhisattva*? Blessed Lord, even that name *craving* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.53 “Blessed Lord, I do not apprehend and do not observe whether grasping increases or decreases, so, Blessed Lord, since I thus do not apprehend [F.341.b] and do not observe whether grasping increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *grasping* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.54 “Blessed Lord, I do not apprehend and do not observe whether the rebirth process increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the rebirth process increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *the rebirth process* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.55 “Blessed Lord, I do not apprehend and do not observe whether birth increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether birth increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *birth* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.56 “Blessed Lord, I do not apprehend and do not observe whether aging and death increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether aging and death increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, [F.342.a] even that name *aging and death* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.57 “Blessed Lord, I do not apprehend and do not observe whether the cessation of ignorance increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the cessation of ignorance increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *the cessation of ignorance* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.58 “Blessed Lord, I do not apprehend and do not observe whether the cessation of formative predispositions increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the cessation of formative predispositions increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *cessation of*

formative predispositions is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.59 “Blessed Lord, I do not apprehend and do not observe whether the cessation of consciousness increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the cessation of consciousness increases or decreases, what could I designate [F.342.b] by the name *bodhisattva*? Blessed Lord, even that name *cessation of consciousness* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.60 “Blessed Lord, I do not apprehend and do not observe whether the cessation of name and form increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the cessation of name and form increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *cessation of name and form* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.61 “Blessed Lord, I do not apprehend and do not observe whether the cessation of the six sense fields increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the cessation of the six sense fields increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *cessation of the six sense fields* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.62 “Blessed Lord, I do not apprehend and do not observe whether the cessation of sensory contact increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the cessation of sensory contact [F.343.a] increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *cessation of sensory contact* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.63 “Blessed Lord, I do not apprehend and do not observe whether the cessation of sensation increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the cessation of sensation increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *cessation of sensation* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.64 “Blessed Lord, I do not apprehend and do not observe whether the cessation of craving increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the cessation of craving

increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *cessation of craving* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.65 “Blessed Lord, I do not apprehend and do not observe whether the cessation of grasping increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the cessation of grasping [F.343.b] increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *cessation of grasping* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.66 “Blessed Lord, I do not apprehend and do not observe whether the cessation of the rebirth process increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the cessation of the rebirth process increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *cessation of the rebirth process* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.67 “Blessed Lord, I do not apprehend and do not observe whether the cessation of birth increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the cessation of birth increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *cessation of birth* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.68 “Blessed Lord, I do not apprehend and do not observe whether the cessation of aging and death increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the cessation of aging and death increases or decreases, [F.344.a] what could I designate by the name *bodhisattva*? Blessed Lord, even that name *cessation of aging and death* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.69 “Blessed Lord, I do not apprehend and do not observe whether desire increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether desire increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *desire* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.70 “Blessed Lord, I do not apprehend and do not observe whether hatred increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether hatred increases or decreases, what could I

designate by the name *bodhisattva*? Blessed Lord, even that name *hatred* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.71 “Blessed Lord, I do not apprehend and do not observe whether delusion increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether delusion increases or decreases, what could I designate by the name *bodhisattva*? [F.344.b] Blessed Lord, even that name *delusion* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.72 “Blessed Lord, I do not apprehend and do not observe whether the sixty-two mistaken views increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether the sixty-two mistaken views increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *sixty-two mistaken views* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.73 “Blessed Lord, I do not apprehend and do not observe whether the self increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the self increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *self* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.74 “Blessed Lord, I do not apprehend and do not observe whether a being increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether a being increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *being* is unstable, intangible, and powerless. [F.345.a] Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.75 “Blessed Lord, I do not apprehend and do not observe whether a life form increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether a life form increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *life form* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.76 “Blessed Lord, I do not apprehend and do not observe whether a living being increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether a living being increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *living being* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

- 5.77 “Blessed Lord, I do not apprehend and do not observe whether life increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether life increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *life* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless. [F.345.b]
- 5.78 “Blessed Lord, I do not apprehend and do not observe whether an individual increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether an individual increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *individual* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.79 “Blessed Lord, I do not apprehend and do not observe whether a person increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether a person increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *person* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.80 “Blessed Lord, I do not apprehend and do not observe whether one born of Manu increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether one born of Manu increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *one born of Manu* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless. [F.346.a]
- 5.81 “Blessed Lord, I do not apprehend and do not observe whether a child of Manu increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether a child of Manu increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *child of Manu* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.82 “Blessed Lord, I do not apprehend and do not observe whether an agent increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether an agent increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *an agent* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.83 “Blessed Lord, I do not apprehend and do not observe whether an experiencer increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether an experiencer increases or

decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *experiencer* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.84 “Blessed Lord, I do not apprehend and do not observe [F.346.b] whether a knower increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether a knower increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *knower* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.85 “Blessed Lord, I do not apprehend and do not observe whether a viewer increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether a viewer increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *viewer* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless. [B22]

5.86 “Blessed Lord, I do not apprehend and do not observe whether the perfection of generosity increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the perfection of generosity increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *perfection of generosity* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, [F.347.a] and powerless.

5.87 “Blessed Lord, I do not apprehend and do not observe whether the perfection of ethical discipline increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the perfection of ethical discipline increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *perfection of ethical discipline* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.88 “Blessed Lord, I do not apprehend and do not observe whether the perfection of tolerance increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the perfection of tolerance increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *perfection of tolerance* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.89 “Blessed Lord, I do not apprehend and do not observe whether the perfection of perseverance increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the perfection of perseverance increases or decreases, what could I designate by the name

bodhisattva? Blessed Lord, even that name *perfection of perseverance* [F.347.b] is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.90 “Blessed Lord, I do not apprehend and do not observe whether the perfection of meditative concentration increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the perfection of meditative concentration increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *perfection of meditative concentration* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.91 “Blessed Lord, I do not apprehend and do not observe whether the perfection of wisdom increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the perfection of wisdom increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *perfection of wisdom* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.92 “Blessed Lord, I do not apprehend and do not observe whether the emptiness of internal phenomena increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the emptiness of internal phenomena increases or decreases, [F.348.a] what could I designate by the name *bodhisattva*? Blessed Lord, even that name *emptiness of internal phenomena* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.93 “Blessed Lord, I do not apprehend and do not observe whether the emptiness of external phenomena increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the emptiness of external phenomena increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *emptiness of external phenomena* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.94 “Blessed Lord, I do not apprehend and do not observe whether the emptiness of external and internal phenomena increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the emptiness of external and internal phenomena increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *emptiness of external and internal phenomena* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

- 5.95 “Blessed Lord, I do not apprehend and do not observe whether the emptiness of emptiness increases or decreases, so, Blessed Lord, since I thus do not apprehend [F.348.b] and do not observe whether the emptiness of emptiness increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *emptiness of emptiness* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.96 “Blessed Lord, I do not apprehend and do not observe whether the emptiness of great extent increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the emptiness of great extent increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *emptiness of great extent* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.97 “Blessed Lord, I do not apprehend and do not observe whether the emptiness of ultimate reality increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the emptiness of ultimate reality increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *emptiness of ultimate reality* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.98 “Blessed Lord, I do not apprehend and do not observe whether the emptiness of conditioned phenomena increases or decreases, so, Blessed Lord, since I thus [F.349.a] do not apprehend and do not observe whether the emptiness of conditioned phenomena increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *emptiness of conditioned phenomena* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.99 “Blessed Lord, I do not apprehend and do not observe whether the emptiness of unconditioned phenomena increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the emptiness of unconditioned phenomena increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *emptiness of unconditioned phenomena* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.100 “Blessed Lord, I do not apprehend and do not observe whether the emptiness of the unlimited increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the emptiness of the unlimited increases or decreases, what could I designate by the name

bodhisattva? Blessed Lord, even that name *emptiness of the unlimited* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.101 “Blessed Lord, I do not apprehend and do not observe whether the emptiness of that which has neither beginning nor end [F.349.b] increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the emptiness of that which has neither beginning nor end increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *emptiness of that which has neither beginning nor end* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.102 “Blessed Lord, I do not apprehend and do not observe whether the emptiness of nonexclusion increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the emptiness of nonexclusion increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *emptiness of nonexclusion* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.103 “Blessed Lord, I do not apprehend and do not observe whether the emptiness of inherent nature increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the emptiness of inherent nature increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *emptiness of inherent nature* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.104 “Blessed Lord, [F.350.a] I do not apprehend and do not observe whether the emptiness of all phenomena increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the emptiness of all phenomena increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *emptiness of all phenomena* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.105 “Blessed Lord, I do not apprehend and do not observe whether the emptiness of intrinsic defining characteristics increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the emptiness of intrinsic defining characteristics increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *emptiness of intrinsic defining characteristics* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

- 5.106 “Blessed Lord, I do not apprehend and do not observe whether the emptiness of that which cannot be apprehended increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the emptiness of that which cannot be apprehended increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *emptiness of that which cannot be apprehended* is unstable, intangible, and powerless. [F.350.b] Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.107 “Blessed Lord, I do not apprehend and do not observe whether the emptiness of nonentities increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the emptiness of nonentities increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *emptiness of nonentities* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.108 “Blessed Lord, I do not apprehend and do not observe whether the emptiness of essential nature increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the emptiness of essential nature increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *emptiness of essential nature* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.109 “Blessed Lord, I do not apprehend and do not observe whether the emptiness of an essential nature of nonentities increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the emptiness of an essential nature of nonentities increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, [F.351.a] even that name *emptiness of an essential nature of nonentities* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.110 “Blessed Lord, I do not apprehend and do not observe whether the applications of mindfulness increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether the applications of mindfulness increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *applications of mindfulness* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.111 “Blessed Lord, I do not apprehend and do not observe whether the correct exertions increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether the correct exertions increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even

that name *correct exertions* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.112 “Blessed Lord, I do not apprehend and do not observe whether the supports for miraculous ability increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe [F.351.b] whether the supports for miraculous ability increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *supports for miraculous ability* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.113 “Blessed Lord, I do not apprehend and do not observe whether the faculties increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether the faculties increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *faculties* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.114 “Blessed Lord, I do not apprehend and do not observe whether the powers increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether the powers increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *powers* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.115 “Blessed Lord, I do not apprehend and do not observe whether the branches of enlightenment increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether the branches of enlightenment [F.352.a] increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *branches of enlightenment* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.116 “Blessed Lord, I do not apprehend and do not observe whether the noble eightfold path increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the noble eightfold path increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *noble eightfold path* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.117 “Blessed Lord, I do not apprehend and do not observe whether the emptiness gateway to liberation increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the emptiness gateway to liberation increases or decreases, what could I designate by the

name *bodhisattva*? Blessed Lord, even that name *emptiness gateway to liberation* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.118 “Blessed Lord, I do not apprehend and do not observe [F.352.b] whether the signlessness gateway to liberation increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the signlessness gateway to liberation increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *signlessness gateway to liberation* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.119 “Blessed Lord, I do not apprehend and do not observe whether the wishlessness gateway to liberation increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the wishlessness gateway to liberation increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *wishlessness gateway to liberation* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.120 “Blessed Lord, I do not apprehend and do not observe whether the four meditative concentrations increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether the four meditative concentrations increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *meditative concentrations* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.121 “Blessed Lord, [F.353.a] I do not apprehend and do not observe whether loving kindness increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether loving kindness increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *loving kindness* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.122 “Blessed Lord, I do not apprehend and do not observe whether compassion increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether compassion increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *compassion* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

- 5.123 “Blessed Lord, I do not apprehend and do not observe whether empathetic joy increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether empathetic joy increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *empathetic joy* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.124 “Blessed Lord, I do not apprehend and do not observe whether equanimity [F.353.b] increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether equanimity increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *equanimity* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.125 “Blessed Lord, I do not apprehend and do not observe whether the four formless absorptions increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether the four formless absorptions increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *formless absorptions* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.126 “Blessed Lord, I do not apprehend and do not observe whether mindfulness of the Buddha increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether mindfulness of the Buddha increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *mindfulness of the Buddha* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, [F.354.a] intangible, and powerless.
- 5.127 “Blessed Lord, I do not apprehend and do not observe whether mindfulness of the Dharma increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether mindfulness of the Dharma increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *mindfulness of the Dharma* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.128 “Blessed Lord, I do not apprehend and do not observe whether mindfulness of the Saṅgha increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether mindfulness of the Saṅgha increases or decreases, what could I designate by the name

bodhisattva? Blessed Lord, even that name *mindfulness of the Saṅgha* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.129 “Blessed Lord, I do not apprehend and do not observe whether mindfulness of ethical discipline increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether mindfulness of ethical discipline increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *mindfulness of ethical discipline* is unstable, intangible, and powerless. Why? [F.354.b] Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.130 “Blessed Lord, I do not apprehend and do not observe whether mindfulness of giving away increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether mindfulness of giving away increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *mindfulness of giving away* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.131 “Blessed Lord, I do not apprehend and do not observe whether mindfulness of the gods increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether mindfulness of the gods increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *mindfulness of the gods* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.132 “Blessed Lord, I do not apprehend and do not observe whether mindfulness of the body increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether mindfulness of the body increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *mindfulness of the body* is unstable, intangible, [F.355.a] and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.133 “Blessed Lord, I do not apprehend and do not observe whether mindfulness of disillusionment increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether mindfulness of disillusionment increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *mindfulness of disillusionment* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.134 “Blessed Lord, I do not apprehend and do not observe whether mindfulness of the inhalation and exhalation of breath increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not

observe whether mindfulness of the inhalation and exhalation of breath increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *mindfulness of the inhalation and exhalation of breath* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.135 “Blessed Lord, I do not apprehend and do not observe whether mindfulness of death increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether mindfulness of death increases or decreases, what could I designate by the name [F.355.b] *bodhisattva*? Blessed Lord, even that name *mindfulness of death* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.136 “Blessed Lord, I do not apprehend and do not observe whether the eyes of flesh increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether the eyes of flesh increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *eyes of flesh* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.137 “Blessed Lord, I do not apprehend and do not observe whether the eye of divine clairvoyance increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the eye of divine clairvoyance increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *eye of divine clairvoyance* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.138 “Blessed Lord, I do not apprehend and do not observe whether the eye of wisdom increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the eye of wisdom increases or decreases, what could I designate by the name *bodhisattva*? [F.356.a] Blessed Lord, even that name *eye of wisdom* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.139 “Blessed Lord, I do not apprehend and do not observe whether the eye of the Dharma increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the eye of the Dharma increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *eye of the Dharma* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

- 5.140 “Blessed Lord, I do not apprehend and do not observe whether the eye of a buddha increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the eye of a buddha increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *eye of a buddha* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.141 “Blessed Lord, I do not apprehend and do not observe whether the six extrasensory powers increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether the six extrasensory powers increase or decrease, [F.356.b] what could I designate by the name *bodhisattva*? Blessed Lord, even that name *six extrasensory powers* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.142 “Blessed Lord, I do not apprehend and do not observe whether the ten powers of the tathāgatas increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether the ten powers of the tathāgatas increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *ten powers of the tathāgatas* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.143 “Blessed Lord, I do not apprehend and do not observe whether the four fearlessnesses increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether the four fearlessnesses increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *four fearlessnesses* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.144 “Blessed Lord, I do not apprehend and do not observe whether the four kinds of exact knowledge increase or decrease, so, [F.357.a] Blessed Lord, since I thus do not apprehend and do not observe whether the four kinds of exact knowledge increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *four kinds of exact knowledge* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.145 “Blessed Lord, I do not apprehend and do not observe whether great compassion increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether great compassion increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord,

even that name *great compassion* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.146 “Blessed Lord, I do not apprehend and do not observe whether the eighteen distinct qualities of the buddhas increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether the eighteen distinct qualities of the buddhas increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *distinct qualities of the buddhas* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, [F.357.b] and powerless.

5.147 “Blessed Lord, I do not apprehend and do not observe whether the dreamlike five acquisitive aggregates increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether the dreamlike five acquisitive aggregates increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *acquisitive aggregates* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.148 “Blessed Lord, I do not apprehend and do not observe whether the five acquisitive aggregates that resemble an illusion increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether the five acquisitive aggregates that resemble an illusion increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *acquisitive aggregates* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.149 “Blessed Lord, I do not apprehend and do not observe whether the five acquisitive aggregates that resemble an echo increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether the five acquisitive aggregates that resemble an echo increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *acquisitive aggregates* [F.358.a] is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.150 “Blessed Lord, I do not apprehend and do not observe whether the five acquisitive aggregates that resemble an optical aberration increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether the five acquisitive aggregates that resemble an optical aberration increase or decrease, what could I designate by the name

bodhisattva? Blessed Lord, even that name *acquisitive aggregates* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.151 “Blessed Lord, I do not apprehend and do not observe whether the five acquisitive aggregates that resemble a reflection increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether the five acquisitive aggregates that resemble a reflection increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *acquisitive aggregates* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.152 “Blessed Lord, I do not apprehend and do not observe whether the five acquisitive aggregates that resemble a mirage increase or decrease, so, Blessed Lord, since I thus [F.358.b] do not apprehend and do not observe whether the five acquisitive aggregates that resemble a mirage increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *acquisitive aggregates* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.153 “Blessed Lord, I do not apprehend and do not observe whether the five acquisitive aggregates that resemble the moon in water increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether the five acquisitive aggregates that resemble the moon in water increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *acquisitive aggregates* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.154 “Blessed Lord, I do not apprehend and do not observe whether the five acquisitive aggregates that resemble a magical display increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether the five acquisitive aggregates that resemble a magical display increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *acquisitive aggregates* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless. [F.359.a]

5.155 “Blessed Lord, I do not apprehend and do not observe whether that which is void increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether that which is void increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord,

even that name *void* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.156 “Blessed Lord, I do not apprehend and do not observe whether that which is at peace increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether that which is at peace increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *peace* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.157 “Blessed Lord, I do not apprehend and do not observe whether that which is nonarising increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether that which is nonarising increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *nonarising* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.158 “Blessed Lord, I do not apprehend [F.359.b] and do not observe whether that which is nonceasing increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether that which is nonceasing increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *nonceasing* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.159 “Blessed Lord, I do not apprehend and do not observe whether that which is nonoriginating increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether that which is nonoriginating increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *nonoriginating* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.160 “Blessed Lord, I do not apprehend and do not observe whether that which is nonconditioning increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether that which is nonconditioning increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *nonconditioning* is unstable, intangible, and powerless. Why? Since that name [F.360.a] does not exist, therefore that name is unstable, intangible, and powerless.

5.161 “Blessed Lord, I do not apprehend and do not observe whether that which is undefiled increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether that which is undefiled increases or

decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *undefiled* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.162 “Blessed Lord, I do not apprehend and do not observe whether that which is unpurified increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether that which is unpurified increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *unpurified* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.163 “Blessed Lord, I do not apprehend and do not observe whether the realm of phenomena increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the realm of phenomena [F.360.b] increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *realm of phenomena* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.164 “Blessed Lord, I do not apprehend and do not observe whether the real nature increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not consider whether the real nature increases or decreases, what could I designate by the term *bodhisattva*? Blessed Lord, even that term *real nature* is unstable, intangible, and powerless. Why? Since that term does not exist, therefore that term is unstable, intangible, and powerless.

5.165 “Blessed Lord, I do not apprehend and do not observe whether the very limit of reality increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the very limit of reality increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *very limit of reality* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.166 “Blessed Lord, I do not apprehend and do not observe whether the abiding nature of phenomena increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the abiding nature of phenomena increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, [F.361.a] even that name *abiding nature of phenomena* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

- 5.167 “Blessed Lord, I do not apprehend and do not observe whether the maturity of phenomena increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the maturity of phenomena increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *maturity of phenomena* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.²⁸²
- 5.168 “Blessed Lord, I do not apprehend and do not observe whether a virtuous or a nonvirtuous phenomenon increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether a virtuous or a nonvirtuous phenomenon increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *virtuous or nonvirtuous phenomenon* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.169 “Blessed Lord, I do not apprehend and do not observe whether a mundane or a supramundane phenomenon increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether a mundane or a supramundane [F.361.b] phenomenon increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *mundane or supramundane phenomenon* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.170 “Blessed Lord, I do not apprehend and do not observe whether a conditioned or an unconditioned phenomenon increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether a conditioned or an unconditioned phenomenon increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *conditioned or unconditioned phenomenon* is unstable, intangible, and powerless. Why? Since that term does not exist, therefore that term is unstable, intangible, and powerless.
- 5.171 “Blessed Lord, I do not apprehend and do not observe whether a contaminated or an uncontaminated phenomenon increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether a contaminated or an uncontaminated phenomenon increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *contaminated or uncontaminated phenomenon* is unstable, intangible, and powerless. Why? Since that name does not exist, [F.362.a] therefore that name is unstable, intangible, and powerless.
- 5.172 “Blessed Lord, I do not apprehend and do not observe whether a past, a future, or a present event increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether a past, a future, or a

present event increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *past, future, or present event* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.173 “Blessed Lord, I do not apprehend and do not observe whether that which is not past, is not future, or is not present increases or decreases. And what is that called?²⁸³ It is the unconditioned. The unconditioned is not past, is not future, and is not present. Blessed Lord, I do not apprehend and do not observe whether the unconditioned increases or decreases. If you ask what the unconditioned is, it is that which is nonarising, nondwelling, and nonperishing.

5.174 “Blessed Lord, I do not apprehend and do not observe whether the Blessed Lord increases or decreases.

5.175 “Blessed Lord, I do not apprehend and do not observe whether the tathāgatas, arhats, perfectly complete buddhas of the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, [F.362.b] accompanied by communities of śrāvakas and by bodhisattvas, increase or decrease.

5.176 “Blessed Lord, I do not apprehend and do not observe whether the tathāgatas, arhats, perfectly complete buddhas of the world systems of the southern direction, numerous as the grains of sand of the river Gaṅgā, accompanied by communities of śrāvakas and by bodhisattvas, increase or decrease.

5.177 “Blessed Lord, I do not apprehend and do not observe whether the tathāgatas, arhats, perfectly complete buddhas of the world systems of the western direction, numerous as the grains of sand of the river Gaṅgā, accompanied by communities of śrāvakas and by bodhisattvas, increase or decrease.

5.178 “Blessed Lord, I do not apprehend and do not observe whether the tathāgatas, arhats, perfectly complete buddhas of the world systems of the northern direction, numerous as the grains of sand of the river Gaṅgā, accompanied by communities of śrāvakas and by bodhisattvas, increase or decrease.

5.179 “Blessed Lord, I do not apprehend and do not observe whether the tathāgatas, arhats, perfectly complete buddhas of the world systems of the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā, accompanied by communities of śrāvakas and by bodhisattvas, increase or decrease.

5.180 “Blessed Lord, I do not apprehend and do not observe whether the tathāgatas, arhats, perfectly complete buddhas of the world systems of the intermediate southeastern direction, numerous as the grains of sand of the

- river Gaṅgā, accompanied by communities of śrāvakas [F.363.a] and by bodhisattvas, increase or decrease.
- 5.181 “Blessed Lord, I do not apprehend and do not observe whether the tathāgatas, arhats, perfectly complete buddhas of the world systems of the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā, accompanied by communities of śrāvakas and by bodhisattvas, increase or decrease.
- 5.182 “Blessed Lord, I do not apprehend and do not observe whether the tathāgatas, arhats, perfectly complete buddhas of the world systems of the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā, accompanied by communities of śrāvakas and by bodhisattvas, increase or decrease.
- 5.183 “Blessed Lord, I do not apprehend and do not observe whether the tathāgatas, arhats, perfectly complete buddhas of the world systems in the direction of the nadir, numerous as the grains of sand of the river Gaṅgā, accompanied by communities of śrāvakas and by bodhisattvas, increase or decrease.
- 5.184 “Blessed Lord, I do not apprehend and do not observe whether the tathāgatas, arhats, perfectly complete buddhas of the world systems in the direction of the zenith, numerous as the grains of sand of the river Gaṅgā, accompanied by communities of śrāvakas and by bodhisattvas, increase or decrease.
- 5.185 “Blessed Lord, if I do not apprehend and do not observe whether those tathāgatas, arhats, perfectly complete buddhas, accompanied by communities of śrāvakas and by bodhisattvas, increase or decrease, [F.363.b] what bodhisattva great being should I teach and instruct, and in what perfection of wisdom? And what should I teach to be investigated as the perfection of wisdom?²⁸⁴
- 5.186 “Blessed Lord, even the name *Tathāgata* is unstable, intangible, and powerless. Even the name *saṅgha* is unstable, intangible, and powerless. And even the name *bodhisattva* is unstable, intangible, and powerless. Why? Since those names do not exist, they are unstable, intangible, and powerless.
- 5.187 “Blessed Lord, I do not apprehend and do not observe whether the real nature of all phenomena increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the real nature of all phenomena increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *real nature of all phenomena* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless. [B23]

“That which is, Blessed Lord, the symbol for something, the designation for something—namely, *bodhisattva*—cannot be expressed as physical forms, feelings, perceptions, formative predispositions, or consciousness; eyes, ears, nose, tongue, body, or mental faculty; sights, sounds, odors, [F.364.a] tastes, tangibles, or mental phenomena; visual consciousness, auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, or mental consciousness; visually compounded sensory contact, aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, or mentally compounded sensory contact; feelings conditioned by visually compounded sensory contact, feelings conditioned by aurally compounded sensory contact, feelings conditioned by nasally compounded sensory contact, feelings conditioned by lingually compounded sensory contact, feelings conditioned by corporeally compounded sensory contact, or feelings conditioned by mentally compounded sensory contact; the earth element, the water element, the fire element, the wind element, the space element, or the consciousness element; ignorance, formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, birth, or aging and death; the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, or the perfection of wisdom; the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, [F.364.b] the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, or the emptiness of an essential nature of nonentities; the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, or the noble eightfold path; the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the liberations, or the serial steps of meditative absorption; the emptiness, signlessness, and wishlessness gateways to liberation; or the extrasensory powers, the meditative stabilities, the *dhāraṇī* gateways, the powers of the

tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, or as the distinct qualities of the buddhas. This is because it is merely a designation for something.

5.189 “Blessed Lord, this is just as the term *dream* cannot be expressed as anything at all, the term *illusion* cannot be expressed as anything at all, the term *echo* cannot be expressed as anything at all, the term *optical aberration* cannot be expressed as anything at all, the term *mirage* cannot be expressed as anything at all, the term *moon in water* cannot be expressed as anything at all, and the term *magical display of the tathāgatas* cannot be expressed as anything at all. Blessed Lord, this is just as the term *space* [F.365.a] cannot be expressed as anything at all, the term *earth* cannot be expressed as anything at all, the term *water* cannot be expressed as anything at all, the term *fire* cannot be expressed as anything at all, and the term *wind* cannot be expressed as anything at all; the term *real nature* cannot be expressed as anything at all, the term *unmistaken real nature* cannot be expressed as anything at all, the term *one and only real nature* cannot be expressed as anything at all, the term *reality of phenomena* cannot be expressed as anything at all, the term *realm of phenomena* cannot be expressed as anything at all, the term *abiding nature of phenomena* cannot be expressed as anything at all, the term *maturity of phenomena* cannot be expressed as anything at all, and the term *very limit of reality* cannot be expressed as anything at all; the term *perfection of generosity* cannot be expressed as anything at all, the term *perfection of ethical discipline* cannot be expressed as anything at all, the term *perfection of tolerance* cannot be expressed as anything at all, the term *perfection of perseverance* cannot be expressed as anything at all, the term *perfection of meditative concentration* cannot be expressed as anything at all, and the term *perfection of wisdom* cannot be expressed as anything at all; the term *ethical discipline* cannot be expressed as anything at all, the term *meditative stability* cannot be expressed as anything at all, the term *wisdom* cannot be expressed as anything at all, the term [F.365.b] *liberation* cannot be expressed as anything at all, and the term *knowledge and seeing of liberation* cannot be expressed as anything at all; the term *one who has entered the stream* cannot be expressed as anything at all, and the term *attributes of one who has entered the stream* cannot be expressed as anything at all; the term *once-returner* cannot be expressed as anything at all, and the term *attributes of a once-returner* cannot be expressed as anything at all; the term *non-returner* cannot be expressed as anything at all, and the term *attributes of a non-returner* cannot be expressed as anything at all; the term *arhat* cannot be expressed as anything at all, and the term *attributes of an arhat* cannot be expressed as anything at all; the term *pratyekabuddha* cannot be expressed as anything at all, and the term *attributes*

of a *pratyekabuddha* cannot be expressed as anything at all; the term *bodhisattva* cannot be expressed as anything at all, and the term *attributes of a bodhisattva* cannot be expressed as anything at all; and the term *perfectly complete buddha* cannot be expressed as anything at all, and the term *attributes of a perfectly complete buddha* cannot be expressed as anything at all, even as virtuous or nonvirtuous, a basic transgression or not a basic transgression, permanent or impermanent, happiness or suffering, self or nonself, at peace or not at peace, void or not void, or as an entity or nonentity. Blessed Lord, because I have considered such a reason,²⁸⁵ [F.366.a] I have said that insofar as I do not consider whether all phenomena increase or decrease, I would indeed regret it if I were to designate with the names *bodhisattva* or *perfection of wisdom*, because, Blessed Lord, those names are unstable, intangible, and powerless. Why? Since those names do not exist, they are unstable, intangible, and powerless. So it is, Blessed Lord, that when the perfection of wisdom is expressed and revealed to bodhisattva great beings through these modes, these approaches, and these signs, if bodhisattva great beings are not discouraged, not utterly discouraged, not regretful, not afraid, not frightened, and not fearful, you should know that those bodhisattva great beings will certainly dwell on the level of an irreversible bodhisattva, dwelling in the manner of not dwelling.

- 5.190 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in physical forms, they should not dwell in feelings, they should not dwell in perceptions, they should not dwell in formative predispositions, and they should not dwell in consciousness; they should not dwell in the eyes, they should not dwell in the ears, they should not dwell in the nose, they should not dwell in the tongue, they should not dwell in the body, and they should not dwell in the mental faculty; they should not dwell in sights, they should not dwell [F.366.b] in sounds, they should not dwell in odors, they should not dwell in tastes, they should not dwell in tangibles, and they should not dwell in mental phenomena; they should not dwell in visual consciousness, they should not dwell in auditory consciousness, they should not dwell in olfactory consciousness, they should not dwell in gustatory consciousness, they should not dwell in tactile consciousness, and they should not dwell in mental consciousness; they should not dwell in visually compounded sensory contact, they should not dwell in aurally compounded sensory contact, they should not dwell in nasally compounded sensory contact, they should not dwell in lingually compounded sensory contact, they should not dwell in corporeally compounded sensory contact, and they should not dwell in mentally compounded sensory contact; they should not dwell in feelings conditioned by visually compounded sensory contact, they should

not dwell in feelings conditioned by aurally compounded sensory contact, they should not dwell in feelings conditioned by nasally compounded sensory contact, they should not dwell in feelings conditioned by lingually compounded sensory contact, they should not dwell in feelings conditioned by corporeally compounded sensory contact, and they should not dwell in feelings conditioned by mentally compounded sensory contact; they should not dwell in the earth element, they should not dwell in the water element, they should not dwell in the fire element, they should not dwell in the wind element, they should not dwell in the space element, and they should not dwell in the consciousness element; and they should not dwell in ignorance, they should not dwell in formative predispositions, [F.367.a] they should not dwell in consciousness, they should not dwell in name and form, they should not dwell in the six sense fields, they should not dwell in sensory contact, they should not dwell in sensation, they should not dwell in craving, they should not dwell in grasping, they should not dwell in the rebirth process, they should not dwell in birth, and they should not dwell in aging and death.

5.191 “If you ask why, Blessed Lord, it is because physical forms are empty of physical forms. That emptiness of physical forms is not physical forms. Emptiness is not other than physical forms. The physical forms themselves are emptiness, and emptiness is the physical forms. Feelings are empty of feelings. That emptiness of feelings is not feelings, and emptiness is not other than feelings. The feelings themselves are emptiness, and emptiness is feelings. Perceptions are empty of perceptions. That emptiness of perceptions is not perceptions, and emptiness is not other than perceptions. The perceptions themselves are emptiness, and emptiness is perceptions. Formative predispositions are empty of formative predispositions. That emptiness of formative predispositions is not formative predispositions, and emptiness is not other than formative predispositions. The formative predispositions themselves are emptiness, and emptiness is formative predispositions. Consciousness is empty of consciousness. That emptiness of consciousness is not consciousness, and emptiness is not other than consciousness. The consciousness itself is emptiness, and emptiness is consciousness.

5.192 “Blessed Lord, for these reasons, when [F.367.b] bodhisattva great beings dwell in the perfection of wisdom, they should not dwell in physical forms, they should not dwell in feelings, they should not dwell in perceptions, they should not dwell in formative predispositions, and they should not dwell in consciousness.

- 5.193 “Blessed Lord, the eyes are empty of the eyes. That emptiness of the eyes is not the eyes, and emptiness is not other than the eyes. The eyes themselves are emptiness, and emptiness is the eyes. The ears are empty of the ears. That emptiness of the ears is not the ears, and emptiness is not other than the ears. The ears themselves are emptiness, and emptiness is the ears. The nose is empty of the nose. That emptiness of the nose is not the nose, and emptiness is not other than the nose. The nose itself is emptiness, and emptiness is the nose. The tongue is empty of the tongue. That emptiness of the tongue is not the tongue, and emptiness is not other than the tongue. The tongue itself is emptiness, and emptiness is the tongue. The body is empty of the body. That emptiness of the body is not the body, and emptiness is not other than the body. The body itself is emptiness, and emptiness is the body. The mental faculty is empty of the mental faculty. That emptiness of the mental faculty is not the mental faculty, and emptiness is not other than the mental faculty. The mental faculty itself is emptiness, and emptiness is the mental faculty.
- 5.194 “Sights are empty of sights. That emptiness of sights is not the sights, and emptiness is not other than the sights. Sights themselves are emptiness, and emptiness is the sights. Sounds are empty of sounds. That emptiness of sounds [F.368.a] is not the sounds, and emptiness is not other than the sounds. Sounds themselves are emptiness, and emptiness is the sounds. Odors are empty of odors. That emptiness of odors is not the odors, and emptiness is not other than the odors. Odors themselves are emptiness, and emptiness is the odors. Tastes are empty of tastes. That emptiness of tastes is not the tastes, and emptiness is not other than the tastes. Tastes themselves are emptiness, and emptiness is the tastes. Tangibles are empty of tangibles. That emptiness of tangibles is not the tangibles, and emptiness is not other than the tangibles. Tangibles themselves are emptiness, and emptiness is the tangibles. Mental phenomena are empty of mental phenomena. That emptiness of mental phenomena is not the mental phenomena, and emptiness is not other than the mental phenomena. Mental phenomena themselves are emptiness, and emptiness is the mental phenomena.
- 5.195 “Visual consciousness is empty of visual consciousness. That emptiness of visual consciousness is not visual consciousness, and emptiness is not other than visual consciousness. Visual consciousness itself is emptiness, and emptiness is visual consciousness. Auditory consciousness is empty of auditory consciousness. That emptiness of auditory consciousness is not auditory consciousness, and emptiness is not other than auditory consciousness. Auditory consciousness itself is emptiness, and emptiness is auditory consciousness. Olfactory consciousness is empty of olfactory consciousness. That emptiness of olfactory consciousness is not olfactory

consciousness, and emptiness is not other than [F.368.b] olfactory consciousness. Olfactory consciousness itself is emptiness, and emptiness is olfactory consciousness. Gustatory consciousness is empty of gustatory consciousness. That emptiness of gustatory consciousness is not gustatory consciousness, and emptiness is not other than gustatory consciousness. Gustatory consciousness itself is emptiness, and emptiness is gustatory consciousness. Tactile consciousness is empty of tactile consciousness. That emptiness of tactile consciousness is not tactile consciousness, and emptiness is not other than tactile consciousness. Tactile consciousness itself is emptiness, and emptiness is tactile consciousness. Mental consciousness is empty of mental consciousness. That emptiness of mental consciousness is not mental consciousness, and emptiness is not other than mental consciousness. Mental consciousness itself is emptiness, and emptiness is mental consciousness.

- 5.196 “Visually compounded sensory contact is empty of visually compounded sensory contact. That emptiness of visually compounded sensory contact is not visually compounded sensory contact, and emptiness is not other than visually compounded sensory contact. Visually compounded sensory contact itself is emptiness, and emptiness is visually compounded sensory contact. Aurally compounded sensory contact is empty of aurally compounded sensory contact. That emptiness of aurally compounded sensory contact is not aurally compounded sensory contact, and emptiness is not other than aurally compounded sensory contact. Aurally compounded sensory contact itself is emptiness, and emptiness is aurally compounded sensory contact. Nasally compounded sensory contact [F.369.a] is empty of nasally compounded sensory contact. That emptiness of nasally compounded sensory contact is not nasally compounded sensory contact, and emptiness is not other than nasally compounded sensory contact. Nasally compounded sensory contact itself is emptiness, and emptiness is nasally compounded sensory contact. Lingually compounded sensory contact is empty of lingually compounded sensory contact. That emptiness of lingually compounded sensory contact is not lingually compounded sensory contact, and emptiness is not other than lingually compounded sensory contact. Lingually compounded sensory contact itself is emptiness, and emptiness is lingually compounded sensory contact. Corporeally compounded sensory contact is empty of corporeally compounded sensory contact. That emptiness of corporeally compounded sensory contact is not corporeally compounded sensory contact, and emptiness is not other than corporeally compounded sensory contact. Corporeally compounded sensory contact itself is emptiness, and emptiness is corporeally compounded sensory contact. Mentally compounded sensory contact is empty of mentally

compounded sensory contact. That emptiness of mentally compounded sensory contact is not mentally compounded sensory contact, and emptiness is not other than mentally compounded sensory contact. Mentally compounded sensory contact itself is emptiness, and emptiness is mentally compounded sensory contact.

- 5.197 “Feelings conditioned by visually compounded sensory contact are empty of feelings conditioned by visually compounded sensory contact. That emptiness of feelings conditioned by visually compounded sensory contact is not feelings conditioned by visually compounded sensory contact, and emptiness is not other than feelings conditioned by visually compounded sensory contact. Feelings conditioned by visually compounded sensory contact themselves are emptiness, and emptiness is feelings conditioned by visually compounded sensory contact. Feelings conditioned by aurally compounded sensory contact are empty of [F.369.b] feelings conditioned by aurally compounded sensory contact. That emptiness of feelings conditioned by aurally compounded sensory contact is not feelings conditioned by aurally compounded sensory contact, and emptiness is not other than feelings conditioned by aurally compounded sensory contact. Feelings conditioned by aurally compounded sensory contact themselves are emptiness, and emptiness is feelings conditioned by aurally compounded sensory contact. Feelings conditioned by nasally compounded sensory contact are empty of feelings conditioned by nasally compounded sensory contact. That emptiness of feelings conditioned by nasally compounded sensory contact is not feelings conditioned by nasally compounded sensory contact, and emptiness is not other than feelings conditioned by nasally compounded sensory contact. Feelings conditioned by nasally compounded sensory contact themselves are emptiness, and emptiness is feelings conditioned by nasally compounded sensory contact. Feelings conditioned by lingually compounded sensory contact are empty of feelings conditioned by lingually compounded sensory contact. That emptiness of feelings conditioned by lingually compounded sensory contact is not feelings conditioned by lingually compounded sensory contact, and emptiness is not other than feelings conditioned by lingually compounded sensory contact. Feelings conditioned by lingually compounded sensory contact themselves are emptiness, and emptiness is feelings conditioned by lingually compounded sensory contact. Feelings conditioned by corporeally compounded sensory contact are empty of feelings conditioned by corporeally compounded sensory contact. That emptiness of feelings conditioned by corporeally compounded sensory contact is not feelings conditioned by corporeally compounded sensory contact, and emptiness is not other than feelings conditioned by corporeally compounded sensory

contact. Feelings conditioned by corporeally compounded sensory contact themselves are emptiness, and emptiness is feelings conditioned by corporeally compounded sensory contact. Feelings conditioned by mentally compounded sensory contact are empty of feelings conditioned by mentally compounded sensory contact. [F.370.a] That emptiness of feelings conditioned by mentally compounded sensory contact is not feelings conditioned by mentally compounded sensory contact, and emptiness is not other than feelings conditioned by mentally compounded sensory contact. Feelings conditioned by mentally compounded sensory contact themselves are emptiness, and emptiness is feelings conditioned by mentally compounded sensory contact.

5.198 “The earth element is empty of the earth element. That emptiness of the earth element is not the earth element, and emptiness is not other than the earth element. The earth element itself is emptiness, and emptiness is the earth element. The water element is empty of the water element. That emptiness of the water element is not the water element, and emptiness is not other than the water element. The water element itself is emptiness, and emptiness is the water element. The fire element is empty of the fire element. That emptiness of the fire element is not the fire element, and emptiness is not other than the fire element. The fire element itself is emptiness, and emptiness is the fire element. The wind element is empty of the wind element. That emptiness of the wind element is not the wind element, and emptiness is not other than the wind element. The wind element itself is emptiness, and emptiness is the wind element. The space element is empty of the space element. That emptiness of the space element is not the space element, and emptiness is not other than the space element. The space element itself is emptiness, and emptiness is the space element. The consciousness element is empty of the consciousness element. That emptiness [F.370.b] of the consciousness element is not the consciousness element, and emptiness is not other than the consciousness element. The consciousness element itself is emptiness, and emptiness is the consciousness element.

5.199 “Ignorance is empty of ignorance. That emptiness of ignorance is not ignorance, and emptiness is not other than ignorance. Ignorance itself is emptiness, and emptiness is ignorance. Formative predispositions are empty of formative predispositions. That emptiness of formative predispositions is not formative predispositions, and emptiness is not other than formative predispositions. Formative predispositions themselves are emptiness, and emptiness is formative predispositions. Consciousness is empty of consciousness. That emptiness of consciousness is not consciousness, and emptiness is not other than consciousness. Consciousness itself is

emptiness, and emptiness is consciousness. Name and form are empty of name and form. That emptiness of name and form is not name and form, and emptiness is not other than name and form. Name and form themselves are emptiness, and emptiness is name and form. The six sense fields are empty of name and form. That emptiness of the six sense fields is not the six sense fields, and emptiness is not other than the six sense fields. The six sense fields themselves are emptiness, and emptiness is the six sense fields. Sensory contact is empty of sensory contact. That emptiness of sensory contact is not sensory contact, and emptiness is not other than sensory contact. Sensory contact itself is emptiness, and emptiness is sensory contact. [F.371.a] Sensation is empty of sensation. That emptiness of sensation is not sensation, and emptiness is not other than sensation. Sensation itself is emptiness, and emptiness is sensation. Craving is empty of craving. That emptiness of craving is not craving, and emptiness is not other than craving. Craving itself is emptiness, and emptiness is craving. Grasping is empty of grasping. That emptiness of grasping is not grasping, and emptiness is not other than grasping. Grasping itself is emptiness, and emptiness is grasping. The rebirth process is empty of the rebirth process. That emptiness of the rebirth process is not the rebirth process, and emptiness is not other than the rebirth process. The rebirth process itself is emptiness, and emptiness is the rebirth process. Birth is empty of birth. That emptiness of birth is not birth, and emptiness is not other than birth. Birth itself is emptiness, and emptiness is birth. Aging and death are empty of aging and death. That emptiness of aging and death is not aging and death, and emptiness is not other than aging and death. Aging and death themselves are emptiness, and emptiness is aging and death.

5.200 “Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in ignorance, they should not dwell in formative predispositions, they should not dwell in consciousness, they should not dwell in name and form, they should not dwell in the six sense fields, they should not dwell in sensory contact, they should not dwell in sensation, [F.371.b] they should not dwell in craving, they should not dwell in grasping, they should not dwell in the rebirth process, they should not dwell in birth, and they should not dwell in aging and death.

5.201 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the perfection of generosity. If you ask why, Blessed Lord, it is because the perfection of generosity is empty of the perfection of generosity. That emptiness of the perfection of

generosity is not the perfection of generosity, and emptiness is not other than the perfection of generosity. The perfection of generosity itself is emptiness, and emptiness is the perfection of generosity.

5.202 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the perfection of ethical discipline. If you ask why, Blessed Lord, it is because the perfection of ethical discipline is empty of the perfection of ethical discipline. That emptiness of the perfection of ethical discipline is not the perfection of ethical discipline, and emptiness is not other than the perfection of ethical discipline. The perfection of ethical discipline itself is emptiness, and emptiness is the perfection of ethical discipline.

5.203 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the perfection of tolerance. If you ask why, Blessed Lord, it is because the perfection of tolerance is empty of the perfection of tolerance. That emptiness of the perfection of tolerance is not the perfection of tolerance, [F.372.a] and emptiness is not other than the perfection of tolerance. The perfection of tolerance itself is emptiness, and emptiness is the perfection of tolerance.

5.204 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the perfection of perseverance. If you ask why, Blessed Lord, it is because the perfection of perseverance is empty of the perfection of perseverance. That emptiness of the perfection of perseverance is not the perfection of perseverance, and emptiness is not other than the perfection of perseverance. The perfection of perseverance itself is emptiness, and emptiness is the perfection of perseverance.

5.205 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the perfection of meditative concentration. If you ask why, Blessed Lord, it is because the perfection of meditative concentration is empty of the perfection of meditative concentration. That emptiness of the perfection of meditative concentration is not the perfection of meditative concentration, and emptiness is not other than the perfection of meditative concentration. The perfection of meditative concentration itself is emptiness, and emptiness is the perfection of meditative concentration.

5.206 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the perfection of wisdom. If you ask why, Blessed Lord, it is because the perfection of wisdom [F.372.b] is empty of the perfection of wisdom. That emptiness of the perfection of wisdom is not the perfection of wisdom, and emptiness is not other than the perfection of wisdom. The perfection of wisdom itself is emptiness, and

emptiness is the perfection of wisdom. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the six perfections.

5.207 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the four applications of mindfulness. If you ask why, Blessed Lord, it is because the applications of mindfulness are empty of the applications of mindfulness. That emptiness of the applications of mindfulness is not the applications of mindfulness, and emptiness is not other than the applications of mindfulness. The applications of mindfulness themselves are emptiness, and emptiness is the applications of mindfulness. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the applications of mindfulness.

5.208 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the four correct exertions. If you ask why, Blessed Lord, it is because the correct exertions are empty of the correct exertions. That emptiness [F.373.a] of the correct exertions is not the correct exertions, and emptiness is not other than the correct exertions. The correct exertions themselves are emptiness, and emptiness is the correct exertions. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the correct exertions.

5.209 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the four supports for miraculous ability. If you ask why, Blessed Lord, it is because the supports for miraculous ability are empty of the supports for miraculous ability. That emptiness of the supports for miraculous ability is not the supports for miraculous ability, and emptiness is not other than the supports for miraculous ability. The supports for miraculous ability themselves are emptiness, and emptiness is the supports for miraculous ability. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the supports for miraculous ability.

5.210 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the five faculties. If you ask why, Blessed Lord, it is because the faculties are empty of the faculties. That emptiness of the faculties is not the faculties, and emptiness is not other than the faculties. The faculties themselves are emptiness, and emptiness is the faculties. Blessed Lord, [F.373.b] for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the faculties.

- 5.211 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the five powers. If you ask why, Blessed Lord, it is because the powers are empty of the powers. That emptiness of the powers is not the powers, and emptiness is not other than the powers. The powers themselves are emptiness, and emptiness is the powers. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the powers.
- 5.212 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the seven branches of enlightenment. If you ask why, Blessed Lord, it is because the branches of enlightenment are empty of the branches of enlightenment. That emptiness of the branches of enlightenment is not the branches of enlightenment, and emptiness is not other than the branches of enlightenment. The branches of enlightenment themselves are emptiness, and emptiness is the branches of enlightenment. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the branches of enlightenment.
- 5.213 “Moreover, Blessed Lord, when bodhisattva great beings practice [F.374.a] the perfection of wisdom, they should not dwell in the noble eightfold path. If you ask why, Blessed Lord, it is because the path is empty of the path. That emptiness of the path is not the path, and emptiness is not other than the path. The path itself is emptiness, and emptiness is the path. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the noble eightfold path.
- 5.214 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the four truths of the noble ones. If you ask why, Blessed Lord, it is because the truths of the noble ones are empty of the truths of the noble ones. That emptiness of the truths of the noble ones is not the truths of the noble ones, and emptiness is not other than the truths of the noble ones. The truths of the noble ones themselves are emptiness, and emptiness is the truths of the noble ones. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the truths of the noble ones.
- 5.215 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the four meditative concentrations. If you ask why, Blessed Lord, it is because the meditative concentrations are empty of the meditative concentrations. That emptiness [F.374.b] of the meditative concentrations is not the meditative concentrations, and emptiness is not other than the meditative concentrations. The meditative concentrations themselves are emptiness,

and emptiness is the meditative concentrations. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the meditative concentrations.

5.216 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the four immeasurable attitudes. If you ask why, Blessed Lord, it is because the immeasurable attitudes are empty of the immeasurable attitudes. That emptiness of the immeasurable attitudes is not the immeasurable attitudes, and emptiness is not other than the immeasurable attitudes. The immeasurable attitudes themselves are emptiness, and emptiness is the immeasurable attitudes. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the immeasurable attitudes.

5.217 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the four formless absorptions. If you ask why, Blessed Lord, it is because the formless absorptions are empty of the formless absorptions. That emptiness of the formless absorptions is not the formless absorptions, and emptiness is not other than the formless absorptions. [F.375.a] The formless absorptions themselves are emptiness, and emptiness is the formless absorptions. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the formless absorptions.

5.218 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the eight liberations. If you ask why, Blessed Lord, it is because the liberations are empty of the liberations. That emptiness of the liberations is not the liberations, and emptiness is not other than the liberations. The liberations themselves are emptiness, and emptiness is the liberations. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the liberations.

5.219 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the nine serial steps of meditative absorption. If you ask why, Blessed Lord, it is because the serial steps of meditative absorption are empty of the serial steps of meditative absorption. That emptiness of the serial steps of meditative absorption is not the serial steps of meditative absorption, and emptiness [F.375.b] is not other than the serial steps of meditative absorption. The serial steps of meditative absorption themselves are emptiness, and emptiness is the serial steps of meditative absorption. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the serial steps of meditative absorption.

- 5.220 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the emptiness, signlessness, and wishlessness gateways to liberation. If you ask why, Blessed Lord, it is because the emptiness, signlessness, and wishlessness gateways to liberation are empty of the emptiness, signlessness, and wishlessness gateways to liberation. That emptiness of the emptiness, signlessness, and wishlessness gateways to liberation is not the emptiness, signlessness, and wishlessness gateways to liberation, and emptiness is not other than the emptiness, signlessness, and wishlessness gateways to liberation. The emptiness, signlessness, and wishlessness gateways to liberation themselves are emptiness, and emptiness is the emptiness, signlessness, and wishlessness gateways to liberation. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the emptiness, signlessness, and wishlessness gateways to liberation.
- 5.221 “Moreover, Blessed Lord, [F.376.a] when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the ten powers of the tathāgatas.²⁸⁶ If you ask why, Blessed Lord, it is because the powers of the tathāgatas are empty of the powers of the tathāgatas. That emptiness of the powers of the tathāgatas is not the powers of the tathāgatas, and emptiness is not other than the powers of the tathāgatas. the powers of the tathāgatas themselves are emptiness, and emptiness is the powers of the tathāgatas. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the powers of the tathāgatas.
- 5.222 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the four fearlessnesses. If you ask why, Blessed Lord, it is because the fearlessnesses are empty of the fearlessnesses. That emptiness of the fearlessnesses is not the fearlessnesses, and emptiness is not other than the fearlessnesses. The fearlessnesses themselves are emptiness, and emptiness is the fearlessnesses. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the fearlessnesses.
- 5.223 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell [F.376.b] in the four²⁸⁷ kinds of exact knowledge. If you ask why, Blessed Lord, it is because the kinds of exact knowledge are empty of the kinds of exact knowledge. That emptiness of the kinds of exact knowledge is not the kinds of exact knowledge, and emptiness is not other than the kinds of exact knowledge. The kinds of exact knowledge themselves are emptiness, and emptiness is the kinds of exact

knowledge. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the kinds of exact knowledge.

5.224 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in great loving kindness or great compassion. If you ask why, Blessed Lord, it is because great loving kindness is empty of great loving kindness and great compassion is empty of great compassion. That emptiness of great loving kindness and that emptiness of great compassion is not great loving kindness and is not great compassion, and emptiness is not other than great loving kindness and great compassion. Great loving kindness and great compassion themselves are emptiness, and emptiness is great loving kindness and great compassion. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in great loving kindness or great compassion.

5.225 “Moreover, Blessed Lord, when bodhisattva great beings practice [F.377.a] the perfection of wisdom, they should not dwell in the eighteen distinct qualities of the buddhas. If you ask why, Blessed Lord, it is because the distinct qualities of the buddhas are empty of the distinct qualities of the buddhas. That emptiness of the distinct qualities of the buddhas is not the distinct qualities of the buddhas, and emptiness is not other than the distinct qualities of the buddhas. The distinct qualities of the buddhas themselves are emptiness, and emptiness is the distinct qualities of the buddhas. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the distinct qualities of the buddhas.

5.226 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in syllables. They should not dwell in syllable accomplishments. They should not dwell in singular expressions, dual expressions, or plural expressions.²⁸⁸ If you ask why, Blessed Lord, it is because the syllables are empty of the syllables. That emptiness of the syllables is not the syllables, and emptiness is not other than the syllables. The syllables themselves are emptiness, and emptiness is the syllables. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the syllables.

5.227 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, [F.377.b] they should not dwell in the extrasensory powers. If you ask why, Blessed Lord, it is because the extrasensory powers are empty of the extrasensory powers. That emptiness of the extrasensory powers is not the extrasensory powers, and emptiness is not other than the extrasensory powers. The extrasensory powers themselves are emptiness,

and emptiness is the extrasensory powers. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the extrasensory powers.

5.228 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the gateways of the meditative stabilities. If you ask why, Blessed Lord, it is because the gateways of the meditative stabilities are empty of the gateways of the meditative stabilities. That emptiness of the gateways of the meditative stabilities is not the gateways of the meditative stabilities, and emptiness is not other than the gateways of the meditative stabilities. The gateways of the meditative stabilities themselves are emptiness, and emptiness is the gateways of the meditative stabilities. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the gateways of the meditative stabilities.

5.229 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the dhāraṇī gateways. If you ask why, Blessed Lord, it is because the dhāraṇī gateways are empty of the dhāraṇī gateways. That emptiness [F.378.a] of the dhāraṇī gateways is not the dhāraṇī gateways, and emptiness is not other than the dhāraṇī gateways. The dhāraṇī gateways themselves are emptiness, and emptiness is the dhāraṇī gateways. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the dhāraṇī gateways.

5.230 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that physical forms are impermanent.²⁸⁹ If you ask why, Blessed Lord, it is because the impermanence of physical forms is empty of the impermanence of physical forms. That emptiness of the impermanence of physical forms is not the impermanence of physical forms, and emptiness is not other than the impermanence of physical forms. The impermanence of physical forms itself is emptiness, and emptiness is the impermanence of physical forms. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom they should not dwell in the notion that physical forms are impermanent.

5.231 “When they practice the perfection of wisdom, they should not dwell in the notion that feelings are impermanent. If you ask why, Blessed Lord, it is because the impermanence of feelings is empty of the impermanence of feelings. That emptiness of the impermanence of feelings is not the impermanence of feelings, and emptiness is not other than the impermanence of feelings. The impermanence of feelings itself is emptiness,

and emptiness is the impermanence of feelings. Blessed Lord, for these reasons, when bodhisattva [F.378.b] great beings practice the perfection of wisdom, they should not dwell in the notion that feelings are impermanent.

5.232 “When they practice the perfection of wisdom, they should not dwell in the notion that perceptions are impermanent. If you ask why, Blessed Lord, it is because the impermanence of perceptions is empty of the impermanence of perceptions. That emptiness of the impermanence of perceptions is not the impermanence of perceptions, and emptiness is not other than the impermanence of perceptions. The impermanence of perceptions itself is emptiness, and emptiness is the impermanence of perceptions. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that perceptions are impermanent. [B24]

5.233 “When they practice the perfection of wisdom, they should not dwell in the notion that formative predispositions are impermanent. If you ask why, Blessed Lord, it is because the impermanence of formative predispositions is empty of the impermanence of formative predispositions. That emptiness of the impermanence of formative predispositions is not the impermanence of formative predispositions, and emptiness is not other than the impermanence of formative predispositions. The impermanence of formative predispositions itself is emptiness, and emptiness is the impermanence of formative predispositions. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that formative predispositions are impermanent.

5.234 “When they practice the perfection of wisdom, they should not dwell in the notion that consciousness is impermanent. If you ask why, Blessed Lord, [F.379.a] it is because the impermanence of consciousness is empty of the impermanence of consciousness. That emptiness of the impermanence of consciousness is not the impermanence of consciousness, and emptiness is not other than the impermanence of consciousness. The impermanence of consciousness itself is emptiness, and emptiness is the impermanence of consciousness. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that consciousness is impermanent.

5.235 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that physical forms are suffering. If you ask why, Blessed Lord, it is because the suffering of physical forms is empty of the suffering of physical forms. That emptiness of the suffering of physical forms is not the suffering of physical forms, and emptiness is not other than the suffering of physical forms. The suffering of physical forms itself is emptiness, and emptiness is the suffering of physical

forms. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that physical forms are suffering.

5.236 “When they practice the perfection of wisdom, they should not dwell in the notion that feelings are suffering. If you ask why, Blessed Lord, it is because the suffering of feelings is empty of the suffering of feelings. That emptiness of the suffering of feelings [F.379.b] is not the suffering of feelings, and emptiness is not other than the suffering of feelings. The suffering of feelings itself is emptiness, and emptiness is the suffering of feelings. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that feelings are suffering.

5.237 “When they practice the perfection of wisdom, they should not dwell in the notion that perceptions are suffering. If you ask why, Blessed Lord, it is because the suffering of perceptions is empty of the suffering of perceptions. That emptiness of the suffering of perceptions is not the suffering of perceptions, and emptiness is not other than the suffering of perceptions. The suffering of perceptions itself is emptiness, and emptiness is the suffering of perceptions. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that perceptions are suffering.

5.238 “When they practice the perfection of wisdom, they should not dwell in the notion that formative predispositions are suffering. If you ask why, Blessed Lord, it is because the suffering of formative predispositions is empty of the suffering of formative predispositions. That emptiness of the suffering of formative predispositions is not the suffering of formative predispositions, and emptiness is not other than the suffering of formative predispositions. The suffering of formative predispositions itself is emptiness, and emptiness is the suffering of formative predispositions. Blessed Lord, for these reasons, when bodhisattva great beings [F.380.a] practice the perfection of wisdom, they should not dwell in the notion that formative predispositions are suffering.

5.239 “When they practice the perfection of wisdom, they should not dwell in the notion that consciousness is suffering. If you ask why, Blessed Lord, it is because the suffering of consciousness is empty of the suffering of consciousness. That emptiness of the suffering of consciousness is not the suffering of consciousness, and emptiness is not other than the suffering of consciousness. The suffering of consciousness itself is emptiness, and emptiness is the suffering of consciousness. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that consciousness is suffering.

- 5.240 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that physical forms are nonself. If you ask why, Blessed Lord, it is because the selflessness of physical forms is empty of the selflessness of physical forms. That emptiness of the selflessness of physical forms is not the selflessness of physical forms, and emptiness is not other than the selflessness of physical forms. The selflessness of physical forms itself is emptiness, and emptiness is the selflessness of physical forms. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that physical forms are nonself.
- 5.241 “When they [F.380.b] practice the perfection of wisdom, they should not dwell in the notion that feelings are nonself. If you ask why, Blessed Lord, it is because the selflessness of feelings is empty of the selflessness of feelings. That emptiness of the selflessness of feelings is not the selflessness of feelings, and emptiness is not other than the selflessness of feelings. The selflessness of feelings itself is emptiness, and emptiness is the selflessness of feelings. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that feelings are nonself.
- 5.242 “When they practice the perfection of wisdom, they should not dwell in the notion that perceptions are nonself. If you ask why, Blessed Lord, it is because the selflessness of perceptions is empty of the selflessness of perceptions. That emptiness of the selflessness of perceptions is not the selflessness of perceptions, and emptiness is not other than the selflessness of perceptions. The selflessness of perceptions itself is emptiness, and emptiness is the selflessness of perceptions. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that perceptions are nonself.
- 5.243 “When they practice the perfection of wisdom, they should not dwell in the notion that formative predispositions are nonself. If you ask why, Blessed Lord, it is because the selflessness of formative predispositions is empty of the selflessness of formative predispositions. That emptiness of the selflessness [F.381.a] of formative predispositions is not the selflessness of formative predispositions, and emptiness is not other than the selflessness of formative predispositions. The selflessness of formative predispositions itself is emptiness, and emptiness is the selflessness of formative predispositions. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that formative predispositions are nonself.

- 5.244 “When they practice the perfection of wisdom, they should not dwell in the notion that consciousness is nonself. If you ask why, Blessed Lord, it is because the selflessness of consciousness is empty of the selflessness of consciousness. That emptiness of the selflessness of consciousness is not the selflessness of consciousness, and emptiness is not other than the selflessness of consciousness. The selflessness of consciousness itself is emptiness, and emptiness is the selflessness of consciousness. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that consciousness is nonself.
- 5.245 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that physical forms are at peace. If you ask why, Blessed Lord, it is because the peace of physical forms is empty of the peace of physical forms. That emptiness of the peace of physical forms is not the peace of physical forms, and emptiness is not other than the peace of physical forms. The peace of physical forms itself is emptiness, and emptiness is the peace of physical forms. [F.381.b] Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that physical forms are at peace.
- 5.246 “When they practice the perfection of wisdom, they should not dwell in the notion that feelings are at peace. If you ask why, Blessed Lord, it is because the peace of feelings is empty of the peace of feelings. That emptiness of the peace of feelings is not the peace of feelings, and emptiness is not other than the peace of feelings. The peace of feelings itself is emptiness, and emptiness is the peace of feelings. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that feelings are at peace.
- 5.247 “When they practice the perfection of wisdom, they should not dwell in the notion that perceptions are at peace. If you ask why, Blessed Lord, it is because the peace of perceptions is empty of the peace of perceptions. That emptiness of the peace of perceptions is not the peace of perceptions, and emptiness is not other than the peace of perceptions. The peace of perceptions itself is emptiness, and emptiness is the peace of perceptions. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that perceptions are at peace.
- 5.248 “When they practice the perfection of wisdom, they should not dwell in the notion that formative predispositions are at peace. If you ask why, Blessed Lord, it is because the peace of formative predispositions is empty of the peace of formative predispositions. That emptiness of the peace of formative predispositions is not the peace of formative predispositions,

[F.382.a] and emptiness is not other than the peace of formative predispositions. The peace of formative predispositions itself is emptiness, and emptiness is the peace of formative predispositions. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that formative predispositions are at peace.

5.249 “When they practice the perfection of wisdom, they should not dwell in the notion that consciousness is at peace. If you ask why, Blessed Lord, it is because the peace of consciousness is empty of the peace of consciousness. That emptiness of the peace of consciousness is not the peace of consciousness, and emptiness is not other than the peace of consciousness. The peace of consciousness itself is emptiness, and emptiness is the peace of consciousness. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that consciousness is at peace.

5.250 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that physical forms are empty. If you ask why, Blessed Lord, it is because the emptiness of physical forms is empty of the emptiness of physical forms. That emptiness of the emptiness of physical forms is not the emptiness of physical forms, and emptiness is not other than the emptiness of physical forms. The emptiness of physical forms itself is emptiness, and emptiness is the emptiness of physical forms. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell [F.382.b] in the notion that physical forms are empty.

5.251 “When they practice the perfection of wisdom, they should not dwell in the notion that feelings are empty. If you ask why, Blessed Lord, it is because the emptiness of feelings is empty of the emptiness of feelings. That emptiness of the emptiness of feelings is not the emptiness of feelings, and emptiness is not other than the emptiness of feelings. The emptiness of feelings itself is emptiness, and emptiness is the emptiness of feelings. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that feelings are empty.

5.252 “When they practice the perfection of wisdom, they should not dwell in the notion that perceptions are empty. If you ask why, Blessed Lord, it is because the emptiness of perceptions is empty of the emptiness of perceptions. That emptiness of the emptiness of perceptions is not the emptiness of perceptions, and emptiness is not other than the emptiness of perceptions. The emptiness of perceptions itself is emptiness, and emptiness

is the emptiness of perceptions. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that perceptions are empty.

5.253 “When they practice the perfection of wisdom, they should not dwell in the notion that formative predispositions are empty. If you ask why, Blessed Lord, it is because the emptiness of formative predispositions is empty of the emptiness of formative predispositions. That emptiness of the emptiness of formative predispositions is not the emptiness of formative predispositions, and emptiness is not other than the emptiness of formative predispositions. The emptiness of formative predispositions itself is emptiness, [F.383.a] and emptiness is the emptiness of formative predispositions. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that formative predispositions are empty.

5.254 “When they practice the perfection of wisdom, they should not dwell in the notion that consciousness is empty. If you ask why, Blessed Lord, it is because the emptiness of consciousness is empty of the emptiness of consciousness. That emptiness of the emptiness of consciousness is not the emptiness of consciousness, and emptiness is not other than the emptiness of consciousness. The emptiness of consciousness itself is emptiness, and emptiness is the emptiness of consciousness. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that consciousness is empty.

5.255 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that physical forms are signless. If you ask why, Blessed Lord, it is because the signlessness of physical forms is empty of the signlessness of physical forms. That emptiness of the signlessness of physical forms is not the signlessness of physical forms, and emptiness is not other than the signlessness of physical forms. The signlessness of physical forms itself is emptiness, and emptiness is the signlessness of physical forms. Blessed Lord, for these reasons, when bodhisattva great beings [F.383.b] practice the perfection of wisdom, they should not dwell in the notion that physical forms are signless.

5.256 “When they practice the perfection of wisdom, they should not dwell in the notion that feelings are signless. If you ask why, Blessed Lord, it is because the signlessness of feelings is empty of the signlessness of feelings. That emptiness of the signlessness of feelings is not the signlessness of feelings, and emptiness is not other than the signlessness of feelings. The signlessness of feelings itself is emptiness, and emptiness is the

signlessness of feelings. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that feelings are signless.

5.257 “When they practice the perfection of wisdom, they should not dwell in the notion that perceptions are signless. If you ask why, Blessed Lord, it is because the signlessness of perceptions is empty of the signlessness of perceptions. That emptiness of the signlessness of perceptions is not the signlessness of perceptions, and emptiness is not other than the signlessness of perceptions. The signlessness of perceptions itself is emptiness, and emptiness is the signlessness of perceptions. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that perceptions are signless.

5.258 “When they practice the perfection of wisdom, they should not dwell in the notion that formative predispositions are signless. If you ask why, [F.384.a] Blessed Lord, it is because the signlessness of formative predispositions is empty of the signlessness of formative predispositions. That emptiness of the signlessness of formative predispositions is not the signlessness of formative predispositions, and emptiness is not other than the signlessness of formative predispositions. The signlessness of formative predispositions itself is emptiness, and emptiness is the signlessness of formative predispositions. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that formative predispositions are signless.

5.259 “When they practice the perfection of wisdom, they should not dwell in the notion that consciousness is signless. If you ask why, Blessed Lord, it is because the signlessness of consciousness is empty of the signlessness of consciousness. That emptiness of the signlessness of consciousness is not the signlessness of consciousness, and emptiness is not other than the signlessness of consciousness. The signlessness of consciousness itself is emptiness, and emptiness is the signlessness of consciousness. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that consciousness is signless.

5.260 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that physical forms are wishless. If you ask why, Blessed Lord, it is because the wishlessness of physical forms is empty of the wishlessness of physical forms. That emptiness of the wishlessness of physical forms [F.384.b] is not the wishlessness of physical forms, and emptiness is not other than the wishlessness of physical forms. The wishlessness of physical forms itself is emptiness, and emptiness is the wishlessness of physical forms. Blessed

Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that physical forms are wishless.

5.261 “When they practice the perfection of wisdom, they should not dwell in the notion that feelings are wishless. If you ask why, Blessed Lord, it is because the wishlessness of feelings is empty of the wishlessness of feelings. That emptiness of the wishlessness of feelings is not the wishlessness of feelings, and emptiness is not other than the wishlessness of feelings. The wishlessness of feelings itself is emptiness, and emptiness is the wishlessness of feelings. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that feelings are wishless.

5.262 “When they practice the perfection of wisdom, they should not dwell in the notion that perceptions are wishless. If you ask why, Blessed Lord, it is because the wishlessness of perceptions is empty of the wishlessness of perceptions. That emptiness of the wishlessness of perceptions is not the wishlessness of perceptions, and emptiness is not other than the wishlessness of perceptions. The wishlessness of perceptions itself is emptiness, and emptiness is the wishlessness of perceptions. Blessed Lord, for these reasons, when bodhisattva great beings [F.385.a] practice the perfection of wisdom, they should not dwell in the notion that perceptions are wishless.

5.263 “When they practice the perfection of wisdom, they should not dwell in the notion that formative predispositions are wishless. If you ask why, Blessed Lord, it is because the wishlessness of formative predispositions is empty of the wishlessness of formative predispositions. That emptiness of the wishlessness of formative predispositions is not the wishlessness of formative predispositions, and emptiness is not other than the wishlessness of formative predispositions. The wishlessness of formative predispositions itself is emptiness, and emptiness is the wishlessness of formative predispositions. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that formative predispositions are wishless.

5.264 “When they practice the perfection of wisdom, they should not dwell in the notion that consciousness is wishless. If you ask why, Blessed Lord, it is because the wishlessness of consciousness is empty of the wishlessness of consciousness. That emptiness of the wishlessness of consciousness is not the wishlessness of consciousness, and emptiness is not other than the wishlessness of consciousness. The wishlessness of consciousness itself is emptiness, and emptiness is the wishlessness of consciousness. Blessed

Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that consciousness is wishless.

5.265 “Moreover, Blessed Lord, when bodhisattva great beings practice [F.385.b] the perfection of wisdom, they should not dwell in the notion that physical forms are void. If you ask why, Blessed Lord, it is because the voidness of physical forms is empty of the voidness of physical forms. That emptiness of the voidness of physical forms is not the voidness of physical forms, and emptiness is not other than the voidness of physical forms. The voidness of physical forms itself is emptiness, and emptiness is the voidness of physical forms. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that physical forms are void.

5.266 “When they practice the perfection of wisdom, they should not dwell in the notion that feelings are void. If you ask why, Blessed Lord, it is because the voidness of feelings is empty of the voidness of feelings. That emptiness of the voidness of feelings is not the voidness of feelings, and emptiness is not other than the voidness of feelings. The voidness of feelings itself is emptiness, and emptiness is the voidness of feelings. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that feelings are void.

5.267 “When they practice the perfection of wisdom, they should not dwell in the notion that perceptions are void. If you ask why, Blessed Lord, it is because the voidness of perceptions is empty of the voidness of perceptions. That emptiness of the voidness of perceptions is not the voidness of perceptions, and emptiness is not other than the voidness of perceptions. [F.386.a] The voidness of perceptions itself is emptiness, and emptiness is the voidness of perceptions. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that perceptions are void.

5.268 “When they practice the perfection of wisdom, they should not dwell in the notion that formative predispositions are void. If you ask why, Blessed Lord, it is because the voidness of formative predispositions is empty of the voidness of formative predispositions. That emptiness of the voidness of formative predispositions is not the voidness of formative predispositions, and emptiness is not other than the voidness of formative predispositions. The voidness of formative predispositions itself is emptiness, and emptiness is the voidness of formative predispositions. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that formative predispositions are void.

- 5.269 “When they practice the perfection of wisdom, they should not dwell in the notion that consciousness is void. If you ask why, Blessed Lord, it is because the voidness of consciousness is empty of the voidness of consciousness. That emptiness of the voidness of consciousness is not the voidness of consciousness, and emptiness is not other than the voidness of consciousness. The voidness of consciousness itself is emptiness, and emptiness is the voidness of consciousness. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom they should not dwell in the notion that consciousness is void. [F.386.b]
- 5.270 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the real nature. If you ask why, Blessed Lord, it is because the real nature is empty of the real nature. That emptiness of the real nature is not the real nature, and emptiness is not other than the real nature. The real nature itself is emptiness, and emptiness is the real nature. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the real nature.
- 5.271 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the reality of phenomena. If you ask why, Blessed Lord, it is because the reality of phenomena is empty of the reality of phenomena. That emptiness of the reality of phenomena is not the reality of phenomena, and emptiness is not other than the reality of phenomena. The reality of phenomena itself is emptiness, and emptiness is the reality of phenomena. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the reality of phenomena.
- 5.272 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the realm of phenomena. If you ask why, Blessed Lord, it is because the realm of phenomena is empty of the realm of phenomena. That emptiness of the realm of phenomena is not the realm of phenomena, and emptiness is not other than the realm of phenomena. The realm of phenomena [F.387.a] itself is emptiness, and emptiness is the realm of phenomena. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the realm of phenomena.
- 5.273 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the maturity of phenomena. If you ask why, Blessed Lord, it is because the maturity of phenomena is empty of the maturity of phenomena. That emptiness of the maturity of phenomena is not the maturity of phenomena, and emptiness is not other than the maturity of phenomena. The maturity of phenomena itself is emptiness, and

emptiness is the maturity of phenomena. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the maturity of phenomena.

5.274 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the very limit of reality. If you ask why, Blessed Lord, it is because the very limit of reality is empty of the very limit of reality. That emptiness of the very limit of reality is not the very limit of reality, and emptiness is not other than the very limit of reality. The very limit of reality itself is emptiness, and emptiness is the very limit of reality. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom they should not dwell in the very limit of reality.

5.275 “Blessed Lord, if, when [F.387.b] bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in physical forms with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of physical forms, but they are not practicing the perfection of wisdom.

5.276 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in feelings with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of feelings, but they are not practicing the perfection of wisdom.

5.277 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in perceptions with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of perceptions, but they are not practicing the perfection of wisdom.

5.278 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in formative predispositions with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of formative predispositions, but they are not practicing the perfection of wisdom.

5.279 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in consciousness with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of consciousness, but they are not practicing the perfection of wisdom.

5.280 “If you ask why, bodhisattva great beings who practice conditioning [F.388.a] do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.

- 5.281 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the eyes with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the eyes, but they are not practicing the perfection of wisdom.
- 5.282 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the ears with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the ears, but they are not practicing the perfection of wisdom.
- 5.283 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the nose with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the nose, but they are not practicing the perfection of wisdom.
- 5.284 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the tongue with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the tongue, but they are not practicing the perfection of wisdom.
- 5.285 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the body with their minds maintaining notions of ‘I’ and ‘mine,’ [F.388.b] then they are practicing the conditioning of the body, but they are not practicing the perfection of wisdom.
- 5.286 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the mental faculty with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the mental faculty, but they are not practicing the perfection of wisdom.
- 5.287 “If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.
- 5.288 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in sights with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of sights, but they are not practicing the perfection of wisdom.
- 5.289 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in sounds with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing

the conditioning of sounds, but they are not practicing the perfection of wisdom.

5.290 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in odors with their minds maintaining notions of ‘I’ and ‘mine,’ [F.389.a] then they are practicing the conditioning of odors, but they are not practicing the perfection of wisdom.

5.291 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in tastes with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of tastes, but they are not practicing the perfection of wisdom.

5.292 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in tangibles with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of tangibles, but they are not practicing the perfection of wisdom.

5.293 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in mental phenomena with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of mental phenomena, but they are not practicing the perfection of wisdom.

5.294 “If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.

5.295 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in visual consciousness [F.389.b] with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of visual consciousness, but they are not practicing the perfection of wisdom.

5.296 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in auditory consciousness with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of auditory consciousness, but they are not practicing the perfection of wisdom.

5.297 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in olfactory consciousness with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of olfactory consciousness, but they are not practicing the perfection of wisdom.

- 5.298 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in gustatory consciousness with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of gustatory consciousness, but they are not practicing the perfection of wisdom.
- 5.299 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in tactile consciousness with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of tactile consciousness, but they are not practicing the perfection of wisdom.
- 5.300 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, [F.390.a] owing to their lack of skillful means, they dwell in mental consciousness with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of mental consciousness, but they are not practicing the perfection of wisdom.
- 5.301 “If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.
- 5.302 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in visually compounded sensory contact with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of visually compounded sensory contact, but they are not practicing the perfection of wisdom.
- 5.303 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in aurally compounded sensory contact with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of aurally compounded sensory contact, but they are not practicing the perfection of wisdom.
- 5.304 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in nasally compounded sensory contact with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of nasally compounded sensory contact, but they are not practicing [F.390.b] the perfection of wisdom.
- 5.305 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in lingually compounded sensory contact with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of lingually compounded sensory contact, but they are not practicing the perfection of wisdom.

- 5.306 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in corporeally compounded sensory contact with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of corporeally compounded sensory contact, but they are not practicing the perfection of wisdom.
- 5.307 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in mentally compounded sensory contact with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of mentally compounded sensory contact, but they are not practicing the perfection of wisdom.
- 5.308 “If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.
- 5.309 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in feelings conditioned by visually compounded sensory contact [F.391.a] with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of feelings conditioned by visually compounded sensory contact, but they are not practicing the perfection of wisdom.
- 5.310 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in feelings conditioned by aurally compounded sensory contact with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of feelings conditioned by aurally compounded sensory contact, but they are not practicing the perfection of wisdom.
- 5.311 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in feelings conditioned by nasally compounded sensory contact with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of feelings conditioned by nasally compounded sensory contact, but they are not practicing the perfection of wisdom.
- 5.312 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in feelings conditioned by lingually compounded sensory contact with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of feelings conditioned by lingually compounded sensory contact, but they are not practicing the perfection of wisdom.
- 5.313 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in feelings conditioned by corporeally compounded sensory contact with their minds

maintaining notions of 'I' and 'mine,' then they are practicing the conditioning of feelings conditioned by corporeally compounded sensory contact, [F.391.b] but they are not practicing the perfection of wisdom.

5.314 "Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in feelings conditioned by mentally compounded sensory contact with their minds maintaining notions of 'I' and 'mine,' then they are practicing the conditioning of feelings conditioned by mentally compounded sensory contact, but they are not practicing the perfection of wisdom.

5.315 "If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.

5.316 "Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the earth element with their minds maintaining notions of 'I' and 'mine,' then they are practicing the conditioning of the earth element, but they are not practicing the perfection of wisdom.

5.317 "Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the water element with their minds maintaining notions of 'I' and 'mine,' then they are practicing the conditioning of the water element, but they are not practicing the perfection of wisdom.

5.318 "Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the fire element with their minds maintaining notions of 'I' and 'mine,' [F.392.a] then they are practicing the conditioning of the fire element, but they are not practicing the perfection of wisdom.

5.319 "Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the wind element with their minds maintaining notions of 'I' and 'mine,' then they are practicing the conditioning of the wind element, but they are not practicing the perfection of wisdom.

5.320 "Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the space element with their minds maintaining notions of 'I' and 'mine,' then they are practicing the conditioning of the space element, but they are not practicing the perfection of wisdom.

5.321 "Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the consciousness element with their minds maintaining notions of 'I' and

- 'mine,' then they are practicing the conditioning of the consciousness element, but they are not practicing the perfection of wisdom.
- 5.322 "If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.
- 5.323 "Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, [F.392.b] owing to their lack of skillful means, they dwell in ignorance with their minds maintaining notions of 'I' and 'mine,' then they are practicing the conditioning of ignorance, but they are not practicing the perfection of wisdom.
- 5.324 "Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in formative predispositions with their minds maintaining notions of 'I' and 'mine,' then they are practicing the conditioning of formative predispositions, but they are not practicing the perfection of wisdom.
- 5.325 "Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in consciousness with their minds maintaining notions of 'I' and 'mine,' then they are practicing the conditioning of consciousness, but they are not practicing the perfection of wisdom.
- 5.326 "Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in name and form with their minds maintaining notions of 'I' and 'mine,' then they are practicing the conditioning of name and form, but they are not practicing the perfection of wisdom.
- 5.327 "Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the six sense fields with their minds maintaining notions of 'I' and 'mine,' then they are practicing the conditioning of the six sense fields, but they are not practicing the perfection of wisdom.
- 5.328 "Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, [F.393.a] owing to their lack of skillful means, they dwell in sensory contact with their minds maintaining notions of 'I' and 'mine,' then they are practicing the conditioning of sensory contact, but they are not practicing the perfection of wisdom.
- 5.329 "Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in sensation with their minds maintaining notions of 'I' and 'mine,' then they are practicing the conditioning of sensation, but they are not practicing the perfection of wisdom.

- 5.330 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in craving with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of craving, but they are not practicing the perfection of wisdom.
- 5.331 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in grasping with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of grasping, but they are not practicing the perfection of wisdom.
- 5.332 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the rebirth process with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the rebirth process, but they are not practicing the perfection of wisdom.
- 5.333 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, [F.393.b] they dwell in birth with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of birth, but they are not practicing the perfection of wisdom.
- 5.334 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in aging and death with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of aging and death, but they are not practicing the perfection of wisdom.
- 5.335 “If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.
- 5.336 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the perfection of generosity with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the perfection of generosity, but they are not practicing the perfection of wisdom.
- 5.337 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the perfection of ethical discipline with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the perfection of ethical discipline, but they are not practicing the perfection of wisdom.

- 5.338 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the perfection of tolerance [F.394.a] with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the perfection of tolerance, but they are not practicing the perfection of wisdom.
- 5.339 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the perfection of perseverance with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the perfection of perseverance, but they are not practicing the perfection of wisdom.
- 5.340 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the perfection of meditative concentration with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the perfection of meditative concentration, but they are not practicing the perfection of wisdom.
- 5.341 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the perfection of wisdom with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the perfection of wisdom, but they are not practicing the perfection of wisdom.
- 5.342 “If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience. [V15] [F.1.b] [B1]
- 5.343 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the emptiness of internal phenomena with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the emptiness of internal phenomena, but they are not practicing the perfection of wisdom.
- 5.344 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the emptiness of external phenomena with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the emptiness of external phenomena, but they are not practicing the perfection of wisdom.
- 5.345 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, [F.2.a] owing to their lack of skillful means, they dwell in the emptiness of external and internal phenomena with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the emptiness of external and internal phenomena, but they are not practicing the perfection of wisdom.

- 5.346 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the emptiness of emptiness with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the emptiness of emptiness, but they are not practicing the perfection of wisdom.
- 5.347 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the emptiness of great extent with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the emptiness of great extent, but they are not practicing the perfection of wisdom.
- 5.348 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the emptiness of ultimate reality with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the emptiness of ultimate reality, but they are not practicing the perfection of wisdom.
- 5.349 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the emptiness of conditioned phenomena [F.2.b] with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the emptiness of conditioned phenomena, but they are not practicing the perfection of wisdom.
- 5.350 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the emptiness of unconditioned phenomena with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the emptiness of unconditioned phenomena, but they are not practicing the perfection of wisdom.
- 5.351 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the emptiness of the unlimited with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the emptiness of the unlimited, but they are not practicing the perfection of wisdom.
- 5.352 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the emptiness of that which has neither beginning nor end with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the emptiness of that which has neither beginning nor end, but they are not practicing the perfection of wisdom.
- 5.353 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the emptiness of nonexclusion with their minds maintaining notions of ‘I’ and ‘mine,’ then

- they are practicing the conditioning of the emptiness of nonexclusion, but they are not practicing the perfection of wisdom.
- 5.354 “Blessed Lord, if, when bodhisattva great beings practice [F.3.a] the perfection of wisdom, owing to their lack of skillful means, they dwell in the emptiness of inherent nature with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the emptiness of inherent nature, but they are not practicing the perfection of wisdom.
- 5.355 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the emptiness of all phenomena with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the emptiness of all phenomena, but they are not practicing the perfection of wisdom.
- 5.356 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the emptiness of intrinsic defining characteristics with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the emptiness of intrinsic defining characteristics, but they are not practicing the perfection of wisdom.
- 5.357 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the emptiness of that which cannot be apprehended with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the emptiness of that which cannot be apprehended, but they are not practicing the perfection of wisdom.
- 5.358 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the emptiness of nonentities with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the emptiness of nonentities, but they are not practicing the perfection of wisdom.
- 5.359 “Blessed Lord, if, when bodhisattva great beings [F.3.b] practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the emptiness of essential nature with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the emptiness of essential nature, but they are not practicing the perfection of wisdom.
- 5.360 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the essential nature of nonentities with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the emptiness of an essential nature of nonentities, but they are not practicing the perfection of wisdom.

- 5.361 “If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.
- 5.362 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the applications of mindfulness with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the applications of mindfulness, but they are not practicing the perfection of wisdom. If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to [F.4.a] all-aspect omniscience.
- 5.363 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the correct exertions with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the correct exertions, but they are not practicing the perfection of wisdom. If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.
- 5.364 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the supports for miraculous ability with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the supports for miraculous ability, but they are not practicing the perfection of wisdom. If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.
- 5.365 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the faculties [F.4.b] with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the faculties, but they are not practicing the perfection of wisdom. If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.

- 5.366 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the powers with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the powers, but they are not practicing the perfection of wisdom. If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.
- 5.367 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the branches of enlightenment with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the branches of enlightenment, but they are not practicing the perfection of wisdom. If you ask why, bodhisattva great beings who practice conditioning do not grasp [F.5.a] the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.
- 5.368 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the noble eightfold path with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the noble eightfold path, but they are not practicing the perfection of wisdom. If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.
- 5.369 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the truths of the noble ones with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the truths of the noble ones, but they are not practicing the perfection of wisdom. If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.
- 5.370 “Blessed Lord, [F.5.b] if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the meditative concentrations with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the meditative concentrations, but they are not practicing the perfection of wisdom. If you ask why, bodhisattva great beings who practice conditioning do not grasp

the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.

5.371 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the immeasurable attitudes with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the immeasurable attitudes, but they are not practicing the perfection of wisdom. If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.

5.372 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the formless absorptions with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing [F.6.a] the conditioning of the formless absorptions, but they are not practicing the perfection of wisdom. If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.

5.373 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the eight liberations with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the eight liberations, but they are not practicing the perfection of wisdom. If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.

5.374 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the nine serial steps of meditative absorption with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the nine serial steps of meditative absorption, but they are not practicing the perfection of wisdom. If you ask why, bodhisattva great beings who practice conditioning [F.6.b] do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.

5.375 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the emptiness, signlessness, and wishlessness gateways to liberation with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the emptiness, signlessness, and wishlessness gateways to liberation, but they are not practicing the perfection of wisdom. If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.

5.376 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the extrasensory powers with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the extrasensory powers, but they are not practicing the perfection of wisdom. If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed [F.7.a] in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.

5.377 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the meditative stabilities with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the meditative stabilities, but they are not practicing the perfection of wisdom. If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.

5.378 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the dhāraṇī gateways with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the dhāraṇī gateways, but they are not practicing the perfection of wisdom. If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.

5.379 “Blessed Lord, if, when bodhisattva great beings practice the [F.7.b] perfection of wisdom, owing to their lack of skillful means, they dwell in the ten powers of the tathāgatas with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the ten powers of the

tathāgatas, but they are not practicing the perfection of wisdom. If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.

5.380 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the four fearlessnesses with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the four fearlessnesses, but they are not practicing the perfection of wisdom. If you ask why, bodhisattva great beings who practice conditioning do not fully grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.

5.381 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the four kinds of exact knowledge with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the four kinds of exact knowledge, but they are not practicing the [F.8.a] perfection of wisdom. If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.

5.382 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in great compassion with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of great compassion, but they are not practicing the perfection of wisdom. If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.

5.383 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the eighteen distinct qualities of the buddhas with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the eighteen distinct qualities of the buddhas, but they are not practicing the perfection of wisdom. If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed [F.8.b] in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.

- 5.384 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the fruit of having entered the stream with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the fruit of having entered the stream, but they are not practicing the perfection of wisdom. If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.
- 5.385 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the fruit of once-returner with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the fruit of once-returner, but they are not practicing the perfection of wisdom. If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.
- 5.386 “Blessed Lord, if, when bodhisattva great beings practice [F.9.a] the perfection of wisdom, owing to their lack of skillful means, they dwell in the fruit of non-returner with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the fruit of non-returner, but they are not practicing the perfection of wisdom. If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.
- 5.387 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in arhatship with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of arhatship, but they are not practicing the perfection of wisdom. If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.
- 5.388 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in individual enlightenment with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of individual enlightenment, but they are not practicing the perfection of wisdom. If you ask why, [F.9.b] bodhisattva great beings who practice conditioning do not grasp the

perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.

5.389 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in knowledge of all the dharmas²⁹⁰ with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of knowledge of all the dharmas, but they are not practicing the perfection of wisdom. If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.

5.390 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the knowledge of the aspects of the path with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the knowledge of the aspects of the path, but they are not practicing the perfection of wisdom. If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. [F.10.a] Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.

5.391 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in all-aspect omniscience with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of all-aspect omniscience, but they are not practicing the perfection of wisdom. If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.

5.392 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the real nature with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the real nature, but they are not practicing the perfection of wisdom. If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.

5.393 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the unmistakable real nature [F.10.b] with their minds maintaining notions of ‘I’ and ‘mine,’

then they are practicing the conditioning of the unmistakable real nature, but they are not practicing the perfection of wisdom. If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.

5.394 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the one and only real nature with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the one and only real nature, but they are not practicing the perfection of wisdom. If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.

5.395 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the reality of phenomena with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the reality of phenomena, but they are not practicing the perfection of wisdom. If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed [F.11.a] in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.

5.396 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the realm of phenomena with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the realm of phenomena, but they are not practicing the perfection of wisdom. If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.

5.397 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the abiding nature of phenomena with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the abiding nature of phenomena, but they are not practicing the perfection of wisdom. If you ask why, bodhisattva great beings who practice conditioning do not grasp the

perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.

5.398 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, [F.11.b] owing to their lack of skillful means, they dwell in the maturity of phenomena with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the maturity of phenomena, but they are not practicing the perfection of wisdom. If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.

5.399 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the very limit of reality with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the very limit of reality, but they are not practicing the perfection of wisdom. If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.

5.400 “If you ask why, Blessed Lord, it is because physical forms are not grasped. Physical forms that are not grasped are not physical forms, on account of the emptiness of their inherent existence. Feelings are not grasped. Feelings that are not grasped are not feelings, on account of the emptiness of their inherent existence. [F.12.a] Perceptions are not grasped. Perceptions that are not grasped are not perceptions, on account of the emptiness of their inherent existence. Formative predispositions are not grasped. Formative predispositions that are not grasped are not formative predispositions, on account of the emptiness of their inherent existence. Consciousness is not grasped. Consciousness that is not grasped is not consciousness, on account of the emptiness of its inherent existence.

5.401 “The eyes are not grasped. The eyes that are not grasped are not the eyes, on account of the emptiness of their inherent existence. The ears are not grasped. The ears that are not grasped are not the ears, on account of the emptiness of their inherent existence. The nose is not grasped. The nose that is not grasped is not the nose, on account of the emptiness of its inherent existence. The tongue is not grasped. The tongue that is not grasped is not the tongue, on account of the emptiness of its inherent existence. The body is not grasped. The body that is not grasped is not the body, on account of the

emptiness of its inherent existence. The mental faculty is not grasped. The mental faculty that is not grasped is not the mental faculty, on account of the emptiness of its inherent existence.

5.402 “Sights are not grasped. Sights that are not grasped are not sights, on account of the emptiness of their inherent existence. Sounds are not grasped. Sounds that are not [F.12.b] grasped are not sounds, on account of the emptiness of their inherent existence. Odors are not grasped. Odors that are not grasped are not odors, on account of the emptiness of their inherent existence. Tastes are not grasped. Tastes that are not grasped are not tastes, on account of the emptiness of their inherent existence. Tangibles are not grasped. Tangibles that are not grasped are not tangibles, on account of the emptiness of their inherent existence. Mental phenomena are not grasped. Mental phenomena that are not grasped are not mental phenomena, on account of the emptiness of their inherent existence.

5.403 “Visual consciousness is not grasped. Visual consciousness that is not grasped is not visual consciousness, on account of the emptiness of its inherent existence. Auditory consciousness is not grasped. Auditory consciousness that is not grasped is not auditory consciousness, on account of the emptiness of its inherent existence. Olfactory consciousness is not grasped. Olfactory consciousness that is not grasped is not olfactory consciousness, on account of the emptiness of its inherent existence. Gustatory consciousness is not grasped. Gustatory consciousness that is not grasped is not gustatory consciousness, on account of the emptiness of its inherent existence. Tactile consciousness is not grasped. Tactile consciousness that is not grasped is not tactile consciousness, on account of the emptiness of its inherent existence. Mental consciousness is not grasped. [F.13.a] Mental consciousness that is not grasped is not mental consciousness, on account of the emptiness of its inherent existence.

5.404 “Visually compounded sensory contact is not grasped. Visually compounded sensory contact that is not grasped is not visually compounded sensory contact, on account of the emptiness of its inherent existence. Aurally compounded sensory contact is not grasped. Aurally compounded sensory contact that is not grasped is not aurally compounded sensory contact, on account of the emptiness of its inherent existence. Nasally compounded sensory contact is not grasped. Nasally compounded sensory contact that is not grasped is not nasally compounded sensory contact, on account of the emptiness of its inherent existence. Lingually compounded sensory contact is not grasped. Lingually compounded sensory contact that is not grasped is not lingually compounded sensory contact, on account of the emptiness of its inherent existence. Corporeally compounded sensory contact is not grasped. Corporeally compounded

sensory contact that is not grasped is not corporeally compounded sensory contact, on account of the emptiness of its inherent existence. Mentally compounded sensory contact is not grasped. Mentally compounded sensory contact that is not grasped is not mentally compounded sensory contact, on account of the emptiness of its inherent existence.

5.405 “Feelings conditioned by visually compounded sensory contact are not grasped. Feelings conditioned by visually compounded sensory contact that are not grasped are not feelings conditioned by visually compounded sensory contact, on account of the emptiness of their inherent existence. [F.13.b] Feelings conditioned by aurally compounded sensory contact are not grasped. Feelings conditioned by aurally compounded sensory contact that are not grasped are not feelings conditioned by aurally compounded sensory contact, on account of the emptiness of their inherent existence. Feelings conditioned by nasally compounded sensory contact are not grasped. Feelings conditioned by nasally compounded sensory contact that are not grasped are not feelings conditioned by nasally compounded sensory contact, on account of the emptiness of their inherent existence. Feelings conditioned by lingually compounded sensory contact are not grasped. Feelings conditioned by lingually compounded sensory contact that are not grasped are not feelings conditioned by lingually compounded sensory contact, on account of the emptiness of their inherent existence. Feelings conditioned by corporeally compounded sensory contact are not grasped. Feelings conditioned by corporeally compounded sensory contact that are not grasped are not feelings conditioned by corporeally compounded sensory contact, on account of the emptiness of their inherent existence. Feelings conditioned by mentally compounded sensory contact are not grasped. Feelings conditioned by mentally compounded sensory contact that are not fully grasped are not feelings conditioned by mentally compounded sensory contact, on account of the emptiness of their inherent existence.

5.406 “The earth element is not grasped. The earth element that is not grasped is not the earth element, on account of the emptiness of its inherent existence. The water element is not grasped. The water element that is not grasped is not the water element, on account of the emptiness of its inherent existence. [F.14.a] The fire element is not grasped. The fire element that is not grasped is not the fire element, on account of the emptiness of its inherent existence. The wind element is not grasped. The wind element that is not grasped is not the wind element, on account of the emptiness of its inherent existence. The space element is not grasped. The space element that is not grasped is not the space element, on account of the emptiness of its inherent existence.

The consciousness element is not grasped. The consciousness element that is not grasped is not the consciousness element, on account of the emptiness of its inherent existence.

5.407 “Ignorance is not grasped. Ignorance that is not grasped is not ignorance, on account of the emptiness of its inherent existence. Formative predispositions are not grasped. Formative predispositions that are not grasped are not formative predispositions, on account of the emptiness of their inherent existence. Consciousness is not grasped. Consciousness that is not grasped is not consciousness, on account of the emptiness of its inherent existence. Name and form are not grasped. Name and form that are not grasped are not name and form, on account of the emptiness of their inherent existence. The six sense fields are not grasped. The six sense fields that are not grasped are not the six sense fields, on account of the emptiness of their inherent existence. Sensory contact is not grasped. [F.14.b] Sensory contact that is not grasped is not sensory contact, on account of the emptiness of its inherent existence. Sensation is not grasped. Sensation that is not grasped is not sensation, on account of the emptiness of its inherent existence. Craving is not grasped. Craving that is not grasped is not craving, on account of the emptiness of its inherent existence. Grasping is not grasped. Grasping that is not grasped is not grasping, on account of the emptiness of its inherent existence. The rebirth process is not grasped. The rebirth process that is not grasped is not the rebirth process, on account of the emptiness of its inherent existence. Birth is not grasped. Birth that is not grasped is not birth, on account of the emptiness of its inherent existence. Aging and death are not grasped. Aging and death that are not grasped are not aging and death, on account of the emptiness of their inherent existence.

5.408 “The perfection of generosity is not grasped. The perfection of generosity that is not grasped is not the perfection of generosity, on account of the emptiness of its inherent existence. The perfection of ethical discipline is not grasped. The perfection of ethical discipline that is not grasped is not the perfection of ethical discipline, on account of the emptiness of its inherent existence. The perfection of tolerance is not grasped. The perfection of tolerance that is not grasped is not the perfection of tolerance, [F.15.a] on account of the emptiness of its inherent existence. The perfection of perseverance is not grasped. The perfection of perseverance that is not grasped is not the perfection of perseverance, on account of the emptiness of its inherent existence. The perfection of meditative concentration is not grasped. The perfection of meditative concentration that is not grasped is not the perfection of meditative concentration, on account of the emptiness of its

inherent existence. The perfection of wisdom is not grasped. The perfection of wisdom that is not grasped is not the perfection of wisdom, on account of the emptiness of its inherent existence.

5.409 “The emptiness of internal phenomena is not grasped. The emptiness of internal phenomena that is not grasped is not the emptiness of internal phenomena, on account of the emptiness of its inherent existence. The emptiness of external phenomena is not grasped. The emptiness of external phenomena that is not grasped is not the emptiness of external phenomena, on account of the emptiness of its inherent existence. The emptiness of external and internal phenomena is not grasped. The emptiness of external and internal phenomena that is not grasped is not the emptiness of external and internal phenomena, on account of the emptiness of its inherent existence. The emptiness of emptiness is not grasped. The emptiness of emptiness that is not grasped is not the emptiness of emptiness, on account of the emptiness of its inherent existence. The emptiness of great extent is not grasped. The emptiness of great extent that is not grasped [F.15.b] is not the emptiness of great extent, on account of the emptiness of its inherent existence. The emptiness of ultimate reality is not grasped. The emptiness of ultimate reality that is not grasped is not the emptiness of ultimate reality, on account of the emptiness of its inherent existence. The emptiness of conditioned phenomena is not grasped. The emptiness of conditioned phenomena that is not grasped is not the emptiness of conditioned phenomena, on account of the emptiness of its inherent existence. The emptiness of unconditioned phenomena is not grasped. The emptiness of unconditioned phenomena that is not grasped is not the emptiness of unconditioned phenomena, on account of the emptiness of its inherent existence. The emptiness of the unlimited is not grasped. The emptiness of the unlimited that is not grasped is not the emptiness of the unlimited, on account of the emptiness of its inherent existence. The emptiness of that which has neither beginning nor end is not grasped. The emptiness of that which has neither beginning nor end that is not grasped is not the emptiness of that which has neither beginning nor end, on account of the emptiness of its inherent existence. The emptiness of nonexclusion is not grasped. The emptiness of nonexclusion that is not grasped is not the emptiness of nonexclusion, on account of the emptiness of its inherent existence. The emptiness of inherent nature is not grasped. The emptiness of inherent nature that is not grasped is not the emptiness of inherent nature, on account of the emptiness of its inherent existence. The emptiness of all phenomena is not grasped. The emptiness [F.16.a] of all phenomena that is not grasped is not the emptiness of all phenomena, on account of the emptiness of its inherent existence. The emptiness of intrinsic defining

characteristics is not grasped. The emptiness of intrinsic defining characteristics that is not grasped is not the emptiness of intrinsic defining characteristics, on account of the emptiness of its inherent existence. The emptiness of that which cannot be apprehended is not grasped. The emptiness of that which cannot be apprehended that is not grasped is not the emptiness of that which cannot be apprehended, on account of the emptiness of its inherent existence. The emptiness of nonentities is not grasped. The emptiness of nonentities that is not grasped is not the emptiness of nonentities, on account of the emptiness of its inherent existence. The emptiness of essential nature is not grasped. The emptiness of essential nature that is not grasped is not the emptiness of essential nature, on account of the emptiness of its inherent existence. The emptiness of an essential nature of nonentities is not grasped. The emptiness of an essential nature of nonentities that is not grasped is not the emptiness of an essential nature of nonentities, on account of the emptiness of its inherent existence.

5.410 “The applications of mindfulness are not grasped. The applications of mindfulness that are not grasped are not the applications of mindfulness, on account of the emptiness of their inherent existence. The correct exertions are not grasped. The correct exertions that are not grasped are not the correct exertions, on account of the emptiness [F.16.b] of their inherent existence. The supports for miraculous ability are not grasped. The supports for miraculous ability that are not grasped are not the supports for miraculous ability, on account of the emptiness of their inherent existence. The faculties are not grasped. The faculties that are not grasped are not the faculties, on account of the emptiness of their inherent existence. The powers are not grasped. The powers that are not grasped are not the powers, on account of the emptiness of their inherent existence. The branches of enlightenment are not grasped. The branches of enlightenment that are not grasped are not the branches of enlightenment, on account of the emptiness of their inherent existence. The noble eightfold path is not grasped. The noble eightfold path that is not grasped is not the noble eightfold path, on account of the emptiness of its inherent existence.

5.411 “The truths of the noble ones are not grasped. The truths of the noble ones that are not grasped are not the truths of the noble ones, on account of the emptiness of their inherent existence. The meditative concentrations are not grasped. The meditative concentrations that are not grasped are not the meditative concentrations, on account of the emptiness of their inherent existence. The immeasurable attitudes are not grasped. The immeasurable attitudes that are not grasped are not the immeasurable attitudes, on account of the emptiness of their inherent existence. The formless absorptions [F.17.a] are not grasped. The formless absorptions that are not grasped are not the

formless absorptions, on account of the emptiness of their inherent existence. The eight liberations are not grasped. The eight liberations that are not grasped are not the eight liberations, on account of the emptiness of their inherent existence. The nine serial steps of meditative absorption are not grasped. The nine serial steps of meditative absorption that are not grasped are not the nine serial steps of meditative absorption, on account of the emptiness of their inherent existence. The emptiness, signlessness, and wishlessness gateways to liberation are not grasped. The emptiness, signlessness, and wishlessness gateways to liberation that are not grasped are not the emptiness, signlessness, and wishlessness gateways to liberation, on account of the emptiness of their inherent existence. The meditative stabilities are not grasped. The meditative stabilities that are not grasped are not the meditative stabilities, on account of the emptiness of their inherent existence. The dhāraṇī gateways are not grasped. The dhāraṇī gateways that are not grasped are not the dhāraṇī gateways, on account of the emptiness of their inherent existence.

5.412 “The ten powers of the tathāgatas are not grasped. [F.17.b] The ten powers of the tathāgatas that are not grasped are not the ten powers of the tathāgatas, on account of the emptiness of their inherent existence. The four fearlessnesses are not grasped. The four fearlessnesses that are not grasped are not the four fearlessnesses, on account of the emptiness of their inherent existence. The four kinds of exact knowledge are not grasped. The four kinds of exact knowledge that are not grasped are not the four kinds of exact knowledge, on account of the emptiness of their inherent existence. Great compassion is not grasped. Great compassion that is not grasped is not great compassion, on account of the emptiness of its inherent existence. The eighteen distinct qualities of the buddhas are not grasped. The eighteen distinct qualities of the buddhas that are not grasped are not the eighteen distinct qualities of the buddhas, on account of the emptiness of their inherent existence.

5.413 “The fruit of having entered the stream is not grasped. The fruit of having entered the stream that is not grasped is not the fruit of having entered the stream, on account of the emptiness of its inherent existence. The fruit of once-returner is not grasped. The fruit of once-returner that is not grasped is not the fruit of once-returner, on account of the emptiness of its inherent existence. The fruit of non-returner is not grasped. The fruit of non-returner that is not grasped is not the fruit of non-returner, on account of the emptiness of its inherent existence. Arhatship is not grasped. [F.18.a] Arhatship that is not grasped is not arhatship, on account of the emptiness of its inherent existence. individual enlightenment is not grasped. individual enlightenment that is not grasped is not individual enlightenment, on

account of the emptiness of its inherent existence. The knowledge of the aspects of the path is not grasped.²⁹¹ The knowledge of the aspects of the path that is not grasped is not the knowledge of the aspects of the path, on account of the emptiness of its inherent existence. All-aspect omniscience is not grasped. All-aspect omniscience that is not grasped is not all-aspect omniscience, on account of the emptiness of its inherent existence.

5.414 “The real nature is not grasped. The real nature that is not grasped is not the real nature, on account of the emptiness of its inherent existence. The unmistakable real nature is not grasped. The unmistakable real nature that is not grasped is not the unmistakable real nature, on account of the emptiness of its inherent existence. The one and only real nature is not grasped. The one and only real nature that is not grasped is not the one and only real nature, on account of the emptiness of its inherent existence. The reality of phenomena is not grasped. The reality of phenomena that is not grasped is not the reality of phenomena, on account of the emptiness of its inherent existence. The realm of phenomena is not grasped. The realm of phenomena that is not grasped [F.18.b] is not the realm of phenomena, on account of the emptiness of its inherent existence. The abiding nature of phenomena is not grasped. The abiding nature of phenomena that is not grasped is not the abiding nature of phenomena, on account of the emptiness of its inherent existence. The maturity of phenomena is not grasped. The maturity of phenomena that is not grasped is not the maturity of phenomena, on account of the emptiness of its inherent existence. The very limit of reality is not grasped. The very limit of reality that is not grasped is not the very limit of reality, on account of the emptiness of its inherent existence. [B2]

5.415 “Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should investigate²⁹² how all phenomena are empty of inherent existence, and the investigation of them should be done in such a way that there is no mental wandering to any phenomenon at all. Blessed Lord, this is the bodhisattva great beings’ spacious, perfect, immeasurable, definitely immeasurable²⁹³ maṇḍala of meditative stability called *the nongrasping of all phenomena*, which is not misappropriated by, or shared in common with, all the śrāvakas and pratyekabuddhas. Bodhisattva great beings who engage in this maṇḍala of meditative stability go forth to all-aspect omniscience. But even this all-aspect omniscience [F.19.a] cannot be grasped, on account of the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion,

the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities.

5.416 “If you ask why, it is because this all-aspect omniscience cannot be expressed by means of mental images, because afflicted mental states arise from mental images. And if you ask what those mental images are, physical forms are mental images. Feelings are mental images. Perceptions are mental images. Consciousness is a mental image. The eyes are mental images. The ears are mental images. The nose is a mental image. The tongue is a mental image. The body is a mental image. The mental faculty is a mental image. Sights are mental images. Sounds are mental images. Odors are mental images. Tastes are mental images. Tangibles are mental images. Mental phenomena are mental images. Visual consciousness is a mental image. Auditory consciousness is a mental image. Olfactory consciousness is a mental image. Gustatory consciousness is a mental image. Tactile consciousness is a mental image. Mental consciousness is a mental image. Visually compounded sensory contact is a mental image. Aurally compounded sensory contact is a mental image. Nasally compounded sensory contact is a mental image. Lingually compounded sensory contact is a mental image. Corporeally compounded sensory contact is a mental image. Mentally compounded sensory contact is a mental image. Feelings conditioned by visually compounded sensory contact [F.19.b] are mental images. Feelings conditioned by aurally compounded sensory contact are mental images. Feelings conditioned by nasally compounded sensory contact are mental images. Feelings conditioned by lingually compounded sensory contact are mental images. Feelings conditioned by corporeally compounded sensory contact are mental images. Feelings conditioned by mentally compounded sensory contact are mental images.

5.417 “The earth element is a mental image. The water element is a mental image. The fire element is a mental image. The wind element is a mental image. The space element is a mental image. The consciousness element is a mental image.

5.418 “Ignorance is a mental image. Formative predispositions are mental images. Consciousness is a mental image. Name and form are mental images. The six sense fields are mental images. Sensory contact is a mental image. Sensation is a mental image. Craving is a mental image. Grasping is a mental image. The rebirth process is a mental image. Birth is a mental image. Aging and death are mental images.

5.419 “The perfection of generosity is a mental image. The perfection of ethical discipline is a mental image. The perfection of tolerance is a mental image. The perfection of perseverance is a mental image. The perfection of meditative concentration is a mental image. The perfection of wisdom is a mental image.

5.420 “The emptiness of internal phenomena is a mental image. The emptiness of external phenomena is a mental image. The emptiness of external and internal phenomena is a mental image. The emptiness of emptiness is a mental image. The emptiness of great extent is a mental image. The emptiness of ultimate reality is a mental image. The emptiness of conditioned phenomena is a mental image. The emptiness of unconditioned phenomena is a mental image. The emptiness of the unlimited is a mental image. The emptiness of that which has neither beginning nor end is a mental image. The emptiness of nonexclusion is a mental image. The emptiness of inherent nature is a mental image. The emptiness of all phenomena is a mental image. The emptiness of intrinsic defining characteristics [F.20.a] is a mental image. The emptiness of that which cannot be apprehended is a mental image. The emptiness of nonentities is a mental image. The emptiness of essential nature is a mental image. The emptiness of an essential nature of nonentities is a mental image.

5.421 “The applications of mindfulness are mental images. The correct exertions are mental images. The supports for miraculous ability are mental images. The faculties are mental images. The powers are mental images. The branches of enlightenment are mental images. The noble eightfold path is a mental image. The truths of the noble ones are mental images. The meditative concentrations are mental images. The immeasurable attitudes are mental images. The formless absorptions are mental images. The eight liberations are mental images. The nine serial steps of meditative absorption are mental images. The emptiness, signlessness, and wishlessness gateways to liberation are mental images. The extrasensory powers are mental images. The meditative stabilities are mental images. The dhāraṇī gateways are mental images. The ten powers of the tathāgatas are mental images. The four fearlessnesses are mental images. The four kinds of exact knowledge are mental images. Great compassion is a mental image. The eighteen distinct qualities of the buddhas are mental images.

5.422 “Syllables are mental images. Singular expressions are mental images. Dual expressions are mental images. Plural expressions are mental images. These are said to be afflictive.

5.423 “If this perfection of wisdom could be apprehended as a mental image, the wandering mendicant Śreṇika would indeed not have gained faith in the knowledge of the Omniscient One.²⁹⁴

5.424 “What, you may ask, is faith? It is conviction, [F.20.b] confidence, resolute belief, the feeling it is reliable, and attention, appraisal, and scrutiny with respect to the perfection of wisdom. And that is neither by means of mental images nor by means of the absence of mental images. Therefore, this perfection of wisdom should be grasped by not grasping mental images or the absence of mental images.

5.425 “The wandering mendicant Śreṇika, too, having become a resolute believer in the knowledge of the Omniscient One, as a follower on account of faith entered into it through partial knowledge. Having entered into it in that manner, he did not grasp physical forms, did not grasp feelings, did not grasp perceptions, did not grasp formative predispositions, and did not grasp consciousness. That is because he did not apprehend grasping any phenomena that are empty of their own defining characteristics.

5.426 “If you ask why, it is because he did not observe that knowledge internally due to a realization and attainment; he did not observe that knowledge externally due to a realization and attainment; nor did he observe that knowledge externally and internally due to a realization and attainment. Nor did he observe that knowledge as anything else due to a realization and attainment.

5.427 “If you ask why, it is because he did not observe anything with which he might realize, or which might realize, or which he might realize.

5.428 “He did not observe that knowledge inside physical forms, he did not observe that knowledge outside physical forms, he did not observe that knowledge outside and inside physical forms, and he did not observe that knowledge [F.21.a] to be anything other than physical forms. He did not observe that knowledge inside feelings, he did not observe that knowledge outside feelings, he did not observe that knowledge outside and inside feelings, and he did not observe that knowledge to be anything other than feelings. He did not observe that knowledge inside perceptions, he did not observe that knowledge outside perceptions, he did not observe that knowledge outside and inside perceptions, and he did not observe that knowledge to be anything other than perceptions. He did not observe that knowledge inside formative predispositions, he did not observe that knowledge outside formative predispositions, he did not observe that knowledge outside and inside formative predispositions, and he did not observe that knowledge to be anything other than formative predispositions. He did not observe that knowledge inside consciousness, he did not observe that knowledge outside consciousness, he did not observe that knowledge outside and inside consciousness, and he did not observe that knowledge to be anything other than consciousness.

5.429 “He did not observe that knowledge inside the eyes, he did not observe that knowledge outside the eyes, he did not observe that knowledge outside and inside the eyes, and he did not observe that knowledge to be anything other than the eyes. He did not observe that knowledge inside the ears, he did not observe that knowledge outside the ears, he did not observe that knowledge outside and inside the ears, and he did not observe that knowledge [F.21.b] to be anything other than the ears. He did not observe that knowledge inside the nose, he did not observe that knowledge outside the nose, he did not observe that knowledge outside and inside the nose, and he did not observe that knowledge to be anything other than the nose. He did not observe that knowledge inside the tongue, he did not observe that knowledge outside the tongue, he did not observe that knowledge outside and inside the tongue, and he did not observe that knowledge to be anything other than the tongue. He did not observe that knowledge inside the body, he did not observe that knowledge outside the body, he did not observe that knowledge outside and inside the body, and he did not observe that knowledge to be anything other than the body. He did not observe that knowledge inside the mental faculty, he did not observe that knowledge outside the mental faculty, he did not observe that knowledge outside and inside the mental faculty, and he did not observe that knowledge to be anything other than the mental faculty.

5.430 “He did not observe that knowledge inside sights, he did not observe that knowledge outside sights, he did not observe that knowledge outside and inside sights, and he did not observe that knowledge to be anything other than sights. He did not observe that knowledge inside sounds, he did not observe that knowledge outside sounds, he did not observe that knowledge outside and inside sounds, and he did not observe that knowledge to be anything other than sounds. He did not observe that knowledge inside odors, he did not observe that knowledge [F.22.a] outside odors, he did not observe that knowledge outside and inside odors, and he did not observe that knowledge to be anything other than odors. He did not observe that knowledge inside tastes, he did not observe that knowledge outside tastes, he did not observe that knowledge outside and inside tastes, and he did not observe that knowledge to be anything other than tastes. He did not observe that knowledge inside tangibles, he did not observe that knowledge outside tangibles, he did not observe that knowledge outside and inside tangibles, and he did not observe that knowledge to be anything other than tangibles. He did not observe that knowledge inside mental phenomena, he did not observe that knowledge outside mental phenomena, he did not observe that knowledge outside and inside mental phenomena, and he did not observe that knowledge to be anything other than mental phenomena.

5.431 “He did not observe that knowledge inside visual consciousness, he did not observe that knowledge outside visual consciousness, he did not observe that knowledge outside and inside visual consciousness, and he did not observe that knowledge to be anything other than visual consciousness. He did not observe that knowledge inside auditory consciousness, he did not observe that knowledge outside auditory consciousness, he did not observe that knowledge outside and inside auditory consciousness, and he did not observe that knowledge to be anything other than auditory consciousness. He did not observe that knowledge inside olfactory consciousness, he did not observe that knowledge [F.22.b] outside olfactory consciousness, he did not observe that knowledge outside and inside olfactory consciousness, and he did not observe that knowledge to be anything other than olfactory consciousness. He did not observe that knowledge inside gustatory consciousness, he did not observe that knowledge outside gustatory consciousness, he did not observe that knowledge outside and inside gustatory consciousness, and he did not observe that knowledge to be anything other than gustatory consciousness. He did not observe that knowledge inside tactile consciousness, he did not observe that knowledge outside tactile consciousness, he did not observe that knowledge outside and inside tactile consciousness, and he did not observe that knowledge to be anything other than tactile consciousness. He did not observe that knowledge inside mental consciousness, he did not observe that knowledge outside mental consciousness, he did not observe that knowledge outside and inside mental consciousness, and he did not observe that knowledge to be anything other than mental consciousness.

5.432 “He did not observe that knowledge inside visually compounded sensory contact, he did not observe that knowledge outside visually compounded sensory contact, he did not observe that knowledge outside and inside visually compounded sensory contact, and he did not observe that knowledge to be anything other than visually compounded sensory contact. He did not observe that knowledge inside aurally compounded sensory contact, he did not observe that knowledge outside [F.23.a] aurally compounded sensory contact, he did not observe that knowledge outside and inside aurally compounded sensory contact, and he did not observe that knowledge to be anything other than aurally compounded sensory contact. He did not observe that knowledge inside nasally compounded sensory contact, he did not observe that knowledge outside nasally compounded sensory contact, he did not observe that knowledge outside and inside nasally compounded sensory contact, and he did not observe that knowledge to be anything other than nasally compounded sensory contact. He did not observe that knowledge inside lingually compounded sensory

contact, he did not observe that knowledge outside lingually compounded sensory contact, he did not observe that knowledge outside and inside lingually compounded sensory contact, and he did not observe that knowledge to be anything other than lingually compounded sensory contact. He did not observe that knowledge inside corporeally compounded sensory contact, he did not observe that knowledge outside corporeally compounded sensory contact, he did not observe that knowledge outside and inside corporeally compounded sensory contact, and he did not observe that knowledge to be anything other than corporeally compounded sensory contact. He did not observe that knowledge inside mentally compounded sensory contact, he did not observe that knowledge outside mentally compounded sensory contact, he did not observe that knowledge outside and inside mentally compounded sensory contact, and he did not observe that knowledge to be anything other than mentally compounded sensory contact.

5.433 “He did not observe that knowledge inside feelings conditioned by visually compounded sensory contact, he did not observe that knowledge outside feelings conditioned by [F.23.b] visually compounded sensory contact, he did not observe that knowledge outside and inside feelings conditioned by visually compounded sensory contact, and he did not observe that knowledge to be anything other than feelings conditioned by visually compounded sensory contact. He did not observe that knowledge inside feelings conditioned by aurally compounded sensory contact, he did not observe that knowledge outside feelings conditioned by aurally compounded sensory contact, he did not observe that knowledge outside and inside feelings conditioned by aurally compounded sensory contact, and he did not observe that knowledge to be anything other than feelings conditioned by aurally compounded sensory contact. He did not observe that knowledge inside feelings conditioned by nasally compounded sensory contact, he did not observe that knowledge outside feelings conditioned by nasally compounded sensory contact, he did not observe that knowledge outside and inside feelings conditioned by nasally compounded sensory contact, and he did not observe that knowledge to be anything other than feelings conditioned by nasally compounded sensory contact. He did not observe that knowledge inside feelings conditioned by lingually compounded sensory contact, he did not observe that knowledge outside feelings conditioned by lingually compounded sensory contact, he did not observe that knowledge outside and inside feelings conditioned by lingually compounded sensory contact, and he did not observe that knowledge to be anything other than feelings conditioned by lingually compounded sensory contact. He did not observe that knowledge inside feelings conditioned by

corporeally compounded sensory contact, he did not observe that knowledge outside feelings conditioned by corporeally compounded sensory contact, he did not observe [F.24.a] that knowledge outside and inside feelings conditioned by corporeally compounded sensory contact, and he did not observe that knowledge to be anything other than feelings conditioned by corporeally compounded sensory contact. He did not observe that knowledge inside feelings conditioned by mentally compounded sensory contact, he did not observe that knowledge outside feelings conditioned by mentally compounded sensory contact, he did not observe that knowledge outside and inside feelings conditioned by mentally compounded sensory contact, and he did not observe that knowledge to be anything other than feelings conditioned by mentally compounded sensory contact.

5.434 “He did not observe that knowledge inside the earth element, he did not observe that knowledge outside the earth element, he did not observe that knowledge outside and inside the earth element, and he did not observe that knowledge to be anything other than the earth element. He did not observe that knowledge inside the water element, he did not observe that knowledge outside the water element, he did not observe that knowledge outside and inside the water element, and he did not observe that knowledge to be anything other than the water element. He did not observe that knowledge inside the fire element, he did not observe that knowledge outside the fire element, he did not observe that knowledge outside and inside the fire element, and he did not observe that knowledge to be anything other than the fire element. He did not observe that knowledge inside the wind element, he did not observe that knowledge outside the wind element, he did not observe that knowledge outside and inside the wind element, and [F.24.b] he did not observe that knowledge to be anything other than the wind element. He did not observe that knowledge inside the space element, he did not observe that knowledge outside the space element, he did not observe that knowledge outside and inside the space element, and he did not observe that knowledge to be anything other than the space element. He did not observe that knowledge inside the consciousness element, he did not observe that knowledge outside the consciousness element, he did not observe that knowledge outside and inside the consciousness element, and he did not observe that knowledge to be anything other than the consciousness element.

5.435 “He did not observe that knowledge inside ignorance, he did not observe that knowledge outside ignorance, he did not observe that knowledge outside and inside ignorance, and he did not observe that knowledge to be anything other than ignorance. He did not observe that knowledge inside

formative predispositions, he did not observe that knowledge outside formative predispositions, he did not observe that knowledge outside and inside formative predispositions, and he did not observe that knowledge to be anything other than formative predispositions. He did not observe that knowledge inside consciousness, he did not observe that knowledge outside consciousness, he did not observe that knowledge outside and inside consciousness, and he did not observe that knowledge to be anything other than consciousness. He did not observe that knowledge inside name and form, [F.25.a] he did not observe that knowledge outside name and form, he did not observe that knowledge outside and inside name and form, and he did not observe that knowledge to be anything other than name and form. He did not observe that knowledge inside the six sense fields, he did not observe that knowledge outside the six sense fields, he did not observe that knowledge outside and inside the six sense fields, and he did not observe that knowledge to be anything other than the six sense fields. He did not observe that knowledge inside sensory contact, he did not observe that knowledge outside sensory contact, he did not observe that knowledge outside and inside sensory contact, and he did not observe that knowledge to be anything other than sensory contact. He did not observe that knowledge inside sensation, he did not observe that knowledge outside sensation, he did not observe that knowledge outside and inside sensation, and he did not observe that knowledge to be anything other than sensation. He did not observe that knowledge inside craving, he did not observe that knowledge outside craving, he did not observe that knowledge outside and inside craving, and he did not observe that knowledge to be anything other than craving. He did not observe that knowledge inside grasping, he did not observe that knowledge outside grasping, he did not observe that knowledge outside and inside grasping, and he did not observe that knowledge to be anything other than grasping. He did not observe that knowledge inside the rebirth process, he did not observe [F.25.b] that knowledge outside the rebirth process, he did not observe that knowledge outside and inside the rebirth process, and he did not observe that knowledge to be anything other than the rebirth process. He did not observe that knowledge inside birth, he did not observe that knowledge outside birth, he did not observe that knowledge outside and inside birth, and he did not observe that knowledge to be anything other than birth. He did not observe that knowledge inside aging and death, he did not observe that knowledge outside aging and death, he did not observe that knowledge outside and inside aging and death, and he did not observe that knowledge to be anything other than aging and death.

5.436 “He did not observe that knowledge inside the perfection of generosity, he did not observe that knowledge outside the perfection of generosity, he did not observe that knowledge outside and inside the perfection of generosity, and he did not observe that knowledge to be anything other than the perfection of generosity. He did not observe that knowledge inside the perfection of ethical discipline, he did not observe that knowledge outside the perfection of ethical discipline, he did not observe that knowledge outside and inside the perfection of ethical discipline, and he did not observe that knowledge to be anything other than the perfection of ethical discipline. He did not observe that knowledge inside the perfection of tolerance, he did not observe that knowledge outside the perfection of tolerance, he did not observe that knowledge outside and inside the perfection of tolerance, and he did not observe that knowledge to be anything other than [F.26.a] the perfection of tolerance. He did not observe that knowledge inside the perfection of perseverance, he did not observe that knowledge outside the perfection of perseverance, he did not observe that knowledge outside and inside the perfection of perseverance, and he did not observe that knowledge to be anything other than the perfection of perseverance. He did not observe that knowledge inside the perfection of meditative concentration, he did not observe that knowledge outside the perfection of meditative concentration, he did not observe that knowledge outside and inside the perfection of meditative concentration, and he did not observe that knowledge to be anything other than the perfection of meditative concentration. He did not observe that knowledge inside the perfection of wisdom, he did not observe that knowledge outside the perfection of wisdom, he did not observe that knowledge outside and inside the perfection of wisdom, and he did not observe that knowledge to be anything other than the perfection of wisdom.

5.437 “He did not observe that knowledge inside the emptiness of internal phenomena, he did not observe that knowledge outside the emptiness of internal phenomena, he did not observe that knowledge outside and inside the emptiness of internal phenomena, and he did not observe that knowledge to be anything other than the emptiness of internal phenomena. He did not observe that knowledge inside the emptiness of external phenomena, he did not observe that knowledge outside the emptiness of external phenomena, he did not observe that knowledge outside and inside the emptiness of external phenomena, and he did not observe that knowledge to be [F.26.b] anything other than the emptiness of external phenomena. He did not observe that knowledge inside the emptiness of external and internal phenomena, he did not observe that knowledge outside the emptiness of external and internal phenomena, he did not

observe that knowledge outside and inside the emptiness of external and internal phenomena, and he did not observe that knowledge to be anything other than the emptiness of external and internal phenomena. He did not observe that knowledge inside the emptiness of emptiness, he did not observe that knowledge outside the emptiness of emptiness, he did not observe that knowledge outside and inside the emptiness of emptiness, and he did not observe that knowledge to be anything other than the emptiness of emptiness. He did not observe that knowledge inside the emptiness of great extent, he did not observe that knowledge outside the emptiness of great extent, he did not observe that knowledge outside and inside the emptiness of great extent, and he did not observe that knowledge to be anything other than the emptiness of great extent. He did not observe that knowledge inside the emptiness of ultimate reality, he did not observe that knowledge outside the emptiness of ultimate reality, he did not observe that knowledge outside and inside the emptiness of ultimate reality, and he did not observe that knowledge to be anything other than the emptiness of ultimate reality. He did not observe that knowledge inside the emptiness of conditioned phenomena, he did not observe that knowledge outside the emptiness of conditioned phenomena, he did not observe that knowledge outside and inside the emptiness of conditioned phenomena, and he did not observe that knowledge to be anything other than the emptiness of conditioned phenomena. He did not observe that knowledge inside the emptiness [F.27.a] of unconditioned phenomena, he did not observe that knowledge outside the emptiness of unconditioned phenomena, he did not observe that knowledge outside and inside the emptiness of unconditioned phenomena, and he did not observe that knowledge to be anything other than the emptiness of unconditioned phenomena. He did not observe that knowledge inside the emptiness of the unlimited, he did not observe that knowledge outside the emptiness of the unlimited, he did not observe that knowledge outside and inside the emptiness of the unlimited, and he did not observe that knowledge to be anything other than the emptiness of the unlimited. He did not observe that knowledge inside the emptiness of that which has neither beginning nor end, he did not observe that knowledge outside the emptiness of that which has neither beginning nor end, he did not observe that knowledge outside and inside the emptiness of that which has neither beginning nor end, and he did not observe that knowledge to be anything other than the emptiness of that which has neither beginning nor end. He did not observe that knowledge inside the emptiness of nonexclusion, he did not observe that knowledge outside the emptiness of nonexclusion, he did not observe that knowledge outside and inside the emptiness of nonexclusion, and he did not observe that knowledge to be

anything other than the emptiness of nonexclusion. He did not observe that knowledge inside the emptiness of inherent nature, he did not observe that knowledge outside the emptiness of inherent nature, he did not observe that knowledge outside and inside the emptiness of inherent nature, and he did not observe that knowledge [F.27.b] to be anything other than the emptiness of inherent nature. He did not observe that knowledge inside the emptiness of all phenomena, he did not observe that knowledge outside the emptiness of all phenomena, he did not observe that knowledge outside and inside the emptiness of all phenomena, and he did not observe that knowledge to be anything other than the emptiness of all phenomena. He did not observe that knowledge inside the emptiness of intrinsic defining characteristics, he did not observe that knowledge outside the emptiness of intrinsic defining characteristics, he did not observe that knowledge outside and inside the emptiness of intrinsic defining characteristics, and he did not observe that knowledge to be anything other than the emptiness of intrinsic defining characteristics. He did not observe that knowledge inside the emptiness of that which cannot be apprehended, he did not observe that knowledge outside the emptiness of that which cannot be apprehended, he did not observe that knowledge outside and inside the emptiness of that which cannot be apprehended, and he did not observe that knowledge to be anything other than the emptiness of that which cannot be apprehended. He did not observe that knowledge inside the emptiness of nonentities, he did not observe that knowledge outside the emptiness of nonentities, he did not observe that knowledge outside and inside the emptiness of nonentities, and he did not observe that knowledge to be anything other than the emptiness of nonentities. He did not observe that knowledge inside the emptiness of essential nature, he did not observe that knowledge outside the emptiness of essential nature, he did not observe that knowledge outside and inside the emptiness of essential nature, and he did not observe that knowledge to be anything other than the emptiness of essential nature. He [F.28.a] did not observe that knowledge inside the emptiness of an essential nature of nonentities, he did not observe that knowledge outside the emptiness of an essential nature of nonentities, he did not observe that knowledge outside and inside the emptiness of an essential nature of nonentities, and he did not observe that knowledge to be anything other than the emptiness of an essential nature of nonentities.

5.438 “He did not observe that knowledge inside the applications of mindfulness, he did not observe that knowledge outside the applications of mindfulness, he did not observe that knowledge outside and inside the applications of mindfulness, and he did not observe that knowledge to be anything other than the applications of mindfulness. He did not observe that

knowledge inside the correct exertions, he did not observe that knowledge outside the correct exertions, he did not observe that knowledge outside and inside the correct exertions, and he did not observe that knowledge to be anything other than the correct exertions. He did not observe that knowledge inside the supports for miraculous ability, he did not observe that knowledge outside the supports for miraculous ability, he did not observe that knowledge outside and inside the supports for miraculous ability, and he did not observe that knowledge to be anything other than the supports for miraculous ability. He did not observe that knowledge inside the faculties, he did not observe that knowledge outside the faculties, he did not observe that knowledge outside and inside the faculties, and he did not observe that knowledge to be anything other than the faculties. He did not observe that knowledge [F.28.b] inside the powers, he did not observe that knowledge outside the powers, he did not observe that knowledge outside and inside the powers, and he did not observe that knowledge to be anything other than the powers. He did not observe that knowledge inside the branches of enlightenment, he did not observe that knowledge outside the branches of enlightenment, he did not observe that knowledge outside and inside the branches of enlightenment, and he did not observe that knowledge to be anything other than the branches of enlightenment. He did not observe that knowledge inside the noble eightfold path, he did not observe that knowledge outside the noble eightfold path, he did not observe that knowledge outside and inside the noble eightfold path, and he did not observe that knowledge to be anything other than the noble eightfold path. He did not observe that knowledge inside the truths of the noble ones, he did not observe that knowledge outside the truths of the noble ones, he did not observe that knowledge outside and inside the truths of the noble ones, and he did not observe that knowledge to be anything other than the truths of the noble ones. He did not observe that knowledge inside the meditative concentrations, he did not observe that knowledge outside the meditative concentrations, he did not observe that knowledge outside and inside the meditative concentrations, and he did not observe that knowledge to be anything other than the meditative concentrations. He did not observe that knowledge inside the immeasurable attitudes, he did not observe [F.29.a] that knowledge outside the immeasurable attitudes, he did not observe that knowledge outside and inside the immeasurable attitudes, and he did not observe that knowledge to be anything other than the immeasurable attitudes. He did not observe that knowledge inside the formless absorptions, he did not observe that knowledge outside the formless absorptions, he did not observe that knowledge outside and inside the formless absorptions, and he did not observe that knowledge to be anything

other than the formless absorptions. He did not observe that knowledge inside the eight liberations, he did not observe that knowledge outside the eight liberations, he did not observe that knowledge outside and inside the eight liberations, and he did not observe that knowledge to be anything other than the eight liberations. He did not observe that knowledge inside the serial steps of meditative absorption, he did not observe that knowledge outside the serial steps of meditative absorption, he did not observe that knowledge outside and inside the serial steps of meditative absorption, and he did not observe that knowledge to be anything other than the serial steps of meditative absorption. He did not observe that knowledge inside the emptiness, signlessness, and wishlessness gateways to liberation, he did not observe that knowledge outside the emptiness, signlessness, and wishlessness gateways to liberation, he did not observe that knowledge outside and inside the emptiness, wishlessness, [F.29.b] and signlessness gateways to liberation, and he did not observe that knowledge to be anything other than the emptiness, signlessness, and wishlessness gateways to liberation. He did not observe that knowledge inside the extrasensory powers, he did not observe that knowledge outside the extrasensory powers, he did not observe that knowledge outside and inside the extrasensory powers, and he did not observe that knowledge to be anything other than the extrasensory powers. He did not observe that knowledge inside the meditative stabilities, he did not observe that knowledge outside the meditative stabilities, he did not observe that knowledge outside and inside the meditative stabilities, and he did not observe that knowledge to be anything other than the meditative stabilities. He did not observe that knowledge inside the dhāraṇī gateways, he did not observe that knowledge outside the dhāraṇī gateways, he did not observe that knowledge outside and inside the dhāraṇī gateways, and he did not observe that knowledge to be anything other than the dhāraṇī gateways. He did not observe that knowledge inside the ten powers of the tathāgatas, he did not observe that knowledge outside the ten powers of the tathāgatas, he did not observe that knowledge outside and inside the ten powers of the tathāgatas, and he did not observe that knowledge to be anything other than the ten powers of the tathāgatas. He did not observe that knowledge inside the fearlessnesses, he did not observe that knowledge outside the fearlessnesses, he did not observe that knowledge outside and inside [F.30.a] the fearlessnesses, and he did not observe that knowledge to be anything other than the fearlessnesses. He did not observe that knowledge inside the kinds of exact knowledge, he did not observe that knowledge outside the kinds of exact knowledge, he did not observe that knowledge outside and inside the kinds of exact knowledge, and he did not observe that

knowledge to be anything other than the kinds of exact knowledge. He did not observe that knowledge inside great compassion, he did not observe that knowledge outside great compassion, he did not observe that knowledge outside and inside great compassion, and he did not observe that knowledge to be anything other than great compassion. He did not observe that knowledge inside the distinct qualities of the buddhas, he did not observe that knowledge outside the distinct qualities of the buddhas, he did not observe that knowledge outside and inside the distinct qualities of the buddhas, and he did not observe that knowledge to be anything other than the distinct qualities of the buddhas.

5.439 “He did not observe that knowledge inside the fruit of having entered the stream, he did not observe that knowledge outside the fruit of having entered the stream, he did not observe that knowledge outside and inside the fruit of having entered the stream, and he did not observe that knowledge to be anything other than the fruit of having entered the stream. He did not observe that knowledge inside the fruit of once-returner, he did not observe that knowledge outside the fruit of once-returner, [F.30.b] he did not observe that knowledge outside and inside the fruit of once-returner, and he did not observe that knowledge to be anything other than the fruit of once-returner. He did not observe that knowledge inside the fruit of non-returner, he did not observe that knowledge outside the fruit of non-returner, he did not observe that knowledge outside and inside the fruit of non-returner, and he did not observe that knowledge to be anything other than the fruit of non-returner. He did not observe that knowledge inside arhatship, he did not observe that knowledge outside arhatship, he did not observe that knowledge outside and inside arhatship, and he did not observe that knowledge to be anything other than arhatship. He did not observe that knowledge inside individual enlightenment, he did not observe that knowledge outside individual enlightenment, he did not observe that knowledge outside and inside individual enlightenment, and he did not observe that knowledge to be anything other than individual enlightenment. He did not observe that knowledge inside the knowledge of the aspects of the path,²⁹⁵ he did not observe that knowledge outside the knowledge of the aspects of the path, he did not observe that knowledge outside and inside the knowledge of the aspects of the path, and he did not observe that knowledge to be anything other than the knowledge of the aspects of the path. He did not observe that knowledge inside all-aspect omniscience, he did not observe that knowledge outside all-aspect omniscience, he did not observe that knowledge outside and inside all-aspect omniscience, and he [F.31.a] did not observe that knowledge to be anything other than all-aspect omniscience.

5.440 “He did not observe that knowledge inside the real nature, he did not observe that knowledge outside the real nature, he did not observe that knowledge outside and inside the real nature, and he did not observe that knowledge to be anything other than the real nature. He did not observe that knowledge inside the unmistaken real nature, he did not observe that knowledge outside the unmistaken real nature, he did not observe that knowledge outside and inside the unmistaken real nature, and he did not observe that knowledge to be anything other than the unmistaken real nature. He did not observe that knowledge inside the one and only real nature, he did not observe that knowledge outside the one and only real nature, he did not observe that knowledge outside and inside the one and only real nature, and he did not observe that knowledge to be anything other than the one and only real nature. He did not observe that knowledge inside the reality of phenomena, he did not observe that knowledge outside the reality of phenomena, he did not observe that knowledge outside and inside the reality of phenomena, and he did not observe that knowledge to be anything other than the reality of phenomena. He did not observe that knowledge inside the realm of phenomena, he did not observe that knowledge outside the realm of phenomena, he did not observe that knowledge outside and inside the realm of phenomena, and he did not observe that knowledge to be anything other than the realm of phenomena. He did not observe that knowledge inside the abiding nature of phenomena, he did not observe [F.31.b] that knowledge outside the abiding nature of phenomena, he did not observe that knowledge outside and inside the abiding nature of phenomena, and he did not observe that knowledge to be anything other than the abiding nature of phenomena. He did not observe that knowledge inside the maturity of phenomena, he did not observe that knowledge outside the maturity of phenomena, he did not observe that knowledge outside and inside the maturity of phenomena, and he did not observe that knowledge to be anything other than the maturity of phenomena. He did not observe that knowledge inside the very limit of reality, he did not observe that knowledge outside the very limit of reality, he did not observe that knowledge outside and inside the very limit of reality, and he did not observe that knowledge to be anything other than the very limit of reality.

5.441 “The wandering mendicant Śreṇika became a believer in this discourse, and, having become a believer, entered into the knowledge of the All-Aspect Omniscient One as a follower on account of faith, taking reality as his standard since he did not apprehend anything at all. Having thus become a resolute believer, he did not grasp anything at all because he was without mental images and was not attentive to anything. Because all phenomena

cannot be grasped and cannot be relinquished, he did not apprehend anything that he might have grasped or anything that he might have relinquished. Since he did not give rise to conceit about any phenomena, he did not give rise to conceit even about nirvāṇa.

5.442 “Blessed Lord, this—that bodhisattva great beings, because all dharmas are not grasped, do not grasp physical forms, do not grasp feelings, [F.32.a] do not grasp perceptions, do not grasp formative predispositions, and do not grasp consciousness; because all dharmas are not grasped, do not grasp the eyes, do not grasp the ears, do not grasp the nose, do not grasp the tongue, do not grasp the body, and do not grasp the mental faculty; because all dharmas are not grasped, do not grasp sights, do not grasp sounds, do not grasp odors, do not grasp tastes, do not grasp tangibles, and do not grasp mental phenomena; because all dharmas are not grasped, do not grasp visual consciousness, do not grasp auditory consciousness, do not grasp olfactory consciousness, do not grasp gustatory consciousness, do not grasp tactile consciousness, and do not grasp mental consciousness; because all dharmas are not grasped, do not grasp visually compounded sensory contact, do not grasp aurally compounded sensory contact, do not grasp nasally compounded sensory contact, do not grasp lingually compounded sensory contact, [F.32.b] do not grasp corporeally compounded sensory contact, and do not grasp mentally compounded sensory contact; because all dharmas are not grasped, do not grasp feelings conditioned by visually compounded sensory contact, do not grasp feelings conditioned by aurally compounded sensory contact, do not grasp feelings conditioned by nasally compounded sensory contact, do not grasp feelings conditioned by lingually compounded sensory contact, do not grasp feelings conditioned by corporeally compounded sensory contact, and do not grasp feelings conditioned by mentally compounded sensory contact; because all dharmas are not grasped, do not grasp the earth element, do not grasp the water element, do not grasp the fire element, do not grasp the wind element, do not grasp the space element, and do not grasp the consciousness element; because all dharmas are not grasped, do not grasp ignorance, do not grasp formative predispositions, do not grasp consciousness, do not grasp name and form, do not grasp the six sense fields, do not grasp sensory contact, do not grasp sensation, do not grasp craving, do not grasp grasping, do not grasp the rebirth process, do not grasp birth, and do not grasp aging and death; because all dharmas are not grasped, do not grasp the perfection of generosity, do not grasp the perfection of ethical discipline, do not grasp the perfection of tolerance, do not grasp the perfection of perseverance, do not grasp the perfection of meditative concentration, and do not grasp the perfection of wisdom; because all dharmas are not grasped, do not grasp the

emptiness of internal phenomena, do not grasp the emptiness of external phenomena, do not grasp the emptiness of external and internal phenomena, do not grasp the emptiness of emptiness, do not grasp the emptiness of great extent, do not grasp the emptiness of ultimate reality, do not grasp [F.33.a] the emptiness of conditioned phenomena, do not grasp the emptiness of unconditioned phenomena, do not grasp the emptiness of the unlimited, do not grasp the emptiness of that which has neither beginning nor end, do not grasp the emptiness of nonexclusion, do not grasp the emptiness of inherent nature, do not grasp the emptiness of all phenomena, do not grasp the emptiness of intrinsic defining characteristics, do not grasp the emptiness of that which cannot be apprehended, do not grasp the emptiness of nonentities, do not grasp the emptiness of essential nature, and do not grasp the emptiness of an essential nature of nonentities; because all dharmas are not grasped, do not grasp the applications of mindfulness; because all dharmas are not grasped, do not grasp the correct exertions; because all dharmas are not grasped, do not grasp the supports for miraculous ability; because all dharmas are not grasped, do not grasp the faculties; because all dharmas are not grasped, do not grasp the powers; because all dharmas are not grasped, do not grasp the branches of enlightenment; because all dharmas are not grasped, do not grasp the noble eightfold path; because all dharmas are not grasped, do not grasp the truths of the noble ones; because all dharmas are not grasped, do not grasp the meditative concentrations; because all dharmas are not grasped, do not grasp the immeasurable attitudes; [F.33.b] because all dharmas are not grasped, do not grasp the formless absorptions; because all dharmas are not grasped, do not grasp the liberations; because all dharmas are not grasped, do not grasp the nine serial steps of meditative absorption; because all dharmas are not grasped, do not grasp the emptiness, signlessness, and wishlessness gateways to liberation; because all dharmas are not grasped, do not grasp the extrasensory powers; because all dharmas are not grasped, do not grasp the meditative stabilities; because all dharmas are not grasped, do not grasp the dhāraṇī gateways; because all dharmas are not grasped, do not grasp the ten powers of the tathāgatas; because all dharmas are not grasped, do not grasp the four fearlessnesses; because all dharmas are not grasped, do not grasp the four kinds of exact knowledge; because all dharmas are not grasped, do not grasp great compassion; because all dharmas are not grasped, do not grasp the eighteen distinct qualities of the buddhas; because all dharmas are not grasped, do not grasp the fruit of having entered the stream; because all dharmas are not grasped, do not grasp the fruit of once-returner; because all dharmas are not grasped, do not grasp the fruit of non-returner; because all dharmas are not grasped, [F.34.a]

do not grasp arhatship; because all dharmas are not grasped, do not grasp individual enlightenment; because all dharmas are not grasped, do not grasp knowledge of the aspects of the path; because all dharmas are not grasped, do not grasp all-aspect omniscience; because all dharmas are not grasped, do not grasp the real nature; because all dharmas are not grasped, do not grasp the unmistakable real nature; because all dharmas are not grasped, do not grasp the one and only real nature; because all dharmas are not grasped, do not grasp the reality of phenomena; because all dharmas are not grasped, do not grasp the realm of phenomena; because all dharmas are not grasped, do not grasp the abiding nature of phenomena; because all dharmas are not grasped, do not grasp the maturity of phenomena; and because all dharmas are not grasped, do not grasp the very limit of reality—is indeed the perfection of bodhisattva great beings because it is the beyond that is not beyond.²⁹⁶ [B3]

5.443 “However, as long as their aspirations have not been fulfilled, they will not pass into final nirvāṇa prematurely. As long as the four applications of mindfulness have not been perfected, the four correct exertions have not been perfected, the four supports [F.34.b] for miraculous ability have not been perfected, the five faculties have not been perfected, the five powers have not been perfected, the seven branches of enlightenment have not been perfected, and the noble eightfold path has not been perfected, and as long as the four truths of the noble ones have not been perfected, the four meditative concentrations have not been perfected, the four immeasurable attitudes have not been perfected, the four formless absorptions have not been perfected, the eight liberations have not been perfected, the nine serial steps of meditative absorption have not been perfected, the emptiness, signlessness, and wishlessness gateways to liberation have not been perfected, the extrasensory powers have not been perfected, the meditative stabilities have not been perfected, the gateways of the dhāraṇīs have not been perfected, the ten powers of the tathāgatas have not been perfected, the four fearlessnesses have not been perfected, the four kinds of exact knowledge have not been perfected, great compassion has not been perfected, and the eighteen distinct qualities of the buddhas have not been perfected, they will not pass into final nirvāṇa prematurely.

5.444 “If you ask why, it is because the aspirations are not aspirations, the applications of mindfulness are not applications of mindfulness, the correct exertions are not correct exertions, the supports for miraculous ability are not supports for miraculous ability, the faculties are not faculties, the powers are not powers, the branches of enlightenment are not branches of enlightenment, the noble eightfold path is not the noble eightfold path, the truths of the noble ones are not truths of the noble ones, the meditative

concentrations are not meditative concentrations, the immeasurable attitudes are not immeasurable attitudes, [F.35.a] the formless absorptions are not formless absorptions, the eight liberations are not eight liberations, the nine serial steps of meditative absorption are not nine serial steps of meditative absorption, the emptiness, signlessness, and wishlessness gateways to liberation are not emptiness, signlessness, and wishlessness gateways to liberation, the extrasensory powers are not extrasensory powers, the meditative stabilities are not meditative stabilities, the gateways of the dhāraṇīs are not gateways of the dhāraṇīs, the powers of the tathāgatas are not powers of the tathāgatas, the four fearlessnesses are not four fearlessnesses, the four kinds of exact knowledge are not four kinds of exact knowledge, great compassion is not great compassion, and the eighteen distinct qualities of the buddhas are not eighteen distinct qualities of the buddhas. They are not anything at all, and they are not *not* anything at all.

- 5.445 “Blessed Lord, because all dharmas are not grasped, bodhisattva great beings do not grasp physical forms, do not grasp feelings, do not grasp perceptions, do not grasp formative predispositions, and do not grasp consciousness; because all dharmas are not grasped, they do not grasp the eyes, do not grasp the ears, do not grasp the nose, do not grasp the tongue, do not grasp the body, and do not grasp the mental faculty; because all dharmas are not grasped, they do not grasp sights, do not grasp sounds, do not grasp odors, do not grasp tastes, [F.35.b] do not grasp tangibles, and do not grasp mental phenomena; because all dharmas are not grasped, they do not grasp visual consciousness, do not grasp auditory consciousness, do not grasp olfactory consciousness, do not grasp gustatory consciousness, do not grasp tactile consciousness, and do not grasp mental consciousness; because all dharmas are not grasped, they do not grasp visually compounded sensory contact, do not grasp aurally compounded sensory contact, do not grasp nasally compounded sensory contact, do not grasp lingually compounded sensory contact, do not grasp corporeally compounded sensory contact, and do not grasp mentally compounded sensory contact; because all dharmas are not grasped, they do not grasp feelings conditioned by visually compounded sensory contact, do not grasp feelings conditioned by aurally compounded sensory contact, do not grasp feelings conditioned by nasally compounded sensory contact, do not grasp feelings conditioned by lingually compounded sensory contact, do not grasp feelings conditioned by corporeally compounded sensory contact, and do not grasp feelings conditioned by mentally compounded sensory contact; because all dharmas are not grasped, they do not grasp the earth element, do not grasp the water element, do not grasp the fire element, do not grasp the

wind element, do not grasp the space element, and do not grasp the consciousness element; because all dharmas are not grasped, they do not grasp ignorance, do not grasp formative predispositions, do not grasp consciousness, do not grasp [F.36.a] name and form, do not grasp the six sense fields, do not grasp sensory contact, do not grasp sensation, do not grasp craving, do not grasp grasping, do not grasp the rebirth process, do not grasp birth, and do not grasp aging and death; because all dharmas are not grasped, they do not grasp the perfection of generosity, do not grasp the perfection of ethical discipline, do not grasp the perfection of tolerance, do not grasp the perfection of perseverance, do not grasp the perfection of meditative concentration, and do not grasp the perfection of wisdom; because all dharmas are not grasped, they do not grasp the emptiness of internal phenomena, do not grasp the emptiness of external phenomena, do not grasp the emptiness of external and internal phenomena, do not grasp the emptiness of emptiness, do not grasp the emptiness of great extent, do not grasp the emptiness of ultimate reality, do not grasp the emptiness of conditioned phenomena, do not grasp the emptiness of unconditioned phenomena, do not grasp the emptiness of the unlimited, do not grasp the emptiness of that which has neither beginning nor end, do not grasp the emptiness of nonexclusion, do not grasp the emptiness of inherent nature, do not grasp the emptiness of all phenomena, do not grasp the emptiness of intrinsic defining characteristics, do not grasp the emptiness of that which cannot be apprehended, do not grasp the emptiness of nonentities, do not grasp the emptiness of essential nature, and do not grasp the emptiness of an essential nature of nonentities; because all dharmas are not grasped, [F.36.b] they do not grasp the applications of mindfulness, do not grasp the correct exertions, do not grasp the supports for miraculous ability, do not grasp the faculties, do not grasp the powers, do not grasp the branches of enlightenment, and do not grasp the noble eightfold path; because all dharmas are not grasped, they do not grasp the truths of the noble ones, do not grasp the meditative concentrations, do not grasp the immeasurable attitudes, do not grasp the formless absorptions, do not grasp the liberations, do not grasp the nine serial steps of meditative absorption, do not grasp the emptiness, signlessness, and wishlessness gateways to liberation, do not grasp the extrasensory powers, do not grasp the meditative stabilities, and do not grasp the dhāraṇī gateways; because all dharmas are not grasped, they do not grasp the ten powers of the tathāgatas, do not grasp the four fearlessnesses, do not grasp the four kinds of exact knowledge, do not grasp great compassion, and do not grasp the eighteen distinct qualities of the buddhas; because all dharmas are not grasped, they do not grasp the fruit of having entered the stream, do not grasp the fruit of once-returner, do not

grasp the fruit of non-returner, do not grasp arhatship, do not grasp individual enlightenment, do not grasp the knowledge [F.37.a] of the aspects of the path, and do not grasp all-aspect omniscience; and because all dharmas are not grasped, they do not grasp the real nature, do not grasp the unmistakable real nature, do not grasp the one and only real nature, do not grasp the reality of phenomena, do not grasp the realm of phenomena, do not grasp the abiding nature of phenomena, do not grasp the maturity of phenomena, and do not grasp the very limit of reality. This is their perfection of wisdom.

5.446 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should investigate like this: what is this perfection of wisdom, whose is this perfection of wisdom, how is this a perfection of wisdom, and why is this called a perfection of wisdom?

5.447 “When bodhisattva great beings practice the perfection of wisdom, if they practice while wondering whether that phenomenon that does not exist and cannot be apprehended is the perfection of wisdom, they do not practice the perfection of wisdom.”

5.448 Then the venerable Śāradvatīputra asked the venerable Subhūti, “Venerable Subhūti, what are the phenomena that do not exist and that cannot be apprehended?”

5.449 “Venerable Śāradvatīputra,” replied Subhūti, “owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, [F.37.b] the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of that which cannot be apprehended, the emptiness of intrinsic defining characteristics, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities, the perfection of wisdom does not exist and cannot be apprehended. The perfection of meditative concentration does not exist and cannot be apprehended, the perfection of perseverance does not exist and cannot be apprehended, the perfection of tolerance does not exist and cannot be apprehended, the perfection of ethical discipline does not exist and cannot be apprehended, and the perfection of generosity does not exist and cannot be apprehended.

5.450 “Venerable Śāradvatīputra, owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great

extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of that which cannot be apprehended, the emptiness of intrinsic defining characteristics, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities, physical forms do not exist and cannot be apprehended. Feelings do not exist and cannot be apprehended, perceptions do not exist and cannot be apprehended, formative predispositions do not exist and cannot be apprehended, and consciousness does not exist and cannot be apprehended.

5.451 “Venerable Śāradvatīputra, owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, [F.38.a] the emptiness of all phenomena, the emptiness of that which cannot be apprehended, the emptiness of intrinsic defining characteristics, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities, the eyes do not exist and cannot be apprehended, the ears do not exist and cannot be apprehended, the nose does not exist and cannot be apprehended, the tongue does not exist and cannot be apprehended, the body does not exist and cannot be apprehended, and the mental faculty does not exist and cannot be apprehended.

5.452 “Venerable Śāradvatīputra, owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of that which cannot be apprehended, the emptiness of intrinsic defining characteristics, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities, sights do not exist and cannot be apprehended, sounds do not exist and cannot be apprehended,

odors do not exist and cannot be apprehended, tastes do not exist and cannot be apprehended, tangibles do not exist and cannot be apprehended, and mental phenomena do not exist and cannot be apprehended.

5.453 “Venerable Śāradvatīputra, owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of that which cannot be apprehended, the emptiness of intrinsic defining characteristics, the emptiness of nonentities, the emptiness of essential nature, [F.38.b] and the emptiness of an essential nature of nonentities, visual consciousness does not exist and cannot be apprehended, auditory consciousness does not exist and cannot be apprehended, olfactory consciousness does not exist and cannot be apprehended, gustatory consciousness does not exist and cannot be apprehended, tactile consciousness does not exist and cannot be apprehended, and mental consciousness does not exist and cannot be apprehended.

5.454 “Venerable Śāradvatīputra, owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of that which cannot be apprehended, the emptiness of intrinsic defining characteristics, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities, visually compounded sensory contact does not exist and cannot be apprehended, aurally compounded sensory contact does not exist and cannot be apprehended, nasally compounded sensory contact does not exist and cannot be apprehended, lingually compounded sensory contact does not exist and cannot be apprehended, corporeally compounded sensory contact does not exist and cannot be apprehended, and mentally compounded sensory contact does not exist and cannot be apprehended.

5.455 “Venerable Śāradvatīputra, owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great

extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of that which cannot be apprehended, the emptiness of intrinsic defining characteristics, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities, feelings [F.39.a] conditioned by visually compounded sensory contact do not exist and cannot be apprehended, feelings conditioned by aurally compounded sensory contact do not exist and cannot be apprehended, feelings conditioned by nasally compounded sensory contact do not exist and cannot be apprehended, feelings conditioned by lingually compounded sensory contact do not exist and cannot be apprehended, feelings conditioned by corporeally compounded sensory contact do not exist and cannot be apprehended, and feelings conditioned by mentally compounded sensory contact do not exist and cannot be apprehended.

5.456 “Venerable Śāradvatīputra, owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of that which cannot be apprehended, the emptiness of intrinsic defining characteristics, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities, the earth element does not exist and cannot be apprehended, the water element does not exist and cannot be apprehended, the fire element does not exist and cannot be apprehended, the wind element does not exist and cannot be apprehended, the space element does not exist and cannot be apprehended, and the consciousness element does not exist and cannot be apprehended.

5.457 “Venerable Śāradvatīputra, owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, [F.39.b] the emptiness of that which cannot be

apprehended, the emptiness of intrinsic defining characteristics, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities, ignorance does not exist and cannot be apprehended, formative predispositions do not exist and cannot be apprehended, consciousness does not exist and cannot be apprehended, name and form do not exist and cannot be apprehended, the six sense fields do not exist and cannot be apprehended, sensory contact does not exist and cannot be apprehended, sensation does not exist and cannot be apprehended, craving does not exist and cannot be apprehended, grasping does not exist and cannot be apprehended, the rebirth process does not exist and cannot be apprehended, birth does not exist and cannot be apprehended, and aging and death do not exist and cannot be apprehended.

5.458 “Venerable Śāradvatīputra, owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of that which cannot be apprehended, the emptiness of intrinsic defining characteristics, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities, the perfection of generosity does not exist and cannot be apprehended, the perfection of ethical discipline does not exist and cannot be apprehended, the perfection of tolerance does not exist and cannot be apprehended, the perfection of perseverance does not exist and cannot be apprehended, the perfection of meditative concentration does not exist and cannot be apprehended, and the perfection of wisdom does not exist and cannot be apprehended.

5.459 “Venerable Śāradvatīputra, owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, [F.40.a] the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of that which cannot be apprehended, the emptiness of intrinsic defining characteristics, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities, the applications of mindfulness do not exist and cannot be apprehended, the supports for

miraculous ability do not exist and cannot be apprehended, the faculties do not exist and cannot be apprehended, the powers do not exist and cannot be apprehended, the branches of enlightenment do not exist and cannot be apprehended, and the noble eightfold path does not exist and cannot be apprehended.

5.460 “Venerable Śāradvatīputra, owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of that which cannot be apprehended, the emptiness of intrinsic defining characteristics, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities, the truths of the noble ones do not exist and cannot be apprehended, the meditative concentrations do not exist and cannot be apprehended, the immeasurable attitudes do not exist and cannot be apprehended, the formless absorptions do not exist and cannot be apprehended, the eight liberations do not exist and cannot be apprehended, the nine serial steps of meditative absorption do not exist and cannot be apprehended, the emptiness, signlessness, [F.40.b] and wishlessness gateways to liberation do not exist and cannot be apprehended, the extrasensory powers do not exist and cannot be apprehended, the meditative stabilities do not exist and cannot be apprehended, the gateways of the dhāraṇīs do not exist and cannot be apprehended, the powers of the tathāgatas do not exist and cannot be apprehended, the fearlessnesses do not exist and cannot be apprehended, the kinds of exact knowledge do not exist and cannot be apprehended, and the distinct qualities of the buddhas do not exist and cannot be apprehended.

5.461 “Venerable Śāradvatīputra, owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of that which cannot be apprehended, the emptiness of intrinsic defining characteristics, the emptiness of nonentities, the emptiness of essential nature, and the

emptiness of an essential nature of nonentities, the fruit of having entered the stream does not exist and cannot be apprehended, the fruit of once-returner does not exist and cannot be apprehended, the fruit of non-returner does not exist and cannot be apprehended, arhatship does not exist and cannot be apprehended, the knowledge of the aspects of the path does not exist and cannot be apprehended, and all-aspect omniscience does not exist and cannot be apprehended.

5.462 “Venerable Śāradvatīputra, owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of [F.41.a] that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of that which cannot be apprehended, the emptiness of intrinsic defining characteristics, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities, the real nature does not exist and cannot be apprehended, the unmistakable real nature does not exist and cannot be apprehended, the one and only real nature does not exist and cannot be apprehended, the reality of phenomena does not exist and cannot be apprehended, the realm of phenomena does not exist and cannot be apprehended, the abiding nature of phenomena does not exist and cannot be apprehended, the maturity of phenomena does not exist and cannot be apprehended, and the very limit of reality does not exist and cannot be apprehended.

5.463 “Venerable Śāradvatīputra, owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of that which cannot be apprehended, the emptiness of intrinsic defining characteristics, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities, those who have entered the stream also do not exist and cannot be apprehended, once-returners do not exist and cannot be apprehended, non-returners do not exist and cannot be apprehended, arhats do not exist and cannot be apprehended,

pratyekabuddhas do not exist and cannot be apprehended, bodhisattvas do not exist and cannot be apprehended, and buddhas do not exist and cannot be apprehended.

5.464 “Venerable Śāradvatīputra, since the emptiness of internal phenomena cannot be apprehended, the emptiness of internal phenomena does not exist [F.41.b] and cannot be apprehended. Since the emptiness of external phenomena cannot be apprehended, the emptiness of external phenomena does not exist and cannot be apprehended. Since the emptiness of external and internal phenomena cannot be apprehended, the emptiness of external and internal phenomena does not exist and cannot be apprehended. Since the emptiness of emptiness cannot be apprehended, the emptiness of emptiness does not exist and cannot be apprehended. Since the emptiness of great extent cannot be apprehended, the emptiness of great extent does not exist and cannot be apprehended. Since the emptiness of ultimate reality cannot be apprehended, the emptiness of ultimate reality does not exist and cannot be apprehended. Since the emptiness of conditioned phenomena cannot be apprehended, the emptiness of conditioned phenomena does not exist and cannot be apprehended. Since the emptiness of unconditioned phenomena cannot be apprehended, the emptiness of unconditioned phenomena does not exist and cannot be apprehended. Since the emptiness of the unlimited cannot be apprehended, the emptiness of the unlimited does not exist and cannot be apprehended. Since the emptiness of that which has neither beginning nor end cannot be apprehended, the emptiness of that which has neither beginning nor end does not exist and cannot be apprehended. Since the emptiness of nonexclusion cannot be apprehended, the emptiness of nonexclusion does not exist and cannot be apprehended. Since the emptiness of inherent nature cannot be apprehended, the emptiness of inherent nature does not exist and cannot be apprehended. Since the emptiness of all phenomena cannot be apprehended, the emptiness of all phenomena does not exist and cannot be apprehended. Since the emptiness of that which cannot be apprehended cannot be apprehended, the emptiness of that which cannot be apprehended does not exist and cannot be apprehended. Since the emptiness of intrinsic defining characteristics cannot be apprehended, the emptiness of intrinsic defining characteristics does not exist and cannot be apprehended. Since the emptiness of nonentities cannot be apprehended, the emptiness of nonentities does not exist and cannot be apprehended. Since the emptiness of essential nature cannot be apprehended, the emptiness of essential nature does not exist and cannot be apprehended. Since the emptiness of an

essential nature of nonentities cannot be apprehended, [F.42.a] the emptiness of an essential nature of nonentities does not exist and cannot be apprehended.

5.465 “Venerable Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, if they investigate and ponder accordingly, and if, when they investigate and ponder in that manner, they are not discouraged, not utterly discouraged, not afraid, not frightened, and not fearful, one should know that these bodhisattva great beings will not be separated from the perfection of wisdom.”

5.466 “Venerable Subhūti, why should one know that these bodhisattva great beings will not be separated from the perfection of wisdom?”

5.467 “Venerable Śāradvatīputra,” replied the venerable Subhūti, “physical forms are without the essential nature of physical forms, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. Feelings are without the essential nature of feelings, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. Perceptions are without the essential nature of perceptions, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. Formative predispositions are without the essential nature of formative predispositions, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. Consciousness is without the essential nature of consciousness, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom.

5.468 “Venerable Śāradvatīputra, the eyes are without the essential nature of the eyes, [F.42.b] and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The ears are without the essential nature of the ears, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The nose is without the essential nature of the nose, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The tongue is without the essential nature of the tongue, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The body is without the essential nature of the body, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The mental faculty is without the essential nature of the mental faculty, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom.

5.469 “Venerable Śāradvatīputra, sights are without the essential nature of sights, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. Sounds are without the essential nature of sounds, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. Odors are without the essential nature of odors, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. Tastes are without the essential nature of tastes, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. [F.43.a] Tangibles are without the essential nature of tangibles, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. Mental phenomena are without the essential nature of mental phenomena, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom.

5.470 “Venerable Śāradvatīputra, visual consciousness is without the essential nature of visual consciousness, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. Auditory consciousness is without the essential nature of auditory consciousness, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. Olfactory consciousness is without the essential nature of olfactory consciousness, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. Gustatory consciousness is without the essential nature of gustatory consciousness, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. Tactile consciousness is without the essential nature of tactile consciousness, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. Mental consciousness is without the essential nature of mental consciousness, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom.

5.471 “Venerable Śāradvatīputra, visually compounded sensory contact [F.43.b] is without the essential nature of visually compounded sensory contact, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. Aurally compounded sensory contact is without the essential nature of aurally compounded sensory contact, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. Nasally compounded sensory contact is without the essential nature of nasally compounded sensory contact, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. Lingually compounded sensory contact is

without the essential nature of lingually compounded sensory contact, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. Corporeally compounded sensory contact is without the essential nature of corporeally compounded sensory contact, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. Mentally compounded sensory contact is without the essential nature of mentally compounded sensory contact, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom.

5.472 “Venerable Śāradvatīputra, feelings conditioned by visually compounded sensory contact are without the essential nature of feelings conditioned by visually compounded sensory contact, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. Feelings conditioned by aurally compounded sensory contact are without the essential nature of feelings conditioned by aurally compounded sensory contact, and this is correctly and definitively cognized when bodhisattva great beings practice [F.44.a] the perfection of wisdom. Feelings conditioned by nasally compounded sensory contact are without the essential nature of feelings conditioned by nasally compounded sensory contact, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. Feelings conditioned by lingually compounded sensory contact are without the essential nature of feelings conditioned by lingually compounded sensory contact, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. Feelings conditioned by corporeally compounded sensory contact are without the essential nature of feelings conditioned by corporeally compounded sensory contact, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. Feelings conditioned by mentally compounded sensory contact are without the essential nature of feelings conditioned by mentally compounded sensory contact, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom.

5.473 “Venerable Śāradvatīputra, the earth element is without the essential nature of the earth element, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The water element is without the essential nature of the water element, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The fire element is without the essential nature of the fire element, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The wind element is without the essential nature of the wind element, [F.44.b] and this

is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The space element is without the essential nature of the space element, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The consciousness element is without the essential nature of the consciousness element, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom.

5.474 “Venerable Śāradvatīputra, ignorance is without the essential nature of ignorance, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. Formative predispositions are without the essential nature of formative predispositions, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. Consciousness is without the essential nature of consciousness, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. Name and form are without the essential nature of name and form, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The six sense fields are without the essential nature of the six sense fields, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. Sensory contact is without the essential nature of sensory contact, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. Sensation [F.45.a] is without the essential nature of sensation, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. Craving is without the essential nature of craving, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. Grasping is without the essential nature of grasping, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The rebirth process is without the essential nature of the rebirth process, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. Birth is without the essential nature of birth, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. Aging and death are without the essential nature of aging and death, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom.

5.475 “Venerable Śāradvatīputra, the perfection of generosity is without the essential nature of the perfection of generosity, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The perfection of ethical discipline is without the essential nature of the perfection of ethical discipline, and this is correctly and definitively

cognized when bodhisattva great beings practice the perfection of wisdom. The perfection of tolerance is without the essential nature of the perfection of tolerance, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The perfection of perseverance is without the essential nature of the perfection of perseverance, and this is correctly and definitively cognized when bodhisattva great beings [F.45.b] practice the perfection of wisdom. The perfection of meditative concentration is without the essential nature of the perfection of meditative concentration, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The perfection of wisdom is without the essential nature of the perfection of wisdom, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom.

5.476 “Venerable Śāradvatīputra, the emptiness of internal phenomena is without the essential nature of the emptiness of internal phenomena, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The emptiness of external phenomena is without the essential nature of the emptiness of external phenomena, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The emptiness of external and internal phenomena is without the essential nature of the emptiness of external and internal phenomena, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The emptiness of emptiness is without the essential nature of the emptiness of emptiness, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The emptiness of great extent is without the essential nature of the emptiness of great extent, and this is correctly and definitively cognized when [F.46.a] bodhisattva great beings practice the perfection of wisdom. The emptiness of ultimate reality is without the essential nature of the emptiness of ultimate reality, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The emptiness of conditioned phenomena is without the essential nature of the emptiness of conditioned phenomena, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The emptiness of unconditioned phenomena is without the essential nature of the emptiness of unconditioned phenomena, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The emptiness of the unlimited is without the essential nature of the emptiness of the unlimited, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The emptiness of that which has neither beginning

nor end is without the essential nature of the emptiness of that which has neither beginning nor end, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The emptiness of nonexclusion is without the essential nature of the emptiness of nonexclusion, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The emptiness of inherent nature is without the essential nature of the emptiness of inherent nature, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The emptiness of all phenomena [F.46.b] is without the essential nature of the emptiness of all phenomena, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The emptiness of intrinsic defining characteristics is without the essential nature of the emptiness of intrinsic defining characteristics, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The emptiness of that which cannot be apprehended is without the essential nature of the emptiness of that which cannot be apprehended, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The emptiness of nonentities is without the essential nature of the emptiness of nonentities, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The emptiness of essential nature is without the essential nature of the emptiness of essential nature, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The emptiness of an essential nature of nonentities is without the essential nature of the emptiness of an essential nature of nonentities, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom.

5.477 “Venerable Śāradvatīputra, the four applications of mindfulness are without the essential nature of the applications of mindfulness, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The four correct exertions are without the essential nature of the correct exertions, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. [F.47.a] The four supports for miraculous ability are without the essential nature of the supports for miraculous ability, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The five faculties are without the essential nature of the faculties, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The five powers are without the essential nature of the powers, and this is correctly and definitively cognized when bodhisattva

great beings practice the perfection of wisdom. The seven branches of enlightenment are without the essential nature of the branches of enlightenment, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The noble eightfold path is without the essential nature of the noble path, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The four truths of the noble ones are without the essential nature of the truths of the noble ones, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The four meditative concentrations are without the essential nature of the meditative concentrations, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The four immeasurable attitudes are without the essential nature of the immeasurable attitudes, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The four formless absorptions are without the essential nature [F.47.b] of the formless absorptions, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The eight liberations are without the essential nature of the liberations, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The nine serial steps of meditative absorption are without the essential nature of the serial steps of meditative absorption, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The emptiness, signlessness, and wishlessness gateways to liberation are without the essential nature of the emptiness, signlessness, and wishlessness gateways to liberation, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The extrasensory powers are without the essential nature of the extrasensory powers, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The meditative stabilities are without the essential nature of the meditative stabilities, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The gateways of the dhāraṇīs are without the essential nature of the gateways of the dhāraṇīs, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The ten powers of the tathāgatas are without the essential nature of the powers of the tathāgatas, and this is correctly and definitively cognized [F.48.a] when bodhisattva great beings practice the perfection of wisdom. The four fearlessnesses are without the essential nature of the fearlessnesses, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom.

The four kinds of exact knowledge are without the essential nature of the kinds of exact knowledge, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. Great loving kindness is without the essential nature of great loving kindness, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. Great compassion is without the essential nature of great compassion, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The eighteen distinct qualities of the buddhas are without the essential nature of the distinct qualities of the buddhas, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom.

5.478 “Venerable Śāradvatīputra, the fruit of having entered the stream is without the essential nature of the fruit of having entered the stream, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The fruit of once-returner is without the essential nature of the fruit of once-returner, and this [F.48.b] is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The fruit of non-returner is without the essential nature of the fruit of non-returner, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. Arhatship is without the essential nature of arhatship, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. individual enlightenment is without the essential nature of individual enlightenment, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. Knowledge of the aspects of the path is without the essential nature of knowledge of the aspects of the path, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. All-aspect omniscience is without the essential nature of all-aspect omniscience, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom.

5.479 “Venerable Śāradvatīputra, the real nature is without the essential nature of the real nature, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The unmistakable real nature is without the essential nature of the unmistakable real nature, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The one and only real nature is without the essential nature of the one and only real nature, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The reality of phenomena is without the essential nature of the reality of phenomena, and this is correctly and definitively cognized [F.49.a]

when bodhisattva great beings practice the perfection of wisdom. The realm of phenomena is without the essential nature of the realm of phenomena, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The maturity of phenomena is without the essential nature of the maturity of phenomena, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The very limit of reality is without the essential nature of the very limit of reality, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom.

5.480 “Venerable Śāradvatīputra, it is for this reason that one should know that bodhisattva great beings are not separated from the perfection of wisdom.” [B4]

5.481 “Venerable Subhūti,” he asked, “what is the essential nature of physical forms? What is the essential nature of feelings? What is the essential nature of perceptions? What is the essential nature of formative predispositions? What is the essential nature of consciousness? What is the essential nature of the eyes? What is the essential nature of the ears? What is the essential nature of the nose? What is the essential nature of the tongue? What is the essential nature of the body? What is the essential nature of the mental faculty? What is the essential nature of sights? What is the essential nature of sounds? What is the essential nature of odors? [F.49.b] What is the essential nature of tastes? What is the essential nature of tangibles? What is the essential nature of mental phenomena? What is the essential nature of visual consciousness? What is the essential nature of auditory consciousness? What is the essential nature of olfactory consciousness? What is the essential nature of gustatory consciousness? What is the essential nature of tactile consciousness? What is the essential nature of mental consciousness? What is the essential nature of visually compounded sensory contact? What is the essential nature of aurally compounded sensory contact? What is the essential nature of nasally compounded sensory contact? What is the essential nature of lingually compounded sensory contact? What is the essential nature of corporeally compounded sensory contact? What is the essential nature of mentally compounded sensory contact? What is the essential nature of feelings conditioned by visually compounded sensory contact? What is the essential nature of feelings conditioned by aurally compounded sensory contact? What is the essential nature of feelings conditioned by nasally compounded sensory contact? What is the essential nature of feelings conditioned by lingually compounded sensory contact? What is the essential nature of feelings conditioned by corporeally compounded sensory contact? What is the essential nature of feelings conditioned by mentally compounded sensory contact? What is the essential

nature of the earth element? What is the essential nature of the water element? What is the essential nature of the fire element? What is the essential nature of the wind element? What is the essential nature of the space element? What is the essential nature of the consciousness element? What is the essential nature of ignorance? What is the essential nature of formative predispositions? What is the essential nature of consciousness? What is the essential nature of name and form? What is the essential nature of the six sense fields? What is the essential nature of sensory contact? What is the essential nature of sensation? What is the essential nature of craving? What is the essential nature of grasping? What is the essential nature of the rebirth process? What is the essential nature of birth? [F.50.a] What is the essential nature of aging and death?

5.482 “What is the essential nature of the perfection of generosity? What is the essential nature of the perfection of ethical discipline? What is the essential nature of the perfection of tolerance? What is the essential nature of the perfection of perseverance? What is the essential nature of the perfection of meditative concentration? What is the essential nature of the perfection of wisdom? What is the essential nature of the emptiness of internal phenomena? What is the essential nature of the emptiness of external phenomena? What is the essential nature of the emptiness of external and internal phenomena? What is the essential nature of the emptiness of emptiness? What is the essential nature of the emptiness of great extent? What is the essential nature of the emptiness of ultimate reality? What is the essential nature of the emptiness of conditioned phenomena? What is the essential nature of the emptiness of unconditioned phenomena? What is the essential nature of the emptiness of the unlimited? What is the essential nature of the emptiness of that which has neither beginning nor end? What is the essential nature of the emptiness of nonexclusion? What is the essential nature of the emptiness of inherent nature? What is the essential nature of the emptiness of all phenomena? What is the essential nature of the emptiness of that which cannot be apprehended? What is the essential nature of the emptiness of intrinsic defining characteristics? What is the essential nature of the emptiness of nonentities? What is the essential nature of the emptiness of essential nature? What is the essential nature of the emptiness of an essential nature of nonentities? What is the essential nature of the four applications of mindfulness? What is the essential nature of the correct exertions? What is the essential nature of the supports for miraculous ability? What is the essential nature of the faculties? What is the essential nature of the powers? What is the essential nature of the branches of enlightenment? What is the essential nature of the noble eightfold path? [F.50.b] What is the essential nature of the truths of the noble ones? What is

the essential nature of the meditative concentrations? What is the essential nature of the immeasurable attitudes? What is the essential nature of the formless absorptions? What is the essential nature of the liberations? What is the essential nature of the serial steps of meditative absorption? What is the essential nature of the emptiness, signlessness, and wishlessness gateways to liberation? What is the essential nature of the extrasensory powers? What is the essential nature of the meditative stabilities? What is the essential nature of the gateways of the dhāraṇīs? What is the essential nature of the powers of the tathāgatas? What is the essential nature of the fearlessnesses? What is the essential nature of the four kinds of exact knowledge? What is the essential nature of great loving kindness? What is the essential nature of great compassion? What is the essential nature of the distinct qualities of the buddhas? What is the essential nature of the fruit of having entered the stream? What is the essential nature of the fruit of once-returner? What is the essential nature of the fruit of non-returner? What is the essential nature of the fruit of arhatship? What is the essential nature of the fruit of individual enlightenment? What is the essential nature of the fruit of the knowledge of the aspects of the path? What is the essential nature of the fruit of all-aspect omniscience? What is the essential nature of the real nature? What is the essential nature of the unmistakable real nature? What is the essential nature of the one and only real nature? What is the essential nature of the reality of phenomena? What is the essential nature of the realm of phenomena? What is the essential nature of the abiding nature of phenomena? What is the essential nature of the maturity of phenomena? What is the essential nature of the very limit of reality?"

- 5.483 "Venerable Śāradvatīputra," replied Subhūti, "the essential nature of physical forms is not an entity. The essential nature of feelings is not an entity. [F.51.a] The essential nature of perceptions is not an entity. The essential nature of formative predispositions is not an entity. The essential nature of consciousness is not an entity. The essential nature of the eyes is not an entity. The essential nature of the ears is not an entity. The essential nature of the nose is not an entity. The essential nature of the tongue is not an entity. The essential nature of the body is not an entity. The essential nature of the mental faculty is not an entity. The essential nature of sights is not an entity. The essential nature of sounds is not an entity. The essential nature of odors is not an entity. The essential nature of tastes is not an entity. The essential nature of tangibles is not an entity. The essential nature of mental phenomena is not an entity. The essential nature of visual consciousness is not an entity. The essential nature of auditory consciousness is not an entity. The essential nature of olfactory consciousness is not an entity. The essential nature of gustatory

consciousness is not an entity. The essential nature of tactile consciousness is not an entity. The essential nature of mental consciousness is not an entity. The essential nature of visually compounded sensory contact is not an entity. The essential nature of aurally compounded sensory contact is not an entity. The essential nature of nasally compounded sensory contact is not an entity. The essential nature of lingually compounded sensory contact is not an entity. The essential nature of corporeally compounded sensory contact is not an entity. The essential nature of mentally compounded sensory contact is not an entity. The essential nature of feelings conditioned by visually compounded sensory contact is not an entity. The essential nature of feelings conditioned by aurally compounded sensory contact is not an entity. The essential nature of feelings conditioned by nasally compounded sensory contact is not an entity. The essential nature of feelings conditioned by lingually compounded sensory contact is not an entity. The essential nature of feelings conditioned by corporeally compounded sensory contact [F.51.b] is not an entity. The essential nature of feelings conditioned by mentally compounded sensory contact is not an entity. The essential nature of the earth element is not an entity. The essential nature of the water element is not an entity. The essential nature of the fire element is not an entity. The essential nature of the wind element is not an entity. The essential nature of the space element is not an entity. The essential nature of the consciousness element is not an entity. The essential nature of ignorance is not an entity. The essential nature of formative predispositions is not an entity. The essential nature of consciousness is not an entity. The essential nature of name and form is not an entity. The essential nature of the six sense fields is not an entity. The essential nature of sensory contact is not an entity. The essential nature of sensation is not an entity. The essential nature of craving is not an entity. The essential nature of grasping is not an entity. The essential nature of the rebirth process is not an entity. The essential nature of birth is not an entity. The essential nature of aging and death is not an entity.

5.484 “The essential nature of the perfection of generosity is not an entity. The essential nature of the perfection of ethical discipline is not an entity. The essential nature of the perfection of tolerance is not an entity. The essential nature of the perfection of perseverance is not an entity. The essential nature of the perfection of meditative concentration is not an entity. The essential nature of the perfection of wisdom is not an entity. The essential nature of the emptiness of internal phenomena is not an entity. The essential nature of the emptiness of external phenomena is not an entity. The essential nature of the emptiness of external and internal phenomena is not an entity. The essential nature of the emptiness of emptiness is not an entity. The essential nature of the emptiness of great extent is not an entity. The essential nature

of the emptiness of ultimate reality is not an entity. The essential nature of the emptiness [F.52.a] of conditioned phenomena is not an entity. The essential nature of the emptiness of unconditioned phenomena is not an entity. The essential nature of the emptiness of the unlimited is not an entity. The essential nature of the emptiness of that which has neither beginning nor end is not an entity. The essential nature of the emptiness of nonexclusion is not an entity. The essential nature of the emptiness of inherent nature is not an entity. The essential nature of the emptiness of all phenomena is not an entity. The essential nature of the emptiness of that which cannot be apprehended is not an entity. The essential nature of the emptiness of intrinsic defining characteristics is not an entity. The essential nature of the emptiness of nonentities is not an entity. The essential nature of the emptiness of essential nature is not an entity. The essential nature of the emptiness of an essential nature of nonentities is not an entity.

5.485 The essential nature of the four applications of mindfulness is not an entity. The essential nature of the correct exertions is not an entity. The essential nature of the supports for miraculous ability is not an entity. The essential nature of the faculties is not an entity. The essential nature of the powers is not an entity. The essential nature of the branches of enlightenment is not an entity. The essential nature of the noble eightfold path is not an entity. The essential nature of the truths of the noble ones is not an entity. The essential nature of the meditative concentrations is not an entity. The essential nature of the immeasurable attitudes is not an entity. The essential nature of the formless absorptions is not an entity. The essential nature of the liberations is not an entity. The essential nature of the serial steps of meditative absorption is not an entity. The essential nature of the emptiness, signlessness, and wishlessness gateways to liberation is not an entity. The essential nature of the extrasensory powers [F.52.b] is not an entity. The essential nature of the meditative stabilities is not an entity. The essential nature of the gateways of the dhāraṇīs is not an entity. The essential nature of the powers of the tathāgatas is not an entity. The essential nature of the fearlessnesses is not an entity. The essential nature of the kinds of exact knowledge is not an entity. The essential nature of great loving kindness is not an entity. The essential nature of great compassion is not an entity. The essential nature of the distinct qualities of the buddhas is not an entity. The essential nature of the fruit of having entered the stream is not an entity. The essential nature of the fruit of once-returner is not an entity. The essential nature of the fruit of non-returner is not an entity. The essential nature of arhatship is not an entity. The essential nature of individual enlightenment is not an entity. The essential nature of the knowledge of the aspects of the path is not an entity. The essential nature of all-aspect

omniscience is not an entity. The essential nature of the real nature is not an entity. The essential nature of the unmistaken real nature is not an entity. The essential nature of the one and only real nature is not an entity. The essential nature of the reality of phenomena is not an entity. The essential nature of the realm of phenomena is not an entity. The essential nature of the abiding nature of phenomena is not an entity. The essential nature of the maturity of phenomena is not an entity. The essential nature of the very limit of reality is not an entity.

5.486 “Venerable Śāradvatīputra, for these reasons, one should know how physical forms are without the essential nature of physical forms. Feelings are without the essential nature of feelings. Perceptions are without the essential nature of perceptions. Formative predispositions are without the essential nature of formative predispositions. Consciousness is without the essential nature of consciousness. The eyes [F.53.a] are without the essential nature of the eyes. The ears are without the essential nature of the ears. The nose is without the essential nature of the nose. The tongue is without the essential nature of the tongue. The body is without the essential nature of the body. The mental faculty without the essential nature of the mental faculty. Sights are without the essential nature of sights. Sounds are without the essential nature of sounds. Odors are without the essential nature of odors. Tastes are without the essential nature of tastes. Tangibles are without the essential nature of tangibles. Mental phenomena are without the essential nature of mental phenomena. Visual consciousness is without the essential nature of visual consciousness. Auditory consciousness is without the essential nature of auditory consciousness. Olfactory consciousness is without the essential nature of olfactory consciousness. Gustatory consciousness is without the essential nature of gustatory consciousness. Tactile consciousness is without the essential nature of tactile consciousness. Mental consciousness is without the essential nature of mental consciousness. Visually compounded sensory contact is without the essential nature of visually compounded sensory contact. Aurally compounded sensory contact is without the essential nature of aurally compounded sensory contact. Nasally compounded sensory contact is without the essential nature of nasally compounded sensory contact. Lingually compounded sensory contact is without the essential nature of lingually compounded sensory contact. Corporeally compounded sensory contact is without the essential nature of corporeally compounded sensory contact. Mentally compounded sensory contact is without the essential nature of mentally compounded sensory contact. Feelings conditioned by visually compounded sensory contact are without the essential nature of feelings conditioned by visually compounded sensory contact. Feelings

conditioned by aurally compounded sensory contact are without the essential nature of feelings conditioned by aurally compounded sensory contact. Feelings conditioned by nasally compounded sensory contact are without the essential nature of feelings conditioned by nasally compounded sensory contact. Feelings conditioned by lingually compounded sensory contact [F.53.b] are without the essential nature of feelings conditioned by lingually compounded sensory contact. Feelings conditioned by corporeally compounded sensory contact are without the essential nature of feelings conditioned by corporeally compounded sensory contact. Feelings conditioned by mentally compounded sensory contact are without the essential nature of feelings conditioned by mentally compounded sensory contact. The earth element is without the essential nature of the earth element. The water element is without the essential nature of the water element. The fire element is without the essential nature of the fire element. The wind element is without the essential nature of the wind element. The space element is without the essential nature of the space element. The consciousness element is without the essential nature of the consciousness element. Ignorance is without the essential nature of ignorance. Formative predispositions are without the essential nature of formative predispositions. Consciousness is without the essential nature of consciousness. Name and form are without the essential nature of name and form. The six sense fields are without the essential nature of the six sense fields. Sensory contact is without the essential nature of sensory contact. Sensation is without the essential nature of sensation. Craving is without the essential nature of craving. Grasping is without the essential nature of grasping. The rebirth process is without the essential nature of the rebirth process. Birth is without the essential nature of birth. Aging and death are without the essential nature of aging and death. The perfection of generosity is without the essential nature of the perfection of generosity. The perfection of ethical discipline is without the essential nature of the perfection of ethical discipline. The perfection of tolerance is without the essential nature of the perfection of tolerance. The perfection of perseverance is without the essential nature of the perfection of perseverance. The perfection of meditative concentration is without the essential nature of the perfection of meditative concentration. [F.54.a] The perfection of wisdom is without the essential nature of the perfection of wisdom. The emptiness of internal phenomena is without the essential nature of the emptiness of internal phenomena. The emptiness of external phenomena is without the essential nature of the emptiness of external phenomena. The emptiness of external and internal phenomena is without the essential nature of the emptiness of external and internal phenomena. The emptiness of emptiness is without the

essential nature of the emptiness of emptiness. The emptiness of great extent is without the essential nature of the emptiness of great extent. The emptiness of ultimate reality is without the essential nature of the emptiness of ultimate reality. The emptiness of conditioned phenomena is without the essential nature of the emptiness of conditioned phenomena. The emptiness of unconditioned phenomena is without the essential nature of the emptiness of unconditioned phenomena. The emptiness of the unlimited is without the essential nature of the emptiness of the unlimited. The emptiness of that which has neither beginning nor end is without the essential nature of the emptiness of that which has neither beginning nor end. The emptiness of nonexclusion is without the essential nature of the emptiness of nonexclusion. The emptiness of inherent nature is without the essential nature of the emptiness of inherent nature. The emptiness of all phenomena is without the essential nature of the emptiness of all phenomena. The emptiness of that which cannot be apprehended is without the essential nature of the emptiness of that which cannot be apprehended. The emptiness of intrinsic defining characteristics is without the essential nature of the emptiness of intrinsic defining characteristics. The emptiness of nonentities is without the essential nature of the emptiness of nonentities. The emptiness of essential nature is without the essential nature of the emptiness of essential nature. The emptiness of an essential nature of nonentities is without the essential nature of the emptiness of an essential nature of nonentities. The applications of mindfulness are without the essential nature of the applications of mindfulness. The correct exertions are without the essential nature of the correct exertions. The supports for miraculous ability are without the essential nature of the supports for miraculous ability. The faculties [F.54.b] are without the essential nature of the faculties. The powers are without the essential nature of the powers. The branches of enlightenment are without the essential nature of the branches of enlightenment. The noble eightfold path is without the essential nature of the noble eightfold path. The truths of the noble ones are without the essential nature of the truths of the noble ones. The meditative concentrations are without the essential nature of the meditative concentrations. The immeasurable attitudes are without the essential nature of the immeasurable attitudes. The formless absorptions are without the essential nature of the formless absorptions. The eight liberations are without the essential nature of the liberations. The nine serial steps of meditative absorption are without the essential nature of the serial steps of meditative absorption. The emptiness, signlessness, and wishlessness gateways to liberation are without the essential nature of the emptiness, signlessness, and wishlessness gateways to liberation. The extrasensory

powers are without the essential nature of the extrasensory powers. The meditative stabilities are without the essential nature of the meditative stabilities. The gateways of the dhāraṇīs are without the essential nature of the gateways of the dhāraṇīs. The ten powers of the tathāgatas are without the essential nature of the powers of the tathāgatas. The four fearlessnesses are without the essential nature of the fearlessnesses. The four kinds of exact knowledge are without the essential nature of the kinds of exact knowledge. Great loving kindness is without the essential nature of great loving kindness. Great compassion is without the essential nature of great compassion. The eighteen distinct qualities of the buddhas are without the essential nature of the distinct qualities of the buddhas. The fruit of having entered the stream is without the essential nature of the fruit of having entered the stream. [F.55.a] The fruit of once-returner is without the essential nature of the fruit of once-returner. The fruit of non-returner is without the essential nature of the fruit of non-returner. Arhatship is without the essential nature of arhatship. individual enlightenment is without the essential nature of individual enlightenment. The knowledge of the aspects of the path is without the essential nature of the knowledge of the aspects of the path. All-aspect omniscience is without the essential nature of all-aspect omniscience. The real nature is without the essential nature of the real nature. The unmistaken real nature is without the essential nature of the unmistaken real nature. The one and only real nature is without the essential nature of the one and only real nature. The reality of phenomena is without the essential nature of the reality of phenomena. The realm of phenomena is without the essential nature of the realm of phenomena. The abiding nature of phenomena is without the essential nature of the abiding nature of phenomena. The maturity of phenomena is without the essential nature of the maturity of phenomena. The very limit of reality is without the essential nature of the very limit of reality.

5.487 “Moreover, Venerable Śāradvatīputra, physical forms are without the defining characteristics of physical forms. Feelings are without the defining characteristics of feelings. Perceptions are without the defining characteristics of perceptions. Formative predispositions are without the defining characteristics of formative predispositions. Consciousness is without the defining characteristics of consciousness. The eyes are without the defining characteristics of the eyes. The ears are without the defining characteristics of the ears. The nose is without the defining characteristics of the nose. The tongue is without the defining characteristics of the tongue. The body is without the defining characteristics of the body. The mental faculty is without the defining characteristics of the mental faculty. Sights are without the defining characteristics of sights. Sounds are without the

defining characteristics of sounds. Odors are without the defining characteristics of odors. Tastes are without the defining characteristics of tastes. Tangibles are without the defining characteristics [F.55.b] of tangibles. Mental phenomena are without the defining characteristics of mental phenomena. Visual consciousness is without the defining characteristics of visual consciousness. Auditory consciousness is without the defining characteristics of auditory consciousness. Olfactory consciousness is without the defining characteristics of olfactory consciousness. Gustatory consciousness is without the defining characteristics of gustatory consciousness. Tactile consciousness is without the defining characteristics of tactile consciousness. Mental consciousness is without the defining characteristics of mental consciousness. Visually compounded sensory contact is without the defining characteristics of visually compounded sensory contact. Aurally compounded sensory contact is without the defining characteristics of aurally compounded sensory contact. Nasally compounded sensory contact is without the defining characteristics of nasally compounded sensory contact. Lingually compounded sensory contact is without the defining characteristics of lingually compounded sensory contact. Corporeally compounded sensory contact is without the defining characteristics of corporeally compounded sensory contact. Mentally compounded sensory contact is without the defining characteristics of mentally compounded sensory contact. Feelings conditioned by visually compounded sensory contact are without the defining characteristics of feelings conditioned by visually compounded sensory contact. Feelings conditioned by aurally compounded sensory contact are without the defining characteristics of feelings conditioned by aurally compounded sensory contact. Feelings conditioned by nasally compounded sensory contact are without the defining characteristics of feelings conditioned by nasally compounded sensory contact. Feelings conditioned by lingually compounded sensory contact are without the defining characteristics of feelings conditioned by lingually compounded sensory contact. Feelings conditioned by corporeally compounded sensory contact are without the defining characteristics of feelings conditioned by corporeally compounded sensory contact. Feelings conditioned by mentally compounded sensory contact are without the defining characteristics of feelings conditioned by mentally compounded sensory contact. The earth element is without the defining characteristics of the earth element. The water element is without the defining characteristics of the water element. The fire element is without [F.56.a] the defining characteristics of the fire element. The wind element is without the defining characteristics of the wind element. The space element is without the defining characteristics of

the space element. The consciousness element is without the defining characteristics of the consciousness element. Ignorance is without the defining characteristics of ignorance. Formative predispositions are without the defining characteristics of formative predispositions. Consciousness is without the defining characteristics of consciousness. Name and form are without the defining characteristics of name and form. The six sense fields are without the defining characteristics of the six sense fields. Sensory contact is without the defining characteristics of sensory contact. Sensation is without the defining characteristics of sensation. Craving is without the defining characteristics of craving. Grasping is without the defining characteristics of grasping. The rebirth process is without the defining characteristics of the rebirth process. Birth is without the defining characteristics of birth. Aging and death are without the defining characteristics of aging and death.

5.488 “The perfection of generosity is without the defining characteristics of the perfection of generosity. The perfection of ethical discipline is without the defining characteristics of the perfection of ethical discipline. The perfection of tolerance is without the defining characteristics of the perfection of tolerance. The perfection of perseverance is without the defining characteristics of the perfection of perseverance. The perfection of meditative concentration is without the defining characteristics of the perfection of meditative concentration. The perfection of wisdom is without the defining characteristics of the perfection of wisdom. The emptiness of internal phenomena is without the defining characteristics of the emptiness of internal phenomena. The emptiness of external phenomena is without the defining characteristics of the emptiness of external phenomena. The emptiness of external and internal phenomena is without the defining characteristics of the emptiness of external and internal phenomena. The emptiness of emptiness is without the defining characteristics of the emptiness of emptiness. The emptiness of great extent is without the defining characteristics of the emptiness of great extent. The emptiness of ultimate reality [F.56.b] is without the defining characteristics of the emptiness of ultimate reality. The emptiness of conditioned phenomena is without the defining characteristics of the emptiness of conditioned phenomena. The emptiness of unconditioned phenomena is without the defining characteristics of the emptiness of unconditioned phenomena. The emptiness of the unlimited is without the defining characteristics of the emptiness of the unlimited. The emptiness of that which has neither beginning nor end is without the defining characteristics of the emptiness of that which has neither beginning nor end. The emptiness of nonexclusion is without the defining characteristics of the emptiness of nonexclusion. The

emptiness of inherent nature is without the defining characteristics of the emptiness of inherent nature. The emptiness of all phenomena is without the defining characteristics of the emptiness of all phenomena. The emptiness of that which cannot be apprehended is without the defining characteristics of the emptiness of that which cannot be apprehended. The emptiness of intrinsic defining characteristics is without the defining characteristics of the emptiness of intrinsic defining characteristics. The emptiness of nonentities is without the defining characteristics of the emptiness of nonentities. The emptiness of essential nature is without the defining characteristics of the emptiness of essential nature. The emptiness of an essential nature of nonentities is without the defining characteristics of the emptiness of an essential nature of nonentities. The applications of mindfulness are without the defining characteristics of the applications of mindfulness. The correct exertions are without the defining characteristics of the correct exertions. The supports for miraculous ability are without the defining characteristics of the supports for miraculous ability. The faculties are without the defining characteristics of the faculties. The powers are without the defining characteristics of the powers. The branches of enlightenment are without the defining characteristics of the branches of enlightenment. The noble eightfold path is without the defining characteristics of the noble path. The truths of the noble ones are without the defining characteristics of the truths of the noble ones. The meditative concentrations are without the defining characteristics of the meditative concentrations. The immeasurable attitudes are without the defining characteristics of the immeasurable attitudes. The formless absorptions are without the defining characteristics of [F.57.a] the formless absorptions. The liberations are without the defining characteristics of the liberations. The nine serial steps of meditative absorption are without the defining characteristics of the serial steps of meditative absorption. The emptiness, signlessness, and wishlessness gateways to liberation are without the defining characteristics of the emptiness, signlessness, and wishlessness gateways to liberation. The extrasensory powers are without the defining characteristics of the extrasensory powers. The meditative stabilities are without the defining characteristics of the meditative stabilities. The gateways of the dhāraṇīs are without the defining characteristics of the gateways of the dhāraṇīs. The ten powers of the tathāgatas are without the defining characteristics of the powers of the tathāgatas. The four fearlessnesses are without the defining characteristics of the fearlessnesses. The four kinds of exact knowledge are without the defining characteristics of the kinds of exact knowledge. Great loving kindness is without the defining characteristics of great loving kindness. Great compassion is without the defining characteristics of great

compassion. The eighteen distinct qualities of the buddhas are without the defining characteristics of the distinct qualities of the buddhas. The fruit of having entered the stream is without the defining characteristics of the fruit of having entered the stream. The fruit of once-returner is without the defining characteristics of the fruit of once-returner. The fruit of non-returner is without the defining characteristics of the fruit of non-returner. Arhatship is without the defining characteristics of arhatship. individual enlightenment is without the defining characteristics of individual enlightenment. The knowledge of the aspects of the path is without the defining characteristics of the knowledge of the aspects of the path. All-aspect omniscience is without the defining characteristics of all-aspect omniscience. The real nature is without the defining characteristics of the real nature. The unmistakable real nature is without the defining characteristics of the unmistakable real nature. [F.57.b] The one and only real nature is without the defining characteristics of the one and only real nature. The reality of phenomena is without the defining characteristics of the reality of phenomena. The realm of phenomena is without the defining characteristics of the realm of phenomena. The abiding nature of phenomena is without the defining characteristics of the abiding nature of phenomena. The maturity of phenomena is without the defining characteristics of the maturity of phenomena. The very limit of reality is without the defining characteristics of the very limit of reality. Even defining characteristics are without the essential nature of defining characteristics. Even the essential nature of defining characteristics is without the essential nature of defining characteristics."

5.489 "Venerable Subhūti, will those bodhisattva great beings who undertake this training be emancipated in all-aspect omniscience?"

5.490 "Yes!" replied Subhūti. "Those bodhisattva great beings who undertake this training will be emancipated in all-aspect omniscience. If you ask why, Venerable Śāradvatīputra, it is because all phenomena are unborn and unemancipated."

5.491 "Venerable Subhūti," he asked, "why are all phenomena unborn and unemancipated?"

"Venerable Śāradvatīputra," replied Subhūti, "physical forms are empty of physical forms, and therein birth is not apprehended nor is emancipation apprehended. Feelings are empty of feelings, and therein birth is not apprehended nor is emancipation apprehended. Perceptions are empty of perceptions, and therein birth is not apprehended nor is emancipation apprehended. Formative predispositions are empty of formative

predispositions, and therein birth is not apprehended nor is emancipation apprehended. Consciousness is empty of consciousness, and therein birth is not apprehended nor is emancipation apprehended.

5.492 “Venerable Śāradvatīputra, the eyes are empty of the eyes, and therein birth is not apprehended nor is emancipation apprehended. [F.58.a] The ears are empty of the ears, and therein birth is not apprehended nor is emancipation apprehended. The nose is empty of the nose, and therein birth is not apprehended nor is emancipation apprehended. The tongue is empty of the tongue, and therein birth is not apprehended nor is emancipation apprehended. The body is empty of the body, and therein birth is not apprehended nor is emancipation apprehended. The mental faculty is empty of the mental faculty, and therein birth is not apprehended nor is emancipation apprehended. Venerable Śāradvatīputra, sights are empty of sights, and therein birth is not apprehended nor is emancipation apprehended. Sounds are empty of sounds, and therein birth is not apprehended nor is emancipation apprehended. Odors are empty of odors, and therein birth is not apprehended nor is emancipation apprehended. Tastes are empty of tastes, and therein birth is not apprehended nor is emancipation apprehended. Tangibles are empty of tangibles, and therein birth is not apprehended nor is emancipation apprehended. Mental phenomena are empty of mental phenomena, and therein birth is not apprehended nor is emancipation apprehended.

5.493 “Venerable Śāradvatīputra, visual consciousness is empty of visual consciousness, and therein birth is not apprehended nor is emancipation apprehended. Auditory consciousness is empty of auditory consciousness, and therein birth is not apprehended nor is emancipation apprehended. Olfactory consciousness is empty of olfactory consciousness, and therein birth is not apprehended nor is emancipation apprehended. Gustatory consciousness is empty of gustatory consciousness, and therein birth is not apprehended nor is emancipation apprehended. Tactile consciousness is empty of tactile consciousness, and therein birth is not apprehended nor is emancipation apprehended. Mental consciousness is empty of mental consciousness, and therein birth is not apprehended nor is emancipation apprehended.

5.494 “Venerable [F.58.b] Śāradvatīputra, visually compounded sensory contact is empty of visually compounded sensory contact, and therein birth is not apprehended nor is emancipation apprehended. Aurally compounded sensory contact is empty of aurally compounded sensory contact, and therein birth is not apprehended nor is emancipation apprehended. Nasally compounded sensory contact is empty of nasally compounded sensory contact, and therein birth is not apprehended nor is emancipation

apprehended. Lingually compounded sensory contact is empty of lingually compounded sensory contact, and therein birth is not apprehended nor is emancipation apprehended. Corporeally compounded sensory contact is empty of corporeally compounded sensory contact, and therein birth is not apprehended nor is emancipation apprehended. Mentally compounded sensory contact is empty of mentally compounded sensory contact, and therein birth is not apprehended nor is emancipation apprehended. Venerable Śāradvatīputra, feelings conditioned by visually compounded sensory contact are empty of feelings conditioned by visually compounded sensory contact, and therein birth is not apprehended nor is emancipation apprehended. Feelings conditioned by aurally compounded sensory contact are empty of feelings conditioned by aurally compounded sensory contact, and therein birth is not apprehended nor is emancipation apprehended. Feelings conditioned by nasally compounded sensory contact are empty of feelings conditioned by nasally compounded sensory contact, and therein birth is not apprehended nor is emancipation apprehended. Feelings conditioned by lingually compounded sensory contact are empty of feelings conditioned by lingually compounded sensory contact, and therein birth is not apprehended nor is emancipation apprehended. Feelings conditioned by corporeally compounded sensory contact are empty of feelings conditioned by corporeally compounded sensory contact, and therein birth is not apprehended nor is emancipation apprehended. Feelings conditioned by mentally compounded sensory contact are empty of feelings conditioned by mentally compounded sensory contact, and therein birth is not apprehended nor is emancipation apprehended.

5.495 “Venerable Śāradvatīputra, [F.59.a] the earth element is empty of the earth element, and therein birth is not apprehended nor is emancipation apprehended. The water element is empty of the water element, and therein birth is not apprehended nor is emancipation apprehended. The fire element is empty of the fire element, and therein birth is not apprehended nor is emancipation apprehended. The wind element is empty of the wind element, and therein birth is not apprehended nor is emancipation apprehended. The space element is empty of the space element, and therein birth is not apprehended nor is emancipation apprehended. The consciousness element is empty of the consciousness element, and therein birth is not apprehended nor is emancipation apprehended.

5.496 “Venerable Śāradvatīputra, ignorance is empty of ignorance, and therein birth is not apprehended nor is emancipation apprehended. Formative predispositions are empty of formative predispositions, and therein birth is not apprehended nor is emancipation apprehended. Consciousness is empty of consciousness, and therein birth is not apprehended nor is emancipation

apprehended. Name and form are empty of name and form, and therein birth is not apprehended nor is emancipation apprehended. The six sense fields are empty of the six sense fields, and therein birth is not apprehended nor is emancipation apprehended. Sensory contact is empty of sensory contact, and therein birth is not apprehended nor is emancipation apprehended. Sensation is empty of sensation, and therein birth is not apprehended nor is emancipation apprehended. Craving is empty of craving, and therein birth is not apprehended nor is emancipation apprehended. Grasping is empty of grasping, and therein birth is not apprehended nor is emancipation apprehended. The rebirth process is empty of the rebirth process, and therein birth is not apprehended nor is emancipation apprehended. Birth is empty of birth, and therein birth is not apprehended nor is emancipation apprehended. [F.59.b] Aging and death are empty of aging and death, and therein birth is not apprehended nor is emancipation apprehended.

5.497 “Venerable Śāradvatīputra, the perfection of generosity is empty of the perfection of generosity, and therein birth is not apprehended nor is emancipation apprehended. The perfection of ethical discipline is empty of the perfection of ethical discipline, and therein birth is not apprehended nor is emancipation apprehended. The perfection of tolerance is empty of the perfection of tolerance, and therein birth is not apprehended nor is emancipation apprehended. The perfection of perseverance is empty of the perfection of perseverance, and therein birth is not apprehended nor is emancipation apprehended. The perfection of meditative concentration is empty of the perfection of meditative concentration, and therein birth is not apprehended nor is emancipation apprehended. The perfection of wisdom is empty of the perfection of wisdom, and therein birth is not apprehended nor is emancipation apprehended.

5.498 “Venerable Śāradvatīputra, the emptiness of internal phenomena is empty of the emptiness of internal phenomena, and therein birth is not apprehended nor is emancipation apprehended. The emptiness of external phenomena is empty of the emptiness of external phenomena, and therein birth is not apprehended nor is emancipation apprehended. The emptiness of external and internal phenomena is empty of the emptiness of external and internal phenomena, and therein birth is not apprehended nor is emancipation apprehended. The emptiness of emptiness is empty of the emptiness of emptiness, and therein birth is not apprehended nor is emancipation apprehended. The emptiness of great extent is empty of the emptiness of great extent, and therein birth is not apprehended nor is emancipation apprehended. The emptiness of ultimate reality is empty of the emptiness of ultimate reality, and therein birth is not apprehended nor is emancipation apprehended. The emptiness of [F.60.a] conditioned

phenomena is empty of the emptiness of conditioned phenomena, and therein birth is not apprehended nor is emancipation apprehended. The emptiness of unconditioned phenomena is empty of the emptiness of unconditioned phenomena, and therein birth is not apprehended nor is emancipation apprehended. The emptiness of the unlimited is empty of the emptiness of the unlimited, and therein birth is not apprehended nor is emancipation apprehended. The emptiness of that which has neither beginning nor end is empty of the emptiness of that which has neither beginning nor end, and therein birth is not apprehended nor is emancipation apprehended. The emptiness of nonexclusion is empty of the emptiness of nonexclusion, and therein birth is not apprehended nor is emancipation apprehended. The emptiness of inherent nature is empty of the emptiness of inherent nature, and therein birth is not apprehended nor is emancipation apprehended. The emptiness of all phenomena is empty of the emptiness of all phenomena, and therein birth is not apprehended nor is emancipation apprehended. The emptiness of that which cannot be apprehended is empty of the emptiness of that which cannot be apprehended, and therein birth is not apprehended nor is emancipation apprehended. The emptiness of intrinsic defining characteristics is empty of the emptiness of intrinsic defining characteristics, and therein birth is not apprehended nor is emancipation apprehended. The emptiness of nonentities is empty of the emptiness of nonentities, and therein birth is not apprehended nor is emancipation apprehended. The emptiness of essential nature is empty of the emptiness of essential nature, and therein birth is not apprehended nor is emancipation apprehended. The emptiness of an essential nature of nonentities is empty of the emptiness of an essential nature of nonentities, and therein birth is not apprehended nor is emancipation apprehended.

5.499 “Venerable Śāradvatīputra, the applications of mindfulness are empty of the applications of mindfulness, and therein birth is not apprehended nor is emancipation apprehended. The correct exertions are empty of the correct exertions, and therein birth is not apprehended nor is emancipation [F.60.b] apprehended. The supports for miraculous ability are empty of the supports for miraculous ability, and therein birth is not apprehended nor is emancipation apprehended. The faculties are empty of the faculties, and therein birth is not apprehended nor is emancipation apprehended. The powers are empty of the powers, and therein birth is not apprehended nor is emancipation apprehended. The branches of enlightenment are empty of the branches of enlightenment, and therein birth is not apprehended nor is emancipation apprehended. The noble eightfold path is empty of the noble eightfold path, and therein birth is not apprehended nor is emancipation apprehended.

5.500 “Venerable Śāradvatīputra, the truths of the noble ones are empty of the truths of the noble ones, and therein birth is not apprehended nor is emancipation apprehended. The meditative concentrations are empty of the meditative concentrations, and therein birth is not apprehended nor is emancipation apprehended. The immeasurable attitudes are empty of the immeasurable attitudes, and therein birth is not apprehended nor is emancipation apprehended. The formless absorptions are empty of the formless absorptions, and therein birth is not apprehended nor is emancipation apprehended. The eight liberations are empty of the eight liberations, and therein birth is not apprehended nor is emancipation apprehended. The nine serial steps of meditative absorption are empty of the serial steps of meditative absorption, and therein birth is not apprehended nor is emancipation apprehended. The emptiness, signlessness, and wishlessness gateways to liberation are empty of the emptiness, signlessness, and wishlessness gateways to liberation, and therein birth is not apprehended nor is emancipation apprehended. The extrasensory powers [F.61.a] are empty of the extrasensory powers, and therein birth is not apprehended nor is emancipation apprehended. The meditative stabilities are empty of the meditative stabilities, and therein birth is not apprehended nor is emancipation apprehended. The gateways of the dhāraṇīs are empty of the gateways of the dhāraṇīs, and therein birth is not apprehended nor is emancipation apprehended.

5.501 “Venerable Śāradvatīputra, the ten powers of the tathāgatas are empty of the powers of the tathāgatas, and therein birth is not apprehended nor is emancipation apprehended. The fearlessnesses are empty of the fearlessnesses, and therein birth is not apprehended nor is emancipation apprehended. The kinds of exact knowledge are empty of the kinds of exact knowledge, and therein birth is not apprehended nor is emancipation apprehended. Great loving kindness is empty of great loving kindness, and therein birth is not apprehended nor is emancipation apprehended. Great compassion is empty of great compassion, and therein birth is not apprehended nor is emancipation apprehended. The eighteen distinct qualities of the buddhas are empty of the distinct qualities of the buddhas, and therein birth is not apprehended nor is emancipation apprehended.

5.502 “Venerable Śāradvatīputra, the fruit of having entered the stream is empty of the fruit of having entered the stream, and therein birth is not apprehended nor is emancipation apprehended. The fruit of once-returner is empty of the fruit of once-returner, and therein birth is not apprehended nor is emancipation apprehended. The fruit of non-returner is empty of the fruit of non-returner, and therein birth is not apprehended nor is emancipation apprehended. Arhatship is empty of arhatship, and therein birth is not

apprehended nor is emancipation apprehended. individual enlightenment [F.61.b] is empty of individual enlightenment, and therein birth is not apprehended nor is emancipation apprehended. The knowledge of the aspects of the path is empty of the knowledge of the aspects of the path, and therein birth is not apprehended nor is emancipation apprehended. All-aspect omniscience is empty of all-aspect omniscience, and therein birth is not apprehended nor is emancipation apprehended.

5.503 “Venerable Śāradvatīputra, the real nature is empty of the real nature, and therein birth is not apprehended nor is emancipation apprehended. The unmistakable real nature is empty of the unmistakable real nature, and therein birth is not apprehended nor is emancipation apprehended. The one and only real nature is empty of the one and only real nature, and therein birth is not apprehended nor is emancipation apprehended. The reality of phenomena is empty of the reality of phenomena, and therein birth is not apprehended nor is emancipation apprehended. The realm of phenomena is empty of the realm of phenomena, and therein birth is not apprehended nor is emancipation apprehended. The abiding nature of phenomena is empty of the abiding nature of phenomena, and therein birth is not apprehended nor is emancipation apprehended. The maturity of phenomena is empty of the maturity of phenomena, and therein birth is not apprehended nor is emancipation apprehended. The very limit of reality is empty of the very limit of reality, and therein birth is not apprehended nor is emancipation apprehended.

5.504 “Venerable Śāradvatīputra, bodhisattva great beings who practice the perfection of wisdom in that manner are approaching all-aspect omniscience. Commensurate with their approach to all-aspect omniscience, they will attain complete purity of the body, complete purity of speech, complete purity of the mind, and complete purity of the major marks. Commensurate with their [F.62.a] attainment of complete purity of the body, complete purity of speech, complete purity of the mind, and complete purity of the major marks, these bodhisattva great beings do not entertain thoughts of desire, and they do not entertain thoughts of hatred, do not entertain thoughts of delusion, do not entertain thoughts of pride, do not entertain thoughts of pretentiousness, do not entertain thoughts of deceit, do not entertain thoughts of envy, do not entertain thoughts of miserliness, do not entertain thoughts of craving, and do not entertain thoughts of mistaken views. Since they do not entertain thoughts of desire, and they do not entertain thoughts of hatred, delusion, pride, pretentiousness, deceit, envy, miserliness, craving, or mistaken views, they will never be conceived within a mother’s womb, and they will invariably²⁹⁷ be born miraculously. Except in order to bring beings to maturation, they will never be born in the inferior realms. They will

proceed from one buddhafiield to another buddhafiield, bringing beings to maturation and refining the buddhafiields. They will never be separated from the lord buddhas until they fully awaken in unsurpassed, perfect, complete enlightenment.

5.505 “Therefore, Venerable Śāradvatīputra, bodhisattva great beings who wish to attain these attributes and excellences should practice this perfection of wisdom with unrelenting perseverance. Venerable Śāradvatīputra, bodhisattva great beings who practice the perfection of wisdom in that manner are approaching all-aspect omniscience.”

5.506 *This completes the fifth chapter from The Perfection of Wisdom in One Hundred Thousand Lines. [F.62.b] [B5]*

CHAPTER 6

- 6.1 The venerable Subhūti then said to the Blessed One, “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with physical forms, they are engaging with mental images. If they engage with feelings, they are engaging with mental images. If they engage with perceptions, they are engaging with mental images. If they engage with formative predispositions, they are engaging with mental images. If they engage with consciousness, they are engaging with a mental image.
- 6.2 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that physical forms are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that physical forms are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that physical forms are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that physical forms are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that physical forms are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that physical forms are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that physical forms are at peace, they are engaging with a mental image. [F.63.a] Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that physical forms are not at peace,

they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that physical forms are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that physical forms are not void, they are engaging with a mental image.

6.3 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that [F.63.b] feelings are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings are not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings are not void, they are engaging with a mental image.

6.4 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that perceptions are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that perceptions are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that perceptions are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the

perfection of wisdom, [F.64.a] they engage unskillfully with the notion that perceptions are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that perceptions are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that perceptions are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that perceptions are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that perceptions are not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that perceptions are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that perceptions are not void, they are engaging with a mental image.

- 6.5 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that formative predispositions are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that formative predispositions are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice [F.64.b] the perfection of wisdom, they engage unskillfully with the notion that formative predispositions are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that formative predispositions are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that formative predispositions are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that formative predispositions are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that formative predispositions are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that formative predispositions are not at peace,

they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that formative predispositions are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that formative predispositions are not void, they are engaging with a mental image.

6.6 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that consciousness is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice [F.65.a] the perfection of wisdom, they engage unskillfully with the notion that consciousness is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that consciousness is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that consciousness is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that consciousness is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that consciousness is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that consciousness is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that consciousness is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that consciousness is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion [F.65.b] that consciousness is not void, they are engaging with a mental image.

6.7 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the eyes are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the eyes are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the

notion that the eyes are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the eyes are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the eyes are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the eyes are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the eyes are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the eyes are not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the eyes are void, [F.66.a] they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the eyes are not void, they are engaging with a mental image.

- 6.8 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the ears are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the ears are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the ears are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the ears are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the ears are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the ears are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the ears are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion [F.66.b] that the ears are not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage

unskillfully with the notion that the ears are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the ears are not void, they are engaging with a mental image.

6.9 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the nose is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the nose is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the nose is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the nose is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the nose is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the nose is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage [F.67.a] unskillfully with the notion that the nose is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the nose is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the nose is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the nose is not void, they are engaging with a mental image.

6.10 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the tongue is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the tongue is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the tongue is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the tongue is suffering, they are engaging with a mental image. Blessed Lord, if, when

bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the tongue is self, they are engaging with a mental image. Blessed [F.67.b] Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the tongue is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the tongue is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the tongue is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the tongue is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the tongue is not void, they are engaging with a mental image.

- 6.11 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the body is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the body is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the body is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the body is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the body is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, [F.68.a] they engage unskillfully with the notion that the body is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the body is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the body is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the body is void, they are engaging with a

mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the body is not void, they are engaging with a mental image.

6.12 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the mental faculty is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the mental faculty is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the mental faculty is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the mental faculty is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the mental faculty is self, [F.68.b] they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the mental faculty is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the mental faculty is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the mental faculty is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the mental faculty is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the mental faculty is not void, they are engaging with a mental image.

6.13 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that sights are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that sights are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that sights are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that sights are suffering, they are

engaging with a mental image. Blessed Lord, if, when bodhisattva great beings [F.69.a] practice the perfection of wisdom, they engage unskillfully with the notion that sights are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that sights are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that sights are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that sights are not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that sights are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that sights are not void, they are engaging with a mental image.

- 6.14 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that sounds are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that sounds are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that sounds are happiness, they are engaging with a mental image. Blessed Lord, if, [F.69.b] when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that sounds are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that sounds are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that sounds are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that sounds are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that sounds are not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that sounds are void, they are engaging with a

mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that sounds are not void, they are engaging with a mental image.

6.15 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that odors are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that odors are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings [F.70.a] practice the perfection of wisdom, they engage unskillfully with the notion that odors are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that odors are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that odors are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that odors are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that odors are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that odors are not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that odors are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that odors are not void, they are engaging with a mental image.

6.16 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that tastes are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully [F.70.b] with the notion that tastes are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that tastes are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that tastes are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the

notion that tastes are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that tastes are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that tastes are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that tastes are not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that tastes are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that tastes are not void, they are engaging with a mental image.

- 6.17 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that tangibles are permanent, they are engaging with a mental image. Blessed [F.71.a] Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that tangibles are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that tangibles are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that tangibles are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that tangibles are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that tangibles are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that tangibles are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that tangibles are not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that tangibles are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that tangibles are not void, they are engaging with a mental image. [F.71.b]

6.18 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that mental phenomena are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that mental phenomena are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that mental phenomena are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that mental phenomena are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that mental phenomena are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that mental phenomena are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that mental phenomena are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that mental phenomena are not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully [F.72.a] with the notion that mental phenomena are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that mental phenomena are not void, they are engaging with a mental image.

6.19 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that visual consciousness is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that visual consciousness is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that visual consciousness is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that visual consciousness is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that visual consciousness is self,

they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that visual consciousness is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that visual consciousness is at peace, [F.72.b] they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that visual consciousness is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that visual consciousness is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that visual consciousness is not void, they are engaging with a mental image.

6.20 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that auditory consciousness is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that auditory consciousness is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that auditory consciousness is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that auditory consciousness is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that auditory consciousness is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings [F.73.a] practice the perfection of wisdom, they engage unskillfully with the notion that auditory consciousness is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that auditory consciousness is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that auditory consciousness is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that auditory consciousness is void, they are engaging with a mental image. Blessed Lord,

if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that auditory consciousness is not void, they are engaging with a mental image.

6.21 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that olfactory consciousness is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that olfactory consciousness is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that olfactory consciousness is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that olfactory consciousness [F.73.b] is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that olfactory consciousness is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that olfactory consciousness is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that olfactory consciousness is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that olfactory consciousness is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that olfactory consciousness is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that olfactory consciousness is not void, they are engaging with a mental image.

6.22 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that gustatory consciousness is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that gustatory consciousness is impermanent, they are engaging with a mental image. [F.74.a] Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that gustatory consciousness is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage

unskillfully with the notion that gustatory consciousness is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that gustatory consciousness is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that gustatory consciousness is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that gustatory consciousness is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that gustatory consciousness is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that gustatory consciousness is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that gustatory consciousness is not void, they are engaging with a mental image. [F.74.b] [B6]

- 6.23 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that tactile consciousness is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that tactile consciousness is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that tactile consciousness is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that tactile consciousness is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that tactile consciousness is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that tactile consciousness is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that tactile consciousness is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice [F.75.a] the perfection of wisdom, they engage unskillfully with the notion that tactile consciousness is not at peace, they are engaging with a mental image. Blessed Lord, if,

when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that tactile consciousness is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that tactile consciousness is not void, they are engaging with a mental image.

6.24 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that mental consciousness is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that mental consciousness is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that mental consciousness is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that mental consciousness is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that mental consciousness is self, they are engaging with a mental image. [F.75.b] Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that mental consciousness is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that mental consciousness is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that mental consciousness is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that mental consciousness is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that mental consciousness is not void, they are engaging with a mental image.

6.25 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that visually compounded sensory contact is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that visually compounded sensory contact is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of

wisdom, they engage unskillfully with the notion that visually compounded sensory contact is happiness, they are engaging [F.76.a] with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that visually compounded sensory contact is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that visually compounded sensory contact is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that visually compounded sensory contact is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that visually compounded sensory contact is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that visually compounded sensory contact is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that visually compounded sensory contact is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that visually compounded sensory contact is not void, they are engaging with a mental image.

- 6.26 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that aurally compounded sensory contact [F.76.b] is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that aurally compounded sensory contact is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that aurally compounded sensory contact is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that aurally compounded sensory contact is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that aurally compounded sensory contact is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that aurally compounded sensory contact is nonself, they are engaging with a mental image. Blessed

Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that aurally compounded sensory contact is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that aurally compounded sensory contact is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that aurally compounded sensory contact is void, [F.77.a] they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that aurally compounded sensory contact is not void, they are engaging with a mental image.

- 6.27 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that nasally compounded sensory contact is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that nasally compounded sensory contact is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that nasally compounded sensory contact is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that nasally compounded sensory contact is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that nasally compounded sensory contact is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that nasally compounded sensory contact is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that nasally compounded sensory contact is at peace, they are engaging with a mental image. [F.77.b] Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that nasally compounded sensory contact is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that nasally compounded sensory contact is void, they are engaging with a mental image. Blessed Lord, if, when

bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that nasally compounded sensory contact is not void, they are engaging with a mental image.

6.28 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that lingually compounded sensory contact is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that lingually compounded sensory contact is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that lingually compounded sensory contact is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that lingually compounded sensory contact is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that lingually compounded sensory contact is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings [F.78.a] practice the perfection of wisdom, they engage unskillfully with the notion that lingually compounded sensory contact is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that lingually compounded sensory contact is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that lingually compounded sensory contact is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that lingually compounded sensory contact is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that lingually compounded sensory contact is not void, they are engaging with a mental image.

6.29 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that corporeally compounded sensory contact is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that corporeally compounded sensory contact is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings

practice the perfection of wisdom, they engage unskillfully with the notion that corporeally compounded sensory contact is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully [F.78.b] with the notion that corporeally compounded sensory contact is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that corporeally compounded sensory contact is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that corporeally compounded sensory contact is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that corporeally compounded sensory contact is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that corporeally compounded sensory contact is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that corporeally compounded sensory contact is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that corporeally compounded sensory contact is not void, they are engaging with a mental image.

- 6.30 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that mentally compounded sensory contact is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that mentally compounded sensory contact [F.79.a] is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that mentally compounded sensory contact is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that mentally compounded sensory contact is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that mentally compounded sensory contact is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that mentally compounded

sensory contact is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that mentally compounded sensory contact is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that mentally compounded sensory contact is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that mentally compounded sensory contact is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that mentally compounded sensory contact is not void, [F.79.b] they are engaging with a mental image.

- 6.31 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by visually compounded sensory contact are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by visually compounded sensory contact are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by visually compounded sensory contact are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by visually compounded sensory contact are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by visually compounded sensory contact are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by visually compounded sensory contact are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by visually compounded sensory contact are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully [F.80.a] with the notion that feelings conditioned by visually compounded sensory contact are not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom,

they engage unskillfully with the notion that feelings conditioned by visually compounded sensory contact are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by visually compounded sensory contact are not void, they are engaging with a mental image.

- 6.32 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by aurally compounded sensory contact are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by aurally compounded sensory contact are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by aurally compounded sensory contact are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by aurally compounded sensory contact are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by aurally compounded sensory contact are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings [F.80.b] practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by aurally compounded sensory contact are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by aurally compounded sensory contact are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by aurally compounded sensory contact are not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by aurally compounded sensory contact are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by aurally compounded sensory contact are not void, they are engaging with a mental image.

6.33 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by nasally compounded sensory contact are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by nasally compounded sensory contact are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, [F.81.a] they engage unskillfully with the notion that feelings conditioned by nasally compounded sensory contact are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by nasally compounded sensory contact are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by nasally compounded sensory contact are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by nasally compounded sensory contact are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by nasally compounded sensory contact are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by nasally compounded sensory contact are not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by nasally compounded sensory contact are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by nasally compounded sensory contact are not void, they are engaging with a mental image.

6.34 “Blessed Lord, [F.81.b] if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by linguallly compounded sensory contact are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by linguallly compounded sensory contact are impermanent, they are engaging with a mental image. Blessed Lord, if,

when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by lingually compounded sensory contact are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by lingually compounded sensory contact are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by lingually compounded sensory contact are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by lingually compounded sensory contact are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by lingually compounded sensory contact are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by lingually compounded sensory contact are not at peace, [F.82.a] they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by lingually compounded sensory contact are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by lingually compounded sensory contact are not void, they are engaging with a mental image.

- 6.35 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by corporeally compounded sensory contact are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by corporeally compounded sensory contact are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by corporeally compounded sensory contact are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by corporeally compounded sensory contact are suffering, they are engaging with a mental image. Blessed Lord, if, when

bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by corporeally compounded sensory contact are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by corporeally compounded sensory contact are nonself, they are engaging with a mental image. Blessed Lord, [F.82.b] if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by corporeally compounded sensory contact are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by corporeally compounded sensory contact are not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by corporeally compounded sensory contact are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by corporeally compounded sensory contact are not void, they are engaging with a mental image.

- 6.36 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by mentally compounded sensory contact are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice [F.83.a] the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by mentally compounded sensory contact are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by mentally compounded sensory contact are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by mentally compounded sensory contact are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by mentally compounded sensory contact are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by mentally compounded sensory contact are nonself, they are engaging with a mental

image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by mentally compounded sensory contact are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by mentally compounded sensory contact are not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by mentally compounded sensory contact are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion [F.83.b] that feelings conditioned by mentally compounded sensory contact are not void, they are engaging with a mental image.

6.37 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the earth element is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the earth element is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the earth element is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the earth element is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the earth element is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the earth element is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the earth element is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the earth element is not at peace, they are engaging with a mental image. Blessed Lord, [F.84.a] if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the earth element is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the earth element is not void, they are engaging with a mental image.

6.38 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the water element is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the water element is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the water element is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the water element is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the water element is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the water element is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings [F.84.b] practice the perfection of wisdom, they engage unskillfully with the notion that the water element is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the water element is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the water element is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the water element is not void, they are engaging with a mental image.

6.39 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the fire element is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the fire element is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the fire element is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the fire element is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the fire element is self, they are engaging with a mental image. Blessed Lord, if, when [F.85.a] bodhisattva

great beings practice the perfection of wisdom, they engage unskillfully with the notion that the fire element is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the fire element is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the fire element is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the fire element is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the fire element is not void, they are engaging with a mental image.

6.40 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the wind element is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the wind element is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the wind element is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the wind element [F.85.b] is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the wind element is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the wind element is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the wind element is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the wind element is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the wind element is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the wind element is not void, they are engaging with a mental image.

6.41 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the space element is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the space element is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the [F.86.a] perfection of wisdom, they engage unskillfully with the notion that the space element is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the space element is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the space element is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the space element is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the space element is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the space element is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the space element is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the space element is not void, they are engaging with a mental image.

6.42 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the consciousness element [F.86.b] is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the consciousness element is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the consciousness element is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the consciousness element is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the consciousness element is self, they are engaging with a

mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the consciousness element is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the consciousness element is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the consciousness element is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the consciousness element is void, [F.87.a] they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the consciousness element is not void, they are engaging with a mental image. [B7]

- 6.43 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that ignorance is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that ignorance is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that ignorance is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that ignorance is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that ignorance is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that ignorance is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, [F.87.b] they engage unskillfully with the notion that ignorance is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that ignorance is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that ignorance is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that ignorance is not void, they are engaging with a mental image.

6.44 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that formative predispositions are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that formative predispositions are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that formative predispositions are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that formative predispositions are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that formative predispositions are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings [F.88.a] practice the perfection of wisdom, they engage unskillfully with the notion that formative predispositions are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that formative predispositions are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that formative predispositions are not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that formative predispositions are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that formative predispositions are not void, they are engaging with a mental image.

6.45 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that consciousness is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that consciousness is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that consciousness is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, [F.88.b] they engage unskillfully with the notion that consciousness is suffering, they are engaging with a mental image. Blessed

Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that consciousness is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that consciousness is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that consciousness is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that consciousness is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that consciousness is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that consciousness is not void, they are engaging with a mental image.

- 6.46 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that name and form are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that name and form are impermanent, they are engaging with a mental image. Blessed Lord, [F.89.a] if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that name and form are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that name and form are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that name and form are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that name and form are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that name and form are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that name and form are not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that name and form are void, they are engaging with a mental

image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that name and form are not void, they are engaging with a mental image.

6.47 “Blessed Lord, if, when bodhisattva great beings [F.89.b] practice the perfection of wisdom, they engage unskillfully with the notion that the six sense fields are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the six sense fields are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the six sense fields are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the six sense fields are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the six sense fields are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the six sense fields are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the six sense fields are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the six sense fields are not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully [F.90.a] with the notion that the six sense fields are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the six sense fields are not void, they are engaging with a mental image.

6.48 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that sensory contact is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that sensory contact is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that sensory contact is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that sensory

contact is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that sensory contact is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that sensory contact is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that sensory contact is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings [F.90.b] practice the perfection of wisdom, they engage unskillfully with the notion that sensory contact is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that sensory contact is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that sensory contact is not void, they are engaging with a mental image.

6.49 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that sensation is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that sensation is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that sensation is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that sensation is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that sensation is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that sensation is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice [F.91.a] the perfection of wisdom, they engage unskillfully with the notion that sensation is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that sensation is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that sensation is void, they

are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that sensation is not void, they are engaging with a mental image.

6.50 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that craving is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that craving is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that craving is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that craving is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that craving is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings [F.91.b] practice the perfection of wisdom, they engage unskillfully with the notion that craving is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that craving is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that craving is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that craving is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that craving is not void, they are engaging with a mental image.

6.51 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that grasping is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that grasping is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that grasping is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that grasping is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings [F.92.a] practice the perfection of wisdom, they engage unskillfully

with the notion that grasping is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that grasping is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that grasping is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that grasping is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that grasping is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that grasping is not void, they are engaging with a mental image.

- 6.52 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the rebirth process is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the rebirth process is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the rebirth process is happiness, they are engaging [F.92.b] with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the rebirth process is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the rebirth process is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the rebirth process is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the rebirth process is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the rebirth process is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the rebirth process is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great

beings practice the perfection of wisdom, they engage unskillfully with the notion that the rebirth process is not void, they are engaging with a mental image.

6.53 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that birth is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, [F.93.a] they engage unskillfully with the notion that birth is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that birth is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that birth is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that birth is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that birth is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that birth is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that birth is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that birth is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that birth is not void, they are engaging with a mental image.

6.54 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, [F.93.b] they engage unskillfully with the notion that aging and death are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that aging and death are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that aging and death are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that aging and death are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom,

they engage unskillfully with the notion that aging and death are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that aging and death are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that aging and death are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that aging and death are not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that aging and death are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that aging and death are not void, [F.94.a] they are engaging with a mental image.

- 6.55 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of generosity is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of generosity is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of generosity is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of generosity is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of generosity is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of generosity is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of generosity is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of generosity is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva [F.94.b] great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of generosity is void,

they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of generosity is not void, they are engaging with a mental image.

6.56 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of ethical discipline is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of ethical discipline is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of ethical discipline is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of ethical discipline is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of ethical discipline is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of ethical discipline is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the [F.95.a] perfection of wisdom, they engage unskillfully with the notion that the perfection of ethical discipline is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of ethical discipline is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of ethical discipline is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of ethical discipline is not void, they are engaging with a mental image.

6.57 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of tolerance is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of tolerance is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage

unskillfully with the notion that the perfection of tolerance is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of tolerance is suffering, they are engaging with a mental image. Blessed Lord, if, [F.95.b] when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of tolerance is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of tolerance is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of tolerance is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of tolerance is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of tolerance is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of tolerance is not void, they are engaging with a mental image.

- 6.58 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of perseverance is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of perseverance is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings [F.96.a] practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of perseverance is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of perseverance is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of perseverance is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of perseverance is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the

perfection of perseverance is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of perseverance is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of perseverance is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of perseverance is not void, they are engaging with a mental image.

- 6.59 “Blessed Lord, if, [F.96.b] when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of meditative concentration is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of meditative concentration is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of meditative concentration is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of meditative concentration is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of meditative concentration is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of meditative concentration is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of meditative concentration is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of meditative concentration is not at peace, [F.97.a] they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of meditative concentration is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of meditative concentration is not void, they are engaging with a mental image.

6.60 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of wisdom is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of wisdom is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of wisdom is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of wisdom is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of wisdom is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of wisdom [F.97.b] is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of wisdom is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of wisdom is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of wisdom is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of wisdom is not void, they are engaging with a mental image.

6.61 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of internal phenomena is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of internal phenomena is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of internal phenomena is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of internal phenomena [F.98.a] is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the

perfection of wisdom, they engage unskillfully with the notion that the emptiness of internal phenomena is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of internal phenomena is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of internal phenomena is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of internal phenomena is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of internal phenomena is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of internal phenomena is not void, they are engaging with a mental image.

- 6.62 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of external phenomena is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of external phenomena is impermanent, they are engaging with a mental image. [F.98.b] Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of external phenomena is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of external phenomena is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of external phenomena is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of external phenomena is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of external phenomena is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the

emptiness of external phenomena is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of external phenomena is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of external phenomena is not void, they are engaging with a mental image.

- 6.63 “Blessed Lord, if, when bodhisattva great beings practice [F.99.a] the perfection of wisdom, they engage unskillfully with the notion that the emptiness of external and internal phenomena is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of external and internal phenomena is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of external and internal phenomena is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of external and internal phenomena is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of external and internal phenomena is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of external and internal phenomena is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of external and internal phenomena is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of external and internal phenomena is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion [F.99.b] that the emptiness of external and internal phenomena is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of external and internal phenomena is not void, they are engaging with a mental image.

6.64 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of emptiness is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of emptiness is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of emptiness is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of emptiness is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of emptiness is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of emptiness is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of emptiness is at peace, they are engaging with a mental image. [F.100.a] Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of emptiness is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of emptiness is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of emptiness is not void, they are engaging with a mental image.

6.65 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of great extent is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of great extent is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of great extent is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of great extent is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings

practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of great extent is self, they are engaging with a mental image. [F.100.b] Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of great extent is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of great extent is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of great extent is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of great extent is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of great extent is not void, they are engaging with a mental image.

6.66 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of ultimate reality is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of ultimate reality is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of ultimate reality is happiness, they are engaging with a mental image. [F.101.a] Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of ultimate reality is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of ultimate reality is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of ultimate reality is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of ultimate reality is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of ultimate reality is not at peace, they are engaging with a mental image. Blessed Lord, if, when

bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of ultimate reality is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of ultimate reality is not void, they are engaging with a mental image. [B8]

6.67 “Blessed Lord, if, when bodhisattva [F.101.b] great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of conditioned phenomena is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of conditioned phenomena is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of conditioned phenomena is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of conditioned phenomena is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of conditioned phenomena is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of conditioned phenomena is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of conditioned phenomena is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of conditioned phenomena is not at peace, they are engaging with a mental image. Blessed Lord, if, [F.102.a] when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of conditioned phenomena is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of conditioned phenomena is not void, they are engaging with a mental image.

6.68 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of unconditioned phenomena is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the

perfection of wisdom, they engage unskillfully with the notion that the emptiness of unconditioned phenomena is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of unconditioned phenomena is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of unconditioned phenomena is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of unconditioned phenomena is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of unconditioned phenomena is nonself, [F.102.b] they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of unconditioned phenomena is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of unconditioned phenomena is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of unconditioned phenomena is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of unconditioned phenomena is not void, they are engaging with a mental image.

- 6.69 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of the unlimited is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of the unlimited is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of the unlimited is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, [F.103.a] they engage unskillfully with the notion that the emptiness of the unlimited is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of the unlimited is self, they

are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of the unlimited is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of the unlimited is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of the unlimited is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of the unlimited is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of the unlimited is not void, they are engaging with a mental image.

6.70 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion [F.103.b] that the emptiness of that which has neither beginning nor end is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of that which has neither beginning nor end is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of that which has neither beginning nor end is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of that which has neither beginning nor end is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of that which has neither beginning nor end is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of that which has neither beginning nor end is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of that which has neither beginning nor end is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of that which has neither beginning nor end is not at peace, they are engaging with

a mental image. Blessed Lord, if, when bodhisattva great beings [F.104.a] practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of that which has neither beginning nor end is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of that which has neither beginning nor end is not void, they are engaging with a mental image.

6.71 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of nonexclusion is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of nonexclusion is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of nonexclusion is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of nonexclusion is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of nonexclusion is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of nonexclusion is nonself, they are engaging with a mental image. [F.104.b] Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of nonexclusion is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of nonexclusion is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of nonexclusion is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of nonexclusion is not void, they are engaging with a mental image.

6.72 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of inherent nature is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of

inherent nature is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of inherent nature is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of inherent nature is suffering, they are engaging with a mental image. [F.105.a] Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of inherent nature is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of inherent nature is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of inherent nature is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of inherent nature is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of inherent nature is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of inherent nature is not void, they are engaging with a mental image.

- 6.73 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of all phenomena is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of all phenomena is impermanent, they are engaging with a mental image. [F.105.b] Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of all phenomena is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of all phenomena is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of all phenomena is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of

wisdom, they engage unskillfully with the notion that the emptiness of all phenomena is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of all phenomena is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of all phenomena is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of all phenomena is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of all phenomena [F.106.a] is not void, they are engaging with a mental image.

6.74 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of intrinsic defining characteristics is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of intrinsic defining characteristics is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of intrinsic defining characteristics is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of intrinsic defining characteristics is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of intrinsic defining characteristics is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of intrinsic defining characteristics is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of intrinsic defining characteristics is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of intrinsic defining characteristics [F.106.b] is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of intrinsic defining

characteristics is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of intrinsic defining characteristics is not void, they are engaging with a mental image.

6.75 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of that which cannot be apprehended is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of that which cannot be apprehended is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of that which cannot be apprehended is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of that which cannot be apprehended is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of that which cannot be apprehended is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of that which cannot be apprehended is nonself, [F.107.a] they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of that which cannot be apprehended is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of that which cannot be apprehended is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of that which cannot be apprehended is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of that which cannot be apprehended is not void, they are engaging with a mental image.

6.76 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of nonentities is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of nonentities is

impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of nonentities is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion [F.107.b] that the emptiness of nonentities is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of nonentities is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of nonentities is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of nonentities is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of nonentities is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of nonentities is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of nonentities is not void, they are engaging with a mental image.

6.77 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of essential nature is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, [F.108.a] they engage unskillfully with the notion that the emptiness of essential nature is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of essential nature is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of essential nature is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of essential nature is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of

essential nature is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of essential nature is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of essential nature is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of essential nature is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage [F.108.b] unskillfully with the notion that the emptiness of essential nature is not void, they are engaging with a mental image.

- 6.78 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of an essential nature of nonentities is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of an essential nature of nonentities is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of an essential nature of nonentities is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of an essential nature of nonentities is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of an essential nature of nonentities is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of an essential nature of nonentities is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of an essential nature of nonentities is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings [F.109.a] practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of an essential nature of nonentities is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of an essential nature of nonentities is void, they

are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of an essential nature of nonentities is not void, they are engaging with a mental image.

6.79 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the applications of mindfulness are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the applications of mindfulness are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the applications of mindfulness are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the applications of mindfulness are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the applications of mindfulness [F.109.b] are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the applications of mindfulness are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the applications of mindfulness are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the applications of mindfulness are not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the applications of mindfulness are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the applications of mindfulness are not void, they are engaging with a mental image.

6.80 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the correct exertions are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the correct exertions are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, [F.110.a] they

engage unskillfully with the notion that the correct exertions are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the correct exertions are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the correct exertions are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the correct exertions are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the correct exertions are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the correct exertions are not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the correct exertions are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the correct exertions are not void, they are engaging with a mental image.

6.81 “Blessed Lord, if, [F.110.b] when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the supports for miraculous ability are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the supports for miraculous ability are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the supports for miraculous ability are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the supports for miraculous ability are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the supports for miraculous ability are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the supports for miraculous ability are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the

supports for miraculous ability are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the supports for miraculous ability are not at peace, they are engaging with a mental image. Blessed Lord, [F.111.a] if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the supports for miraculous ability are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the supports for miraculous ability are not void, they are engaging with a mental image.

6.82 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the faculties are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the faculties are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the faculties are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the faculties are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the faculties are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the faculties are nonself, they are engaging with a mental image. Blessed Lord, [F.111.b] if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the faculties are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the faculties are not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the faculties are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the faculties are not void, they are engaging with a mental image.

6.83 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the powers are permanent, they are engaging with a mental image. Blessed Lord, if, when

bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the powers are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the powers are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the powers are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the powers are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the powers are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the powers are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the powers are not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the powers are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the powers are not void, they are engaging with a mental image.

6.84 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the branches of enlightenment are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the branches of enlightenment are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion [F.112.b] that the branches of enlightenment are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the branches of enlightenment are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the branches of enlightenment are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the branches of enlightenment are nonself,

they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the branches of enlightenment are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the branches of enlightenment are not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the branches of enlightenment are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the branches of enlightenment are not void, they are engaging with a mental image.

- 6.85 “Blessed Lord, if, when bodhisattva great beings [F.113.a] practice the perfection of wisdom, they engage unskillfully with the notion that the noble eightfold path is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the noble eightfold path is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the noble eightfold path is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the noble eightfold path is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the noble eightfold path is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the noble eightfold path is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the noble eightfold path is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully [F.113.b] with the notion that the noble eightfold path is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the noble eightfold path is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the noble eightfold path is not void, they are engaging with a mental image [B9]

6.86 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the truths of the noble ones are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the truths of the noble ones are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the truths of the noble ones are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the truths of the noble ones are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the truths of the noble ones [F.114.a] are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the truths of the noble ones are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the truths of the noble ones are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the truths of the noble ones are not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the truths of the noble ones are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the truths of the noble ones are not void, they are engaging with a mental image.

6.87 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the meditative concentrations are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the meditative concentrations are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the [F.114.b] perfection of wisdom, they engage unskillfully with the notion that the meditative concentrations are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the meditative concentrations are suffering, they are engaging with a mental

image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the meditative concentrations are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the meditative concentrations are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the meditative concentrations are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the meditative concentrations are not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the meditative concentrations are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the meditative concentrations are not void, they are engaging with a mental image.

- 6.88 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, [F.115.a] they engage unskillfully with the notion that the immeasurable attitudes are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the immeasurable attitudes are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the immeasurable attitudes are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the immeasurable attitudes are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the immeasurable attitudes are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the immeasurable attitudes are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the immeasurable attitudes are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the immeasurable attitudes are not at peace,

they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings [F.115.b] practice the perfection of wisdom, they engage unskillfully with the notion that the immeasurable attitudes are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the immeasurable attitudes are not void, they are engaging with a mental image.

6.89 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the formless absorptions are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the formless absorptions are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the formless absorptions are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the formless absorptions are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the formless absorptions are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the formless absorptions [F.116.a] are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the formless absorptions are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the formless absorptions are not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the formless absorptions are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the formless absorptions are not void, they are engaging with a mental image.

6.90 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the liberations are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the liberations are impermanent, they are

engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the liberations are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva [F.116.b] great beings practice the perfection of wisdom, they engage unskillfully with the notion that the liberations are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the liberations are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the liberations are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the liberations are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the liberations are not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the liberations are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the liberations are not void, they are engaging with a mental image.

- 6.91 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the nine serial steps of meditative absorption are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva [F.117.a] great beings practice the perfection of wisdom, they engage unskillfully with the notion that the nine serial steps of meditative absorption are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the nine serial steps of meditative absorption are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the nine serial steps of meditative absorption are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the nine serial steps of meditative absorption are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the nine serial steps of meditative absorption are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great

beings practice the perfection of wisdom, they engage unskillfully with the notion that the nine serial steps of meditative absorption are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the nine serial steps of meditative absorption are not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva [F.117.b] great beings practice the perfection of wisdom, they engage unskillfully with the notion that the nine serial steps of meditative absorption are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the nine serial steps of meditative absorption are not void, they are engaging with a mental image.

6.92 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness, signlessness, and wishlessness gateways to liberation are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness, signlessness, and wishlessness gateways to liberation are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness, signlessness, and wishlessness gateways to liberation are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness, signlessness, and wishlessness gateways to liberation are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness, signlessness, and wishlessness gateways to liberation [F.118.a] are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness, signlessness, and wishlessness gateways to liberation are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness, signlessness, and wishlessness gateways to liberation are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness, signlessness, and wishlessness gateways to liberation are not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage

unskillfully with the notion that the emptiness, signlessness, and wishlessness gateways to liberation are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness, signlessness, and wishlessness gateways to liberation are not void, they are engaging with a mental image.

6.93 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the extrasensory powers are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings [F.118.b] practice the perfection of wisdom, they engage unskillfully with the notion that the extrasensory powers are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the extrasensory powers are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the extrasensory powers are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the extrasensory powers are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the extrasensory powers are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the extrasensory powers are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the extrasensory powers are not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the extrasensory powers are void, they are engaging with a mental image. Blessed Lord, if, [F.119.a] when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the extrasensory powers are not void, they are engaging with a mental image.

6.94 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the meditative stabilities are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the meditative stabilities are impermanent, they are engaging with a mental image. Blessed Lord, if, when

bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the meditative stabilities are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the meditative stabilities are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the meditative stabilities are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the meditative stabilities are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings [F.119.b] practice the perfection of wisdom, they engage unskillfully with the notion that the meditative stabilities are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the meditative stabilities are not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the meditative stabilities are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the meditative stabilities are not void, they are engaging with a mental image.

- 6.95 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the dhāraṇī gateways are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the dhāraṇī gateways are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the dhāraṇī gateways are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the dhāraṇī gateways are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the dhāraṇī gateways are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings [F.120.a] practice the perfection of wisdom, they engage unskillfully with the notion that the dhāraṇī gateways are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the dhāraṇī gateways are at peace, they are

engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the dhāraṇī gateways are not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the dhāraṇī gateways are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the dhāraṇī gateways are not void, they are engaging with a mental image.

6.96 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the ten powers of the tathāgatas are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the ten powers of the tathāgatas are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the ten powers of the tathāgatas are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva [F.120.b] great beings practice the perfection of wisdom, they engage unskillfully with the notion that the ten powers of the tathāgatas are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the ten powers of the tathāgatas are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the ten powers of the tathāgatas are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the ten powers of the tathāgatas are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the ten powers of the tathāgatas are not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the ten powers of the tathāgatas are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the ten powers of the tathāgatas are not void, they are engaging with a mental image.

6.97 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the fearlessnesses are permanent, they are engaging with a mental image. Blessed [F.121.a] Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the fearlessnesses are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the fearlessnesses are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the fearlessnesses are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the fearlessnesses are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the fearlessnesses are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the fearlessnesses are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the fearlessnesses are not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the fearlessnesses [F.121.b] are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the fearlessnesses are not void, they are engaging with a mental image.

6.98 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the kinds of exact knowledge are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the kinds of exact knowledge are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the kinds of exact knowledge are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the kinds of exact knowledge are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with

the notion that the kinds of exact knowledge are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the kinds of exact knowledge are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, [F.122.a] they engage unskillfully with the notion that the kinds of exact knowledge are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the kinds of exact knowledge are not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the kinds of exact knowledge are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the kinds of exact knowledge are not void, they are engaging with a mental image.

- 6.99 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that great compassion is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that great compassion is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that great compassion is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that great compassion is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings [F.122.b] practice the perfection of wisdom, they engage unskillfully with the notion that great compassion is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that great compassion is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that great compassion is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that great compassion is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that great compassion is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great

beings practice the perfection of wisdom, they engage unskillfully with the notion that great compassion is not void, they are engaging with a mental image.

6.100 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the eighteen distinct qualities of the buddhas are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the eighteen distinct qualities of the buddhas are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, [F.123.a] they engage unskillfully with the notion that the eighteen distinct qualities of the buddhas are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the eighteen distinct qualities of the buddhas are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the eighteen distinct qualities of the buddhas are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the eighteen distinct qualities of the buddhas are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the eighteen distinct qualities of the buddhas are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the eighteen distinct qualities of the buddhas are not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the eighteen distinct qualities of the buddhas are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully [F.123.b] with the notion that the eighteen distinct qualities of the buddhas are not void, they are engaging with a mental image. [B10]

6.101 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage with the notion ‘I am practicing the perfection of wisdom,’ they are practicing with a referent. Those bodhisattva great beings are engaging with a mental image. Blessed Lord, if bodhisattva great beings engage with the notion ‘Those who practice in that manner are practicing

the perfection of wisdom. They are cultivating the perfection of wisdom,' they are also engaging with mental images. One should know those bodhisattva great beings lack skillful means."

6.102 Then the venerable Śāradvatīputra asked the venerable Subhūti, "Venerable Subhūti, how should one know that this is the bodhisattva great beings' lack of skillful means?"

6.103 "Venerable Śāradvatīputra," replied Subhūti, "if, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess physical forms,²⁹⁸ because of being intent on, perceiving, and possessing physical forms they engage in the conditioning of physical forms. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva [F.124.a] great beings practice the perfection of wisdom, they are intent on, perceive, and possess feelings, because of being intent on, perceiving, and possessing feelings they engage in the conditioning of feelings. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess perceptions, because of being intent on, perceiving, and possessing perceptions they engage in the conditioning of perceptions. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess formative predispositions, because of being intent on, perceiving, and possessing formative predispositions they engage in the conditioning of formative predispositions. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess consciousness, because of being intent on, perceiving, and possessing consciousness they engage in the conditioning of consciousness. [F.124.b] I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering.

6.104 "If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the eyes, because of being intent on, perceiving, and possessing the eyes they engage in the conditioning of the eyes. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be

released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the ears, because of being intent on, perceiving, and possessing the ears they engage in the conditioning of the ears. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the nose, because of being intent on, perceiving, and possessing the nose they engage in the conditioning of the nose. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. [F.125.a] If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the tongue, because of being intent on, perceiving, and possessing the tongue they engage in the conditioning of the tongue. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the body, because of being intent on, perceiving, and possessing the body they engage in the conditioning of the body. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the mental faculty, because of being intent on, perceiving, and possessing the mental faculty they engage in the conditioning of the mental faculty. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering.

- 6.105 “If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess sights, because of being intent on, [F.125.b] perceiving, and possessing sights they engage in the conditioning of sights. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess sounds, because of being intent on, perceiving, and possessing sounds they engage in the conditioning of sounds. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive,

and possess odors, because of being intent on, perceiving, and possessing odors they engage in the conditioning of odors. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess tastes, because of being intent on, perceiving, and possessing tastes they engage in the conditioning of tastes. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released [F.126.a] from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess tangibles, because of being intent on, perceiving, and possessing tangibles they engage in the conditioning of tangibles. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess mental phenomena, because of being intent on, perceiving, and possessing phenomena they engage in the conditioning of mental phenomena. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering.

- 6.106 “If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess visual consciousness, because of being intent on, perceiving, and possessing visual consciousness they engage in the conditioning of visual consciousness. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice [F.126.b] the perfection of wisdom, they are intent on, perceive, and possess auditory consciousness, because of being intent on, perceiving, and possessing auditory consciousness they engage in the conditioning of auditory consciousness. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess olfactory consciousness, because of being intent on, perceiving, and possessing olfactory consciousness they engage in the conditioning of olfactory consciousness. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess gustatory consciousness, because of being

intent on, perceiving, and possessing gustatory consciousness they engage in the conditioning of gustatory consciousness. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, [F.127.a] perceive, and possess tactile consciousness, because of being intent on, perceiving, and possessing tactile consciousness they engage in the conditioning of tactile consciousness. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess mental consciousness, because of being intent on, perceiving, and possessing mental consciousness they engage in the conditioning of mental consciousness. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering.

- 6.107 “If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess visually compounded sensory contact, because of being intent on, perceiving, and possessing visually compounded sensory contact they engage in the conditioning of visually compounded sensory contact. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, [F.127.b] and possess aurally compounded sensory contact, because of being intent on, perceiving, and possessing aurally compounded sensory contact they engage in the conditioning of aurally compounded sensory contact. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess nasally compounded sensory contact, because of being intent on, perceiving, and possessing nasally compounded sensory contact they engage in the conditioning of nasally compounded sensory contact. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess lingually compounded sensory contact, because of being intent on, perceiving, and possessing lingually compounded sensory contact they engage in the conditioning of lingually compounded sensory contact. I say that they will not be released from birth,

aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess corporeally compounded sensory contact, because of being intent on, perceiving, [F.128.a] and possessing corporeally compounded sensory contact they engage in the conditioning of corporeally compounded sensory contact. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess mentally compounded sensory contact, because of being intent on, perceiving, and possessing mentally compounded sensory contact they engage in the conditioning of mentally compounded sensory contact. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering.

- 6.108 “If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess feelings conditioned by visually compounded sensory contact, because of being intent on, perceiving, and possessing feelings conditioned by visually compounded sensory contact they engage in the conditioning of feelings conditioned by visually compounded sensory contact. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess feelings conditioned by aurally compounded sensory contact, because of being intent on, [F.128.b] perceiving, and possessing feelings conditioned by aurally compounded sensory contact they engage in the conditioning of feelings conditioned by aurally compounded sensory contact. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess feelings conditioned by nasally compounded sensory contact, because of being intent on, perceiving, and possessing feelings conditioned by nasally compounded sensory contact they engage in the conditioning of feelings conditioned by nasally compounded sensory contact. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess feelings conditioned by lingually

compounded sensory contact, because of being intent on, perceiving, and possessing feelings conditioned by lingually compounded sensory contact they engage in the conditioning of feelings conditioned by lingually compounded sensory contact. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, [F.129.a] perceive, and possess feelings conditioned by corporeally compounded sensory contact, because of being intent on, perceiving, and possessing feelings conditioned by corporeally compounded sensory contact they engage in the conditioning of feelings conditioned by corporeally compounded sensory contact. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess feelings conditioned by mentally compounded sensory contact, because of being intent on, perceiving, and possessing feelings conditioned by mentally compounded sensory contact they engage in the conditioning of feelings conditioned by mentally compounded sensory contact. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering.

- 6.109 “If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the earth element, because of being intent on, perceiving, and possessing the earth element they engage in the conditioning of the earth element. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess [F.129.b] the water element, because of being intent on, perceiving, and possessing the water element they engage in the conditioning of the water element. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the fire element, because of being intent on, perceiving, and possessing the fire element they engage in the conditioning of the fire element. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the wind

element, because of being intent on, perceiving, and possessing the wind element they engage in the conditioning of the wind element. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the space element, because of being intent on, perceiving, and possessing the space element they engage in the conditioning of the space element. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, [F.130.a] suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the consciousness element, because of being intent on, perceiving, and possessing the consciousness element they engage in the conditioning of the consciousness element. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering.

- 6.110 “If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess ignorance, because of being intent on, perceiving, and possessing ignorance they engage in the conditioning of ignorance. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess formative predispositions, because of being intent on, perceiving, and possessing formative predispositions they engage in the conditioning of formative predispositions. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. [F.130.b] If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess consciousness, because of being intent on, perceiving, and possessing consciousness they engage in the conditioning of consciousness. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess name and form, because of being intent on, perceiving, and possessing name and form they engage in the conditioning of name and form. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are

intent on, perceive, and possess the six sense fields, because of being intent on, perceiving, and possessing the six sense fields they engage in the conditioning of the six sense fields. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess sensory contact, because of being intent on, [F.131.a] perceiving, and possessing sensory contact they engage in the conditioning of sensory contact. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess sensation, because of being intent on, perceiving, and possessing sensation they engage in the conditioning of sensation. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess craving, because of being intent on, perceiving, and possessing craving they engage in the conditioning of craving. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess grasping, because of being intent on, perceiving, and possessing grasping they engage in the conditioning of grasping. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released [F.131.b] from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the rebirth process, because of being intent on, perceiving, and possessing the rebirth process they engage in the conditioning of the rebirth process. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess birth, because of being intent on, perceiving, and possessing birth they engage in the conditioning of birth. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess aging and death, because of being intent on, perceiving, and possessing aging and death they engage in the conditioning

of aging and death. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering.

6.111 “If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the perfection of generosity, because of being intent on, perceiving, and possessing the perfection of generosity they engage in the conditioning of the perfection [F.132.a] of generosity. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the perfection of ethical discipline, because of being intent on, perceiving, and possessing the perfection of ethical discipline they engage in the conditioning of the perfection of ethical discipline. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the perfection of tolerance, because of being intent on, perceiving, and possessing the perfection of tolerance they engage in the conditioning of the perfection of tolerance. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the perfection of perseverance, because of being intent on, perceiving, and possessing the perfection of perseverance they engage in the conditioning of the perfection of perseverance. I say that they [F.132.b] will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the perfection of meditative concentration, because of being intent on, perceiving, and possessing the perfection of meditative concentration they engage in the conditioning of the perfection of meditative concentration. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the perfection of wisdom, because of being intent on, perceiving, and possessing the perfection of wisdom they engage in the

conditioning of the perfection of wisdom. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering.

- 6.112 “If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the emptiness of internal phenomena, because of being intent on, perceiving, and possessing the emptiness of internal phenomena they engage in the conditioning of the emptiness of internal phenomena. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, [F.133.a] and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the emptiness of external phenomena, because of being intent on, perceiving, and possessing the emptiness of external phenomena they engage in the conditioning of the emptiness of external phenomena. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the emptiness of external and internal phenomena, because of being intent on, perceiving, and possessing the emptiness of external and internal phenomena they engage in the conditioning of the emptiness of external and internal phenomena. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the emptiness of emptiness, because of being intent on, perceiving, and possessing the emptiness of emptiness they engage in the conditioning of the emptiness of emptiness. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings [F.133.b] practice the perfection of wisdom, they are intent on, perceive, and possess the emptiness of great extent, because of being intent on, perceiving, and possessing the emptiness of great extent they engage in the conditioning of the emptiness of great extent. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the emptiness of ultimate reality, because of being intent on, perceiving, and possessing the emptiness of ultimate reality they engage in the conditioning of the emptiness of ultimate reality. I say that they will not be released from

birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the emptiness of conditioned phenomena, because of being intent on, perceiving, and possessing the emptiness of conditioned phenomena they engage in the conditioning of the emptiness of conditioned phenomena. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the emptiness of unconditioned phenomena, because of being intent on, perceiving, [F.134.a] and possessing the emptiness of unconditioned phenomena they engage in the conditioning of the emptiness of unconditioned phenomena. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the emptiness of the unlimited, because of being intent on, perceiving, and possessing the emptiness of the unlimited they engage in the conditioning of the emptiness of the unlimited. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the emptiness of that which has neither beginning nor end, because of being intent on, perceiving, and possessing the emptiness of that which has neither beginning nor end they engage in the conditioning of the emptiness of that which has neither beginning nor end. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the emptiness of nonexclusion, because of being intent on, [F.134.b] perceiving, and possessing the emptiness of nonexclusion they engage in the conditioning of the emptiness of nonexclusion. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the emptiness of inherent nature, because of being intent on, perceiving, and possessing the emptiness of inherent nature they engage in the conditioning of the emptiness of inherent nature. I say that they will not be released from birth, aging, sickness, death, sorrow,

lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the emptiness of all phenomena, because of being intent on, perceiving, and possessing the emptiness of all phenomena they engage in the conditioning of the emptiness of all phenomena. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the emptiness of intrinsic defining characteristics, because of being intent on, perceiving, and possessing the emptiness of intrinsic defining characteristics they engage in the conditioning of [F.135.a] the emptiness of intrinsic defining characteristics. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the emptiness of that which cannot be apprehended, because of being intent on, perceiving, and possessing the emptiness of that which cannot be apprehended they engage in the conditioning of the emptiness of that which cannot be apprehended. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the emptiness of nonentities, because of being intent on, perceiving, and possessing the emptiness of nonentities they engage in the conditioning of the emptiness of nonentities. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the emptiness of essential nature, because of being intent on, perceiving, and possessing the emptiness of essential nature they engage in the conditioning of the emptiness of essential nature. I say that they will not be released from birth, aging, sickness, death, [F.135.b] sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the emptiness of an essential nature of nonentities, because of being intent on, perceiving, and possessing the emptiness of an essential nature of nonentities they engage in the conditioning of the emptiness of an essential nature of nonentities. I

say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering.

- 6.113 “If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the four applications of mindfulness, because of being intent on, perceiving, and possessing the applications of mindfulness they engage in the conditioning of the applications of mindfulness. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the four correct exertions, because of being intent on, perceiving, and possessing the correct exertions they engage in the conditioning of the correct exertions. I say that they will not be released from birth, aging, sickness, death, [F.136.a] sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the four supports for miraculous ability, because of being intent on, perceiving, and possessing the supports for miraculous ability they engage in the conditioning of the supports for miraculous ability. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the five faculties, because of being intent on, perceiving, and possessing the faculties they engage in the conditioning of the faculties. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the five powers, because of being intent on, perceiving, and possessing the powers they engage in the conditioning of the powers. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; [F.136.b] they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the seven branches of enlightenment, because of being intent on, perceiving, and possessing the branches of enlightenment they engage in the conditioning of the branches of enlightenment. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and

possess the noble eightfold path, because of being intent on, perceiving, and possessing the noble eightfold path they engage in the conditioning of the noble eightfold path. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering.

6.114 “If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the four truths of the noble ones, because of being intent on, perceiving, and possessing the truths of the noble ones they engage in the conditioning of the truths of the noble ones. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; [F.137.a] they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the four meditative concentrations, because of being intent on, perceiving, and possessing the meditative concentrations they engage in the conditioning of the meditative concentrations. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the four immeasurable attitudes, because of being intent on, perceiving, and possessing the immeasurable attitudes they engage in the conditioning of the immeasurable attitudes. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the four formless absorptions, because of being intent on, perceiving, and possessing the formless absorptions they engage in the conditioning of the formless absorptions. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. [F.137.b] [B11]

6.115 “If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the eight liberations, because of being intent on, perceiving, and possessing the liberations they engage in the conditioning of the liberations. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the nine serial steps of meditative absorption, because of being intent on, perceiving, and possessing the serial steps of meditative absorption they engage in the conditioning of the serial steps of meditative

absorption. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the emptiness, signlessness, and wishlessness gateways to liberation, because of being intent on, perceiving, and possessing the emptiness, signlessness, and wishlessness gateways to liberation they engage in the conditioning of the emptiness, signlessness, and wishlessness gateways to liberation. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, [F.138.a] suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the six extrasensory powers, because of being intent on, perceiving, and possessing the extrasensory powers they engage in the conditioning of the extrasensory powers. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering.

- 6.116 “If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the eyes of flesh, because of being intent on, perceiving, and possessing the eyes of flesh they engage in the conditioning of the eyes of flesh. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the eye of divine clairvoyance, because of being intent on, perceiving, and possessing the eye of divine clairvoyance they engage in the conditioning of the eye of divine clairvoyance. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings [F.138.b] practice the perfection of wisdom, they are intent on, perceive, and possess the eye of wisdom, because of being intent on, perceiving, and possessing the eye of wisdom they engage in the conditioning of the eye of wisdom. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the eye of the Dharma, because of being intent on, perceiving, and possessing the eye of the Dharma they engage in the conditioning of the eye of the Dharma. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when

bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the eye of the buddhas, because of being intent on, perceiving, and possessing the eye of the buddhas they engage in the conditioning of the eye of the buddhas. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering.

6.117 “If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the meditative stabilities, because of being intent on, perceiving, and possessing the meditative stabilities they engage [F.139.a] in the conditioning of the meditative stabilities. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the dhāraṇī gateways, because of being intent on, perceiving, and possessing the dhāraṇī gateways they engage in the conditioning of the dhāraṇī gateways. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the ten powers of the tathāgatas, because of being intent on, perceiving, and possessing the ten powers of the tathāgatas they engage in the conditioning of the powers of the tathāgatas. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the four fearlessnesses, because of being intent on, perceiving, and possessing the fearlessnesses they engage in the conditioning of the fearlessnesses. I say that they will not be released from birth, aging, [F.139.b] sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the four kinds of exact knowledge, because of being intent on, perceiving, and possessing the kinds of exact knowledge they engage in the conditioning of the kinds of exact knowledge. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess great compassion, because of being intent on, perceiving, and possessing great compassion they engage in the conditioning of great compassion. I say that they will not be released from

birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the eighteen distinct qualities of the buddhas, because of being intent on, perceiving, and possessing the eighteen distinct qualities of the buddhas they engage in the conditioning of the distinct qualities of the buddhas. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released [F.140.a] from great suffering.

6.118 “Venerable Śāradvatīputra, if bodhisattva great beings lack the good fortune to actualize²⁹⁹ even the level of the śrāvakas, or the level of the pratyekabuddhas, how could they possibly fully awaken in unsurpassed, perfect, complete enlightenment? That would be impossible. Venerable Śāradvatīputra, if bodhisattvas practice the perfection of wisdom in that manner, one should know them to be without skillful means.”

6.119 “Venerable Subhūti, how do you know when bodhisattva great beings practicing the perfection of wisdom do possess skillful means?”

6.120 “Venerable Śāradvatīputra,” replied Subhūti, “when bodhisattva great beings practice the perfection of wisdom they do not engage with physical forms. They do not engage with mental images of physical forms.³⁰⁰ They do not engage with the notion that physical forms are permanent, do not engage with the notion that physical forms are impermanent, do not engage with the notion that physical forms are happiness, do not engage with the notion that physical forms are suffering, do not engage with the notion that physical forms are self, do not engage with the notion that physical forms are nonself, do not engage with the notion that physical forms are at peace, do not engage with the notion that physical forms are not at peace, do not engage with the notion that physical forms are empty, do not engage with the notion that physical forms are not empty, do not engage with the notion that physical forms have a sign, do not engage with the notion that physical forms are signless, do not engage with the notion that physical forms are with wishes, do not engage with the notion that physical forms are wishless, do not engage with the notion that physical forms are void, and do not engage with the notion that physical forms are not void. They do not engage with feelings. They do not engage with mental images of feelings. They do not engage with the notion that feelings are permanent, do not engage with the notion that feelings are impermanent, do not engage with the notion that feelings are happiness, do not engage with the notion that feelings are suffering, [F.140.b] do not engage with the notion that feelings are self, do not engage with the notion that feelings are nonself, do not engage with the notion that feelings are at peace, do not engage with the notion that feelings

are not at peace, do not engage with the notion that feelings are empty, do not engage with the notion that feelings are not empty, do not engage with the notion that feelings have a sign, do not engage with the notion that feelings are signless, do not engage with the notion that feelings are with wishes, do not engage with the notion that feelings are wishless, do not engage with the notion that feelings are void, and do not engage with the notion that feelings are not void. They do not engage with perceptions. They do not engage with mental images of perceptions. They do not engage with the notion that perceptions are permanent, do not engage with the notion that perceptions are impermanent, do not engage with the notion that perceptions are happiness, do not engage with the notion that perceptions are suffering, do not engage with the notion that perceptions are self, do not engage with the notion that perceptions are nonself, do not engage with the notion that perceptions are at peace, do not engage with the notion that perceptions are not at peace, do not engage with the notion that perceptions are empty, do not engage with the notion that perceptions are not empty, do not engage with the notion that perceptions have a sign, do not engage with the notion that perceptions are signless, do not engage with the notion that perceptions are with wishes, do not engage with the notion that perceptions are wishless, do not engage with the notion that perceptions are void, and do not engage with the notion that perceptions are not void. They do not engage with formative predispositions. They do not engage with mental images of formative predispositions. They do not engage with the notion that formative predispositions are permanent, do not engage with the notion that formative predispositions are impermanent, do not engage with the notion that formative predispositions are happiness, do not engage with the notion that formative predispositions are suffering, do not engage with the notion that formative predispositions are self, do not engage with the notion that formative predispositions are nonself, do not engage with the notion that formative predispositions are at peace, do not engage with the notion that formative predispositions are not at peace, do not engage with the notion that formative predispositions are empty, do not engage with the notion that formative predispositions are not empty, do not engage with the notion that formative predispositions have a sign, do not engage with the notion that formative predispositions are signless, do not engage with the notion that formative predispositions are with wishes, do not engage with the notion that formative predispositions are wishless, [F.141.a] do not engage with the notion that formative predispositions are void, and do not engage with the notion that formative predispositions are not void. They do not engage with consciousness. They do not engage with mental images of consciousness. They do not engage with the notion that consciousness is

permanent, do not engage with the notion that consciousness is impermanent, do not engage with the notion that consciousness is happiness, do not engage with the notion that consciousness is suffering, do not engage with the notion that consciousness is self, do not engage with the notion that consciousness is nonself, do not engage with the notion that consciousness is at peace, do not engage with the notion that consciousness is not at peace, do not engage with the notion that consciousness is empty, do not engage with the notion that consciousness is not empty, do not engage with the notion that consciousness has a sign, do not engage with the notion that consciousness is signless, do not engage with the notion that consciousness is with wishes, do not engage with the notion that consciousness is wishless, do not engage with the notion that consciousness is void, and do not engage with the notion that consciousness is not void.

- 6.121 “They do not engage with the eyes. They do not engage with a mental image of the eyes. They do not engage with the notion that the eyes are permanent, do not engage with the notion that the eyes are impermanent, do not engage with the notion that the eyes are happiness, do not engage with the notion that the eyes are suffering, do not engage with the notion that the eyes are self, do not engage with the notion that the eyes are nonself, do not engage with the notion that the eyes are at peace, do not engage with the notion that the eyes are not at peace, do not engage with the notion that the eyes are empty, do not engage with the notion that the eyes are not empty, do not engage with the notion that the eyes have a sign, do not engage with the notion that the eyes are signless, do not engage with the notion that the eyes are with wishes, do not engage with the notion that the eyes are wishless, do not engage with the notion that the eyes are void, and do not engage with the notion that the eyes are not void. They do not engage with the ears. They do not engage with a mental image of the ears. They do not engage with the notion that the ears are permanent, [F.141.b] do not engage with the notion that the ears are impermanent, do not engage with the notion that the ears are happiness, do not engage with the notion that the ears are suffering, do not engage with the notion that the ears are self, do not engage with the notion that the ears are nonself, do not engage with the notion that the ears are at peace, do not engage with the notion that the ears are not at peace, do not engage with the notion that the ears are empty, do not engage with the notion that the ears are not empty, do not engage with the notion that the ears have a sign, do not engage with the notion that the ears are signless, do not engage with the notion that the ears are with wishes, do not engage with the notion that the ears are wishless, do not engage with the notion that the ears are void, and do not engage with the notion that the ears are not void. They do not engage with the nose. They do

not engage with a mental image of the nose. They do not engage with the notion that the nose is permanent, do not engage with the notion that the nose is impermanent, do not engage with the notion that the nose is happiness, do not engage with the notion that the nose is suffering, do not engage with the notion that the nose is self, do not engage with the notion that the nose is nonself, do not engage with the notion that the nose is at peace, do not engage with the notion that the nose is not at peace, do not engage with the notion that the nose is empty, do not engage with the notion that the nose is not empty, do not engage with the notion that the nose has a sign, do not engage with the notion that the nose is signless, do not engage with the notion that the nose is with wishes, do not engage with the notion that the nose is wishless, do not engage with the notion that the nose is void, and do not engage with the notion that the nose is not void. They do not engage with the tongue. They do not engage with a mental image of the tongue. They do not engage with the notion that the tongue is permanent, do not engage with the notion that the tongue is impermanent, do not engage with the notion that the tongue is happiness, do not engage with the notion that the tongue is suffering, do not engage with the notion that the tongue is self, do not engage with the notion that the tongue is nonself, do not engage with the notion that the tongue is at peace, do not engage with the notion that the tongue is not at peace, do not engage with the notion that the tongue is empty, do not engage with the notion that the tongue is not empty, do not engage with the notion that the tongue has a sign, do not engage with the notion that the tongue is signless, do not engage with the notion that the tongue is with wishes, do not engage with the notion that the tongue is wishless, do not engage with the notion that the tongue is void, and do not engage with the notion that the tongue is not void. They do not engage with the body. They do not engage with a mental image of the body. [F.142.a] They do not engage with the notion that the body is permanent, do not engage with the notion that the body is impermanent, do not engage with the notion that the body is happiness, do not engage with the notion that the body is suffering, do not engage with the notion that the body is self, do not engage with the notion that the body is nonself, do not engage with the notion that the body is at peace, do not engage with the notion that the body is not at peace, do not engage with the notion that the body is empty, do not engage with the notion that the body is not empty, do not engage with the notion that the body has a sign, do not engage with the notion that the body is signless, do not engage with the notion that the body is with wishes, do not engage with the notion that the body is wishless, do not engage with the notion that the body is void, and do not engage with the notion that the body is not void. They do not engage

with the mental faculty. They do not engage with a mental image of the mental faculty. They do not engage with the notion that the mental faculty is permanent, do not engage with the notion that the mental faculty is impermanent, do not engage with the notion that the mental faculty is happiness, do not engage with the notion that the mental faculty is suffering, do not engage with the notion that the mental faculty is self, do not engage with the notion that the mental faculty is nonself, do not engage with the notion that the mental faculty is at peace, do not engage with the notion that the mental faculty is not at peace, do not engage with the notion that the mental faculty is empty, do not engage with the notion that the mental faculty is not empty, do not engage with the notion that the mental faculty has a sign, do not engage with the notion that the mental faculty is signless, do not engage with the notion that the mental faculty is with wishes, do not engage with the notion that the mental faculty is wishless, do not engage with the notion that the mental faculty is void, and do not engage with the notion that the mental faculty is not void.

- 6.122 “They do not engage with sights. They do not engage with mental images of sights. They do not engage with the notion that sights are permanent, do not engage with the notion that sights are impermanent, do not engage with the notion that sights are happiness, do not engage with the notion that sights are suffering, do not engage with the notion that sights are self, do not engage with the notion that sights are nonself, do not engage with the notion that sights are at peace, do not engage with the notion that sights are not at peace, do not engage with the notion that sights are empty, do not engage with the notion that sights are not empty, do not engage with the notion that sights have a sign, do not engage with the notion that sights [F.142.b] are signless, do not engage with the notion that sights are with wishes, do not engage with the notion that sights are wishless, do not engage with the notion that sights are void, and do not engage with the notion that sights are not void. They do not engage with sounds. They do not engage with mental images of sounds. They do not engage with the notion that sounds are permanent, do not engage with the notion that sounds are impermanent, do not engage with the notion that sounds are happiness, do not engage with the notion that sounds are suffering, do not engage with the notion that sounds are self, do not engage with the notion that sounds are nonself, do not engage with the notion that sounds are at peace, do not engage with the notion that sounds are not at peace, do not engage with the notion that sounds are empty, do not engage with the notion that sounds are not empty, do not engage with the notion that sounds have a sign, do not engage with the notion that sounds are signless, do not engage with the notion that sounds are with wishes, do not engage

with the notion that sounds are wishless, do not engage with the notion that sounds are void, and do not engage with the notion that sounds are not void. They do not engage with odors. They do not engage with mental images of odors. They do not engage with the notion that odors are permanent, do not engage with the notion that odors are impermanent, do not engage with the notion that odors are happiness, do not engage with the notion that odors are suffering, do not engage with the notion that odors are self, do not engage with the notion that odors are nonself, do not engage with the notion that odors are at peace, do not engage with the notion that odors are not at peace, do not engage with the notion that odors are empty, do not engage with the notion that odors are not empty, do not engage with the notion that odors have a sign, do not engage with the notion that odors are signless, do not engage with the notion that odors are with wishes, do not engage with the notion that odors are wishless, do not engage with the notion that odors are void, and do not engage with the notion that odors are not void. They do not engage with tastes. They do not engage with mental images of tastes. They do not engage with the notion that tastes are permanent, do not engage with the notion that tastes are impermanent, do not engage with the notion that tastes are happiness, do not engage with the notion that tastes are suffering, do not engage with the notion that tastes are self, do not engage with the notion that tastes are nonself, do not engage with the notion that tastes are at peace, do not engage with the notion that tastes are not at peace, [F.143.a] do not engage with the notion that tastes are empty, do not engage with the notion that tastes are not empty, do not engage with the notion that tastes have a sign, do not engage with the notion that tastes are signless, do not engage with the notion that tastes are with wishes, do not engage with the notion that tastes are wishless, do not engage with the notion that tastes are void, and do not engage with the notion that tastes are not void. They do not engage with tangibles. They do not engage with mental images of tangibles. They do not engage with the notion that tangibles are permanent, do not engage with the notion that tangibles are impermanent, do not engage with the notion that tangibles are happiness, do not engage with the notion that tangibles are suffering, do not engage with the notion that tangibles are self, do not engage with the notion that tangibles are nonself, do not engage with the notion that tangibles are at peace, do not engage with the notion that tangibles are not at peace, do not engage with the notion that tangibles are empty, do not engage with the notion that tangibles are not empty, do not engage with the notion that tangibles have a sign, do not engage with the notion that tangibles are signless, do not engage with the notion that tangibles are with wishes, do not engage with the notion that tangibles are wishless, do not engage with

the notion that tangibles are void, and do not engage with the notion that tangibles are not void. They do not engage with mental phenomena. They do not engage with mental images of mental phenomena. They do not engage with the notion that mental phenomena are permanent, do not engage with the notion that mental phenomena are impermanent, do not engage with the notion that mental phenomena are happiness, do not engage with the notion that mental phenomena are suffering, do not engage with the notion that mental phenomena are self, do not engage with the notion that mental phenomena are nonself, do not engage with the notion that mental phenomena are at peace, do not engage with the notion that mental phenomena are not at peace, do not engage with the notion that mental phenomena are empty, do not engage with the notion that mental phenomena are not empty, do not engage with the notion that mental phenomena have a sign, do not engage with the notion that mental phenomena are signless, do not engage with the notion that mental phenomena are with wishes, do not engage with the notion that mental phenomena are wishless, do not engage with the notion that mental phenomena are void, and do not engage with the notion that mental phenomena are not void.

- 6.123 “They do not engage with the sensory element of the eyes.³⁰¹ They do not engage with a mental image of the sensory element of the eyes. They do not engage with the notion that the sensory element of the eyes is permanent, do not engage with the notion that [F.143.b] the sensory element of the eyes is impermanent, do not engage with the notion that the sensory element of the eyes is happiness, do not engage with the notion that the sensory element of the eyes is suffering, do not engage with the notion that the sensory element of the eyes is self, do not engage with the notion that the sensory element of the eyes is nonself, do not engage with the notion that the sensory element of the eyes is at peace, do not engage with the notion that the sensory element of the eyes is not at peace, do not engage with the notion that the sensory element of the eyes is empty, do not engage with the notion that the sensory element of the eyes is not empty, do not engage with the notion that the sensory element of the eyes has a sign, do not engage with the notion that the sensory element of the eyes is signless, do not engage with the notion that the sensory element of the eyes is with wishes, do not engage with the notion that the sensory element of the eyes is wishless, do not engage with the notion that the sensory element of the eyes is void, and do not engage with the notion that the sensory element of the eyes is not void. They do not engage with the sensory element of sights. They do not engage with a mental image of the sensory element of sights. They do not engage with the notion that the sensory element of sights is

permanent, do not engage with the notion that the sensory element of sights is impermanent, do not engage with the notion that the sensory element of sights is happiness, do not engage with the notion that the sensory element of sights is suffering, do not engage with the notion that the sensory element of sights is self, do not engage with the notion that the sensory element of sights is nonself, do not engage with the notion that the sensory element of sights is at peace, do not engage with the notion that the sensory element of sights is not at peace, do not engage with the notion that the sensory element of sights is empty, do not engage with the notion that the sensory element of sights is not empty, do not engage with the notion that the sensory element of sights has a sign, do not engage with the notion that the sensory element of sights is signless, do not engage with the notion that the sensory element of sights is with wishes, do not engage with the notion that the sensory element of sights is wishless, do not engage with the notion that the sensory element of sights is void, and do not engage with the notion that the sensory element of sights is not void. They do not engage with the sensory element of visual consciousness. They do not engage with a mental image of the sensory element of visual consciousness. They do not engage [F.144.a] with the notion that the sensory element of visual consciousness is permanent, do not engage with the notion that the sensory element of visual consciousness is impermanent, do not engage with the notion that the sensory element of visual consciousness is happiness, do not engage with the notion that the sensory element of visual consciousness is suffering, do not engage with the notion that the sensory element of visual consciousness is self, do not engage with the notion that the sensory element of visual consciousness is nonself, do not engage with the notion that the sensory element of visual consciousness is at peace, do not engage with the notion that the sensory element of visual consciousness is not at peace, do not engage with the notion that the sensory element of visual consciousness is empty, do not engage with the notion that the sensory element of visual consciousness is not empty, do not engage with the notion that the sensory element of visual consciousness has a sign, do not engage with the notion that the sensory element of visual consciousness is signless, do not engage with the notion that the sensory element of visual consciousness is with wishes, do not engage with the notion that the sensory element of visual consciousness is wishless, do not engage with the notion that the sensory element of visual consciousness is void, and do not engage with the notion that the sensory element of visual consciousness is not void.

- 6.124 “They do not engage with the sensory element of the ears. They do not engage with a mental image of the sensory element of the ears. They do not engage with the notion that the sensory element of the ears is permanent, do

not engage with the notion that the sensory element of the ears is impermanent, do not engage with the notion that the sensory element of the ears is happiness, do not engage with the notion that the sensory element of the ears is suffering, do not engage with the notion that the sensory element of the ears is self, do not engage with the notion that the sensory element of the ears is nonself, do not engage with the notion that the sensory element of the ears is at peace, do not engage with the notion that the sensory element of the ears is not at peace, do not engage with the notion that the sensory element of the ears is empty, do not engage with the notion that the sensory element of the ears is not empty, do not engage with the notion that the sensory element of the ears has a sign, do not engage with the notion that the sensory element of the ears is signless, do not engage with the notion that the sensory element of the ears is with wishes, do not engage with the notion that [F.144.b] the sensory element of the ears is wishless, do not engage with the notion that the sensory element of the ears is void, and do not engage with the notion that the sensory element of the ears is not void. They do not engage with the sensory element of sounds. They do not engage with a mental image of the sensory element of sounds. They do not engage with the notion that the sensory element of sounds is permanent, do not engage with the notion that the sensory element of sounds is impermanent, do not engage with the notion that the sensory element of sounds is happiness, do not engage with the notion that the sensory element of sounds is suffering, do not engage with the notion that the sensory element of sounds is self, do not engage with the notion that the sensory element of sounds is nonself, do not engage with the notion that the sensory element of sounds is at peace, do not engage with the notion that the sensory element of sounds is not at peace, do not engage with the notion that the sensory element of sounds is empty, do not engage with the notion that the sensory element of sounds is not empty, do not engage with the notion that the sensory element of sounds has a sign, do not engage with the notion that the sensory element of sounds is signless, do not engage with the notion that the sensory element of sounds is with wishes, do not engage with the notion that the sensory element of sounds is wishless, do not engage with the notion that the sensory element of sounds is void, and do not engage with the notion that the sensory element of sounds is not void. They do not engage with the sensory element of auditory consciousness. They do not engage with a mental image of the sensory element of auditory consciousness. They do not engage with the notion that the sensory element of auditory consciousness is permanent, do not engage with the notion that the sensory element of auditory consciousness is impermanent, do not engage with the notion that the sensory element of

auditory consciousness is happiness, do not engage with the notion that the sensory element of auditory consciousness is suffering, do not engage with the notion that the sensory element of auditory consciousness is self, do not engage with the notion that the sensory element of auditory consciousness is nonself, do not engage with the notion that the sensory element of auditory consciousness is at peace, do not engage with the notion that the sensory element of auditory consciousness is not at peace, do not engage with the notion that the sensory element of auditory consciousness is empty, do not engage with the notion that the sensory element of auditory consciousness is not empty, do not engage with the notion that the sensory element of auditory consciousness has a sign, [F.145.a] do not engage with the notion that the sensory element of auditory consciousness is signless, do not engage with the notion that the sensory element of auditory consciousness is with wishes, do not engage with the notion that the sensory element of auditory consciousness is wishless, do not engage with the notion that the sensory element of auditory consciousness is void, and do not engage with the notion that the sensory element of auditory consciousness is not void.

- 6.125 “They do not engage with the sensory element of the nose. They do not engage with a mental image of the sensory element of the nose. They do not engage with the notion that the sensory element of the nose is permanent, do not engage with the notion that the sensory element of the nose is impermanent, do not engage with the notion that the sensory element of the nose is happiness, do not engage with the notion that the sensory element of the nose is suffering, do not engage with the notion that the sensory element of the nose is self, do not engage with the notion that the sensory element of the nose is nonself, do not engage with the notion that the sensory element of the nose is at peace, do not engage with the notion that the sensory element of the nose is not at peace, do not engage with the notion that the sensory element of the nose is empty, do not engage with the notion that the sensory element of the nose is not empty, do not engage with the notion that the sensory element of the nose has a sign, do not engage with the notion that the sensory element of the nose is signless, do not engage with the notion that the sensory element of the nose is with wishes, do not engage with the notion that the sensory element of the nose is wishless, do not engage with the notion that the sensory element of the nose is void, and do not engage with the notion that the sensory element of the nose is not void. They do not engage with the sensory element of odors. They do not engage with a mental image of the sensory element of odors. They do not engage with the notion that the sensory element of odors is permanent, do not engage with the notion that the sensory element of odors is impermanent,

do not engage with the notion that the sensory element of odors is happiness, do not engage with the notion that the sensory element of odors is suffering, do not engage with the notion that the sensory element of odors is self, do not engage with the notion that the sensory element of odors is nonself, do not engage with the notion that the sensory element of odors is at peace, do not engage with the notion that the sensory element of odors is not at peace, do not engage with the notion that the sensory element of odors is empty, do not engage with the notion that the sensory element of odors is not empty, do not engage with the notion that the sensory element of odors has a sign, do not engage with the notion that the sensory element of odors is signless, do not engage with the notion that the sensory element of odors [F.145.b] is with wishes, do not engage with the notion that the sensory element of odors is wishless, do not engage with the notion that the sensory element of odors is void, and do not engage with the notion that the sensory element of odors is not void. They do not engage with the sensory element of olfactory consciousness. They do not engage with a mental image of the sensory element of olfactory consciousness. They do not engage with the notion that the sensory element of olfactory consciousness is permanent, do not engage with the notion that the sensory element of olfactory consciousness is impermanent, do not engage with the notion that the sensory element of olfactory consciousness is happiness, do not engage with the notion that the sensory element of olfactory consciousness is suffering, do not engage with the notion that the sensory element of olfactory consciousness is self, do not engage with the notion that the sensory element of olfactory consciousness is nonself, do not engage with the notion that the sensory element of olfactory consciousness is at peace, do not engage with the notion that the sensory element of olfactory consciousness is not at peace, do not engage with the notion that the sensory element of olfactory consciousness is empty, do not engage with the notion that the sensory element of olfactory consciousness is not empty, do not engage with the notion that the sensory element of olfactory consciousness has a sign, do not engage with the notion that the sensory element of olfactory consciousness is signless, do not engage with the notion that the sensory element of olfactory consciousness is with wishes, do not engage with the notion that the sensory element of olfactory consciousness is wishless, do not engage with the notion that the sensory element of olfactory consciousness is void, and do not engage with the notion that the sensory element of olfactory consciousness is not void.

- 6.126 “They do not engage with the sensory element of the tongue. They do not engage with a mental image of the sensory element of the tongue. They do not engage with the notion that the sensory element of the tongue is

permanent, do not engage with the notion that the sensory element of the tongue is impermanent, do not engage with the notion that the sensory element of the tongue is happiness, do not engage with the notion that the sensory element of the tongue is suffering, do not engage with the notion that the sensory element of the tongue is self, do not engage with the notion that the sensory element of the tongue is nonself, do not engage with the notion that the sensory element of the tongue is at peace, do not engage with the notion that the sensory element of the tongue is not at peace, do not engage with the notion that the sensory element of the tongue is empty, do not engage with the notion that the sensory element of the tongue [F.146.a] is not empty, do not engage with the notion that the sensory element of the tongue has a sign, do not engage with the notion that the sensory element of the tongue is signless, do not engage with the notion that the sensory element of the tongue is with wishes, do not engage with the notion that the sensory element of the tongue is wishless, do not engage with the notion that the sensory element of the tongue is void, and do not engage with the notion that the sensory element of the tongue is not void. They do not engage with the sensory element of tastes. They do not engage with a mental image of the sensory element of tastes. They do not engage with the notion that the sensory element of tastes is permanent, do not engage with the notion that the sensory element of tastes is impermanent, do not engage with the notion that the sensory element of tastes is happiness, do not engage with the notion that the sensory element of tastes is suffering, do not engage with the notion that the sensory element of tastes is self, do not engage with the notion that the sensory element of tastes is nonself, do not engage with the notion that the sensory element of tastes is at peace, do not engage with the notion that the sensory element of tastes is not at peace, do not engage with the notion that the sensory element of tastes is empty, do not engage with the notion that the sensory element of tastes is not empty, do not engage with the notion that the sensory element of tastes has a sign, do not engage with the notion that the sensory element of tastes is signless, do not engage with the notion that the sensory element of tastes is with wishes, do not engage with the notion that the sensory element of tastes is wishless, do not engage with the notion that the sensory element of tastes is void, and do not engage with the notion that the sensory element of tastes is not void. They do not engage with the sensory element of gustatory consciousness. They do not engage with a mental image of the sensory element of gustatory consciousness. They do not engage with the notion that the sensory element of gustatory consciousness is permanent, do not engage with the notion that the sensory element of gustatory consciousness is impermanent, do not engage with the notion that the sensory element of

gustatory consciousness is happiness, do not engage with the notion that the sensory element of gustatory consciousness is suffering, do not engage with the notion that the sensory element of gustatory consciousness is self, do not engage with the notion that the sensory element of gustatory consciousness is nonself, do not engage with the notion that the sensory element of gustatory consciousness is at peace, do not engage with the notion that the sensory element of gustatory consciousness is not at peace, do not engage with the notion that the sensory element of gustatory consciousness is empty, do not engage with the notion that [F.146.b] the sensory element of gustatory consciousness is not empty, do not engage with the notion that the sensory element of gustatory consciousness has a sign, do not engage with the notion that the sensory element of gustatory consciousness is signless, do not engage with the notion that the sensory element of gustatory consciousness is with wishes, do not engage with the notion that the sensory element of gustatory consciousness is wishless, do not engage with the notion that the sensory element of gustatory consciousness is void, and do not engage with the notion that the sensory element of gustatory consciousness is not void.

- 6.127 “They do not engage with the sensory element of the body. They do not engage with a mental image of the sensory element of the body. They do not engage with the notion that the sensory element of the body is permanent, do not engage with the notion that the sensory element of the body is impermanent, do not engage with the notion that the sensory element of the body is happiness, do not engage with the notion that the sensory element of the body is suffering, do not engage with the notion that the sensory element of the body is self, do not engage with the notion that the sensory element of the body is nonself, do not engage with the notion that the sensory element of the body is at peace, do not engage with the notion that the sensory element of the body is not at peace, do not engage with the notion that the sensory element of the body is empty, do not engage with the notion that the sensory element of the body is not empty, do not engage with the notion that the sensory element of the body has a sign, do not engage with the notion that the sensory element of the body is signless, do not engage with the notion that the sensory element of the body is with wishes, do not engage with the notion that the sensory element of the body is wishless, do not engage with the notion that the sensory element of the body is void, and do not engage with the notion that the sensory element of the body is not void. They do not engage with the sensory element of tangibles. They do not engage with a mental image of the sensory element of tangibles. They do not engage with the notion that the sensory element of tangibles is permanent, do not engage with the notion that the sensory

element of tangibles is impermanent, do not engage with the notion that the sensory element of tangibles is happiness, do not engage with the notion that the sensory element of tangibles is suffering, do not engage with the notion that the sensory element of tangibles is self, do not engage with the notion that the sensory element of tangibles is nonself, do not engage with the notion that the sensory element of tangibles is at peace, do not engage with the notion that the sensory element of tangibles is not at peace, do not engage with the notion that the sensory element of tangibles is empty, do not engage with the notion that [F.147.a] the sensory element of tangibles is not empty, do not engage with the notion that the sensory element of tangibles has a sign, do not engage with the notion that the sensory element of tangibles is signless, do not engage with the notion that the sensory element of tangibles is with wishes, do not engage with the notion that the sensory element of tangibles is wishless, do not engage with the notion that the sensory element of tangibles is void, and do not engage with the notion that the sensory element of tangibles is not void. They do not engage with the sensory element of tactile consciousness. They do not engage with a mental image of the sensory element of tactile consciousness. They do not engage with the notion that the sensory element of tactile consciousness is permanent, do not engage with the notion that the sensory element of tactile consciousness is impermanent, do not engage with the notion that the sensory element of tactile consciousness is happiness, do not engage with the notion that the sensory element of tactile consciousness is suffering, do not engage with the notion that the sensory element of tactile consciousness is self, do not engage with the notion that the sensory element of tactile consciousness is nonself, do not engage with the notion that the sensory element of tactile consciousness is at peace, do not engage with the notion that the sensory element of tactile consciousness is not at peace, do not engage with the notion that the sensory element of tactile consciousness is empty, do not engage with the notion that the sensory element of tactile consciousness is not empty, do not engage with the notion that the sensory element of tactile consciousness has a sign, do not engage with the notion that the sensory element of tactile consciousness is signless, do not engage with the notion that the sensory element of tactile consciousness is with wishes, do not engage with the notion that the sensory element of tactile consciousness is wishless, do not engage with the notion that the sensory element of tactile consciousness is void, and do not engage with the notion that the sensory element of tactile consciousness is not void.

- 6.128 “They do not engage with the sensory element of the mental faculty. They do not engage with a mental image of the sensory element of the mental faculty. They do not engage with the notion that the sensory element of the

mental faculty is permanent, do not engage with the notion that the sensory element of the mental faculty is impermanent, do not engage with the notion that the sensory element of the mental faculty is happiness, do not engage with the notion that the sensory element of the mental faculty is suffering, do not engage with the notion that the sensory element of the mental faculty [F.147.b] is self, do not engage with the notion that the sensory element of the mental faculty is nonself, do not engage with the notion that the sensory element of the mental faculty is at peace, do not engage with the notion that the sensory element of the mental faculty is not at peace, do not engage with the notion that the sensory element of the mental faculty is empty, do not engage with the notion that the sensory element of the mental faculty is not empty, do not engage with the notion that the sensory element of the mental faculty has a sign, do not engage with the notion that the sensory element of the mental faculty is signless, do not engage with the notion that the sensory element of the mental faculty is with wishes, do not engage with the notion that the sensory element of the mental faculty is wishless, do not engage with the notion that the sensory element of the mental faculty is void, and do not engage with the notion that the sensory element of the mental faculty is not void. They do not engage with the sensory element of mental phenomena. They do not engage with a mental image of the sensory element of mental phenomena. They do not engage with the notion that the sensory element of mental phenomena is permanent, do not engage with the notion that the sensory element of mental phenomena is impermanent, do not engage with the notion that the sensory element of mental phenomena is happiness, do not engage with the notion that the sensory element of mental phenomena is suffering, do not engage with the notion that the sensory element of mental phenomena is self, do not engage with the notion that the sensory element of mental phenomena is nonself, do not engage with the notion that the sensory element of mental phenomena is at peace, do not engage with the notion that the sensory element of mental phenomena is not at peace, do not engage with the notion that the sensory element of mental phenomena is empty, do not engage with the notion that the sensory element of mental phenomena is not empty, do not engage with the notion that the sensory element of mental phenomena has a sign, do not engage with the notion that the sensory element of mental phenomena is signless, do not engage with the notion that the sensory element of mental phenomena is with wishes, do not engage with the notion that the sensory element of mental phenomena is wishless, do not engage with the notion that the sensory element of mental phenomena is void, and do not engage with the notion that the sensory element of mental phenomena is not void. They do not engage with the sensory element of mental consciousness. They

do not engage with a mental image of the sensory element of mental consciousness. They do not engage with the notion that the sensory element of mental consciousness is permanent, do not engage with the notion that the sensory element of mental consciousness is impermanent, do not engage with the notion that the sensory element of mental consciousness is happiness, do not engage with the notion that the sensory element of mental consciousness is suffering, [F.148.a] do not engage with the notion that the sensory element of mental consciousness is self, do not engage with the notion that the sensory element of mental consciousness is nonself, do not engage with the notion that the sensory element of mental consciousness is at peace, do not engage with the notion that the sensory element of mental consciousness is not at peace, do not engage with the notion that the sensory element of mental consciousness is empty, do not engage with the notion that the sensory element of mental consciousness is not empty, do not engage with the notion that the sensory element of mental consciousness has a sign, do not engage with the notion that the sensory element of mental consciousness is signless, do not engage with the notion that the sensory element of mental consciousness is with wishes, do not engage with the notion that the sensory element of mental consciousness is wishless, do not engage with the notion that the sensory element of mental consciousness is void, and do not engage with the notion that the sensory element of mental consciousness is not void.

- 6.129 “They do not engage with the earth element. They do not engage with a mental image of the earth element. They do not engage with the notion that the earth element is permanent, do not engage with the notion that the earth element is impermanent, do not engage with the notion that the earth element is happiness, do not engage with the notion that the earth element is suffering, do not engage with the notion that the earth element is self, do not engage with the notion that the earth element is nonself, do not engage with the notion that the earth element is at peace, do not engage with the notion that the earth element is not at peace, do not engage with the notion that the earth element is empty, do not engage with the notion that the earth element is not empty, do not engage with the notion that the earth element has a sign, do not engage with the notion that the earth element is signless, do not engage with the notion that the earth element is with wishes, do not engage with the notion that the earth element is wishless, do not engage with the notion that the earth element is void, and do not engage with the notion that the earth element is not void. They do not engage with the water element. They do not engage with a mental image of the water element. They do not engage with the notion that the water element is permanent, do not engage with the notion that the water element is impermanent, do not

engage with the notion that the water element [F.148.b] is happiness, do not engage with the notion that the water element is suffering, do not engage with the notion that the water element is self, do not engage with the notion that the water element is nonself, do not engage with the notion that the water element is at peace, do not engage with the notion that the water element is not at peace, do not engage with the notion that the water element is empty, do not engage with the notion that the water element is not empty, do not engage with the notion that the water element has a sign, do not engage with the notion that the water element is signless, do not engage with the notion that the water element is with wishes, do not engage with the notion that the water element is wishless, do not engage with the notion that the water element is void, and do not engage with the notion that the water element is not void. They do not engage with the fire element. They do not engage with a mental image of the fire element. They do not engage with the notion that the fire element is permanent, do not engage with the notion that the fire element is impermanent, do not engage with the notion that the fire element is happiness, do not engage with the notion that the fire element is suffering, do not engage with the notion that the fire element is self, do not engage with the notion that the fire element is nonself, do not engage with the notion that the fire element is at peace, do not engage with the notion that the fire element is not at peace, do not engage with the notion that the fire element is empty, do not engage with the notion that the fire element is not empty, do not engage with the notion that the fire element has a sign, do not engage with the notion that the fire element is signless, do not engage with the notion that the fire element is with wishes, do not engage with the notion that the fire element is wishless, do not engage with the notion that the fire element is void, and do not engage with the notion that the fire element is not void. They do not engage with the wind element. They do not engage with a mental image of the wind element. They do not engage with the notion that the wind element is permanent, do not engage with the notion that the wind element is impermanent, do not engage with the notion that the wind element is happiness, do not engage with the notion that the wind element is suffering, do not engage with the notion that the wind element is self, do not engage with the notion that the wind element is nonself, do not engage with the notion that the wind element is at peace, do not engage with the notion that the wind element is not at peace, do not engage with the notion that the wind element is empty, [F.149.a] do not engage with the notion that the wind element is not empty, do not engage with the notion that the wind element has a sign, do not engage with the notion that the wind element is signless, do not engage with the notion that the wind element is with wishes, do not engage with

the notion that the wind element is wishless, do not engage with the notion that the wind element is void, and do not engage with the notion that the wind element is not void. They do not engage with the space element. They do not engage with a mental image of the space element. They do not engage with the notion that the space element is permanent, do not engage with the notion that the space element is impermanent, do not engage with the notion that the space element is happiness, do not engage with the notion that the space element is suffering, do not engage with the notion that the space element is self, do not engage with the notion that the space element is nonself, do not engage with the notion that the space element is at peace, do not engage with the notion that the space element is not at peace, do not engage with the notion that the space element is empty, do not engage with the notion that the space element is not empty, do not engage with the notion that the space element has a sign, do not engage with the notion that the space element is signless, do not engage with the notion that the space element is with wishes, do not engage with the notion that the space element is wishless, do not engage with the notion that the space element is void, and do not engage with the notion that the space element is not void. They do not engage with the consciousness element. They do not engage with a mental image of the consciousness element. They do not engage with the notion that the consciousness element is permanent, do not engage with the notion that the consciousness element is impermanent, do not engage with the notion that the consciousness element is happiness, do not engage with the notion that the consciousness element is suffering, do not engage with the notion that the consciousness element is self, do not engage with the notion that the consciousness element is nonself, do not engage with the notion that the consciousness element is at peace, [F.149.b] do not engage with the notion that the consciousness element is not at peace, do not engage with the notion that the consciousness element is empty, do not engage with the notion that the consciousness element is not empty, do not engage with the notion that the consciousness element has a sign, do not engage with the notion that the consciousness element is signless, do not engage with the notion that the consciousness element is with wishes, do not engage with the notion that the consciousness element is wishless, do not engage with the notion that the consciousness element is void, and do not engage with the notion that the consciousness element is not void.

- 6.130 “They do not engage with ignorance. They do not engage with a mental image of ignorance. They do not engage with the notion that ignorance is permanent, do not engage with the notion that ignorance is impermanent, do not engage with the notion that ignorance is happiness, do not engage

with the notion that ignorance is suffering, do not engage with the notion that ignorance is self, do not engage with the notion that ignorance is nonself, do not engage with the notion that ignorance is at peace, do not engage with the notion that ignorance is not at peace, do not engage with the notion that ignorance is empty, do not engage with the notion that ignorance is not empty, do not engage with the notion that ignorance has a sign, do not engage with the notion that ignorance is signless, do not engage with the notion that ignorance is with wishes, do not engage with the notion that ignorance is wishless, do not engage with the notion that ignorance is void, and do not engage with the notion that ignorance is not void. They do not engage with formative predispositions. They do not engage with mental images of formative predispositions. They do not engage with the notion that formative predispositions are permanent, do not engage with the notion that formative predispositions are impermanent, do not engage with the notion that formative predispositions are happiness, do not engage with the notion that formative predispositions are suffering, do not engage with the notion that formative predispositions are self, do not engage with the notion that formative predispositions are nonself, do not engage with the notion that formative predispositions are at peace, do not engage with the notion that formative predispositions are not at peace, do not engage with the notion that formative predispositions are empty, do not engage with the notion that formative predispositions are not empty, do not engage with the notion that formative predispositions have a sign, do not engage with the notion that formative predispositions are signless, do not engage with the notion that formative predispositions [F.150.a] are with wishes, do not engage with the notion that formative predispositions are wishless, do not engage with the notion that formative predispositions are void, and do not engage with the notion that formative predispositions are not void. They do not engage with consciousness. They do not engage with a mental image of consciousness. They do not engage with the notion that consciousness is permanent, do not engage with the notion that consciousness is impermanent, do not engage with the notion that consciousness is happiness, do not engage with the notion that consciousness is suffering, do not engage with the notion that consciousness is self, do not engage with the notion that consciousness is nonself, do not engage with the notion that consciousness is at peace, do not engage with the notion that consciousness is not at peace, do not engage with the notion that consciousness is empty, do not engage with the notion that consciousness is not empty, do not engage with the notion that consciousness has a sign, do not engage with the notion that consciousness is signless, do not engage with the notion that consciousness is with wishes,

do not engage with the notion that consciousness is wishless, do not engage with the notion that consciousness is void, and do not engage with the notion that consciousness is not void. They do not engage with name and form. They do not engage with mental images of name and form. They do not engage with the notion that name and form are permanent, do not engage with the notion that name and form are impermanent, do not engage with the notion that name and form are happiness, do not engage with the notion that name and form are suffering, do not engage with the notion that name and form are self, do not engage with the notion that name and form are nonself, do not engage with the notion that name and form are at peace, do not engage with the notion that name and form are not at peace, do not engage with the notion that name and form are empty, do not engage with the notion that name and form are not empty, do not engage with the notion that name and form have a sign, do not engage with the notion that name and form are signless, do not engage with the notion that name and form are with wishes, do not engage with the notion that name and form are wishless, [F.150.b] do not engage with the notion that name and form are void, and do not engage with the notion that name and form are not void. They do not engage with the six sense fields. They do not engage with mental images of the six sense fields. They do not engage with the notion that the six sense fields are permanent, do not engage with the notion that the six sense fields are impermanent, do not engage with the notion that the six sense fields are happiness, do not engage with the notion that the six sense fields are suffering, do not engage with the notion that the six sense fields are self, do not engage with the notion that the six sense fields are nonself, do not engage with the notion that the six sense fields are at peace, do not engage with the notion that the six sense fields are not at peace, do not engage with the notion that the six sense fields are empty, do not engage with the notion that the six sense fields are not empty, do not engage with the notion that the six sense fields have a sign, do not engage with the notion that the six sense fields are signless, do not engage with the notion that the six sense fields are with wishes, do not engage with the notion that the six sense fields are wishless, do not engage with the notion that the six sense fields are void, and do not engage with the notion that the six sense fields are not void. They do not engage with sensory contact. They do not engage with a mental image of sensory contact. They do not engage with the notion that sensory contact is permanent, do not engage with the notion that sensory contact is impermanent, do not engage with the notion that sensory contact is happiness, do not engage with the notion that sensory contact is suffering, do not engage with the notion that sensory contact is self, do not engage with the notion that sensory contact is nonself,

do not engage with the notion that sensory contact is at peace, do not engage with the notion that sensory contact is not at peace, do not engage with the notion that sensory contact is empty, do not engage with the notion that sensory contact is not empty, do not engage with the notion that sensory contact has a sign, do not engage with the notion that sensory contact is signless, do not engage with the notion that sensory contact is with wishes, do not engage with the notion that sensory contact is wishless, do not engage with the notion that sensory contact is void, and do not engage with the notion that sensory contact is not void. They do not engage with sensation. They do not engage with a mental image of sensation. They do not engage with the notion that sensation is permanent, do not engage with the notion that sensation is impermanent, do not engage with the notion that sensation is happiness, do not engage with the notion that sensation is suffering, [F.151.a] do not engage with the notion that sensation is self, do not engage with the notion that sensation is nonself, do not engage with the notion that sensation is at peace, do not engage with the notion that sensation is not at peace, do not engage with the notion that sensation is empty, do not engage with the notion that sensation is not empty, do not engage with the notion that sensation has a sign, do not engage with the notion that sensation is signless, do not engage with the notion that sensation is with wishes, do not engage with the notion that sensation is wishless, do not engage with the notion that sensation is void, and do not engage with the notion that sensation is not void. They do not engage with craving. They do not engage with a mental image of craving. They do not engage with the notion that craving is permanent, do not engage with the notion that craving is impermanent, do not engage with the notion that craving is happiness, do not engage with the notion that craving is suffering, do not engage with the notion that craving is self, do not engage with the notion that craving is nonself, do not engage with the notion that craving is at peace, do not engage with the notion that craving is not at peace, do not engage with the notion that craving is empty, do not engage with the notion that craving is not empty, do not engage with the notion that craving has a sign, do not engage with the notion that craving is signless, do not engage with the notion that craving is with wishes, do not engage with the notion that craving is wishless, do not engage with the notion that craving is void, and do not engage with the notion that craving is not void. They do not engage with grasping. They do not engage with a mental image of grasping. They do not engage with the notion that grasping is permanent, do not engage with the notion that grasping is impermanent, do not engage with the notion that grasping is happiness, do not engage with the notion that grasping is suffering, do not engage with the notion

that grasping is self, do not engage with the notion that grasping is nonself, do not engage with the notion that grasping is at peace, do not engage with the notion that grasping is not at peace, do not engage with the notion that grasping is empty, do not engage with the notion that grasping is not empty, do not engage with the notion that grasping has a sign, do not engage with the notion that grasping is signless, do not engage with the notion that grasping is with wishes, do not engage with the notion that grasping is wishless, [F.151.b] do not engage with the notion that grasping is void, and do not engage with the notion that grasping is not void. They do not engage with the rebirth process. They do not engage with a mental image of the rebirth process. They do not engage with the notion that the rebirth process is permanent, do not engage with the notion that the rebirth process is impermanent, do not engage with the notion that the rebirth process is happiness, do not engage with the notion that the rebirth process is suffering, do not engage with the notion that the rebirth process is self, do not engage with the notion that the rebirth process is nonself, do not engage with the notion that the rebirth process is at peace, do not engage with the notion that the rebirth process is not at peace, do not engage with the notion that the rebirth process is empty, do not engage with the notion that the rebirth process is not empty, do not engage with the notion that the rebirth process has a sign, do not engage with the notion that the rebirth process is signless, do not engage with the notion that the rebirth process is with wishes, do not engage with the notion that the rebirth process is wishless, do not engage with the notion that the rebirth process is void, and do not engage with the notion that the rebirth process is not void. They do not engage with birth. They do not engage with a mental image of birth. They do not engage with the notion that birth is permanent, do not engage with the notion that birth is impermanent, do not engage with the notion that birth is happiness, do not engage with the notion that birth is suffering, do not engage with the notion that birth is self, do not engage with the notion that birth is nonself, do not engage with the notion that birth is at peace, do not engage with the notion that birth is not at peace, do not engage with the notion that birth is empty, do not engage with the notion that birth is not empty, do not engage with the notion that birth has a sign, do not engage with the notion that birth is signless, do not engage with the notion that birth is with wishes, do not engage with the notion that birth is wishless, do not engage with the notion that birth is void, and do not engage with the notion that birth is not void. They do not engage with aging and death. They do not engage with mental images of aging and death. They do not engage with the notion that aging and death are permanent, do not engage with the notion that aging and death are impermanent, do not engage with the notion

that aging and death are happiness, do not engage with the notion that aging and death are suffering, do not engage with the notion that aging and death are self, do not engage with the notion that aging and death are nonself, do not engage with the notion that aging and death are at peace, do not engage with the notion that aging and death are not at peace, do not engage with the notion that aging and death are empty, do not engage with the notion that [F.152.a] aging and death are not empty, do not engage with the notion that aging and death have a sign, do not engage with the notion that aging and death are signless, do not engage with the notion that aging and death are with wishes, do not engage with the notion that aging and death are wishless, do not engage with the notion that aging and death are void, and do not engage with the notion that aging and death are not void.

- 6.131 “They do not engage with the perfection of generosity. They do not engage with a mental image of the perfection of generosity. They do not engage with the notion that the perfection of generosity is permanent, do not engage with the notion that the perfection of generosity is impermanent, do not engage with the notion that the perfection of generosity is happiness, do not engage with the notion that the perfection of generosity is suffering, do not engage with the notion that the perfection of generosity is self, do not engage with the notion that the perfection of generosity is nonself, do not engage with the notion that the perfection of generosity is at peace, do not engage with the notion that the perfection of generosity is not at peace, do not engage with the notion that the perfection of generosity is empty, do not engage with the notion that the perfection of generosity is not empty, do not engage with the notion that the perfection of generosity has a sign, do not engage with the notion that the perfection of generosity is signless, do not engage with the notion that the perfection of generosity is with wishes, do not engage with the notion that the perfection of generosity is wishless, do not engage with the notion that the perfection of generosity is void, and do not engage with the notion that the perfection of generosity is not void. They do not engage with the perfection of ethical discipline. They do not engage with a mental image of the perfection of ethical discipline. They do not engage with the notion that the perfection of ethical discipline is permanent, do not engage with the notion that the perfection of ethical discipline is impermanent, do not engage with the notion that the perfection of ethical discipline is happiness, do not engage with the notion that the perfection of ethical discipline is suffering, do not engage with the notion that the perfection of ethical discipline is self, [F.152.b] do not engage with the notion that the perfection of ethical discipline is nonself, do not engage with the notion that the perfection of ethical discipline is at peace, do not engage with the notion that the perfection of ethical discipline is not at peace, do not

engage with the notion that the perfection of ethical discipline is empty, do not engage with the notion that the perfection of ethical discipline is not empty, do not engage with the notion that the perfection of ethical discipline has a sign, do not engage with the notion that the perfection of ethical discipline is signless, do not engage with the notion that the perfection of ethical discipline is with wishes, do not engage with the notion that the perfection of ethical discipline is wishless, do not engage with the notion that the perfection of ethical discipline is void, and do not engage with the notion that the perfection of ethical discipline is not void. They do not engage with the perfection of tolerance. They do not engage with a mental image of the perfection of tolerance. They do not engage with the notion that the perfection of tolerance is permanent, do not engage with the notion that the perfection of tolerance is impermanent, do not engage with the notion that the perfection of tolerance is happiness, do not engage with the notion that the perfection of tolerance is suffering, do not engage with the notion that the perfection of tolerance is self, do not engage with the notion that the perfection of tolerance is nonself, do not engage with the notion that the perfection of tolerance is at peace, do not engage with the notion that the perfection of tolerance is not at peace, do not engage with the notion that the perfection of tolerance is empty, do not engage with the notion that the perfection of tolerance is not empty, do not engage with the notion that the perfection of tolerance has a sign, do not engage with the notion that the perfection of tolerance is signless, do not engage with the notion that the perfection of tolerance is with wishes, do not engage with the notion that the perfection of tolerance is wishless, do not engage with the notion that the perfection of tolerance is void, and do not engage with the notion that the perfection of tolerance is not void. [F.153.a] They do not engage with the perfection of perseverance. They do not engage with a mental image of the perfection of perseverance. They do not engage with the notion that the perfection of perseverance is permanent, do not engage with the notion that the perfection of perseverance is impermanent, do not engage with the notion that the perfection of perseverance is happiness, do not engage with the notion that the perfection of perseverance is suffering, do not engage with the notion that the perfection of perseverance is self, do not engage with the notion that the perfection of perseverance is nonself, do not engage with the notion that the perfection of perseverance is at peace, do not engage with the notion that the perfection of perseverance is not at peace, do not engage with the notion that the perfection of perseverance is empty, do not engage with the notion that the perfection of perseverance is not empty, do not engage with the notion that the perfection of perseverance has a sign, do not engage with the notion that the perfection of perseverance

is signless, do not engage with the notion that the perfection of perseverance is with wishes, do not engage with the notion that the perfection of perseverance is wishless, do not engage with the notion that the perfection of perseverance is void, and do not engage with the notion that the perfection of perseverance is not void. They do not engage with the perfection of meditative concentration. They do not engage with a mental image of the perfection of meditative concentration. They do not engage with the notion that the perfection of meditative concentration is permanent, do not engage with the notion that the perfection of meditative concentration is impermanent, do not engage with the notion that the perfection of meditative concentration is happiness, do not engage with the notion that the perfection of meditative concentration is suffering, do not engage with the notion that the perfection of meditative concentration is self, do not engage with the notion that the perfection of meditative concentration is nonself, do not engage with the notion that the perfection of meditative concentration is at peace, do not engage with the notion that the perfection of meditative concentration [F.153.b] is not at peace, do not engage with the notion that the perfection of meditative concentration is empty, do not engage with the notion that the perfection of meditative concentration is not empty, do not engage with the notion that the perfection of meditative concentration has a sign, do not engage with the notion that the perfection of meditative concentration is signless, do not engage with the notion that the perfection of meditative concentration is with wishes, do not engage with the notion that the perfection of meditative concentration is wishless, do not engage with the notion that the perfection of meditative concentration is void, and do not engage with the notion that the perfection of meditative concentration is not void. They do not engage with the perfection of wisdom. They do not engage with a mental image of the perfection of wisdom. They do not engage with the notion that the perfection of wisdom is permanent, do not engage with the notion that the perfection of wisdom is impermanent, do not engage with the notion that the perfection of wisdom is happiness, do not engage with the notion that the perfection of wisdom is suffering, do not engage with the notion that the perfection of wisdom is self, do not engage with the notion that the perfection of wisdom is nonself, do not engage with the notion that the perfection of wisdom is at peace, do not engage with the notion that the perfection of wisdom is not at peace, do not engage with the notion that the perfection of wisdom is empty, do not engage with the notion that the perfection of wisdom is not empty, do not engage with the notion that the perfection of wisdom has a sign, do not engage with the notion that the perfection of wisdom is signless, do not engage with the notion that the

perfection of wisdom is with wishes, do not engage with the notion that the perfection of wisdom is wishless, do not engage with the notion that the perfection of wisdom is void, and do not engage with the notion that the perfection of wisdom is not void. [F.154.a] [B12]

- 6.132 “They do not engage with the emptiness of internal phenomena. They do not engage with a mental image of the emptiness of internal phenomena. They do not engage with the notion that the emptiness of internal phenomena is permanent, do not engage with the notion that the emptiness of internal phenomena is impermanent, do not engage with the notion that the emptiness of internal phenomena is happiness, do not engage with the notion that the emptiness of internal phenomena is suffering, do not engage with the notion that the emptiness of internal phenomena is self, do not engage with the notion that the emptiness of internal phenomena is nonself, do not engage with the notion that the emptiness of internal phenomena is at peace, do not engage with the notion that the emptiness of internal phenomena is not at peace, do not engage with the notion that the emptiness of internal phenomena is empty, do not engage with the notion that the emptiness of internal phenomena is not empty, do not engage with the notion that the emptiness of internal phenomena has a sign, do not engage with the notion that the emptiness of internal phenomena is signless, do not engage with the notion that the emptiness of internal phenomena is with wishes, do not engage with the notion that the emptiness of internal phenomena is wishless, do not engage with the notion that the emptiness of internal phenomena is void, and do not engage with the notion that the emptiness of internal phenomena is not void. They do not engage with the emptiness of external phenomena. They do not engage with a mental image of the emptiness of external phenomena. They do not engage with the notion that the emptiness of external phenomena is permanent, do not engage with the notion that the emptiness of external phenomena is impermanent, do not engage with the notion that the emptiness of external phenomena is happiness, do not engage with the notion that the emptiness of external phenomena is suffering, do not engage with the notion that the emptiness of external phenomena is self, do not engage with the notion that the emptiness of external phenomena is nonself, do not engage with the notion that the emptiness of external phenomena is at peace, do not engage with the notion that the emptiness of external phenomena is not at peace, do not engage with the notion that the emptiness of external phenomena is empty, do not engage with the notion that the emptiness of external phenomena is not empty, do not engage with the notion that the emptiness of external phenomena has a sign, do not engage with the notion that the emptiness of external phenomena is signless, do not engage with the notion

that the emptiness of external phenomena is with wishes, do not engage with the notion that the emptiness of external phenomena is wishless, do not engage with the notion that the emptiness of external phenomena is void, and do not engage with the notion that the emptiness of external phenomena is not void. They do not engage with the emptiness of external and internal phenomena. [F.154.b] They do not engage with a mental image of the emptiness of external and internal phenomena. They do not engage with the notion that the emptiness of external and internal phenomena is permanent, do not engage with the notion that the emptiness of external and internal phenomena is impermanent, do not engage with the notion that the emptiness of external and internal phenomena is happiness, do not engage with the notion that the emptiness of external and internal phenomena is suffering, do not engage with the notion that the emptiness of external and internal phenomena is self, do not engage with the notion that the emptiness of external and internal phenomena is nonself, do not engage with the notion that the emptiness of external and internal phenomena is at peace, do not engage with the notion that the emptiness of external and internal phenomena is not at peace, do not engage with the notion that the emptiness of external and internal phenomena is empty, do not engage with the notion that the emptiness of external and internal phenomena is not empty, do not engage with the notion that the emptiness of external and internal phenomena has a sign, do not engage with the notion that the emptiness of external and internal phenomena is signless, do not engage with the notion that the emptiness of external and internal phenomena is with wishes, do not engage with the notion that the emptiness of external and internal phenomena is wishless, do not engage with the notion that the emptiness of external and internal phenomena is void, and do not engage with the notion that the emptiness of external and internal phenomena is not void. They do not engage with the emptiness of emptiness. They do not engage with a mental image of the emptiness of emptiness. They do not engage with the notion that the emptiness of emptiness is permanent, do not engage with the notion that the emptiness of emptiness is impermanent, do not engage with the notion that the emptiness of emptiness is happiness, do not engage with the notion that the emptiness of emptiness is suffering, do not engage with the notion that the emptiness of emptiness is self, do not engage with the notion that the emptiness of emptiness is nonself, do not engage with the notion that the emptiness of emptiness is at peace, do not engage with the notion that the emptiness of emptiness is not at peace, do not engage with the notion that the emptiness of emptiness is empty, do not engage with the notion that the emptiness of emptiness is not empty, do not engage with the notion that the emptiness of emptiness has a sign, do not

engage with the notion that the emptiness of emptiness is signless, do not engage with the notion that the emptiness of emptiness is with wishes, do not engage with the notion that the emptiness of emptiness is wishless, do not engage with the notion that the emptiness of emptiness is void, and do not engage with the notion that the emptiness of emptiness [F.155.a] is not void. They do not engage with the emptiness of great extent. They do not engage with a mental image of the emptiness of great extent. They do not engage with the notion that the emptiness of great extent is permanent, do not engage with the notion that the emptiness of great extent is impermanent, do not engage with the notion that the emptiness of great extent is happiness, do not engage with the notion that the emptiness of great extent is suffering, do not engage with the notion that the emptiness of great extent is self, do not engage with the notion that the emptiness of great extent is nonself, do not engage with the notion that the emptiness of great extent is at peace, do not engage with the notion that the emptiness of great extent is not at peace, do not engage with the notion that the emptiness of great extent is empty, do not engage with the notion that the emptiness of great extent is not empty, do not engage with the notion that the emptiness of great extent has a sign, do not engage with the notion that the emptiness of great extent is signless, do not engage with the notion that the emptiness of great extent is with wishes, do not engage with the notion that the emptiness of great extent is wishless, do not engage with the notion that the emptiness of great extent is void, and do not engage with the notion that the emptiness of great extent is not void. They do not engage with the emptiness of ultimate reality. They do not engage with a mental image of the emptiness of ultimate reality. They do not engage with the notion that the emptiness of ultimate reality is permanent, do not engage with the notion that the emptiness of ultimate reality is impermanent, do not engage with the notion that the emptiness of ultimate reality is happiness, do not engage with the notion that the emptiness of ultimate reality is suffering, do not engage with the notion that the emptiness of ultimate reality is self, do not engage with the notion that the emptiness of ultimate reality is nonself, do not engage with the notion that the emptiness of ultimate reality is at peace, do not engage with the notion that the emptiness of ultimate reality is not at peace, do not engage with the notion that the emptiness of ultimate reality is empty, do not engage with the notion that the emptiness of ultimate reality is not empty, do not engage with the notion that the emptiness of ultimate reality has a sign, do not engage with the notion that the emptiness of ultimate reality is signless, do not engage with the notion that the emptiness of ultimate reality is with wishes, do not engage with the notion that the emptiness of ultimate reality is wishless, [F.155.b] do not engage with the

notion that the emptiness of ultimate reality is void, and do not engage with the notion that the emptiness of ultimate reality is not void. They do not engage with the emptiness of conditioned phenomena. They do not engage with a mental image of the emptiness of conditioned phenomena. They do not engage with the notion that the emptiness of conditioned phenomena is permanent, do not engage with the notion that the emptiness of conditioned phenomena is impermanent, do not engage with the notion that the emptiness of conditioned phenomena is happiness, do not engage with the notion that the emptiness of conditioned phenomena is suffering, do not engage with the notion that the emptiness of conditioned phenomena is self, do not engage with the notion that the emptiness of conditioned phenomena is nonself, do not engage with the notion that the emptiness of conditioned phenomena is at peace, do not engage with the notion that the emptiness of conditioned phenomena is not at peace, do not engage with the notion that the emptiness of conditioned phenomena is empty, do not engage with the notion that the emptiness of conditioned phenomena is not empty, do not engage with the notion that the emptiness of conditioned phenomena has a sign, do not engage with the notion that the emptiness of conditioned phenomena is signless, do not engage with the notion that the emptiness of conditioned phenomena is with wishes, do not engage with the notion that the emptiness of conditioned phenomena is wishless, do not engage with the notion that the emptiness of conditioned phenomena is void, and do not engage with the notion that the emptiness of conditioned phenomena is not void. They do not engage with the emptiness of unconditioned phenomena. They do not engage with a mental image of the emptiness of unconditioned phenomena. They do not engage with the notion that the emptiness of unconditioned phenomena is permanent, do not engage with the notion that the emptiness of unconditioned phenomena is impermanent, do not engage with the notion that the emptiness of unconditioned phenomena is happiness, do not engage with the notion that the emptiness of unconditioned phenomena is suffering, do not engage with the notion that the emptiness of unconditioned phenomena is self, do not engage with the notion that the emptiness of unconditioned phenomena is nonself, do not engage with the notion that the emptiness of unconditioned phenomena is at peace, do not engage with the notion that the emptiness of unconditioned phenomena is not at peace, do not engage with the notion that the emptiness of unconditioned phenomena is empty, do not engage with the notion that the emptiness of unconditioned phenomena is not empty, do not engage with the notion that the emptiness of unconditioned phenomena [F.156.a] has a sign, do not engage with the notion that the emptiness of unconditioned phenomena is signless, do not engage with the notion that

the emptiness of unconditioned phenomena is with wishes, do not engage with the notion that the emptiness of unconditioned phenomena is wishless, do not engage with the notion that the emptiness of unconditioned phenomena is void, and do not engage with the notion that the emptiness of unconditioned phenomena is not void. They do not engage with the emptiness of the unlimited. They do not engage with a mental image of the emptiness of the unlimited. They do not engage with the notion that the emptiness of the unlimited is permanent, do not engage with the notion that the emptiness of the unlimited is impermanent, do not engage with the notion that the emptiness of the unlimited is happiness, do not engage with the notion that the emptiness of the unlimited is suffering, do not engage with the notion that the emptiness of the unlimited is self, do not engage with the notion that the emptiness of the unlimited is nonself, do not engage with the notion that the emptiness of the unlimited is at peace, do not engage with the notion that the emptiness of the unlimited is not at peace, do not engage with the notion that the emptiness of the unlimited is empty, do not engage with the notion that the emptiness of the unlimited is not empty, do not engage with the notion that the emptiness of the unlimited has a sign, do not engage with the notion that the emptiness of the unlimited is signless, do not engage with the notion that the emptiness of the unlimited is with wishes, do not engage with the notion that the emptiness of the unlimited is wishless, do not engage with the notion that the emptiness of the unlimited is void, and do not engage with the notion that the emptiness of the unlimited is not void. They do not engage with the emptiness of that which has neither beginning nor end. They do not engage with a mental image of the emptiness of that which has neither beginning nor end. They do not engage with the notion that the emptiness of that which has neither beginning nor end is permanent, do not engage with the notion that the emptiness of that which has neither beginning nor end is impermanent, do not engage with the notion that the emptiness of that which has neither beginning nor end is happiness, do not engage with the notion that the emptiness of that which has neither beginning nor end is suffering, do not engage with the notion that the emptiness of that which has neither beginning nor end is self, do not engage with the notion that the emptiness of that which has neither beginning nor end is nonself, do not engage with the notion that the emptiness of that which has neither beginning nor end is at peace, do not engage with the notion that the emptiness of that which has neither beginning nor end is not at peace, do not engage with the notion that the emptiness of that which has neither beginning nor end is empty, do not engage with the notion that the emptiness of that which has neither beginning nor end is not empty, do not

engage with the notion that the emptiness of that which has neither beginning nor end has a sign, do not engage with the notion that the emptiness of that which has neither beginning nor end is signless, do not engage with the notion that the emptiness of that which has neither beginning nor end is with wishes, do not engage with the notion that the emptiness of that which has neither beginning nor end is wishless, do not engage with the notion that the emptiness of that which has neither beginning nor end is void, and do not engage with the notion that the emptiness of that which has neither beginning nor end is not void. They do not engage with the emptiness of nonexclusion. They do not engage with a mental image of the emptiness of nonexclusion. They do not engage with the notion that the emptiness of nonexclusion is permanent, do not engage with the notion that the emptiness of nonexclusion is impermanent, do not engage with the notion that the emptiness of nonexclusion is happiness, do not engage with the notion that the emptiness of nonexclusion is suffering, do not engage with the notion that the emptiness of nonexclusion is self, do not engage with the notion that the emptiness of nonexclusion is nonself, do not engage with the notion that the emptiness of nonexclusion is at peace, do not engage with the notion that the emptiness of nonexclusion is not at peace, do not engage with the notion that the emptiness of nonexclusion is empty, do not engage with the notion that the emptiness of nonexclusion is not empty, do not engage with the notion that the emptiness of nonexclusion has a sign, do not engage with the notion that the emptiness of nonexclusion is signless, do not engage with the notion that the emptiness of nonexclusion [F.157.a] is with wishes, do not engage with the notion that the emptiness of nonexclusion is wishless, do not engage with the notion that the emptiness of nonexclusion is void, and do not engage with the notion that the emptiness of nonexclusion is not void. They do not engage with the emptiness of inherent nature. They do not engage with a mental image of the emptiness of inherent nature. They do not engage with the notion that the emptiness of inherent nature is permanent, do not engage with the notion that the emptiness of inherent nature is impermanent, do not engage with the notion that the emptiness of inherent nature is happiness, do not engage with the notion that the emptiness of inherent nature is suffering, do not engage with the notion that the emptiness of inherent nature is self, do not engage with the notion that the emptiness of inherent nature is nonself, do not engage with the notion that the emptiness of inherent nature is at peace, do not engage with the notion that the emptiness of inherent nature is not at peace, do not engage with the notion that the emptiness of inherent nature is empty, do not engage with the notion that the emptiness of inherent nature is not empty, do not engage

with the notion that the emptiness of inherent nature has a sign, do not engage with the notion that the emptiness of inherent nature is signless, do not engage with the notion that the emptiness of inherent nature is with wishes, do not engage with the notion that the emptiness of inherent nature is wishless, do not engage with the notion that the emptiness of inherent nature is void, and do not engage with the notion that the emptiness of inherent nature is not void. They do not engage with the emptiness of all phenomena. They do not engage with a mental image of the emptiness of all phenomena. They do not engage with the notion that the emptiness of all phenomena is permanent, do not engage with the notion that the emptiness of all phenomena is impermanent, do not engage with the notion that the emptiness of all phenomena is happiness, do not engage with the notion that the emptiness of all phenomena is suffering, do not engage with the notion that the emptiness of all phenomena is self, do not engage with the notion that the emptiness of all phenomena is nonself, do not engage with the notion that the emptiness of all phenomena is at peace, do not engage with the notion that the emptiness of all phenomena is not at peace, do not engage with the notion that [F.157.b] the emptiness of all phenomena is empty, do not engage with the notion that the emptiness of all phenomena is not empty, do not engage with the notion that the emptiness of all phenomena has a sign, do not engage with the notion that the emptiness of all phenomena is signless, do not engage with the notion that the emptiness of all phenomena is with wishes, do not engage with the notion that the emptiness of all phenomena is wishless, do not engage with the notion that the emptiness of all phenomena is void, and do not engage with the notion that the emptiness of all phenomena is not void. They do not engage with the emptiness of intrinsic defining characteristics. They do not engage with a mental image of the emptiness of intrinsic defining characteristics. They do not engage with the notion that the emptiness of intrinsic defining characteristics is permanent, do not engage with the notion that the emptiness of intrinsic defining characteristics is impermanent, do not engage with the notion that the emptiness of intrinsic defining characteristics is happiness, do not engage with the notion that the emptiness of intrinsic defining characteristics is suffering, do not engage with the notion that the emptiness of intrinsic defining characteristics is self, do not engage with the notion that the emptiness of intrinsic defining characteristics is nonself, do not engage with the notion that the emptiness of intrinsic defining characteristics is at peace, do not engage with the notion that the emptiness of intrinsic defining characteristics is not at peace, do not engage with the notion that the emptiness of intrinsic defining characteristics is empty, do not engage with the notion that the emptiness of

intrinsic defining characteristics is not empty, do not engage with the notion that the emptiness of intrinsic defining characteristics has a sign, do not engage with the notion that the emptiness of intrinsic defining characteristics is signless, do not engage with the notion that the emptiness of intrinsic defining characteristics is with wishes, do not engage with the notion that the emptiness of intrinsic defining characteristics is wishless, do not engage with the notion that the emptiness of intrinsic defining characteristics is void, and do not engage with the notion that the emptiness of intrinsic defining characteristics is not void. They do not engage with the emptiness of that which cannot be apprehended. They do not engage with a mental image of the emptiness of that which cannot be apprehended. They do not engage with the notion that the emptiness of that which cannot be apprehended is permanent, do not engage with the notion that the emptiness of that which cannot be apprehended is impermanent, do not engage with the notion that the emptiness [F.158.a] of that which cannot be apprehended is happiness, do not engage with the notion that the emptiness of that which cannot be apprehended is suffering, do not engage with the notion that the emptiness of that which cannot be apprehended is self, do not engage with the notion that the emptiness of that which cannot be apprehended is nonself, do not engage with the notion that the emptiness of that which cannot be apprehended is at peace, do not engage with the notion that the emptiness of that which cannot be apprehended is not at peace, do not engage with the notion that the emptiness of that which cannot be apprehended is empty, do not engage with the notion that the emptiness of that which cannot be apprehended is not empty, do not engage with the notion that the emptiness of that which cannot be apprehended has a sign, do not engage with the notion that the emptiness of that which cannot be apprehended is signless, do not engage with the notion that the emptiness of that which cannot be apprehended is with wishes, do not engage with the notion that the emptiness of that which cannot be apprehended is wishless, do not engage with the notion that the emptiness of that which cannot be apprehended is void, and do not engage with the notion that the emptiness of that which cannot be apprehended is not void. They do not engage with the emptiness of nonentities. They do not engage with a mental image of the emptiness of nonentities. They do not engage with the notion that the emptiness of nonentities is permanent, do not engage with the notion that the emptiness of nonentities is impermanent, do not engage with the notion that the emptiness of nonentities is happiness, do not engage with the notion that the emptiness of nonentities is suffering, do not engage with the notion that the emptiness of nonentities is self, do not engage with the notion that the emptiness of nonentities is nonself, do

not engage with the notion that the emptiness of nonentities is at peace, do not engage with the notion that the emptiness of nonentities is not at peace, do not engage with the notion that the emptiness of nonentities is empty, do not engage with the notion that the emptiness of nonentities is not empty, do not engage with the notion that the emptiness of nonentities has a sign, do not engage with the notion that the emptiness of nonentities is signless, do not engage with the notion that the emptiness of nonentities is with wishes, do not engage with the notion that the emptiness of nonentities is wishless, do not engage with the notion that the emptiness of nonentities is void, and do not engage with the notion that the emptiness of nonentities is not void. [F.158.b] They do not engage with the emptiness of essential nature. They do not engage with a mental image of the emptiness of essential nature. They do not engage with the notion that the emptiness of essential nature is permanent, do not engage with the notion that the emptiness of essential nature is impermanent, do not engage with the notion that the emptiness of essential nature is happiness, do not engage with the notion that the emptiness of essential nature is suffering, do not engage with the notion that the emptiness of essential nature is self, do not engage with the notion that the emptiness of essential nature is nonself, do not engage with the notion that the emptiness of essential nature is at peace, do not engage with the notion that the emptiness of essential nature is not at peace, do not engage with the notion that the emptiness of essential nature is empty, do not engage with the notion that the emptiness of essential nature is not empty, do not engage with the notion that the emptiness of essential nature has a sign, do not engage with the notion that the emptiness of essential nature is signless, do not engage with the notion that the emptiness of essential nature is with wishes, do not engage with the notion that the emptiness of essential nature is wishless, do not engage with the notion that the emptiness of essential nature is void, and do not engage with the notion that the emptiness of essential nature is not void. They do not engage with the emptiness of an essential nature of nonentities. They do not engage with a mental image of the emptiness of an essential nature of nonentities. They do not engage with the notion that the emptiness of an essential nature of nonentities is permanent, do not engage with the notion that the emptiness of an essential nature of nonentities is impermanent, do not engage with the notion that the emptiness of an essential nature of nonentities is happiness, do not engage with the notion that the emptiness of an essential nature of nonentities is suffering, do not engage with the notion that the emptiness of an essential nature of nonentities is self, do not engage with the notion that the emptiness of an essential nature of nonentities is nonself, do not engage with the notion that the emptiness of

an essential nature of nonentities is at peace, do not engage with the notion that the emptiness of an essential nature of nonentities is not at peace, do not engage with the notion that the emptiness of an essential nature of nonentities is empty, do not engage with the notion that the emptiness of an essential nature of nonentities is not empty, do not engage with the notion that the emptiness of an essential nature of nonentities has a sign, [F.159.a] do not engage with the notion that the emptiness of an essential nature of nonentities is signless, do not engage with the notion that the emptiness of an essential nature of nonentities is with wishes, do not engage with the notion that the emptiness of an essential nature of nonentities is wishless, do not engage with the notion that the emptiness of an essential nature of nonentities is void, and do not engage with the notion that the emptiness of an essential nature of nonentities is not void.

- 6.133 “They do not engage with the applications of mindfulness. They do not engage with mental images of the applications of mindfulness. They do not engage with the notion that the applications of mindfulness are permanent, do not engage with the notion that the applications of mindfulness are impermanent, do not engage with the notion that the applications of mindfulness are happiness, do not engage with the notion that the applications of mindfulness are suffering, do not engage with the notion that the applications of mindfulness are self, do not engage with the notion that the applications of mindfulness are nonself, do not engage with the notion that the applications of mindfulness are at peace, do not engage with the notion that the applications of mindfulness are not at peace, do not engage with the notion that the applications of mindfulness are empty, do not engage with the notion that the applications of mindfulness are not empty, do not engage with the notion that the applications of mindfulness have a sign, do not engage with the notion that the applications of mindfulness are signless, do not engage with the notion that the applications of mindfulness are with wishes, do not engage with the notion that the applications of mindfulness are wishless, do not engage with the notion that the applications of mindfulness are void, and do not engage with the notion that the applications of mindfulness are not void. They do not engage with the correct exertions. They do not engage with mental images of the correct exertions. They do not engage with the notion that the correct exertions are permanent, do not engage with the notion that the correct exertions are impermanent, do not engage with the notion that the correct exertions are happiness, do not engage with the notion that the correct exertions [F.159.b] are suffering, do not engage with the notion that the correct exertions are self, do not engage with the notion that the correct exertions are nonself, do not engage with the notion that the correct exertions are at peace, do not

engage with the notion that the correct exertions are not at peace, do not engage with the notion that the correct exertions are empty, do not engage with the notion that the correct exertions are not empty, do not engage with the notion that the correct exertions have a sign, do not engage with the notion that the correct exertions are signless, do not engage with the notion that the correct exertions are with wishes, do not engage with the notion that the correct exertions are wishless, do not engage with the notion that the correct exertions are void, and do not engage with the notion that the correct exertions are not void. They do not engage with the supports for miraculous ability. They do not engage with mental images of the supports for miraculous ability. They do not engage with the notion that the supports for miraculous ability are permanent, do not engage with the notion that the supports for miraculous ability are impermanent, do not engage with the notion that the supports for miraculous ability are happiness, do not engage with the notion that the supports for miraculous ability are suffering, do not engage with the notion that the supports for miraculous ability are self, do not engage with the notion that the supports for miraculous ability are nonself, do not engage with the notion that the supports for miraculous ability are at peace, do not engage with the notion that the supports for miraculous ability are not at peace, do not engage with the notion that the supports for miraculous ability are empty, do not engage with the notion that the supports for miraculous ability are not empty, do not engage with the notion that the supports for miraculous ability have a sign, do not engage with the notion that the supports for miraculous ability are signless, do not engage with the notion that the supports for miraculous ability are with wishes, do not engage with the notion that the supports for miraculous ability are wishless, do not engage with the notion that the supports for miraculous ability are void, and do not engage with the notion that the supports for miraculous ability are not void. [F.160.a] They do not engage with the faculties. They do not engage with mental images of the faculties. They do not engage with the notion that the faculties are permanent, do not engage with the notion that the faculties are impermanent, do not engage with the notion that the faculties are happiness, do not engage with the notion that the faculties are suffering, do not engage with the notion that the faculties are self, do not engage with the notion that the faculties are nonself, do not engage with the notion that the faculties are at peace, do not engage with the notion that the faculties are not at peace, do not engage with the notion that the faculties are empty, do not engage with the notion that the faculties are not empty, do not engage with the notion that the faculties have a sign, do not engage with the notion that the faculties are signless, do not engage with the notion that the faculties are with wishes, do not engage

with the notion that the faculties are wishless, do not engage with the notion that the faculties are void, and do not engage with the notion that the faculties are not void. They do not engage with the powers. They do not engage with mental images of the powers. They do not engage with the notion that the powers are permanent, do not engage with the notion that the powers are impermanent, do not engage with the notion that the powers are happiness, do not engage with the notion that the powers are suffering, do not engage with the notion that the powers are self, do not engage with the notion that the powers are nonself, do not engage with the notion that the powers are at peace, do not engage with the notion that the powers are not at peace, do not engage with the notion that the powers are empty, do not engage with the notion that the powers are not empty, do not engage with the notion that the powers have a sign, do not engage with the notion that the powers are signless, do not engage with the notion that the powers are with wishes, do not engage with the notion that the powers are wishless, do not engage with the notion that the powers are void, and do not engage with the notion that the powers are not void. They do not engage with the branches of enlightenment. They do not engage with mental images of the branches of enlightenment. They do not engage with the notion that the branches of enlightenment are permanent, do not engage with the notion that the branches of enlightenment are impermanent, do not engage with [F.160.b] the notion that the branches of enlightenment are happiness, do not engage with the notion that the branches of enlightenment are suffering, do not engage with the notion that the branches of enlightenment are self, do not engage with the notion that the branches of enlightenment are nonself, do not engage with the notion that the branches of enlightenment are at peace, do not engage with the notion that the branches of enlightenment are not at peace, do not engage with the notion that the branches of enlightenment are empty, do not engage with the notion that the branches of enlightenment are not empty, do not engage with the notion that the branches of enlightenment have a sign, do not engage with the notion that the branches of enlightenment are signless, do not engage with the notion that the branches of enlightenment are with wishes, do not engage with the notion that the branches of enlightenment are wishless, do not engage with the notion that the branches of enlightenment are void, and do not engage with the notion that the branches of enlightenment are not void. They do not engage with the noble eightfold path. They do not engage with a mental image of the noble eightfold path. They do not engage with the notion that the noble eightfold path is permanent, do not engage with the notion that the noble eightfold path is impermanent, do not engage with the notion that the noble eightfold path is happiness, do not engage with the notion that the

noble eightfold path is suffering, do not engage with the notion that the noble eightfold path is self, do not engage with the notion that the noble eightfold path is nonself, do not engage with the notion that the noble eightfold path is at peace, do not engage with the notion that the noble eightfold path is not at peace, do not engage with the notion that the noble eightfold path is empty, do not engage with the notion that the noble eightfold path is not empty, do not engage with the notion that the noble eightfold path has a sign, do not engage with the notion that the noble eightfold path is signless, do not engage with the notion that the noble eightfold path [F.161.a] is with wishes, do not engage with the notion that the noble eightfold path is wishless, do not engage with the notion that the noble eightfold path is void, and do not engage with the notion that the noble eightfold path is not void.

- 6.134 “They do not engage with the truths of the noble ones. They do not engage with mental images of the truths of the noble ones. They do not engage with the notion that the truths of the noble ones are permanent, do not engage with the notion that the truths of the noble ones are impermanent, do not engage with the notion that the truths of the noble ones are happiness, do not engage with the notion that the truths of the noble ones are suffering, do not engage with the notion that the truths of the noble ones are self, do not engage with the notion that the truths of the noble ones are nonself, do not engage with the notion that the truths of the noble ones are at peace, do not engage with the notion that the truths of the noble ones are not at peace, do not engage with the notion that the truths of the noble ones are empty, do not engage with the notion that the truths of the noble ones are not empty, do not engage with the notion that the truths of the noble ones have a sign, do not engage with the notion that the truths of the noble ones are signless, do not engage with the notion that the truths of the noble ones are with wishes, do not engage with the notion that the truths of the noble ones are wishless, do not engage with the notion that the truths of the noble ones are void, and do not engage with the notion that the truths of the noble ones are not void. They do not engage with the meditative concentrations. They do not engage with mental images of the meditative concentrations. They do not engage with the notion that the meditative concentrations are permanent, do not engage with the notion that the meditative concentrations are impermanent, do not engage with the notion that the meditative concentrations are happiness, do not engage with the notion that the meditative concentrations are suffering, do not engage with the notion that the meditative concentrations are self, do not engage with the notion that the meditative concentrations are nonself, [F.161.b] do not engage with the notion that the meditative concentrations are at peace,

do not engage with the notion that the meditative concentrations are not at peace, do not engage with the notion that the meditative concentrations are empty, do not engage with the notion that the meditative concentrations are not empty, do not engage with the notion that the meditative concentrations have a sign, do not engage with the notion that the meditative concentrations are signless, do not engage with the notion that the meditative concentrations are with wishes, do not engage with the notion that the meditative concentrations are wishless, do not engage with the notion that the meditative concentrations are void, and do not engage with the notion that the meditative concentrations are not void. They do not engage with the immeasurable attitudes. They do not engage with mental images of the immeasurable attitudes. They do not engage with the notion that the immeasurable attitudes are permanent, do not engage with the notion that the immeasurable attitudes are impermanent, do not engage with the notion that the immeasurable attitudes are happiness, do not engage with the notion that the immeasurable attitudes are suffering, do not engage with the notion that the immeasurable attitudes are self, do not engage with the notion that the immeasurable attitudes are nonself, do not engage with the notion that the immeasurable attitudes are at peace, do not engage with the notion that the immeasurable attitudes are not at peace, do not engage with the notion that the immeasurable attitudes are empty, do not engage with the notion that the immeasurable attitudes are not empty, do not engage with the notion that the immeasurable attitudes have a sign, do not engage with the notion that the immeasurable attitudes are signless, do not engage with the notion that the immeasurable attitudes are with wishes, do not engage with the notion that the immeasurable attitudes are wishless, do not engage with the notion that the immeasurable attitudes are void, and do not engage with the notion that the immeasurable attitudes are not void. They do not engage with the formless absorptions. They do not engage with mental images of the formless absorptions. They do not engage with the notion that the formless absorptions are permanent, do not engage with the notion that the formless absorptions are impermanent, do not engage with the notion that [F.162.a] the formless absorptions are happiness, do not engage with the notion that the formless absorptions are suffering, do not engage with the notion that the formless absorptions are self, do not engage with the notion that the formless absorptions are nonself, do not engage with the notion that the formless absorptions are at peace, do not engage with the notion that the formless absorptions are not at peace, do not engage with the notion that the formless absorptions are empty, do not engage with the notion that the formless absorptions are not empty, do not engage with the notion that the formless absorptions have a sign, do not engage with the

notion that the formless absorptions are signless, do not engage with the notion that the formless absorptions are with wishes, do not engage with the notion that the formless absorptions are wishless, do not engage with the notion that the formless absorptions are void, and do not engage with the notion that the formless absorptions are not void. They do not engage with the liberations. They do not engage with mental images of the liberations. They do not engage with the notion that the liberations are permanent, do not engage with the notion that the liberations are impermanent, do not engage with the notion that the liberation are happiness, do not engage with the notion that the liberations are suffering, do not engage with the notion that the liberations are self, do not engage with the notion that the liberations are nonself, do not engage with the notion that the liberations are at peace, do not engage with the notion that the liberations are not at peace, do not engage with the notion that the liberations are empty, do not engage with the notion that the liberations are not empty, do not engage with the notion that the liberations have a sign, [F.162.b] do not engage with the notion that the liberations are signless, do not engage with the notion that the liberations are with wishes, do not engage with the notion that the liberations are wishless, do not engage with the notion that the liberations are void, and do not engage with the notion that the liberations are not void. They do not engage with the serial steps of meditative absorption. They do not engage with mental images of the serial steps of meditative absorption. They do not engage with the notion that the serial steps of meditative absorption are permanent, do not engage with the notion that the serial steps of meditative absorption are impermanent, do not engage with the notion that the serial steps of meditative absorption are happiness, do not engage with the notion that the serial steps of meditative absorption are suffering, do not engage with the notion that the serial steps of meditative absorption are self, do not engage with the notion that the serial steps of meditative absorption are nonself, do not engage with the notion that the serial steps of meditative absorption are at peace, do not engage with the notion that the serial steps of meditative absorption are not at peace, do not engage with the notion that the serial steps of meditative absorption are empty, do not engage with the notion that the serial steps of meditative absorption are not empty, do not engage with the notion that the serial steps of meditative absorption have a sign, do not engage with the notion that the serial steps of meditative absorption are signless, do not engage with the notion that the serial steps of meditative absorption are with wishes, do not engage with the notion that the serial steps of meditative absorption are wishless, do not engage with the notion that the serial steps of meditative absorption are void, and do not engage with the notion that the serial steps

of meditative absorption are not void. They do not engage with the emptiness, [F.163.a] signlessness, and wishlessness gateways to liberation. They do not engage with mental images of the emptiness, signlessness, and wishlessness gateways to liberation. They do not engage with the notion that the emptiness, signlessness, and wishlessness gateways to liberation are permanent, do not engage with the notion that the emptiness, signlessness, and wishlessness gateways to liberation are impermanent, do not engage with the notion that the emptiness, signlessness, and wishlessness gateways to liberation are happiness, do not engage with the notion that the emptiness, signlessness, and wishlessness gateways to liberation are suffering, do not engage with the notion that the emptiness, signlessness, and wishlessness gateways to liberation are self, do not engage with the notion that the emptiness, signlessness, and wishlessness gateways to liberation are nonself, do not engage with the notion that the emptiness, signlessness, and wishlessness gateways to liberation are at peace, do not engage with the notion that the emptiness, signlessness, and wishlessness gateways to liberation are not at peace, do not engage with the notion that the emptiness, signlessness, and wishlessness gateways to liberation are empty, do not engage with the notion that the emptiness, signlessness, and wishlessness gateways to liberation are not empty, do not engage with the notion that the emptiness, signlessness, and wishlessness gateways to liberation have a sign, do not engage with the notion that the emptiness, signlessness, and wishlessness gateways to liberation are signless, do not engage with the notion that the emptiness, signlessness, and wishlessness gateways to liberation are with wishes, do not engage with the notion that the emptiness, signlessness, and wishlessness gateways to liberation are wishless, do not engage with the notion that the emptiness, signlessness, and wishlessness [F.163.b] gateways to liberation are void, and do not engage with the notion that the emptiness, signlessness, and wishlessness gateways to liberation are not void. They do not engage with the extrasensory powers. They do not engage with mental images of the extrasensory powers. They do not engage with the notion that the extrasensory powers are permanent, do not engage with the notion that the extrasensory powers are impermanent, do not engage with the notion that the extrasensory powers are happiness, do not engage with the notion that the extrasensory powers are suffering, do not engage with the notion that the extrasensory powers are self, do not engage with the notion that the extrasensory powers are nonself, do not engage with the notion that the extrasensory powers are at peace, do not engage with the notion that the extrasensory powers are not at peace, do not engage with the notion that the extrasensory powers are empty, do not engage with the notion that the

extrasensory powers are not empty, do not engage with the notion that the extrasensory powers have a sign, do not engage with the notion that the extrasensory powers are signless, do not engage with the notion that the extrasensory powers are with wishes, do not engage with the notion that the extrasensory powers are wishless, do not engage with the notion that the extrasensory powers are void, and do not engage with the notion that the extrasensory powers are not void. They do not engage with the meditative stabilities. They do not engage with mental images of the meditative stabilities. They do not engage with the notion that the meditative stabilities are permanent, do not engage with the notion that the meditative stabilities are impermanent, do not engage with the notion that the meditative stabilities are happiness, do not engage with the notion that the meditative stabilities are suffering, do not engage with the notion that the meditative stabilities are self, do not engage with the notion that the meditative stabilities are nonself, do not engage with the notion that the meditative stabilities are at peace, do not engage with the notion that the meditative stabilities are not at peace, do not engage with the notion that the meditative stabilities are empty, do not engage with the notion that the meditative stabilities [F.164.a] are not empty, do not engage with the notion that the meditative stabilities have a sign, do not engage with the notion that the meditative stabilities are signless, do not engage with the notion that the meditative stabilities are with wishes, do not engage with the notion that the meditative stabilities are wishless, do not engage with the notion that the meditative stabilities are void, and do not engage with the notion that the meditative stabilities are not void. They do not engage with the dhāraṇī gateways. They do not engage with mental images of the dhāraṇī gateways. They do not engage with the notion that the dhāraṇī gateways are permanent, do not engage with the notion that the dhāraṇī gateways are impermanent, do not engage with the notion that the dhāraṇī gateways are happiness, do not engage with the notion that the dhāraṇī gateways are suffering, do not engage with the notion that the dhāraṇī gateways are self, do not engage with the notion that the dhāraṇī gateways are nonself, do not engage with the notion that the dhāraṇī gateways are at peace, do not engage with the notion that the dhāraṇī gateways are not at peace, do not engage with the notion that the dhāraṇī gateways are empty, do not engage with the notion that the dhāraṇī gateways are not empty, do not engage with the notion that the dhāraṇī gateways have a sign, do not engage with the notion that the dhāraṇī gateways are signless, do not engage with the notion that the dhāraṇī gateways are with wishes, do not engage with the

notion that the dhāraṇī gateways are wishless, do not engage with the notion that the dhāraṇī gateways are void, and do not engage with the notion that the dhāraṇī gateways are not void.

- 6.135 “They do not engage with the powers of the tathāgatas. They do not engage with mental images of the powers of the tathāgatas. They do not engage with the notion that the powers of the tathāgatas are permanent, do not engage with the notion that the powers of the tathāgatas are impermanent, do not engage with the notion that the powers of the tathāgatas are happiness, do not engage with the notion that the powers of the tathāgatas are suffering, do not engage with the notion that the powers of the tathāgatas [F.164.b] are self, do not engage with the notion that the powers of the tathāgatas are nonself, do not engage with the notion that the powers of the tathāgatas are at peace, do not engage with the notion that the powers of the tathāgatas are not at peace, do not engage with the notion that the powers of the tathāgatas are empty, do not engage with the notion that the powers of the tathāgatas are not empty, do not engage with the notion that the powers of the tathāgatas have a sign, do not engage with the notion that the powers of the tathāgatas are signless, do not engage with the notion that the powers of the tathāgatas are with wishes, do not engage with the notion that the powers of the tathāgatas are wishless, do not engage with the notion that the powers of the tathāgatas are void, and do not engage with the notion that the powers of the tathāgatas are not void. They do not engage with the fearlessnesses. They do not engage with mental images of the fearlessnesses. They do not engage with the notion that the fearlessnesses are permanent, do not engage with the notion that the fearlessnesses are impermanent, do not engage with the notion that the fearlessnesses are happiness, do not engage with the notion that the fearlessnesses are suffering, do not engage with the notion that the fearlessnesses are self, do not engage with the notion that the fearlessnesses are nonself, do not engage with the notion that the fearlessnesses are at peace, do not engage with the notion that the fearlessnesses are not at peace, do not engage with the notion that the fearlessnesses are empty, do not engage with the notion that the fearlessnesses are not empty, do not engage with the notion that the fearlessnesses have a sign, do not engage with the notion that the fearlessnesses are signless, do not engage with the notion that the fearlessnesses are with wishes, do not engage with the notion that the fearlessnesses are wishless, do not engage with the notion that the fearlessnesses are void, and do not engage with the notion that the fearlessnesses are not void. They do not engage with [F.165.a] the kinds of exact knowledge. They do not engage with mental images of the kinds of exact knowledge. They do not engage with the notion that the kinds of exact

knowledge are permanent, do not engage with the notion that the kinds of exact knowledge are impermanent, do not engage with the notion that the kinds of exact knowledge are happiness, do not engage with the notion that the kinds of exact knowledge are suffering, do not engage with the notion that the kinds of exact knowledge are self, do not engage with the notion that the kinds of exact knowledge are nonself, do not engage with the notion that the kinds of exact knowledge are at peace, do not engage with the notion that the kinds of exact knowledge are not at peace, do not engage with the notion that the kinds of exact knowledge are empty, do not engage with the notion that the kinds of exact knowledge are not empty, do not engage with the notion that the kinds of exact knowledge have a sign, do not engage with the notion that the kinds of exact knowledge are signless, do not engage with the notion that the kinds of exact knowledge are with wishes, do not engage with the notion that the kinds of exact knowledge are wishless, do not engage with the notion that the kinds of exact knowledge are void, and do not engage with the notion that the kinds of exact knowledge are not void. They do not engage with great compassion. They do not engage with a mental image of great compassion. They do not engage with the notion that great compassion is permanent, do not engage with the notion that great compassion is impermanent, do not engage with the notion that great compassion is happiness, do not engage with the notion that great compassion is suffering, do not engage with the notion that great compassion is self, do not engage with the notion that great compassion is nonself, do not engage with the notion that great compassion is at peace, do not engage with the notion that great compassion is not at peace, do not engage with the notion that great compassion is empty, do not engage with the notion that great compassion is not empty, do not engage with the notion that great compassion has a sign, do not engage with the notion that great [F.165.b] compassion is signless, do not engage with the notion that great compassion is with wishes, do not engage with the notion that great compassion is wishless, do not engage with the notion that great compassion is void, and do not engage with the notion that great compassion is not void. They do not engage with the distinct qualities of the buddhas. They do not engage with mental images of the distinct qualities of the buddhas. They do not engage with the notion that the distinct qualities of the buddhas are permanent, do not engage with the notion that the distinct qualities of the buddhas are impermanent, do not engage with the notion that the distinct qualities of the buddhas are happiness, do not engage with the notion that the distinct qualities of the buddhas are suffering, do not engage with the notion that the distinct qualities of the buddhas are self, do not engage with the notion that the distinct qualities of

the buddhas are nonself, do not engage with the notion that the distinct qualities of the buddhas are at peace, do not engage with the notion that the distinct qualities of the buddhas are not at peace, do not engage with the notion that the distinct qualities of the buddhas are empty, do not engage with the notion that the distinct qualities of the buddhas are not empty, do not engage with the notion that the kinds of exact knowledge have a sign, do not engage with the notion that the distinct qualities of the buddhas are signless, do not engage with the notion that the distinct qualities of the buddhas are with wishes, do not engage with the notion that the distinct qualities of the buddhas are wishless, do not engage with the notion that the distinct qualities of the buddhas are void, and do not engage with the notion that the distinct qualities of the buddhas are not void. [F.166.a] [B13]

6.136 “If you ask why, Venerable Śāradvatīputra, it is because that emptiness of physical forms is not physical forms. Physical forms are not other than emptiness, nor is emptiness other than physical forms. Emptiness is indeed physical forms, and physical forms are indeed emptiness. That emptiness of feelings is not feelings. Feelings are not other than emptiness, nor is emptiness other than feelings. Emptiness is indeed feelings, and feelings are indeed emptiness. That emptiness of perceptions is not perceptions. Perceptions are not other than emptiness, nor is emptiness other than perceptions. Emptiness is indeed perceptions, and perceptions are indeed emptiness. That emptiness of formative predispositions is not formative predispositions. Formative predispositions are not other than emptiness, nor is emptiness other than formative predispositions. Emptiness is indeed formative predispositions, and formative predispositions are indeed emptiness. That emptiness of consciousness is not consciousness. Consciousness is not other than emptiness, nor is emptiness other than consciousness. Emptiness is indeed consciousness, and consciousness is indeed emptiness.

6.137 “That emptiness of the eyes is not the eyes. The eyes are not other than emptiness, nor is emptiness other than the eyes. Emptiness is indeed the eyes, and the eyes are indeed emptiness. That emptiness of the ears is not the ears. The ears are not other than emptiness, nor is emptiness other than the ears. Emptiness is indeed the ears, and the ears are indeed emptiness. That emptiness of the nose is not the nose. The nose is not other than emptiness, nor is emptiness other than [F.166.b] the nose. Emptiness is indeed the nose, and the nose is indeed emptiness. That emptiness of the tongue is not the tongue. The tongue is not other than emptiness, nor is emptiness other than the tongue. Emptiness is indeed the tongue, and the tongue is indeed emptiness. That emptiness of the body is not the body. The body is not other than emptiness, nor is emptiness other than the body.

Emptiness is indeed the body, and the body is indeed emptiness. That emptiness of the mental faculty is not the mental faculty. The mental faculty is not other than emptiness, nor is emptiness other than the mental faculty. Emptiness is indeed the mental faculty, and the mental faculty is indeed emptiness.

6.138 “That emptiness of sights is not sights. Sights are not other than emptiness, nor is emptiness other than sights. Emptiness is indeed sights, and sights are indeed emptiness. That emptiness of sounds is not sounds. Sounds are not other than emptiness, nor is emptiness other than sounds. Emptiness is indeed sounds, and sound are indeed emptiness. That emptiness of odors is not odors. Odors are not other than emptiness, nor is emptiness other than odors. Emptiness is indeed odors, and odors are indeed emptiness. That emptiness of tastes is not tastes. Tastes are not other than emptiness, nor is emptiness other than tastes. Emptiness is indeed tastes, and tastes are indeed emptiness. That emptiness of tangibles is not tangibles. Tangibles are not other than emptiness, nor is emptiness other than tangibles. Emptiness is indeed tangibles, and tangibles are indeed emptiness. That emptiness of mental phenomena is not mental phenomena. Mental phenomena are not other than emptiness, nor is emptiness other than mental phenomena. [F.167.a] Emptiness is indeed mental phenomena, and mental phenomena are indeed emptiness.

6.139 “That emptiness of the sensory element of the eyes is not the sensory element of the eyes. The sensory element of the eyes is not other than emptiness, nor is emptiness other than the sensory element of the eyes. Emptiness is indeed the sensory element of the eyes, and the sensory element of the eyes is indeed emptiness. That emptiness of the sensory element of sights is not the sensory element of sights. The sensory element of sights is not other than emptiness, nor is emptiness other than the sensory element of sights. Emptiness is indeed the sensory element of sights, and the sensory element of sights is indeed emptiness. That emptiness of the sensory element of visual consciousness is not the sensory element of visual consciousness. The sensory element of visual consciousness is not other than emptiness, nor is emptiness other than the sensory element of visual consciousness. Emptiness is indeed the sensory element of visual consciousness, and the sensory element of visual consciousness is indeed emptiness.

6.140 “That emptiness of the sensory element of the ears is not the sensory element of the ears. The sensory element of the ears is not other than emptiness, nor is emptiness other than the sensory element of the ears. Emptiness is indeed the sensory element of the ears, and the sensory element of the ears is indeed emptiness. That emptiness of the sensory

element of sounds is not the sensory element of sounds. The sensory element of sounds is not other than emptiness, nor is emptiness other than the sensory element of sounds. Emptiness is indeed the sensory element of sounds, and the sensory element of sounds is indeed emptiness. That emptiness of the sensory element of auditory consciousness is not the sensory element of auditory consciousness. The sensory element of auditory consciousness is not other than emptiness, nor is emptiness other than the sensory element of auditory consciousness. [F.167.b] Emptiness is indeed the sensory element of auditory consciousness, and the sensory element of auditory consciousness is indeed emptiness.

6.141 “That emptiness of the sensory element of the nose is not the sensory element of the nose. The sensory element of the nose is not other than emptiness, nor is emptiness other than the sensory element of the nose. Emptiness is indeed the sensory element of the nose, and the sensory element of the nose is indeed emptiness. That emptiness of the sensory element of odors is not the sensory element of odors. The sensory element of odors is not other than emptiness, nor is emptiness other than the sensory element of odors. Emptiness is indeed the sensory element of odors, and the sensory element of odors is indeed emptiness. That emptiness of the sensory element of olfactory consciousness is not the sensory element of olfactory consciousness. The sensory element of olfactory consciousness is not other than emptiness, nor is emptiness other than the sensory element of olfactory consciousness. Emptiness is indeed the sensory element of olfactory consciousness, and the sensory element of olfactory consciousness is indeed emptiness.

6.142 “That emptiness of the sensory element of the tongue is not the sensory element of the tongue. The sensory element of the tongue is not other than emptiness, nor is emptiness other than the sensory element of the tongue. Emptiness is indeed the sensory element of the tongue, and the sensory element of the tongue is indeed emptiness. That emptiness of the sensory element of tastes is not the sensory element of tastes. The sensory element of tastes is not other than emptiness, nor is emptiness other than the sensory element of tastes. Emptiness is indeed the sensory element of tastes, and the sensory element of tastes is indeed emptiness. That emptiness of the sensory element of gustatory consciousness is not the sensory element of gustatory consciousness. The sensory element of gustatory consciousness is not other than emptiness, nor is emptiness other than the sensory element of gustatory consciousness. Emptiness is indeed the sensory element of gustatory consciousness, and the sensory element of gustatory consciousness [F.168.a] is indeed emptiness.

6.143 “That emptiness of the sensory element of the body is not the sensory element of the body. The sensory element of the body is not other than emptiness, nor is emptiness other than the sensory element of the body. Emptiness is indeed the sensory element of the body, and the sensory element of the body is indeed emptiness. That emptiness of the sensory element of tangibles is not the sensory element of tangibles. The sensory element of tangibles is not other than emptiness, nor is emptiness other than the sensory element of tangibles. Emptiness is indeed the sensory element of tangibles, and the sensory element of tangibles is indeed emptiness. That emptiness of the sensory element of tactile consciousness is not the sensory element of tactile consciousness. The sensory element of tactile consciousness is not other than emptiness, nor is emptiness other than the sensory element of tactile consciousness. Emptiness is indeed the sensory element of tactile consciousness, and the sensory element of tactile consciousness is indeed emptiness.

6.144 “That emptiness of the sensory element of the mental faculty is not the sensory element of the mental faculty. The sensory element of the mental faculty is not other than emptiness, nor is emptiness other than the sensory element of the mental faculty. Emptiness is indeed the sensory element of the mental faculty, and the sensory element of the mental faculty is indeed emptiness. That emptiness of the sensory element of mental phenomena is not the sensory element of mental phenomena. The sensory element of mental phenomena is not other than emptiness, nor is emptiness other than the sensory element of mental phenomena. Emptiness is indeed the sensory element of mental phenomena, and the sensory element of mental phenomena is indeed emptiness. That emptiness of the sensory element of mental consciousness is not the sensory element of mental consciousness. The sensory element of mental consciousness is not other than emptiness, nor is emptiness other than the sensory element of mental consciousness. Emptiness [F.168.b] is indeed the sensory element of mental consciousness, and the sensory element of mental consciousness is indeed emptiness.

6.145 “That emptiness of the earth element is not the earth element. The earth element is not other than emptiness, nor is emptiness other than the earth element. Emptiness is indeed the earth element, and the earth element is indeed emptiness. That emptiness of the water element is not the water element. The water element is not other than emptiness, nor is emptiness other than the water element. Emptiness is indeed the water element, and the water element is indeed emptiness. That emptiness of the fire element is not the fire element. The fire element is not other than emptiness, nor is emptiness other than the fire element. Emptiness is indeed the fire element, and the fire element is indeed emptiness. That emptiness of the wind

element is not the wind element. The wind element is not other than emptiness, nor is emptiness other than the wind element. Emptiness is indeed the wind element, and the wind element is indeed emptiness. That emptiness of the space element is not the space element. The space element is not other than emptiness, nor is emptiness other than the space element. Emptiness is indeed the space element, and the space element is indeed emptiness. That emptiness of the consciousness element is not the consciousness element. The consciousness element is not other than emptiness, nor is emptiness other than the consciousness element. Emptiness is indeed the consciousness element, and the consciousness element is indeed emptiness.

- 6.146 “That emptiness of ignorance is not ignorance. Ignorance is not other [F.169.a] than emptiness, nor is emptiness other than ignorance. Emptiness is indeed ignorance, and ignorance is indeed emptiness. That emptiness of formative predispositions is not the formative predispositions. Formative predispositions are not other than emptiness, nor is emptiness other than formative predispositions. Emptiness is indeed formative predispositions, and formative predispositions are indeed emptiness. That emptiness of consciousness is not consciousness. Consciousness is not other than emptiness, nor is emptiness other than consciousness. Emptiness is indeed consciousness, and consciousness is indeed emptiness. That emptiness of name and form is not name and form. Name and form are not other than emptiness, nor is emptiness other than name and form. Emptiness is indeed name and form, and name and form are indeed emptiness. That emptiness of the six sense fields is not the six sense fields. The six sense fields are not other than emptiness, nor is emptiness other than the six sense fields. Emptiness is indeed the six sense fields, and the six sense fields are indeed emptiness. That emptiness of sensory contact is not sensory contact. Sensory contact is not other than emptiness, nor is emptiness other than sensory contact. Emptiness is indeed sensory contact, and sensory contact is indeed emptiness. That emptiness of sensation is not sensation. Sensation is not other than emptiness, nor is emptiness other than sensation. Emptiness is indeed sensation, and sensation is indeed emptiness. That emptiness of craving is not craving. Craving is not other than emptiness, nor is emptiness other than craving. [F.169.b] Emptiness is indeed craving, and craving is indeed emptiness. That emptiness of grasping is not grasping. Grasping is not other than emptiness, nor is emptiness other than grasping. Emptiness is indeed grasping, and grasping is indeed emptiness. That emptiness of the rebirth process is not the rebirth process. The rebirth process is not other than emptiness, nor is emptiness other than the rebirth process. Emptiness is indeed the rebirth process, and the rebirth process is indeed emptiness. That

emptiness of birth is not birth. Birth is not other than emptiness, nor is emptiness other than birth. Emptiness is indeed birth and birth is indeed emptiness. That emptiness of aging and death is not aging and death. Aging and death are not other than emptiness, nor is emptiness other than aging and death. Emptiness is indeed aging and death, and aging and death are indeed emptiness.

6.147 “That emptiness of the perfection of generosity is not the perfection of generosity. The perfection of generosity is not other than emptiness, nor is emptiness other than the perfection of generosity. Emptiness is indeed the perfection of generosity, and the perfection of generosity is indeed emptiness. That emptiness of the perfection of ethical discipline is not the perfection of ethical discipline. The perfection of ethical discipline is not other than emptiness, nor is emptiness other than the perfection of ethical discipline. Emptiness is indeed the perfection of ethical discipline, and the perfection of ethical discipline is indeed emptiness. That emptiness of the perfection of tolerance is not the perfection of tolerance. The perfection of tolerance is not other than emptiness, nor is emptiness [F.170.a] other than the perfection of tolerance. Emptiness is indeed the perfection of tolerance, and the perfection of tolerance is indeed emptiness. That emptiness of the perfection of perseverance is not the perfection of perseverance. The perfection of perseverance is not other than emptiness, nor is emptiness other than the perfection of perseverance. Emptiness is indeed the perfection of perseverance, and the perfection of perseverance is indeed emptiness. That emptiness of the perfection of meditative concentration is not the perfection of meditative concentration. The perfection of meditative concentration is not other than emptiness, nor is emptiness other than the perfection of meditative concentration. Emptiness is indeed the perfection of meditative concentration, and the perfection of meditative concentration is indeed emptiness. That emptiness of the perfection of wisdom is not the perfection of wisdom. The perfection of wisdom is not other than emptiness, nor is emptiness other than the perfection of wisdom. Emptiness is indeed the perfection of wisdom, and the perfection of wisdom is indeed emptiness.

6.148 “That emptiness of the emptiness of internal phenomena is not the emptiness of internal phenomena. The emptiness of internal phenomena is not other than emptiness, nor is emptiness other than the emptiness of internal phenomena. Emptiness is indeed the emptiness of internal phenomena, and the emptiness of internal phenomena is indeed emptiness. That emptiness of the emptiness of external phenomena is not the emptiness of external phenomena. The emptiness of external phenomena is not other than emptiness, nor is emptiness other than the emptiness of external phenomena. Emptiness is indeed the emptiness of external phenomena, and

the emptiness of external phenomena is indeed emptiness. That emptiness of the emptiness of external and internal phenomena [F.170.b] is not the emptiness of external and internal phenomena. The emptiness of external and internal phenomena is not other than emptiness, nor is emptiness other than the emptiness of external and internal phenomena. Emptiness is indeed the emptiness of external and internal phenomena, and the emptiness of external and internal phenomena is indeed emptiness. That emptiness of the emptiness of emptiness is not the emptiness of emptiness. The emptiness of emptiness is not other than emptiness, nor is emptiness other than the emptiness of emptiness. Emptiness is indeed the emptiness of emptiness, and the emptiness of emptiness is indeed emptiness. That emptiness of the emptiness of great extent is not the emptiness of great extent. The emptiness of great extent is not other than emptiness, nor is emptiness other than the emptiness of great extent. Emptiness is indeed the emptiness of great extent, and the emptiness of great extent is indeed emptiness. That emptiness of the emptiness of ultimate reality is not the emptiness of ultimate reality. The emptiness of ultimate reality is not other than emptiness, nor is emptiness other than the emptiness of ultimate reality. Emptiness is indeed the emptiness of ultimate reality, and the emptiness of ultimate reality is indeed emptiness. That emptiness of the emptiness of conditioned phenomena is not the emptiness of conditioned phenomena. The emptiness of conditioned phenomena is not other than emptiness, nor is emptiness other than the emptiness of conditioned phenomena. Emptiness is indeed the emptiness of conditioned phenomena, and the emptiness of conditioned phenomena is indeed emptiness. That emptiness of the emptiness of unconditioned phenomena is not the emptiness of unconditioned phenomena. The emptiness of unconditioned phenomena is not other than emptiness, nor is emptiness other than the emptiness of unconditioned phenomena. Emptiness is indeed the emptiness of unconditioned phenomena, and the emptiness of unconditioned phenomena is indeed emptiness. That emptiness of the emptiness of the unlimited is not [F.171.a] the emptiness of the unlimited. The emptiness of the unlimited is not other than emptiness, nor is emptiness other than the emptiness of the unlimited. Emptiness is indeed the emptiness of the unlimited, and the emptiness of the unlimited is indeed emptiness. That emptiness of the emptiness of that which has neither beginning nor end is not the emptiness of that which has neither beginning nor end. The emptiness of that which has neither beginning nor end is not other than emptiness, nor is emptiness other than the emptiness of that which has neither beginning nor end. Emptiness is indeed the emptiness of that which has neither beginning nor end, and the emptiness of that which has neither beginning nor end is indeed emptiness. That emptiness of the

emptiness of nonexclusion is not the emptiness of nonexclusion. The emptiness of nonexclusion is not other than emptiness, nor is emptiness other than the emptiness of nonexclusion. Emptiness is indeed the emptiness of nonexclusion, and the emptiness of nonexclusion is indeed emptiness. That emptiness of the emptiness of inherent nature is not the emptiness of inherent nature. The emptiness of inherent nature is not other than emptiness, nor is emptiness other than the emptiness of inherent nature. Emptiness is indeed the emptiness of inherent nature, and the emptiness of inherent nature is indeed emptiness. That emptiness of the emptiness of all phenomena is not the emptiness of all phenomena. The emptiness of all phenomena is not other than emptiness, nor is emptiness other than the emptiness of all phenomena. Emptiness is indeed the emptiness of all phenomena, and the emptiness of all phenomena is indeed emptiness. That emptiness of the emptiness of intrinsic defining characteristics is not the emptiness of intrinsic defining characteristics. The emptiness of intrinsic defining characteristics is not other than [F.171.b] emptiness, nor is emptiness other than the emptiness of intrinsic defining characteristics. Emptiness is indeed the emptiness of intrinsic defining characteristics, and the emptiness of intrinsic defining characteristics is indeed emptiness. That emptiness of the emptiness of that which cannot be apprehended is not the emptiness of that which cannot be apprehended. The emptiness of that which cannot be apprehended is not other than emptiness, nor is emptiness other than the emptiness of that which cannot be apprehended. Emptiness is indeed the emptiness of that which cannot be apprehended, and the emptiness of that which cannot be apprehended is indeed emptiness. That emptiness of the emptiness of nonentities is not the emptiness of nonentities. The emptiness of nonentities is not other than emptiness, nor is emptiness other than the emptiness of nonentities. Emptiness is indeed the emptiness of nonentities, and the emptiness of nonentities is indeed emptiness. That emptiness of the emptiness of essential nature is not the emptiness of essential nature. The emptiness of essential nature is not other than emptiness, nor is emptiness other than the emptiness of essential nature. Emptiness is indeed the emptiness of essential nature, and the emptiness of essential nature is indeed emptiness. That emptiness of the emptiness of an essential nature of nonentities is not the emptiness of an essential nature of nonentities. The emptiness of an essential nature of nonentities is not other than emptiness, nor is emptiness other than the emptiness of an essential nature of nonentities. Emptiness is indeed the emptiness of an essential nature of nonentities, and the emptiness of an essential nature of nonentities is indeed emptiness.

6.149 “That emptiness of the four applications of mindfulness is not the applications of mindfulness. The applications of mindfulness are not other than emptiness, nor is emptiness other than the applications of mindfulness. [F.172.a] Emptiness is indeed the applications of mindfulness, and the applications of mindfulness are indeed emptiness. That emptiness of the four correct exertions is not the correct exertions. The correct exertions are not other than emptiness, nor is emptiness other than the correct exertions. Emptiness is indeed the correct exertions, and the correct exertions are indeed emptiness. That emptiness of the four supports for miraculous ability is not the supports for miraculous ability. The supports for miraculous ability are not other than emptiness, nor is emptiness other than the supports for miraculous ability. Emptiness is indeed the supports for miraculous ability, and the supports for miraculous ability are indeed emptiness. That emptiness of the five faculties is not the faculties. The faculties are not other than emptiness, nor is emptiness other than the faculties. Emptiness is indeed the faculties, and the faculties are indeed emptiness. That emptiness of the five powers is not the powers. The powers are not other than emptiness, nor is emptiness other than the powers. Emptiness is indeed the powers, and the powers are indeed emptiness. That emptiness of the seven branches of enlightenment is not the branches of enlightenment. The branches of enlightenment are not other than emptiness, nor is emptiness other than the branches of enlightenment. Emptiness is indeed the branches of enlightenment, and the branches of enlightenment are indeed emptiness. That emptiness of the noble eightfold path is not the noble eightfold path. The noble eightfold path is not other than emptiness, [F.172.b] nor is emptiness other than the noble eightfold path. Emptiness is indeed the noble eightfold path, and the noble eightfold path is indeed emptiness.

6.150 “That emptiness of the four meditative concentrations is not the meditative concentrations. The meditative concentrations are not other than emptiness, nor is emptiness other than the meditative concentrations. Emptiness is indeed the meditative concentrations, and the meditative concentrations are indeed emptiness. That emptiness of the four immeasurable attitudes is not the immeasurable attitudes. The immeasurable attitudes are not other than emptiness, nor is emptiness other than the immeasurable attitudes. Emptiness is indeed the immeasurable attitudes, and the immeasurable attitudes are indeed emptiness. That emptiness of the four formless absorptions is not the formless absorptions. The formless absorptions are not other than emptiness, nor is emptiness other than the formless absorptions. Emptiness is indeed the formless absorptions, and the formless absorptions are indeed emptiness. That emptiness of the eight liberations is not the liberations. The liberations are not other than

emptiness, nor is emptiness other than the liberations. Emptiness is indeed [F.173.a] the liberations, and the liberations are indeed emptiness. That emptiness of the nine serial steps of meditative absorption is not the serial steps of meditative absorption. The serial steps of meditative absorption are not other than emptiness, nor is emptiness other than the serial steps of meditative absorption. Emptiness is indeed the serial steps of meditative absorption, and the serial steps of meditative absorption are indeed emptiness. That emptiness of the emptiness, signlessness, and wishlessness gateways is not the emptiness, signlessness, and wishlessness gateways. The emptiness, signlessness, and wishlessness gateways are not other than emptiness, nor is emptiness other than the emptiness, signlessness, and wishlessness gateways. Emptiness is indeed the emptiness, signlessness, and wishlessness gateways, and the emptiness, signlessness, and wishlessness gateways are indeed emptiness. That emptiness of the six extrasensory powers is not the extrasensory powers. The extrasensory powers are not other than emptiness, nor is emptiness other than the extrasensory powers. Emptiness is indeed the extrasensory powers, and the extrasensory powers are indeed emptiness. That emptiness of the meditative stabilities is not the meditative stabilities. The meditative stabilities are not other than emptiness, nor is emptiness other than [F.173.b] the meditative stabilities. Emptiness is indeed the meditative stabilities, and the meditative stabilities are indeed emptiness. That emptiness of the dhāraṇī gateways is not the dhāraṇī gateways. The dhāraṇī gateways are not other than emptiness, nor is emptiness other than the dhāraṇī gateways. Emptiness is indeed the dhāraṇī gateways and the dhāraṇī gateways are indeed emptiness.

- 6.151 “That emptiness of the ten powers of the tathāgatas is not the powers of the tathāgatas. the powers of the tathāgatas are not other than emptiness, nor is emptiness other than the powers of the tathāgatas. Emptiness is indeed the powers of the tathāgatas, and the powers of the tathāgatas are indeed emptiness. That emptiness of the four fearlessnesses is not the fearlessnesses. The fearlessnesses are not other than emptiness, nor is emptiness other than the fearlessnesses. Emptiness is indeed the fearlessnesses, and the fearlessnesses are indeed emptiness. That emptiness of the four kinds of exact knowledge is not the kinds of exact knowledge. The kinds of exact knowledge are not other than emptiness, nor is emptiness other than the kinds of exact knowledge. Emptiness is indeed the kinds of exact knowledge, and the kinds of exact knowledge are indeed emptiness. That emptiness of great loving kindness is not great loving kindness. Great loving kindness is not other than emptiness, nor is emptiness other than great loving kindness. Emptiness is indeed great loving kindness, and great

loving kindness is indeed emptiness. That emptiness of great compassion [F.174.a] is not great compassion. Great compassion is not other than emptiness, nor is emptiness other than great compassion. Emptiness is indeed great compassion, and great compassion is indeed emptiness. That emptiness of the eighteen distinct qualities of the buddhas is not the distinct qualities of the buddhas. The distinct qualities of the buddhas are not other than emptiness, nor is emptiness other than the distinct qualities of the buddhas. Emptiness is indeed the distinct qualities of the buddhas, and the distinct qualities of the buddhas are indeed emptiness.

6.152 “That emptiness of knowledge of all the dharmas is not knowledge of all the dharmas. Knowledge of all the dharmas is not other than emptiness, nor is emptiness other than knowledge of all the dharmas.³⁰² Emptiness is indeed knowledge of all the dharmas, and knowledge of all the dharmas is indeed emptiness. That knowledge of the aspects of the path is not the knowledge of the aspects of the path. The knowledge of the aspects of the path is not other than emptiness, nor is emptiness other than the knowledge of the aspects of the path. Emptiness is indeed the knowledge of the aspects of the path, and the knowledge of the aspects of the path is indeed emptiness. That all-aspect omniscience is not all-aspect omniscience. All-aspect omniscience is not other than emptiness, nor is emptiness other than all-aspect omniscience. Emptiness is indeed all-aspect omniscience, and all-aspect omniscience is indeed emptiness.

6.153 “Venerable Śāradvatīputra, one should know that bodhisattva great beings who practice the [F.174.b] perfection of wisdom in that manner do possess skillful means.

6.154 “Venerable Śāradvatīputra, bodhisattva great beings who practice the perfection of wisdom in that manner have the good fortune to awaken fully to unsurpassed, perfect, complete enlightenment. Those bodhisattva great beings, even when they are practicing the perfection of wisdom, do not apprehend³⁰³ that they are practicing; even when not practicing do not apprehend that they are not practicing; do not apprehend that they are practicing when they practice and not practicing when they do not practice; and do not apprehend that they are neither practicing nor not practicing.”

6.155 “Why, Venerable Subhūti,” asked Śāradvatīputra, “when bodhisattva great beings practice the perfection of wisdom, do they not apprehend that they are practicing? Do they not apprehend that they are not practicing even when not practicing? Do they not apprehend that they are practicing when they practice and not practicing when they do not practice? And do they not apprehend that they are neither practicing nor not practicing?”

- 6.156 “Venerable Śāradvatīputra,” replied Subhūti, “this is because they do not apprehend an essential nature of the perfection of wisdom. If you ask why, it is because the perfection of wisdom has the essential nature of a nonentity. For this reason, Venerable Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they do not apprehend that they are practicing; even when not practicing do not apprehend that they are not practicing; do not apprehend that they are practicing when they practice and not practicing when they do not practice; and do not apprehend that they are neither practicing nor not practicing. If you ask why, it is because they have understood that all phenomena have the essential nature of [F.175.a] a nonentity, so³⁰⁴ they have not appropriated them.
- 6.157 “If, when bodhisattva great beings practice the perfection of wisdom in this manner, if they are not disheartened, not intimidated, not afraid, not frightened, and not fearful, then, Venerable Śāradvatīputra, one should know that these bodhisattva great beings are approaching all-aspect omniscience.
- 6.158 “This all-aspect omniscience, furthermore, is without duality and cannot be divided into two because all phenomena have the essential nature of a nonentity.³⁰⁵ It is the meditative stability of bodhisattva great beings named *the nonarising of all phenomena*. It is spacious, supreme, definitely immeasurable, and it cannot be misappropriated by any śrāvakas or pratyekabuddhas. Bodhisattva great beings who engage in this meditative stability will swiftly awaken fully to unsurpassed, perfect, complete enlightenment.”
- 6.159 “Venerable Subhūti, do bodhisattva great beings who engage with this meditative stability alone swiftly awaken fully to unsurpassed, perfect, complete enlightenment, or are there also other meditative stabilities similar to it?”
- 6.160 “Venerable Śāradvatīputra,” replied Subhūti, “bodhisattva great beings engaging in the practice of other meditative stabilities also swiftly awaken fully to unsurpassed, perfect, complete enlightenment.”
- 6.161 “Venerable Subhūti, bodhisattva great beings engaging in the practice of which other meditative stabilities also swiftly awaken fully to unsurpassed, perfect, complete enlightenment?”
- 6.162 Subhūti replied, “Venerable [F.175.b] Śāradvatīputra, there is the meditative stability of bodhisattva great beings named *heroic valor*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *precious seal*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named

lion's play. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *beautiful moon*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *crest of the moon's victory banner*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *surpassing all phenomena*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *seal of all phenomena*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *surveying the crown pinnacle*. Engaging with [F.176.a] this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *certainty in the realm of phenomena*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *crest of certainty's victory banner*.³⁰⁶ Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *vajra*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *seal of entry into all phenomena*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *well established as the king of meditative stabilities*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *excellently well established*.³⁰⁷ Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *well-engaging king of meditative stabilities*. Engaging with this meditative stability, bodhisattva great beings [F.176.b] will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *diffusion of light rays*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *without mistakes*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect,

complete enlightenment. There is the meditative stability named *because of the diffusion of light rays not making mistakes*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *power of effort*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *array of power*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *exalted*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *engaging with certainty in lexical explanations*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully [F.177.a] to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *entry into designations*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *observation of spatial directions*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *sealed with the seal*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *unimpaired*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *oceanic seal gathering all phenomena*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *seal of the king*.³⁰⁸ Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *permeation of space*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *vajra maṇḍala*. Engaging with this meditative stability, [F.177.b] bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *purified of the three spheres*.³⁰⁹ Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *shoulder ornament of the victory banner's crest*. Engaging with this meditative stability, bodhisattva great beings will

swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *Indra's crest*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *pursuit of the stream*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *yawning lion*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *stretching lion*.³¹⁰ Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *stretching-out lion*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *beyond sequence*.³¹¹ [F.178.a] Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *without attachment or impediment*.³¹² Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *repudiation of afflicted mental states*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *illumination*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *unseeking*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *no fixed abode*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *free from mentation*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *taming the four māras*.³¹³ Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *stainless lamplight*. [F.178.b] Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *boundless light*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed,

perfect, complete enlightenment. There is the meditative stability named *illuminator*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *total illumination*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *pure supremacy*.³¹⁴ Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *stainless light*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *bringer of joy*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *lightning lamp*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *inexhaustible*. [F.179.a] Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *unvanquished*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *majestic*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *free from extinction*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *unmoving*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *calmed*.³¹⁵ Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *imperishable*.³¹⁶ Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *lamp of the sun*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *immaculate moon*. [F.179.b] Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *clear-eyed*.³¹⁷ Engaging with this

meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *lamp of wisdom*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *clear appearance*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *moon lamp*.³¹⁸ Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *illuminating*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *does what needs to be done*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *glory of transcendental knowledge*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *vajra-like*. Engaging with this meditative stability, bodhisattva great beings [F.180.a] will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *stability of mind*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *total illumination*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *well situated*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *jewel cusp*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *seal of the supreme phenomenon*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *sameness of all phenomena*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *renunciation of delight*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *elevated by phenomena*.³¹⁹ Engaging with this meditative

stability, [F.180.b] bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *expanded on account of being elevated by phenomena*.³²⁰ Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *jewel state*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *forsaking fights*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *dispersal*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *distinguishing the terms associated with all phenomena*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *determination*.³²¹ Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *stainless performance*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named [F.181.a] *arranging the sameness of letters*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *devoid of letters*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *cutting off the objective support*.³²² Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. [B14]

- 6.163 “There is the meditative stability named *unmodified*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *aspectless*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *entering into names and signs*.³²³ Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *free from activity*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the

meditative stability named *entering into the ascertainment of names*. Engaging with this meditative stability, bodhisattva great beings [F.181.b] will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *a practitioner without a dwelling*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *devoid of darkness*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *endowed with practice*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *unwavering*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *transcendence of the range*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *accumulation of all attributes*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *abiding without mentation*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *abiding with certainty*.³²⁴ Engaging with this meditative stability, bodhisattva great beings will swiftly [F.182.a] awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *blossoming and vibrance of the flowers of virtue*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *endowed with the branches of enlightenment*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *boundless eloquence*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *boundless lamplight*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *equal to the unequalled*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *transcending all phenomena*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to

unsurpassed, perfect, complete enlightenment. There is the meditative stability named *delineator*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *dispelling doubt*. Engaging with [F.182.b] this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *without settled focus*.³²⁵ Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *single array*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *manifest attainment of aspects*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *single aspect*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *nonexclusion of the aspect*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *supreme performance*.³²⁶ Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *comprehension of all bases of existence through realization*.³²⁷ Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability [F.183.a] named *entrance to symbols and sounds*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *jewel heart*.³²⁸ Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *unattached to any phenomena*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *array of flashes of lightning*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *forsaking*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *lamp of doctrine*. Engaging with this meditative stability,

bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *lamp of transcendental knowledge*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *manifest attainment of the miraculous ability to not return*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully [F.183.b] to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *devoid of vocalic syllables*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *burning lamp*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *purification of defining characteristics*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *nondistinguished*.³²⁹ Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *endowed with a distinct forbearance*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *endowed with all finest aspects*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *endowed with dhāraṇīs*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named [F.184.a] *absence of joy with respect to all happiness and suffering*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *inexhaustible cornucopia*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *dhāraṇī intelligence*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *perfect elimination of right and wrong*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *perfect calming of all contradictions and refutations*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed,

perfect, complete enlightenment. There is the meditative stability named *no harmony or disharmony*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *taintless light*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *endowed with the essence*. Engaging with this meditative stability, bodhisattva [F.184.b] great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *taintless light of the full moon*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *lightning light*. There is the meditative stability named *great ornament*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *flash of lightning that does not cause pain*.³³⁰ Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *illuminator in all respects*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *protector of all worlds*.³³¹ Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *sameness of meditative stability*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *with a dustless and dust-free principle*. [F.185.a] Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *convergence in nonaffliction*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *convergence of all afflicted mental states in nonaffliction*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *intent on a dwelling that has not been apprehended*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *abiding in the real nature without mentation*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect,

complete enlightenment. There is the meditative stability named *self-originated from the vessel*.³³² Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *incinerating all afflicted mental states*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability [F.185.b] named *lamp of great transcendental knowledge*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *origin of the ten powers*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *opener of the gateways*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *dispelling the defects of corporeality*.³³³ Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *obliterating defects of speech, transforming them as if into space*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *dispelling the defects of speech*.³³⁴ Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *dispelling the defects of the mind*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *thorough investigation*.³³⁵ Engaging with this meditative stability, [F.186.a] bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *space-like*.³³⁶ Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *space-like and without attachment, hence free and without blemish*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment.

- 6.164 “Venerable Śāradvatīputra, these are the meditative stabilities of bodhisattva great beings. Through engaging with those meditative stabilities bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There are also countless and inestimable

other meditative stabilities and dhāraṇī gateways, like these, having trained in which bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment.”

6.165 Then, through the power of the buddhas, the venerable Subhūti said, “Venerable Śāradvatīputra, the tathāgatas, arhats, perfectly complete buddhas of the past have indeed prophesied that those bodhisattva great beings who dwell in those meditative stabilities will fully awaken to unsurpassed, perfect, complete enlightenment. The tathāgatas, arhats, perfectly complete buddhas presently residing and maintaining themselves in the world systems of the ten directions, [F.186.b] numerous as the sand particles in the Gaṅgā River, also prophesy that those bodhisattva great beings will attain unsurpassed, perfect, complete enlightenment.

6.166 “But still, those bodhisattva great beings do not even observe those meditative stabilities. They do not give rise to conceit on account of those meditative stabilities, thinking, ‘I have been absorbed in meditation. I am absorbed in meditation. I will be absorbed in meditation.’ Those conceptual imaginations are absent and will not arise.”

6.167 “Venerable Subhūti, are bodhisattva great beings who dwell in these meditative stabilities prophesied by the tathāgatas, arhats, perfectly complete buddhas?”

6.168 “Venerable Śāradvatīputra, they are not!” replied Subhūti. “If you ask why, Venerable Śāradvatīputra, it is because it is not that ‘the perfection of wisdom is one thing, the meditative stability another, and the bodhisattva yet another.’ Rather, the perfection of wisdom is itself the meditative stability, the meditative stability is itself the bodhisattva, and the bodhisattvas themselves are the meditative stability.”

6.169 “Venerable Subhūti, if it is because it is not that ‘the meditative stability is one thing, and the bodhisattva another,’ and it is not that ‘the bodhisattva is one thing, and the meditative stability another,’ which is to say, if the meditative stability is itself the bodhisattva, and the bodhisattvas are themselves the meditative stability owing to the sameness of all phenomena, is it then possible to teach the meditative stability?”

“Venerable Śāradvatīputra, it is not!” replied Subhūti.

6.170 “Venerable Subhūti, do those children of good family [F.187.a] perceive these meditative stabilities?”

“Venerable Śāradvatīputra, they do not perceive them!” replied Subhūti.

6.171 “How do they not perceive them?”

“Because they are without conceptual thought,” replied Subhūti.

6.172 “How are they without conceptual thought?”

“They are without conceptual thought because all phenomena are nonexistent,” replied Subhūti. “So it is that those children of good family have no conceptual thoughts regarding those meditative stabilities. For this reason, Venerable Śāradvatīputra, those children of good family do not distinguish those meditative stabilities. They do not perceive them.”

6.173 “Why, Venerable Subhūti, do they not distinguish and not perceive them?”

“They do not distinguish and do not perceive them because the meditative stabilities are nonexistent, and bodhisattva great beings, also, are nonexistent,” replied Subhūti.

6.174 Then the Blessed One congratulated the venerable Subhūti: “Excellent, excellent, Subhūti! You have spoken these words eloquently! This is an explanation by one whom I have declared to be supreme among śrāvakas abiding free of conflict. Bodhisattva great beings should also train in the perfection of wisdom in that manner. They should train in the perfection of meditative concentration, should train in the perfection of perseverance, should train in the perfection of tolerance, should train in the perfection of ethical discipline, and should train in the perfection of generosity; should train in the applications of mindfulness, should train in the correct exertions, should train in the supports for miraculous ability, [F.187.b] should train in the faculties, should train in the powers, should train in the branches of enlightenment, and should train in the noble eightfold path; should train in the truths of the noble ones, should train in the meditative concentrations, should train in the immeasurable attitudes, should train in the formless absorptions, should train in the liberations, should train in the serial steps of meditative absorption, should train in the emptiness, signlessness, and wishlessness gateways to liberation, should train in the extrasensory powers, should train in the meditative stabilities, and should train in the dhāraṇī gateways; and should train in the powers of the tathāgatas, should train in the fearlessnesses, should train in the kinds of exact knowledge, should train in great loving kindness, should train in great compassion, and should train in the distinct qualities of the buddhas.”

6.175 Then Venerable Śāradvatīputra asked the Blessed One, “Blessed Lord, do bodhisattva great beings, training like that, train in the perfection of wisdom by way of not apprehending anything? Do they train in the perfection of meditative concentration by way of not apprehending anything? Do they train in the perfection of perseverance by way of not apprehending anything? Do they train in the perfection of tolerance by way of not apprehending anything? Do they train in the perfection of ethical discipline by way of not apprehending anything? Do they train in the perfection of generosity by way of not apprehending anything? Do they train in the

applications of mindfulness [F.188.a] by way of not apprehending anything? Do they train in the correct exertions by way of not apprehending anything? Do they train in the supports for miraculous ability by way of not apprehending anything? Do they train in the faculties by way of not apprehending anything? Do they train in the powers by way of not apprehending anything? Do they train in the branches of enlightenment by way of not apprehending anything? Do they train in the noble eightfold path by way of not apprehending anything? Do they train in the truths of the noble ones by way of not apprehending anything? Do they train in the meditative concentrations by way of not apprehending anything? Do they train in the immeasurable attitudes by way of not apprehending anything? Do they train in the formless absorptions by way of not apprehending anything? Do they train in the liberations by way of not apprehending anything? Do they train in the serial steps of meditative absorption by way of not apprehending anything? Do they train in the emptiness, signlessness, and wishlessness gateways to liberation by way of not apprehending anything? Do they train in the extrasensory powers by way of not apprehending anything? Do they train in the meditative stabilities by way of not apprehending anything? Do they train in the dhāraṇī gateways by way of not apprehending anything? Do they train in the powers of the tathāgatas by way of not apprehending anything? Do they train in the fearlessnesses by way of not apprehending anything? Do they train in the kinds of exact knowledge by way of not apprehending anything? Do they train in great loving kindness by way of not apprehending anything? Do they train in great compassion by way of not apprehending anything? And do they train in the distinct qualities of the buddhas by way of not apprehending anything?"

6.176 "Śāradvatīputra," replied the Blessed One, "bodhisattva great beings, [F.188.b] training like that, do train in the perfection of wisdom by way of not apprehending anything. They do train in the perfection of meditative concentration by way of not apprehending anything. They do train in the perfection of perseverance by way of not apprehending anything. They do train in the perfection of tolerance by way of not apprehending anything. They do train in the perfection of ethical discipline by way of not apprehending anything. They do train in the perfection of generosity by way of not apprehending anything. They do train in the applications of mindfulness by way of not apprehending anything. They do train in the correct exertions by way of not apprehending anything. They do train in the supports for miraculous ability by way of not apprehending anything. They do train in the faculties by way of not apprehending anything. They do train in the powers by way of not apprehending anything. They do train in the

branches of enlightenment by way of not apprehending anything. They do train in the noble eightfold path by way of not apprehending anything. They do train in the truths of the noble ones by way of not apprehending anything. They do train in the meditative concentrations by way of not apprehending anything. They do train in the immeasurable attitudes by way of not apprehending anything. They do train in the formless absorptions by way of not apprehending anything. They do train in the liberations by way of not apprehending anything. They do train in the serial steps of meditative absorption by way of not apprehending anything. They do train in the emptiness, signlessness, and wishlessness gateways to liberation by way of not apprehending anything. They do train in the extrasensory powers by way of not apprehending anything. They do train in the meditative stabilities by way of not apprehending anything. They do train in the dhāraṇī [F.189.a] gateways by way of not apprehending anything. They do train in the powers of the tathāgatas by way of not apprehending anything. They do train in the fearlessnesses by way of not apprehending anything. They do train in the kinds of exact knowledge by way of not apprehending anything. They do train in great loving kindness by way of not apprehending anything. They do train in great compassion by way of not apprehending anything. And they do train in the distinct qualities of the buddhas by way of not apprehending anything.

6.177 Then Venerable Śāradvatīputra asked, “Blessed Lord, why is it that they do not apprehend?”

The Blessed One replied, “Owing to utter purity,³³⁷ they do not apprehend a self, do not apprehend a being, do not apprehend a life form, do not apprehend a living being, do not apprehend a life, do not apprehend an individual, do not apprehend a person, do not apprehend one born of Manu, do not apprehend a child of Manu, do not apprehend an agent, do not apprehend an experiencer, do not apprehend a knower, and do not apprehend a viewer.

6.178 “Owing to utter purity, they do not apprehend physical forms. Owing to utter purity, they do not apprehend feelings. Owing to utter purity, they do not apprehend perceptions. Owing to utter purity, they do not apprehend formative predispositions. Owing to utter purity, they do not apprehend consciousness. Owing to utter purity, they do not apprehend the eyes. Owing to utter purity, they do not apprehend the ears. Owing to utter purity, they do not apprehend the nose. Owing to utter purity, they do not apprehend the tongue. Owing to utter purity, they do not apprehend the body. Owing to utter purity, they do not apprehend the mental faculty. Owing to utter purity, they do not apprehend sights. Owing to utter purity, they do not apprehend sounds. [F.189.b] Owing to utter purity, they do not

apprehend odors. Owing to utter purity, they do not apprehend tastes. Owing to utter purity, they do not apprehend tangibles. Owing to utter purity, they do not apprehend mental phenomena. Owing to utter purity, they do not apprehend the sensory element of the eyes. Owing to utter purity, they do not apprehend the sensory element of sights. Owing to utter purity, they do not apprehend the sensory element of the visual consciousness. Owing to utter purity, they do not apprehend the sensory element of the ears. Owing to utter purity, they do not apprehend the sensory element of sounds. Owing to utter purity, they do not apprehend the sensory element of the auditory consciousness. Owing to utter purity, they do not apprehend the sensory element of the nose. Owing to utter purity, they do not apprehend the sensory element of odors. Owing to utter purity, they do not apprehend the sensory element of the olfactory consciousness. Owing to utter purity, they do not apprehend the sensory element of the tongue. Owing to utter purity, they do not apprehend the sensory element of tastes. Owing to utter purity, they do not apprehend the sensory element of the gustatory consciousness. Owing to utter purity, they do not apprehend the sensory element of the body. Owing to utter purity, they do not apprehend the sensory element of tangibles. Owing to utter purity, they do not apprehend the sensory element of the tactile consciousness. Owing to utter purity, they do not apprehend the sensory element of the mental faculty. Owing to utter purity, they do not apprehend the sensory element of mental phenomena. Owing to utter purity, they do not apprehend the sensory element of the mental consciousness.

6.179 “Owing to utter purity, they do not apprehend the earth element. Owing to utter purity, they do not apprehend the water element. Owing to utter purity, they do not apprehend the fire element. Owing to utter purity, they do not apprehend the wind element. Owing to utter purity, they do not apprehend the space element. [F.190.a] Owing to utter purity, they do not apprehend the consciousness element.

6.180 “Owing to utter purity, they do not apprehend ignorance. Owing to utter purity, they do not apprehend formative predispositions. Owing to utter purity, they do not apprehend consciousness. Owing to utter purity, they do not apprehend name and form. Owing to utter purity, they do not apprehend the six sense fields. Owing to utter purity, they do not apprehend sensory contact. Owing to utter purity, they do not apprehend sensation. Owing to utter purity, they do not apprehend craving. Owing to utter purity, they do not apprehend grasping. Owing to utter purity, they do not apprehend the rebirth process. Owing to utter purity, they do not apprehend birth. Owing to utter purity, they do not apprehend aging and death.

- 6.181 “Owing to utter purity, they do not apprehend suffering. Owing to utter purity, they do not apprehend the cause. Owing to utter purity, they do not apprehend the cessation. Owing to utter purity, they do not apprehend the path.
- 6.182 “Owing to utter purity, they do not apprehend the realm of desire. Owing to utter purity, they do not apprehend the realm of form. Owing to utter purity, they do not apprehend the realm of formlessness.
- 6.183 “Owing to utter purity, they do not apprehend the perfection of generosity. Owing to utter purity, they do not apprehend the perfection of ethical discipline. Owing to utter purity, they do not apprehend the perfection of tolerance. Owing to utter purity, they do not apprehend the perfection of perseverance. Owing to utter purity, they do not apprehend the perfection of meditative concentration. Owing to utter purity, they do not apprehend [F.190.b] the perfection of wisdom.
- 6.184 “Owing to utter purity, they do not apprehend the applications of mindfulness. Owing to utter purity, they do not apprehend the correct exertions. Owing to utter purity, they do not apprehend the supports for miraculous ability. Owing to utter purity, they do not apprehend the faculties. Owing to utter purity, they do not apprehend the powers. Owing to utter purity, they do not apprehend the branches of enlightenment. Owing to utter purity, they do not apprehend the noble eightfold path. Owing to utter purity, they do not apprehend the truths of the noble ones. Owing to utter purity, they do not apprehend the meditative concentrations. Owing to utter purity, they do not apprehend the immeasurable attitudes. Owing to utter purity, they do not apprehend the formless absorptions. Owing to utter purity, they do not apprehend the liberations. Owing to utter purity, they do not apprehend the serial steps of meditative absorption. Owing to utter purity, they do not apprehend the emptiness, signlessness, and wishlessness gateways to liberation. Owing to utter purity, they do not apprehend the extrasensory powers. Owing to utter purity, they do not apprehend the meditative stabilities. Owing to utter purity, they do not apprehend the dhāraṇī gateways. Owing to utter purity, they do not apprehend the powers of the tathāgatas. Owing to utter purity, they do not apprehend the fearlessnesses. Owing to utter purity, they do not apprehend the kinds of exact knowledge. Owing to utter purity, they do not apprehend great loving kindness. Owing to utter purity, [F.191.a] they do not apprehend great compassion. Owing to utter purity, they do not apprehend the distinct qualities of the buddhas.
- 6.185 “Owing to utter purity, they do not apprehend those who have entered the stream. Owing to utter purity, they do not apprehend once-returners. Owing to utter purity, they do not apprehend non-returners. Owing to utter

purity, they do not apprehend arhats. Owing to utter purity, they do not apprehend pratyekabuddhas. Owing to utter purity, they do not apprehend bodhisattvas. Owing to utter purity they do not apprehend enlightenment. Owing to utter purity, they do not apprehend buddhas.”

6.186 “Blessed Lord, what is purity?”

“That all phenomena are nonarising, unceasing, neither defiled nor purified, nonemerging, not apprehended, and unconditioned is called their purity,” replied the Blessed One. “Śāradvatīputra, so it is that bodhisattva great beings train with respect to all phenomena, by way of not apprehending anything.”

6.187 “Blessed Lord, in what phenomena do bodhisattva great beings who train like that then train?”

“Śāradvatīputra,” replied the Blessed One, “bodhisattva great beings who train like that do not train in anything at all. If you ask why, Śāradvatīputra, it is because these phenomena do not exist in the way that foolish ordinary people are fixated³³⁸ on them.”

6.188 “Blessed Lord, how then do these phenomena exist?”

“As they do not exist, so do they exist. [F.191.b] Because they thus do not exist, they are therefore said to be ‘nonexistent,’ ”³³⁹ replied the Blessed One.

6.189 “Blessed Lord,” he asked, “why are the nonexistent said to be ‘nonexistent’?”

“Śāradvatīputra,” replied the Blessed One, “physical forms are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities.

6.190 “Śāradvatīputra, feelings are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the

emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, perceptions are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, [F.192.a] the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, formative predispositions are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of the essential nature nonentities. Śāradvatīputra, consciousness is nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities.

- 6.191 “Śāradvatīputra, the eyes are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness [F.192.b] of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent

nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, the ears are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, the nose is nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, [F.193.a] and the emptiness of an essential nature of nonentities. Śāradvatīputra, the tongue is nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, the body is nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end,

the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, the mental faculty is nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, [F.193.b] the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities.

- 6.192 “Śāradvatīputra, sights are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, sounds are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, odors are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned

phenomena, the emptiness of [F.194.a] unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, tastes are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, tangibles are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, mental phenomena are nonexistent owing to the emptiness of internal phenomena, [F.194.b] the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities.

“Śāradvatīputra, visual consciousness is nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, auditory consciousness is nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, [F.195.a] the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, olfactory consciousness is nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, gustatory consciousness is nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic

defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, tactile consciousness is nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness [F.195.b] of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, mental consciousness is nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities.

- 6.194 “Śāradvatīputra, visually compounded sensory contact is nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, aurally compounded sensory contact is nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, [F.196.a] the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned

phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, nasally compounded sensory contact is nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, lingually compounded sensory contact is nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of [F.196.b] nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, corporeally compounded sensory contact is nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, mentally compounded sensory contact is nonexistent owing to the emptiness of internal phenomena, the emptiness of external

phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities.

- 6.195 “Śāradvatīputra, feelings conditioned by visually compounded sensory contact are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, [F.197.a] the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, feelings conditioned by aurally compounded sensory contact are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, feelings conditioned by nasally compounded sensory contact are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the

emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, feelings conditioned by lingually compounded sensory contact [F.197.b] are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, feelings conditioned by corporeally compounded sensory contact are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, feelings conditioned by mentally compounded sensory contact are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, [F.198.a] the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities.

6.196 “Śāradvatīputra, the earth element is nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of

conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, the water element is nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, the fire element is nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, [F.198.b] the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities.” [B15]

- 6.197 “Śāradvatīputra, the wind element is nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, the space element is nonexistent owing to the emptiness of internal phenomena, the

emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, [F.199.a] the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, the consciousness element is nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities.

- 6.198 “Śāradvatīputra, ignorance is nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, formative predispositions are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, [F.199.b] the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the

emptiness of an essential nature of nonentities. Śāradvatīputra, consciousness is nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, name and form are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, the six sense fields are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, [F.200.a] the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, sensory contact is nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining

characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, sensation is nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, [F.200.b] the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, craving is nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, grasping is nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, the rebirth process is nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent

nature, the emptiness of all phenomena, [F.201.a] the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, birth is nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, aging and death are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities.

- 6.199 “Śāradvatīputra, the perfection of generosity is nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of [F.201.b] conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, the perfection of ethical discipline is nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality,

the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, the perfection of tolerance is nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, [F.202.a] the perfection of perseverance is nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, the perfection of meditative concentration is nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, the perfection of wisdom is nonexistent owing to the

emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, [F.202.b] the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities.

6.200 “Śāradvatīputra, the applications of mindfulness are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, the correct exertions are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, the supports for miraculous ability are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, [F.203.a] the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the

emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, the faculties are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, the powers are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. [F.203.b] Śāradvatīputra, the branches of enlightenment are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, the noble eightfold path is nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of

inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities.

- 6.201 “Śāradvatīputra, the truths of the noble ones are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of [F.204.a] all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, the meditative concentrations are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, the immeasurable attitudes are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, the formless absorptions are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of [F.204.b] great extent, the emptiness of ultimate reality, the

emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, the formless absorptions are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, the eight liberations are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, the nine serial steps of meditative absorption are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, [F.205.a] the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, the emptiness, signlessness, and wishlessness gateways to

liberation are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, the extrasensory powers are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, the meditative stabilities are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, [F.205.b] the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, the dhāraṇī gateways are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic

defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities.

- 6.202 “Śāradvatīputra, the ten powers of the tathāgatas are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, [F.206.a] the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, the four fearlessnesses are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, the four kinds of exact knowledge are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, great compassion³⁴⁰ is nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the

emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of [F.206.b] nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, the eighteen distinct qualities of the buddhas are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities.

6.203 “There, foolish ordinary people, through their fixation on the nonexistent, are fixated on their cravings. By imagining the nonexistent, they are fixated on the nonexistent,³⁴¹ and through adherence to the two extremes of eternalism and nihilism, they do not know, and they do not see. After imagining those phenomena that are nonexistent, they become fixated on name and form. They become fixated on the perfection of generosity, become fixated on the perfection of ethical discipline, become fixated on the perfection of tolerance, become fixated on the perfection of perseverance, become fixated on the perfection of meditative concentration, and become fixated on the perfection of wisdom; they become fixated on the emptiness of internal phenomena, become fixated on the emptiness of external phenomena, become fixated on the emptiness of external and internal phenomena, become fixated on the emptiness of emptiness, become fixated on the emptiness of great extent, become fixated on the emptiness of [F.207.a] ultimate reality, become fixated on the emptiness of conditioned phenomena, become fixated on the emptiness of unconditioned phenomena, become fixated on the emptiness of the unlimited, become fixated on the emptiness of that which has neither beginning nor end, become fixated on the emptiness of nonexclusion, become fixated on the emptiness of inherent nature, become fixated on the emptiness of all phenomena, become fixated on the emptiness of intrinsic defining characteristics, become fixated on the emptiness of that which cannot be apprehended, become fixated on the emptiness of nonentities, become fixated on the emptiness of essential nature, and become fixated on the emptiness of an essential nature of

nonentities; they become fixated on the applications of mindfulness, become fixated on the correct exertions, become fixated on the supports for miraculous ability, become fixated on the faculties, become fixated on the powers, become fixated on the branches of enlightenment, and become fixated on the noble eightfold path; they become fixated on the truths of the noble ones, become fixated on the meditative concentrations, become fixated on the immeasurable attitudes, become fixated on the formless absorptions, become fixated on the liberations, become fixated on the serial steps of meditative absorption, become fixated on the emptiness, signlessness, and wishlessness gateways to liberation, become fixated on the extrasensory powers, become fixated on the meditative stabilities, and become fixated on the dhāraṇī gateways; and they become fixated on the powers of the tathāgatas, become fixated on the fearlessnesses, become fixated on the kinds of [F.207.b] exact knowledge, become fixated on great compassion, and become fixated on the distinct qualities of the buddhas.

6.204 “Since, owing to such a fixation on these phenomena, they falsely imagine phenomena that are nonexistent, they do not know, and they do not see. If you ask what they do not know and do not see, they neither know nor see physical forms, neither know nor see feelings, neither know nor see perceptions, neither know nor see formative predispositions, and neither know nor see consciousness; neither know nor see the eyes, neither know nor see the ears, neither know nor see the nose, neither know nor see the tongue, neither know nor see the body, and neither know nor see the mental faculty; neither know nor see sights, neither know nor see sounds, neither know nor see odors, neither know nor see tastes, neither know nor see tangibles, and neither know nor see mental phenomena; neither know nor see visual consciousness, neither know nor see auditory consciousness, neither know nor see olfactory consciousness, neither know nor see gustatory consciousness, neither know nor see tactile consciousness, and neither know nor see mental consciousness; neither know nor see visually compounded sensory contact, neither know nor see aurally compounded sensory contact, neither know nor see nasally compounded sensory contact, neither know nor see lingually compounded sensory contact, neither know nor see corporeally compounded sensory contact, and neither know nor see mentally compounded sensory contact; neither know nor see feelings conditioned by visually compounded sensory contact, neither know nor see feelings conditioned by aurally compounded sensory contact, neither know nor see feelings conditioned by nasally compounded sensory contact, neither know nor see feelings conditioned by lingually compounded sensory contact, neither know nor see [F.208.a] feelings conditioned by corporeally compounded sensory contact, and neither know nor see feelings

conditioned by mentally compounded sensory contact; neither know nor see the earth element, neither know nor see the water element, neither know nor see the fire element, neither know nor see the wind element, neither know nor see the space element, and neither know nor see the consciousness element; neither know nor see ignorance, neither know nor see formative predispositions, neither know nor see consciousness, neither know nor see name and form, neither know nor see the six sense fields, neither know nor see sensory contact, neither know nor see sensation, neither know nor see craving, neither know nor see grasping, neither know nor see the rebirth process, neither know nor see birth, and neither know nor see aging and death; neither know nor see the perfection of generosity, neither know nor see the perfection of ethical discipline, neither know nor see the perfection of tolerance, neither know nor see the perfection of perseverance, neither know nor see the perfection of meditative concentration, and neither know nor see the perfection of wisdom; neither know nor see the emptiness of internal phenomena, neither know nor see the emptiness of external phenomena, neither know nor see the emptiness of external and internal phenomena, neither know nor see the emptiness of emptiness, neither know nor see the emptiness of great extent, neither know nor see the emptiness of ultimate reality, neither know nor see the emptiness of conditioned phenomena, neither know nor see the emptiness of unconditioned phenomena, neither know nor see the emptiness of the unlimited, neither know nor see the emptiness of that which has neither beginning nor end, neither know nor see the emptiness of nonexclusion, neither know nor see the emptiness of inherent nature, neither know nor see the emptiness of [F.208.b] all phenomena, neither know nor see the emptiness of intrinsic defining characteristics, neither know nor see the emptiness of that which cannot be apprehended, neither know nor see the emptiness of nonentities, neither know nor see the emptiness of essential nature, and neither know nor see the emptiness of an essential nature of nonentities; neither know nor see the four applications of mindfulness, neither know nor see the four correct exertions, neither know nor see the four supports for miraculous ability, neither know nor see the five faculties, neither know nor see the five powers, neither know nor see the seven branches of enlightenment, and neither know nor see the noble eightfold path; neither know nor see the truths of the noble ones, neither know nor see the meditative concentrations, neither know nor see the immeasurable attitudes, neither know nor see the four formless absorptions, neither know nor see the eight liberations, neither know nor see the nine serial steps of meditative absorption, neither know nor see the emptiness, signlessness, and wishlessness gateways to liberation, neither know nor see the extrasensory powers, neither know nor

see the meditative stabilities, and neither know nor see the dhāraṇī gateways; and neither know nor see the ten powers of the tathāgatas, neither know nor see the four fearlessnesses, neither know nor see the four kinds of exact knowledge, neither know nor see great compassion, and neither know nor see the eighteen distinct qualities of the buddhas.

6.205 “This is why they come to be styled ‘foolish ordinary people.’ These people will not be emancipated, and if you ask what it is that they will not be emancipated from, they will not be emancipated from the realm of desire. They will not be emancipated from [F.209.a] the realm of form. They will not be emancipated from the realm of formlessness. They will not be emancipated from the level of the śrāvakas, and they will not be emancipated from the level of the pratyekabuddhas.

6.206 “They lack conviction. If you ask how they lack conviction, they lack the conviction that physical forms are empty of physical form, lack the conviction that feelings are empty of feeling, lack the conviction that perceptions are empty of perception, lack the conviction that formative predispositions are empty of formative predispositions, and lack the conviction that consciousness is empty of consciousness; lack the conviction that the eyes are empty of the eyes, lack the conviction that the ears are empty of the ears, lack the conviction that the nose is empty of the nose, lack the conviction that the tongue is empty of the tongue, lack the conviction that the body is empty of the body, and lack the conviction that the mental faculty is empty of the mental faculty; lack the conviction that sights are empty of sights, lack the conviction that sounds are empty of sounds, lack the conviction that odors are empty of odors, lack the conviction that tastes are empty of tastes, lack the conviction that tangibles are empty of a tangibles, and lack the conviction that mental phenomena are empty of mental phenomena; lack the conviction that visual consciousness is empty of visual consciousness, lack the conviction that auditory consciousness is empty of auditory consciousness, lack the conviction that olfactory consciousness is empty of olfactory consciousness, lack the conviction that gustatory consciousness is empty of gustatory consciousness, lack the conviction that tactile consciousness is empty of tactile consciousness, and lack the conviction that mental consciousness is empty of mental consciousness; lack the conviction that visually compounded sensory contact is empty of visually compounded sensory contact, lack the conviction that aurally compounded sensory contact is empty of [F.209.b] aurally compounded sensory contact, lack the conviction that nasally compounded sensory contact is empty of nasally compounded sensory contact, lack the conviction that lingually compounded sensory contact is empty of lingually compounded sensory contact, lack the conviction that

corporeally compounded sensory contact is empty of corporeally compounded sensory contact, and lack the conviction that mentally compounded sensory contact is empty of mentally compounded sensory contact; lack the conviction that feelings conditioned by visually compounded sensory contact are empty of feelings conditioned by visually compounded sensory contact, lack the conviction that feelings conditioned by aurally compounded sensory contact are empty of feelings conditioned by aurally compounded sensory contact, lack the conviction that feelings conditioned by nasally compounded sensory contact are empty of feelings conditioned by nasally compounded sensory contact, lack the conviction that feelings conditioned by lingually compounded sensory contact are empty of feelings conditioned by lingually compounded sensory contact, lack the conviction that feelings conditioned by corporeally compounded sensory contact are empty of feelings conditioned by corporeally compounded sensory contact, and lack the conviction that feelings conditioned by mentally compounded sensory contact are empty of feelings conditioned by mentally compounded sensory contact; lack the conviction that the earth element is empty of the earth element, lack the conviction that the water element is empty of the water element, lack the conviction that the fire element is empty of the fire element, lack the conviction that the wind element is empty of the wind element, lack the conviction that the space element is empty of the space element, and lack the conviction that the consciousness element is empty of the consciousness element; lack the conviction that ignorance is empty of ignorance, lack the conviction that formative predispositions are empty of formative predispositions, lack the conviction that consciousness [F.210.a] is empty of consciousness, lack the conviction that name and form are empty of name and form, lack the conviction that the six sense fields are empty of the six sense fields, lack the conviction that sensory contact is empty of sensory contact, lack the conviction that sensation is empty of sensation, lack the conviction that craving is empty of craving, lack the conviction that grasping is empty of grasping, lack the conviction that the rebirth process is empty of the rebirth process, lack the conviction that birth is empty of birth, and lack the conviction that aging and death are empty of aging and death; lack the conviction that the perfection of generosity is empty of the perfection of generosity, lack the conviction that the perfection of ethical discipline is empty of the perfection of ethical discipline, lack the conviction that the perfection of tolerance is empty of the perfection of tolerance, lack the conviction that the perfection of perseverance is empty of the perfection of perseverance, lack the conviction that the perfection of meditative concentration is empty of the perfection of meditative concentration, and

lack the conviction that the perfection of wisdom is empty of the perfection of wisdom; lack the conviction that the emptiness of internal phenomena is empty of the emptiness of internal phenomena, lack the conviction that the emptiness of external phenomena is empty of the emptiness of external phenomena, lack the conviction that the emptiness of external and internal phenomena is empty of the emptiness of external and internal phenomena, lack the conviction that the emptiness of emptiness is empty of the emptiness of emptiness, lack the conviction that the emptiness of great extent is empty of the emptiness of great extent, lack the conviction that the emptiness of ultimate reality is empty of the emptiness of ultimate reality, lack the conviction that the emptiness of conditioned phenomena is empty of the emptiness of conditioned phenomena, lack the conviction that [F.210.b] the emptiness of unconditioned phenomena is empty of the emptiness of unconditioned phenomena, lack the conviction that the emptiness of the unlimited is empty of the emptiness of the unlimited, lack the conviction that the emptiness of that which has neither beginning nor end is empty of the emptiness of that which has neither beginning nor end, lack the conviction that the emptiness of nonexclusion is empty of the emptiness of nonexclusion, lack the conviction that the emptiness of inherent nature is empty of the emptiness of inherent nature, lack the conviction that the emptiness of all phenomena is empty of the emptiness of all phenomena, lack the conviction that the emptiness of intrinsic defining characteristics is empty of the emptiness of intrinsic defining characteristics, lack the conviction that the emptiness of that which cannot be apprehended is empty of the emptiness of that which cannot be apprehended, lack the conviction that the emptiness of nonentities is empty of the emptiness of nonentities, lack the conviction that the emptiness of essential nature is empty of the emptiness of essential nature, and lack the conviction that the emptiness of an essential nature of nonentities is empty of the emptiness of an essential nature of nonentities; lack the conviction that the four applications of mindfulness are empty of the applications of mindfulness, lack the conviction that the four correct exertions are empty of the correct exertions, lack the conviction that the four supports for miraculous ability are empty of the supports for miraculous ability, lack the conviction that the five faculties are empty of the faculties, lack the conviction that the five powers are empty of the powers, lack the conviction that the seven branches of enlightenment are empty of the branches of enlightenment, and lack the conviction that the noble eightfold path is empty of the noble eightfold path; [F.211.a] lack the conviction that the truths of the noble ones are empty of the truths of the noble ones, lack the conviction that the meditative concentrations are empty of the meditative concentrations, lack the conviction that the immeasurable

attitudes are empty of the immeasurable attitudes, lack the conviction that the formless absorptions are empty of the formless absorptions, lack the conviction that the eight liberations are empty of the eight liberations, lack the conviction that the nine serial steps of meditative absorption are empty of the nine serial steps of meditative absorption, lack the conviction that the emptiness, signlessness, and wishlessness gateways to liberation are empty of the emptiness, signlessness, and wishlessness gateways to liberation, lack the conviction that the extrasensory powers are empty of the extrasensory powers, lack the conviction that the meditative stabilities are empty of the meditative stabilities, and lack the conviction that the dhāraṇī gateways are empty of the dhāraṇī gateways; lack the conviction that the ten powers of the tathāgatas are empty of the ten powers of the tathāgatas, lack the conviction that the four fearlessnesses are empty of the four fearlessnesses, lack the conviction that the four kinds of exact knowledge are empty of the four kinds of exact knowledge, lack the conviction that great compassion is empty of great compassion, and lack the conviction that the eighteen distinct qualities of the buddhas are empty of the eighteen distinct qualities of the buddhas; and lack the conviction that the fruit of having entered the stream is empty of the fruit of having entered the stream, [F.211.b] lack the conviction that the fruit of once-returner is empty of the fruit of once-returner, lack the conviction that the fruit of non-returner is empty of the fruit of non-returner, lack the conviction that arhatship is empty of arhatship, lack the conviction that individual enlightenment is empty of individual enlightenment, lack the conviction that the knowledge of the aspects of the path is empty of the knowledge of the aspects of the path, and lack the conviction that all-aspect omniscience is empty of all-aspect omniscience.

6.207 “Also, they are not stable. If you ask what it is in which they are not stable, they are not stable in the perfection of generosity. They are not stable in the perfection of ethical discipline. They are not stable in the perfection of tolerance. They are not stable in the perfection of perseverance. They are not stable in the perfection of meditative concentration. They are not stable in the perfection of wisdom. They are not stable in the emptiness of internal phenomena, are not stable in the emptiness of external phenomena, are not stable in the emptiness of external and internal phenomena, are not stable in the emptiness of emptiness, are not stable in the emptiness of great extent, are not stable in the emptiness of ultimate reality, are not stable in the emptiness of conditioned phenomena, are not stable in the emptiness of unconditioned phenomena, are not stable in the emptiness of the unlimited, are not stable in the emptiness of that which has neither beginning nor end, are not stable in the emptiness of nonexclusion, are not stable in the emptiness of inherent nature, are not stable in the emptiness of all

phenomena, are not stable in the emptiness of intrinsic defining characteristics, are not stable in the emptiness of that which cannot be apprehended, are not stable in the emptiness of [F.212.a] nonentities, are not stable in the emptiness of essential nature, and are not stable in the emptiness of an essential nature of nonentities. They are not stable in the applications of mindfulness, are not stable in the correct exertions, are not stable in the supports for miraculous ability, are not stable in the faculties, are not stable in the powers, are not stable in the branches of enlightenment, and are not stable in the noble eightfold path; are not stable in the truths of the noble ones, are not stable in the meditative concentrations, are not stable in the immeasurable attitudes, are not stable in the formless absorptions, are not stable in the eight liberations, are not stable in the nine serial steps of meditative absorption, are not stable in the emptiness, signlessness, and wishlessness gateways to liberation, are not stable in the extrasensory powers, are not stable in the meditative stabilities, and are not stable in the dhāraṇī gateways; and are not stable in the ten powers of the tathāgatas, are not stable in the four fearlessnesses, are not stable in the four kinds of exact knowledge, are not stable in great loving kindness, are not stable in great compassion, and are not stable in the eighteen distinct qualities of the buddhas.

- 6.208 “They are fixated. If you ask how they are fixated, they are fixated on physical forms, fixated on feelings, fixated on perceptions, fixated on formative predispositions, and fixated on consciousness. [F.212.b] They are fixated on the eyes, are fixated on the ears, are fixated on the nose, are fixated on the tongue, are fixated on the body, and are fixated on the mental faculty; are fixated on sights, are fixated on sounds, are fixated on odors, are fixated on tastes, are fixated on tangibles, and are fixated on mental phenomena; are fixated on the sensory element of the eyes, are fixated on the sensory element of sights, and are fixated on the sensory element of visual consciousness; are fixated on the sensory element of the ears, are fixated on the sensory element of sounds, and are fixated on the sensory element of auditory consciousness; are fixated on the sensory element of the nose, are fixated on the sensory element of odors, and are fixated on the sensory element of olfactory consciousness; are fixated on the sensory element of the tongue, are fixated on the sensory element of tastes, and are fixated on the sensory element of gustatory consciousness; are fixated on the sensory element of the body, are fixated on the sensory element of tangibles, and are fixated on the sensory element of tactile consciousness; and are fixated on the sensory element of the mental faculty, are fixated on the sensory element of mental phenomena, and are fixated on the sensory element of mental consciousness. They are fixated on desire, hatred, and

delusion. They are fixated on opinions. They are fixated on ignorance, are fixated on formative predispositions, are fixated on consciousness, are fixated on name and form, [F.213.a] are fixated on the six sense fields, are fixated on sensory contact, are fixated on sensation, are fixated on craving, are fixated on grasping, are fixated on the rebirth process, are fixated on birth, and are fixated on aging and death. They are fixated on the perfection of generosity, are fixated on the perfection of ethical discipline, are fixated on the perfection of tolerance, are fixated on the perfection of perseverance, are fixated on the perfection of meditative concentration, and are fixated on the perfection of wisdom; are fixated on the emptiness of internal phenomena, are fixated on the emptiness of external phenomena, are fixated on the emptiness of external and internal phenomena, are fixated on the emptiness of emptiness, are fixated on the emptiness of great extent, are fixated on the emptiness of ultimate reality, are fixated on the emptiness of conditioned phenomena, are fixated on the emptiness of unconditioned phenomena, are fixated on the emptiness of the unlimited, are fixated on the emptiness of that which has neither beginning nor end, are fixated on the emptiness of nonexclusion, are fixated on the emptiness of inherent nature, are fixated on the emptiness of all phenomena, are fixated on the emptiness of intrinsic defining characteristics, are fixated on the emptiness of that which cannot be apprehended, are fixated on the emptiness of nonentities, are fixated on the emptiness of essential nature, and are fixated on and the emptiness of an essential nature of nonentities; are fixated on the applications of mindfulness, [F.213.b] are fixated on the correct exertions, are fixated on the supports for miraculous ability, are fixated on the faculties, are fixated on the powers, are fixated on the branches of enlightenment, and are fixated on the noble eightfold path; are fixated on the truths of the noble ones, are fixated on the meditative concentrations, are fixated on the immeasurable attitudes, are fixated on the four formless absorptions, are fixated on the eight liberations, are fixated on the nine serial steps of meditative absorption, are fixated on the emptiness, signlessness, and wishlessness gateways to liberation, are fixated on the extrasensory powers, are fixated on the meditative stabilities, and are fixated on the dhāraṇī gateways; and are fixated on the ten powers of the tathāgatas, are fixated on the four fearlessnesses, are fixated on the four kinds of exact knowledge, are fixated on great loving kindness, are fixated on great compassion, and are fixated on the eighteen distinct qualities of the buddhas. They are fixated on the fruit of having entered the stream, are fixated on the fruit of once-returner, are fixated on the fruit of non-returner, are fixated on arhatship, are fixated on individual enlightenment, are fixated on the knowledge of the aspects of the

path, are fixated on all-aspect omniscience, and are fixated on unsurpassed, perfect, complete enlightenment. This is why [F.214.a] they are called 'foolish.' "

6.209 "Blessed Lord, are bodhisattva great beings who train accordingly not training in the perfection of wisdom, and will they not be emancipated in all-aspect omniscience?"

6.210 "Śāradvatīputra," replied the Blessed One, "bodhisattva great beings who train accordingly do not train in the perfection of wisdom, and they will not be emancipated in all-aspect omniscience."

6.211 "Blessed Lord, why do those bodhisattvas not train in the perfection of wisdom, and why will they not be emancipated in all-aspect omniscience?"

6.212 The Blessed One replied, "Here, Śāradvatīputra, bodhisattva great beings who are unskillful have conceived of and become fixated on the perfection of wisdom. They have conceived of and become fixated on the perfection of meditative concentration, conceived of and become fixated on the perfection of perseverance, conceived of and become fixated on the perfection of tolerance, conceived of and become fixated on the perfection of ethical discipline, and conceived of and become fixated on the perfection of generosity. They have conceived of and become fixated on the emptiness of internal phenomena, conceived of and become fixated on the emptiness of external phenomena, conceived of and become fixated on the emptiness of external and internal phenomena, conceived of and become fixated on the emptiness of emptiness, conceived of and become fixated on the emptiness of great extent, conceived of and become fixated on the emptiness of ultimate reality, conceived of and become fixated on the emptiness of conditioned phenomena, conceived of and become fixated on the emptiness of unconditioned phenomena, conceived of and become fixated on the emptiness of the unlimited, conceived of and become [F.214.b] fixated on the emptiness of that which has neither beginning nor end, conceived of and become fixated on the emptiness of nonexclusion, conceived of and become fixated on the emptiness of inherent nature, conceived of and become fixated on the emptiness of all phenomena, conceived of and become fixated on the emptiness of intrinsic defining characteristics, conceived of and become fixated on the emptiness of that which cannot be apprehended, conceived of and become fixated on the emptiness of nonentities, conceived of and become fixated on the emptiness of essential nature, and conceived of and become fixated on the emptiness of an essential nature of nonentities; conceived of and become fixated on the applications of mindfulness, conceived of and become fixated on the correct exertions, conceived of and become fixated on the supports for miraculous ability, conceived of and become fixated on the faculties, conceived of and become fixated on the

powers, conceived of and become fixated on the branches of enlightenment, and conceived of and become fixated on the noble eightfold path; conceived of and become fixated on the truths of the noble ones, conceived of and become fixated on the meditative concentrations, conceived of and become fixated on the immeasurable attitudes, conceived of and become fixated on the four formless absorptions, conceived of and become fixated on the eight liberations, conceived of and become fixated on the nine serial steps of meditative absorption, conceived of and become fixated on the emptiness, signlessness, and wishlessness gateways to liberation, conceived of and become fixated on the extrasensory powers, conceived of and become fixated on the meditative stabilities, and conceived of and become fixated on the dhāraṇī gateways; and conceived of and become fixated on the ten powers of the tathāgatas, conceived of and become fixated on [F.215.a] the four fearlessnesses, conceived of and become fixated on the four kinds of exact knowledge, conceived of and become fixated on great compassion, and conceived of and become fixated on the eighteen distinct qualities of the buddhas. They have conceived of and become fixated on knowledge of all the dharmas, conceived of and become fixated on the knowledge of the aspects of the path, and conceived of and become fixated on all-aspect omniscience.

6.213 “Śāradvatīputra, for these reasons, those bodhisattva great beings do not train in the perfection of wisdom, and they will not be emancipated³⁴² in all-aspect omniscience.”

6.214 “In that case, then, Blessed Lord, by means of which aspect do bodhisattva great beings train in the perfection of wisdom, and how do they, when they have trained, become emancipated in all-aspect omniscience?”

6.215 “Śāradvatīputra,” replied the Blessed One, “when bodhisattva great beings practice the perfection of wisdom, they do not apprehend and do not observe the perfection of wisdom, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice the perfection of meditative concentration, they do not apprehend and do not observe the perfection of meditative concentration, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, [F.215.b] when bodhisattva great beings practice the perfection of perseverance, they do not apprehend and do not observe the perfection of perseverance, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not

apprehending anything. Śāradvatīputra, when bodhisattva great beings practice the perfection of tolerance, they do not apprehend and do not observe the perfection of tolerance, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice the perfection of ethical discipline, they do not apprehend and do not observe the perfection of ethical discipline, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice the perfection of generosity, they do not apprehend and do not observe the perfection of generosity, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. [F.216.a] [B16]

- 6.216 “Śāradvatīputra, when bodhisattva great beings practice the emptiness of internal phenomena, they do not apprehend and do not observe the emptiness of internal phenomena, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice the emptiness of external phenomena, they do not apprehend and do not observe the emptiness of external phenomena, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice the emptiness of external and internal phenomena, they do not apprehend and do not observe the emptiness of external and internal phenomena, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice the emptiness of emptiness, they do not apprehend and do not observe the emptiness of emptiness, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice the emptiness of great extent, they do not apprehend and do not observe the emptiness of great extent, [F.216.b] and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience

by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice the emptiness of ultimate reality, they do not apprehend and do not observe the emptiness of ultimate reality, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice the emptiness of conditioned phenomena, they do not apprehend and do not observe the emptiness of conditioned phenomena, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice the emptiness of unconditioned phenomena, they do not apprehend and do not observe the emptiness of unconditioned phenomena, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice the emptiness of the unlimited, they do not apprehend and do not observe the emptiness of the unlimited, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, [F.217.a] when bodhisattva great beings practice the emptiness of that which has neither beginning nor end, they do not apprehend and do not observe the emptiness of that which has neither beginning nor end, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice the emptiness of nonexclusion, they do not apprehend and do not observe the emptiness of nonexclusion, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice the emptiness of inherent nature, they do not apprehend and do not observe the emptiness of inherent nature, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice the emptiness of all phenomena, they do not apprehend and do not observe the emptiness of all phenomena, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience

by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice the emptiness of intrinsic defining characteristics, they do not apprehend and do not observe the emptiness of intrinsic defining characteristics, [F.217.b] and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice the emptiness of that which cannot be apprehended, they do not apprehend and do not observe the emptiness of that which cannot be apprehended, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice the emptiness of nonentities, they do not apprehend and do not observe the emptiness of nonentities, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice the emptiness of essential nature, they do not apprehend and do not observe the emptiness of essential nature, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice the emptiness of an essential nature of nonentities, they do not apprehend and do not observe the emptiness of an essential nature of nonentities, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, [F.218.a] they become emancipated in all-aspect omniscience by way of not apprehending anything.

6.217 “Śāradvatīputra, when bodhisattva great beings practice the applications of mindfulness, they do not apprehend and do not observe the applications of mindfulness, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice the correct exertions, they do not apprehend and do not observe the correct exertions, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice the supports for miraculous ability, they do not apprehend and do not observe the supports for miraculous ability, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not

apprehending anything. Śāradvatīputra, when bodhisattva great beings practice the faculties, they do not apprehend and do not observe the faculties, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice the powers, [F.218.b] they do not apprehend and do not observe the powers, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice the branches of enlightenment, they do not apprehend and do not observe the branches of enlightenment, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice the noble eightfold path, they do not apprehend and do not observe the noble eightfold path, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything.

6.218 “Śāradvatīputra, when bodhisattva great beings practice the truths of the noble ones, they do not apprehend and do not observe the truths of the noble ones, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice the meditative concentrations, they do not apprehend and do not observe the meditative concentrations, and, Śāradvatīputra, when bodhisattva [F.219.a] great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice the immeasurable attitudes, they do not apprehend and do not observe the immeasurable attitudes, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice the four formless absorptions, they do not apprehend and do not observe the four formless absorptions, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice the liberations, they do not apprehend and do not observe the

liberations, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice the serial steps of meditative absorption, they do not apprehend and do not observe the serial steps of meditative absorption, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. [F.219.b] Śāradvatīputra, when bodhisattva great beings practice the emptiness, signlessness, and wishlessness gateways to liberation, they do not apprehend and do not observe the emptiness, signlessness, and wishlessness gateways to liberation, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice the extrasensory powers, they do not apprehend and do not observe the extrasensory powers, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice the meditative stabilities, they do not apprehend and do not observe the meditative stabilities, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice the dhāraṇī gateways, they do not apprehend and do not observe the dhāraṇī gateways, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything.

6.219 “Śāradvatīputra, when bodhisattva great beings practice the ten powers of the tathāgatas, [F.220.a] they do not apprehend and do not observe the ten powers of the tathāgatas, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice the four fearlessnesses, they do not apprehend and do not observe the four fearlessnesses, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice the four kinds of exact knowledge, they do not apprehend and do not observe the four kinds of exact knowledge, and, Śāradvatīputra, when bodhisattva great beings practice the

perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice great compassion, they do not apprehend and do not observe great compassion, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice the eighteen distinct qualities of the buddhas, they do not apprehend and do not observe the eighteen distinct qualities of the buddhas, and, Śāradvatīputra, when bodhisattva great beings practice [F.220.b] the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice knowledge of all the dharmas, they do not apprehend and do not observe knowledge of all the dharmas, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice the knowledge of the aspects of the path, they do not apprehend and do not observe the knowledge of the aspects of the path, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice all-aspect omniscience, they do not apprehend and do not observe all-aspect omniscience, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything.”

6.220 “Blessed Lord, by way of not apprehending what will they be emancipated in all-aspect omniscience?”

The Blessed One replied, “You should know that they will be emancipated in all-aspect omniscience by way of not apprehending [F.221.a] the emptiness of internal phenomena, by way of not apprehending the emptiness of external phenomena, by way of not apprehending the emptiness of external and internal phenomena, by way of not apprehending the emptiness of emptiness, by way of not apprehending the emptiness of great extent, by way of not apprehending the emptiness of ultimate reality, by way of not apprehending the emptiness of conditioned phenomena, by way of not apprehending the emptiness of unconditioned phenomena, by way of not apprehending the emptiness of the unlimited, by way of not apprehending the emptiness of that which has neither beginning nor end, by way of not apprehending the emptiness of nonexclusion, by way of not

apprehending the emptiness of inherent nature, by way of not apprehending the emptiness of all phenomena, by way of not apprehending the emptiness of intrinsic defining characteristics, by way of not apprehending the emptiness of that which cannot be apprehended, by way of not apprehending the emptiness of nonentities, by way of not apprehending the emptiness of essential nature, and by way of not apprehending the emptiness of an essential nature of nonentities.”

6.221 *This completes the sixth chapter from The Perfection of Wisdom in One Hundred Thousand Lines.*

CHAPTER 7

- 7.1 Then the venerable Subhūti said to the Blessed One, “Blessed Lord, suppose someone were to ask if this illusory person, after training in the perfection of wisdom, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the perfection of meditative concentration, [F.221.b] will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the perfection of perseverance, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the perfection of tolerance, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the perfection of ethical discipline, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the perfection of generosity, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question?
- 7.2 “Blessed Lord, suppose someone were to ask if this illusory person, after training in the emptiness of internal phenomena, will go forth to all-aspect omniscience or attain all-aspect omniscience. [F.222.a] Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the emptiness of external phenomena, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the emptiness of external and internal phenomena, will go forth to all-aspect

omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the emptiness of emptiness, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the emptiness of great extent, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the emptiness of ultimate reality, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone [F.222.b] were to ask if this illusory person, after training in the emptiness of conditioned phenomena, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the emptiness of unconditioned phenomena, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the emptiness of the unlimited, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the emptiness of that which has neither beginning nor end, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the emptiness of nonexclusion, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the emptiness of inherent nature, will go forth to [F.223.a] all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the emptiness of all phenomena, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the emptiness of intrinsic defining characteristics, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the emptiness of that which cannot be apprehended, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how

should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the emptiness of nonentities, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the emptiness of essential nature, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, [F.223.b] how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the emptiness of an essential nature of nonentities, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question?

7.3 “Blessed Lord, suppose someone were to ask if this illusory person, after training in the applications of mindfulness, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the correct exertions, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the supports for miraculous ability, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the faculties, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask [F.224.a] if this illusory person, after training in the powers, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the branches of enlightenment, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the noble eightfold path, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question?

7.4 “Blessed Lord, suppose someone were to ask if this illusory person, after training in the truths of the noble ones, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the meditative concentrations, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to

ask if this illusory person, after training in the immeasurable attitudes, [F.224.b] will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the formless absorptions, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the eight liberations, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the nine serial steps of meditative absorption, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the emptiness, signlessness, and wishlessness gateways to liberation, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the extrasensory powers, will go forth to [F.225.a] all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the meditative stabilities, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the dhāraṇī gateways, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the ten powers of the tathāgatas, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the fearlessnesses, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the kinds of exact knowledge, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in great loving kindness, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in great compassion, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to

[F.225.b] that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the distinct qualities of the buddhas, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question?"

7.5 Venerable Subhūti having thus inquired, the Blessed One said to him, "In that case I will ask you about that. You may answer as best you can. Subhūti, do you think that physical forms are one thing, and that illusions are another?"

"No, Blessed Lord," he replied.

7.6 The Blessed One then asked, "Subhūti, do you think that feelings are one thing, and that illusions are another?"

"No, Blessed Lord," he replied.

7.7 The Blessed One then asked, "Subhūti, do you think that perceptions are one thing, and that illusions are another?"

"No, Blessed Lord," he replied.

7.8 The Blessed One then asked, "Subhūti, do you think that formative predispositions are one thing, and that illusions are another?"

"No, Blessed Lord," he replied.

7.9 The Blessed One then asked, "Subhūti, do you think that consciousness [F.226.a] is one thing, and that illusions are another?"

"No, Blessed Lord," he replied.

7.10 The Blessed One then asked, "Subhūti, do you think that the eyes are one thing, and that illusions are another?"

"No, Blessed Lord," he replied.

7.11 The Blessed One then asked, "Subhūti, do you think that the ears are one thing, and that illusions are another?"

"No, Blessed Lord," he replied.

7.12 The Blessed One then asked, "Subhūti, do you think that the nose is one thing, and that illusions are another?"

"No, Blessed Lord," he replied.

7.13 The Blessed One then asked, "Subhūti, do you think that the tongue is one thing, and that illusions are another?"

"No, Blessed Lord," he replied.

7.14 The Blessed One then asked, "Subhūti, do you think that the body is one thing, and that illusions are another?"

"No, Blessed Lord," he replied.

7.15 The Blessed One then asked, "Subhūti, do you think that the mental faculty is one thing, and that illusions are another?"

"No, Blessed Lord," he replied.

7.16 The Blessed One then asked, "Subhūti, do you think that sights are one thing, and that illusions are another?"

- “No, Blessed Lord,” he replied.
- 7.17 The Blessed One then asked, “Subhūti, do you think that sounds are one thing, and that illusions are another?”
- “No, Blessed Lord,” he replied.
- 7.18 The Blessed One [F.226.b] said, “Subhūti, do you think that odors are one thing, and that illusions are another?”
- “No, Blessed Lord,” he replied.
- 7.19 The Blessed One then asked, “Subhūti, do you think that tastes are one thing, and that illusions are another?”
- “No, Blessed Lord,” he replied.
- 7.20 The Blessed One then asked, “Subhūti, do you think that tangibles are one thing, and that illusions are another?”
- “No, Blessed Lord,” he replied.
- 7.21 The Blessed One then asked, “Subhūti, do you think that mental phenomena are one thing, and that illusions are another?”
- “No, Blessed Lord,” he replied.
- 7.22 The Blessed One then asked, “Subhūti, do you think that visual consciousness is one thing, and that illusions are another?”
- “No, Blessed Lord,” he replied.
- 7.23 The Blessed One then asked, “Subhūti, do you think that auditory consciousness is one thing, and that illusions are another?”
- “No, Blessed Lord,” he replied.
- 7.24 The Blessed One then asked, “Subhūti, do you think that olfactory consciousness is one thing, and that illusions are another?”
- “No, Blessed Lord,” he replied.
- 7.25 The Blessed One then asked, “Subhūti, do you think that gustatory consciousness is one thing, and that illusions are another?”
- “No, Blessed Lord,” he replied.
- 7.26 The Blessed One then asked, “Subhūti, do you think that tactile consciousness is one thing, and that illusions are another?” [F.227.a]
- “No, Blessed Lord,” he replied.
- 7.27 The Blessed One then asked, “Subhūti, do you think that mental consciousness is one thing, and that illusions are another?”
- “No, Blessed Lord,” he replied.
- 7.28 The Blessed One then asked, “Subhūti, do you think that visually compounded sensory contact is one thing, and that illusions are another?”
- “No, Blessed Lord,” he replied.
- 7.29 The Blessed One then asked, “Subhūti, do you think that aurally compounded sensory contact is one thing, and that illusions are another?”
- “No, Blessed Lord,” he replied.

- 7.30 The Blessed One then asked, "Subhūti, do you think that nasally compounded sensory contact is one thing, and that illusions are another?"
"No, Blessed Lord," he replied.
- 7.31 The Blessed One then asked, "Subhūti, do you think that lingually compounded sensory contact is one thing, and that illusions are another?"
"No, Blessed Lord," he replied.
- 7.32 The Blessed One then asked, "Subhūti, do you think that corporeally compounded sensory contact is one thing, and that illusions are another?"
"No, Blessed Lord," he replied.
- 7.33 The Blessed One then asked, "Subhūti, do you think that mentally compounded sensory contact is one thing, and that illusions are another?"
"No, Blessed Lord," he replied.
- 7.34 The Blessed One then asked, "Subhūti, do you think that feelings conditioned by visually compounded sensory contact are one thing, and that illusions are [F.227.b] another?"
"No, Blessed Lord," he replied.
- 7.35 The Blessed One then asked, "Subhūti, do you think that feelings conditioned by aurally compounded sensory contact are one thing, and that illusions are another?"
"No, Blessed Lord," he replied.
- 7.36 The Blessed One then asked, "Subhūti, do you think that feelings conditioned by nasally compounded sensory contact are one thing, and that illusions are another?"
"No, Blessed Lord," he replied.
- 7.37 The Blessed One then asked, "Subhūti, do you think that feelings conditioned by lingually compounded sensory contact are one thing, and that illusions are another?"
"No, Blessed Lord," he replied.
- 7.38 The Blessed One then asked, "Subhūti, do you think that feelings conditioned by corporeally compounded sensory contact are one thing, and that illusions are another?"
"No, Blessed Lord," he replied.
- 7.39 The Blessed One then asked, "Subhūti, do you think that feelings conditioned by mentally compounded sensory contact are one thing, and that illusions are another?"
"No, Blessed Lord," he replied.
- 7.40 The Blessed One then asked, "Subhūti, do you think that the earth element is one thing, and that illusions are another?"
"No, Blessed Lord," he replied.
- 7.41 The Blessed One then asked, "Subhūti, do you think that the water element is one thing, and that illusions are another?"

- “No, Blessed Lord,” he replied.
- 7.42 The Blessed One then asked, “Subhūti, [F.228.a] do you think that the fire element is one thing, and that illusions are another?”
- “No, Blessed Lord,” he replied.
- 7.43 The Blessed One then asked, “Subhūti, do you think that the wind element is one thing, and that illusions are another?”
- “No, Blessed Lord,” he replied.
- 7.44 The Blessed One then asked, “Subhūti, do you think that the space element is one thing, and that illusions are another?”
- “No, Blessed Lord,” he replied.
- 7.45 The Blessed One then asked, “Subhūti, do you think that the consciousness element is one thing, and that illusions are another?”
- “No, Blessed Lord,” he replied.
- 7.46 The Blessed One then asked, “Subhūti, do you think that ignorance is one thing, and that illusions are another?”
- “No, Blessed Lord,” he replied.
- 7.47 The Blessed One then asked, “Subhūti, do you think that formative predispositions are one thing, and that illusions are another?”
- “No, Blessed Lord,” he replied.
- 7.48 The Blessed One then asked, “Subhūti, do you think that consciousness is one thing, and that illusions are another?”
- “No, Blessed Lord,” he replied.
- 7.49 The Blessed One then asked, “Subhūti, do you think that name and form are one thing, and that illusions are another?”
- “No, Blessed Lord,” he replied.
- 7.50 The Blessed One then asked, “Subhūti, do [F.228.b] you think that the six sense fields are one thing, and that illusions are another?”
- “No, Blessed Lord,” he replied.
- 7.51 The Blessed One then asked, “Subhūti, do you think that sensory contact is one thing, and that illusions are another?”
- “No, Blessed Lord,” he replied.
- 7.52 The Blessed One then asked, “Subhūti, do you think that sensation is one thing, and that illusions are another?”
- “No, Blessed Lord,” he replied.
- 7.53 The Blessed One then asked, “Subhūti, do you think that craving is one thing, and that illusions are another?”
- “No, Blessed Lord,” he replied.
- 7.54 The Blessed One then asked, “Subhūti, do you think that grasping is one thing, and that illusions are another?”
- “No, Blessed Lord,” he replied.

- 7.55 The Blessed One then asked, "Subhūti, do you think that the rebirth process is one thing, and that illusions are another?"
"No, Blessed Lord," he replied.
- 7.56 The Blessed One then asked, "Subhūti, do you think that birth is one thing, and that illusions are another?"
"No, Blessed Lord," he replied.
- 7.57 The Blessed One then asked, "Subhūti, do you think that aging and death are one thing, and that illusions are another?"
"No, Blessed Lord," he replied.
- 7.58 The Blessed One then asked, "Subhūti, do you think that the perfection of generosity is one thing, [F.229.a] and that illusions are another?"
"No, Blessed Lord," he replied.
- 7.59 The Blessed One then asked, "Subhūti, do you think that the perfection of ethical discipline is one thing, and that illusions are another?"
"No, Blessed Lord," he replied.
- 7.60 The Blessed One then asked, "Subhūti, do you think that the perfection of tolerance is one thing, and that illusions are another?"
"No, Blessed Lord," he replied.
- 7.61 The Blessed One then asked, "Subhūti, do you think that the perfection of perseverance is one thing, and that illusions are another?"
"No, Blessed Lord," he replied.
- 7.62 The Blessed One then asked, "Subhūti, do you think that the perfection of meditative concentration is one thing, and that illusions are another?"
"No, Blessed Lord," he replied.
- 7.63 The Blessed One then asked, "Subhūti, do you think that the perfection of wisdom is one thing, and that illusions are another?"
"No, Blessed Lord," he replied.
- 7.64 The Blessed One then asked, "Subhūti, do you think that the emptiness of internal phenomena is one thing, and that illusions are another?"
"No, Blessed Lord," he replied.
- 7.65 The Blessed One then asked, "Subhūti, do you think that the emptiness of external phenomena is one thing, and that illusions are another?"
"No, Blessed Lord," he replied.
- 7.66 The Blessed One then asked, "Subhūti, do you think that the emptiness of external and internal phenomena is one thing, and that illusions [F.229.b] are another?"
"No, Blessed Lord," he replied.
- 7.67 The Blessed One then asked, "Subhūti, do you think that the emptiness of emptiness is one thing, and that illusions are another?"
"No, Blessed Lord," he replied.

- 7.68 The Blessed One then asked, "Subhūti, do you think that the emptiness of great extent is one thing, and that illusions are another?"
"No, Blessed Lord," he replied.
- 7.69 The Blessed One then asked, "Subhūti, do you think that the emptiness of ultimate reality is one thing, and that illusions are another?"
"No, Blessed Lord," he replied.
- 7.70 The Blessed One then asked, "Subhūti, do you think that the emptiness of conditioned phenomena is one thing, and that illusions are another?"
"No, Blessed Lord," he replied.
- 7.71 The Blessed One then asked, "Subhūti, do you think that the emptiness of unconditioned phenomena is one thing, and that illusions are another?"
"No, Blessed Lord," he replied.
- 7.72 The Blessed One then asked, "Subhūti, do you think that the emptiness of the unlimited is one thing, and that illusions are another?"
"No, Blessed Lord," he replied.
- 7.73 The Blessed One then asked, "Subhūti, do you think that the emptiness of that which has neither beginning nor end is one thing, and that illusions are another?"
"No, Blessed Lord," he replied.
- 7.74 The Blessed One then asked, "Subhūti, do you think that the emptiness of nonexclusion is one thing, and that illusions are another?" [F.230.a]
"No, Blessed Lord," he replied.
- 7.75 The Blessed One then asked, "Subhūti, do you think that the emptiness of inherent nature is one thing, and that illusions are another?"
"No, Blessed Lord," he replied.
- 7.76 The Blessed One then asked, "Subhūti, do you think that the emptiness of all phenomena is one thing, and that illusions are another?"
"No, Blessed Lord," he replied.
- 7.77 The Blessed One then asked, "Subhūti, do you think that the emptiness of intrinsic defining characteristics is one thing, and that illusions are another?"
"No, Blessed Lord," he replied.
- 7.78 The Blessed One then asked, "Subhūti, do you think that the emptiness of that which cannot be apprehended is one thing, and that illusions are another?"
"No, Blessed Lord," he replied.
- 7.79 The Blessed One then asked, "Subhūti, do you think that the emptiness of nonentities is one thing, and that illusions are another?"
"No, Blessed Lord," he replied.
- 7.80 The Blessed One then asked, "Subhūti, do you think that the emptiness of essential nature is one thing, and that illusions are another?"
"No, Blessed Lord," he replied.

- 7.81 The Blessed One then asked, “Subhūti, do you think that the emptiness of an essential nature of nonentities is one thing, and that illusions are another?”
“No, Blessed Lord,” he replied.
- 7.82 The Blessed One then asked, “Subhūti, do you think that the applications of mindfulness are one thing, and that illusions [F.230.b] are another?”
“No, Blessed Lord,” he replied.
- 7.83 The Blessed One then asked, “Subhūti, do you think that the correct exertions are one thing, and that illusions are another?”
“No, Blessed Lord,” he replied.
- 7.84 The Blessed One then asked, “Subhūti, do you think that the supports for miraculous ability are one thing, and that illusions are another?”
“No, Blessed Lord,” he replied.
- 7.85 The Blessed One then asked, “Subhūti, do you think that the faculties are one thing, and that illusions are another?”
“No, Blessed Lord,” he replied.
- 7.86 The Blessed One then asked, “Subhūti, do you think that the powers are one thing, and that illusions are another?”
“No, Blessed Lord,” he replied.
- 7.87 The Blessed One then asked, “Subhūti, do you think that the branches of enlightenment are one thing, and that illusions are another?”
“No, Blessed Lord,” he replied.
- 7.88 The Blessed One then asked, “Subhūti, do you think that the noble eightfold path is one thing, and that illusions are another?”
“No, Blessed Lord,” he replied.
- 7.89 The Blessed One then asked, “Subhūti, do you think that the truths of the noble ones are one thing, and that illusions are another?”
“No, Blessed Lord,” he replied.
- 7.90 The Blessed One then asked, “Subhūti, do you think that the meditative concentrations are one thing, and that illusions [F.231.a] are another?”
“No, Blessed Lord,” he replied.
- 7.91 The Blessed One then asked, “Subhūti, do you think that the immeasurable attitudes are one thing, and that illusions are another?”
“No, Blessed Lord,” he replied.
- 7.92 The Blessed One then asked, “Subhūti, do you think that the formless absorptions are one thing, and that illusions are another?”
“No, Blessed Lord,” he replied.
- 7.93 The Blessed One then asked, “Subhūti, do you think that the eight liberations are one thing, and that illusions are another?”
“No, Blessed Lord,” he replied.

- 7.94 The Blessed One then asked, “Subhūti, do you think that the nine serial steps of meditative absorption are one thing, and that illusions are another?”
“No, Blessed Lord,” he replied.
- 7.95 The Blessed One then asked, “Subhūti, do you think that the emptiness, signlessness, and wishlessness gateways to liberation are one thing, and that illusions are another?”
“No, Blessed Lord,” he replied.
- 7.96 The Blessed One then asked, “Subhūti, do you think that the extrasensory powers are one thing, and that illusions are another?”
“No, Blessed Lord,” he replied.
- 7.97 The Blessed One then asked, “Subhūti, do you think that the meditative stabilities are one thing, and that illusions are another?”
“No, Blessed Lord,” he replied.
- 7.98 The Blessed One then asked, “Subhūti, do you think [F.231.b] that the dhāraṇī gateways are one thing, and that illusions are another?”
“No, Blessed Lord,” he replied.
- 7.99 The Blessed One then asked, “Subhūti, do you think that the powers of the tathāgatas are one thing, and that illusions are another?”
“No, Blessed Lord,” he replied.
- 7.100 The Blessed One then asked, “Subhūti, do you think that the fearlessnesses are one thing, and that illusions are another?”
“No, Blessed Lord,” he replied.
- 7.101 The Blessed One then asked, “Subhūti, do you think that the kinds of exact knowledge are one thing, and that illusions are another?”
“No, Blessed Lord,” he replied.
- 7.102 The Blessed One then asked, “Subhūti, do you think that great loving kindness is one thing, and that illusions are another?”
“No, Blessed Lord,” he replied.
- 7.103 The Blessed One then asked, “Subhūti, do you think that great compassion is one thing, and that illusions are another?”
“No, Blessed Lord,” he replied.
- 7.104 The Blessed One then asked, “Subhūti, do you think that the eighteen distinct qualities of the buddhas are one thing, and that illusions are another?”
“No, Blessed Lord,” he replied.
- 7.105 The Blessed One then asked, “Subhūti, do you think that enlightenment is one thing, and that illusions are another?”
“No, Blessed Lord,” he replied. [B17]
- 7.106 “Blessed Lord, physical forms are not one thing and illusions another. Physical forms are themselves illusion, and illusion itself is physical forms. [F.232.a] Blessed Lord, feelings are not one thing and illusions another.

Feelings are themselves illusion, and illusion itself is feelings. Blessed Lord, perceptions are not one thing and illusions another. Perceptions are themselves illusion, and illusion itself is perceptions. Blessed Lord, formative predispositions are not one thing and illusions another. Formative predispositions are themselves illusion, and illusion itself is formative predispositions. Blessed Lord, consciousness is not one thing and illusions another. Consciousness is itself illusion, and illusion itself is consciousness.

7.107 “Blessed Lord, the eyes are not one thing and illusions another. The eyes are themselves illusion, and illusion itself is the eyes. Blessed Lord, the ears are not one thing and illusions another. The ears are themselves illusion, and illusion itself is the ears. Blessed Lord, the nose is not one thing and illusions another. The nose is itself illusion, and illusion itself is the nose. Blessed Lord, the tongue is not one thing and illusions another. The tongue is itself illusion, and illusion itself is the tongue. Blessed Lord, the body is not one thing and illusions another. The body is itself illusion, and illusion itself is the body. Blessed Lord, the mental faculty is not one thing and illusions another. The mental faculty is itself illusion, and illusion itself is the mental faculty.

7.108 “Blessed Lord, sights are not one thing and illusions another. Sights are themselves illusion, and illusion itself is sights. Blessed Lord, sounds are not one thing and illusions another. Sounds are themselves illusion, and illusion itself is sounds. Blessed Lord, odors are not one thing and illusions another. Odors are themselves illusion, and illusion itself is odors. [F.232.b] Blessed Lord, tastes are not one thing and illusions another. Tastes are themselves illusion, and illusion itself is tastes. Blessed Lord, tangibles are not one thing and illusions another. Tangibles are themselves illusion, and illusion itself is tangibles. Blessed Lord, mental phenomena are not one thing and illusions another. Mental phenomena are themselves illusion, and illusion itself is mental phenomena.

7.109 “Blessed Lord, visual consciousness is not one thing and illusions another. Visual consciousness is itself illusion, and illusion itself is visual consciousness. Blessed Lord, auditory consciousness is not one thing and illusions another. Auditory consciousness is itself illusion, and illusion itself is auditory consciousness. Blessed Lord, olfactory consciousness is not one thing and illusions another. Olfactory consciousness is itself illusion, and illusion itself is olfactory consciousness. Blessed Lord, gustatory consciousness is not one thing and illusions another. Gustatory consciousness is itself illusion, and illusion itself is gustatory consciousness. Blessed Lord, tactile consciousness is not one thing and illusions another. Tactile consciousness is itself illusion, and illusion itself is tactile

consciousness. Blessed Lord, mental consciousness is not one thing and illusions another. Mental consciousness is itself illusion, and illusion itself is mental consciousness.

7.110 “Blessed Lord, visually compounded sensory contact is not one thing and illusions another. Visually compounded sensory contact is itself illusion, and illusion itself is visually compounded sensory contact. Blessed Lord, aurally compounded sensory contact is not one thing and [F.233.a] illusions another. Aurally compounded sensory contact is itself illusion, and illusion itself is aurally compounded sensory contact. Blessed Lord, nasally compounded sensory contact is not one thing and illusions another. Nasally compounded sensory contact is itself illusion, and illusion itself is nasally compounded sensory contact. Blessed Lord, lingually compounded sensory contact is not one thing and illusions another. Lingually compounded sensory contact is itself illusion, and illusion itself is lingually compounded sensory contact. Blessed Lord, corporeally compounded sensory contact is not one thing and illusions another. Corporeally compounded sensory contact is itself illusion, and illusion itself is corporeally compounded sensory contact. Blessed Lord, mentally compounded sensory contact is not one thing and illusions another. Mentally compounded sensory contact is itself illusion, and illusion itself is mentally compounded sensory contact.

7.111 “Blessed Lord, feelings conditioned by visually compounded sensory contact are not one thing and illusions another. Feelings conditioned by visually compounded sensory contact are themselves illusion, and illusion itself is feelings conditioned by visually compounded sensory contact. Blessed Lord, feelings conditioned by aurally compounded sensory contact are not one thing and illusions another. Feelings conditioned by aurally compounded sensory contact are themselves illusion, and illusion itself is feelings conditioned by aurally compounded sensory contact. Blessed Lord, feelings conditioned by nasally compounded sensory contact are not one thing and illusions another. Feelings conditioned by nasally compounded sensory contact are themselves illusion, and illusion itself is feelings conditioned by nasally compounded sensory contact. Blessed Lord, feelings conditioned by lingually compounded sensory contact are not one thing and illusions another. Feelings conditioned by lingually compounded sensory contact are themselves [F.233.b] illusion, and illusion itself is feelings conditioned by lingually compounded sensory contact. Blessed Lord, feelings conditioned by corporeally compounded sensory contact are not one thing and illusions another. Feelings conditioned by corporeally compounded sensory contact are themselves illusion, and illusion itself is feelings conditioned by corporeally compounded sensory contact. Blessed Lord, feelings conditioned by mentally compounded sensory contact are not

one thing and illusions another. Feelings conditioned by mentally compounded sensory contact are themselves illusion, and illusion itself is feelings conditioned by mentally compounded sensory contact.

7.112 “Blessed Lord, the earth element is not one thing and illusions another. The earth element is itself illusion, and illusion itself is the earth element. Blessed Lord, the water element is not one thing and illusions another. The water element is itself illusion, and illusion itself is the water element. Blessed Lord, the fire element is not one thing and illusions another. The fire element is itself illusion, and illusion itself is the fire element. Blessed Lord, the wind element is not one thing and illusions another. The wind element is itself illusion, and illusion itself is the wind element. Blessed Lord, the space element is not one thing and illusions another. The space element is itself illusion, and illusion itself is the space element. Blessed Lord, the consciousness element is not one thing and illusions another. The consciousness element is itself illusion, and illusion itself is the consciousness element.

7.113 “Blessed Lord, ignorance is not one thing and illusions another. Ignorance is itself illusion, and illusion itself is ignorance. Blessed Lord, [F.234.a] formative predispositions are not one thing and illusions another. Formative predispositions are themselves illusion, and illusion itself is formative predispositions. Blessed Lord, consciousness is not one thing and illusions another. Consciousness is itself illusion, and illusion itself is consciousness. Blessed Lord, name and form are not one thing and illusions another. Name and form are themselves illusion, and illusion itself is name and form. Blessed Lord, the six sense fields are not one thing and illusions another. The six sense fields are themselves illusion, and illusion itself is the six sense fields. Blessed Lord, sensory contact is not one thing and illusions another. Sensory contact is itself illusion, and illusion itself is sensory contact. Blessed Lord, sensation is not one thing and illusions another. Sensation is itself illusion, and illusion itself is sensation. Blessed Lord, craving is not one thing and illusions another. Craving is itself illusion, and illusion itself is craving. Blessed Lord, grasping is not one thing and illusions another. Grasping is itself illusion, and illusion itself is grasping. Blessed Lord, the rebirth process is not one thing and illusions another. The rebirth process is itself illusion, and illusion itself is the rebirth process. Blessed Lord, birth is not one thing and illusions another. Birth is itself illusion, and illusion itself is birth. Blessed Lord, aging and death are not one thing and illusions another. Aging and death are themselves illusion, and illusion itself is aging and death.

7.114 “Blessed Lord, the perfection of generosity is not one thing and illusions another. The perfection of generosity is itself [F.234.b] illusion, and illusion itself is the perfection of generosity. Blessed Lord, the perfection of ethical discipline is not one thing and illusions another. The perfection of ethical discipline is itself illusion, and illusion itself is the perfection of ethical discipline. Blessed Lord, the perfection of tolerance is not one thing and illusions another. The perfection of tolerance is itself illusion, and illusion itself is the perfection of tolerance. Blessed Lord, the perfection of perseverance is not one thing and illusions another. The perfection of perseverance is itself illusion, and illusion itself is the perfection of perseverance. Blessed Lord, the perfection of meditative concentration is not one thing and illusions another. The perfection of meditative concentration is itself illusion, and illusion itself is the perfection of meditative concentration. Blessed Lord, the perfection of wisdom is not one thing and illusions another. The perfection of wisdom is itself illusion, and illusion itself is the perfection of wisdom.

7.115 “Blessed Lord, the emptiness of internal phenomena is not one thing and illusions another. The emptiness of internal phenomena is itself illusion, and illusion itself is the emptiness of internal phenomena. Blessed Lord, the emptiness of external phenomena is not one thing and illusions another. The emptiness of external phenomena is itself illusion, and illusion itself is the emptiness of external phenomena. Blessed Lord, the emptiness of external and internal phenomena is not one thing and illusions another. The emptiness of external and internal phenomena is itself illusion, and illusion itself is the emptiness of external and internal phenomena. Blessed Lord, the emptiness of emptiness is not one thing and illusions another. The emptiness of emptiness is itself illusion, and illusion itself [F.235.a] is the emptiness of emptiness. Blessed Lord, the emptiness of great extent is not one thing and illusions another. The emptiness of great extent is itself illusion, and illusion itself is the emptiness of great extent. Blessed Lord, the emptiness of ultimate reality is not one thing and illusions another. The emptiness of ultimate reality is itself illusion, and illusion itself is the emptiness of ultimate reality. Blessed Lord, the emptiness of conditioned phenomena is not one thing and illusions another. The emptiness of conditioned phenomena is itself illusion, and illusion itself is the emptiness of conditioned phenomena. Blessed Lord, the emptiness of unconditioned phenomena is not one thing and illusions another. The emptiness of unconditioned phenomena is itself illusion, and illusion itself is the emptiness of unconditioned phenomena. Blessed Lord, the emptiness of the unlimited is not one thing and illusions another. The emptiness of the unlimited is itself illusion, and illusion itself is the emptiness of the

unlimited. Blessed Lord, the emptiness of that which has neither beginning nor end is not one thing and illusions another. The emptiness of that which has neither beginning nor end is itself illusion, and illusion itself is the emptiness of that which has neither beginning nor end. Blessed Lord, the emptiness of nonexclusion is not one thing and illusions another. The emptiness of nonexclusion is itself illusion, and illusion itself is the emptiness of nonexclusion. Blessed Lord, the emptiness of inherent nature is not one thing and illusions another. The emptiness of inherent nature is itself illusion, and illusion itself is the emptiness of inherent nature. Blessed Lord, the emptiness of all phenomena is not one thing and illusions another. The emptiness of all phenomena is itself [F.235.b] illusion, and illusion itself is the emptiness of all phenomena. Blessed Lord, the emptiness of intrinsic defining characteristics is not one thing and illusions another. The emptiness of intrinsic defining characteristics is itself illusion, and illusion itself is the emptiness of intrinsic defining characteristics. Blessed Lord, the emptiness of that which cannot be apprehended is not one thing and illusions another. The emptiness of that which cannot be apprehended is itself illusion, and illusion itself is the emptiness of that which cannot be apprehended. Blessed Lord, the emptiness of nonentities is not one thing and illusions another. The emptiness of nonentities is itself illusion, and illusion itself is the emptiness of nonentities. Blessed Lord, the emptiness of essential nature is not one thing and illusions another. The emptiness of essential nature is itself illusion, and illusion itself is the emptiness of essential nature. Blessed Lord, the emptiness of an essential nature of nonentities is not one thing and illusions another. The emptiness of an essential nature of nonentities is itself illusion, and illusion itself is the emptiness of an essential nature of nonentities.

7.116 “Blessed Lord, the applications of mindfulness are not one thing and illusions another. The applications of mindfulness are themselves illusion, and illusion itself is the applications of mindfulness. Blessed Lord, the correct exertions are not one thing and illusions another. The correct exertions are themselves illusion, and illusion itself is the correct exertions. Blessed Lord, the supports for miraculous ability are not one thing and illusions another. The supports for miraculous ability are themselves illusion, and illusion itself is the supports for miraculous ability. Blessed Lord, the faculties are not one thing and illusions another. The faculties are themselves illusion, and illusion [F.236.a] itself is the faculties. Blessed Lord, the powers are not one thing and illusions another. The powers are themselves illusion, and illusion itself is the powers. Blessed Lord, the branches of enlightenment are not one thing and illusions another. The branches of enlightenment are themselves illusion, and illusion itself is the

branches of enlightenment. Blessed Lord, the noble eightfold path is not one thing and illusions another. The noble eightfold path is itself illusion, and illusion itself is the noble eightfold path.

7.117 “Blessed Lord, the truths of the noble ones are not one thing and illusions another. The truths of the noble ones are themselves illusion, and illusion itself is the truths of the noble ones. Blessed Lord, the meditative concentrations are not one thing and illusions another. The meditative concentrations are themselves illusion, and illusion itself is the meditative concentrations. Blessed Lord, the immeasurable attitudes are not one thing and illusions another. The immeasurable attitudes are themselves illusion, and illusion itself is the immeasurable attitudes. Blessed Lord, the formless absorptions are not one thing and illusions another. The formless absorptions are themselves illusion, and illusion itself is the formless absorptions. Blessed Lord, the eight liberations are not one thing and illusions another. The liberations are themselves illusion, and illusion itself is the liberations. Blessed Lord, the serial steps of meditative absorption are not one thing and illusions [F.236.b] another. The serial steps of meditative absorption are themselves illusion, and illusion itself is the serial steps of meditative absorption. Blessed Lord, the emptiness, signlessness, and wishlessness gateways to liberation are not one thing and illusions another. The emptiness, signlessness, and wishlessness gateways to liberation are themselves an illusion, and illusion itself is the emptiness, signlessness, and wishlessness gateways to liberation. Blessed Lord, the extrasensory powers are not one thing and illusions another. The extrasensory powers are themselves illusion, and illusion itself is the extrasensory powers. Blessed Lord, the meditative stabilities are not one thing and illusions another. The meditative stabilities are themselves illusion, and illusion itself is the meditative stabilities. Blessed Lord, the dhāraṇī gateways are not one thing and illusions another. The dhāraṇī gateways are themselves illusion, and illusion itself is the dhāraṇī gateways. Blessed Lord, the powers of the tathāgatas are not one thing and illusions another. the powers of the tathāgatas are themselves illusion, and illusion itself is the powers of the tathāgatas. Blessed Lord, the fearlessnesses are not one thing and illusions another. The fearlessnesses are themselves illusion, and illusion itself is the fearlessnesses. Blessed Lord, the kinds of exact knowledge are not one thing and illusions another. The kinds of exact knowledge are themselves illusion, and illusion itself is the kinds of exact knowledge. Blessed Lord, great loving kindness is not one thing and illusions another. Great loving kindness is itself illusion, and illusion itself is great loving kindness. Blessed Lord, great compassion is not one thing and illusions [F.237.a] another. Great compassion is itself illusion, and illusion itself is great compassion. Blessed

Lord, the distinct qualities of the buddhas are not one thing and illusions another. The distinct qualities of the buddhas are themselves illusion, and illusion itself is the distinct qualities of the buddhas.

7.118 “Blessed Lord, the fruit of having entered the stream is not one thing and illusions another. The fruit of having entered the stream is itself illusion, and illusion itself is the fruit of having entered the stream. Blessed Lord, the fruit of once-returner is not one thing and illusions another. The fruit of once-returner is itself illusion, and illusion itself is the fruit of once-returner. Blessed Lord, the fruit of non-returner is not one thing and illusions another. The fruit of non-returner is itself illusion, and illusion itself is the fruit of non-returner. Blessed Lord, arhatship is not one thing and illusions another. Arhatship is itself illusion, and illusion itself is arhatship. Blessed Lord, individual enlightenment is not one thing and illusions another. individual enlightenment is itself illusion, and illusion itself is individual enlightenment. Blessed Lord, knowledge of the aspects of the path is not one thing and illusions another. Knowledge of the aspects of the path is itself illusion, and illusion itself is the knowledge of the aspects of the path. Blessed Lord, all-aspect omniscience is not one thing and illusions another. All-aspect omniscience is itself illusion, and illusion itself is all-aspect omniscience.”

7.119 “Subhūti, do you think that there is [F.237.b] arising or cessation with respect to that illusion?” asked the Blessed One.

“No, Blessed Lord,” he replied.

7.120 “Subhūti, do you think that there is defilement or purification with respect to that illusion?” asked the Blessed One.

“No, Blessed Lord,” he replied.

7.121 “Subhūti, do you think that that which is without arising, cessation, defilement, and purification will train in the perfection of wisdom, or go forth to all-aspect omniscience, or attain all-aspect omniscience?” asked the Blessed One.

“No, Blessed Lord,” he replied.

7.122 “Subhūti, do you think that the notion, symbol, designation, or conventional expression³⁴³ *bodhisattva* is in these five acquisitive aggregates?” asked the Blessed One.

“No, Blessed Lord,” he replied.

7.123 “Subhūti, do you think that on the basis of a mere notion, symbol, designation, or conventional expression one can apprehend the arising, cessation, defilement, or purification of these five acquisitive aggregates?” asked the Blessed One.

“No, Blessed Lord!” he replied.

- 7.124 “Subhūti, do you think that that of which there is no notion, no symbol, no designation, no conventional expression, no name, no denomination,³⁴⁴ no body, no physical actions, no speech, no verbal actions, no mind, no mental actions, no arising, no ceasing, [F.238.a] no defilement, and no purification will train in the perfection of wisdom and then go forth to all-aspect omniscience, or attain all-aspect omniscience?” asked the Blessed One.
- “No, Blessed Lord!” he replied.
- 7.125 “Subhūti,” said the Blessed One, “so it is that when bodhisattva great beings have trained in the perfection of wisdom, by way of not apprehending anything, they will go forth to all-aspect omniscience and attain all-aspect omniscience.”
- 7.126 “The way I understand what you, Blessed Lord, have said, is that bodhisattva great beings who train in the perfection of wisdom should train for unsurpassed, perfect, complete enlightenment by training in the manner of an illusory person. If you ask why, Blessed Lord, it is because these five aggregates are just what should be known to be an illusory person.”
- 7.127 “Subhūti, do you think that these five aggregates can train in the perfection of wisdom and go forth to all-aspect omniscience?” asked the Blessed One.
- 7.128 “No, Blessed Lord!” he replied. “And if you ask why, Blessed Lord, it is because the five aggregates are in their essential nature no essence,³⁴⁵ and you cannot apprehend the essential nature of no essence.”
- 7.129 “Subhūti, do you think that these five dream-like aggregates train in the perfection of wisdom and go forth to all-aspect omniscience?” asked the Blessed One.
- 7.130 “No, Blessed Lord!” he replied. [F.238.b] “And if you ask why, Blessed Lord, it is because dreams are in their essential nature no essence, and you cannot apprehend the essential nature of no essence.”
- 7.131 “Subhūti, do you think that these five aggregates that are like an illusion train in the perfection of wisdom and go forth to all-aspect omniscience?” asked the Blessed One.
- 7.132 “No, Blessed Lord!” he replied. “And if you ask why, Blessed Lord, it is because illusions are in their essential nature no essence, and you cannot apprehend the essential nature of no essence.”
- 7.133 “Subhūti, do you think that these five aggregates that are like an echo train in the perfection of wisdom and go forth to all-aspect omniscience?” asked the Blessed One.
- 7.134 “No, Blessed Lord!” he replied. “And if you ask why, Blessed Lord, it is because echoes are in their essential nature no essence, and you cannot apprehend the essential nature of no essence.”

- 7.135 “Subhūti, do you think that these five aggregates that are like an optical aberration train in the perfection of wisdom and go forth to all-aspect omniscience?” asked the Blessed One.
- 7.136 “No, Blessed Lord!” he replied. “And if you ask why, Blessed Lord, it is because optical aberrations are in their essential nature no essence, and you cannot apprehend the essential nature of no essence.”
- 7.137 “Subhūti, do you think that these five aggregates that are like the moon in water train in the perfection of wisdom and go forth to [F.239.a] all-aspect omniscience?” asked the Blessed One.
- 7.138 “No, Blessed Lord!” he replied. “And if you ask why, Blessed Lord, it is because moons in water are in their essential nature no essence, and you cannot apprehend the essential nature of no essence.”
- 7.139 “Subhūti, do you think that these five aggregates that are like a mirage train in the perfection of wisdom and go forth to all-aspect omniscience?” asked the Blessed One.
- 7.140 “No, Blessed Lord!” he replied. “And if you ask why, Blessed Lord, it is because mirages are in their essential nature no essence, and you cannot apprehend the essential nature of no essence.”
- 7.141 “Subhūti, do you think that these five aggregates that are like a magical display train in the perfection of wisdom and go forth to all-aspect omniscience?” asked the Blessed One.
- 7.142 “No, Blessed Lord!” he replied. “And if you ask why, Blessed Lord, it is because magical displays are in their essential nature no essence, and you cannot apprehend the essential nature of no essence.”
- 7.143 The Blessed One said, “This is because, Subhūti, physical forms are like a dream, feelings are like a dream, perceptions are like a dream, formative predispositions are like a dream, and consciousness is like a dream. What is true of consciousness is true of the six sense faculties, and that is true of the five aggregates. They cannot be apprehended owing to the emptiness of internal phenomena, cannot be apprehended owing to the emptiness of external phenomena, cannot be apprehended owing to the emptiness of both external and internal phenomena, cannot be apprehended owing to the emptiness of emptiness, cannot be apprehended owing to the emptiness of great extent, cannot be apprehended owing to the emptiness of ultimate reality, cannot be apprehended owing to the emptiness of [F.239.b] conditioned phenomena, cannot be apprehended owing to the emptiness of unconditioned phenomena, cannot be apprehended owing to the emptiness of the unlimited, cannot be apprehended owing to the emptiness of that which has neither beginning nor end, cannot be apprehended owing to the emptiness of nonexclusion, cannot be apprehended owing to the emptiness of inherent nature, cannot be apprehended owing to the emptiness of all

phenomena, cannot be apprehended owing to the emptiness of intrinsic defining characteristics, cannot be apprehended owing to the emptiness of that which cannot be apprehended, cannot be apprehended owing to the emptiness of nonentities, cannot be apprehended owing to the emptiness of essential nature, and cannot be apprehended owing to the emptiness of an essential nature of nonentities.

7.144 “Subhūti, physical forms are like an illusion, feelings are like an illusion, perceptions are like an illusion, formative predispositions are like an illusion, and consciousness is like an illusion. What is true of consciousness is true of the six sense faculties, and that is true of the five aggregates. They cannot be apprehended owing to the emptiness of internal phenomena, cannot be apprehended owing to the emptiness of external phenomena, cannot be apprehended owing to the emptiness of both external and internal phenomena, cannot be apprehended owing to the emptiness of emptiness, cannot be apprehended owing to the emptiness of great extent, cannot be apprehended owing to the emptiness of ultimate reality, cannot be apprehended owing to the emptiness of conditioned phenomena, cannot be apprehended owing to the emptiness of unconditioned phenomena, cannot be apprehended owing to the emptiness of the unlimited, cannot be apprehended owing to the emptiness of that which has neither beginning nor end, cannot be apprehended owing to the emptiness of nonexclusion, cannot be apprehended owing to the emptiness of inherent nature, cannot be apprehended owing to the emptiness of all phenomena, cannot be apprehended owing to the emptiness of intrinsic defining characteristics, cannot be apprehended owing to the emptiness of that which cannot be apprehended, cannot be apprehended owing to the emptiness of nonentities, cannot be apprehended owing to the emptiness of essential nature, and cannot be apprehended owing to the [F.240.a] emptiness of an essential nature of nonentities.

7.145 “Subhūti, physical forms are like an echo, feelings are like an echo, perceptions are like an echo, formative predispositions are like an echo, and consciousness is like an echo. What is true of consciousness is true of the six sense faculties, and that is true of the five aggregates. They cannot be apprehended owing to the emptiness of internal phenomena, cannot be apprehended owing to the emptiness of external phenomena, cannot be apprehended owing to the emptiness of both external and internal phenomena, cannot be apprehended owing to the emptiness of emptiness, cannot be apprehended owing to the emptiness of great extent, cannot be apprehended owing to the emptiness of ultimate reality, cannot be apprehended owing to the emptiness of conditioned phenomena, cannot be apprehended owing to the emptiness of unconditioned phenomena, cannot

be apprehended owing to the emptiness of the unlimited, cannot be apprehended owing to the emptiness of that which has neither beginning nor end, cannot be apprehended owing to the emptiness of nonexclusion, cannot be apprehended owing to the emptiness of inherent nature, cannot be apprehended owing to the emptiness of all phenomena, cannot be apprehended owing to the emptiness of intrinsic defining characteristics, cannot be apprehended owing to the emptiness of that which cannot be apprehended, cannot be apprehended owing to the emptiness of nonentities, cannot be apprehended owing to the emptiness of essential nature, and cannot be apprehended owing to the emptiness of an essential nature of nonentities.

7.146 “Subhūti, physical forms are like an optical aberration, feelings are like an optical aberration, perceptions are like an optical aberration, formative predispositions are like an optical aberration, and consciousness is like an optical aberration. What is true of consciousness is true of the six sense faculties, and that is true of the five aggregates. They cannot be apprehended owing to the emptiness of internal phenomena, cannot be apprehended owing to the emptiness of external phenomena, cannot be apprehended owing to the emptiness of both external and internal phenomena, cannot be apprehended owing to the emptiness of emptiness, [F.240.b] cannot be apprehended owing to the emptiness of great extent, cannot be apprehended owing to the emptiness of ultimate reality, cannot be apprehended owing to the emptiness of conditioned phenomena, cannot be apprehended owing to the emptiness of unconditioned phenomena, cannot be apprehended owing to the emptiness of the unlimited, cannot be apprehended owing to the emptiness of that which has neither beginning nor end, cannot be apprehended owing to the emptiness of nonexclusion, cannot be apprehended owing to the emptiness of inherent nature, cannot be apprehended owing to the emptiness of all phenomena, cannot be apprehended owing to the emptiness of intrinsic defining characteristics, cannot be apprehended owing to the emptiness of that which cannot be apprehended, cannot be apprehended owing to the emptiness of nonentities, cannot be apprehended owing to the emptiness of essential nature, and cannot be apprehended owing to the emptiness of an essential nature of nonentities.

7.147 “Subhūti, physical forms are like the moon in water, feelings are like the moon in water, perceptions are like the moon in water, formative predispositions are like the moon in water, and consciousness is like the moon in water. What is true of consciousness is true of the six sense faculties, and that is true of the five aggregates. They cannot be apprehended owing to the emptiness of internal phenomena, cannot be

apprehended owing to the emptiness of external phenomena, cannot be apprehended owing to the emptiness of both external and internal phenomena, cannot be apprehended owing to the emptiness of emptiness, cannot be apprehended owing to the emptiness of great extent, cannot be apprehended owing to the emptiness of ultimate reality, cannot be apprehended owing to the emptiness of conditioned phenomena, cannot be apprehended owing to the emptiness of unconditioned phenomena, cannot be apprehended owing to the emptiness of the unlimited, cannot be apprehended owing to the emptiness of that which has neither beginning nor end, cannot be apprehended owing to the emptiness of nonexclusion, cannot be apprehended owing to the emptiness of inherent nature, cannot be apprehended owing to the emptiness of all phenomena, cannot be apprehended [F.241.a] owing to the emptiness of intrinsic defining characteristics, cannot be apprehended owing to the emptiness of that which cannot be apprehended, cannot be apprehended owing to the emptiness of nonentities, cannot be apprehended owing to the emptiness of essential nature, and cannot be apprehended owing to the emptiness of an essential nature of nonentities.

- 7.148 “Subhūti, physical forms are like a mirage, feelings are like a mirage, perceptions are like a mirage, formative predispositions are like a mirage, and consciousness is like a mirage. What is true of consciousness is true of the six sense faculties, and that is true of the five aggregates. They cannot be apprehended owing to the emptiness of internal phenomena, cannot be apprehended owing to the emptiness of external phenomena, cannot be apprehended owing to the emptiness of both external and internal phenomena, cannot be apprehended owing to the emptiness of emptiness, cannot be apprehended owing to the emptiness of great extent, cannot be apprehended owing to the emptiness of ultimate reality, cannot be apprehended owing to the emptiness of conditioned phenomena, cannot be apprehended owing to the emptiness of unconditioned phenomena, cannot be apprehended owing to the emptiness of the unlimited, cannot be apprehended owing to the emptiness of that which has neither beginning nor end, cannot be apprehended owing to the emptiness of nonexclusion, cannot be apprehended owing to the emptiness of inherent nature, cannot be apprehended owing to the emptiness of all phenomena, cannot be apprehended owing to the emptiness of intrinsic defining characteristics, cannot be apprehended owing to the emptiness of that which cannot be apprehended, cannot be apprehended owing to the emptiness of nonentities, cannot be apprehended owing to the emptiness of essential nature, and cannot be apprehended owing to the emptiness of an essential nature of nonentities.

7.149 “Subhūti, physical forms are like a magical display, feelings are like a magical display, perceptions are like a magical display, formative predispositions are like a magical display, and consciousness is like a magical display. What is true of consciousness is true of the six sense faculties, and that is true of the five aggregates. They cannot be apprehended owing to the emptiness of internal phenomena, cannot be apprehended [F.241.b] owing to the emptiness of external phenomena, cannot be apprehended owing to the emptiness of both external and internal phenomena, cannot be apprehended owing to the emptiness of emptiness, cannot be apprehended owing to the emptiness of great extent, cannot be apprehended owing to the emptiness of ultimate reality, cannot be apprehended owing to the emptiness of conditioned phenomena, cannot be apprehended owing to the emptiness of unconditioned phenomena, cannot be apprehended owing to the emptiness of the unlimited, cannot be apprehended owing to the emptiness of that which has neither beginning nor end, cannot be apprehended owing to the emptiness of nonexclusion, cannot be apprehended owing to the emptiness of inherent nature, cannot be apprehended owing to the emptiness of all phenomena, cannot be apprehended owing to the emptiness of intrinsic defining characteristics, cannot be apprehended owing to the emptiness of that which cannot be apprehended, cannot be apprehended owing to the emptiness of nonentities, cannot be apprehended owing to the emptiness of essential nature, and cannot be apprehended owing to the emptiness of an essential nature of nonentities.”

7.150 “Blessed Lord, in that case, will bodhisattva great beings who have newly embarked in the Vehicle not be afraid, fearful, and terrified when they hear this teaching?”

7.151 “Subhūti,” replied the Blessed One, “bodhisattva great beings who newly embark in the Vehicle will be afraid, fearful, and terrified if they are unskilled in the perfection of wisdom, and if they are not taken in hand by a spiritual mentor.”

7.152 “Blessed Lord, when bodhisattva great beings hear this teaching, what is the skillful means not to be afraid, not to be fearful, and not to be terrified of the perfection of wisdom?”

7.153 “Subhūti,” replied the Blessed One, “when bodhisattva great beings practice [F.242.a] the perfection of wisdom with an intention connected with all-aspect omniscience, they discern that physical forms are impermanent but do not apprehend that. With an intention connected with all-aspect omniscience they discern that feelings are impermanent but do not apprehend that. With an intention connected with all-aspect omniscience, they discern that perceptions are impermanent but do not apprehend that.

With an intention connected with all-aspect omniscience they discern that formative predispositions are impermanent but do not apprehend that. And with an intention connected with all-aspect omniscience they discern that consciousness is impermanent but do not apprehend that. This, Subhūti, is the skillful means of bodhisattva great beings practicing the perfection of wisdom.

7.154 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom with an intention connected with all-aspect omniscience, they discern that physical forms are suffering but do not apprehend that. With an intention connected with all-aspect omniscience they discern that feelings are suffering but do not apprehend that. With an intention connected with all-aspect omniscience they discern that perceptions are suffering but do not apprehend that. With an intention connected with all-aspect omniscience they discern that formative predispositions are suffering but do not apprehend that. And with an intention connected with all-aspect omniscience they discern that consciousness is suffering but do not apprehend that. This, Subhūti, is the skillful means of bodhisattva great beings practicing the perfection of wisdom.

7.155 “Moreover, Subhūti, when bodhisattva great beings [F.242.b] practice the perfection of wisdom with an intention connected with all-aspect omniscience, they discern that physical forms are not a self but do not apprehend that. With an intention connected with all-aspect omniscience they discern that feelings are not a self but do not apprehend that. With an intention connected with all-aspect omniscience they discern that perceptions are not a self but do not apprehend that. With an intention connected with all-aspect omniscience they discern that formative predispositions are not a self but do not apprehend that. And with an intention connected with all-aspect omniscience they discern that consciousness is not a self but do not apprehend that. This, Subhūti, is the skillful means of bodhisattva great beings practicing the perfection of wisdom.

7.156 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom with an intention connected with all-aspect omniscience, they discern that physical forms are at peace but do not apprehend that. With an intention connected with all-aspect omniscience they discern that feelings are at peace but do not apprehend that. With an intention connected with all-aspect omniscience they discern that perceptions are at peace but do not apprehend that. With an intention connected with all-aspect omniscience they discern that formative predispositions are at peace but do not apprehend that. And with an

intention connected with all-aspect omniscience they discern that consciousness is at peace but do not apprehend that. This, Subhūti, is the skillful means of bodhisattva great beings practicing the perfection of wisdom.

7.157 “Moreover, Subhūti, when bodhisattva [F.243.a] great beings practice the perfection of wisdom with an intention connected with all-aspect omniscience, they discern that physical forms are empty but do not apprehend that. With an intention connected with all-aspect omniscience they discern that feelings are empty but do not apprehend that. With an intention connected with all-aspect omniscience they discern that perceptions are empty but do not apprehend that. With an intention connected with all-aspect omniscience they discern that formative predispositions are empty but do not apprehend that. And with an intention connected with all-aspect omniscience they discern that consciousness is empty but do not apprehend that. This, Subhūti, is the skillful means of bodhisattva great beings practicing the perfection of wisdom.

7.158 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom with an intention connected with all-aspect omniscience, they discern that physical forms are signless but do not apprehend that. With an intention connected with all-aspect omniscience they discern that feelings are signless but do not apprehend that. With an intention connected with all-aspect omniscience they discern that perceptions are signless but do not apprehend that. With an intention connected with all-aspect omniscience they discern that formative predispositions are signless but do not apprehend that. And with an intention connected with all-aspect omniscience they discern that consciousness is signless but do not apprehend that. This, Subhūti, is the skillful means of bodhisattva great beings [F.243.b] practicing the perfection of wisdom.

7.159 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom with an intention connected with all-aspect omniscience, they discern that physical forms are wishless but do not apprehend that. With an intention connected with all-aspect omniscience they discern that feelings are wishless but do not apprehend that. With an intention connected with all-aspect omniscience they discern that perceptions are wishless but do not apprehend that. With an intention connected with all-aspect omniscience they discern that formative predispositions are wishless but do not apprehend that. And with an intention connected with all-aspect omniscience they discern that

consciousness is wishless but do not apprehend that. This, Subhūti, is the skillful means of bodhisattva great beings practicing the perfection of wisdom.

7.160 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom with an intention connected with all-aspect omniscience, they discern that physical forms are unconditioned but do not apprehend that. With an intention connected with all-aspect omniscience they discern that feelings are unconditioned but do not apprehend that. With an intention connected with all-aspect omniscience they discern that perceptions are unconditioned but do not apprehend that. With an intention connected with all-aspect omniscience they discern that formative predispositions are unconditioned but do not apprehend that. And with an intention connected with all-aspect omniscience they discern that consciousness is [F.244.a] unconditioned but do not apprehend that. This, Subhūti, is the skillful means of bodhisattva great beings practicing the perfection of wisdom.

7.161 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom with an intention connected with all-aspect omniscience, they discern that physical forms are void but do not apprehend that. With an intention connected with all-aspect omniscience they discern that feelings are void but do not apprehend that. With an intention connected with all-aspect omniscience they discern that perceptions are void but do not apprehend that. With an intention connected with all-aspect omniscience they discern that formative predispositions are void but do not apprehend that. And with an intention connected with all-aspect omniscience they discern that consciousness is void but do not apprehend that. This, Subhūti, is the skillful means of bodhisattva great beings practicing the perfection of wisdom.

7.162 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern the impermanent aspect of physical forms but do not apprehend that. With their attention turned toward all-aspect omniscience they discern the impermanent aspect of feelings but do not apprehend that. With their attention turned toward all-aspect omniscience they discern the impermanent aspect of perceptions but do not apprehend that. With their attention turned toward all-aspect omniscience they discern the impermanent aspect of formative predispositions but do not apprehend that. And with their attention turned toward all-aspect [F.244.b] omniscience they discern the impermanent aspect of consciousness but do not apprehend that. This, Subhūti, is the skillful means of bodhisattva great beings practicing the perfection of wisdom.

7.163 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern the suffering aspect of physical forms but do not apprehend that. With their attention turned toward all-aspect omniscience they discern the suffering aspect of feelings but do not apprehend that. With their attention turned toward all-aspect omniscience they discern the suffering aspect of perceptions but do not apprehend that. With their attention turned toward all-aspect omniscience they discern the suffering aspect of formative predispositions but do not apprehend that. And with their attention turned toward all-aspect omniscience they discern the suffering aspect of consciousness but do not apprehend that. This, Subhūti, is the skillful means of bodhisattva great beings practicing the perfection of wisdom.

7.164 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern the selfless aspect of physical forms but do not apprehend that. With their attention turned toward all-aspect omniscience they discern the selfless aspect of feelings but do not apprehend that. With their attention turned toward all-aspect omniscience they discern the selfless aspect of perceptions but do not apprehend that. With their attention turned toward all-aspect omniscience [F.245.a] they discern the selfless aspect of formative predispositions but do not apprehend that. And with their attention turned toward all-aspect omniscience they discern the selfless aspect of consciousness but do not apprehend that. This, Subhūti, is the skillful means of bodhisattva great beings practicing the perfection of wisdom.

7.165 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern the peaceful aspect of physical forms but do not apprehend that. With their attention turned toward all-aspect omniscience they discern the peaceful aspect of feelings but do not apprehend that. With their attention turned toward all-aspect omniscience they discern the peaceful aspect of perceptions but do not apprehend that. With their attention turned toward all-aspect omniscience they discern the peaceful aspect of formative predispositions but do not apprehend that. And with their attention turned toward all-aspect omniscience they discern the peaceful aspect of consciousness but do not apprehend that. This, Subhūti, is the skillful means of bodhisattva great beings practicing the perfection of wisdom.

7.166 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern the empty aspect of physical forms but do not apprehend that. With their attention turned toward all-aspect omniscience they discern the empty aspect of feelings but do not apprehend that. With their attention [F.245.b] turned toward all-aspect omniscience they discern the empty aspect of perceptions but do not apprehend that. With their attention turned toward all-aspect omniscience they discern the empty aspect of formative predispositions but do not apprehend that. And with their attention turned toward all-aspect omniscience they discern the empty aspect of consciousness but do not apprehend that. This, Subhūti, is the skillful means of bodhisattva great beings practicing the perfection of wisdom.

7.167 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern the signless aspect of physical forms but do not apprehend that. With their attention turned toward all-aspect omniscience they discern the signless aspect of feelings but do not apprehend that. With their attention turned toward all-aspect omniscience they discern the signless aspect of perceptions but do not apprehend that. With their attention turned toward all-aspect omniscience they discern the signless aspect of formative predispositions but do not apprehend that. And with their attention turned toward all-aspect omniscience they discern the signless aspect of consciousness but do not apprehend that. This, Subhūti, is the skillful means of bodhisattva great beings practicing the perfection of wisdom.

7.168 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern the wishless aspect of physical forms but do not apprehend that. [F.246.a] With their attention turned toward all-aspect omniscience they discern the wishless aspect of feelings but do not apprehend that. With their attention turned toward all-aspect omniscience they discern the wishless aspect of perceptions but do not apprehend that. With their attention turned toward all-aspect omniscience they discern the wishless aspect of formative predispositions but do not apprehend that. And with their attention turned toward all-aspect omniscience they discern the wishless aspect of consciousness but do not apprehend that. This, Subhūti, is the skillful means of bodhisattva great beings practicing the perfection of wisdom.

7.169 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern the unconditioned aspect of physical forms but do not apprehend that. With their attention turned toward all-aspect omniscience they discern the unconditioned aspect of feelings but do not apprehend that. With their attention turned toward all-aspect omniscience they discern the unconditioned aspect of perceptions but do not apprehend that. With their attention turned toward all-aspect omniscience they discern the unconditioned aspect of formative predispositions but do not apprehend that. And with their attention turned toward all-aspect omniscience they discern the unconditioned aspect of consciousness but do not apprehend that. This, Subhūti, is the skillful means of bodhisattva great beings [F.246.b] practicing the perfection of wisdom.

7.170 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern the void aspect of physical forms but do not apprehend that. With their attention turned toward all-aspect omniscience they discern the void aspect of feelings but do not apprehend that. With their attention turned toward all-aspect omniscience they discern the void aspect of perceptions but do not apprehend that. With their attention turned toward all-aspect omniscience they discern the void aspect of formative predispositions but do not apprehend that. And with their attention turned toward all-aspect omniscience they discern the void aspect of consciousness but do not apprehend that. This, Subhūti, is the skillful means of bodhisattva great beings practicing the perfection of wisdom. [B18]

7.171 “Subhūti, when those bodhisattva great beings discern like that, they think that they will teach all beings the doctrine that physical forms are impermanent by way of not apprehending it, will teach the doctrine that physical forms are suffering by way of not apprehending it, will teach the doctrine that physical forms are not a self by way of not apprehending it, will teach the doctrine that physical forms are at peace by way of not apprehending it, will teach the doctrine that physical forms are empty by way of not apprehending it, will teach the doctrine that physical forms are signless by way of not apprehending it, will teach the doctrine that physical forms [F.247.a] are wishless by way of not apprehending it, will teach the doctrine that physical forms are unconditioned by way of not apprehending it, and will teach the doctrine that physical forms are void by way of not apprehending it; will teach the doctrine that feelings are impermanent by way of not apprehending it, will teach the doctrine that feelings are suffering by way of not apprehending it, will teach the doctrine that feelings are not a self by way of not apprehending it, will teach the doctrine that feelings are at

peace by way of not apprehending it, will teach the doctrine that feelings are empty by way of not apprehending it, will teach the doctrine that feelings are signless by way of not apprehending it, will teach the doctrine that feelings are wishless by way of not apprehending it, will teach the doctrine that feelings are unconditioned by way of not apprehending it, and will teach the doctrine that feelings are void by way of not apprehending it; will teach the doctrine that perceptions are impermanent by way of not apprehending it, will teach the doctrine that perceptions are suffering by way of not apprehending it, will teach the doctrine that perceptions are not a self by way of not apprehending it, will teach the doctrine that perceptions are at peace by way of not apprehending it, will teach the doctrine that perceptions are empty by way of not apprehending it, will teach the doctrine that perceptions are signless by way of not apprehending it, will teach the doctrine that perceptions are wishless by way of not apprehending it, will teach the doctrine that perceptions are unconditioned by way of not apprehending it, and will teach the doctrine that perceptions are void by way of not apprehending it; will teach the doctrine that formative predispositions are impermanent by way of not apprehending it, will teach the doctrine [F.247.b] that formative predispositions are suffering by way of not apprehending it, will teach the doctrine that formative predispositions are not a self by way of not apprehending it, will teach the doctrine that formative predispositions are at peace by way of not apprehending it, will teach the doctrine that formative predispositions are empty by way of not apprehending it, will teach the doctrine that formative predispositions are signless by way of not apprehending it, will teach the doctrine that formative predispositions are wishless by way of not apprehending it, will teach the doctrine that formative predispositions are unconditioned by way of not apprehending it, and will teach the doctrine that formative predispositions are void by way of not apprehending it; and will teach the doctrine that consciousness is impermanent by way of not apprehending it, will teach the doctrine that consciousness is suffering by way of not apprehending it, will teach the doctrine that consciousness is not a self by way of not apprehending it, will teach the doctrine that consciousness is at peace by way of not apprehending it, will teach the doctrine that consciousness is empty by way of not apprehending it, will teach the doctrine that consciousness is signless by way of not apprehending it, will teach the doctrine that consciousness is wishless by way of not apprehending it, will teach the doctrine that consciousness is unconditioned by way of not apprehending it, and will teach the doctrine that consciousness is void by way of not apprehending it.

7.172 “Subhūti, this is the perfection of generosity of bodhisattva great beings. By possessing this, those bodhisattva great beings will not be afraid, fearful, or terrified.

7.173 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, unconnected with what śrāvakas [F.248.a] or pratyekabuddhas pay attention to, they turn their attention to that impermanent aspect of physical forms, paying attention by way of not apprehending it; unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that suffering aspect of physical forms, paying attention by way of not apprehending it; unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that selfless aspect of physical forms, paying attention by way of not apprehending it; unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that peaceful aspect of physical forms, paying attention by way of not apprehending it; unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that empty aspect of physical forms, paying attention by way of not apprehending it; unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that signless aspect of physical forms, paying attention by way of not apprehending it; unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that wishless aspect of physical forms, paying attention by way of not apprehending it; unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that unconditioned aspect of physical forms, paying attention by way of not apprehending it; and unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that void aspect of physical forms, paying attention by way of not apprehending it. Unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that impermanent aspect of feelings, paying attention by way of not apprehending it; unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to [F.248.b] that suffering aspect of feelings, paying attention by way of not apprehending it; unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that selfless aspect of feelings, paying attention by way of not apprehending it; unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that peaceful aspect of feelings, paying attention by way of not apprehending it; unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that empty aspect of feelings, paying attention by way of not apprehending it; unconnected with what śrāvakas or pratyekabuddhas pay attention to,

they turn their attention to that signless aspect of feelings, paying attention by way of not apprehending it; unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that wishless aspect of feelings, paying attention by way of not apprehending it; unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that unconditioned aspect of feelings, paying attention by way of not apprehending it; and unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that void aspect of feelings, paying attention by way of not apprehending it. Unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that impermanent aspect of perceptions, paying attention by way of not apprehending it; unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that suffering aspect of perceptions, paying attention by way of not apprehending it; unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that selfless aspect of perceptions, paying attention [F.249.a] by way of not apprehending it; unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that peaceful aspect of perceptions, paying attention by way of not apprehending it; unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that empty aspect of perceptions, paying attention by way of not apprehending it; unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that signless aspect of perceptions, paying attention by way of not apprehending it; unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that wishless aspect of perceptions, paying attention by way of not apprehending it; unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that unconditioned aspect of perceptions, paying attention by way of not apprehending it; and unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that void aspect of perceptions, paying attention by way of not apprehending it. Unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that impermanent aspect of formative predispositions, paying attention by way of not apprehending it; unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that suffering aspect of formative predispositions, paying attention by way of not apprehending it; unconnected with what śrāvakas or pratyekabuddhas pay attention to, [F.249.b] they turn their attention to that selfless aspect of formative predispositions, paying attention by way of not apprehending it; unconnected with what śrāvakas or pratyekabuddhas pay attention to, they

turn their attention to that peaceful aspect of formative predispositions, paying attention by way of not apprehending it; unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that empty aspect of formative predispositions, paying attention by way of not apprehending it; unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that signless aspect of formative predispositions, paying attention by way of not apprehending it; unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that wishless aspect of formative predispositions, paying attention by way of not apprehending it; unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that unconditioned aspect of formative predispositions, paying attention by way of not apprehending it; and unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that void aspect of formative predispositions, paying attention by way of not apprehending it. And unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that impermanent aspect of consciousness, paying attention by way of not apprehending it; unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that suffering aspect of consciousness, paying attention by way of not apprehending it; unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that selfless aspect of consciousness, paying attention by way of not apprehending it; unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that peaceful aspect of consciousness, paying attention by way of not apprehending it; unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that empty aspect of consciousness, paying attention by way of not apprehending it; unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that signless aspect of consciousness, [F.250.a] paying attention by way of not apprehending it; unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that wishless aspect of consciousness, paying attention by way of not apprehending it; unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that unconditioned aspect of consciousness, paying attention by way of not apprehending it; and unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that void aspect of consciousness, paying attention by way of not apprehending it. This, Subhūti, is the undiminished perfection of ethical discipline of bodhisattva great beings. By possessing this, bodhisattva great beings will not be afraid, fearful, or terrified.

7.174 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they discern, tolerate, and find agreeable³⁴⁶ the impermanent aspect, suffering aspect, selflessness aspect, calm aspect, empty aspect, signless aspect, wishless aspect, unconditioned aspect, and void aspect of those phenomena. This is the perfection of tolerance of bodhisattva great beings. By possessing this, bodhisattva great beings will not be afraid, fearful, or terrified.

7.175 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern that physical forms are impermanent but do not apprehend that. With their attention turned toward all-aspect omniscience [F.250.b] they discern that physical forms are suffering but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that physical forms are not a self but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that physical forms are at peace but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that physical forms are empty but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that physical forms are signless but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that physical forms are wishless but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that physical forms are unconditioned but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that physical forms are void but do not apprehend that.

7.176 “With their attention turned toward all-aspect omniscience, they discern that feelings are impermanent but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that feelings are suffering but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that feelings are not a self but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that feelings are at peace but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that feelings are empty [F.251.a] but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that feelings are signless but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that feelings are wishless but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that feelings are unconditioned but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that feelings are void but do not apprehend that.

7.177 “With their attention turned toward all-aspect omniscience, they discern that perceptions are impermanent but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that perceptions are suffering but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that perceptions are not a self but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that perceptions are at peace but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that perceptions are empty but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that perceptions are signless but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that perceptions are wishless but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that perceptions are unconditioned [F.251.b] but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that perceptions are void but do not apprehend that.

7.178 “With their attention turned toward all-aspect omniscience, they discern that formative predispositions are impermanent but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that formative predispositions are suffering but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that formative predispositions are not a self but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that formative predispositions are at peace but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that formative predispositions are empty but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that formative predispositions are signless but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that formative predispositions are wishless but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that formative predispositions are unconditioned but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that formative predispositions are void but do not apprehend that.

7.179 “With their attention turned toward all-aspect omniscience, they discern that consciousness is impermanent but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that consciousness is suffering but [F.252.a] do not apprehend that. With their attention turned toward all-aspect omniscience they discern that consciousness is not a self but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that consciousness is at

peace but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that consciousness is empty but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that consciousness is signless but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that consciousness is wishless but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that consciousness is unconditioned but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that consciousness is void but do not apprehend that. This nonabandonment of them in this manner, on account of their attention being turned toward all-aspect omniscience, and this nonforsaking of perseverance³⁴⁷ is the perfection of perseverance of bodhisattva great beings. By possessing this, bodhisattva great beings will not be afraid, fearful, or terrified.

- 7.180 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern that physical forms are impermanent by way of not apprehending it, and deny any opportunity³⁴⁸ for attention connected with śrāvakas and pratyekabuddhas, [F.252.b] or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. When bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern that physical forms are suffering by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. When bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern that physical forms are not a self by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. When bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern that physical forms are at peace by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. When bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern that physical forms are empty by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. When bodhisattva great

beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern [F.253.a] that physical forms are signless by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. When bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern that physical forms are wishless by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. When bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern that physical forms are unconditioned by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. And with their attention turned toward all-aspect omniscience, they discern that physical forms are void by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment.

- 7.181 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern that feelings are impermanent by way of not apprehending it, and deny any opportunity [F.253.b] for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. When bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern that feelings are suffering by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. When bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern that feelings are not a self by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. When bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern that feelings are at peace by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to

impede the attainment of enlightenment. When bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern that feelings are empty by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. When bodhisattva great beings practice the perfection of wisdom [F.254.a] with their attention turned toward all-aspect omniscience, they discern that feelings are signless by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. When bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern that feelings are wishless by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. When bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern that feelings are unconditioned by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. And with their attention turned toward all-aspect omniscience, they discern that feelings are void by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment.

- 7.182 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern that perceptions are impermanent by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, [F.254.b] or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. When bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern that perceptions are suffering by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. When bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern that perceptions are not a self by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and

pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. When bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern that perceptions are at peace by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. When bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern that perceptions are empty by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. When bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, [F.255.a] they discern that perceptions are signless by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. When bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern that perceptions are wishless by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. When bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern that perceptions are unconditioned by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. And with their attention turned toward all-aspect omniscience, they discern that perceptions are void by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment.

- 7.183 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern that formative predispositions are impermanent by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, [F.255.b] or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. When bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern that formative predispositions are suffering by way of not

apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. When bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern that formative predispositions are not a self by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. When bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern that formative predispositions are at peace by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. When bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern that formative predispositions are empty by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. When bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, [F.256.a] they discern that formative predispositions are signless by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. When bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern that formative predispositions are wishless by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. When bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern that formative predispositions are unconditioned by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. And with their attention turned toward all-aspect omniscience, they discern that formative predispositions are void by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment.

“Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern that consciousness is impermanent by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, [F.256.b] or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. When bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern that consciousness is suffering by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. When bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern that consciousness is not a self by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. When bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern that consciousness is at peace by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. When bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern that consciousness is empty by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. When bodhisattva great beings practice the perfection of wisdom with their attention turned toward [F.257.a] all-aspect omniscience, they discern that consciousness is signless by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. When bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern that consciousness is wishless by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. When bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern that consciousness is unconditioned by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and

pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. And with their attention turned toward all-aspect omniscience, they discern that consciousness is void by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment.

7.185 “This is the perfection of meditative concentration of bodhisattva great beings. By possessing this, bodhisattva great beings will not be afraid, fearful, or terrified.

7.186 “Moreover, Subhūti, when bodhisattva great beings practice [F.257.b] the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern in this manner: that physical forms are not empty of the emptiness of physical forms, but that physical forms are emptiness, and that emptiness is indeed physical forms; that feelings are not empty of the emptiness of feelings, but that feelings are emptiness, and that emptiness is indeed feelings; that perceptions are not empty of the emptiness of perceptions, but that perceptions are emptiness, and that emptiness is indeed perceptions; that formative predispositions are not empty of the emptiness of formative predispositions, but that formative predispositions are emptiness, and that emptiness is indeed formative predispositions; that consciousness is not empty of the emptiness of consciousness, but that a consciousness is emptiness, and that emptiness is indeed consciousness; that the eyes are not empty of the emptiness of the eyes, but that eyes are emptiness, and that emptiness is indeed the eyes; that the ears are not empty of the emptiness of the ears, but that ears are emptiness, and that emptiness is indeed the ears; that the nose is not empty of the emptiness of the nose, but that the nose is emptiness, and that emptiness is indeed the nose; that the tongue is not empty of the emptiness of the tongue, but that the tongue is emptiness, and that emptiness is indeed the tongue; that the body is not empty of the emptiness of the body, but that the body is emptiness, and that emptiness is indeed the body; that the mental faculty is not empty of the emptiness of the mental faculty, but that the mental faculty is emptiness, and that emptiness is indeed the mental faculty; that sights are not empty of the emptiness of sights, but that sights are emptiness, and that emptiness is indeed sights; that sounds are not empty of the emptiness of sounds, but that sounds are emptiness, and that emptiness is indeed sounds; that odors are not empty [F.258.a] of the emptiness of odors, but that odors are emptiness, and that emptiness is indeed odors; that tastes are not empty of the emptiness of tastes, but that tastes are emptiness, and that emptiness is indeed tastes; that tangibles are not empty of the emptiness of tangibles, but that tangibles are emptiness,

and that emptiness is indeed tangibles; that mental phenomena are not empty of the emptiness of mental phenomena, but that mental phenomena are emptiness, and that emptiness is indeed mental phenomena; that visual consciousness is not empty of the emptiness of visual consciousness, but that visual consciousness is emptiness, and that emptiness is indeed visual consciousness; that auditory consciousness is not empty of the emptiness of auditory consciousness, but that auditory consciousness is emptiness, and that emptiness is indeed auditory consciousness; that olfactory consciousness is not empty of the emptiness of olfactory consciousness, but that olfactory consciousness is emptiness, and that emptiness is indeed olfactory consciousness; that gustatory consciousness is not empty of the emptiness of gustatory consciousness, but that gustatory consciousness is emptiness, and that emptiness is indeed gustatory consciousness; that tactile consciousness is not empty of the emptiness of tactile consciousness, but that tactile consciousness is emptiness, and that emptiness is indeed tactile consciousness; that mental consciousness is not empty of the emptiness of mental consciousness, but that mental consciousness is emptiness, and that emptiness is indeed mental consciousness; that visually compounded sensory contact is not empty of the emptiness of visually compounded sensory contact, but that visually compounded sensory contact is emptiness, and that emptiness is indeed visually compounded sensory contact; that aurally compounded sensory contact is not empty [F.258.b] of the emptiness of aurally compounded sensory contact, but that aurally compounded sensory contact is emptiness, and that emptiness is indeed aurally compounded sensory contact; that nasally compounded sensory contact is not empty of the emptiness of nasally compounded sensory contact, but that nasally compounded sensory contact is emptiness, and that emptiness is indeed nasally compounded sensory contact; that lingually compounded sensory contact is not empty of the emptiness of lingually compounded sensory contact, but that lingually compounded sensory contact is emptiness, and that emptiness is indeed lingually compounded sensory contact; that corporeally compounded sensory contact is not empty of the emptiness of corporeally compounded sensory contact, but that corporeally compounded sensory contact is emptiness, and that emptiness is indeed corporeally compounded sensory contact; that mentally compounded sensory contact is not empty of the emptiness of mentally compounded sensory contact, but that mentally compounded sensory contact is emptiness, and that emptiness is indeed mentally compounded sensory contact; that feelings conditioned by visually compounded sensory contact are not empty of the emptiness of feelings conditioned by visually compounded sensory contact, but that feelings conditioned by visually

compounded sensory contact are emptiness, and that emptiness is indeed feelings conditioned by visually compounded sensory contact; that feelings conditioned by aurally compounded sensory contact are not empty of the emptiness of feelings conditioned by aurally compounded sensory contact, but that feelings conditioned by aurally compounded sensory contact is emptiness, and that emptiness is indeed feelings conditioned by aurally compounded sensory contact; that feelings conditioned by nasally compounded sensory contact are not empty of the emptiness of feelings conditioned by nasally compounded sensory contact, but that feelings conditioned by nasally compounded sensory contact are emptiness, and that emptiness is indeed feelings conditioned by nasally compounded sensory contact; that feelings conditioned by lingually compounded [F.259.a] sensory contact are not empty of the emptiness of feelings conditioned by lingually compounded sensory contact, but that feelings conditioned by lingually compounded sensory contact are emptiness, and that emptiness is indeed feelings conditioned by lingually compounded sensory contact; that feelings conditioned by corporeally compounded sensory contact are not empty of the emptiness of feelings conditioned by corporeally compounded sensory contact, but that feelings conditioned by corporeally compounded sensory contact are emptiness, and that emptiness is indeed feelings conditioned by corporeally compounded sensory contact; that feelings conditioned by mentally compounded sensory contact are not empty of the emptiness of feelings conditioned by mentally compounded sensory contact, but that feelings conditioned by mentally compounded sensory contact are emptiness, and that emptiness is indeed feelings conditioned by mentally compounded sensory contact; that the earth element is not empty of the emptiness of the earth element, but that the earth element is emptiness, and that emptiness is indeed the earth element; that the water element is not empty of the emptiness of the water element, but that the water element is emptiness, and that emptiness is indeed the water element; that the fire element is not empty of the emptiness of the fire element, but that the fire element is emptiness, and that emptiness is indeed the fire element; that the wind element is not empty of the emptiness of the wind element, but that the wind element is emptiness, and that emptiness is indeed the wind element; that the space element is not empty of the emptiness of the space element, but that the space element is emptiness, and that emptiness is indeed the space element; that the consciousness element is not empty of the emptiness of the consciousness element, but that the consciousness element is emptiness, and that emptiness is indeed the consciousness element; that ignorance is not empty of the emptiness [F.259.b] of ignorance, but that ignorance is emptiness, and that emptiness is indeed ignorance; that

formative predispositions are not empty of the emptiness of formative predispositions, but that formative predispositions are emptiness, and that emptiness is indeed formative predispositions; that consciousness is not empty of the emptiness of consciousness, but that consciousness is emptiness, and that emptiness is indeed consciousness; that name and form are not empty of the emptiness of name and form, but that name and form are emptiness, and that emptiness is indeed name and form; that the six sense fields are not empty of the emptiness of the six sense fields, but that the six sense fields are emptiness, and that emptiness is indeed six sense fields; that sensory contact is not empty of the emptiness of sensory contact, but that sensory contact is emptiness, and that emptiness is indeed sensory contact; that sensation is not empty of the emptiness of sensation, but that sensation is emptiness, and that emptiness is indeed sensation; that craving is not empty of the emptiness of craving, but that craving is emptiness, and that emptiness is indeed craving; that grasping is not empty of the emptiness of grasping, but that grasping is emptiness, and that emptiness is indeed grasping; that the rebirth process is not empty of the emptiness of the rebirth process, but that the rebirth process is emptiness, and that emptiness is indeed the rebirth process; that birth is not empty of the emptiness of birth, but that birth is emptiness, and that emptiness is indeed birth; that aging and death are not empty of the emptiness of aging and death, but that aging and death are emptiness, and that emptiness is indeed aging and death; that the perfection of generosity is not empty of the emptiness of the perfection of generosity, but that the perfection of generosity is emptiness, and that emptiness is indeed the perfection of generosity; that the perfection of ethical discipline is not empty [F.260.a] of the emptiness of the perfection of ethical discipline, but that the perfection of ethical discipline is emptiness, and that emptiness is indeed the perfection of ethical discipline; that the perfection of tolerance is not empty of the emptiness of the perfection of tolerance, but that the perfection of tolerance is emptiness, and that emptiness is indeed the perfection of tolerance; that the perfection of perseverance is not empty of the emptiness of the perfection of perseverance, but that the perfection of perseverance is emptiness, and that emptiness is indeed the perfection of perseverance; that the perfection of meditative concentration is not empty of the emptiness of the perfection of meditative concentration, but that the perfection of meditative concentration is emptiness, and that emptiness is indeed the perfection of meditative concentration; that the perfection of wisdom is not empty of the emptiness of the perfection of wisdom, but that the perfection of wisdom is emptiness, and that emptiness is indeed the perfection of wisdom; that the emptiness of internal phenomena is not empty of the emptiness of the emptiness of

internal phenomena, but that the emptiness of internal phenomena is emptiness, and that emptiness is indeed the emptiness of internal phenomena; that the emptiness of external phenomena is not empty of the emptiness of the emptiness of external phenomena, but that the emptiness of external phenomena is emptiness, and that emptiness is indeed the emptiness of external phenomena; that the emptiness of external and internal phenomena is not empty of the emptiness of the emptiness of external and internal phenomena, but that the emptiness of external and internal phenomena is emptiness, and that emptiness is indeed the emptiness of external and internal phenomena; that the emptiness of emptiness is not empty of the emptiness of the emptiness of emptiness, but that the emptiness of emptiness is emptiness, and that emptiness is indeed the emptiness of emptiness; that the emptiness of great extent is not empty of the emptiness of the emptiness of great extent, [F.260.b] but that the emptiness of great extent is emptiness, and that emptiness is indeed the emptiness of great extent; that the emptiness of ultimate reality is not empty of the emptiness of the emptiness of ultimate reality, but that the emptiness of ultimate reality is emptiness, and that emptiness is indeed the emptiness of ultimate reality; that the emptiness of conditioned phenomena is not empty of the emptiness of the emptiness of conditioned phenomena, but that the emptiness of conditioned phenomena is emptiness, and that emptiness is indeed the emptiness of conditioned phenomena; that the emptiness of unconditioned phenomena is not empty of the emptiness of the emptiness of unconditioned phenomena, but that the emptiness of unconditioned phenomena is emptiness, and that emptiness is indeed the emptiness of unconditioned phenomena; that the emptiness of the unlimited is not empty of the emptiness of the emptiness of the unlimited, but that the emptiness of the unlimited is emptiness, and that emptiness is indeed the emptiness of the unlimited; that the emptiness of nonexclusion is not empty of the emptiness of the emptiness of nonexclusion, but that the emptiness of nonexclusion is emptiness, and that emptiness is indeed the emptiness of nonexclusion; that the emptiness of inherent nature is not empty of the emptiness of the emptiness of inherent nature, but that the emptiness of inherent nature is emptiness, and that emptiness is indeed the emptiness of inherent nature; that the emptiness of all phenomena is not empty of the emptiness of the emptiness of all phenomena, but that the emptiness of all phenomena is emptiness, and that emptiness is indeed the emptiness of all phenomena; that the emptiness of intrinsic defining characteristics is not empty of the emptiness of the emptiness of intrinsic defining characteristics, but that [F.261.a] the emptiness of intrinsic defining characteristics is emptiness, and that emptiness is indeed the emptiness of intrinsic defining

characteristics; that the emptiness of that which cannot be apprehended is not empty of the emptiness of the emptiness of that which cannot be apprehended, but that the emptiness of that which cannot be apprehended is emptiness, and that emptiness is indeed the emptiness of that which cannot be apprehended; that the emptiness of nonentities is not empty of the emptiness of the emptiness of nonentities, but that the emptiness of nonentities is emptiness, and that emptiness is indeed the emptiness of nonentities; that the emptiness of essential nature is not empty of the emptiness of the emptiness of essential nature, but that the emptiness of essential nature is emptiness, and that emptiness is indeed the emptiness of essential nature; that the emptiness of an essential nature of nonentities is not empty of the emptiness of the emptiness of an essential nature of nonentities, but that the emptiness of an essential nature of nonentities is emptiness, and that emptiness is indeed the emptiness of an essential nature of nonentities; that the applications of mindfulness are not empty of the emptiness of the applications of mindfulness, but that the applications of mindfulness are emptiness, and that emptiness is indeed the applications of mindfulness; that the correct exertions are not empty of the emptiness of the correct exertions, but that the correct exertions are emptiness, and that emptiness is indeed the correct exertions; that the supports for miraculous ability are not empty of the emptiness of the supports for miraculous ability, but that the supports for miraculous ability are emptiness, and that emptiness is indeed the supports for miraculous ability; that the faculties are not empty of the emptiness of the faculties, but that the faculties are emptiness, and that emptiness is indeed the faculties; that the powers are not empty of the emptiness of the powers, but that the powers are emptiness, and that emptiness is indeed the powers; [F.261.b] that the branches of enlightenment are not empty of the emptiness of the branches of enlightenment, but that the branches of enlightenment are emptiness, and that emptiness is indeed the branches of enlightenment; that the noble eightfold path is not empty of the emptiness of the noble eightfold path, but that the noble eightfold path is emptiness, and that emptiness is indeed the noble eightfold path; that the truths of the noble ones are not empty of the emptiness of the truths of the noble ones, but that the truths of the noble ones are emptiness, and that emptiness is indeed the truths of the noble ones; that the meditative concentrations are not empty of the emptiness of the meditative concentrations, but that the meditative concentrations are emptiness, and that emptiness is indeed the meditative concentrations; that the immeasurable attitudes are not empty of the emptiness of the immeasurable attitudes, but that the immeasurable attitudes are emptiness, and that emptiness is indeed the immeasurable attitudes; that the formless

absorptions are not empty of the emptiness of the formless absorptions, but that the formless absorptions are emptiness, and that emptiness is indeed the formless absorptions; that the liberations are not empty of the emptiness of the eight liberations, but that the liberations are emptiness, and that emptiness is indeed the liberations; that the serial steps of meditative absorption are not empty of the emptiness of the nine serial steps of meditative absorption, but that the serial steps of meditative absorption are emptiness, and that emptiness is indeed the serial steps of meditative absorption; that the emptiness, signlessness, and wishlessness gateways to liberation are not empty [F.262.a] of the emptiness of the emptiness, signlessness, and wishlessness gateways to liberation, but that the emptiness, signlessness, and wishlessness gateways to liberation are emptiness, and that emptiness is indeed the emptiness, signlessness, and wishlessness gateways to liberation; that the extrasensory powers are not empty of the emptiness of the extrasensory powers, but that the extrasensory powers are emptiness, and that emptiness is indeed the extrasensory powers; that the meditative stabilities are not empty of the emptiness of the meditative stabilities, but that the meditative stabilities are emptiness, and that emptiness is indeed the meditative stabilities; that the dhāraṇī gateways are not empty of the emptiness of the dhāraṇī gateways, but that the dhāraṇī gateways are emptiness, and that emptiness is indeed the dhāraṇī gateways; that the powers of the tathāgatas are not empty of the emptiness of the powers of the tathāgatas, but that the powers of the tathāgatas are emptiness, and that emptiness is indeed the powers of the tathāgatas; that the fearlessnesses are not empty of the emptiness of the fearlessnesses, but that the fearlessnesses are emptiness, and that emptiness is indeed the fearlessnesses; that the kinds of exact knowledge are not empty of the emptiness of the kinds of exact knowledge, but that the kinds of exact knowledge are emptiness, and that emptiness is indeed the kinds of exact knowledge; that great loving kindness is not empty of the emptiness of great loving kindness, but that great loving kindness is emptiness, and that emptiness is indeed great loving kindness; that great compassion is not empty of the emptiness of great compassion, but that great compassion is emptiness, and that emptiness is indeed great compassion; and that the distinct qualities of the buddhas are not empty of the emptiness of the distinct qualities of the buddhas, but that the distinct qualities of the buddhas are emptiness, and that emptiness is [F.262.b] indeed the distinct qualities of the buddhas.

7.187 “This, Subhūti, is the perfection of wisdom of bodhisattva great beings. This, Subhūti, is the skillful means of bodhisattva great beings who practice perfection of wisdom. Bodhisattva great beings who possess this skillful

means will not be afraid, fearful, or terrified on hearing this teaching.” [B19]

7.188 “Blessed Lord, who are those spiritual mentors, the spiritual mentors who have taken hold of³⁴⁹ bodhisattva great beings so that they will not be afraid, fearful, or terrified on hearing this teaching on the perfection of wisdom?”

7.189 “Subhūti,” replied the Blessed One, “the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that physical forms are impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings are impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that perceptions are impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that formative predispositions are impermanent by way of [F.263.a] not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that consciousness is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.190 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that physical forms are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that perceptions are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that formative predispositions are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect

omniscience; and who teach them [F.263.b] the doctrine that consciousness is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.191 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that physical forms are not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings are not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that perceptions are not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that formative predispositions are not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that consciousness is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.192 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that physical forms are at peace [F.264.a] by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings are at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that perceptions are at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that formative predispositions are at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect

omniscience; and who teach them the doctrine that consciousness is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.193 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that physical forms are empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings are empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, [F.264.b] or to anything other than all-aspect omniscience; who teach them the doctrine that perceptions are empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that formative predispositions are empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that consciousness is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.194 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that physical forms are signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings are signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that perceptions are signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that formative predispositions are signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, [F.265.a] or to anything other than all-aspect omniscience; and who teach them the doctrine that consciousness is signless

by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.195 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that physical forms are wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings are wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that perceptions are wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that formative predispositions are wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that consciousness is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.196 “Moreover, [F.265.b] Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that physical forms are unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings are unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that perceptions are unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that formative predispositions are unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the

doctrine that consciousness is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.197 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that physical forms are void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine [F.266.a] that feelings are void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that perceptions are void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that formative predispositions are void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that consciousness is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.198 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the eyes are impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the ears are impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the nose is impermanent by way of not apprehending it, and who do not cause the dedication [F.266.b] of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the tongue is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the body is impermanent by way of not

apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that the mental faculty is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.199 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the eyes are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the ears are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the nose is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the tongue is suffering by way of not apprehending it, and who do not cause the dedication [F.267.a] of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the body is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that the mental faculty is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.200 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the eyes are not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the ears are not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the nose is not a self by way of not apprehending it, and who do not cause the dedication of any of the

roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the tongue is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the body is not a self by way of not apprehending it, [F.267.b] and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that the mental faculty is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.201 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the eyes are at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the ears are at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the nose is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the tongue is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the body is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that the mental faculty is at peace [F.268.a] by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.202 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the eyes are empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or

to anything other than all-aspect omniscience; who teach them the doctrine that the ears are empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the nose is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the tongue is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the body is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that the mental faculty is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. [F.268.b]

7.203 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the eyes are signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the ears are signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the nose is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the tongue is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the body is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that the mental faculty is signless by way of not

apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.204 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the eyes are wishless by way of not [F.269.a] apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the ears are wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the nose is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the tongue is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the body is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that the mental faculty is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.205 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the eyes are unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, [F.269.b] or to anything other than all-aspect omniscience; who teach them the doctrine that the ears are unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the nose is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the tongue is unconditioned by way of not apprehending it, and who do not cause the

dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the body is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that the mental faculty is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.206 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the eyes are void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the ears are void by way of not apprehending it, [F.270.a] and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the nose is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the tongue is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the body is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that the mental faculty is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.207 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that sights are impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that sounds are impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other

than all-aspect omniscience; who teach them [F.270.b] the doctrine that odors are impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that tastes are impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that tangibles are impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that mental phenomena are impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.208 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that sights are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that sounds are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that odors are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, [F.271.a] or to anything other than all-aspect omniscience; who teach them the doctrine that tastes are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that tangibles are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that mental phenomena are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.209 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that sights are not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that sounds are not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that odors are not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that tastes are not a self by way of not apprehending it, and who do not cause the dedication [F.271.b] of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that tangibles are not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that mental phenomena are not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.210 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that sights are at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that sounds are at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that odors are at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that tastes are at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that tangibles are at peace by way of [F.272.a] not apprehending it, and who do not cause the

dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that mental phenomena are at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.211 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that sights are empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that sounds are empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that odors are empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that tastes are empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that tangibles are empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that mental phenomena are empty by way of [F.272.b] not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.212 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that sights are signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that sounds are signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that odors are signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the

doctrine that tastes are signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that tangibles are signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that mental phenomena are signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.213 “Moreover, [F.273.a] Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that sights are wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that sounds are wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that odors are wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that tastes are wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that tangibles are wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that mental phenomena are wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.214 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that sights are unconditioned by way of [F.273.b] not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who

teach them the doctrine that sounds are unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that odors are unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that tastes are unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that tangibles are unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that mental phenomena are unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.215 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that sights are void by way of not apprehending it, and who do not cause [F.274.a] the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that sounds are void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that odors are void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that tastes are void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that tangibles are void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that mental phenomena are void by way of not

apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.216 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that visual consciousness is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that auditory consciousness is impermanent by way of not apprehending it, and who [F.274.b] do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that olfactory consciousness is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that gustatory consciousness is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that tactile consciousness is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that mental consciousness is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.217 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that visual consciousness is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that auditory consciousness is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, [F.275.a] or to anything other than all-aspect omniscience; who teach them the doctrine that olfactory consciousness is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine

that gustatory consciousness is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that tactile consciousness is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that mental consciousness is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.218 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that visual consciousness is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that auditory consciousness is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that [F.275.b] olfactory consciousness is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that gustatory consciousness is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that tactile consciousness is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that mental consciousness is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. [B20]

7.219 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that visual consciousness is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the

pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that auditory consciousness is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; [F.276.a] who teach them the doctrine that olfactory consciousness is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that gustatory consciousness is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that mental consciousness is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.220 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that visual consciousness is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that auditory consciousness is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that olfactory consciousness is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas [F.276.b] or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that gustatory consciousness is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that tactile consciousness is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect

omniscience; and who teach them the doctrine that mental consciousness is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.221 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that visual consciousness is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that auditory consciousness is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that olfactory consciousness is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them [F.277.a] the doctrine that gustatory consciousness is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that tactile consciousness is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that mental consciousness is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.222 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that visual consciousness is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that auditory consciousness is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that olfactory consciousness is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or

to anything other than all-aspect omniscience; who teach them the doctrine that gustatory consciousness is wishless by way of not apprehending it, [F.277.b] and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that tactile consciousness is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that mental consciousness is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

- 7.223 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that visual consciousness is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that auditory consciousness is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that olfactory consciousness is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that gustatory consciousness is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue [F.278.a] to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that tactile consciousness is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that mental consciousness is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.224 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that visual consciousness is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that auditory consciousness is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that olfactory consciousness is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that gustatory consciousness is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that tactile consciousness is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of [F.278.b] the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that mental consciousness is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.225 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that visually compounded sensory contact is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that aurally compounded sensory contact is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that nasally compounded sensory contact is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that lingually compounded sensory contact is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, [F.279.a] or to anything

other than all-aspect omniscience; who teach them the doctrine that corporeally compounded sensory contact is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that mentally compounded sensory contact is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.226 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that visually compounded sensory contact is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that aurally compounded sensory contact is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that nasally compounded sensory contact is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that lingually compounded sensory contact is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; [F.279.b] who teach them the doctrine that corporeally compounded sensory contact is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that mentally compounded sensory contact is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.227 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that visually compounded sensory contact is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that aurally compounded sensory

contact is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that nasally compounded sensory contact is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that lingually compounded sensory contact is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that corporeally compounded sensory contact is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that mentally compounded sensory contact is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

- 7.228 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that visually compounded sensory contact is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that aurally compounded sensory contact is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that nasally compounded sensory contact is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that lingually compounded sensory contact is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that corporeally compounded sensory contact is at peace by way of not apprehending it, and who [F.280.b] do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than

all-aspect omniscience; and who teach them the doctrine that mentally compounded sensory contact is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.229 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that visually compounded sensory contact is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that aurally compounded sensory contact is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that nasally compounded sensory contact is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that lingually compounded sensory contact is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that corporeally compounded sensory contact is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything [F.281.a] other than all-aspect omniscience; and who teach them the doctrine that mentally compounded sensory contact is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.230 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that visually compounded sensory contact is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that aurally compounded sensory contact is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that nasally compounded sensory

contact is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that lingually compounded sensory contact is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that corporeally compounded sensory contact is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them [F.281.b] the doctrine that mentally compounded sensory contact is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

- 7.231 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that visually compounded sensory contact is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that aurally compounded sensory contact is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that nasally compounded sensory contact is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that lingually compounded sensory contact is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that corporeally compounded sensory contact is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; [F.282.a] and who teach them the doctrine that mentally compounded sensory contact is wishless by way of not apprehending it, and

who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.232 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that visually compounded sensory contact is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that aurally compounded sensory contact is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that nasally compounded sensory contact is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that lingually compounded sensory contact is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that corporeally compounded sensory contact is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other [F.282.b] than all-aspect omniscience; and who teach them the doctrine that mentally compounded sensory contact is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.233 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that visually compounded sensory contact is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that aurally compounded sensory contact is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that nasally compounded sensory contact is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the

level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that lingually compounded sensory contact is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that corporeally compounded sensory contact is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that mentally compounded [F.283.a] sensory contact is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

- 7.234 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that feelings arising from visually compounded sensory contact are impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings arising from aurally compounded sensory contact are impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings arising from nasally compounded sensory contact are impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings arising from lingually compounded sensory contact are impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings arising from corporeally compounded sensory contact are impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that feelings arising from mentally compounded sensory contact are impermanent [F.283.b] by way of

not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.235 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that feelings arising from visually compounded sensory contact are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings arising from aurally compounded sensory contact are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings arising from nasally compounded sensory contact are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings arising from lingually compounded sensory contact are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings arising from corporeally compounded sensory contact are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine [F.284.a] that feelings arising from mentally compounded sensory contact are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.236 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that feelings arising from visually compounded sensory contact are not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings arising from aurally compounded sensory contact are not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the

doctrine that feelings arising from nasally compounded sensory contact are not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings arising from lingually compounded sensory contact are not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings arising from corporeally compounded sensory contact are not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, [F.284.b] or to anything other than all-aspect omniscience; and who teach them the doctrine that feelings arising from mentally compounded sensory contact are not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.237 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that feelings arising from visually compounded sensory contact are at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings arising from aurally compounded sensory contact are at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings arising from nasally compounded sensory contact are at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings arising from lingually compounded sensory contact are at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings arising from corporeally compounded sensory contact are at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to [F.285.a] the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who

teach them the doctrine that feelings arising from mentally compounded sensory contact are at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.238 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that feelings arising from visually compounded sensory contact are empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings arising from aurally compounded sensory contact are empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings arising from nasally compounded sensory contact are empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings arising from lingually compounded sensory contact are empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings arising from corporeally compounded sensory contact are empty by way of not apprehending it, [F.285.b] and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that feelings arising from mentally compounded sensory contact are empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.239 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that feelings arising from visually compounded sensory contact are signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings arising from aurally compounded sensory contact are signless by way of not apprehending it, and who do not cause the dedication of any of the roots of

virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings arising from nasally compounded sensory contact are signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings arising from linguallly compounded sensory contact are signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; [F.286.a] who teach them the doctrine that feelings arising from corporeally compounded sensory contact are signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that feelings arising from mentally compounded sensory contact are signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.240 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that feelings arising from visually compounded sensory contact are wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings arising from aurally compounded sensory contact are wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings arising from nasally compounded sensory contact are wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings arising from linguallly compounded sensory contact are wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue [F.286.b] to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings arising from corporeally compounded sensory contact are wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of

virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that feelings arising from mentally compounded sensory contact are wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.241 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that feelings arising from visually compounded sensory contact are unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings arising from aurally compounded sensory contact are unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings arising from nasally compounded sensory contact are unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine [F.287.a] that feelings arising from lingually compounded sensory contact are unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings arising from corporeally compounded sensory contact are unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that feelings arising from mentally compounded sensory contact are unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.242 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that feelings arising from visually compounded sensory contact are void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other

than all-aspect omniscience; who teach them the doctrine that feelings arising from aurally compounded sensory contact are void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings arising from nasally compounded sensory contact are void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue [F.287.b] to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings arising from lingually compounded sensory contact are void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings arising from corporeally compounded sensory contact are void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that feelings arising from mentally compounded sensory contact are void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.243 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the earth element is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the water element is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the fire element is impermanent [F.288.a] by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the wind element is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the space element is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the

level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that the consciousness element is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. They are those who teach them the doctrine that the earth element is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the water element is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the fire element is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the wind element is suffering by way of not apprehending it, and who do not cause [F.288.b] the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the space element is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that the consciousness element is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. They are those who teach them the doctrine that the earth element is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the water element is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the fire element is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, [F.289.a] or to anything other than all-aspect omniscience; who teach them the doctrine that the wind element is not a self by way of not apprehending

it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the space element is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that the consciousness element is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. They are those who teach them the doctrine that the earth element is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the water element is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the fire element is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than [F.289.b] all-aspect omniscience; who teach them the doctrine that the wind element is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the space element is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that the consciousness element is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. They are those who teach them the doctrine that the earth element is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the water element is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who

teach them the doctrine that the fire element is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the wind element is empty by way of not [F.290.a] apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that the consciousness element is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. They are those who teach them the doctrine that the earth element is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the water element is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the fire element is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the wind element is signless by way of not apprehending it, and who [F.290.b] do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the space element is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that the consciousness element is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. They are those who teach them the doctrine that the earth element is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to

the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the water element is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the fire element is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the wind element is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas [F.291.a] or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the space element is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that the consciousness element is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. They are those who teach them the doctrine that the earth element is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the water element is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the fire element is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the wind element is unconditioned by way of not apprehending it, [F.291.b] and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the space element is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that the consciousness

element is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. They are those who teach them the doctrine that the earth element is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the water element is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the fire element is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the wind element is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue [F.292.a] to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the space element is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that the consciousness element is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. [B21]

7.244 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that dependent origination is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that dependent origination is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that dependent origination is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; [F.292.b] are those who teach them the doctrine that dependent origination is at peace by way of not apprehending it, and who do not cause

the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that dependent origination is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that dependent origination is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that dependent origination is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that dependent origination is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach them the doctrine that dependent origination is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

- 7.245 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings [F.293.a] are those who teach them the doctrine that the perfection of generosity is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the perfection of ethical discipline is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the perfection of tolerance is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the perfection of perseverance is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the

perfection of meditative concentration is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach them the doctrine that the perfection of wisdom is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.246 “Moreover, Subhūti, [F.293.b] the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the perfection of generosity is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the perfection of ethical discipline is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the perfection of tolerance is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the perfection of perseverance is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the perfection of meditative concentration is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach them the doctrine that the perfection of wisdom is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything [F.294.a] other than all-aspect omniscience.

7.247 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the perfection of generosity is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the perfection of ethical discipline is not a self by way of not apprehending it, and who do not cause the

dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the perfection of tolerance is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the perfection of perseverance is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the perfection of meditative concentration is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach them the doctrine that the perfection of wisdom is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue [F.294.b] to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

- 7.248 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the perfection of generosity is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the perfection of ethical discipline is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the perfection of tolerance is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the perfection of perseverance is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the perfection of meditative concentration is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach them the doctrine that the

perfection of wisdom is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of [F.295.a] the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.249 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the perfection of generosity is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the perfection of ethical discipline is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the perfection of tolerance is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the perfection of perseverance is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the perfection of meditative concentration is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach them the doctrine that the perfection of wisdom is empty by way of not apprehending it, and who do not cause the dedication of any [F.295.b] of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.250 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the perfection of generosity is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the perfection of ethical discipline is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the perfection of tolerance is signless by way of not apprehending it, and who do not cause

the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the perfection of perseverance is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the perfection of meditative concentration is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach them the doctrine that the perfection of wisdom is signless [F.296.a] by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

- 7.251 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the perfection of generosity is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the perfection of ethical discipline is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the perfection of tolerance is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the perfection of perseverance is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the perfection of meditative concentration is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach them the doctrine [F.296.b] that the perfection of wisdom is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.252 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the perfection of generosity is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the perfection of ethical discipline is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the perfection of tolerance is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the perfection of perseverance is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the perfection of meditative concentration is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other [F.297.a] than all-aspect omniscience; and are those who teach them the doctrine that the perfection of wisdom is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.253 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the perfection of generosity is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the perfection of ethical discipline is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the perfection of tolerance is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the perfection of perseverance is void by way of not apprehending it, and who do not cause the dedication of

any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the perfection of meditative concentration is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas [F.297.b] or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach them the doctrine that the perfection of wisdom is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

- 7.254 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the emptiness of internal phenomena is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of external phenomena is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of external and internal phenomena is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of emptiness is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of great extent is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, [F.298.a] or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of ultimate reality is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of conditioned phenomena is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect

omniscience; are those who teach them the doctrine that the emptiness of unconditioned phenomena is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of the unlimited is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of that which has neither beginning nor end is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of nonexclusion is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of inherent nature is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; [F.298.b] are those who teach them the doctrine that the emptiness of all phenomena is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of intrinsic defining characteristics is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of that which cannot be apprehended is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of nonentities is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of essential nature is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of

virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach them the doctrine that the emptiness of an essential nature of nonentities is impermanent by way of not apprehending it, and who do not cause [F.299.a] the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

- 7.255 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the emptiness of internal phenomena is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of external phenomena is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of external and internal phenomena is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of emptiness is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of great extent is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of ultimate reality is suffering by way of not apprehending it, and who do not cause [F.299.b] the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of conditioned phenomena is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of unconditioned phenomena is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other

than all-aspect omniscience; are those who teach them the doctrine that the emptiness of the unlimited is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of that which has neither beginning nor end is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of nonexclusion is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of [F.300.a] the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of inherent nature is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of all phenomena is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of intrinsic defining characteristics is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of that which cannot be apprehended is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of nonentities is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of essential nature is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach them the doctrine that the emptiness of an essential nature of nonentities is suffering by way of not apprehending it, and who do not cause the

dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. [F.300.b]

7.256 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the emptiness of internal phenomena is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of external phenomena is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of external and internal phenomena is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of emptiness is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of great extent is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of ultimate reality is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; [F.301.a] are those who teach them the doctrine that the emptiness of conditioned phenomena is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of unconditioned phenomena is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of the unlimited is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect

omniscience; are those who teach them the doctrine that the emptiness of that which has neither beginning nor end is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of nonexclusion is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of inherent nature is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of all phenomena is not a self by way of not apprehending it, [F.301.b] and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of intrinsic defining characteristics is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of that which cannot be apprehended is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of nonentities is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of essential nature is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach them the doctrine that the emptiness of an essential nature of nonentities is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.257 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the emptiness of internal phenomena is at peace by way of not apprehending it, and who do not cause the

dedication of [F.302.a] any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of external phenomena is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of external and internal phenomena is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of emptiness is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of great extent is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of ultimate reality is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of conditioned phenomena is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine [F.302.b] that the emptiness of unconditioned phenomena is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of the unlimited is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of that which has neither beginning nor end is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of nonexclusion is at peace by way of not apprehending it, and

who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of inherent nature is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of all phenomena is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of intrinsic defining characteristics is at peace by way of not apprehending it, and who do not cause the dedication [F.303.a] of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of that which cannot be apprehended is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of nonentities is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of essential nature is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach them the doctrine that the emptiness of an essential nature of nonentities is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.258 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the emptiness of internal phenomena is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of external phenomena is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue [F.303.b] to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other

than all-aspect omniscience; are those who teach them the doctrine that the emptiness of external and internal phenomena is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of emptiness is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of great extent is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of ultimate reality is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of conditioned phenomena is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of unconditioned phenomena is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of the unlimited is empty by way of [F.304.a] not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of that which has neither beginning nor end is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of nonexclusion is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of inherent nature is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or

to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of all phenomena is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of intrinsic defining characteristics is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of that which cannot be apprehended is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas [F.304.b] or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of nonentities is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of essential nature is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach them the doctrine that the emptiness of an essential nature of nonentities is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.259 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the emptiness of internal phenomena is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of external phenomena is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of external and internal phenomena is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of emptiness [F.305.a] is signless by way of not

apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of great extent is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of ultimate reality is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of conditioned phenomena is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of unconditioned phenomena is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of the unlimited is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of that which has neither beginning nor end is signless by way of not apprehending it, [F.305.b] and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of nonexclusion is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of inherent nature is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of all phenomena is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of

intrinsic defining characteristics is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of that which cannot be apprehended is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of nonentities is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas [F.306.a] or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of essential nature is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach them the doctrine that the emptiness of an essential nature of nonentities is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.260 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the emptiness of internal phenomena is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of external phenomena is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of external and internal phenomena is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of emptiness is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than [F.306.b] all-aspect omniscience; are those who teach them the doctrine that the emptiness of great extent is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots

of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of ultimate reality is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of conditioned phenomena is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of unconditioned phenomena is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of the unlimited is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of that which has neither beginning nor end is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine [F.307.a] that the emptiness of nonexclusion is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of inherent nature is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of all phenomena is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of intrinsic defining characteristics is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of that which cannot be apprehended is wishless by way of not apprehending it, and who do not

cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of nonentities is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of essential nature is wishless [F.307.b] by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach them the doctrine that the emptiness of an essential nature of nonentities is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.261 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the emptiness of internal phenomena is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of external phenomena is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of external and internal phenomena is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of emptiness is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of great extent [F.308.a] is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of ultimate reality is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect

omniscience; are those who teach them the doctrine that the emptiness of conditioned phenomena is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of unconditioned phenomena is unconditioned³⁵⁰ by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of the unlimited is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of that which has neither beginning nor end is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of nonexclusion [F.308.b] is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of inherent nature is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of all phenomena is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of intrinsic defining characteristics is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of that which cannot be apprehended is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of nonentities is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of

virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them [F.309.a] the doctrine that the emptiness of essential nature is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach them the doctrine that the emptiness of an essential nature of nonentities is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.262 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the emptiness of internal phenomena is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of external phenomena is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of external and internal phenomena is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of emptiness is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that [F.309.b] the emptiness of great extent is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of ultimate reality is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of conditioned phenomena is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the

emptiness of unconditioned phenomena is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of the unlimited is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of that which has neither beginning nor end is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of nonexclusion is void by way of not apprehending it, and who do not cause the dedication [F.310.a] of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of inherent nature is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of all phenomena is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of intrinsic defining characteristics is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of that which cannot be apprehended is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of nonentities is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of essential nature is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; [F.310.b] and are those who teach them the

doctrine that the emptiness of an essential nature of nonentities is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.263

“Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the applications of mindfulness are impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the applications of mindfulness are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the applications of mindfulness are not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the applications of mindfulness are at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, [F.311.a] or to anything other than all-aspect omniscience; are those who teach them the doctrine that the applications of mindfulness are empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the applications of mindfulness are signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the applications of mindfulness are wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the applications of mindfulness are unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach them the doctrine that the applications of mindfulness are void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or

to anything other than all-aspect omniscience. They are those who teach them the doctrine, in order that the applications of mindfulness might be cultivated,³⁵¹ by way of not apprehending them, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.264 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the correct exertions are impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them [F.311.b] the doctrine that the correct exertions are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the correct exertions are not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the correct exertions are at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the correct exertions are empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the correct exertions are signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the correct exertions are wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the correct exertions [F.312.a] are unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach them the doctrine that the correct exertions are void by way of not apprehending it, and who do not

cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. They are those who teach them the doctrine, in order that the correct exertions might be cultivated, by way of not apprehending them, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. [B22]

7.265 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the supports for miraculous ability are impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the supports for miraculous ability are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the supports for miraculous ability are not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, [F.312.b] or to anything other than all-aspect omniscience; are those who teach them the doctrine that the supports for miraculous ability are at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the supports for miraculous ability are empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the supports for miraculous ability are signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the supports for miraculous ability are wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the supports for miraculous ability are unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach

them the doctrine that the supports for miraculous ability are void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. [F.313.a] They are those who teach them the doctrine, in order that the supports for miraculous ability might be cultivated, by way of not apprehending them, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.266 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the faculties are impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the faculties are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the faculties are not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the faculties are at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the faculties are empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the faculties are signless by way of not apprehending it, and who do not cause the dedication of [F.313.b] any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the faculties are wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the faculties are unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach them

the doctrine that the faculties are void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. They are those who teach them the doctrine, in order that the faculties might be cultivated, by way of not apprehending them, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.267 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the powers are impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the powers are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the powers are not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them [F.314.a] the doctrine that the powers are at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the powers are empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the powers are signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the powers are wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the powers are unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach them the doctrine that the powers are void by way of not apprehending it, and who do not cause the dedication of

any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything [F.314.b] other than all-aspect omniscience. They are those who teach them the doctrine, in order that the powers might be cultivated, by way of not apprehending them, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.268 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the branches of enlightenment are impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the branches of enlightenment are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the branches of enlightenment are not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the branches of enlightenment are at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the branches of enlightenment are empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the branches of enlightenment are signless [F.315.a] by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the branches of enlightenment are wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the branches of enlightenment are unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach them the

doctrine that the branches of enlightenment are void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. They are those who teach them the doctrine, in order that the branches of enlightenment might be cultivated, by way of not apprehending them, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.269 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the noble eightfold path is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the noble eightfold path is suffering [F.315.b] by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the noble eightfold path is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the noble eightfold path is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the noble eightfold path is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the noble eightfold path is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the noble eightfold path is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the noble eightfold path is unconditioned by way of not [F.316.a] apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the

śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach them the doctrine that the noble eightfold path is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. They are those who teach them the doctrine, in order that the noble eightfold path might be cultivated, by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.270 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the truths of the noble ones are impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the truths of the noble ones are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the truths of the noble ones are not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the truths of the noble ones are at peace [F.316.b] by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the truths of the noble ones are empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the truths of the noble ones are signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the truths of the noble ones are wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the truths of the noble ones are unconditioned by way of not apprehending it, and who do

not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach them the doctrine that the truths of the noble ones are void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. They are those who teach them the doctrine, in order that the truths of the noble ones might be cultivated, by way of not apprehending them, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, [F.317.a] or to anything other than all-aspect omniscience.

7.271 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the meditative concentrations are impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the meditative concentrations are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the meditative concentrations are not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the meditative concentrations are at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the meditative concentrations are empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the meditative concentrations are signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the meditative concentrations [F.317.b] are wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the

meditative concentrations are unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach them the doctrine that the meditative concentrations are void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. They are those who teach them the doctrine, in order that the meditative concentrations might be cultivated, by way of not apprehending them, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.272 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the immeasurable attitudes are impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the immeasurable attitudes are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas [F.318.a] or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the immeasurable attitudes are not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the immeasurable attitudes are at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the immeasurable attitudes are empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the immeasurable attitudes are signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the immeasurable attitudes are wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other

than all-aspect omniscience; are those who teach them the doctrine that the immeasurable attitudes are unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach them the doctrine that the immeasurable attitudes are void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. They are those who teach them the doctrine, in order that the immeasurable attitudes [F.318.b] might be cultivated, by way of not apprehending them, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.273 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the formless absorptions are impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the formless absorptions are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the formless absorptions are not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the formless absorptions are at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the formless absorptions are empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the formless absorptions are signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue [F.319.a] to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the formless absorptions are wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the

śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the formless absorptions are unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach them the doctrine that the formless absorptions are void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. They are those who teach them the doctrine, in order that the formless absorptions might be cultivated, by way of not apprehending them, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.274 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the liberations are impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the liberations are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything [F.319.b] other than all-aspect omniscience; are those who teach them the doctrine that the liberations are not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the liberations are at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the liberations are empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the liberations are signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the liberations are wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the

level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the liberations are unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach them the doctrine that the liberations are void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas [F.320.a] or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. They are those who teach them the doctrine, in order that the liberations might be cultivated, by way of not apprehending them, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

- 7.275 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the nine serial steps of meditative absorption are impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the nine serial steps of meditative absorption are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the nine serial steps of meditative absorption are not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the nine serial steps of meditative absorption are at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the nine serial steps of meditative absorption are empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of [F.320.b] the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the nine serial steps of meditative absorption are signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the

doctrine that the nine serial steps of meditative absorption are wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the nine serial steps of meditative absorption are unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach them the doctrine that the nine serial steps of meditative absorption are void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. They are those who teach them the doctrine, in order that the nine serial steps of meditative absorption might be cultivated, by way of not apprehending them, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.276 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the emptiness, signlessness, and wishlessness gateways to liberation are impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas [F.321.a] or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness, signlessness, and wishlessness gateways to liberation are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness, signlessness, and wishlessness gateways to liberation are not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness, signlessness, and wishlessness gateways to liberation are at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness, signlessness, and wishlessness gateways to liberation are empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to

the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness, signlessness, and wishlessness gateways to liberation are signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness, [F.321.b] signlessness, and wishlessness gateways to liberation are wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness, signlessness, and wishlessness gateways to liberation are unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach them the doctrine that the emptiness, signlessness, and wishlessness gateways to liberation are void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. They are those who teach them the doctrine, in order that the emptiness, signlessness, and wishlessness gateways to liberation might be cultivated, by way of not apprehending them, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.277 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the extrasensory powers are impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the extrasensory powers are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the extrasensory powers are not a self [F.322.a] by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the extrasensory powers are at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the

śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the extrasensory powers are empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the extrasensory powers are signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the extrasensory powers are wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the extrasensory powers are unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach them the doctrine that the extrasensory powers are void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. [F.322.b] They are those who teach them the doctrine, in order that the extrasensory powers might be cultivated, by way of not apprehending them, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.278 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the meditative stabilities are impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the meditative stabilities are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the meditative stabilities are not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the meditative stabilities are at peace by way of not apprehending it, and who do not cause

the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the meditative stabilities are empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of [F.323.a] the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the meditative stabilities are signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the meditative stabilities are wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the meditative stabilities are unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach them the doctrine that the meditative stabilities are void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. They are those who teach them the doctrine, in order that the meditative stabilities might be cultivated, by way of not apprehending them, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.279 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the dhāraṇī gateways are impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the dhāraṇī gateways are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the dhāraṇī gateways are not a self by way of [F.323.b] not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the

dhāraṇī gateways are at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the dhāraṇī gateways are empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the dhāraṇī gateways are signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the dhāraṇī gateways are wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the dhāraṇī gateways are unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach them the doctrine that the dhāraṇī gateways are void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. They are those who teach them the doctrine, in order that the dhāraṇī gateways might [F.324.a] be cultivated, by way of not apprehending them, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.280 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the ten powers of the tathāgatas are impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the ten powers of the tathāgatas are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the ten powers of the tathāgatas are not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect

omniscience; are those who teach them the doctrine that the ten powers of the tathāgatas are at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the ten powers of the tathāgatas are empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the ten powers [F.324.b] of the tathāgatas are signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the ten powers of the tathāgatas are wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the ten powers of the tathāgatas are unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach them the doctrine that the ten powers of the tathāgatas are void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. They are those who teach them the doctrine, in order that the ten powers of the tathāgatas might be cultivated, by way of not apprehending them, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.281 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the four fearlessnesses are impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the fearlessnesses are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level [F.325.a] of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the fearlessnesses are not a self by way of not apprehending it, and who do not cause the

dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the fearlessnesses are at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the fearlessnesses are empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the fearlessnesses are signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the fearlessnesses are wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the fearlessnesses are unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach them the doctrine that the fearlessnesses are void [F.325.b] by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. They are those who teach them the doctrine, in order that the fearlessnesses might be cultivated, by way of not apprehending them, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

- 7.282 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the four kinds of exact knowledge are impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the kinds of exact knowledge are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the kinds of exact

knowledge are not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the kinds of exact knowledge are at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the kinds of exact knowledge are empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; [F.326.a] are those who teach them the doctrine that the kinds of exact knowledge are signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the kinds of exact knowledge are wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the kinds of exact knowledge are unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach them the doctrine that the kinds of exact knowledge are void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. They are those who teach them the doctrine, in order that the kinds of exact knowledge might be cultivated, by way of not apprehending them, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.283 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that great compassion³⁵² is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; [F.326.b] are those who teach them the doctrine that great compassion is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are

those who teach them the doctrine that great compassion is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that great compassion is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that great compassion is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that great compassion is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that great compassion is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that great compassion is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, [F.327.a] or to anything other than all-aspect omniscience; and are those who teach them the doctrine that great compassion is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. They are those who teach them the doctrine, in order that great compassion might be cultivated, by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

- 7.284 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the eighteen distinct qualities of the buddhas are impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the distinct qualities of the buddhas are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other

than all-aspect omniscience; are those who teach them the doctrine that the distinct qualities of the buddhas are not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the distinct qualities of the buddhas are at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the distinct qualities of the buddhas are empty by way of not apprehending it, [F.327.b] and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the distinct qualities of the buddhas are signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the distinct qualities of the buddhas are wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the distinct qualities of the buddhas are unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach them the doctrine that the distinct qualities of the buddhas are void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. They are those who teach them the doctrine, in order that the distinct qualities of the buddhas might be cultivated, by way of not apprehending them, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. They are those who teach them the doctrine, in order that all-aspect omniscience might be cultivated, by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas [F.328.a] or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience, and who teach them the doctrine, in order that enlightenment might be cultivated, by way of not

apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. [B23]

7.285 “One should know that these, Subhūti, are the spiritual mentors of bodhisattva great beings, the spiritual mentors who have taken hold of bodhisattva great beings so that they will not be afraid, fearful, or terrified on hearing this teaching.”

7.286 Subhūti said, “Blessed Lord! How is it that when bodhisattva great beings practice the perfection of wisdom, they become afraid, fearful, and terrified on hearing this teaching on the perfection of wisdom, and, unskilled, fall into the clutches of evil associates and are abandoned by spiritual mentors?”

7.287 “Subhūti,” replied the Blessed One, “when bodhisattva great beings practice the perfection of wisdom, without having turned their attention toward all-aspect omniscience,³⁵³ they cultivate and apprehend that perfection of wisdom, and give rise to conceit on account of that perfection of wisdom. Without having turned their attention toward all-aspect omniscience, they cultivate and apprehend that perfection of meditative concentration, and give rise to conceit on account of that perfection of meditative concentration. Without having turned their attention toward all-aspect omniscience, [F.328.b] they cultivate and apprehend that perfection of perseverance, and give rise to conceit on account of that perfection of perseverance. Without having turned their attention toward all-aspect omniscience, they cultivate and apprehend that perfection of tolerance, and give rise to conceit on account of that perfection of tolerance. Without having turned their attention toward all-aspect omniscience, they cultivate and apprehend that perfection of ethical discipline, and give rise to conceit on account of that perfection of ethical discipline. Without having turned their attention toward all-aspect omniscience, they cultivate and apprehend that perfection of generosity, and give rise to conceit on account of that perfection of generosity. One should know, Subhūti, that such bodhisattva great beings practicing the perfection of wisdom are unskilled.³⁵⁴

7.288 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘physical forms empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘physical forms empty of external phenomena’ and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of

wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'physical forms empty of external and internal phenomena' and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of [F.329.a] that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'physical forms empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'physical forms empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'physical forms empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'physical forms empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'physical forms empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'physical forms empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of [F.329.b] the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'physical forms empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'physical forms empty of nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having

turned their attention toward all-aspect omniscience, they pay attention to ‘physical forms empty of an inherent nature’ and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘physical forms empty of all phenomena’ and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘physical forms empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘physical forms empty of that which [F.330.a] cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘physical forms empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘physical forms empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘physical forms empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

- 7.289 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings empty of external phenomena’ and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of

wisdom, [F.330.b] without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings empty of external and internal phenomena' and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice [F.331.a] the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings empty of nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to

‘feelings empty of an inherent nature’ and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings empty of all phenomena’ and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings empty of intrinsic defining characteristics’ [F.331.b] and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

7.290 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘perceptions empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the [F.332.a] perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘perceptions empty of external phenomena’ and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-

aspect omniscience, they pay attention to 'perceptions empty of external and internal phenomena' and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'perceptions empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'perceptions empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'perceptions empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice [F.332.b] the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'perceptions empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'perceptions empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'perceptions empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'perceptions empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'perceptions empty of nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'perceptions empty of an inherent nature' and, by way of

apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘perceptions empty of all phenomena’ and, by way of apprehending that, [F.333.a] they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘perceptions empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘perceptions empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘perceptions empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘perceptions empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘perceptions empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

7.291 “Moreover, Subhūti, when bodhisattva great beings practice [F.333.b] the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘formative predispositions empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘formative predispositions empty of external phenomena’ and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘formative predispositions empty

of external and internal phenomena' and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'formative predispositions empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'formative predispositions empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit [F.334.a] on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'formative predispositions empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'formative predispositions empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'formative predispositions empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'formative predispositions empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'formative predispositions empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'formative predispositions empty of nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having

turned their attention toward all-aspect omniscience, they pay attention to ‘formative predispositions empty of an inherent nature’ [F.334.b] and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘formative predispositions empty of all phenomena’ and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘formative predispositions empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘formative predispositions empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘formative predispositions empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘formative predispositions empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom [F.335.a] without having turned their attention toward all-aspect omniscience, they pay attention to ‘formative predispositions empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

7.292 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘consciousness empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘consciousness empty of external phenomena’ and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to

conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'consciousness empty of external and internal phenomena' and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'consciousness empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'consciousness empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit [F.335.b] on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'consciousness empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'consciousness empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'consciousness empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'consciousness empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'consciousness empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'consciousness empty of nonexclusion' [F.336.a] and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that

emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘consciousness empty of an inherent nature’ and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘consciousness empty of all phenomena’ and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘consciousness empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘consciousness empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘consciousness empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice [F.336.b] the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘consciousness empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘consciousness empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

- 7.293 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the eyes empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the eyes empty of external phenomena’ and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to

conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the eyes empty of external and internal phenomena' and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the eyes empty of emptiness' and, by way of apprehending that, [F.337.a] they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the eyes empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the eyes empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the eyes empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the eyes empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the eyes empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, [F.337.b] they pay attention to 'the eyes empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the eyes empty of nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having

turned their attention toward all-aspect omniscience, they pay attention to ‘the eyes empty of an inherent nature’ and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the eyes empty of all phenomena’ and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the eyes empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the eyes empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom, [F.338.a] without having turned their attention toward all-aspect omniscience, they pay attention to ‘the eyes empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the eyes empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the eyes empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

- 7.294 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the ears empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the ears empty of external phenomena’ and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of

wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the ears empty of external and internal phenomena' and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit [F.338.b] on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the ears empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the ears empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the ears empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the ears empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the ears empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the ears empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise [F.339.a] to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the ears empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the ears empty of nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-

aspect omniscience, they pay attention to ‘the ears empty of an inherent nature’ and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the ears empty of all phenomena’ and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the ears empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the ears empty of that which cannot be apprehended’ [F.339.b] and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the ears empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the ears empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the ears empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

7.295 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the nose empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the nose empty of external phenomena’ and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention [F.340.a] toward all-aspect

omniscience, they pay attention to 'the nose empty of external and internal phenomena' and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the nose empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the nose empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the nose empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward [F.340.b] all-aspect omniscience, they pay attention to 'the nose empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the nose empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the nose empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the nose empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the nose empty of nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the nose empty of an inherent nature' and, by way of apprehending that, they apprehend an

emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the nose empty of all phenomena’ and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the nose empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention [F.341.a] toward all-aspect omniscience, they pay attention to ‘the nose empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the nose empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the nose empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the nose empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

7.296 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the tongue empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the tongue empty of external phenomena’ and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without [F.341.b] having turned their attention toward all-aspect omniscience, they pay attention to ‘the tongue empty of external and internal phenomena’ and, by way of apprehending that, they apprehend an

emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the tongue empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the tongue empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the tongue empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the tongue empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the tongue empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward [F.342.a] all-aspect omniscience, they pay attention to 'the tongue empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the tongue empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the tongue empty of nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the tongue empty of an inherent nature' and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the

perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the tongue empty of all phenomena’ and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the tongue empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice [F.342.b] the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the tongue empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the tongue empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the tongue empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the tongue empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

7.297 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the body empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the body empty of external phenomena’ [F.343.a] and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the body empty of external and internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on

account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the body empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the body empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the body empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the body empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the body empty of unconditioned phenomena' and, by way of apprehending that, [F.343.b] they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the body empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the body empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the body empty of nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the body empty of an inherent nature' and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to

‘the body empty of all phenomena’ and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, [F.344.a] they pay attention to ‘the body empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the body empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the body empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the body empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the body empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness. [B24]

7.298 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to [F.344.b] ‘the mental faculty empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the mental faculty empty of external phenomena’ and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the mental faculty empty of external and internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of

wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the mental faculty empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the mental faculty empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the mental faculty empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the mental faculty [F.345.a] empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the mental faculty empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the mental faculty empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the mental faculty empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the mental faculty empty of nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the mental faculty empty of an inherent nature' and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without [F.345.b] having turned their attention toward

all-aspect omniscience, they pay attention to ‘the mental faculty empty of all phenomena’ and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the mental faculty empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the mental faculty empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the mental faculty empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the mental faculty empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the mental faculty empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit [F.346.a] on account of that emptiness.

7.299 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘sights empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘sights empty of external phenomena’ and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘sights empty of external and internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on

account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'sights empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'sights empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'sights empty of ultimate reality' and, by way of apprehending that, [F.346.b] they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'sights empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'sights empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'sights empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'sights empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'sights empty of nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'sights empty of an inherent nature' and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to

‘sights empty of all phenomena’ and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward [F.347.a] all-aspect omniscience, they pay attention to ‘sights empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘sights empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘sights empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘sights empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the [F.347.b] perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘sights empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

7.300 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘sounds empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘sounds empty of external phenomena’ and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘sounds empty of external and internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom

without having turned their attention toward all-aspect omniscience, they pay attention to 'sounds empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'sounds empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit [F.348.a] on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'sounds empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'sounds empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'sounds empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'sounds empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'sounds empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'sounds empty of [F.348.b] nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'sounds empty of an inherent nature' and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'sounds empty of all phenomena' and, by way of

apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘sounds empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘sounds empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘sounds empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘sounds empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned [F.349.a] their attention toward all-aspect omniscience, they pay attention to ‘sounds empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

- 7.301 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘odors empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘odors empty of external phenomena’ and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘odors empty of external and internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they

pay attention to 'odors empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom, [F.349.b] without having turned their attention toward all-aspect omniscience, they pay attention to 'odors empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'odors empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'odors empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'odors empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'odors empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'odors empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When [F.350.a] they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'odors empty of nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'odors empty of an inherent nature' and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'odors empty of all phenomena' and, by way of apprehending that, they apprehend an emptiness of all phenomena and give

rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘odors empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘odors empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘odors empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and [F.350.b] give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘odors empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘odors empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

- 7.302 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘tastes empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘tastes empty of external phenomena’ and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘tastes empty of external and internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘tastes empty of emptiness’ and, by way of apprehending

that, they apprehend an emptiness of [F.351.a] emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'tastes empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'tastes empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'tastes empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'tastes empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'tastes empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'tastes empty of that which has neither [F.351.b] beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'tastes empty of nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'tastes empty of an inherent nature' and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'tastes empty of all phenomena' and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the

perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘tastes empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘tastes empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, [F.352.a] they pay attention to ‘tastes empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘tastes empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘tastes empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

- 7.303 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘tangibles empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘tangibles empty of external phenomena’ and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘tangibles empty of external and internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom, [F.352.b] without having turned their attention toward all-aspect omniscience, they pay attention to ‘tangibles empty of emptiness’ and, by way of apprehending that, they apprehend an emptiness of emptiness and

give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'tangibles empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'tangibles empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'tangibles empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'tangibles empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'tangibles empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When [F.353.a] they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'tangibles empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'tangibles empty of nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'tangibles empty of an inherent nature' and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'tangibles empty of all phenomena' and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom

without having turned their attention toward all-aspect omniscience, they pay attention to ‘tangibles empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘tangibles empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness [F.353.b] of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘tangibles empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘tangibles empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘tangibles empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

7.304 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘mental phenomena empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘mental phenomena empty of external phenomena’ and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘mental phenomena empty of external and internal phenomena’ [F.354.a] and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘mental phenomena empty of emptiness’ and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When

they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'mental phenomena empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'mental phenomena empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'mental phenomena empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'mental phenomena empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'mental phenomena [F.354.b] empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'mental phenomena empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'mental phenomena empty of nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'mental phenomena empty of an inherent nature' and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'mental phenomena empty of all phenomena' and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having

turned their attention toward all-aspect omniscience, they pay attention to ‘mental phenomena empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention [F.355.a] toward all-aspect omniscience, they pay attention to ‘mental phenomena empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘mental phenomena empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘mental phenomena empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘mental phenomena empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

- 7.305 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘visual consciousness empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘visual consciousness empty of external phenomena’ and, by way of apprehending that, they apprehend an emptiness of external [F.355.b] phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘visual consciousness empty of external and internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘visual consciousness empty of emptiness’ and, by way of apprehending that, they apprehend an emptiness

of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'visual consciousness empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'visual consciousness empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'visual consciousness empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without [F.356.a] having turned their attention toward all-aspect omniscience, they pay attention to 'visual consciousness empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'visual consciousness empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'visual consciousness empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'visual consciousness empty of nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'visual consciousness empty of an inherent nature' and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'visual consciousness empty of all phenomena' and, [F.356.b] by way of apprehending that, they apprehend an

emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘visual consciousness empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘visual consciousness empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘visual consciousness empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘visual consciousness empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘visual consciousness empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

- 7.306 “Moreover, Subhūti, when bodhisattva [F.357.a] great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘auditory consciousness empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘auditory consciousness empty of external phenomena’ and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘auditory consciousness empty of external and internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect

omniscience, they pay attention to 'auditory consciousness empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'auditory consciousness empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'auditory consciousness empty of ultimate reality' [F.357.b] and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'auditory consciousness empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'auditory consciousness empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'auditory consciousness empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'auditory consciousness empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'auditory consciousness empty of nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice [F.358.a] the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'auditory consciousness empty of an inherent nature' and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-

aspect omniscience, they pay attention to ‘auditory consciousness empty of all phenomena’ and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘auditory consciousness empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘auditory consciousness empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘auditory consciousness empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘auditory consciousness empty of [F.358.b] essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘auditory consciousness empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness. [B25]

7.307 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘olfactory consciousness empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘olfactory consciousness empty of external phenomena’ and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘olfactory consciousness empty of external and internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise

to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'olfactory consciousness empty of emptiness' and, by way of apprehending that, they apprehend [F.359.a] an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'olfactory consciousness empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'olfactory consciousness empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'olfactory consciousness empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'olfactory consciousness empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'olfactory consciousness empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, [F.359.b] they pay attention to 'olfactory consciousness empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'olfactory consciousness empty of nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'olfactory consciousness empty of an inherent nature' and, by way of apprehending that, they apprehend an emptiness of inherent

nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘olfactory consciousness empty of all phenomena’ and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘olfactory consciousness empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘olfactory consciousness empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot [F.360.a] be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘olfactory consciousness empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘olfactory consciousness empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘olfactory consciousness empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

7.308 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘gustatory consciousness empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘gustatory consciousness empty of external phenomena’ and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom, [F.360.b] without having turned their attention toward

all-aspect omniscience, they pay attention to 'gustatory consciousness empty of external and internal phenomena' and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'gustatory consciousness empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'gustatory consciousness empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'gustatory consciousness empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'gustatory consciousness empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'gustatory consciousness empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice [F.361.a] the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'gustatory consciousness empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'gustatory consciousness empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'gustatory consciousness empty of nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom

without having turned their attention toward all-aspect omniscience, they pay attention to ‘gustatory consciousness empty of an inherent nature’ and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘gustatory consciousness empty of all phenomena’ and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘gustatory consciousness empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘gustatory consciousness empty of that which cannot be apprehended’ and, by way of [F.361.b] apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘gustatory consciousness empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘gustatory consciousness empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘gustatory consciousness empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

7.309 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘tactile consciousness empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the [F.362.a] perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘tactile consciousness empty of external phenomena’ and, by way of apprehending that, they apprehend an emptiness of external

phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'tactile consciousness empty of external and internal phenomena' and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'tactile consciousness empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'tactile consciousness empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'tactile consciousness empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'tactile consciousness empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and [F.362.b] give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'tactile consciousness empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'tactile consciousness empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'tactile consciousness empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'tactile consciousness empty of nonexclusion' and, by way of apprehending that, they apprehend an

emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘tactile consciousness empty of an inherent nature’ and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, [F.363.a] they pay attention to ‘tactile consciousness empty of all phenomena’ and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘tactile consciousness empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘tactile consciousness empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘tactile consciousness empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘tactile consciousness empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘tactile consciousness empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of [F.363.b] an essential nature of nonentities and give rise to conceit on account of that emptiness.

- 7.310 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘mental consciousness empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to

'mental consciousness empty of external phenomena' and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'mental consciousness empty of external and internal phenomena' and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'mental consciousness empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'mental consciousness empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'mental consciousness empty of ultimate reality' and, [F.364.a] by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'mental consciousness empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'mental consciousness empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'mental consciousness empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'mental consciousness empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect

omniscience, they pay attention to ‘mental consciousness empty of nonexclusion’ and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. [F.364.b] When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘mental consciousness empty of an inherent nature’ and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘mental consciousness empty of all phenomena’ and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘mental consciousness empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘mental consciousness empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘mental consciousness empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘mental consciousness empty of essential nature’ and, by way of [F.365.a] apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘mental consciousness empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

- 7.311 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘visually compounded sensory contact empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit

on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'visually compounded sensory contact empty of external phenomena' and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'visually compounded sensory contact empty of external and internal phenomena' and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'visually compounded sensory contact empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When [F.365.b] they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'visually compounded sensory contact empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'visually compounded sensory contact empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'visually compounded sensory contact empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'visually compounded sensory contact empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'visually compounded sensory contact empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'visually compounded sensory

contact empty of that which has neither beginning nor end' and, by way of [F.366.a] apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'visually compounded sensory contact empty of nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'visually compounded sensory contact empty of an inherent nature' and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'visually compounded sensory contact empty of all phenomena' and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'visually compounded sensory contact empty of intrinsic defining characteristics' and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'visually compounded sensory contact empty of that which cannot be apprehended' and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice [F.366.b] the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'visually compounded sensory contact empty of nonentities' and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'visually compounded sensory contact empty of essential nature' and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'visually compounded sensory

contact empty of an essential nature of nonentities' and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

7.312 "Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'aurally compounded sensory contact empty of internal phenomena' and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'aurally compounded sensory contact empty of external phenomena' and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom [F.367.a] without having turned their attention toward all-aspect omniscience, they pay attention to 'aurally compounded sensory contact empty of external and internal phenomena' and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'aurally compounded sensory contact empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'aurally compounded sensory contact empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'aurally compounded sensory contact empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'aurally compounded sensory contact empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'aurally compounded sensory contact empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned

phenomena and give rise to conceit [F.367.b] on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'aurally compounded sensory contact empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'aurally compounded sensory contact empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'aurally compounded sensory contact empty of nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'aurally compounded sensory contact empty of an inherent nature' and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'aurally compounded sensory contact empty of all phenomena' and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, [F.368.a] they pay attention to 'aurally compounded sensory contact empty of intrinsic defining characteristics' and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'aurally compounded sensory contact empty of that which cannot be apprehended' and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'aurally compounded sensory contact empty of nonentities' and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention

toward all-aspect omniscience, they pay attention to ‘aurally compounded sensory contact empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘aurally compounded sensory contact empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

- 7.313 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to [F.368.b] ‘nasally compounded sensory contact empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘nasally compounded sensory contact empty of external phenomena’ and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘nasally compounded sensory contact empty of external and internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘nasally compounded sensory contact empty of emptiness’ and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘nasally compounded sensory contact empty of great extent’ and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘nasally compounded sensory contact empty of ultimate reality’ and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without [F.369.a] having turned their attention toward all-aspect omniscience, they pay attention to ‘nasally compounded sensory contact empty of conditioned phenomena’ and, by

way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'nasally compounded sensory contact empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'nasally compounded sensory contact empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'nasally compounded sensory contact empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'nasally compounded sensory contact empty of nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'nasally compounded sensory contact [F.369.b] empty of an inherent nature' and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'nasally compounded sensory contact empty of all phenomena' and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'nasally compounded sensory contact empty of intrinsic defining characteristics' and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'nasally compounded sensory contact empty of that which cannot be apprehended' and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When

they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘nasally compounded sensory contact empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘nasally compounded sensory contact empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice [F.370.a] the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘nasally compounded sensory contact empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

- 7.314 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘lingually compounded sensory contact empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘lingually compounded sensory contact empty of external phenomena’ and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘lingually compounded sensory contact empty of external and internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘lingually compounded sensory contact empty of emptiness’ and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward [F.370.b] all-aspect omniscience, they pay attention to ‘lingually compounded sensory contact empty of great extent’ and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-

aspect omniscience, they pay attention to 'lingually compounded sensory contact empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'lingually compounded sensory contact empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'lingually compounded sensory contact empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'lingually compounded sensory contact empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'lingually compounded sensory contact empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of [F.371.a] that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'lingually compounded sensory contact empty of nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'lingually compounded sensory contact empty of an inherent nature' and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'lingually compounded sensory contact empty of all phenomena' and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'lingually compounded sensory contact empty of intrinsic defining characteristics' and, by way of apprehending that, they apprehend an

emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘lingually compounded sensory contact empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit [F.371.b] on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘lingually compounded sensory contact empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘lingually compounded sensory contact empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘lingually compounded sensory contact empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness. [B26]

7.315 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘corporeally compounded sensory contact empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘corporeally compounded sensory contact empty of external phenomena’ and, by way of apprehending that, they apprehend an emptiness of external phenomena and [F.372.a] give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘corporeally compounded sensory contact empty of external and internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘corporeally compounded sensory contact empty of emptiness’ and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When

they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'corporeally compounded sensory contact empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'corporeally compounded sensory contact empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'corporeally compounded sensory contact empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, [F.372.b] they pay attention to 'corporeally compounded sensory contact empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'corporeally compounded sensory contact empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'corporeally compounded sensory contact empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'corporeally compounded sensory contact empty of nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'corporeally compounded sensory contact empty of an inherent nature' and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'corporeally

compounded sensory contact empty of all phenomena’ and, by way of apprehending that, they apprehend an emptiness [F.373.a] of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘corporeally compounded sensory contact empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘corporeally compounded sensory contact empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘corporeally compounded sensory contact empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘corporeally compounded sensory contact empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘corporeally compounded sensory contact empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit [F.373.b] on account of that emptiness.

7.316 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘mentally compounded sensory contact empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘mentally compounded sensory contact empty of external phenomena’ and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘mentally compounded sensory contact empty of external and internal

phenomena' and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'mentally compounded sensory contact empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'mentally compounded sensory contact empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'mentally compounded sensory contact [F.374.a] empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'mentally compounded sensory contact empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'mentally compounded sensory contact empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'mentally compounded sensory contact empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'mentally compounded sensory contact empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'mentally compounded sensory contact empty of nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion and [F.374.b] give rise to conceit on account of that emptiness. When they

practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘mentally compounded sensory contact empty of an inherent nature’ and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘mentally compounded sensory contact empty of all phenomena’ and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘mentally compounded sensory contact empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘mentally compounded sensory contact empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘mentally compounded sensory contact empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without [F.375.a] having turned their attention toward all-aspect omniscience, they pay attention to ‘mentally compounded sensory contact empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘mentally compounded sensory contact empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

- 7.317 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by visually compounded sensory contact empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-

aspect omniscience, they pay attention to 'feelings conditioned by visually compounded sensory contact empty of external phenomena' and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by visually compounded sensory contact empty of external and internal phenomena' and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom, [F.375.b] without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by visually compounded sensory contact empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by visually compounded sensory contact empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by visually compounded sensory contact empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by visually compounded sensory contact empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by visually compounded sensory contact empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward [F.376.a] all-aspect omniscience, they pay attention to 'feelings conditioned by visually compounded sensory contact empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to

'feelings conditioned by visually compounded sensory contact empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by visually compounded sensory contact empty of nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by visually compounded sensory contact empty of an inherent nature' and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by visually compounded sensory contact empty of all phenomena' and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward [F.376.b] all-aspect omniscience, they pay attention to 'feelings conditioned by visually compounded sensory contact empty of intrinsic defining characteristics' and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by visually compounded sensory contact empty of that which cannot be apprehended' and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by visually compounded sensory contact empty of nonentities' and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by visually compounded sensory contact empty of essential nature' and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-

aspect omniscience, they pay attention to ‘feelings conditioned by visually compounded sensory contact empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

7.318 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, [F.377.a] without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by aurally compounded sensory contact empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by aurally compounded sensory contact empty of external phenomena’ and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by aurally compounded sensory contact empty of external and internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by aurally compounded sensory contact empty of great extent’ and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, [F.377.b] they pay attention to ‘feelings conditioned by aurally compounded sensory contact empty of ultimate reality’ and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by aurally compounded sensory contact empty of conditioned phenomena’ and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they

practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by aurally compounded sensory contact empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by aurally compounded sensory contact empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by aurally compounded sensory contact empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, [F.378.a] they pay attention to 'feelings conditioned by aurally compounded sensory contact empty of nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by aurally compounded sensory contact empty of an inherent nature' and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by aurally compounded sensory contact empty of all phenomena' and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by aurally compounded sensory contact empty of intrinsic defining characteristics' and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by aurally compounded sensory contact empty of that which cannot be apprehended' and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit

on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to [F.378.b] ‘feelings conditioned by aurally compounded sensory contact empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by aurally compounded sensory contact empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by aurally compounded sensory contact empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

- 7.319 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by nasally compounded sensory contact empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by nasally compounded sensory contact empty of external phenomena’ and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, [F.379.a] they pay attention to ‘feelings conditioned by nasally compounded sensory contact empty of external and internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by nasally compounded sensory contact empty of emptiness’ and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by nasally compounded sensory contact empty of great extent’ and, by way of apprehending that, they apprehend an

emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by nasally compounded sensory contact empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by nasally compounded sensory contact empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by nasally compounded sensory contact empty of [F.379.b] unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by nasally compounded sensory contact empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by nasally compounded sensory contact empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by nasally compounded sensory contact empty of nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by nasally compounded sensory contact empty of an inherent nature' and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by [F.380.a] nasally compounded sensory contact empty of all phenomena' and, by way of apprehending that, they apprehend

an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by nasally compounded sensory contact empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by nasally compounded sensory contact empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by nasally compounded sensory contact empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by nasally compounded sensory contact empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by nasally compounded sensory contact [F.380.b] empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

7.320 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by lingually compounded sensory contact empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by lingually compounded sensory contact empty of external phenomena’ and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by lingually

compounded sensory contact empty of external and internal phenomena' and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by lingually compounded sensory contact empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, [F.381.a] they pay attention to 'feelings conditioned by lingually compounded sensory contact empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by lingually compounded sensory contact empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by lingually compounded sensory contact empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by lingually compounded sensory contact empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by lingually compounded sensory contact empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by lingually compounded sensory contact empty of [F.381.b] that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by lingually

compounded sensory contact empty of nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by lingually compounded sensory contact empty of an inherent nature' and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by lingually compounded sensory contact empty of all phenomena' and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by lingually compounded sensory contact empty of intrinsic defining characteristics' and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by lingually compounded sensory contact empty of that which cannot be apprehended' and, by way of [F.382.a] apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by lingually compounded sensory contact empty of nonentities' and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by lingually compounded sensory contact empty of essential nature' and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by lingually compounded sensory contact empty of an essential nature of nonentities' and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

7.321 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by corporeally compounded sensory contact empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to [F.382.b] ‘feelings conditioned by corporeally compounded sensory contact empty of external phenomena’ and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by corporeally compounded sensory contact empty of external and internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by corporeally compounded sensory contact empty of emptiness’ and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by corporeally compounded sensory contact empty of great extent’ and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by corporeally compounded sensory contact empty of ultimate reality’ and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by corporeally compounded sensory contact empty of conditioned phenomena’ [F.383.a] and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by corporeally compounded sensory contact empty of unconditioned phenomena’ and, by way of apprehending that, they

apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by corporeally compounded sensory contact empty of the unlimited’ and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by corporeally compounded sensory contact empty of that which has neither beginning nor end’ and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by corporeally compounded sensory contact empty of nonexclusion’ and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by corporeally compounded sensory contact empty of an inherent nature’ and, by way of [F.383.b] apprehending an entity,³⁵⁵ they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by corporeally compounded sensory contact empty of all phenomena’ and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by corporeally compounded sensory contact empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by corporeally compounded sensory contact empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to

‘feelings conditioned by corporeally compounded sensory contact empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by corporeally compounded sensory contact empty of essential nature’ and, [F.384.a] by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by corporeally compounded sensory contact empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

- 7.322 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by mentally compounded sensory contact empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by mentally compounded sensory contact empty of external phenomena’ and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by mentally compounded sensory contact empty of external and internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to [F.384.b] ‘feelings conditioned by mentally compounded sensory contact empty of emptiness’ and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by mentally compounded sensory contact empty of great extent’ and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention

toward all-aspect omniscience, they pay attention to 'feelings conditioned by mentally compounded sensory contact empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by mentally compounded sensory contact empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by mentally compounded sensory contact empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings [F.385.a] conditioned by mentally compounded sensory contact empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by mentally compounded sensory contact empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by mentally compounded sensory contact empty of nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by mentally compounded sensory contact empty of an inherent nature' and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by mentally compounded sensory contact empty of all phenomena' and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom, [F.385.b] without having turned their attention toward

all-aspect omniscience, they pay attention to ‘feelings conditioned by mentally compounded sensory contact empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by mentally compounded sensory contact empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by mentally compounded sensory contact empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by mentally compounded sensory contact empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by mentally compounded sensory contact empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness. [F.386.a] [B27]

- 7.323 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the earth element empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the earth element empty of external phenomena’ and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the earth element empty of external and internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of

wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the earth element empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the earth element empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention [F.386.b] toward all-aspect omniscience, they pay attention to 'the earth element empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the earth element empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the earth element empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the earth element empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the earth element empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the earth element empty of nonexclusion' and, by way of apprehending that, [F.387.a] they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the earth element empty of an inherent nature' and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention

toward all-aspect omniscience, they pay attention to ‘the earth element empty of all phenomena’ and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the earth element empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the earth element empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the earth element empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When [F.387.b] they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the earth element empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the earth element empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

- 7.324 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the water element empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the water element empty of external phenomena’ and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the water element empty of external and internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise

to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention [F.388.a] toward all-aspect omniscience, they pay attention to 'the water element empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the water element empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the water element empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the water element empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the water element empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the water element empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice [F.388.b] the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the water element empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the water element empty of nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the water element empty of an inherent nature' and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the

perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the water element empty of all phenomena’ and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the water element empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the water element empty of that which cannot be apprehended’ and, [F.389.a] by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the water element empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the water element empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the water element empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

7.325 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the fire element empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the fire element empty of external phenomena’ and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of [F.389.b] an emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the fire element empty of external and internal phenomena’ and, by way of apprehending that, they

apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the fire element empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the fire element empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the fire element empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the fire element empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the fire element empty of unconditioned phenomena' and, by way of apprehending that, [F.390.a] they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the fire element empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the fire element empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the fire element empty of nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the fire element empty of an inherent nature' and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to

conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the fire element empty of all phenomena’ and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to [F.390.b] conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the fire element empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the fire element empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the fire element empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the fire element empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the fire element empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

7.326 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom [F.391.a] without having turned their attention toward all-aspect omniscience, they pay attention to ‘the wind element empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the wind element empty of external phenomena’ and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the wind element empty of

external and internal phenomena' and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the wind element empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the wind element empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the wind element empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit [F.391.b] on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the wind element empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the wind element empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the wind element empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the wind element empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the wind element empty of nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention [F.392.a] toward all-aspect omniscience, they pay attention to 'the wind element empty of an inherent

nature' and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the wind element empty of all phenomena' and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the wind element empty of intrinsic defining characteristics' and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the wind element empty of that which cannot be apprehended' and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the wind element empty of nonentities' and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the wind element empty of essential nature' and, by way of apprehending that, [F.392.b] they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the wind element empty of an essential nature of nonentities' and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

7.327 "Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the space element empty of internal phenomena' and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the space element empty of external phenomena' and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-

aspect omniscience, they pay attention to 'the space element empty of external and internal phenomena' and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the space element empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness [F.393.a] and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the space element empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the space element empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the space element empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the space element empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the space element empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom, [F.393.b] without having turned their attention toward all-aspect omniscience, they pay attention to 'the space element empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the space element empty of nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-

aspect omniscience, they pay attention to ‘the space element empty of an inherent nature’ and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the space element empty of all phenomena’ and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the space element empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, [F.394.a] they pay attention to ‘the space element empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the space element empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the space element empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the space element empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

7.328 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the consciousness element empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to [F.394.b] ‘the consciousness element empty of external phenomena’ and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they

practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the consciousness element empty of external and internal phenomena' and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the consciousness element empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the consciousness element empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the consciousness element empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the consciousness element empty of conditioned phenomena' and, by way of apprehending that, they apprehend [F.395.a] an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the consciousness element empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the consciousness element empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the consciousness element empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the consciousness element empty of nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give

rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the consciousness element empty of an inherent nature’ and, by way of apprehending that, they apprehend [F.395.b] an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the consciousness element empty of all phenomena’ and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the consciousness element empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the consciousness element empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the consciousness element empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the consciousness element empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and [F.396.a] give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the consciousness element empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

7.329 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘ignorance empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to

'ignorance empty of external phenomena' and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'ignorance empty of external and internal phenomena' and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'ignorance empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice [F.396.b] the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'ignorance empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'ignorance empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'ignorance empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'ignorance empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'ignorance empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'ignorance empty of that which [F.397.a] has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'ignorance empty of nonexclusion' and,

by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘ignorance empty of an inherent nature’ and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘ignorance empty of all phenomena’ and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘ignorance empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘ignorance empty of that which cannot be apprehended’ and, by way of [F.397.b] apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘ignorance empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘ignorance empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘ignorance empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

7.330 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘formative predispositions empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘formative predispositions empty of external phenomena’ and, by way of

apprehending that, they apprehend an emptiness of external phenomena and [F.398.a] give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'formative predispositions empty of external and internal phenomena' and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'formative predispositions empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'formative predispositions empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'formative predispositions empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'formative predispositions empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'formative predispositions empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of [F.398.b] unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'formative predispositions empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'formative predispositions empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect

omniscience, they pay attention to ‘formative predispositions empty of nonexclusion’ and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘formative predispositions empty of an inherent nature’ and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘formative predispositions empty of all phenomena’ and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘formative predispositions empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend [F.399.a] an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘formative predispositions empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘formative predispositions empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘formative predispositions empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘formative predispositions empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

- 7.331 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘consciousness empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that

emptiness. When they practice the perfection of wisdom without [F.399.b] having turned their attention toward all-aspect omniscience, they pay attention to 'consciousness empty of external phenomena' and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'consciousness empty of external and internal phenomena' and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'consciousness empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'consciousness empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'consciousness empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit [F.400.a] on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'consciousness empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'consciousness empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'consciousness empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'consciousness empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they

practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘consciousness empty of nonexclusion’ and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘consciousness empty of an inherent nature’ and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘consciousness empty of all phenomena’ and, by way of [F.400.b] apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘consciousness empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘consciousness empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘consciousness empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘consciousness empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘consciousness empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

- 7.332 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, [F.401.a] they pay attention to ‘name and form empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that

emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'name and form empty of external phenomena' and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'name and form empty of external and internal phenomena' and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'name and form empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'name and form empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'name and form empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'name and form empty of conditioned phenomena' [F.401.b] and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'name and form empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'name and form empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'name and form empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they

practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘name and form empty of nonexclusion’ and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘name and form empty of an inherent nature’ and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay [F.402.a] attention to ‘name and form empty of all phenomena’ and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘name and form empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘name and form empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘name and form empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘name and form empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘name and form empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness. [V16] [F.1.b] [B1]

7.333 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the six sense fields empty of internal phenomena’ and, by way of apprehending that, they apprehend an

emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the six sense fields empty of external phenomena' and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the six sense fields empty of external and internal phenomena' and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and [F.2.a] give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the six sense fields empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the six sense fields empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the six sense fields empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the six sense fields empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the six sense fields empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of [F.2.b] unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the six sense fields empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the six sense fields empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither

beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the six sense fields empty of nonexclusion’ and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the six sense fields empty of an inherent nature’ and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the six sense fields empty of all phenomena’ and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the six sense fields empty of intrinsic defining characteristics’ and, by way of apprehending that, [F3.a] they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the six sense fields empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the six sense fields empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the six sense fields empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the six sense fields empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

7.334 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘sensory contact empty of internal

phenomena' and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to [F.3.b] 'sensory contact empty of external phenomena' and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'sensory contact empty of external and internal phenomena' and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'sensory contact empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'sensory contact empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'sensory contact empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'sensory contact empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'sensory contact empty of unconditioned phenomena' and, by way of apprehending [F.4.a] that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'sensory contact empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'sensory contact empty of that which has neither beginning nor end' and, by way of apprehending

that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘sensory contact empty of nonexclusion’ and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘sensory contact empty of an inherent nature’ and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘sensory contact empty of all phenomena’ and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘sensory contact empty of intrinsic defining characteristics’ and, by way of [F.4.b] apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘sensory contact empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘sensory contact empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘sensory contact empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘sensory contact empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

7.335 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘sensation empty of internal

phenomena' and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'sensation empty of external phenomena' [F.5.a] and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'sensation empty of external and internal phenomena' and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'sensation empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'sensation empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'sensation empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'sensation empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'sensation empty of unconditioned phenomena' and, by way of [F.5.b] apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'sensation empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'sensation empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end

and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘sensation empty of nonexclusion’ and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘sensation empty of an inherent nature’ and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘sensation empty of all phenomena’ and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, [F.6.a] they pay attention to ‘sensation empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘sensation empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘sensation empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘sensation empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘sensation empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

7.336 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘craving empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that

emptiness. When they practice the perfection of wisdom without having turned [F.6.b] their attention toward all-aspect omniscience, they pay attention to 'craving empty of external phenomena' and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'craving empty of external and internal phenomena' and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'craving empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'craving empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'craving empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'craving empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'craving [F.7.a] empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'craving empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'craving empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-

aspect omniscience, they pay attention to ‘craving empty of nonexclusion’ and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘craving empty of an inherent nature’ and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘craving empty of all phenomena’ and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘craving empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and [F.7.b] give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘craving empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘craving empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘craving empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘craving empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

7.337 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘grasping empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to

'grasping empty of external phenomena' and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise [F.8.a] to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'grasping empty of external and internal phenomena' and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'grasping empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'grasping empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'grasping empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'grasping empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'grasping empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom [F.8.b] without having turned their attention toward all-aspect omniscience, they pay attention to 'grasping empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'grasping empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'grasping empty of nonexclusion' and, by way of apprehending that, they

apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'grasping empty of an inherent nature' and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'grasping empty of all phenomena' and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'grasping empty of intrinsic defining characteristics' and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention [F.9.a] to 'grasping empty of that which cannot be apprehended' and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'grasping empty of nonentities' and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'grasping empty of essential nature' and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'grasping empty of an essential nature of nonentities' and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

7.338 "Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the rebirth process empty of internal phenomena' and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the rebirth process empty of external phenomena' and, by way of

apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the rebirth process empty of external and internal phenomena' and, by way of [F.9.b] apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the rebirth process empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the rebirth process empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the rebirth process empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the rebirth process empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the rebirth process empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the rebirth process empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and [F.10.a] give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the rebirth process empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the rebirth process empty of nonexclusion' and, by way of apprehending that, they

apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the rebirth process empty of an inherent nature’ and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the rebirth process empty of all phenomena’ and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the rebirth process empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the rebirth process empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which [F.10.b] cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the rebirth process empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the rebirth process empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the rebirth process empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

7.339 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘birth empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to

'birth empty of external phenomena' and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'birth empty of external and internal phenomena' and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'birth empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. [F.11.a] When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'birth empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'birth empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'birth empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'birth empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'birth empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without [F.11.b] having turned their attention toward all-aspect omniscience, they pay attention to 'birth empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'birth empty of nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion

and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘birth empty of an inherent nature’ and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘birth empty of all phenomena’ and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘birth empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘birth empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward [F.12.a] all-aspect omniscience, they pay attention to ‘birth empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘birth empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘birth empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

7.340 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘aging and death empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘aging and death empty of external phenomena’ and, by way of apprehending that, they apprehend an emptiness of external phenomena

and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'aging and death empty of external and internal phenomena' and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom [F.12.b] without having turned their attention toward all-aspect omniscience, they pay attention to 'aging and death empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'aging and death empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'aging and death empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'aging and death empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'aging and death empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'aging and death empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'aging and death empty of that which has neither beginning [F.13.a] nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'aging and death empty of nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account

of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘aging and death empty of an inherent nature’ and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘aging and death empty of all phenomena’ and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘aging and death empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘aging and death empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘aging and death empty of [F.13.b] nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘aging and death empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘aging and death empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

- 7.341 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they cultivate the applications of mindfulness and, by way of apprehending something, they apprehend those applications of mindfulness and give rise to conceit on account of those applications of mindfulness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they cultivate the correct exertions and, by way of apprehending something, they apprehend

those correct exertions and give rise to conceit on account of those correct exertions. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they cultivate the supports for miraculous ability and, by way of apprehending something, they apprehend those supports for miraculous ability and give rise to conceit on account of those supports for miraculous ability. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, [F.14.a] they cultivate the faculties and, by way of apprehending something, they apprehend those faculties and give rise to conceit on account of those faculties. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they cultivate the powers and, by way of apprehending something, they apprehend those powers and give rise to conceit on account of those powers. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they cultivate the branches of enlightenment and, by way of apprehending something, they apprehend those branches of enlightenment and give rise to conceit on account of those branches of enlightenment. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they cultivate the noble eightfold path and, by way of apprehending something, they apprehend that noble eightfold path and give rise to conceit on account of that noble eightfold path. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they cultivate the truths of the noble ones and, by way of apprehending something, they apprehend those truths of the noble ones and give rise to conceit on account of those truths of the noble ones. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they cultivate the meditative concentrations and, by way of apprehending something, they apprehend those meditative concentrations and give rise to conceit on account of those meditative concentrations. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they cultivate [F.14.b] the immeasurable attitudes and, by way of apprehending something, they apprehend those immeasurable attitudes and give rise to conceit on account of those immeasurable attitudes. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they cultivate the formless absorptions and, by way of apprehending something, they apprehend those formless absorptions and give rise to conceit on account of those formless absorptions. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they cultivate the liberations and, by way of

apprehending something, they apprehend those liberations and give rise to conceit on account of those liberations. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they cultivate the serial steps of meditative absorption and, by way of apprehending something, they apprehend those serial steps of meditative absorption and give rise to conceit on account of those serial steps of meditative absorption. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they cultivate the emptiness, signlessness, and wishlessness gateways to liberation and, by way of apprehending something, they apprehend those emptiness, signlessness, and wishlessness gateways to liberation and give rise to conceit on account of those emptiness, signlessness, and wishlessness gateways to liberation. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they cultivate the extrasensory powers and, by way of apprehending something, they apprehend those extrasensory powers and give rise to conceit on account of those extrasensory powers. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they cultivate the meditative stabilities and, by way of apprehending something, they apprehend those meditative stabilities and give rise to conceit [F.15.a] on account of those meditative stabilities. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they cultivate the dhāraṇī gateways and, by way of apprehending something, they apprehend those dhāraṇī gateways and give rise to conceit on account of those dhāraṇī gateways. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they cultivate the powers of the tathāgatas and, by way of apprehending something, they apprehend those powers of the tathāgatas and give rise to conceit on account of those powers of the tathāgatas. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they cultivate the fearlessnesses and, by way of apprehending something, they apprehend those fearlessnesses and give rise to conceit on account of those fearlessnesses. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they cultivate the kinds of exact knowledge and, by way of apprehending something, they apprehend those kinds of exact knowledge and give rise to conceit on account of those kinds of exact knowledge. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they cultivate great compassion and, by way of apprehending something, they apprehend that great compassion and

give rise to conceit on account of that great compassion. When [F.15.b] they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they cultivate the distinct qualities of the buddhas and, by way of apprehending something, they apprehend those distinct qualities of the buddhas and give rise to conceit on account of those distinct qualities of the buddhas. [B2]

7.342 “Subhūti, when bodhisattva great beings with a lack of such skillful means practice the perfection of wisdom, they become afraid, fearful, and terrified on hearing this teaching on the perfection of wisdom.”

7.343 “Blessed Lord, how is it that bodhisattva great beings are taken hold of by evil associates and become afraid, fearful, and terrified on hearing this teaching on the perfection of wisdom? How do they fall into the clutches of evil associates?”

7.344 “Subhūti,” replied the Blessed One, “here the evil associates of bodhisattva great beings are those who dissuade them and turn³⁵⁶ them back from practicing the perfection of wisdom. They dissuade them and turn them back from practicing the perfection of meditative concentration. They dissuade them and turn them back from practicing the perfection of perseverance. They dissuade them and turn them back from practicing the perfection of tolerance. They dissuade them and turn them back from practicing the perfection of ethical discipline. And they dissuade them and turn them back from practicing the perfection of generosity, saying, ‘This has not been said by the Tathāgata. This is not the Dharma, this is not the Vinaya, so you should not train in [F.16.a] this. These sūtras are forgeries.³⁵⁷ You should not listen to them, should not take them up, should not retain them, should not recite them, should not comprehend them, should not be properly attentive to them, and you should not teach them to others.’ Subhūti, you should know such persons to be the evil associates of bodhisattva great beings.

7.345 “Moreover, Subhūti, the evil associates of bodhisattva great beings do not reveal the activities of māras and do not explain the defects of māras,³⁵⁸ that ‘malign māras disguised as buddhas approach bodhisattva great beings, turning them back and dissuading them from the six perfections, saying, “Child of a good family, what will you achieve by cultivating this perfection of wisdom? What will you achieve by cultivating the perfection of meditative concentration? What will you achieve by cultivating the perfection of perseverance? What will you achieve by cultivating the perfection of tolerance? What will you achieve by cultivating the perfection of ethical discipline? What will you achieve by cultivating the perfection of generosity?” ’ These, Subhūti, you should know to be the evil associates of bodhisattva great beings.

- 7.346 “Moreover, Subhūti, you should know that those who do not mention and reveal these sorts of aspects of the activities of māras—that ‘malign māras disguised as buddhas approach bodhisattva great beings and teach, comment on, analyze, elucidate, and completely disclose the discourses, the sayings in prose and verse, the prophetic declarations, the verses, the statements made for a purpose, the introductions, the accounts, the tales of past lives, the most extensive teachings, the marvelous events, the narratives, and [F.16.b] the established instructions connected with śrāvakas’—are the evil associates of bodhisattva great beings.
- 7.347 “Moreover, Subhūti, you should know those who do not mention and reveal these sorts of activities of māras—that malign māras disguised as buddhas approach bodhisattva great beings saying, ‘Child of a good family, you do not have the slightest [setting of] the mind on enlightenment, you are also not irreversible, and you are incapable of fully awakening to unsurpassed, perfect, complete enlightenment’—are the evil associates of bodhisattva great beings.
- 7.348 “Moreover, Subhūti, malign māras disguised as buddhas approach bodhisattva great beings, saying, ‘Child of a good family, physical forms are empty of “I” and “mine,” feelings are empty of “I” and “mine,” perceptions are empty of “I” and “mine,” formative predispositions are empty of “I” and “mine,” and consciousness is empty of “I” and “mine.”’³⁵⁹
- 7.349 “ ‘The eyes are empty of “I” and “mine,” the ears are empty of “I” and “mine,” the nose is empty of “I” and “mine,” the tongue is empty of “I” and “mine,” the body is empty of “I” and “mine,” and the mental faculty is empty of “I” and “mine.” Sights are empty of “I” and “mine,” sounds are empty of “I” and “mine,” odors are empty of “I” and “mine,” tastes are empty of “I” and “mine,” tangibles are empty of “I” and “mine,” and mental phenomena are empty of “I” and “mine.” Visual consciousness is empty of “I” and “mine.” Auditory consciousness is empty of “I” and “mine.” Olfactory consciousness is empty of “I” and “mine.” Gustatory consciousness [F.17.a] is empty of “I” and “mine.” Tactile consciousness is empty of “I” and “mine.” Mental consciousness is empty of “I” and “mine.”
- 7.350 “ ‘Visually compounded sensory contact is empty of “I” and “mine.” Aurally compounded sensory contact is empty of “I” and “mine.” Nasally compounded sensory contact is empty of “I” and “mine.” Lingually compounded sensory contact is empty of “I” and “mine.” Corporeally compounded sensory contact is empty of “I” and “mine.” Mentally compounded sensory contact is empty of “I” and “mine.” Feelings conditioned by visually compounded sensory contact are empty of “I” and “mine.” Feelings conditioned by aurally compounded sensory contact are empty of “I” and “mine.” Feelings conditioned by nasally compounded

sensory contact are empty of "I" and "mine." Feelings conditioned by lingually compounded sensory contact are empty of "I" and "mine." Feelings conditioned by corporeally compounded sensory contact are empty of "I" and "mine." Feelings conditioned by mentally compounded sensory contact are empty of "I" and "mine."

7.351 " 'The earth element is empty of "I" and "mine." The water element is empty of "I" and "mine." The fire element is empty of "I" and "mine." The wind element is empty of "I" and "mine." The space element is empty of "I" and "mine." The consciousness element is empty of "I" and "mine."

7.352 " 'Ignorance is empty of "I" and "mine." Formative predispositions are empty of "I" and "mine." Consciousness is empty of "I" and "mine." Name and form are empty of "I" and "mine." The six sense fields are empty of "I" and "mine." Sensory contact is empty of "I" and "mine." Sensation is empty of "I" and "mine." Craving is empty of "I" and "mine." Grasping is empty of "I" and "mine." The rebirth process is empty of [F.17.b] "I" and "mine." Birth is empty of "I" and "mine." Aging and death are empty of "I" and "mine."

7.353 " 'The perfection of generosity is empty of "I" and "mine." The perfection of ethical discipline is empty of "I" and "mine." The perfection of tolerance is empty of "I" and "mine." The perfection of perseverance is empty of "I" and "mine." The perfection of meditative concentration is empty of "I" and "mine." The perfection of wisdom is empty of "I" and "mine."

7.354 " 'The emptiness of internal phenomena is empty of "I" and "mine." The emptiness of external phenomena is empty of "I" and "mine." The emptiness of external and internal phenomena is empty of "I" and "mine." The emptiness of emptiness is empty of "I" and "mine." The emptiness of great extent is empty of "I" and "mine." The emptiness of ultimate reality is empty of "I" and "mine." The emptiness of conditioned phenomena is empty of "I" and "mine." The emptiness of unconditioned phenomena is empty of "I" and "mine." The emptiness of the unlimited is empty of "I" and "mine." The emptiness of that which has neither beginning nor end is empty of "I" and "mine." The emptiness of nonexclusion is empty of "I" and "mine." The emptiness of inherent nature is empty of "I" and "mine." The emptiness of all phenomena is empty of "I" and "mine." The emptiness of intrinsic defining characteristics is empty of "I" and "mine." The emptiness of that which cannot be apprehended is empty of "I" and "mine." The emptiness of nonentities is empty of "I" and "mine." The emptiness of essential nature is empty of "I" and "mine." The emptiness of an essential nature of nonentities is empty of "I" and "mine."

7.355 " 'The applications of mindfulness are empty of "I" and "mine." The correct exertions are empty of "I" and "mine." The supports [F.18.a] for miraculous ability are empty of "I" and "mine." The faculties are empty of

"I" and "mine." The powers are empty of "I" and "mine." The branches of enlightenment are empty of "I" and "mine." The noble eightfold path is empty of "I" and "mine."

7.356 "The truths of the noble ones are empty of "I" and "mine." The meditative concentrations are empty of "I" and "mine." The immeasurable attitudes are empty of "I" and "mine." The formless absorptions are empty of "I" and "mine." The liberations are empty of "I" and "mine." The nine serial steps of meditative absorption are empty of "I" and "mine." The emptiness, signlessness, and wishlessness gateways to liberation are empty of "I" and "mine." The extrasensory powers are empty of "I" and "mine." The meditative stabilities are empty of "I" and "mine." The dhāraṇī gateways are empty of "I" and "mine." the powers of the tathāgatas are empty of "I" and "mine." The fearlessnesses are empty of "I" and "mine." The kinds of exact knowledge are empty of "I" and "mine." Great compassion is empty of "I" and "mine." The distinct qualities of the buddhas are empty of "I" and "mine." And if they are thus empty of "I" and "mine," what use will fully awakening to unsurpassed, perfect, complete enlightenment be to you? You should know that those who do not mention and reveal these sorts of activities of māras are the evil associates of bodhisattva great beings.

7.357 "Moreover, Subhūti, you should know that those who do not mention and reveal these sorts of activities of māras—that [F.18.b] malign māras disguised as buddhas approach bodhisattva great beings saying, 'Child of a good family, the eastern direction is empty of lord buddhas, bodhisattvas, and śrāvakas. In it there is no buddha, there is no bodhisattva, and there is no śrāvaka. Similarly, the southern direction, western direction, northern direction, northeastern direction, southeastern direction, southwestern direction, and northwestern direction, the nadir and the zenith—all ten directions—are also empty of lord buddhas, bodhisattvas, and śrāvakas. In them there is no buddha, there is no bodhisattva, and there is no śrāvaka—are the evil associates of bodhisattva great beings.

7.358 "Moreover, Subhūti, you should know that those who do not mention and reveal these sorts of demonic activities—that malign māras disguised as śrāvakas, having approached bodhisattva great beings, turn them back from directing their attention to all-aspect omniscience, and advise³⁶⁰ and instruct them in the attentions connected with śrāvakas and pratyekabuddhas—are the evil associates of bodhisattva great beings.

7.359 "Moreover, Subhūti, malign māras, disguised as monastic preceptors or authentic masters, having approached bodhisattva great beings, turn them back from the conduct of the bodhisattvas, and turn them back from directing their attention toward all-aspect omniscience. They cause them to engage with the applications of mindfulness, cause them to engage with the

correct exertions, cause them to engage with the supports for miraculous ability, cause them to engage with the faculties, cause them to engage with the powers, cause them to engage with the branches of enlightenment, and cause them to engage with the noble [F.19.a] eightfold path, and cause them to engage with the truths of the noble ones, cause them to engage with the meditative concentrations, cause them to engage with the immeasurable attitudes, cause them to engage with the formless absorptions, cause them to engage with the liberation, cause them to engage with the serial steps of meditative absorption, and cause them to engage with the emptiness, signlessness, and wishlessness gateways to liberation, saying, ‘Child of a good family, you should cultivate these sort of attributes and actualize the level of the śrāvakas. What use will unsurpassed, perfect, complete enlightenment be to you?’ You should know that those who do not mention and reveal these sorts of demonic activities are the evil associates of bodhisattva great beings.

7.360 “Moreover, Subhūti, malign māras, disguised as a mother or father, approach bodhisattva great beings, saying, ‘What use is fully awakening to unsurpassed, perfect, complete enlightenment to you? For the sake of that you roam in saṃsāra, for inestimable countless eons, afflicted by countless amputations of the hands and feet, and decapitations. You should persevere for the fruit of entering the stream that is there to be actualized, the fruit of once-returner that is there to be actualized, the fruit of non-returner that is there to be actualized, and the fruit of arhat that is there to be actualized.’ You should know those who do not mention or reveal these sorts of demonic activities to be the evil associates of bodhisattva great beings.

7.361 “Moreover, Subhūti, malign māras disguised as monks, having approached bodhisattva great beings, teach that physical forms are impermanent, [F.19.b] and that physical forms are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, and are void, by way of apprehending something. They teach that feelings are impermanent, and that feelings are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, and are void, by way of apprehending something. They teach that perceptions are impermanent, and that perceptions are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, and are void, by way of apprehending something. They teach that formative predispositions are impermanent, and that formative predispositions are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, and are void, by way of apprehending something. And they teach that

consciousness is impermanent, and that consciousness is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something.

7.362 “They teach that the eyes are impermanent, are suffering, are not a self, are at peace, are empty, are signless, are [F.20.a] wishless, are unconditioned, and are void, by way of apprehending something. They teach that the ears are impermanent, are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, and are void, by way of apprehending something. They teach that the nose is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that the tongue is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that the body is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. And they teach that the mental faculty is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something.

7.363 “They teach that sights are impermanent, are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, [F.20.b] and are void, by way of apprehending something. They teach that sounds are impermanent, are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, and are void, by way of apprehending something. They teach that odors are impermanent, are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, and are void, by way of apprehending something. They teach that tastes are impermanent, are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, and are void, by way of apprehending something. They teach that tangibles are impermanent, are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, and are void, by way of apprehending something. And they teach that mental phenomena are impermanent, are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, and are void, by way of apprehending something.

7.364 “They teach that visual consciousness is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, [F.21.a] by way of apprehending something. They teach that auditory consciousness is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of

apprehending something. They teach that olfactory consciousness is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that gustatory consciousness is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that tactile consciousness is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that mental consciousness is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something.

7.365 “They teach that visually compounded sensory contact is impermanent, is suffering, is not a self, is at peace, is empty, [F.21.b] is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that aurally compounded sensory contact is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that nasally compounded sensory contact is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that lingually compounded sensory contact is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that corporeally compounded sensory contact is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that mentally compounded sensory contact is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something.

7.366 “They teach that feelings conditioned by visually compounded [F.22.a] sensory contact are impermanent, are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, and are void, by way of apprehending something. They teach that feelings conditioned by aurally compounded sensory contact are impermanent, are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, and are void, by way of apprehending something. They teach that feelings conditioned by nasally compounded sensory contact are impermanent, are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, and are void, by way of apprehending something. They teach that feelings conditioned by lingually compounded sensory contact are impermanent, are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, and are void, by way of

apprehending something. They teach that feelings conditioned by corporeally compounded sensory contact are impermanent, are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, and are void, by way of apprehending something. And they teach that feelings conditioned by mentally compounded sensory contact are impermanent, are suffering, are not a self, are at peace, are empty, [F.22.b] are signless, are wishless, are unconditioned, and are void, by way of apprehending something.

7.367 “They teach that the earth element is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that the water element is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that the fire element is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that the wind element is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that the space element is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that the consciousness element is impermanent, is suffering, is not a self, is at peace, is empty, [F.23.a] is signless, is wishless, is unconditioned, and is void, by way of apprehending something.

7.368 “They teach that ignorance is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach formative predispositions are impermanent, are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, and are void, by way of apprehending something. They teach that consciousness is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach name and form are impermanent, are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, and are void, by way of apprehending something. They teach that the six sense fields are impermanent, are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, and are void, by way of apprehending something. They teach that sensory contact is impermanent, is suffering, is not a self, is at peace, [F.23.b] is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that sensation is impermanent, is suffering, is not a self, is at peace, is

empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that craving is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that grasping is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that the rebirth process is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that birth is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. And they teach that aging and death are impermanent, are suffering, are not a self, are at peace, are empty, are signless, are wishless, are [F.24.a] unconditioned, and are void, by way of apprehending something.

7.369 “They teach that the perfection of generosity is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that the perfection of ethical discipline is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that the perfection of tolerance is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that the perfection of perseverance is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that the perfection of meditative concentration is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. And they teach that the perfection of wisdom is impermanent, is suffering, is not [F.24.b] a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something.

7.370 “They teach that the emptiness of internal phenomena is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that the emptiness of external phenomena is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that the emptiness of external and internal phenomena is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that the emptiness of

emptiness is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that the emptiness of great extent is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that the emptiness of ultimate reality is impermanent, is suffering, is not a self, is at peace, is empty, [F.25.a] is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that the emptiness of conditioned phenomena is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that the emptiness of unconditioned phenomena is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that the emptiness of the unlimited is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that the emptiness of that which has neither beginning nor end is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that the emptiness of nonexclusion is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that the emptiness of inherent nature is impermanent, is suffering, is not a self, [F.25.b] is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that the emptiness of all phenomena is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that the emptiness of intrinsic defining characteristics is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that the emptiness of that which cannot be apprehended is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that the emptiness of nonentities is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that the emptiness of essential nature is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. And they teach that the emptiness of an essential nature of nonentities

[F.26.a] is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something.

7.371 “They teach that the applications of mindfulness are impermanent, are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, and are void, by way of apprehending something. They teach that the correct exertions are impermanent, are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, and are void, by way of apprehending something. They teach that the supports for miraculous ability are impermanent, are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, and are void, by way of apprehending something. They teach that the faculties are impermanent, are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, and are void, by way of apprehending something. They teach that the powers are impermanent, are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, and are void, by way of apprehending something. They teach that the branches of enlightenment are [F.26.b] impermanent, are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, and are void, by way of apprehending something. And they teach that the noble eightfold path is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something.

7.372 “They teach that the truths of the noble ones are impermanent, are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, and are void, by way of apprehending something. They teach that the meditative concentrations are impermanent, are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, and are void, by way of apprehending something. They teach that the immeasurable attitudes are impermanent, are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, and are void, by way of apprehending something. They teach that the formless absorptions are impermanent, are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, and are void, by way of apprehending something. [F.27.a] They teach that the liberations are impermanent, are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, and are void, by way of apprehending something. They teach that the serial steps of meditative absorption are impermanent, are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, and are void, by way of apprehending something. They teach that the emptiness, signlessness, and

wishlessness gateways to liberation are impermanent, are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, and are void, by way of apprehending something. They teach that the extrasensory powers are impermanent, are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, and are void, by way of apprehending something. They teach that the meditative stabilities are impermanent, are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, and are void, by way of apprehending something. They teach that the dhāraṇī gateways are impermanent, are suffering, are not a self, are at peace, are empty, are signless, are [F.27.b] wishless, are unconditioned, and are void, by way of apprehending something. They teach that the powers of the tathāgatas are impermanent, are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, and are void, by way of apprehending something. They teach that the fearlessnesses are impermanent, are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, and are void, by way of apprehending something. They teach that the kinds of exact knowledge are impermanent, are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, and are void, by way of apprehending something. They teach that great loving kindness is impermanent, is suffering, is not a self, is at peace, [F.28.a] is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that great compassion is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. And they teach that the distinct qualities of the buddhas are impermanent, are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, and are void, by way of apprehending something. You should know that those who do not mention and reveal the aspects of these sorts of demonic activities are the evil associates of bodhisattva great beings. So it is that bodhisattva great beings should know these evil associates. Having understood them in that manner, they should abandon them.”

7.373 *This completes the seventh chapter from The Perfection of Wisdom in One Hundred Thousand Lines. [B3]*

8.

CHAPTER 8

8.1 Then the venerable Subhūti asked the Blessed One, “Blessed Lord, when you say ‘bodhisattva,’ what is the actual entity denoted by this word *bodhisattva*?”

8.2 The Blessed One replied to the venerable Subhūti as follows: “Subhūti, the actual entity denoted by the word *bodhisattva* is not an actual entity denoted by a word. If you ask why, it is because *bodhi* (enlightenment) does not arise nor does *sattva* (a being) arise. Subhūti, in enlightenment there is no word, and in a being there is no word. Therefore, the actual entity that is the word *bodhisattva* is not an actual entity that is a word.

8.3 “Subhūti, to illustrate, just as in the sky there are no tracks left by birds, in the same way, Subhūti, there is not actual entity denoted by a word *bodhisattva*. Subhūti, just as a dream is without any basis,³⁶¹ in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*. Subhūti, just as an illusion is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*.

8.4 “Subhūti, just as the moon [F.28.b] in water is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*. Subhūti, just as an echo is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*. Subhūti, just as an optical aberration is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*. Subhūti, just as a reflection is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*. Subhūti, just as a magical display of the tathāgata is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*.

8.5 “Subhūti, just as the real nature is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*. Subhūti, just as the unmistakable real nature is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*. Subhūti,

just as the one and only real nature is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*. Subhūti, just as the reality of phenomena is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*. Subhūti, just as the realm of phenomena is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*. Subhūti, just as the abiding nature of phenomena is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*. Subhūti, just as the maturity of phenomena is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*. Subhūti, just as the truth itself is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*.

8.6 “Subhūti, just as the physical form of an illusory person is without any basis, [F.29.a] the feelings are without any basis, the perceptions are without any basis, the formative predispositions are without any basis, and the consciousness is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection.

8.7 “Subhūti, just as the eyes of an illusory person are without any basis, the ears are without any basis, the nose is without any basis, the tongue is without any basis, the body is without any basis, and the mental faculty is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection.

8.8 “Subhūti, just as the sights of an illusory person are without any basis, the sounds are without any basis, the odors are without any basis, the tastes are without any basis, the tangibles are without any basis, and the mental phenomena are without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection.

8.9 “Subhūti, just as the visual consciousness of an illusory person is without any basis, the auditory consciousness is without any basis, the olfactory consciousness is without any basis, the gustatory consciousness is without any basis, the tactile consciousness is without any basis, and the mental consciousness is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection.

8.10 “Subhūti, just as the visually compounded sensory contact of an illusory person is without any basis, the aurally compounded sensory contact is without any basis, the nasally compounded sensory contact is without any basis, the lingually compounded sensory contact is without any basis, the

corporeally compounded sensory contact is without any basis, and the mentally compounded sensory contact is without any basis, [F.29.b] in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection.

8.11 “Subhūti, just as feelings conditioned by the visually compounded sensory contact of an illusory person are without any basis, feelings conditioned by the aurally compounded sensory contact are without any basis, feelings conditioned by the nasally compounded sensory contact are without any basis, feelings conditioned by the lingually compounded sensory contact are without any basis, feelings conditioned by the corporeally compounded sensory contact are without any basis, and feelings conditioned by the mentally compounded sensory contact are without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection.

8.12 “Subhūti, just as the earth element of an illusory person is without any basis, the water element is without any basis, the fire element is without any basis, the wind element is without any basis, the space element is without any basis, and the consciousness element is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection.³⁶²

8.13 “Subhūti, just as the ignorance of an illusory person is without any basis, the formative predispositions are without any basis, the consciousness is without any basis, the name and form are without any basis, the six sense fields are without any basis, the sensory contact is without any basis, the sensation is without any basis, the craving is without any basis, the grasping is without any basis, the rebirth process is without any basis, the birth is without any basis, and the aging and death are without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection.

8.14 “Subhūti, just as there is [F.30.a] no actual entity denoted by the words for an illusory person practicing the perfection of generosity; Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the perfection of ethical discipline; Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the perfection of tolerance; Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the perfection of perseverance; Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the perfection of meditative concentration; and Subhūti, just as there is no actual entity denoted by the words for an illusory person

practicing the perfection of wisdom, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection.

8.15 “Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the emptiness of internal phenomena; Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the emptiness of external phenomena; Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the emptiness of external and internal phenomena; Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the emptiness of emptiness; Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the emptiness of great extent; Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the emptiness of ultimate reality; Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the emptiness of conditioned phenomena; Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the emptiness of unconditioned phenomena; Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the emptiness of the unlimited; Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the emptiness of that which has neither beginning nor end; Subhūti, just as there is [F.30.b] no actual entity denoted by the words for an illusory person practicing the emptiness of nonexclusion; Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the emptiness of inherent nature; Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the emptiness of all phenomena; Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the emptiness of intrinsic defining characteristics; Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the emptiness of that which cannot be apprehended; Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the emptiness of nonentities; Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the emptiness of essential nature; and, Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the emptiness of an essential nature of nonentities, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection.

8.16 “Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the applications of mindfulness; Subhūti, just as there is no actual entity denoted by the words for an illusory person

practicing the correct exertions; Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the supports for miraculous ability; Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the faculties; Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the powers; Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the branches of enlightenment; and, Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the noble eightfold path, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, [F.31.a] in the sense of a bodhisattva great being practicing the perfection.

8.17 “Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the truths of the noble ones; Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the meditative concentrations; Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the immeasurable attitudes; Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the formless absorptions; Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the eight liberations; Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the nine serial steps of meditative absorption; Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the emptiness, the signlessness, and the wishlessness gateways to liberation; Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the extrasensory powers; Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the meditative stabilities; and Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the dhāraṇī gateways, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection.

8.18 “Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the powers of the tathāgatas; Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the fearlessnesses; Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the kinds of exact knowledge; Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing great loving kindness; Subhūti, [F.31.b] just as there is no actual entity denoted by the words for an illusory person practicing great compassion; and, Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the eighteen distinct qualities of the

buddhas, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection.

8.19 “Subhūti, just as the physical form of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that physical form is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*,³⁶³ in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the feelings of a tathāgata, arhat, perfectly complete buddha are without any basis (if you ask why, it is because those feelings are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the perceptions of a tathāgata, arhat, perfectly complete buddha are without any basis (if you ask why, it is because those perceptions are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the formative predispositions of a tathāgata, arhat, perfectly complete buddha are without any basis (if you ask why, it is because those formative predispositions are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the consciousness of a tathāgata, arhat, perfectly complete buddha is [F.32.a] without any basis (if you ask why, it is because that consciousness is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom.

8.20 “Subhūti, just as the eyes of a tathāgata, arhat, perfectly complete buddha are without any basis (if you ask why, it is because those eyes are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the ears of a tathāgata, arhat, perfectly complete buddha are without any basis (if you ask why, it is because those ears are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the nose of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that nose is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the tongue of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that tongue is nonexistent), in the same way, Subhūti,

there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the body of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that body is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, [F.32.b] in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the mental faculty of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that mental faculty is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom.

8.21 “Subhūti, just as the sights of a tathāgata, arhat, perfectly complete buddha are without any basis (if you ask why, it is because those sights are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the sounds of a tathāgata, arhat, perfectly complete buddha are without any basis (if you ask why, it is because those sounds are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the odors of a tathāgata, arhat, perfectly complete buddha are without any basis (if you ask why, it is because those odors are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the tastes of a tathāgata, arhat, perfectly complete buddha are without any basis (if you ask why, it is because those tastes are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the tangibles of a tathāgata, arhat, perfectly complete buddha are [F.33.a] without any basis (if you ask why, it is because those tangibles are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the mental phenomena of a tathāgata, arhat, perfectly complete buddha are without any basis (if you ask why, it is because those mental phenomena are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom.

8.22 “Subhūti, just as the visual consciousness of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that visual consciousness is nonexistent), in the same way, Subhūti, there is no

actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the auditory consciousness of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that auditory consciousness is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the olfactory consciousness of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that olfactory consciousness is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the gustatory consciousness of a tathāgata, arhat, perfectly complete buddha is without any basis [F.33.b] (if you ask why, it is because that gustatory consciousness is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the tactile consciousness of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that tactile consciousness is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the mental consciousness of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that mental consciousness is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom.

8.23 “Subhūti, just as the visually compounded sensory contact of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that visually compounded sensory contact is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the aurally compounded sensory contact of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that aurally compounded sensory contact is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the nasally compounded sensory contact of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because [F.34.a] that nasally compounded sensory contact is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the lingually compounded sensory contact of a

tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that lingually compounded sensory contact is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the corporeally compounded sensory contact of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that corporeally compounded sensory contact is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the mentally compounded sensory contact of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that mentally compounded sensory contact is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom.

- 8.24 “Subhūti, just as the feelings conditioned by the visually compounded sensory contact of a tathāgata, arhat, perfectly complete buddha are without any basis (if you ask why, it is because those feelings conditioned by visually compounded sensory contact are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the feelings conditioned by the aurally compounded sensory contact of a tathāgata, arhat, perfectly complete buddha [F.34.b] are without any basis (if you ask why, it is because those feelings conditioned by aurally compounded sensory contact are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the feelings conditioned by the nasally compounded sensory contact of a tathāgata, arhat, perfectly complete buddha are without any basis (if you ask why, it is because those feelings conditioned by nasally compounded sensory contact are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the feelings conditioned by the lingually compounded sensory contact of a tathāgata, arhat, perfectly complete buddha are without any basis (if you ask why, it is because those feelings conditioned by lingually compounded sensory contact are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the feelings conditioned by the corporeally compounded sensory contact of a tathāgata, arhat, perfectly complete buddha are without any basis (if you ask why, it is

because those feelings conditioned by corporeally compounded sensory contact are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the feelings conditioned by the mentally compounded sensory contact of a tathāgata, arhat, perfectly complete buddha are without any basis (if you ask why, it is because those feelings conditioned by mentally compounded sensory contact are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, [F.35.a] in the sense of a bodhisattva great being practicing the perfection of wisdom.

8.25 “Subhūti, just as the earth element of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that earth element is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the water element of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that water element is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the fire element of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that fire element is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the wind element of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that wind element is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the space element of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that space element is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing [F.35.b] the perfection of wisdom. Subhūti, just as the consciousness element of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that consciousness element is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom.

8.26 “Subhūti, just as the ignorance of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that ignorance is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the

perfection of wisdom. Subhūti, just as the formative predispositions of a tathāgata, arhat, perfectly complete buddha are without any basis (if you ask why, it is because those formative predispositions are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the consciousness of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that consciousness is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the name and form of a tathāgata, arhat, perfectly complete buddha are without any basis (if you ask why, it is because those name and form are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing [F.36.a] the perfection of wisdom. Subhūti, just as the six sense fields of a tathāgata, arhat, perfectly complete buddha are without any basis (if you ask why, it is because those six sense fields are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the sensory contact of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that sensory contact is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the sensation of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that sensation is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the craving of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that craving is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the grasping of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that grasping is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the rebirth process of a tathāgata, arhat, perfectly complete buddha [F.36.b] is without any basis (if you ask why, it is because that rebirth process is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the birth of a tathāgata, arhat, perfectly complete

buddha is without any basis (if you ask why, it is because that birth is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the aging and death of a tathāgata, arhat, perfectly complete buddha are without any basis (if you ask why, it is because that aging and death is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom.

8.27 “Subhūti, just as the perfection of generosity of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that perfection of generosity is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the perfection of ethical discipline of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that perfection of ethical discipline is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the perfection of tolerance [F.37.a] of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that perfection of tolerance is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the perfection of perseverance of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that perfection of perseverance is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the perfection of meditative concentration of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that perfection of meditative concentration is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the perfection of wisdom of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that perfection of wisdom is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom.

8.28 “Subhūti, just as the emptiness of internal phenomena of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that emptiness of internal phenomena is nonexistent), in the same way, Subhūti, there is [F.37.b] no actual entity denoted by the word

bodhisattva, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the emptiness of external phenomena of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that emptiness of external phenomena is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the emptiness of external and internal phenomena of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that emptiness of external and internal phenomena is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the emptiness of emptiness of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that emptiness of emptiness is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the emptiness of great extent of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that emptiness of great extent is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the emptiness of ultimate reality of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that emptiness of ultimate reality is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, [F.38.a] in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the emptiness of conditioned phenomena of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that emptiness of conditioned phenomena is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the emptiness of unconditioned phenomena of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that emptiness of unconditioned phenomena is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the emptiness of the unlimited of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that emptiness of the unlimited is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as

the emptiness of that which has neither beginning nor end of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that emptiness of that which has neither beginning nor end is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the emptiness of nonexclusion of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that emptiness of nonexclusion is nonexistent), in the same way, Subhūti, there is [F.38.b] no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the emptiness of inherent nature of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that emptiness of inherent nature is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the emptiness of all phenomena of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that emptiness of all phenomena is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the emptiness of intrinsic defining characteristics of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that emptiness of intrinsic defining characteristics is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the emptiness of that which cannot be apprehended of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that emptiness of that which cannot be apprehended is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the emptiness of nonentities of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that emptiness of nonentities [F.39.a] is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the emptiness of essential nature of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that emptiness of essential nature is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the emptiness of an essential nature of nonentities of a tathāgata, arhat,

perfectly complete buddha is without any basis (if you ask why, it is because that emptiness of an essential nature of nonentities is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom.

8.29 “Subhūti, just as the applications of mindfulness of a tathāgata, arhat, perfectly complete buddha are without any basis (if you ask why, it is because those applications of mindfulness are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the correct exertions of a tathāgata, arhat, perfectly complete buddha are without any basis (if you ask why, it is because those correct exertions are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the supports for miraculous ability of a tathāgata, arhat, perfectly complete buddha [F.39.b] are without any basis (if you ask why, it is because those supports for miraculous ability are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the faculties of a tathāgata, arhat, perfectly complete buddha are without any basis (if you ask why, it is because those faculties are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the powers of a tathāgata, arhat, perfectly complete buddha are without any basis (if you ask why, it is because those powers are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the branches of enlightenment of a tathāgata, arhat, perfectly complete buddha are without any basis (if you ask why, it is because those branches of enlightenment are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the path of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that path is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom.

8.30 “Subhūti, just as the truths of the noble ones of a tathāgata, arhat, perfectly complete buddha are without any basis (if you ask why, [F.40.a] it is because those truths of the noble ones are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a

bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the meditative concentrations of a tathāgata, arhat, perfectly complete buddha are without any basis (if you ask why, it is because those meditative concentrations are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the immeasurable attitudes of a tathāgata, arhat, perfectly complete buddha are without any basis (if you ask why, it is because those immeasurable attitudes are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the formless absorptions of a tathāgata, arhat, perfectly complete buddha are without any basis (if you ask why, it is because those formless absorptions are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the liberations of a tathāgata, arhat, perfectly complete buddha are without any basis (if you ask why, it is because those liberations are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the serial steps of meditative absorption of a tathāgata, arhat, perfectly complete buddha [F.40.b] are without any basis (if you ask why, it is because those serial steps of meditative absorption are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the emptiness, signlessness, and wishlessness gateways to liberation of a tathāgata, arhat, perfectly complete buddha are without any basis (if you ask why, it is because those emptiness, signlessness, and wishlessness gateways to liberation are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the extrasensory powers of a tathāgata, arhat, perfectly complete buddha are without any basis (if you ask why, it is because those extrasensory powers are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the meditative stabilities of a tathāgata, arhat, perfectly complete buddha are without any basis (if you ask why, it is because those meditative stabilities are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the dhāraṇī gateways of a tathāgata, arhat, perfectly

complete buddha are without any basis (if you ask why, it is because those dhāraṇī gateways are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. [F.41.a]

8.31 “Subhūti, just as the ten powers of the tathāgatas of a tathāgata, arhat, perfectly complete buddha are without any basis (if you ask why, it is because those powers of the tathāgatas are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the fearlessnesses of a tathāgata, arhat, perfectly complete buddha are without any basis (if you ask why, it is because those fearlessnesses are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the kinds of exact knowledge of a tathāgata, arhat, perfectly complete buddha are without any basis (if you ask why, it is because those kinds of exact knowledge are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the great compassion of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that great compassion is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the eighteen distinct qualities of the buddhas of a tathāgata, arhat, perfectly complete buddha are without any basis (if you ask why, it is because those distinct qualities of the buddhas are nonexistent), [F.41.b] in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. [B4]

8.32 “Subhūti, just as the conditioned element is without any basis in the unconditioned element, and the unconditioned element is without any basis in the conditioned element, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom.

8.33 “Subhūti, just as nonarising is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as nonceasing is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as nondefilement is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva

great being practicing the perfection of wisdom. Subhūti, just as nonpurification is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as nonconditioning is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as nonorigination is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as [F.42.a] nonapprehensibility is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom.”

8.34 Subhūti then asked, “Blessed Lord, the nonarising of what is without any basis? The nonceasing of what is without any basis? The nondefilement and the nonpurification of what is without any basis? The nonconditioning of what is without any basis? The nonorigination of what is without any basis? The nonapprehensibility of what is without any basis?”

8.35 “Subhūti,” replied the Blessed One, “the nonarising of physical forms is without any basis. The nonceasing of physical forms is without any basis. The nondefilement and the nonpurification of physical forms are without any basis. The nonconditioning of physical forms is without any basis. The nonorigination of physical forms is without any basis. The nonapprehensibility of physical forms is without any basis.

8.36 “Subhūti, the nonarising of feelings is without any basis. The nonceasing of feelings is without any basis. The nondefilement and the nonpurification of feelings are without any basis. The nonconditioning of feelings is without any basis. The nonorigination of feelings is without any basis. The nonapprehensibility of feelings is without any basis. Subhūti, the nonarising of perceptions is without any basis. The nonceasing of perceptions is without any basis. The nondefilement and the nonpurification of perceptions are without any basis. The nonconditioning of perceptions is without any basis. The nonorigination of perceptions is without any basis. The nonapprehensibility of perceptions is without any basis. Subhūti, the nonarising of formative predispositions is without any basis. The nonceasing of formative predispositions is without any basis. The nondefilement [F.42.b] and the nonpurification of formative predispositions are without any basis. The nonconditioning of formative predispositions is without any basis. The nonorigination of formative predispositions is without any basis. The nonapprehensibility of formative predispositions is without any basis. Subhūti, the nonarising of consciousness is without any

basis. The nonceasing of consciousness is without any basis. The nondefilement and the nonpurification of consciousness are without any basis. The nonconditioning of consciousness is without any basis. The nonorigination of consciousness is without any basis. The nonapprehensibility of consciousness is without any basis.

8.37 “Subhūti, the nonarising of the eyes is without any basis. The nonceasing of the eyes is without any basis. The nondefilement and the nonpurification of the eyes are without any basis. The nonconditioning of the eyes is without any basis. The nonorigination of the eyes is without any basis. The nonapprehensibility of the eyes is without any basis. Subhūti, the nonarising of the ears is without any basis. The nonceasing of the ears is without any basis. The nondefilement and the nonpurification of the ears are without any basis. The nonconditioning of the ears is without any basis. The nonorigination of the ears is without any basis. The nonapprehensibility of the ears is without any basis. Subhūti, the nonarising of the nose is without any basis. The nonceasing of the nose is without any basis. The nondefilement and the nonpurification of the nose are without any basis. The nonconditioning of the nose is without any basis. The nonorigination of the nose is without any basis. The nonapprehensibility of the nose is without any basis. Subhūti, the nonarising of the tongue is without any basis. The nonceasing of the tongue is without any basis. The nondefilement and the nonpurification of the tongue are without any basis. The nonconditioning [F43.a] of the tongue is without any basis. The nonorigination of the tongue is without any basis. The nonapprehensibility of the tongue is without any basis. Subhūti, the nonarising of the body is without any basis. The nonceasing of the body is without any basis. The nondefilement and the nonpurification of the body are without any basis. The nonconditioning of the body is without any basis. The nonorigination of the body is without any basis. The nonapprehensibility of the body is without any basis. Subhūti, the nonarising of the mental faculty is without any basis. The nonceasing of the mental faculty is without any basis. The nondefilement and the nonpurification of the mental faculty are without any basis. The nonconditioning of the mental faculty is without any basis. The nonorigination of the mental faculty is without any basis. The nonapprehensibility of the mental faculty is without any basis.

8.38 “Subhūti, the nonarising of sights is without any basis. The nonceasing of sights is without any basis. The nondefilement and the nonpurification of sights are without any basis. The nonconditioning of sights is without any basis. The nonorigination of sights is without any basis. The nonapprehensibility of sights is without any basis. Subhūti, the nonarising of sounds is without any basis. The nonceasing of sounds is without any basis.

The nondefilement and the nonpurification of sounds are without any basis. The nonconditioning of sounds is without any basis. The nonorigination of sounds is without any basis. The nonapprehensibility of sounds is without any basis. Subhūti, the nonarising of odors is without any basis. The nonceasing of odors is without any basis. The nondefilement and the nonpurification of odors are without any basis. The nonconditioning of odors is without any basis. The nonorigination of odors is without any basis. The nonapprehensibility of odors is without any basis. Subhūti, the nonarising of tastes is without any basis. The nonceasing of tastes is without any basis. The nondefilement and the nonpurification of tastes are without any basis. [F.43.b] The nonconditioning of tastes is without any basis. The nonorigination of tastes is without any basis. The nonapprehensibility of tastes is without any basis. Subhūti, the nonarising of tangibles is without any basis. The nonceasing of tangibles is without any basis. The nondefilement and the nonpurification of tangibles are without any basis. The nonconditioning of tangibles is without any basis. The nonorigination of tangibles is without any basis. The nonapprehensibility of tangibles is without any basis. Subhūti, the nonarising of mental phenomena is without any basis. The nonceasing of mental phenomena is without any basis. The nondefilement and the nonpurification of mental phenomena are without any basis. The nonconditioning of mental phenomena is without any basis. The nonorigination of mental phenomena is without any basis. The nonapprehensibility of mental phenomena is without any basis.

- 8.39 “Subhūti, the nonarising of visual consciousness is without any basis. The nonceasing of visual consciousness is without any basis. The nondefilement and the nonpurification of visual consciousness are without any basis. The nonconditioning of visual consciousness is without any basis. The nonorigination of visual consciousness is without any basis. The nonapprehensibility of visual consciousness is without any basis. Subhūti, the nonarising of auditory consciousness is without any basis. The nonceasing of auditory consciousness is without any basis. The nondefilement and the nonpurification of auditory consciousness are without any basis. The nonconditioning of auditory consciousness is without any basis. The nonorigination of auditory consciousness is without any basis. The nonapprehensibility of auditory consciousness is without any basis. Subhūti, the nonarising of olfactory consciousness is without any basis. The nonceasing of olfactory consciousness is without any basis. The nondefilement and the nonpurification [F.44.a] of olfactory consciousness are without any basis. The nonconditioning of olfactory consciousness is without any basis. The nonorigination of olfactory consciousness is without any basis. The nonapprehensibility of olfactory consciousness is without any

basis. Subhūti, the nonarising of gustatory consciousness is without any basis. The nonceasing of gustatory consciousness is without any basis. The nondefilement and the nonpurification of gustatory consciousness are without any basis. The nonconditioning of gustatory consciousness is without any basis. The nonorigination of gustatory consciousness is without any basis. The nonapprehensibility of gustatory consciousness is without any basis. Subhūti, the nonarising of tactile consciousness is without any basis. The nonceasing of tactile consciousness is without any basis. The nondefilement and the nonpurification of tactile consciousness are without any basis. The nonconditioning of tactile consciousness is without any basis. The nonorigination of tactile consciousness is without any basis. The nonapprehensibility of tactile consciousness is without any basis. Subhūti, the nonarising of mental consciousness is without any basis. The nonceasing of mental consciousness is without any basis. The nondefilement and the nonpurification of mental consciousness are without any basis. The nonconditioning of mental consciousness is without any basis. The nonorigination of mental consciousness is without any basis. The nonapprehensibility of mental consciousness is without any basis.

8.40 “Subhūti, the nonarising of visually compounded sensory contact is without any basis. The nonceasing of visually compounded sensory contact is without any basis. The nondefilement and the nonpurification [F.44.b] of visually compounded sensory contact are without any basis. The nonconditioning of visually compounded sensory contact is without any basis. The nonorigination of visually compounded sensory contact is without any basis. The nonapprehensibility of visually compounded sensory contact is without any basis. Subhūti, the nonarising of aurally compounded sensory contact is without any basis. The nonceasing of aurally compounded sensory contact is without any basis. The nondefilement and the nonpurification of aurally compounded sensory contact are without any basis. The nonconditioning of aurally compounded sensory contact is without any basis. The nonorigination of aurally compounded sensory contact is without any basis. The nonapprehensibility of aurally compounded sensory contact is without any basis. Subhūti, the nonarising of nasally compounded sensory contact is without any basis. The nonceasing of nasally compounded sensory contact is without any basis. The nondefilement and the nonpurification of nasally compounded sensory contact are without any basis. The nonconditioning of nasally compounded sensory contact is without any basis. The nonorigination of nasally compounded sensory contact is without any basis. The nonapprehensibility of nasally compounded sensory contact is without any basis. Subhūti, the nonarising of linguallly compounded sensory contact is without any basis.

The nonceasing of lingually compounded sensory contact is without any basis. The nondefilement and the nonpurification of lingually compounded sensory contact are without any basis. The nonconditioning of lingually compounded sensory contact is without any basis. The nonorigination of lingually compounded sensory contact is without any basis. The nonapprehensibility of lingually compounded sensory contact is without any basis. Subhūti, the nonarising of corporeally compounded sensory contact is without any basis. The nonceasing of corporeally compounded sensory contact is without any basis. The nondefilement and the nonpurification of corporeally [F.45.a] compounded sensory contact are without any basis. The nonconditioning of corporeally compounded sensory contact is without any basis. The nonorigination of corporeally compounded sensory contact is without any basis. The nonapprehensibility of corporeally compounded sensory contact is without any basis. Subhūti, the nonarising of mentally compounded sensory contact is without any basis. The nonceasing of mentally compounded sensory contact is without any basis. The nondefilement and the nonpurification of mentally compounded sensory contact are without any basis. The nonconditioning of mentally compounded sensory contact is without any basis. The nonorigination of mentally compounded sensory contact is without any basis. The nonapprehensibility of mentally compounded sensory contact is without any basis.

- 8.41 “Subhūti, the nonarising of the feelings conditioned by visually compounded sensory contact is without any basis. The nonceasing of the feelings conditioned by visually compounded sensory contact is without any basis. The nondefilement and the nonpurification of the feelings conditioned by visually compounded sensory contact are without any basis. The nonconditioning of the feelings conditioned by visually compounded sensory contact is without any basis. The nonorigination of the feelings conditioned by visually compounded sensory contact is without any basis. The nonapprehensibility of the feelings conditioned by visually compounded sensory contact is without any basis. Subhūti, the nonarising of the feelings conditioned by aurally compounded sensory contact is without any basis. The nonceasing of the feelings conditioned by aurally compounded sensory contact is without any basis. The nondefilement and the nonpurification of the feelings conditioned by aurally compounded sensory contact are without any basis. The nonconditioning of the feelings conditioned by aurally compounded sensory contact is without any basis. The nonorigination of the feelings conditioned by aurally compounded sensory contact is without any basis. The nonapprehensibility of the feelings conditioned by aurally compounded sensory contact is without any basis. Subhūti, the nonarising [F.45.b] of the feelings conditioned by nasally

compounded sensory contact is without any basis. The nonceasing of the feelings conditioned by nasally compounded sensory contact is without any basis. The nondefilement and the nonpurification of the feelings conditioned by nasally compounded sensory contact are without any basis. The nonconditioning of the feelings conditioned by nasally compounded sensory contact is without any basis. The nonorigination of the feelings conditioned by nasally compounded sensory contact is without any basis. The nonapprehensibility of the feelings conditioned by nasally compounded sensory contact is without any basis. Subhūti, the nonarising of the feelings conditioned by lingually compounded sensory contact is without any basis. The nonceasing of the feelings conditioned by lingually compounded sensory contact is without any basis. The nondefilement and the nonpurification of the feelings conditioned by lingually compounded sensory contact are without any basis. The nonconditioning of the feelings conditioned by lingually compounded sensory contact is without any basis. The nonorigination of the feelings conditioned by lingually compounded sensory contact is without any basis. The nonapprehensibility of the feelings conditioned by lingually compounded sensory contact is without any basis. Subhūti, the nonarising of the feelings conditioned by corporeally compounded sensory contact is without any basis. The nonceasing of the feelings conditioned by corporeally compounded sensory contact is without any basis. The nondefilement and the nonpurification of the feelings conditioned by corporeally compounded sensory contact are without any basis. The nonconditioning of the feelings conditioned by corporeally compounded sensory contact is without any basis. The nonorigination of the feelings conditioned by corporeally compounded sensory contact is without any basis. The nonapprehensibility of the feelings conditioned by corporeally compounded sensory contact is without any basis. Subhūti, the nonarising of the feelings conditioned by mentally compounded sensory contact is without any basis. The nonceasing of the feelings conditioned by mentally compounded sensory contact is without any basis. The nondefilement and the nonpurification of the feelings conditioned by [F.46.a] mentally compounded sensory contact are without any basis. The nonconditioning of the feelings conditioned by mentally compounded sensory contact is without any basis. The nonorigination of the feelings conditioned by mentally compounded sensory contact is without any basis. The nonapprehensibility of the feelings conditioned by mentally compounded sensory contact is without any basis.

- 8.42 “Subhūti, the nonarising of the earth element is without any basis. The nonceasing of the earth element is without any basis. The nondefilement and the nonpurification of earth element are without any basis. The

nonconditioning of the earth element is without any basis. The nonorigination of the earth element is without any basis. The nonapprehensibility of the earth element is without any basis. Subhūti, the nonarising of the water element is without any basis. The nonceasing of the water element is without any basis. The nondefilement and the nonpurification of water element are without any basis. The nonconditioning of the water element is without any basis. The nonorigination of the water element is without any basis. The nonapprehensibility of the water element is without any basis. Subhūti, the nonarising of the fire element is without any basis. The nonceasing of the fire element is without any basis. The nondefilement and the nonpurification of fire element are without any basis. The nonconditioning of the fire element is without any basis. The nonorigination of the fire element is without any basis. The nonapprehensibility of the fire element is without any basis. Subhūti, the nonarising of the wind element is without any basis. The nonceasing of the wind element is without any basis. The nondefilement and the nonpurification of wind element are without any basis. The nonconditioning of the wind element is without any basis. The nonorigination of the wind element is without any basis. The nonapprehensibility of the wind element is without any basis. Subhūti, [F.46.b] the nonarising of the space element is without any basis. The nonceasing of the space element is without any basis. The nondefilement and the nonpurification of space element are without any basis. The nonconditioning of the space element is without any basis. The nonorigination of the space element is without any basis. The nonapprehensibility of the space element is without any basis. Subhūti, the nonarising of the earth element is without any basis. The nonceasing of the earth element is without any basis. The nondefilement and the nonpurification of earth element are without any basis. The nonconditioning of the earth element is without any basis. The nonorigination of the earth element is without any basis. The nonapprehensibility of the earth element is without any basis.

- 8.43 “Subhūti, the nonarising of ignorance is without any basis. The nonceasing of ignorance is without any basis. The nondefilement and the nonpurification of ignorance are without any basis. The nonconditioning of ignorance is without any basis. The nonorigination of ignorance is without any basis. The nonapprehensibility of ignorance is without any basis. Subhūti, the nonarising of formative predispositions is without any basis. The nonceasing of formative predispositions is without any basis. The nondefilement and the nonpurification of formative predispositions are without any basis. The nonconditioning of formative predispositions is without any basis. The nonorigination of formative predispositions is

without any basis. The nonapprehensibility of formative predispositions is without any basis. Subhūti, the nonarising of consciousness is without any basis. The nonceasing of consciousness is without any basis. The nondefilement and the nonpurification of consciousness are without any basis. The nonconditioning of consciousness is without any basis. The nonorigination [F.47.a] of consciousness is without any basis. The nonapprehensibility of consciousness is without any basis. Subhūti, the nonarising of name and form is without any basis. The nonceasing of name and form is without any basis. The nondefilement and the nonpurification of name and form are without any basis. The nonconditioning of name and form is without any basis. The nonorigination of name and form is without any basis. The nonapprehensibility of name and form is without any basis. Subhūti, the nonarising of the six sense fields is without any basis. The nonceasing of the six sense fields is without any basis. The nondefilement and the nonpurification of the six sense fields are without any basis. The nonconditioning of the six sense fields is without any basis. The nonorigination of the six sense fields is without any basis. The nonapprehensibility of the six sense fields is without any basis. Subhūti, the nonarising of sensory contact is without any basis. The nonceasing of sensory contact is without any basis. The nondefilement and the nonpurification of sensory contact are without any basis. The nonconditioning of sensory contact is without any basis. The nonorigination of sensory contact is without any basis. The nonapprehensibility of sensory contact is without any basis. Subhūti, the nonarising of sensation is without any basis. The nonceasing of sensation is without any basis. The nondefilement and the nonpurification of sensation are without any basis. The nonconditioning of sensation is without any basis. The nonorigination of sensation is without any basis. The nonapprehensibility of sensation is without any basis. Subhūti, the nonarising of craving is without any basis. The nonceasing of craving is without any basis. The nondefilement and the nonpurification of craving are without any basis. The nonconditioning of craving is without any basis. The nonorigination [F.47.b] of craving is without any basis. The nonapprehensibility of craving is without any basis. Subhūti, the nonarising of grasping is without any basis. The nonceasing of grasping is without any basis. The nondefilement and the nonpurification of grasping are without any basis. The nonconditioning of grasping is without any basis. The nonorigination of grasping is without any basis. The nonapprehensibility of grasping is without any basis. Subhūti, the nonarising of the rebirth process is without any basis. The nonceasing of the rebirth process is without any basis. The nondefilement and the nonpurification of the rebirth process are without any basis. The

nonconditioning of the rebirth process is without any basis. The nonorigination of the rebirth process is without any basis. The nonapprehensibility of the rebirth process is without any basis. Subhūti, the nonarising of birth is without any basis. The nonceasing of birth is without any basis. The nondefilement and the nonpurification of birth are without any basis. The nonconditioning of birth is without any basis. The nonorigination of birth is without any basis. The nonapprehensibility of birth is without any basis. Subhūti, the nonarising of aging and death is without any basis. The nonceasing of aging and death is without any basis. The nondefilement and the nonpurification of aging and death are without any basis. The nonconditioning of aging and death is without any basis. The nonorigination of aging and death is without any basis. The nonapprehensibility of aging and death is without any basis.

8.44 “Subhūti, the nonarising of the perfection of generosity is without any basis. The nonceasing of the perfection of generosity is without any basis. The nondefilement and the nonpurification of the perfection of generosity are without any basis. The nonconditioning of the perfection of generosity is without any basis. The nonorigination of the perfection of generosity [F.48.a] is without any basis. The nonapprehensibility of the perfection of generosity is without any basis. Subhūti, the nonarising of the perfection of ethical discipline is without any basis. The nonceasing of the perfection of ethical discipline is without any basis. The nondefilement and the nonpurification of the perfection of ethical discipline are without any basis. The nonconditioning of the perfection of ethical discipline is without any basis. The nonorigination of the perfection of ethical discipline is without any basis. The nonapprehensibility of the perfection of ethical discipline is without any basis. Subhūti, the nonarising of the perfection of tolerance is without any basis. The nonceasing of the perfection of tolerance is without any basis. The nondefilement and the nonpurification of the perfection of tolerance are without any basis. The nonconditioning of the perfection of tolerance is without any basis. The nonorigination of the perfection of tolerance is without any basis. The nonapprehensibility of the perfection of tolerance is without any basis. Subhūti, the nonarising of the perfection of perseverance is without any basis. The nonceasing of the perfection of perseverance is without any basis. The nondefilement and the nonpurification of the perfection of perseverance are without any basis. The nonconditioning of the perfection of perseverance is without any basis. The nonorigination of the perfection of perseverance is without any basis. The nonapprehensibility of the perfection of perseverance is without any basis. Subhūti, the nonarising of the perfection of meditative concentration is without any basis. The nonceasing of the perfection of meditative

concentration is without any basis. The nondefilement and the nonpurification of the perfection of meditative concentration [F.48.b] are without any basis. The nonconditioning of the perfection of meditative concentration is without any basis. The nonorigination of the perfection of meditative concentration is without any basis. The nonapprehensibility of the perfection of meditative concentration is without any basis. Subhūti, the nonarising of the perfection of wisdom is without any basis. The nonceasing of the perfection of wisdom is without any basis. The nondefilement and the nonpurification of the perfection of wisdom are without any basis. The nonconditioning of the perfection of wisdom is without any basis. The nonorigination of the perfection of wisdom is without any basis. The nonapprehensibility of the perfection of wisdom is without any basis.

8.45 “Subhūti, the nonarising of the emptiness of internal phenomena is without any basis. The nonceasing of the emptiness of internal phenomena is without any basis. The nondefilement and the nonpurification of the emptiness of internal phenomena are without any basis. The nonconditioning of the emptiness of internal phenomena is without any basis. The nonorigination of the emptiness of internal phenomena is without any basis. The nonapprehensibility of the emptiness of internal phenomena is without any basis. Subhūti, the nonarising of the emptiness of external phenomena is without any basis. The nonceasing of the emptiness of external phenomena is without any basis. The nondefilement and the nonpurification of the emptiness of external phenomena are without any basis. The nonconditioning of the emptiness of external phenomena is without any basis. The nonorigination of the emptiness of external phenomena is without any basis. The nonapprehensibility of the emptiness of external phenomena is without any basis. Subhūti, the nonarising of the emptiness of external and internal phenomena is without any basis. The nonceasing of the emptiness of external and internal phenomena is without any basis. The nondefilement and the nonpurification of the emptiness of external and internal phenomena are without any basis. The nonconditioning of the emptiness of external and internal phenomena is without any basis. The nonorigination of the emptiness [F.49.a] of external and internal phenomena is without any basis. The nonapprehensibility of the emptiness of external and internal phenomena is without any basis. Subhūti, the nonarising of the emptiness of emptiness is without any basis. The nonceasing of the emptiness of emptiness is without any basis. The nondefilement and the nonpurification of the emptiness of emptiness are without any basis. The nonconditioning of the emptiness of emptiness is without any basis. The nonorigination of the emptiness of emptiness is without any basis. The nonapprehensibility of the emptiness of emptiness is

without any basis. Subhūti, the nonarising of the emptiness of great extent is without any basis. The nonceasing of the emptiness of great extent is without any basis. The nondefilement and the nonpurification of the emptiness of great extent are without any basis. The nonconditioning of the emptiness of great extent is without any basis. The nonorigination of the emptiness of great extent is without any basis. The nonapprehensibility of the emptiness of great extent is without any basis. Subhūti, the nonarising of the emptiness of ultimate reality is without any basis. The nonceasing of the emptiness of ultimate reality is without any basis. The nondefilement and the nonpurification of the emptiness of ultimate reality are without any basis. The nonconditioning of the emptiness of ultimate reality is without any basis. The nonorigination of the emptiness of ultimate reality is without any basis. The nonapprehensibility of the emptiness of ultimate reality is without any basis. Subhūti, the nonarising of the emptiness of conditioned phenomena is without any basis. The nonceasing of the emptiness of conditioned phenomena is without any basis. The nondefilement and the nonpurification of the emptiness of conditioned phenomena are without any basis. The nonconditioning of the emptiness of conditioned phenomena is without any basis. The nonorigination of the emptiness of conditioned phenomena is without any basis. The nonapprehensibility of the emptiness [F.49.b] of conditioned phenomena is without any basis. Subhūti, the nonarising of the emptiness of unconditioned phenomena is without any basis. The nonceasing of the emptiness of unconditioned phenomena is without any basis. The nondefilement and the nonpurification of the emptiness of unconditioned phenomena are without any basis. The nonconditioning of the emptiness of unconditioned phenomena is without any basis. The nonorigination of the emptiness of unconditioned phenomena is without any basis. The nonapprehensibility of the emptiness of unconditioned phenomena is without any basis. Subhūti, the nonarising of the emptiness of the unlimited is without any basis. The nonceasing of the emptiness of the unlimited is without any basis. The nondefilement and the nonpurification of the emptiness of the unlimited are without any basis. The nonconditioning of the emptiness of the unlimited is without any basis. The nonorigination of the emptiness of the unlimited is without any basis. The nonapprehensibility of the emptiness of the unlimited is without any basis. Subhūti, the nonarising of the emptiness of that which has neither beginning nor end is without any basis. The nonceasing of the emptiness of that which has neither beginning nor end is without any basis. The nondefilement and the nonpurification of the emptiness of that which has neither beginning nor end are without any basis. The nonconditioning of the emptiness of that which has neither beginning nor end is without any basis. The

nonorigination of the emptiness of that which has neither beginning nor end is without any basis. The nonapprehensibility of the emptiness of that which has neither beginning nor end is without any basis. Subhūti, the nonarising of the emptiness of nonexclusion is without any basis. The nonceasing of the emptiness of nonexclusion is without any basis. The nondefilement and the nonpurification of the emptiness of nonexclusion are without any basis. The nonconditioning of the emptiness of nonexclusion is without any basis. [F.50.a] The nonorigination of the emptiness of nonexclusion is without any basis. The nonapprehensibility of the emptiness of nonexclusion is without any basis. Subhūti, the nonarising of the emptiness of inherent nature is without any basis. The nonceasing of the emptiness of inherent nature is without any basis. The nondefilement and the nonpurification of the emptiness of inherent nature are without any basis. The nonconditioning of the emptiness of inherent nature is without any basis. The nonorigination of the emptiness of inherent nature is without any basis. The nonapprehensibility of the emptiness of inherent nature is without any basis. Subhūti, the nonarising of the emptiness of all phenomena is without any basis. The nonceasing of the emptiness of all phenomena is without any basis. The nondefilement and the nonpurification of the emptiness of all phenomena are without any basis. The nonconditioning of the emptiness of all phenomena is without any basis. The nonorigination of the emptiness of all phenomena is without any basis. The nonapprehensibility of the emptiness of all phenomena is without any basis. Subhūti, the nonarising of the emptiness of intrinsic defining characteristics is without any basis. The nonceasing of the emptiness of intrinsic defining characteristics is without any basis. The nondefilement and the nonpurification of the emptiness of intrinsic defining characteristics are without any basis. The nonconditioning of the emptiness of intrinsic defining characteristics is without any basis. The nonorigination of the emptiness of intrinsic defining characteristics is without any basis. The nonapprehensibility of the emptiness of intrinsic defining characteristics is without any basis. Subhūti, the nonarising of the emptiness of that which cannot be apprehended is without any basis. The nonceasing of the emptiness of that which cannot be apprehended is without any basis. The nondefilement and the nonpurification of the emptiness of that which cannot be apprehended are without any basis. The nonconditioning of the emptiness of that which cannot be apprehended [F.50.b] is without any basis. The nonorigination of the emptiness of that which cannot be apprehended is without any basis. The nonapprehensibility of the emptiness of that which cannot be apprehended is without any basis. Subhūti, the nonarising of the emptiness of nonentities is without any basis. The nonceasing of the emptiness of nonentities is without any basis. The

nondefilement and the nonpurification of the emptiness of nonentities are without any basis. The nonconditioning of the emptiness of nonentities is without any basis. The nonorigination of the emptiness of nonentities is without any basis. The nonapprehensibility of the emptiness of nonentities is without any basis. Subhūti, the nonarising of the emptiness of essential nature is without any basis. The nonceasing of the emptiness of essential nature is without any basis. The nondefilement and the nonpurification of the emptiness of essential nature are without any basis. The nonconditioning of the emptiness of essential nature is without any basis. The nonorigination of the emptiness of essential nature is without any basis. The nonapprehensibility of the emptiness of essential nature is without any basis. Subhūti, the nonarising of the emptiness of an essential nature of nonentities is without any basis. The nonceasing of the emptiness of an essential nature of nonentities is without any basis. The nondefilement and the nonpurification of the emptiness of an essential nature of nonentities are without any basis. The nonconditioning of the emptiness of an essential nature of nonentities is without any basis. The nonorigination of the emptiness of an essential nature of nonentities is without any basis. The nonapprehensibility of the emptiness of an essential nature of nonentities is without any basis.

- 8.46 “Subhūti, the nonarising of the applications of mindfulness is without any basis. The nonceasing of the applications of mindfulness is without any basis. The nondefilement and the nonpurification of the applications of mindfulness are without any basis. The nonconditioning of the applications of mindfulness [F.51.a] is without any basis. The nonorigination of the applications of mindfulness is without any basis. The nonapprehensibility of the applications of mindfulness is without any basis. Subhūti, the nonarising of the correct exertions is without any basis. The nonceasing of the correct exertions is without any basis. The nondefilement and the nonpurification of the correct exertions are without any basis. The nonconditioning of the correct exertions is without any basis. The nonorigination of the correct exertions is without any basis. The nonapprehensibility of the correct exertions is without any basis. Subhūti, the nonarising of the supports for miraculous ability is without any basis. The nonceasing of the supports for miraculous ability is without any basis. The nondefilement and the nonpurification of the supports for miraculous ability are without any basis. The nonconditioning of the supports for miraculous ability is without any basis. The nonorigination of the supports for miraculous ability is without any basis. The nonapprehensibility of the supports for miraculous ability is without any basis. Subhūti, the nonarising of the faculties is without any basis. The nonceasing of the faculties is without any basis. The

nondefilement and the nonpurification of the faculties are without any basis. The nonconditioning of the faculties is without any basis. The nonorigination of the faculties is without any basis. The nonapprehensibility of the faculties is without any basis. Subhūti, the nonarising of the powers is without any basis. The nonceasing of the powers is without any basis. The nondefilement and the nonpurification of the powers are without any basis. The nonconditioning of the powers is without any basis. The nonorigination of the powers [F.51.b] is without any basis. The nonapprehensibility of the powers is without any basis. Subhūti, the nonarising of the branches of enlightenment is without any basis. The nonceasing of the branches of enlightenment is without any basis. The nondefilement and the nonpurification of the branches of enlightenment are without any basis. The nonconditioning of the branches of enlightenment is without any basis. The nonorigination of the branches of enlightenment is without any basis. The nonapprehensibility of the branches of enlightenment is without any basis. Subhūti, the nonarising of the noble eightfold path is without any basis. The nonceasing of the noble eightfold path is without any basis. The nondefilement and the nonpurification of the noble eightfold path are without any basis. The nonconditioning of the noble eightfold path is without any basis. The nonorigination of the noble eightfold path is without any basis. The nonapprehensibility of the noble eightfold path is without any basis.

- 8.47 “Subhūti, the nonarising of the truths of the noble ones is without any basis. The nonceasing of the truths of the noble ones is without any basis. The nondefilement and the nonpurification of the truths of the noble ones are without any basis. The nonconditioning of the truths of the noble ones is without any basis. The nonorigination of the truths of the noble ones is without any basis. The nonapprehensibility of the truths of the noble ones is without any basis. Subhūti, the nonarising of the meditative concentrations is without any basis. The nonceasing of the meditative concentrations is without any basis. The nondefilement and the nonpurification of the meditative concentrations are without any basis. The nonconditioning of the meditative concentrations [F.52.a] is without any basis. The nonorigination of the meditative concentrations is without any basis. The nonapprehensibility of the meditative concentrations is without any basis. Subhūti, the nonarising of the immeasurable attitudes is without any basis. The nonceasing of the immeasurable attitudes is without any basis. The nondefilement and the nonpurification of the immeasurable attitudes are without any basis. The nonconditioning of the immeasurable attitudes is without any basis. The nonorigination of the immeasurable attitudes is without any basis. The nonapprehensibility of the immeasurable attitudes is

without any basis. Subhūti, the nonarising of the formless absorptions is without any basis. The nonceasing of the formless absorptions is without any basis. The nondefilement and the nonpurification of the formless absorptions are without any basis. The nonconditioning of the formless absorptions is without any basis. The nonorigination of the formless absorptions is without any basis. The nonapprehensibility of the formless absorptions is without any basis. Subhūti, the nonarising of the liberations is without any basis. The nonceasing of the liberations is without any basis. The nondefilement and the nonpurification of the liberations are without any basis. The nonconditioning of the liberations is without any basis. The nonorigination of the liberations is without any basis. The nonapprehensibility of the liberations is without any basis. Subhūti, the nonarising of the serial steps of meditative absorption is without any basis. The nonceasing of the serial steps of meditative absorption is without any basis. The nondefilement [F.52.b] and the nonpurification of the serial steps of meditative absorption are without any basis. The nonconditioning of the serial steps of meditative absorption is without any basis. The nonorigination of the serial steps of meditative absorption is without any basis. The nonapprehensibility of the serial steps of meditative absorption is without any basis. Subhūti, the nonarising of the emptiness, signlessness, and wishlessness gateways to liberation is without any basis. The nonceasing of the emptiness, signlessness, and wishlessness gateways to liberation is without any basis. The nondefilement and the nonpurification of the emptiness, signlessness, and wishlessness gateways to liberation are without any basis. The nonconditioning of the emptiness, signlessness, and wishlessness gateways to liberation is without any basis. The nonorigination of the emptiness, signlessness, and wishlessness gateways to liberation is without any basis. The nonapprehensibility of the emptiness, signlessness, and wishlessness gateways to liberation is without any basis. Subhūti, the nonarising of the extrasensory powers is without any basis. The nonceasing of the extrasensory powers is without any basis. The nondefilement and the nonpurification of the extrasensory powers are without any basis. The nonconditioning of the extrasensory powers is without any basis. The nonorigination of the extrasensory powers is without any basis. The nonapprehensibility of the extrasensory powers is without any basis. Subhūti, the nonarising of the meditative stabilities is without any basis. The nonceasing of the meditative stabilities is without any basis. The nondefilement and the nonpurification [F.53.a] of the meditative stabilities are without any basis. The nonconditioning of the meditative stabilities is without any basis. The nonorigination of the meditative stabilities is without any basis. The nonapprehensibility of the meditative stabilities is without

any basis. Subhūti, the nonarising of the dhāraṇī gateways is without any basis. The nonceasing of the dhāraṇī gateways is without any basis. The nondefilement and the nonpurification of the dhāraṇī gateways are without any basis. The nonconditioning of the dhāraṇī gateways is without any basis. The nonorigination of the dhāraṇī gateways is without any basis. The nonapprehensibility of the dhāraṇī gateways is without any basis.

8.48 “Subhūti, the nonarising of the powers of the tathāgatas is without any basis. The nonceasing of the powers of the tathāgatas is without any basis. The nondefilement and the nonpurification of the powers of the tathāgatas are without any basis. The nonconditioning of the powers of the tathāgatas is without any basis. The nonorigination of the powers of the tathāgatas is without any basis. The nonapprehensibility of the powers of the tathāgatas is without any basis. Subhūti, the nonarising of the fearlessnesses is without any basis. The nonceasing of the fearlessnesses is without any basis. The nondefilement and the nonpurification of the fearlessnesses are without any basis. The nonconditioning of the fearlessnesses is without any basis. The nonorigination of the fearlessnesses is without any basis. The nonapprehensibility of the fearlessnesses is without any basis. Subhūti, the nonarising of the kinds of exact knowledge is without any basis. The nonceasing of the kinds of exact knowledge is [F.53.b] without any basis. The nondefilement and the nonpurification of the kinds of exact knowledge are without any basis. The nonconditioning of the kinds of exact knowledge is without any basis. The nonorigination of the kinds of exact knowledge is without any basis. The nonapprehensibility of the kinds of exact knowledge is without any basis. Subhūti, the nonarising of great loving kindness is without any basis. The nonceasing of great loving kindness is without any basis. The nondefilement and the nonpurification of great loving kindness are without any basis. The nonconditioning of great loving kindness is without any basis. The nonorigination of great loving kindness is without any basis. The nonapprehensibility of great loving kindness is without any basis. Subhūti, the nonarising of great compassion is without any basis. The nonceasing of great compassion is without any basis. The nondefilement and the nonpurification of great compassion are without any basis. The nonconditioning of great compassion is without any basis. The nonorigination of great compassion is without any basis. The nonapprehensibility of great compassion is without any basis. Subhūti, the nonarising of the distinct qualities of the buddhas is without any basis. The nonceasing of the distinct qualities of the buddhas is without any basis. The nondefilement and the nonpurification of the distinct qualities of the buddhas are without any basis. The nonconditioning of the distinct qualities

of the buddhas is without any basis. The nonorigination of the distinct qualities of the buddhas is without any basis. The nonapprehensibility of the distinct qualities of the buddhas is without any basis.

8.49 “Subhūti, just as a mental image of the utter purity of physical forms is without any basis; a mental image of the utter purity of [F.54.a] feelings is without any basis; a mental image of the utter purity of perceptions is without any basis; a mental image of the utter purity of formative predispositions is without any basis; and a mental image of the utter purity of consciousness is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom.

8.50 “Subhūti, just as a mental image of the utter purity of the eyes is without any basis; a mental image of the utter purity of the ears is without any basis; a mental image of the utter purity of the nose is without any basis; a mental image of the utter purity of the tongue is without any basis; a mental image of the utter purity of the body is without any basis; and a mental image of the utter purity of the mental faculty is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom.

8.51 “Subhūti, just as a mental image of the utter purity of sights is without any basis; a mental image of the utter purity of sounds is without any basis; a mental image of the utter purity of odors is without any basis; a mental image of the utter purity of tastes is without any basis; a mental image of the utter purity of tangibles is without any basis; and a mental image of the utter purity of the mental phenomena is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom.

8.52 “Subhūti, just as a mental image of the utter purity of visual consciousness is without any basis; a mental image of the utter purity of auditory consciousness is without any basis; a mental image [F.54.b] of the utter purity of olfactory consciousness is without any basis; a mental image of the utter purity of gustatory consciousness is without any basis; a mental image of the utter purity of tactile consciousness is without any basis; and a mental image of the utter purity of mental consciousness is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom.

8.53 “Subhūti, just as a mental image of the utter purity of visually compounded sensory contact is without any basis; a mental image of the utter purity of aurally compounded sensory contact is without any basis; a mental image of the utter purity of nasally compounded sensory contact is without any basis; a mental image of the utter purity of linguall

compounded sensory contact is without any basis; a mental image of the utter purity of corporeally compounded sensory contact is without any basis; and a mental image of the utter purity of mentally compounded sensory contact is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom.

8.54 “Subhūti, just as a mental image of the utter purity of feelings conditioned by visually compounded sensory contact is without any basis; a mental image of the utter purity of feelings conditioned by aurally compounded sensory contact is without any basis; a mental image of the utter purity of feelings conditioned by nasally compounded sensory contact is without any basis; a mental image of the utter purity of feelings conditioned by lingually compounded sensory contact is without any basis; a mental image of the utter purity of feelings conditioned by corporeally compounded sensory contact is without any basis; and a mental image of the utter purity of feelings conditioned by mentally compounded sensory contact is without any basis, [F.55.a] in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom.

8.55 “Subhūti, just as a mental image of the utter purity of the earth element is without any basis; a mental image of the utter purity of the water element is without any basis; a mental image of the utter purity of the fire element is without any basis; a mental image of the utter purity of the wind element is without any basis; a mental image of the utter purity of the space element is without any basis; and a mental image of the utter purity of the consciousness element is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom.

8.56 “Subhūti, just as a mental image of the utter purity of ignorance is without any basis; a mental image of the utter purity of formative predispositions is without any basis; a mental image of the utter purity of consciousness is without any basis; a mental image of the utter purity of name and form is without any basis; a mental image of the utter purity of the six sense fields is without any basis; a mental image of the utter purity of sensory contact is without any basis; a mental image of the utter purity of sensation is without any basis; a mental image of the utter purity of craving is without any basis; a mental image of the utter purity of grasping is without any basis; a mental image of the utter purity of the rebirth process is without any basis; a mental image of the utter purity of birth is without any basis; and a mental image of the utter purity of aging and death is without any basis, in the same way,

Subhūti, there is no actual entity denoted by the word *bodhisattva*, [F.55.b] in the sense of a bodhisattva great being practicing the perfection of wisdom. [B5]

8.57 “Subhūti, just as a mental image of the utter purity of the perfection of generosity is without any basis; a mental image of the utter purity of the perfection of ethical discipline is without any basis; a mental image of the utter purity of the perfection of tolerance is without any basis; a mental image of the utter purity of the perfection of perseverance is without any basis; a mental image of the utter purity of the perfection of meditative concentration is without any basis; and a mental image of the utter purity of the perfection of wisdom is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom.

8.58 “Subhūti, just as a mental image of the utter purity of the emptiness of internal phenomena is without any basis; a mental image of the utter purity of the emptiness of external phenomena is without any basis; a mental image of the utter purity of the emptiness of external and internal phenomena is without any basis; a mental image of the utter purity of the emptiness of emptiness is without any basis; a mental image of the utter purity of the emptiness of great extent is without any basis; a mental image of the utter purity of the emptiness of ultimate reality is without any basis; a mental image of the utter purity of the emptiness of conditioned phenomena is without any basis; a mental image of the utter purity of the emptiness of unconditioned phenomena is without any basis; a mental image of the utter purity of the emptiness of the unlimited is without any basis; a mental image of the utter purity of the emptiness of that which has neither beginning nor end is without any [F.56.a] basis; a mental image of the utter purity of the emptiness of nonexclusion is without any basis; a mental image of the utter purity of the emptiness of inherent nature is without any basis; a mental image of the utter purity of the emptiness of all phenomena is without any basis; a mental image of the utter purity of the emptiness of intrinsic defining characteristics is without any basis; a mental image of the utter purity of the emptiness of that which cannot be apprehended is without any basis; a mental image of the utter purity of the emptiness of nonentities is without any basis; a mental image of the utter purity of the emptiness of essential nature is without any basis; and a mental image of the utter purity of the emptiness of an essential nature of nonentities is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom.

- 8.59 “Subhūti, just as a mental image of the utter purity of the applications of mindfulness is without any basis; a mental image of the utter purity of the correct exertions is without any basis; a mental image of the utter purity of the supports for miraculous ability is without any basis; a mental image of the utter purity of the faculties is without any basis; a mental image of the utter purity of the powers is without any basis; a mental image of the utter purity of the branches of enlightenment is without any basis; and a mental image of the utter purity of the noble eightfold path is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom.
- 8.60 “Subhūti, just as a mental image of the utter purity of the truths of the noble ones is without any basis; a mental image of the utter purity of the meditative concentrations is without any basis; a mental image of the utter purity [F.56.b] of the immeasurable attitudes is without any basis; a mental image of the utter purity of the formless absorptions is without any basis; a mental image of the utter purity of the liberations is without any basis; a mental image of the utter purity of the serial steps of meditative absorption is without any basis; a mental image of the utter purity of the emptiness, signlessness, and wishlessness gateways to liberation is without any basis; a mental image of the utter purity of the extrasensory powers is without any basis; a mental image of the utter purity of the meditative stabilities is without any basis; and a mental image of the utter purity of the dhāraṇī gateways is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom.
- 8.61 “Subhūti, just as a mental image of the utter purity of the powers of the tathāgatas is without any basis; a mental image of the utter purity of the fearlessnesses is without any basis; a mental image of the utter purity of the kinds of exact knowledge is without any basis; a mental image of the utter purity of great compassion is without any basis; and a mental image of the utter purity of the distinct qualities of the buddhas is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom.
- 8.62 “Subhūti, just as a mental image of the utter purity of the self is without any basis on account of the nonexistence of a self, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as a mental image of the utter purity of a being is without any basis on account of the [F.57.a] nonexistence of a being, in the same way, Subhūti, there is no

actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as a mental image of the utter purity of a life form is without any basis on account of the nonexistence of a life form, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as a mental image of the utter purity of life is without any basis on account of the nonexistence of life, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as a mental image of the utter purity of an individual is without any basis on account of the nonexistence of an individual, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as a mental image of the utter purity of a person is without any basis on account of the nonexistence of a person, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as a mental image of the utter purity of one born of Manu is without any basis on account of the nonexistence of one born of Manu, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as a mental image of the utter purity of a child of Manu is without any basis on account of the nonexistence of a child of Manu, in the same way, [F.57.b] Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as a mental image of the utter purity of an agent is without any basis on account of the nonexistence of an agent, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as a mental image of the utter purity of an experiencer is without any basis on account of the nonexistence of an experiencer, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as a mental image of the utter purity of a knower is without any basis on account of the nonexistence of a knower, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as a mental image of the utter purity of a viewer is without any basis on account of the nonexistence of a viewer, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom.

- 8.63 “Subhūti, just as, when the disk of the sun rises, darkness is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom.
- 8.64 “Subhūti, just as, during the eon of conflagration,³⁶⁴ all types of conditioned phenomena are without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, [F.58.a] in the sense of a bodhisattva great being practicing the perfection of wisdom.
- 8.65 “Subhūti, just as degenerate morality in the ethical discipline of the tathāgatas, arhats, perfectly complete buddhas is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as distraction in the meditative stability of the tathāgatas, arhats, perfectly complete buddhas is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as intellectual confusion in the wisdom of the tathāgatas, arhats, perfectly complete buddhas is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as nonliberation in the liberation of the tathāgatas, arhats, perfectly complete buddhas is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the absence of seeing the transcendental knowledge of liberation in the seeing of the transcendental knowledge of liberation of the tathāgatas, arhats, perfectly complete buddhas is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing [F.58.b] the perfection of wisdom.
- 8.66 “Subhūti, just as the light of the sun and moon is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the light of the planets, stars, gemstones, and lightning bolts is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom.
- 8.67 “Subhūti, just as the light of the gods of the Cāturmahārājika realm is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the light of the gods of

the Trayastrīṃśa realm is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the light of the gods of the Yāma realm is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the light of the gods of the Tuṣita realm is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the light of the gods of the Nirmāṇarati realm is without any basis, in the same way, Subhūti, [F.59.a] there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the light of the gods of the Paranirmitavaśavartin realm is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom.

8.68 “Subhūti, just as the light of the gods of the Brahmakāyika realm is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the light of the gods of the Brahmāpurohita realm is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the light of the gods of the Brahmāpārṣadya realm is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the light of the gods of the Mahābrahmā realm is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom.

8.69 “Subhūti, just as the light of the gods of the Ābha realm is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the light of the gods of the Parīttābha realm is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva [F.59.b] great being practicing the perfection of wisdom. Subhūti, just as the light of the gods of the Apramāṇābha realm is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the light of the gods of the Ābhāsvara realm is without any

basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom.

8.70 “Subhūti, just as the light of the gods of the Śubha realm is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the light of the gods of the Parīttasubha realm is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the light of the gods of the Apramāṇasubha realm is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the light of the gods of the Śubhakṛtsna realm is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom.

8.71 “Subhūti, just as the light of the gods of the Vṛha realm is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. [F.60.a] Subhūti, just as the light of the gods of the Parīttavṛha realm is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the light of the gods of the Apramāṇavṛha realm is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom.

8.72 “Subhūti, just as the light of the gods of the Śuddhāvāsa realms is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom.

8.73 “Subhūti, just as the light of bodhisattva great beings is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the light of the tathāgatas, arhats, perfectly complete buddhas is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom.

8.74 “If you ask why, Subhūti, it is because all those phenomena—that enlightenment, that bodhisattva, and that actual entity denoted by the word *bodhisattva*—are neither conjoined nor disjoined, and are immaterial,

impossible to indicate, unobstructed, and have only one defining characteristic, which is to say, they are without defining characteristics. Subhūti, bodhisattva great beings should train in the fact that all phenomena are falsehoods.³⁶⁵ [F.60.b] Bodhisattva great beings should know all phenomena.”

8.75 “Blessed Lord, what are all phenomena? Blessed Lord, how do bodhisattva great beings train in falsehoods? How will bodhisattva great beings know all phenomena?”

8.76 “Subhūti,” replied the Blessed One, “regarding ‘all phenomena,’ they are virtuous or nonvirtuous, determinate or indeterminate, mundane or supramundane, contaminated or uncontaminated, conditioned or unconditioned, a basic transgression or not a basic transgression, and common or uncommon. Subhūti, these are called *all phenomena*. Bodhisattva great beings should train in the fact that all those phenomena are false. Those are all the phenomena that bodhisattva great beings should indeed know.”

8.77 “Blessed Lord, what are the mundane virtuous phenomena?”

“Subhūti,” replied the Blessed One, “regarding ‘mundane virtuous phenomena,’ they are respect for one’s father, respect for one’s mother, respect for a virtuous ascetic, respect for those born as priests, acts of service undertaken on behalf of elderly family members, bases of meritorious deeds originating from generosity, bases of meritorious deeds originating from ethical discipline and originating from meditation, and bases from having carried out one’s assigned duty,³⁶⁶ the path of the ten virtuous actions, the nine mundane perceptions—namely, the perception of [a corpse as] bloated, the perception of it as worm-infested, [F.61.a] the perception of it as putrefied, the perception of it as bloodied, the perception of it as black and blue, the perception of it as chewed on, the perception of it as dismembered, the perception of it as bones, and the perception of it as immolated—the four mundane meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the five extrasensory powers, and the ten mundane mindfulnesses—namely, mindfulness of the Buddha, mindfulness of the Dharma, mindfulness of the Saṅgha, mindfulness of ethical discipline, mindfulness of giving away, mindfulness of the gods, mindfulness of the inhalation and exhalation of breath, mindfulness of the body, mindfulness of disillusionment, and mindfulness of death. These are called *mundane virtuous phenomena*.”

8.78 “Blessed Lord, what are the mundane nonvirtuous phenomena?”

“The mundane nonvirtuous phenomena are the paths of the ten nonvirtuous actions,” replied the Blessed One. “That is to say, Subhūti, the slaying of living creatures is a mundane nonvirtuous phenomenon. Stealing,

Subhūti, is a mundane nonvirtuous phenomenon. Sexual misconduct because of lust, Subhūti, is a mundane nonvirtuous phenomenon. Lying, Subhūti, is a mundane nonvirtuous phenomenon. Slander, Subhūti, is a mundane nonvirtuous phenomenon. Verbal abuse,³⁶⁷ Subhūti, is a mundane nonvirtuous phenomenon. Irresponsible chatter, Subhūti, is a mundane nonvirtuous phenomenon. Coveting, Subhūti, is a mundane nonvirtuous phenomenon. Bearing malice, Subhūti, is a mundane nonvirtuous phenomenon. Wrong view, Subhūti, is a mundane nonvirtuous phenomenon. And, Subhūti, anger, holding a grudge, hypocrisy, nursing pent-up anger, violence, jealousy, miserliness, pride, [F.61.b] and perverse pride³⁶⁸—these are *mundane nonvirtuous phenomena*.”

8.79 “Blessed Lord, what are the mundane indeterminate phenomena?”

“Physical actions are indeterminate,”³⁶⁹ replied the Blessed One. “Verbal actions are indeterminate. Mental actions are indeterminate. The four primary elements are indeterminate. The five sense faculties are indeterminate. The six sense fields are indeterminate. The four formless absorptions³⁷⁰ are indeterminate. The aggregates are indeterminate. The sensory elements are indeterminate. The sense fields are indeterminate. All the maturations are indeterminate. Subhūti, these are called *mundane indeterminate phenomena*.”

8.80 “Blessed Lord, what are the mundane phenomena?”

“Subhūti,” replied the Blessed One, “regarding those called ‘mundane phenomena,’ they are the five aggregates, the twelve sense fields, the eighteen sensory elements, the path of the ten virtuous actions, the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the five extrasensory powers, and whatever other mundane phenomena there may be that are not supramundane phenomena. These are called *mundane phenomena*.”

8.81 “Blessed Lord, what are the supramundane phenomena?”

“Subhūti,” replied the Blessed One, “regarding those called ‘supramundane phenomena,’ they are the four applications of mindfulness, the four correct exertions, the four supports for miraculous abilities, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path; the emptiness gateway to liberation, [F.62.a] signlessness gateway to liberation, and wishlessness gateway to liberation; the faculty of coming to fully understand what has not been understood, the faculty of fully understanding, and the faculty of knowing one has fully understood;³⁷¹ the meditative stability with an initial mental application and with a sustained mental application, the meditative stability without an initial mental application but with just a sustained mental application, and

the meditative stability without an initial mental application and without a sustained mental application;³⁷² knowledge, freedom, mindfulness, alertness, and appropriate attention; and the eight liberations.

8.82 “If you ask what these eight are, those with physical forms observe physical forms. This is the first liberation. Those with the perception of no internal physical forms observe external physical forms. This is the second liberation. They are intent on pleasant states. This is the third liberation. Having completely transcended the perception of physical forms so that perceptions of obstruction have subsided, those who do not direct their attention to perceptions of diversity achieve and dwell in the sphere of infinite space, thinking, ‘Space is infinite.’ This is the fourth liberation. Having completely transcended the sphere of infinite space in all respects, they achieve and dwell in the sphere of infinite consciousness, thinking, ‘Consciousness is infinite.’ This is the fifth liberation. Having completely transcended the sphere of infinite consciousness in all respects, they achieve and dwell in the sphere of nothing-at-all, thinking, ‘There is nothing at all.’ This is the sixth liberation. Having completely transcended the sphere of nothing-at-all in all respects, they achieve and dwell in the sphere of neither perception nor nonperception. This is the seventh liberation. Having completely transcended the sphere of neither perception nor nonperception in all respects, [F.62.b] they achieve and dwell in the cessation of perceptions and feelings. This is the eighth liberation. Those are the eight liberations.

8.83 “And there are the nine serial steps of meditative absorption. If you ask what these nine are, they are as follows. [Practitioners] achieve and maintain the first meditative concentration that is detached from sense objects, detached from negative and nonvirtuous attributes, has an initial mental application and a sustained mental application, and is endowed with the joy and the bliss that arise from detachment. Having pacified the initial mental application and the sustained mental application, with inner serene confidence—which is to say, a mind that has become single-pointed—they achieve and maintain the second meditative concentration endowed with the joy and bliss that arise from meditative stability. On account of having no attachment to the joy, dwelling with mindfulness and alertness in equanimity they experience the bliss with their bodies and achieve and maintain the third meditative concentration devoid of joy about which the noble ones say, ‘They are mindful, abiding in bliss, and equanimous.’ On account of having earlier abandoned the bliss, abandoned suffering, and caused mental happiness and mental unhappiness to subside, they achieve and maintain the fourth meditative concentration without bliss and suffering, and in which equanimity and mindfulness are utterly purified. Having completely transcended the perception of physical forms so that

perceptions of obstruction have subsided, those who do not direct their attention to perceptions of diversity achieve and maintain the sphere of infinite space, thinking, ‘Space is infinite.’ Having completely transcended the sphere of infinite space in all respects, [F.63.a] they achieve and maintain the sphere of infinite consciousness, thinking, ‘Consciousness is infinite.’ Having completely transcended the sphere of infinite consciousness in all respects, they achieve and maintain the sphere of nothing-at-all, thinking, ‘There is nothing at all.’ Having completely transcended the sphere of nothing-at-all in all respects, they achieve and dwell in the sphere of neither perception nor nonperception. Having completely transcended the sphere of neither perception nor nonperception in all respects, they achieve and maintain the cessation of perceptions and feelings.

8.84 “So, those nine serial steps of meditative absorption, and the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities, as well as the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas—these are called *supramundane phenomena*.”

8.85 “Blessed Lord, what are the contaminated phenomena?”

“Subhūti,” replied the Blessed One, “regarding those called ‘contaminated phenomena,’ they are the five aggregates, the twelve sense fields, [F.63.b] the eighteen sensory elements, the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, and the five extrasensory powers. These are called *contaminated phenomena*.”

8.86 “Blessed Lord, what are the uncontaminated phenomena?”

“Subhūti,” replied the Blessed One, “regarding those called ‘uncontaminated phenomena,’ they are the four applications of mindfulness, the four correct exertions, the four supports for miraculous abilities, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path, and the four truths of the noble ones, the eight liberations, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, all the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four

kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas. These are called *uncontaminated phenomena*."

8.87 "Blessed Lord, what are the conditioned phenomena?"

"Subhūti," replied the Blessed One, "regarding those called 'conditioned phenomena,' they are the realm of desire, the realm of form, the realm of formlessness, and the other phenomena apart from these that are included in the sphere of conditioned phenomena—the four applications of mindfulness, the four correct exertions, the four supports for miraculous abilities, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path, and the four truths of the noble ones, the four meditative concentrations, the four immeasurable attitudes, the four [F.64.a] formless absorptions, the eight liberations, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the five extrasensory powers, the six perfections, all the emptinesses, all the meditative stabilities, all the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas. These are called *conditioned phenomena*."

8.88 "Blessed Lord, what are the unconditioned phenomena?"

"Subhūti," replied the Blessed One, "regarding those called 'unconditioned phenomena,' they are those that do not arise, disintegrate, and transform, which is to say, the extinction of desire, the extinction of hatred, the extinction of delusion, the real nature, the unmistakable real nature, the one and only real nature, the reality of phenomena, the realm of phenomena, the maturity of phenomena, the realm of the inconceivable, and the very limit of reality. These, Subhūti, are called *unconditioned phenomena*."

8.89 "Blessed Lord, what are the common phenomena?"

"Subhūti," replied the Blessed One, "regarding those called 'common phenomena,' they are the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, and the five extrasensory powers. These are called *phenomena shared in common* with ordinary persons."

8.90 "Blessed Lord, what are the uncommon phenomena?"

"Subhūti," replied the Blessed One, "regarding those called 'uncommon phenomena,' they are the four applications of mindfulness, the four correct exertions, the four supports for miraculous abilities, the five faculties, the five powers, the [F.64.b] seven branches of enlightenment, and the noble eightfold path, and the four truths of the noble ones, the eight liberations, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, all the meditative stabilities, all the dhāraṇī gateways, the ten

powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas. These are called *uncommon phenomena*.”

8.91 “Since bodhisattva great beings who practice the perfection of wisdom are without ideation, they should not become attached to any of those phenomena that are empty of their own defining characteristics. Since they are without ideation and without conceptual thought, they should comprehend all phenomena in accordance with nonduality.”

8.92 Then Venerable Subhūti asked the Blessed One, “Blessed Lord, why, when you say ‘bodhisattva great beings,’ do you call bodhisattvas ‘great beings’?”

8.93 “Subhūti,” replied the Blessed One, “bodhisattvas are called *great beings* because they will lead a great number of beings with certainty to consummation.”³⁷³

8.94 “Blessed Lord, who are such a great number of beings with certainty, such a great number of beings with certainty, that bodhisattva great beings will lead to consummation?

8.95 “Subhūti,” replied the Blessed One, “regarding that great number of beings—those on the level of the spiritual family, those who are the eighth, those who have entered the stream, once-returners, non-returners, arhats, [F.65.a] pratyekabuddhas, and bodhisattvas who have initially set their minds on enlightenment, up to bodhisattva great beings who dwell on the level at which progress has become irreversible—they, Subhūti, are called *the great number of beings with certainty*. Those bodhisattva great beings will lead such beings as those to consummation. There the bodhisattva great beings’ setting of the vajra-like mind on enlightenment is called *the consummation of the great number of beings with certainty*.”

8.96 “Blessed Lord, what is this setting of the vajra-like mind on enlightenment?”

“Here, Subhūti,” replied the Blessed One, “bodhisattva great beings set their minds on enlightenment, thinking, ‘I should don armor for the sake of all beings in inestimable saṃsāra. I should renounce all possessions. I should develop equanimity toward all beings.’³⁷⁴ I should enable all beings to attain final nirvāṇa by means of the three vehicles. I should understand that despite enabling all beings to attain final nirvāṇa, since there are indeed no beings who will attain final nirvāṇa, all phenomena are nonarising and unceasing. I should practice the six perfections with the unadulterated³⁷⁵ mind of all-aspect omniscience. I should train in the realization of the [ultimate] attribute that is followed everywhere by completion. I should comprehend the accomplishment of the attributes in a single principle.³⁷⁶ I should train in order to achieve all the inestimable attributes.’ They set their

mind in that way. Subhūti, that is the bodhisattva great beings' setting of the vajra-like mind on enlightenment. [F.65.b] Keeping to it, without apprehending anything, bodhisattva great beings lead the great number of beings with certainty to consummation.

8.97 “Moreover, Subhūti, bodhisattva great beings set their minds in this way: ‘For the sake of all those beings I should experience all those feelings of suffering, the suffering that the denizens of the hells, the animal realm, and the world of Yama, as many as there are, feel.’ On top of that,³⁷⁷ bodhisattva great beings set their minds in this way, thinking, ‘Even for the sake of each being, individually, over many hundreds of thousands of tens of millions of billions of eons, I should experience all those sufferings of the denizens of the hells as long as a being has not attained final nirvāṇa in the expanse of nirvāṇa where no residue of the aggregates is left behind.’ In just that way, ‘For the sake of all beings, I should also experience all those sufferings of the denizens of the hells as long as all beings have not passed into final nirvāṇa in the expanse of nirvāṇa where no residue of the aggregates is left behind.’ And from then on, they will set their mind, thinking, ‘For my own sake, I should plant the roots of virtue, and, after many hundreds of thousands of tens of millions of billions of eons accumulating manifold provisions of enlightenment, I should fully awaken to unsurpassed, perfect, complete enlightenment.’ Subhūti, that is the bodhisattva great beings' setting of the vajra-like mind. Keeping to it, without apprehending anything, bodhisattva great beings lead the great number of beings with certainty to consummation.

8.98 “Moreover, Subhūti, bodhisattva great [F.66.a] beings should always and uninterruptedly develop a sublime mind, a sublime mind on account of which all beings will be led to consummation.³⁷⁸ In this regard, the sublime mind of bodhisattva great beings is, from the time when they first set their mind on enlightenment, not having a greedy mind, not having a hateful mind, not having a deluded mind, not setting their mind on harming, not having a śrāvaka's mind, and not having a pratyekabuddha's mind. This is the sublime mind of bodhisattva great beings. Through that sublime mind they lead all beings to their consummation, but still they should not give rise to conceits because of that.

8.99 “Moreover, Subhūti, bodhisattva great beings should have an unshakeable mind. In this regard, the unshakeable mind of bodhisattva great beings is attention turned toward all-aspect omniscience without giving rise to conceit because of that. This is the unshakeable mind of bodhisattva great beings. Through that, without apprehending anything, they will lead all beings to consummation.

- 8.100 “Moreover, Subhūti, bodhisattva great beings should set their mind on the benefit and happiness of all beings. In this regard, the bodhisattva great beings’ mind set on benefit and happiness is a refuge to all beings, and does not abandon them, but without giving rise to conceit because of that. This, Subhūti, is the bodhisattva great beings’ mind set on benefit and happiness. Keeping to it, without apprehending anything, bodhisattva great beings lead the great number of beings with certainty to consummation. [F.66.b]
- 8.101 “Moreover, Subhūti, bodhisattva great beings should always and uninterruptedly wish for the Dharma, enjoy Dharma, appreciate the Dharma, and practice and engage in having an appreciation for the Dharma. In this regard, if you ask what is Dharma, it is this: the indivisibility of all dharmas.
- 8.102 “If you ask what it is to wish for the Dharma, it is to wish for and appreciate the Dharma. That is called *to wish for the Dharma*.
- 8.103 “If you ask what it is to enjoy the Dharma, it is to enjoy and take pleasure in the Dharma. That is called *to enjoy the Dharma*.
- 8.104 “If you ask what it is to appreciate the Dharma, it is to see the good qualities of the Dharma. That is called *to appreciate the Dharma*.
- 8.105 “If you ask what it is to practice and engage in³⁷⁹ having an appreciation for the Dharma, it is to cultivate and magnify just that Dharma. That is called *to practice and engage in having an appreciation for the Dharma*.
- 8.106 “In this way, Subhūti, without apprehending anything, bodhisattva great beings who practice the perfection of wisdom should lead the great number of beings with certainty to consummation.
- 8.107 “Moreover, Subhūti, without apprehending anything, bodhisattva great beings who practice the perfection of wisdom should lead the great number of beings with certainty to consummation while abiding in the emptiness of internal phenomena, while abiding in the emptiness of external phenomena, while abiding in the emptiness of external and internal phenomena, while abiding in the emptiness of emptiness, while abiding in the emptiness of great extent, while abiding in the emptiness of ultimate reality, while abiding in the emptiness of conditioned phenomena, while abiding in the emptiness of unconditioned phenomena, while abiding in the emptiness of the unlimited, while abiding in the emptiness of that which has neither beginning nor end, while abiding in the emptiness of nonexclusion, while abiding in the emptiness of inherent nature, while abiding in the emptiness of all phenomena, while abiding in the emptiness of intrinsic defining characteristics, while abiding in the emptiness of that which cannot be apprehended, while abiding in the emptiness of nonentities, while abiding in the emptiness of essential nature, [F.67.a] and while abiding in the emptiness of an essential nature of nonentities.

8.108 “Moreover, Subhūti, without apprehending anything, bodhisattva great beings who practice the perfection of wisdom should lead the great number of beings with certainty to consummation while abiding in the applications of mindfulness, the correct exertions, the supports for miraculous abilities, the faculties, the powers, the branches of enlightenment, and the noble eightfold path, and the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the liberations, the serial steps of meditative absorption, the emptiness, signlessness, and wishlessness gateways to liberation, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas.

8.109 “Moreover, Subhūti, without apprehending anything, bodhisattva great beings who practice the perfection of wisdom should lead the great number of beings with certainty to consummation while abiding in the meditative stability *heroic valor*, while abiding in the meditative stability *precious seal*, while abiding in the meditative stability *lion’s play*, while abiding in the meditative stability *beautiful moon*, while abiding in the meditative stability [F.67.b] *crest of the moon’s victory banner*, while abiding in the meditative stability *surpassing all phenomena*, while abiding in the meditative stability *seal of all phenomena*, while abiding in the meditative stability *surveying the crown pinnacle*, while abiding in the meditative stability *certainty in the realm of phenomena*, while abiding in the meditative stability *crest of certainty’s victory banner*, while abiding in the meditative stability *vajra*, while abiding in the meditative stability *seal of entry into all phenomena*, while abiding in the meditative stability *well established as the king of meditative stabilities*, while abiding in the meditative stability *excellently well established*,³⁸⁰ while abiding in the meditative stability *well-engaging king of meditative stabilities*, while abiding in the meditative stability *diffusion of light rays*, while abiding in the meditative stability *without mistakes*, while abiding in the meditative stability *because of the diffusion of light rays not making mistakes*, while abiding in the meditative stability *power of effort*, while abiding in the meditative stability *array of power*, while abiding in the meditative stability *exalted*, while abiding in the meditative stability *engaging with certainty in lexical explanations*, while abiding in the meditative stability *entry into designations*, while abiding in the meditative stability *observation of spatial directions*, while abiding in the meditative stability *sealed with the seal*, while abiding in the meditative stability *unimpaired*, while abiding in the meditative stability *oceanic seal gathering all phenomena*, while abiding in the meditative stability *seal of the king*,³⁸¹ while abiding in the meditative stability *permeation of space*, while abiding in the

meditative stability *vajra maṇḍala*, while abiding in the meditative stability *purified of the three spheres*,³⁸² while abiding in the meditative stability *shoulder ornament of the victory banner's crest*, while abiding in the meditative stability *Indra's crest*, while abiding in the meditative stability *pursuit of the stream*,³⁸³ while abiding in the meditative stability *yawning lion*,³⁸⁴ while abiding in the meditative stability *stretching lion*,³⁸⁵ [F.68.a] while abiding in the meditative stability *stretching-out lion*, while abiding in the meditative stability *beyond sequence*, while abiding in the meditative stability *without attachment or impediment*,³⁸⁶ while abiding in the meditative stability *repudiation of afflicted mental states*,³⁸⁷ while abiding in the meditative stability *illumination*, while abiding in the meditative stability *unseeking*, while abiding in the meditative stability *no fixed abode*, while abiding in the meditative stability *free from mentation*, while abiding in the meditative stability *taming the four māras*,³⁸⁸ while abiding in the meditative stability *stainless lamplight*, while abiding in the meditative stability *boundless light*, while abiding in the meditative stability *illuminator*, while abiding in the meditative stability *total illumination*, while abiding in the meditative stability *pure supremacy*, while abiding in the meditative stability *stainless light*, while abiding in the meditative stability *bringer of joy*, while abiding in the meditative stability *lightning lamp*, while abiding in the meditative stability *inexhaustible*, while abiding in the meditative stability *unvanquished*, while abiding in the meditative stability *majestic*, while abiding in the meditative stability *free from extinction*, while abiding in the meditative stability *unmoving*, while abiding in the meditative stability *calmed*,³⁸⁹ while abiding in the meditative stability *imperishable*,³⁹⁰ abiding in the meditative stability *lamp of the sun*, while abiding in the meditative stability *immaculate moon*, while abiding in the meditative stability *clear-eyed*,³⁹¹ while abiding in the meditative stability *lamp of wisdom*, while abiding in the meditative stability *clear appearance*, while abiding in the meditative stability *moon lamp*,³⁹² while abiding in the meditative stability *illuminating*, while abiding in the meditative stability *does what needs to be done*, while abiding in the meditative stability *glory of transcendental knowledge*, while abiding in the meditative stability *vajra-like*, while abiding in the meditative stability *stability of mind*, while abiding in the meditative stability *total illumination*, while abiding in the meditative stability *well situated*, while abiding in the meditative stability *jewel cusp*, while abiding in the meditative stability *seal of the supreme phenomenon*, while abiding in [F.68.b] the meditative stability *sameness of all phenomena*, the meditative stability *renunciation of delight*, while abiding in the meditative stability *elevated by phenomena*, while abiding in the meditative stability *expanded on account of being elevated by phenomena*,³⁹³ while abiding in the meditative stability *jewel state*, while

abiding in the meditative stability *forsaking fights*, while abiding in the meditative stability *dispersal*, while abiding in the meditative stability *distinguishing the terms associated with all phenomena*, while abiding in the meditative stability *determination*,³⁹⁴ while abiding in the meditative stability *stainless performance*, while abiding in the meditative stability *arranging the sameness of letters*, while abiding in the meditative stability *devoid of letters*, while abiding in the meditative stability *cutting off the objective support*,³⁹⁵ while abiding in the meditative stability *unmodified*, while abiding in the meditative stability *aspectless*, while abiding in the meditative stability *entering into names and signs*,³⁹⁶ while abiding in the meditative stability *free from activity*, while abiding in the meditative stability *entering into the ascertainment of names*, while abiding in the meditative stability *a practitioner without a dwelling*, while abiding in the meditative stability *devoid of darkness*, while abiding in the meditative stability *endowed with practice*, while abiding in the meditative stability *unwavering*, while abiding in the meditative stability *transcendence of the range*, while abiding in the meditative stability *accumulation of all attributes*, while abiding in the meditative stability *abiding without mentation*,³⁹⁷ while abiding in the meditative stability *abiding with certainty*,³⁹⁸ while abiding in the meditative stability *blossoming and vibrance of the flowers of virtue*, while abiding in the meditative stability *endowed with the branches of enlightenment*, while abiding in the meditative stability *boundless eloquence*, while abiding in the meditative stability *boundless lamplight*,³⁹⁹ while abiding in the meditative stability *equal to the unequaled*, while abiding in the meditative stability *transcending all phenomena*, while abiding in the meditative stability *delineator*, while abiding in the meditative stability *dispelling doubt*, while abiding in the meditative stability [F.69.a] *without settled focus*, while abiding in the meditative stability *single array*, while abiding in the meditative stability *manifest attainment of aspects*, the meditative stability *single aspect*, while abiding in the meditative stability *nonexclusion of the aspect*, while abiding in the meditative stability *supreme performance*,⁴⁰⁰ while abiding in the meditative stability *comprehension of all bases of existence through realization*, while abiding in the meditative stability *entrance to symbols and sounds*, while abiding in the meditative stability *jewel heart*,⁴⁰¹ while abiding in the meditative stability *unattached to any phenomena*, while abiding in the meditative stability *array of flashes of lightning*, while abiding in the meditative stability *forsaking*, while abiding in the meditative stability *lamp of doctrine*, while abiding in the meditative stability *lamp of transcendental knowledge*, while abiding in the meditative stability *manifest attainment of the miraculous ability to not return*, while abiding in the meditative stability *devoid of vocalic syllables*, while abiding in the meditative stability *burning lamp*, while abiding in the

meditative stability *purification of defining characteristics*, while abiding in the meditative stability *nondistinguished*, while abiding in the meditative stability *endowed with a distinct forbearance*, while abiding in the meditative stability *endowed with all finest aspects*,⁴⁰² while abiding in the meditative stability *endowed with dhāraṇīs*, while abiding in the meditative stability *absence of joy with respect to all happiness and suffering*, while abiding in the meditative stability *inexhaustible cornucopia*, while abiding in the meditative stability *dhāraṇī intelligence*, while abiding in the meditative stability *perfect elimination of right and wrong*, while abiding in the meditative stability *perfect calming of all contradictions and refutations*, while abiding in the meditative stability *no harmony or disharmony*, while abiding in the meditative stability *taintless light*, while abiding in the meditative stability *endowed with the essence*, while abiding in the meditative stability *taintless light of the full moon*, while abiding in the meditative stability *lightning light*, while abiding in the meditative stability [F.69.b] *great ornament*,⁴⁰³ while abiding in the meditative stability *illuminator in all respects*, while abiding in the meditative stability *protector of all worlds*,⁴⁰⁴ while abiding in the meditative stability *sameness of meditative stability*, while abiding in the meditative stability *with a dustless and dust-free principle*, while abiding in the meditative stability *convergence in nonaffliction*, while abiding in the meditative stability *convergence of all afflicted mental states in nonaffliction*,⁴⁰⁵ while abiding in the meditative stability *intent on a dwelling that has not been apprehended*, while abiding in the meditative stability *abiding in the real nature without mentation*, while abiding in the meditative stability *self-originated from the vessel*,⁴⁰⁶ while abiding in the meditative stability *incinerating all afflicted mental states*, while abiding in the meditative stability *lamp of great transcendental knowledge*, while abiding in the meditative stability *origin of the ten powers*, while abiding in the meditative stability *opener of the gateways*, while abiding in the meditative stability *dispelling the defects of corporeality*, while abiding in the meditative stability *obliterating defects of speech, transforming them as if into space*,⁴⁰⁷ while abiding in the meditative stability *dispelling the defects of the mind*,⁴⁰⁸ while abiding in the meditative stability *thorough investigation*, while abiding in the meditative stability *space-like*, and while abiding in the meditative stability *space-like and without attachment, hence free and without blemish*.

8.110 “Abiding in these attributes, Subhūti, bodhisattva great beings practice the perfection of wisdom and lead the great number of beings with certainty to consummation. This is why bodhisattvas are called *great beings*.” [F.70.a] [B6]

8.111 Then the venerable Śāradvatīputra said to the Blessed One, “Blessed Lord, I too am inspired to say in what sense bodhisattvas are called *great beings*.”

“Śāradvatīputra,” replied the Blessed One, “be inspired to speak of why bodhisattvas are called *great beings*.”

8.112 Śāradvatīputra then explained, “Blessed Lord, although bodhisattva great beings teach the Dharma to beings in order that they might abandon the view of the self; might abandon the view of a being; might abandon the view of a life form; might abandon the view of a person; might abandon the view of a life; might abandon the view of an individual; might abandon the view of one born of Manu; might abandon the view of a child of Manu; might abandon the view of an agent; might abandon the view of an instigator of an agent; might abandon the view of a motivator; might abandon the view of an inciter; might abandon the view of an experiencer; might abandon the view of an instigator of an experiencer; might abandon the view of a knower; and might abandon the view of a viewer; might abandon the nihilist view and might abandon the eternalist view; might abandon the view of existence and might abandon the view of nonexistence; might abandon the view of aggregates, might abandon the view of sensory elements, and might abandon the view of sense fields; might abandon the view of dependent origination; might abandon the view of the truths; might abandon the view of the perfections; might abandon the view of emptiness; might abandon the view of the applications of mindfulness, might abandon the view of the correct exertions, might abandon the view of the supports for miraculous ability, might abandon the view of the faculties, [F.70.b] might abandon the view of the powers, might abandon the view of the branches of enlightenment, and might abandon the view of the noble eightfold path; might abandon the view of the truths of the noble ones; might abandon the view of the meditative concentrations, might abandon the view of the immeasurable attitudes, might abandon the view of the formless absorptions, might abandon the view of the liberations, and might abandon the view of the serial steps of meditative absorption; might abandon the view of the emptiness, signlessness, and wishlessness gateways to liberation; might abandon the view of the extrasensory powers; might abandon the view of the meditative stabilities and might abandon the view of the dhāraṇī gateways; might abandon the view of the powers of the tathāgatas, might abandon the view of the fearlessnesses, might abandon the view of the kinds of exact knowledge, might abandon the view of great loving kindness, might abandon the view of great compassion, and might abandon the view of the distinct qualities of the buddhas; might abandon the view of beings to be matured; might abandon the view of buddhafi elds to be refined; might abandon the view of enlightenment; might abandon the view of the Buddha, might abandon the view of the Dharma, and might abandon the view of the Saṅgha; might abandon the view of the turning of

the wheel of the Dharma; and, although they teach the Dharma to beings in order that they might abandon the view of the attainment of final nirvāṇa, they do so by way of not apprehending anything. This is why bodhisattvas are called *great beings*."

- 8.113 Then the venerable Subhūti asked the venerable Śāradvatīputra, "Venerable Śāradvatīputra, why would bodhisattva great beings have a view [F.71.a] concerning physical forms, have a view concerning feelings, have a view concerning perceptions, have a view concerning formative predispositions, and have a view concerning consciousness; have a view concerning the eyes, have a view concerning the ears, have a view concerning the nose, have a view concerning the tongue, have a view concerning the body, and have a view concerning the mental faculty; have a view concerning sights, have a view concerning sounds, have a view concerning odors, have a view concerning tastes, have a view concerning tangibles, and have a view concerning mental phenomena; have a view concerning visual consciousness, have a view concerning auditory consciousness, have a view concerning olfactory consciousness, have a view concerning gustatory consciousness, have a view concerning tactile consciousness, and have a view concerning mental consciousness; have a view concerning visually compounded sensory contact, have a view concerning aurally compounded sensory contact, have a view concerning nasally compounded sensory contact, have a view concerning lingually compounded sensory contact, have a view concerning corporeally compounded sensory contact, and have a view concerning mentally compounded sensory contact; have a view concerning feelings conditioned by visually compounded sensory contact, have a view concerning feelings conditioned by aurally compounded sensory contact, have a view concerning feelings conditioned by nasally compounded sensory contact, have a view concerning feelings conditioned by lingually compounded sensory contact, have a view concerning feelings conditioned by corporeally compounded sensory contact, and have a view concerning feelings conditioned by mentally compounded sensory contact; have a view concerning the earth element, have a view concerning the water element, have a view concerning the fire element, have a view concerning the wind element, have a view concerning [F.71.b] the space element, and have a view concerning the consciousness element; have a view concerning ignorance, have a view concerning formative predispositions, have a view concerning consciousness, have a view concerning name and form, have a view concerning the six sense fields, have a view concerning sensory contact, have a view concerning sensation, have a view concerning craving, have a view concerning grasping, have a view concerning the rebirth process, have

a view concerning birth, and have a view concerning aging and death; have a view concerning the perfection of generosity, have a view concerning the perfection of ethical discipline, have a view concerning the perfection of tolerance, have a view concerning the perfection of perseverance, have a view concerning the perfection of meditative concentration, and have a view concerning the perfection of wisdom; have a view concerning the emptiness of internal phenomena, have a view concerning the emptiness of external phenomena, have a view concerning the emptiness of external and internal phenomena, have a view concerning the emptiness of emptiness, have a view concerning the emptiness of great extent, have a view concerning the emptiness of ultimate reality, have a view concerning the emptiness of conditioned phenomena, have a view concerning the emptiness of unconditioned phenomena, have a view concerning the emptiness of the unlimited, have a view concerning the emptiness of that which has neither beginning nor end, have a view concerning the emptiness of nonexclusion, have a view concerning the emptiness of inherent nature, have a view concerning the emptiness of all phenomena, have a view concerning the emptiness of intrinsic defining characteristics, have a view concerning the emptiness of that which cannot be apprehended, have a view concerning the emptiness of nonentities, have a view concerning the emptiness of essential nature, and have a view concerning [F.72.a] the emptiness of an essential nature of nonentities; have a view concerning the applications of mindfulness, have a view concerning the correct exertions, have a view concerning the supports for miraculous ability, have a view concerning the faculties, have a view concerning the powers, have a view concerning the branches of enlightenment, and have a view concerning the noble eightfold path; have a view concerning the truths of the noble ones; have a view concerning the meditative concentrations, have a view concerning the immeasurable attitudes, have a view concerning the formless absorptions, have a view concerning the liberations, and have a view concerning the serial steps of meditative absorption; have a view concerning the emptiness, signlessness, and wishlessness gateways to liberation; have a view concerning the extrasensory powers; have a view concerning the meditative stabilities and have a view concerning the dhāraṇī gateways; have a view concerning the powers of the tathāgatas, have a view concerning the fearlessnesses, have a view concerning the kinds of exact knowledge, have a view concerning great loving kindness, have a view concerning great compassion, and have a view concerning the distinct qualities of the buddhas; have a view concerning the beings to be matured; have a view concerning the buddhafi elds to be refined; have a view concerning enlightenment; have a view concerning the Buddha, have a view concerning

the Dharma, and have a view concerning the Saṅgha; have a view concerning the turning of the wheel of the Dharma; and have a view concerning the attainment of final nirvāṇa?”

- 8.114 “Venerable Subhūti, in this regard, bodhisattva great beings who practice the perfection of wisdom [F.72.b] without skill in means apprehend physical forms and develop a view of them by way of apprehending, without skill in means apprehend feelings and develop a view of them by way of apprehending, without skill in means apprehend perceptions and develop a view of them by way of apprehending, without skill in means apprehend formative predispositions and develop a view of them by way of apprehending, and without skill in means apprehend consciousness and develop a view of it by way of apprehending; without skill in means apprehend the eyes and develop a view of them by way of apprehending, without skill in means apprehend the ears and develop a view of them by way of apprehending, without skill in means apprehend the nose and develop a view of it by way of apprehending, without skill in means apprehend the tongue and develop a view of it by way of apprehending, without skill in means apprehend the body and develop a view of it by way of apprehending, and without skill in means apprehend the mental faculty and develop a view of it by way of apprehending; without skill in means apprehend sights and develop a view of them by way of apprehending, without skill in means apprehend sounds and develop a view of them by way of apprehending, without skill in means apprehend odors and develop a view of them by way of apprehending, without skill in means apprehend tastes and develop a view of them by way of apprehending, without skill in means apprehend tangibles and develop a view of them by way of apprehending, and without skill in means apprehend mental phenomena and develop a view of them by way of apprehending; without skill in means apprehend visual consciousness and develop a view of it by way of apprehending, without skill in means apprehend auditory consciousness and develop a view of it by way of apprehending, without skill in means apprehend olfactory consciousness and develop a view of it by way of apprehending, without skill in means apprehend gustatory consciousness and develop a view of it by way of apprehending, without skill in means apprehend tactile consciousness and develop a view of it by way of apprehending, and without skill in means apprehend mental consciousness and develop a view of it by way of apprehending; without skill in means apprehend visually compounded sensory contact and develop a view of it by way of apprehending, without skill in means apprehend aurally compounded sensory contact and develop a view of it by way of apprehending, without skill in means apprehend nasally compounded

sensory contact and develop a view of it [F.73.a] by way of apprehending, without skill in means apprehend lingually compounded sensory contact and develop a view of it by way of apprehending, without skill in means apprehend corporeally compounded sensory contact and develop a view of it by way of apprehending, and without skill in means apprehend mentally compounded sensory contact and develop a view of it by way of apprehending; without skill in means apprehend feelings conditioned by visually compounded sensory contact and develop a view of them by way of apprehending, without skill in means apprehend feelings conditioned by aurally compounded sensory contact and develop a view of them by way of apprehending, without skill in means apprehend feelings conditioned by nasally compounded sensory contact and develop a view of them by way of apprehending, without skill in means apprehend feelings conditioned by lingually compounded sensory contact and develop a view of them by way of apprehending, without skill in means apprehend feelings conditioned by corporeally compounded sensory contact and develop a view of them by way of apprehending, and without skill in means apprehend feelings conditioned by mentally compounded sensory contact and develop a view of them by way of apprehending; without skill in means apprehend the earth element and develop a view of it by way of apprehending, without skill in means apprehend the water element and develop a view of it by way of apprehending, without skill in means apprehend the fire element and develop a view of it by way of apprehending, without skill in means apprehend the wind element and develop a view of it by way of apprehending, without skill in means apprehend the space element and develop a view of it by way of apprehending, and without skill in means apprehend the consciousness element and develop a view of it by way of apprehending; without skill in means apprehend ignorance and develop a view of it by way of apprehending, without skill in means apprehend formative predispositions and develop a view of them by way of apprehending, without skill in means apprehend consciousness and develop a view of it by way of apprehending, without skill in means apprehend name and form and develop a view of them by way of apprehending, without skill in means apprehend the six sense fields and develop a view of them by way of apprehending, without skill in means apprehend sensory contact and develop a view of it by way of apprehending, without skill in means apprehend sensation and develop a view of it by way of apprehending, without skill in means apprehend [F.73.b] craving and develop a view of it by way of apprehending, without skill in means apprehend grasping and develop a view of it by way of apprehending, without skill in means apprehend the rebirth process and

develop a view of it by way of apprehending, without skill in means apprehend birth and develop a view of it by way of apprehending, and without skill in means apprehend aging and death and develop a view of them by way of apprehending; without skill in means apprehend the perfection of generosity and develop a view of it by way of apprehending, without skill in means apprehend the perfection of ethical discipline and develop a view of it by way of apprehending, without skill in means apprehend the perfection of tolerance and develop a view of it by way of apprehending, without skill in means apprehend the perfection of perseverance and develop a view of it by way of apprehending, without skill in means apprehend the perfection of meditative concentration and develop a view of it by way of apprehending, and without skill in means apprehend the perfection of wisdom and develop a view of it by way of apprehending; without skill in means apprehend the emptiness of internal phenomena and develop a view of it by way of apprehending, without skill in means apprehend the emptiness of external phenomena and develop a view of it by way of apprehending, without skill in means apprehend the emptiness of external and internal phenomena and develop a view of it by way of apprehending, without skill in means apprehend the emptiness of emptiness and develop a view of it by way of apprehending, without skill in means apprehend the emptiness of great extent and develop a view of it by way of apprehending, without skill in means apprehend the emptiness of ultimate reality and develop a view of it by way of apprehending, without skill in means apprehend the emptiness of conditioned phenomena and develop a view of it by way of apprehending, without skill in means apprehend the emptiness of unconditioned phenomena and develop a view of it by way of apprehending, without skill in means apprehend the emptiness of the unlimited and develop a view of it by way of apprehending, without skill in means apprehend the emptiness of that which has neither beginning nor end and develop a view of it by way of apprehending, without skill in means apprehend the emptiness of nonexclusion and develop a view of it by way of apprehending, without skill in means apprehend the emptiness of inherent nature and develop a view of it by way of apprehending, without skill in means apprehend the emptiness of all phenomena [F.74.a] and develop a view of it by way of apprehending, without skill in means apprehend the emptiness of intrinsic defining characteristics and develop a view of it by way of apprehending, without skill in means apprehend the emptiness of that which cannot be apprehended and develop a view of it by way of apprehending, without skill in means apprehend the emptiness of nonentities and develop a view of it by way of apprehending, without skill in means apprehend the emptiness of essential nature and develop a view of

it by way of apprehending, and without skill in means apprehend the emptiness of an essential nature of nonentities and develop a view of it by way of apprehending; without skill in means apprehend the applications of mindfulness and develop a view of them by way of apprehending, without skill in means apprehend the correct exertions and develop a view of them by way of apprehending, without skill in means apprehend the supports for miraculous ability and develop a view of them by way of apprehending, without skill in means apprehend the faculties and develop a view of them by way of apprehending, without skill in means apprehend the powers and develop a view of them by way of apprehending, without skill in means apprehend the branches of enlightenment and develop a view of them by way of apprehending, and without skill in means apprehend the noble eightfold path and develop a view of it by way of apprehending; without skill in means apprehend the truths of the noble ones and develop a view of them by way of apprehending; without skill in means apprehend the meditative concentrations and develop a view of them by way of apprehending, without skill in means apprehend the immeasurable attitudes and develop a view of them by way of apprehending, without skill in means apprehend the formless absorptions and develop a view of them by way of apprehending, without skill in means apprehend the liberations and develop a view of them by way of apprehending, and without skill in means apprehend the serial steps of meditative absorption and develop a view of them by way of apprehending; without skill in means apprehend the emptiness, signlessness, and wishlessness gateways to liberation and develop a view of them by way of apprehending; without skill in means apprehend the extrasensory powers and develop a view of them by way of apprehending; without skill in means apprehend the meditative stabilities [F.74.b] and develop a view of them by way of apprehending, and without skill in means apprehend the dhāraṇī gateways and develop a view of them by way of apprehending; without skill in means apprehend the powers of the tathāgatas and develop a view of them by way of apprehending, without skill in means apprehend the fearlessnesses and develop a view of them by way of apprehending, without skill in means apprehend the kinds of exact knowledge and develop a view of them by way of apprehending, without skill in means apprehend great loving kindness and develop a view of it by way of apprehending, without skill in means apprehend great compassion and develop a view of it by way of apprehending, and without skill in means apprehend the distinct qualities of the buddhas and develop a view of them by way of apprehending; without skill in means apprehend the beings to be matured and develop a view of them by way of apprehending; without skill in means apprehend the buddhafi elds to be refined and develop a view of

them by way of apprehending; without skill in means apprehend enlightenment and develop a view of it by way of apprehending; without skill in means apprehend the Buddha and develop a view of him by way of apprehending, without skill in means apprehend the Dharma and develop a view of it by way of apprehending, and without skill in means apprehend the Saṅgha and develop a view of it by way of apprehending; without skill in means apprehend the turning of the wheel of the Dharma and develop a view of it by way of apprehending; and without skill in means apprehend the attainment of final nirvāṇa and develop a view of it by way of apprehending.

- 8.115 “Venerable Subhūti, for these reasons bodhisattva great beings have a view concerning physical forms, a view concerning feelings, a view concerning perceptions, a view concerning formative predispositions, and a view concerning consciousness; for these reasons they have a view concerning the eyes, a view concerning the ears, a view concerning the nose, a view concerning the tongue, a view concerning the body, and a view concerning the mental faculty; for these reasons they have a view concerning sights, a view concerning sounds, a view concerning odors, a view concerning tastes, a view concerning tangibles, and a view concerning mental phenomena; for these reasons they have a view concerning visual consciousness, a view concerning auditory consciousness, a view concerning [F.75.a] olfactory consciousness, a view concerning gustatory consciousness, a view concerning tactile consciousness, and a view concerning mental consciousness; for these reasons they have a view concerning visually compounded sensory contact, a view concerning aurally compounded sensory contact, a view concerning nasally compounded sensory contact, a view concerning lingually compounded sensory contact, a view concerning corporeally compounded sensory contact, and a view concerning mentally compounded sensory contact; for these reasons they have a view concerning feelings conditioned by visually compounded sensory contact, a view concerning feelings conditioned by aurally compounded sensory contact, a view concerning feelings conditioned by nasally compounded sensory contact, a view concerning feelings conditioned by lingually compounded sensory contact, a view concerning feelings conditioned by corporeally compounded sensory contact, and a view concerning feelings conditioned by mentally compounded sensory contact; for these reasons they have a view concerning the earth element, a view concerning the water element, a view concerning the fire element, a view concerning the wind element, a view concerning the space element, and a view concerning the consciousness element; for these reasons they have a view concerning ignorance, a view concerning formative

predispositions, a view concerning consciousness, a view concerning name and form, a view concerning the six sense fields, a view concerning sensory contact, a view concerning sensation, a view concerning craving, a view concerning grasping, a view concerning the rebirth process, a view concerning birth, and a view concerning aging and death; for these reasons they have a view concerning the perfection of generosity, a view concerning the perfection of ethical discipline, a view concerning the perfection of tolerance, a view concerning the perfection of perseverance, a view concerning the perfection of meditative concentration, and a view concerning the perfection of wisdom; for these reasons they have a view concerning the emptiness of internal phenomena, a view concerning the emptiness of external phenomena, a view concerning the emptiness of external and internal phenomena, a view concerning the emptiness of emptiness, a view concerning the emptiness of great extent, [F.75.b] a view concerning the emptiness of ultimate reality, a view concerning the emptiness of conditioned phenomena, a view concerning the emptiness of unconditioned phenomena, a view concerning the emptiness of the unlimited, a view concerning the emptiness of that which has neither beginning nor end, a view concerning the emptiness of nonexclusion, a view concerning the emptiness of inherent nature, a view concerning the emptiness of all phenomena, a view concerning the emptiness of intrinsic defining characteristics, a view concerning the emptiness of that which cannot be apprehended, a view concerning the emptiness of nonentities, a view concerning the emptiness of essential nature, and a view concerning the emptiness of an essential nature of nonentities; for these reasons they have a view concerning the applications of mindfulness, a view concerning the correct exertions, a view concerning the supports for miraculous ability, a view concerning the faculties, a view concerning the powers, a view concerning the branches of enlightenment, and a view concerning the noble eightfold path; for these reasons they have a view concerning the truths of the noble ones, a view concerning the meditative concentrations, a view concerning the immeasurable attitudes, a view concerning the formless absorptions, a view concerning the liberations, a view concerning the serial steps of meditative absorption, a view concerning the emptiness, signlessness, and wishlessness gateways to liberation, a view concerning the extrasensory powers, a view concerning the meditative stabilities, and a view concerning the dhāraṇī gateways; for these reasons they have a view concerning the powers of the tathāgatas, a view concerning the fearlessnesses, a view concerning the kinds of exact knowledge, a view concerning great loving kindness, a view concerning great compassion, and a view concerning the distinct qualities of the buddhas; and for these

reasons they have a view concerning the beings to be matured, a view concerning the buddhafi elds to be refined, a view concerning enlightenment, a view concerning the Buddha, a view concerning the Dharma, a view concerning the Saṅgha, a view concerning the turning of the wheel of the Dharma, and a view concerning the attainment of final nirvāṇa. However, in this regard, when bodhisattva great beings practice the perfection of wisdom [F.76.a] with skill in means they teach the Dharma, without apprehending anything, in order that those views might be abandoned.

8.116 Then the venerable Subhūti said to the Blessed One, “Blessed Lord, I too am inspired to say why a bodhisattva is called a *great being*.”

“Subhūti, be inspired to speak of that!” replied the Blessed One.

8.117 Subhūti then explained, “Blessed Lord, they are without attachment even to such a mind as the mind set on enlightenment that is equal to the unequaled and is not shared in common with any śrāvakas or pratyekabuddhas. It is for that reason bodhisattvas are called *great beings*. If you ask why, it is because the mind set on omniscience is free from contaminants and not part of the three realms. So, owing to its emptiness of inherent nature, they are not attached even to that mind—that mind set on omniscience that is free from contaminants and that is not part of the three realms. That is why bodhisattvas are reckoned to be great beings.”⁴⁰⁹

8.118 Then the venerable Śāradvatīputra asked the venerable Subhūti, “Venerable Subhūti, what is the mind of bodhisattva great beings that is equal to the unequaled, and that is not shared in common with the śrāvakas and pratyekabuddhas?”

8.119 “In this regard, Venerable Śāradvatīputra,” replied Subhūti, “bodhisattva great beings, starting from the time when they first set their mind on enlightenment, do not observe any phenomenon at all that is arising, and they do not observe any phenomenon at all that is ceasing, increasing or decreasing, coming or going, defiled or purified. Venerable Śāradvatīputra, in that [mind] that has no arising, no ceasing, no increasing, no decreasing, [F.76.b] no coming, no going, no defilement, and no purification there is no mind of the śrāvakas, no mind of the pratyekabuddhas, no mind of the bodhisattvas, and no mind of the perfectly complete buddhas. Venerable Śāradvatīputra, this is the mind of bodhisattva great beings—equal to the unequaled, and not shared in common with all śrāvakas or pratyekabuddhas.”

8.120 “Venerable Subhūti, you said, ‘They are not attached even to that mind—that mind set on omniscience, free from contaminants and not part of the three realms,’ so would it not be the case, Venerable Subhūti, that physical forms would therefore be without attachment,⁴¹⁰ that feelings would be

without attachment, that perceptions would be without attachment, that formative predispositions would be without attachment, and that consciousness would be without attachment; that the eyes would be without attachment, that the ears would be without attachment, that the nose would be without attachment, that the tongue would be without attachment, that the body would be without attachment, and that the mental faculty would be without attachment; that sights would be without attachment, that sounds would be without attachment, that odors would be without attachment, that tastes would be without attachment, that tangibles would be without attachment, and that mental phenomena would be without attachment; that visual consciousness would be without attachment, that auditory consciousness would be without attachment, that olfactory consciousness would be without attachment, that gustatory consciousness would be without attachment, that tactile consciousness would be without attachment, and that mental consciousness would be without attachment; that visually compounded sensory contact would be without attachment, that aurally compounded sensory contact would be without attachment, that nasally compounded sensory contact would be without attachment, that lingually compounded sensory contact would be without attachment, that corporeally compounded sensory contact [F.77.a] would be without attachment, and that mentally compounded sensory contact would be without attachment; that feelings conditioned by visually compounded sensory contact would be without attachment, that feelings conditioned by aurally compounded sensory contact would be without attachment, that feelings conditioned by nasally compounded sensory contact would be without attachment, that feelings conditioned by lingually compounded sensory contact would be without attachment, that feelings conditioned by corporeally compounded sensory contact would be without attachment, and that feelings conditioned by mentally compounded sensory contact would be without attachment; that the earth element would be without attachment, that the water element would be without attachment, that the fire element would be without attachment, that the wind element would be without attachment, that the space element would be without attachment, and that the consciousness element would be without attachment; that ignorance would be without attachment, that formative predispositions would be without attachment, that consciousness would be without attachment, that name and form would be without attachment, that the six sense fields would be without attachment, that sensory contact would be without attachment, that sensation would be without attachment, that craving would be without attachment, that grasping would be without attachment, that the rebirth process would be without attachment, that birth would be without

attachment, and that aging and death would be without attachment; that the perfection of generosity would be without attachment, that the perfection of ethical discipline would be without attachment, that the perfection of tolerance would be without attachment, that the perfection of perseverance would be without attachment, that the perfection of meditative concentration would be without attachment, and that the perfection of wisdom would be without attachment; that the emptiness of internal phenomena would be without attachment, that the emptiness of external phenomena would be without attachment, that the emptiness of external and internal phenomena would be without attachment, that the emptiness of emptiness would be without attachment, that the emptiness of great extent would be without attachment, that the emptiness of ultimate reality would be without attachment, that the emptiness of conditioned phenomena would be [F.77.b] without attachment, that the emptiness of unconditioned phenomena would be without attachment, that the emptiness of the unlimited would be without attachment, that the emptiness of that which has neither beginning nor end would be without attachment, that the emptiness of nonexclusion would be without attachment, that the emptiness of inherent nature would be without attachment, that the emptiness of all phenomena would be without attachment, that the emptiness of intrinsic defining characteristics would be without attachment, that the emptiness of that which cannot be apprehended would be without attachment, that the emptiness of nonentities would be without attachment, that the emptiness of essential nature would be without attachment, and that the emptiness of an essential nature of nonentities would be without attachment; that the applications of mindfulness would be without attachment, that the correct exertions would be without attachment, that the supports for miraculous ability would be without attachment, that the faculties would be without attachment, that the powers would be without attachment, that the branches of enlightenment would be without attachment, and that the noble eightfold path would be without attachment; that the truths of the noble ones would be without attachment, that the meditative concentrations would be without attachment, that the immeasurable attitudes would be without attachment, that the formless absorptions would be without attachment, that the liberations would be without attachment, that the serial steps of meditative absorption would be without attachment, that the emptiness, signlessness, and wishlessness gateways to liberation would be without attachment, that the extrasensory powers would be without attachment, that the meditative stabilities would be without attachment, and that the dhāraṇī gateways would be without attachment; that the powers of the tathāgatas would be without attachment, that the fearlessnesses would be without attachment,

that the kinds of exact knowledge would be without attachment, that great loving kindness would be without attachment, that great compassion would be without attachment, and that the distinct qualities of the buddhas would be without attachment; and that knowledge of all the dharmas would be without attachment, [F.78.a] that the knowledge of the aspects of the path would be without attachment, and that all-aspect omniscience would be without attachment?”

- 8.121 “Venerable Śāradvatīputra, that is so,” replied Subhūti. “Physical forms are without attachment, feelings are without attachment, perceptions are without attachment, formative predispositions are without attachment, and consciousness is without attachment; the eyes are without attachment, the ears are without attachment, the nose is without attachment, the tongue is without attachment, the body is without attachment, and the mental faculty is without attachment; sights are without attachment, sounds are without attachment, odors are without attachment, tastes are without attachment, tangibles are without attachment, and mental phenomena are without attachment; visual consciousness is without attachment, auditory consciousness is without attachment, olfactory consciousness is without attachment, gustatory consciousness is without attachment, tactile consciousness is without attachment, and mental consciousness is without attachment; visually compounded sensory contact is without attachment, aurally compounded sensory contact is without attachment, nasally compounded sensory contact is without attachment, lingually compounded sensory contact is without attachment, corporeally compounded sensory contact is without attachment, and mentally compounded sensory contact is without attachment; feelings conditioned by visually compounded sensory contact are without attachment, feelings conditioned by aurally compounded sensory contact are without attachment, feelings conditioned by nasally compounded sensory contact are without attachment, feelings conditioned by lingually compounded sensory contact are without attachment, feelings conditioned by corporeally compounded sensory contact are without attachment, and feelings conditioned by mentally compounded sensory contact are without attachment; the earth element is without attachment, [F.78.b] the water element is without attachment, the fire element is without attachment, the wind element is without attachment, the space element is without attachment, and the consciousness element is without attachment; ignorance is without attachment, formative predispositions are without attachment, consciousness is without attachment, name and form are without attachment, the six sense fields are without attachment, sensory contact is without attachment, sensation is without attachment, craving is without attachment, grasping is without

attachment, the rebirth process is without attachment, birth is without attachment, and aging and death are without attachment; the perfection of generosity is without attachment, the perfection of ethical discipline is without attachment, the perfection of tolerance is without attachment, the perfection of perseverance is without attachment, the perfection of meditative concentration is without attachment, and the perfection of wisdom is without attachment; the emptiness of internal phenomena is without attachment, the emptiness of external phenomena is without attachment, the emptiness of external and internal phenomena is without attachment, the emptiness of emptiness is without attachment, the emptiness of great extent is without attachment, the emptiness of ultimate reality is without attachment, the emptiness of conditioned phenomena is without attachment, the emptiness of unconditioned phenomena is without attachment, the emptiness of the unlimited is without attachment, the emptiness of that which has neither beginning nor end is without attachment, the emptiness of nonexclusion is without attachment, the emptiness of inherent nature is without attachment, the emptiness of all phenomena is without attachment, the emptiness of intrinsic defining characteristics is without attachment, the emptiness of that which cannot be apprehended is without attachment, the emptiness of nonentities is without attachment, the emptiness of essential nature is without attachment, and the emptiness of an essential nature of nonentities is without [F.79.a] attachment; the applications of mindfulness are without attachment, the correct exertions are without attachment, the supports for miraculous ability are without attachment, the faculties are without attachment, the powers are without attachment, the branches of enlightenment are without attachment, and the noble eightfold path is without attachment; the truths of the noble ones are without attachment, the meditative concentrations are without attachment, the immeasurable attitudes are without attachment, the formless absorptions are without attachment, the liberations are without attachment, the serial steps of meditative absorption are without attachment, the emptiness, signlessness, and wishlessness gateways to liberation are without attachment, the extrasensory powers are without attachment, the meditative stabilities are without attachment, and the dhāraṇī gateways are without attachment; the powers of the tathāgatas are without attachment, the fearlessnesses are without attachment, the kinds of exact knowledge are without attachment, great loving kindness is without attachment, great compassion is without attachment, and the distinct qualities of the buddhas are without attachment; and knowledge of all the dharmas is without attachment, the knowledge of the aspects of the path is without attachment, and all-aspect omniscience is without attachment.”

- 8.122 “Venerable Subhūti, you said, ‘That mind set on omniscience is free from contaminants and not part of the three realms,’ so, Venerable Subhūti, in that case not only that, but also would the minds of ordinary persons be free from contaminants and not part of the three realms, owing to their emptiness of inherent nature? Would the minds of the śrāvakas and pratyekabuddhas, as well as [F.79.b] the minds of the lord buddhas, also be free from contaminants and not part of the three realms, owing to their emptiness of inherent nature?”
- 8.123 “They are, Venerable Śāradvatīputra,” replied Subhūti. “The minds of ordinary persons are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature. The minds of the śrāvakas are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature. The minds of the pratyekabuddhas are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature. The minds of the lord buddhas are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature.”
- 8.124 “Venerable Subhūti, in that case, physical forms would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; feelings would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; perceptions would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; formative predispositions would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; and consciousness would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature.
- 8.125 “The eyes would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the ears would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the nose would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the tongue would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the body would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; and the mental faculty would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature. Sights would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; sounds would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; odors would also be free [F.80.a] from

contaminants and not part of the three realms, owing to the emptiness of inherent nature; tastes would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; tangibles would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; and mental phenomena would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature. Visual consciousness would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; auditory consciousness would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; olfactory consciousness would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; gustatory consciousness would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; tactile consciousness would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; and mental consciousness would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature. Visually compounded sensory contact would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; aurally compounded sensory contact would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; nasally compounded sensory contact would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; lingually compounded sensory contact would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; corporeally compounded sensory contact would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; and mentally compounded sensory contact would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature. Feelings conditioned by visually compounded sensory contact would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; feelings conditioned by aurally compounded sensory contact would also be free from contaminants and not part of the three realms, [F.80.b] owing to the emptiness of inherent nature; feelings conditioned by nasally compounded sensory contact would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; feelings conditioned by lingually compounded sensory contact would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; feelings conditioned by corporeally compounded sensory

contact would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; and feelings conditioned by mentally compounded sensory contact would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature.

8.126 “The earth element would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the water element would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the fire element would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the wind element would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the space element would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; and the consciousness element would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature.

8.127 “Ignorance would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; formative predispositions would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; consciousness would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; name and form would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the six sense fields would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; sensory contact would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; sensation would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; craving would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; [F.81.a] grasping would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the rebirth process would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; birth would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; and aging and death would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature.

8.128 “The perfection of generosity would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the perfection of ethical discipline would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the

perfection of tolerance would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the perfection of perseverance would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the perfection of meditative concentration would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; and the perfection of wisdom would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature.

8.129 “The emptiness of internal phenomena would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the emptiness of external phenomena would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the emptiness of external and internal phenomena would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the emptiness of emptiness would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the emptiness of great extent would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the emptiness of ultimate reality would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the emptiness of conditioned phenomena would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the emptiness of unconditioned phenomena would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; [F.81.b] the emptiness of the unlimited would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the emptiness of that which has neither beginning nor end would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the emptiness of nonexclusion would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the emptiness of inherent nature would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the emptiness of all phenomena would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the emptiness of intrinsic defining characteristics would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the emptiness of that which cannot be apprehended would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the emptiness of nonentities would also be free from contaminants and not part of the three realms, owing to the

emptiness of inherent nature; the emptiness of essential nature would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; and the emptiness of an essential nature of nonentities would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature.

8.130 “The applications of mindfulness would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the correct exertions would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the supports for miraculous ability would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the faculties would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the powers would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the branches of enlightenment would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; and the noble eightfold path would also be free [F.82.a] from contaminants and not part of the three realms, owing to the emptiness of inherent nature.

8.131 “The truths of the noble ones would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the meditative concentrations would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the immeasurable attitudes would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the formless absorptions would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the liberations would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the serial steps of meditative absorption would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the emptiness, signlessness, and wishlessness gateways to liberation would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the extrasensory powers would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the meditative stabilities would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; and the dhāraṇī gateways would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature.

- 8.132 “the powers of the tathāgatas would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the fearlessnesses would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the kinds of exact knowledge would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; great loving kindness would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; great compassion would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; and the distinct qualities of the buddhas would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature.
- 8.133 “knowledge of all the dharmas would also be free from contaminants [F.82.b] and not part of the three realms, owing to the emptiness of inherent nature; the knowledge of the aspects of the path would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; and all-aspect omniscience would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature.” [B7]
- 8.134 “Venerable Śāradvatīputra, it is as you have said!” replied Subhūti. “Physical forms are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; feelings are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; perceptions are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; formative predispositions are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; and consciousness is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature.
- 8.135 “The eyes are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the ears are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the nose is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the tongue is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the body is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; and the mental faculty is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature. Sights are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; sounds are also free from contaminants and not part of the

three realms, owing to the emptiness of inherent nature; odors are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; tastes are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; tangibles are also [F.83.a] free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; and mental phenomena is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature. Visual consciousness is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; auditory consciousness is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; olfactory consciousness is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; gustatory consciousness is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; tactile consciousness is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; and mental consciousness is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature. Visually compounded sensory contact is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; aurally compounded sensory contact is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; nasally compounded sensory contact is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; lingually compounded sensory contact is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; corporeally compounded sensory contact is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; and mentally compounded sensory contact is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature. Feelings conditioned by visually compounded sensory contact are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; feelings conditioned by aurally compounded sensory contact are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; feelings conditioned by nasally compounded sensory contact are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; feelings conditioned by lingually compounded sensory contact [F.83.b] are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; feelings conditioned by corporeally compounded sensory contact are also free from contaminants and not part of the three realms,

owing to the emptiness of inherent nature; and feelings conditioned by mentally compounded sensory contact are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature.

8.136 “The earth element is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the water element is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the fire element is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the wind element is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the space element is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; and the consciousness element is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature.

8.137 “Ignorance is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; formative predispositions are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; consciousness is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; name and form are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the six sense fields are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; sensory contact is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; sensation is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; craving is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; grasping is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the rebirth process is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; birth is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; and aging and death are also [F.84.a] free from contaminants and not part of the three realms, owing to the emptiness of inherent nature.

8.138 “The perfection of generosity is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the perfection of ethical discipline is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the perfection of tolerance is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the perfection of perseverance is also free from contaminants and not part of the three realms, owing to the

emptiness of inherent nature; the perfection of meditative concentration is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; and the perfection of wisdom is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature.

- 8.139 “The emptiness of internal phenomena is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the emptiness of external phenomena is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the emptiness of external and internal phenomena is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the emptiness of emptiness is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the emptiness of great extent is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the emptiness of ultimate reality is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the emptiness of conditioned phenomena is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the emptiness of unconditioned phenomena is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the emptiness of the unlimited is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the emptiness of that which has neither beginning nor end is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the emptiness of nonexclusion is also free from contaminants [F.84.b] and not part of the three realms, owing to the emptiness of inherent nature; the emptiness of inherent nature is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the emptiness of all phenomena is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the emptiness of intrinsic defining characteristics is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the emptiness of that which cannot be apprehended is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the emptiness of nonentities is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the emptiness of essential nature is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; and the emptiness of an essential nature of nonentities is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature.

8.140 “The applications of mindfulness are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the correct exertions are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the supports for miraculous ability are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the faculties are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the powers are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the branches of enlightenment are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; and the noble eightfold path is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature.

8.141 “The truths of the noble ones are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the meditative concentrations are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the immeasurable attitudes are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the formless absorptions are also free [F.85.a] from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the liberations are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the serial steps of meditative absorption are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the emptiness, signlessness, and wishlessness gateways to liberation are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the extrasensory powers are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the meditative stabilities are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; and the dhāraṇī gateways are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature.

8.142 “the powers of the tathāgatas are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the fearlessnesses are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the kinds of exact knowledge are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; great loving kindness is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature;⁴¹¹ great compassion is also free from contaminants and

not part of the three realms, owing to the emptiness of inherent nature; and the distinct qualities of the buddhas are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature.

8.143 “knowledge of all the dharmas is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the knowledge of the aspects of the path is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; and all-aspect omniscience is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature.”

8.144 “Venerable Subhūti, you said, ‘Because of nonexistent mind, they are not attached even to this mind.’⁴¹² So, Venerable Subhūti, in that case not only that, [F.85.b] but nonexistent physical forms also would be without attachment to physical forms,⁴¹³ nonexistent feelings also would be without attachment to feelings, nonexistent perceptions also would be without attachment to perceptions, nonexistent formative predispositions also would be without attachment to formative predispositions, and nonexistent consciousness would also be without attachment to consciousness.

8.145 “The nonexistent eyes would also be without attachment to the eyes; the nonexistent ears would also be without attachment to the ears; the nonexistent nose would also be without attachment to the nose; the nonexistent tongue would also be without attachment to the tongue; the nonexistent body would also be without attachment to the body; and the nonexistent mental faculty would also be without attachment to the mental faculty. Nonexistent sights would also be without attachment to sights; nonexistent sounds would also be without attachment to sounds; nonexistent odors would also be without attachment to odors; nonexistent tastes would also be without attachment to tastes; nonexistent tangibles would also be without attachment to tangibles; and nonexistent mental phenomena would also be without attachment to mental phenomena. Nonexistent visual consciousness would also be without attachment to visual consciousness; nonexistent auditory consciousness would also be without attachment to auditory consciousness; nonexistent olfactory consciousness would also be without attachment to olfactory consciousness; nonexistent gustatory consciousness would also be without attachment to gustatory consciousness; nonexistent tactile consciousness would also be without attachment to tactile consciousness; and nonexistent mental consciousness would also be without attachment to mental consciousness. Nonexistent visually compounded sensory contact would also be without attachment to visually compounded sensory contact; nonexistent aurally compounded sensory contact would also be without attachment to aurally compounded sensory contact; nonexistent nasally compounded sensory

contact would also be without attachment to nasally compounded sensory contact; nonexistent lingually compounded sensory contact would also be without attachment to lingually compounded sensory contact; nonexistent corporeally compounded sensory contact would also be without attachment to corporeally compounded sensory contact; and nonexistent mentally compounded sensory contact would also be without attachment to mentally compounded sensory contact. Nonexistent feelings conditioned by visually compounded sensory contact [F.86.a] would also be without attachment to feelings conditioned by visually compounded sensory contact; nonexistent feelings conditioned by aurally compounded sensory contact would also be without attachment to feelings conditioned by aurally compounded sensory contact; nonexistent feelings conditioned by nasally compounded sensory contact would also be without attachment to feelings conditioned by nasally compounded sensory contact; nonexistent feelings conditioned by lingually compounded sensory contact would also be without attachment to feelings conditioned by lingually compounded sensory contact; nonexistent feelings conditioned by corporeally compounded sensory contact would also be without attachment to feelings conditioned by corporeally compounded sensory contact; and nonexistent feelings conditioned by mentally compounded sensory contact would also be without attachment to feelings conditioned by mentally compounded sensory contact.

8.146 “The nonexistent earth element would also be without attachment to the earth element; the nonexistent water element would also be without attachment to the water element; the nonexistent fire element would also be without attachment to the fire element; the nonexistent wind element would also be without attachment to the wind element; the nonexistent space element would also be without attachment to the space element; and the nonexistent consciousness element would also be without attachment to the consciousness element.

8.147 “Nonexistent ignorance would also be without attachment to ignorance; nonexistent formative predispositions would also be without attachment to formative predispositions; nonexistent consciousness would also be without attachment to consciousness; nonexistent name and form would also be without attachment to name and form; the nonexistent six sense fields would also be without attachment to the six sense fields; nonexistent sensory contact would also be without attachment to sensory contact; nonexistent sensation would also be without attachment to sensation; nonexistent craving would also be without attachment to craving; nonexistent grasping would also be without attachment to grasping; the nonexistent rebirth

process would also be without attachment to the rebirth process; nonexistent birth would also be without attachment to birth; and nonexistent aging and death would also be without attachment to aging and death.

8.148 “The nonexistent perfection of generosity would also [F.86.b] be without attachment to the perfection of generosity; the nonexistent perfection of ethical discipline would also be without attachment to the perfection of ethical discipline; the nonexistent perfection of tolerance would also be without attachment to the perfection of tolerance; the nonexistent perfection of perseverance would also be without attachment to the perfection of perseverance; the nonexistent perfection of meditative concentration would also be without attachment to the perfection of meditative concentration; and the nonexistent perfection of wisdom would also be without attachment to the perfection of wisdom.

8.149 “The nonexistent emptiness of internal phenomena would also be without attachment to the emptiness of internal phenomena; the nonexistent emptiness of external phenomena would also be without attachment to the emptiness of external phenomena; the nonexistent emptiness of external and internal phenomena would also be without attachment to the emptiness of external and internal phenomena; the nonexistent emptiness of emptiness would also be without attachment to the emptiness of emptiness; the nonexistent emptiness of great extent would also be without attachment to the emptiness of great extent; the nonexistent emptiness of ultimate reality would also be without attachment to the emptiness of ultimate reality; the nonexistent emptiness of conditioned phenomena would also be without attachment to the emptiness of conditioned phenomena; the nonexistent emptiness of unconditioned phenomena would also be without attachment to the emptiness of unconditioned phenomena; the nonexistent emptiness of the unlimited would also be without attachment to the emptiness of the unlimited; the nonexistent emptiness of that which has neither beginning nor end would also be without attachment to the emptiness of that which has neither beginning nor end; the nonexistent emptiness of nonexclusion would also be without attachment to the emptiness of nonexclusion; the nonexistent emptiness of inherent nature would also be without attachment to the emptiness of inherent nature; the nonexistent emptiness of all phenomena would also be without attachment to the emptiness of all phenomena; the nonexistent emptiness of intrinsic defining characteristics would also be without attachment to the emptiness of intrinsic defining characteristics; the nonexistent emptiness of that which cannot be apprehended would also be without attachment to the emptiness of that which cannot be apprehended; the nonexistent emptiness of nonentities would also be [F.87.a] without attachment to the emptiness of nonentities;

the nonexistent emptiness of essential nature would also be without attachment to the emptiness of essential nature; and the nonexistent emptiness of an essential nature of nonentities would also be without attachment to the emptiness of an essential nature of nonentities.

8.150 “The nonexistent applications of mindfulness would also be without attachment to the applications of mindfulness; the nonexistent correct exertions would also be without attachment to the correct exertions; the nonexistent supports for miraculous ability would also be without attachment to the supports for miraculous ability; the nonexistent faculties would also be without attachment to the faculties; the nonexistent powers would also be without attachment to the powers; the nonexistent branches of enlightenment would also be without attachment to the branches of enlightenment; and the nonexistent noble eightfold path would also be without attachment to the noble eightfold path.

8.151 “The nonexistent truths of the noble ones would also be without attachment to the truths of the noble ones; the nonexistent meditative concentrations would also be without attachment to the meditative concentrations; the nonexistent immeasurable attitudes would also be without attachment to the immeasurable attitudes; the nonexistent formless absorptions would also be without attachment to the formless absorptions; the nonexistent liberations would also be without attachment to the liberations; the nonexistent serial steps of meditative absorption would also be without attachment to the serial steps of meditative absorption; the nonexistent emptiness, signlessness, and wishlessness gateways to liberation would also be without attachment to the emptiness, signlessness, and wishlessness gateways to liberation; the nonexistent extrasensory powers would also be without attachment to the extrasensory powers; the nonexistent meditative stabilities would also be without attachment to the meditative stabilities; and the nonexistent dhāraṇī gateways would also be without attachment to [F.87.b] the dhāraṇī gateways.

8.152 “The nonexistent powers of the tathāgatas would also be without attachment to the powers of the tathāgatas; the nonexistent fearlessnesses would also be without attachment to the fearlessnesses; the nonexistent kinds of exact knowledge would also be without attachment to the kinds of exact knowledge; nonexistent great loving kindness would also be without attachment to great loving kindness; nonexistent great compassion would also be without attachment to great compassion; and the nonexistent distinct qualities of the buddhas would also be without attachment to the distinct qualities of the buddhas.

- 8.153 “Nonexistent knowledge of all the dharmas would also be without attachment to knowledge of all the dharmas; the nonexistent knowledge of the aspects of the path would also be without attachment to the knowledge of the aspects of the path; and nonexistent all-aspect omniscience would also be without attachment to the knowledge of all-aspect omniscience.”
- 8.154 “Venerable Śāradvatīputra, it is so!” he replied. “Nonexistent physical forms are without attachment to physical forms, nonexistent feelings are without attachment to feelings, nonexistent perceptions are without attachment to perceptions, nonexistent formative predispositions are without attachment to formative predispositions, and nonexistent consciousness is without attachment to consciousness.
- 8.155 “The nonexistent eyes are without attachment to the eyes; the nonexistent ears are without attachment to the ears; the nonexistent nose is without attachment to the nose; the nonexistent tongue is without attachment to the tongue; the nonexistent body is without attachment to the body; and the nonexistent mental faculty is without attachment to the mental faculty. Nonexistent sights are without attachment to sights; nonexistent sounds are without attachment to sounds; nonexistent odors are without attachment to odors; nonexistent tastes are without attachment to tastes; nonexistent tangibles are without attachment to tangibles; and nonexistent mental phenomena are without attachment to mental phenomena. Nonexistent visual consciousness is without attachment to [F.88.a] visual consciousness; nonexistent auditory consciousness is without attachment to auditory consciousness; nonexistent olfactory consciousness is without attachment to olfactory consciousness; nonexistent gustatory consciousness is without attachment to gustatory consciousness; nonexistent tactile consciousness is without attachment to tactile consciousness; and nonexistent mental consciousness is without attachment to mental consciousness. Nonexistent visually compounded sensory contact is without attachment to visually compounded sensory contact; nonexistent aurally compounded sensory contact is without attachment to aurally compounded sensory contact; nonexistent nasally compounded sensory contact is without attachment to nasally compounded sensory contact; nonexistent linguallly compounded sensory contact is without attachment to linguallly compounded sensory contact; nonexistent corporeally compounded sensory contact is without attachment to corporeally compounded sensory contact; and nonexistent mentally compounded sensory contact is without attachment to mentally compounded sensory contact. Nonexistent feelings conditioned by visually compounded sensory contact are without attachment to feelings conditioned by visually compounded sensory contact; nonexistent feelings conditioned by aurally compounded sensory contact are without attachment to feelings

conditioned by aurally compounded sensory contact; nonexistent feelings conditioned by nasally compounded sensory contact are without attachment to feelings conditioned by nasally compounded sensory contact; nonexistent feelings conditioned by lingually compounded sensory contact are without attachment to feelings conditioned by lingually compounded sensory contact; nonexistent feelings conditioned by corporeally compounded sensory contact are without attachment to feelings conditioned by corporeally compounded sensory contact; and nonexistent feelings conditioned by mentally compounded sensory contact are without attachment to feelings conditioned by mentally compounded sensory contact.

8.156 “The nonexistent earth element is without attachment to the earth element; the nonexistent [F.88.b] water element is without attachment to the water element; the nonexistent fire element is without attachment to the fire element; the nonexistent wind element is without attachment to the wind element; the nonexistent space element is without attachment to the space element; and the nonexistent consciousness element is without attachment to the consciousness element.

8.157 “Nonexistent ignorance is without attachment to ignorance; nonexistent formative predispositions are without attachment to formative predispositions; nonexistent consciousness is without attachment to consciousness; nonexistent name and form are without attachment to name and form; the nonexistent six sense fields are without attachment to the six sense fields; nonexistent sensory contact is without attachment to sensory contact; nonexistent sensation is without attachment to sensation; nonexistent craving is without attachment to craving; nonexistent grasping is without attachment to grasping; the nonexistent rebirth process is without attachment to the rebirth process; nonexistent birth is without attachment to birth; and nonexistent aging and death are without attachment to aging and death.

8.158 “The nonexistent perfection of generosity is without attachment to the perfection of generosity; the nonexistent perfection of ethical discipline is without attachment to the perfection of ethical discipline; the nonexistent perfection of tolerance is without attachment to the perfection of tolerance; the nonexistent perfection of perseverance is without attachment to the perfection of perseverance; the nonexistent perfection of meditative concentration is without attachment to the perfection of meditative concentration; and the nonexistent perfection of wisdom is without attachment to the perfection of wisdom.

8.159 “The nonexistent emptiness of internal phenomena is without attachment to the emptiness of internal phenomena; the nonexistent emptiness of external phenomena is without attachment to the emptiness of external phenomena; the nonexistent emptiness of external and internal phenomena [F.89.a] is without attachment to the emptiness of external and internal phenomena; the nonexistent emptiness of emptiness is without attachment to the emptiness of emptiness; the nonexistent emptiness of great extent is without attachment to the emptiness of great extent; the nonexistent emptiness of ultimate reality is without attachment to the emptiness of ultimate reality; the nonexistent emptiness of conditioned phenomena is without attachment to the emptiness of conditioned phenomena; the nonexistent emptiness of unconditioned phenomena is without attachment to the emptiness of unconditioned phenomena; the nonexistent emptiness of the unlimited is without attachment to the emptiness of the unlimited; the nonexistent emptiness of that which has neither beginning nor end is without attachment to the emptiness of that which has neither beginning nor end; the nonexistent emptiness of nonexclusion is without attachment to the emptiness of nonexclusion; the nonexistent emptiness of inherent nature is without attachment to the emptiness of inherent nature; the nonexistent emptiness of all phenomena is without attachment to the emptiness of all phenomena; the nonexistent emptiness of intrinsic defining characteristics is without attachment to the emptiness of intrinsic defining characteristics; the nonexistent emptiness of that which cannot be apprehended is without attachment to the emptiness of that which cannot be apprehended; the nonexistent emptiness of nonentities is without attachment to the emptiness of nonentities; the nonexistent emptiness of essential nature is without attachment to the emptiness of essential nature; and the nonexistent emptiness of an essential nature of nonentities is without attachment to the emptiness of an essential nature of nonentities.

8.160 “The nonexistent applications of mindfulness are without attachment to the applications of mindfulness; the nonexistent correct exertions are without attachment to the correct exertions; the nonexistent supports for miraculous ability are without attachment to the supports for miraculous ability; the nonexistent faculties are without attachment to the faculties; the nonexistent powers are without attachment [F.89.b] to the powers; the nonexistent branches of enlightenment is without attachment to the branches of enlightenment; and the nonexistent noble eightfold path is without attachment to the noble eightfold path.

8.161 “The nonexistent truths of the noble ones are without attachment to the truths of the noble ones; the nonexistent meditative concentrations are without attachment to the meditative concentrations; the nonexistent

immeasurable attitudes are without attachment to the immeasurable attitudes; the nonexistent formless absorptions are without attachment to the formless absorptions; the nonexistent liberations are without attachment to the liberations; the nonexistent serial steps of meditative absorption are without attachment to the serial steps of meditative absorption; the nonexistent emptiness, signlessness, and wishlessness gateways to liberation are without attachment to the emptiness, signlessness, and wishlessness gateways to liberation; the nonexistent extrasensory powers are without attachment to the extrasensory powers; the nonexistent meditative stabilities are without attachment to the meditative stabilities; and the nonexistent dhāraṇī gateways are without attachment to the dhāraṇī gateways.

8.162 “The nonexistent powers of the tathāgatas are without attachment to the powers of the tathāgatas; the nonexistent fearlessnesses are without attachment to the fearlessnesses; the nonexistent kinds of exact knowledge are without attachment to the kinds of exact knowledge; nonexistent great loving kindness is without attachment to great loving kindness; nonexistent great compassion is without attachment to great compassion; and the nonexistent distinct qualities of the buddhas are without attachment to the distinct qualities of the buddhas.

8.163 “Nonexistent knowledge of all the dharmas is [F.90.a] without attachment to knowledge of all the dharmas; the nonexistent knowledge of the aspects of the path is without attachment to the knowledge of the aspects of the path; and nonexistent all-aspect omniscience is without attachment to the knowledge of all-aspect omniscience.

8.164 “Venerable Śāradvatīputra, bodhisattva great beings who practice the perfection of wisdom in that manner do not apprehend all dharmas, whereby they do not give rise to conceits and do not become fixated, even on the basis of that mind set on enlightenment, a mind that is equal to the unequaled, a mind that is not shared in common with the śrāvakas or pratyekabuddhas. This is why bodhisattvas are called *great beings*.”

8.165 Then the venerable Pūrṇa Maitrāyaṇīputra said to the Blessed One, “Blessed Lord, I too am inspired to say in what sense bodhisattvas are called *great beings*.”

“Pūrṇa, be inspired to speak of that!” replied the Blessed One.

8.166 “Blessed Lord,” said Pūrṇa, “they are beings who have donned the great armor. Blessed Lord, they are beings who have entered upon the Great Vehicle. Blessed Lord, they are beings who are mounted on⁴¹⁴ the Great Vehicle. This is why bodhisattvas are called *great beings*.”

8.167 Then the venerable Śāradvatīputra asked the venerable Pūrṇa Maitrāyaṇīputra, “Venerable Pūrṇa, to what extent are bodhisattva great beings said to have ‘donned the great armor’?”

8.168 “Venerable Śāradvatīputra,” replied Pūrṇa, “in this regard, bodhisattva great beings do not maintain [F.90.b] the perfection of generosity and offer their gifts for the sake of a small or limited number of beings, but they do practice the perfection of generosity and offer their gifts for the sake of all beings. They do not maintain the perfection of ethical discipline and maintain their ethical discipline for the sake of a small or limited number of beings, but they do practice the perfection of ethical discipline and maintain their ethical discipline for the sake of all beings. They do not maintain the perfection of tolerance and cultivate tolerance for the sake of a small or limited number of beings, but they do practice the perfection of tolerance and cultivate tolerance for the sake of all beings. They do not maintain the perfection of perseverance and engage in perseverance for the sake of a small or limited number of beings, but they do practice the perfection of perseverance and engage in perseverance for the sake of all beings. They do not maintain the perfection of meditative concentration and develop meditative concentration for the sake of a small or limited number of beings, but they do practice the perfection of meditative concentration and develop meditative concentration for the sake of all beings. They do not maintain the perfection of wisdom and cultivate wisdom for the sake of a small or limited number of beings, but they do practice the perfection of wisdom and cultivate wisdom for the sake of all beings.

8.169 “Bodhisattva great beings do not don their armor for the sake of a finite number of beings, thinking, ‘Just this many beings I will lead to final nirvāṇa in the expanse of nonresidual nirvāṇa; just this many beings I will not lead to final nirvāṇa. Just this many beings will I establish in enlightenment; just this many beings I will not establish in enlightenment.’ [F.91.a] Rather, bodhisattva great beings don the great armor for the sake of all beings, setting their mind, thinking, ‘I myself should complete the perfection of generosity, and I should also connect all beings with the perfection of generosity. I myself should complete the perfection of ethical discipline, and I should also connect all beings with the perfection of ethical discipline. I myself should complete the perfection of tolerance, and I should also connect all beings with the perfection of tolerance. I myself should complete the perfection of perseverance, and I should also connect all beings with the perfection of perseverance. I myself should complete the perfection of meditative concentration, and I should also connect all beings with the

perfection of meditative concentration. And I myself should complete the perfection of wisdom, and I should also connect all beings with the perfection of wisdom.

8.170 “ ‘I myself should complete the emptiness of internal phenomena, and I should also connect all beings with the emptiness of internal phenomena. I myself should complete the emptiness of external phenomena, and I should also connect all beings with the emptiness of external phenomena. I myself should complete the emptiness of external and internal phenomena, and I should also connect all beings with the emptiness of external and internal phenomena. I myself should complete the emptiness of emptiness, and I should also connect all beings with the emptiness of emptiness. I myself should complete the emptiness of great extent, [F.91.b] and I should also connect all beings with the emptiness of great extent. I myself should complete the emptiness of ultimate reality, and I should also connect all beings with the emptiness of ultimate reality. I myself should complete the emptiness of conditioned phenomena, and I should also connect all beings with the emptiness of conditioned phenomena. I myself should complete the emptiness of unconditioned phenomena, and I should also connect all beings with the emptiness of unconditioned phenomena. I myself should complete the emptiness of the unlimited, and I should also connect all beings with the emptiness of the unlimited. I myself should complete the emptiness of that which has neither beginning nor end, and I should also connect all beings with the emptiness of that which has neither beginning nor end. I myself should complete the emptiness of nonexclusion, and I should also connect all beings with the emptiness of nonexclusion. I myself should complete the emptiness of inherent nature, and I should also connect all beings with the emptiness of inherent nature. I myself should complete the emptiness of all phenomena, and I should also connect all beings with the emptiness of all phenomena. I myself should complete the emptiness of intrinsic defining characteristics, and I should also connect all beings with the emptiness of intrinsic defining characteristics. I myself should complete the emptiness of that which cannot be apprehended, and I should also connect all beings with the emptiness of that which cannot be apprehended. I myself should complete the emptiness of nonentities, and I should also connect all beings with the emptiness of nonentities. I myself [F.92.a] should complete the emptiness of essential nature, and I should also connect all beings with the emptiness of essential nature. And I myself should complete the emptiness of an essential nature of nonentities, and I should also connect all beings with the emptiness of an essential nature of nonentities.

- 8.171 “ ‘I myself should maintain the four applications of mindfulness, and I should also connect all beings with the four applications of mindfulness. I myself should maintain the four correct exertions, and I should also connect all beings with the four correct exertions. I myself should maintain the four supports for miraculous ability, and I should also connect all beings with the four supports for miraculous ability. I myself should maintain the five faculties, and I should also connect all beings with the five faculties. I myself should maintain the five powers, and I should also connect all beings with the five powers. I myself should maintain the seven branches of enlightenment, and I should also connect all beings with the seven branches of enlightenment. I myself should maintain the noble eightfold path, and I should also connect all beings with the noble eightfold path.
- 8.172 “ ‘I myself should maintain the truths of the noble ones, and I should also connect all beings with the truths of the noble ones. I myself should maintain the meditative concentrations, and I should also connect all beings with the meditative concentrations. I myself should maintain the immeasurable attitudes, and I should also connect all beings with the immeasurable attitudes. I myself should maintain the formless absorptions, and I should also connect all [F.92.b] beings with the formless absorptions.
- 8.173 “ ‘I myself should maintain the eight liberations, and I should also connect all beings with the eight liberations. I myself should maintain the nine serial steps of meditative absorption, and I should also connect all beings with the nine serial steps of meditative absorption. I myself should maintain the emptiness, signlessness, and wishlessness gateways to liberation, and I should also connect all beings with the emptiness, signlessness, and wishlessness gateways to liberation. I myself should maintain the extrasensory powers, and I should also connect all beings with the extrasensory powers. I myself should maintain the meditative stabilities, and I should also connect all beings with the meditative stabilities. I myself should maintain the dhāraṇī gateways, and I should also connect all beings with the dhāraṇī gateways. I myself should maintain the ten powers of the tathāgatas, and I should also connect all beings with the ten powers of the tathāgatas. I myself should maintain the four fearlessnesses, and I should also connect all beings with the four fearlessnesses. I myself should maintain the four kinds of exact knowledge, and I should also connect all beings with the four kinds of exact knowledge. I myself should maintain great compassion, and I should also connect all beings with great compassion. I myself should maintain the eighteen distinct qualities of the buddhas, and I should also connect all beings with the eighteen distinct qualities of the buddhas.’ Venerable Śāradvatīputra, [F.93.a] it is to that extent that bodhisattva great beings are said to have ‘donned the great armor.’

- 8.174 “Moreover, Venerable Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, the acts of generosity that they undertake are undertaken not with attention connected with śrāvakas or pratyekabuddhas, but with their attention directed toward all-aspect omniscience. Making common cause with all beings, they dedicate the roots of their virtue to unsurpassed, perfect, complete enlightenment. This is the armor of the perfection of generosity of bodhisattva great beings undertaking acts of generosity while practicing the perfection of wisdom.
- 8.175 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings undertaking acts of generosity with their attention directed toward all-aspect omniscience do not dedicate it with the aim of the levels of the śrāvakas or pratyekabuddhas. This is the armor of the perfection of ethical discipline of bodhisattva great beings undertaking acts of generosity while practicing the perfection of wisdom.
- 8.176 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings undertaking acts of generosity with their attention directed toward all-aspect omniscience endure, appreciate, and bear⁴¹⁵ phenomena. This is the armor of the perfection of tolerance of bodhisattva great beings undertaking acts of generosity while practicing the perfection of wisdom.
- 8.177 “Moreover, Venerable Śāradvatīputra, when bodhisattva great beings undertake acts of generosity, with their attention directed toward all-aspect omniscience they do not decline in their perseverance. [F.93.b] This is the armor of the perfection of perseverance of bodhisattva great beings undertaking acts of generosity while practicing the perfection of wisdom.
- 8.178 “Moreover, Venerable Śāradvatīputra, when bodhisattva great beings undertake acts of generosity, with their attention thus directed toward all-aspect omniscience they make their minds one-pointed, and because of their single focus on that do not allow an opportunity for minds connected with the śrāvakas or pratyekabuddhas to develop. This is the armor of the perfection of meditative concentration of bodhisattva great beings undertaking acts of generosity while practicing the perfection of wisdom.
- 8.179 “Moreover, Venerable Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom and undertake acts of generosity, with their attention thus directed toward all-aspect omniscience they maintain the perception that all phenomena are illusions that have been conjured up and do not apprehend the giver, do not apprehend the gift, and do not apprehend the recipient. This is the armor of the perfection of wisdom of bodhisattva great beings undertaking acts of generosity while practicing the perfection of wisdom.

- 8.180 “Moreover, Venerable Śāradvatīputra, you should know that when bodhisattva great beings, with their attention directed toward all-aspect omniscience, neither entertain mental images of those perfections nor apprehend them, then they are bodhisattva great beings practicing the perfection of wisdom who have donned the armor of the perfection of generosity.
- 8.181 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings who practice the perfection of ethical discipline, with their attention directed toward all-aspect omniscience, [F.94.a] undertake acts of generosity and, making common cause with all beings, dedicate them, by way of not apprehending anything, to unsurpassed, perfect, complete enlightenment. This is the perfection of generosity of bodhisattva great beings practicing the perfection of ethical discipline.
- 8.182 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings practicing the perfection of ethical discipline, with their attention directed toward all-aspect omniscience, do not hanker for the levels of the śrāvakas or pratyekabuddhas, and much less still for the levels of ordinary people. This is the perfection of ethical discipline of bodhisattva great beings practicing the perfection of ethical discipline.
- 8.183 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings practicing the perfection of ethical discipline, with their attention directed toward all-aspect omniscience, endure, appreciate, and bear phenomena. This is the perfection of tolerance of bodhisattva great beings practicing the perfection of ethical discipline.
- 8.184 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings practicing the perfection of ethical discipline, with their attention directed toward all-aspect omniscience, do not decline in their perseverance. This is the perfection of perseverance of bodhisattva great beings practicing the perfection of ethical discipline.
- 8.185 “Moreover, Venerable Śāradvatīputra, when bodhisattva great beings practice and maintain the perfection of ethical discipline, with their attention directed toward all-aspect omniscience, they do not allow an opportunity for minds connected with the śrāvakas [F.94.b] or pratyekabuddhas to develop, and, making common cause with all beings, they dedicate the roots of their virtue to unsurpassed, perfect, complete enlightenment. This is the perfection of meditative concentration of bodhisattva great beings practicing the perfection of ethical discipline.
- 8.186 “Moreover, Venerable Śāradvatīputra, when bodhisattva great beings practice the perfection of ethical discipline, not with attention connected with śrāvakas or pratyekabuddhas, but with their attention directed toward all-aspect omniscience, they maintain the perception that all phenomena are

illusions that have been conjured up and do not give rise to conceit on the basis of that ethical discipline. They also do not apprehend that ethical discipline, owing to the emptiness of an inherent existence, and making common cause with all beings, dedicate the roots of their virtue to unsurpassed, perfect, complete enlightenment. This is the perfection of wisdom of bodhisattva great beings practicing the perfection of ethical discipline.

8.187 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings practicing the perfection of ethical discipline in that manner retain all six perfections, therefore they are said to have ‘donned the great armor.’

8.188 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings who practice the perfection of tolerance, not with attention connected with śrāvakas or pratyekabuddhas, but with their attention directed toward all-aspect omniscience, undertake acts of generosity, and, making common cause with all beings, they dedicate the roots of virtue to unsurpassed, [F.95.a] perfectly complete enlightenment. This is the perfection of generosity of bodhisattva great beings practicing the perfection of tolerance.

8.189 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings who practice the perfection of tolerance, not with attention connected with śrāvakas or pratyekabuddhas, but with their attention directed toward all-aspect omniscience, maintain ethical discipline, and, making common cause with all beings, dedicate the roots of virtue to unsurpassed, perfect, complete enlightenment. This is the perfection of ethical discipline of bodhisattva great beings practicing the perfection of tolerance.

8.190 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings who practice the perfection of tolerance, with their attention directed toward all-aspect omniscience endure, appreciate, and bear phenomena. This is the perfection of tolerance of bodhisattva great beings practicing the perfection of tolerance.

8.191 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings who practice the perfection of tolerance, not with attention connected with śrāvakas or pratyekabuddhas, but with their attention directed toward all-aspect omniscience, do not decline in their perseverance. This is the perfection of perseverance of bodhisattva great beings practicing the perfection of tolerance.

8.192 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings who practice the perfection of tolerance, not with attention connected with śrāvakas or pratyekabuddhas, but with their attention [F.95.b] directed toward all-aspect omniscience make their minds one-pointed. This is the perfection of meditative concentration of bodhisattva great beings practicing the perfection of tolerance.

- 8.193 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings who practice the perfection of tolerance, not with attention connected with śrāvakas or pratyekabuddhas, but with their attention directed toward all-aspect omniscience, maintain the perception that all phenomena are illusions that have been conjured up but do not give rise to conceits on the basis of that tolerance and also do not apprehend that tolerance. This is the perfection of wisdom of bodhisattva great beings practicing the perfection of tolerance.
- 8.194 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings practicing the perfection of tolerance in that manner retain all six perfections, therefore they are said to have ‘donned the great armor.’
- 8.195 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings who practice the perfection of tolerance, not with attention connected with śrāvakas or pratyekabuddhas, but with their attention directed towards all-aspect omniscience, undertake acts of generosity and, making common cause with all beings, dedicate the roots of virtue to unsurpassed, perfect, complete enlightenment. This is the perfection of generosity of bodhisattva great beings practicing the perfection of tolerance.
- 8.196 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings who practice the perfection of perseverance, not with attention connected with śrāvakas or pratyekabuddhas, but [F.96.a] with their attention directed toward all-aspect omniscience, maintain ethical discipline and, making common cause with all beings, dedicate the roots of virtue to unsurpassed, perfect, complete enlightenment. This is the perfection of ethical discipline of bodhisattva great beings practicing the perfection of perseverance.
- 8.197 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings who practice the perfection of perseverance, not with attention connected with śrāvakas or pratyekabuddhas, but with their attention directed toward all-aspect omniscience, endure, appreciate, and bear phenomena. This is the perfection of tolerance of bodhisattva great beings practicing the perfection of perseverance.
- 8.198 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings who practice the perfection of perseverance, not with attention connected with śrāvakas or pratyekabuddhas, but with their attention directed toward all-aspect omniscience, for the sake of all beings do not decline in their perseverance. This is the perfection of perseverance of bodhisattva great beings practicing the perfection of perseverance.
- 8.199 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings who practice the perfection of perseverance, not with attention connected with śrāvakas or pratyekabuddhas, but with their attention directed toward all-

aspect omniscience, make their minds one-pointed. This is the perfection of meditative concentration [F.96.b] of bodhisattva great beings practicing the perfection of perseverance.

8.200 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings who practice the perfection of perseverance, not with attention connected with śrāvakas or pratyekabuddhas, but with their attention directed toward all-aspect omniscience, maintain the perception that all phenomena are illusions that have been conjured up but do not give rise to conceits on the basis of that perseverance and also do not apprehend that perseverance. This is the perfection of wisdom of bodhisattva great beings practicing the perfection of perseverance.

8.201 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings practicing the perfection of perseverance in that manner incorporate all six perfections, therefore they are said to have ‘donned the great armor.’

8.202 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings who practice the perfection of meditative concentration, not with attention connected with śrāvakas or pratyekabuddhas, but with their attention directed toward all-aspect omniscience, undertake acts of generosity and, making common cause with all beings, dedicate the roots of virtue to unsurpassed, perfect, complete enlightenment. This is the perfection of generosity of bodhisattva great beings practicing the perfection of meditative concentration.

8.203 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings who practice the perfection of meditative concentration, [F.97.a] not with attention connected with śrāvakas or pratyekabuddhas, but with their attention directed toward all-aspect omniscience, maintain ethical discipline and, making common cause with all beings, dedicate the roots of virtue to unsurpassed, perfect, complete enlightenment. This is the perfection of ethical discipline of bodhisattva great beings practicing the perfection of meditative concentration.

8.204 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings who practice the perfection of meditative concentration, not with attention connected with śrāvakas or pratyekabuddhas, but with their attention directed toward all-aspect omniscience, cultivate tolerance, and, making common cause with all beings, dedicate the roots of virtue to unsurpassed, perfect, complete enlightenment. This is the perfection of tolerance of bodhisattva great beings practicing the perfection of meditative concentration.

8.205 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings who practice the perfection of meditative concentration, not with attention connected with śrāvakas or pratyekabuddhas, but with their attention

directed toward all-aspect omniscience, do not decline in their perseverance, and, making common cause with all beings, dedicate the roots of virtue to unsurpassed, perfect, complete enlightenment. This is the perfection of perseverance of bodhisattva great beings practicing the perfection of meditative concentration.

8.206 “Moreover, Venerable Śāradvatīputra, bodhisattva [F.97.b] great beings who practice the perfection of meditative concentration with their attention directed toward all-aspect omniscience make their minds one-pointed, and, because of their single focus on that, do not allow an opportunity for attention connected with the śrāvakas or pratyekabuddhas. They make common cause with all beings, and dedicate the roots of virtue to unsurpassed, perfect, complete enlightenment. This is the perfection of meditative concentration of bodhisattva great beings practicing the perfection of meditative concentration.

8.207 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings who practice the perfection of meditative concentration maintain the perception that all phenomena are illusions that have been conjured up but do not give rise to conceits on the basis of that meditative concentration and do not apprehend that meditative concentration. They make common cause with all beings, and dedicate the roots of virtue to unsurpassed, perfect, complete enlightenment. This is the perfection of wisdom of bodhisattva great beings practicing the perfection of meditative concentration.

8.208 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings practicing the perfection of meditative concentration in that manner incorporate all six perfections, therefore they are said to have ‘donned the great armor.’

8.209 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings who practice the perfection of wisdom, not with attention connected with śrāvakas or pratyekabuddhas, but with their attention directed toward all-aspect omniscience, undertake acts of generosity [F.98.a] purified of the three spheres [of giver, gift, and recipient], and, making common cause with all beings, dedicate the roots of virtue to unsurpassed, perfect, complete enlightenment. This is the perfection of generosity of bodhisattva great beings practicing the perfection of wisdom.

8.210 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings who practice the perfection of wisdom, not with attention connected with śrāvakas or pratyekabuddhas, but with their attention directed toward all-aspect omniscience, maintain ethical discipline and, making common cause with all beings, dedicate the roots of virtue to unsurpassed, perfect, complete enlightenment. This is the perfection of ethical discipline of bodhisattva great beings practicing the perfection of wisdom.

- 8.211 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings who practice the perfection of wisdom, not with attention connected with śrāvakas or pratyekabuddhas, but with their attention directed toward all-aspect omniscience, endure, appreciate, and bear phenomena, and, making common cause with all beings, dedicate the roots of virtue to unsurpassed, perfect, complete enlightenment. This is the perfection of tolerance of bodhisattva great beings practicing the perfection of wisdom.
- 8.212 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings who practice the perfection of wisdom, not with attention connected with śrāvakas or pratyekabuddhas, but with their attention directed toward [F.98.b] all-aspect omniscience, do not decline in their perseverance, and, making common cause with all beings, dedicate the roots of virtue to unsurpassed, perfect, complete enlightenment. This is the perfection of perseverance of bodhisattva great beings practicing the perfection of wisdom.
- 8.213 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings who practice the perfection of wisdom, not with attention connected with śrāvakas or pratyekabuddhas, but with their attention directed toward all-aspect omniscience, make their minds one-pointed, and, making common cause with all beings, dedicate the roots of virtue to unsurpassed, perfect, complete enlightenment. This is the perfection of meditative stability of bodhisattva great beings practicing the perfection of wisdom.
- 8.214 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings who practice the perfection of perseverance, not with attention connected with śrāvakas or pratyekabuddhas, but with their attention directed toward all-aspect omniscience, maintain the perception that all phenomena are illusions that have been conjured up, but do not give rise to conceits on the basis of that perfection of wisdom, and, making common cause with all beings, they dedicate the roots of virtue to unsurpassed, perfect, complete enlightenment. This is the perfection of wisdom of bodhisattva great beings practicing the perfection of wisdom.
- 8.215 “Venerable Śāradvatīputra, once bodhisattva great beings, with their minds directed toward all-aspect omniscience, neither [F.99.a] entertain mental images of these perfections, beings, or enlightenment nor apprehend them, that is the great armor of the six perfections of bodhisattva great beings who practice the perfection of wisdom. Venerable Śāradvatīputra, bodhisattva great beings maintain each of the perfections in that manner and perfect all six perfections.
- 8.216 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings become absorbed in the meditative concentrations, the immeasurable attitudes, and the formless absorptions, but they do not at all relish those meditative

concentrations, immeasurable attitudes, and formless absorptions. They are not captivated by those meditative concentrations, immeasurable attitudes, and formless absorptions, and they will not be subject to rebirth on account of those meditative concentrations, immeasurable attitudes, and formless absorptions. This, Venerable Śāradvatīputra, is the perfection of wisdom of bodhisattva great beings in association with skillful means.

8.217 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings become absorbed in the meditative concentrations, immeasurable attitudes, and formless absorptions through their vision of detachment and their vision of emptiness, signlessness, and wishlessness, but they will not be subject to rebirth on account of them, nor will they actualize the very limit of reality, but still, they will overwhelm⁴¹⁶ all śrāvakas and pratyekabuddhas. This, Venerable Śāradvatīputra, is the great armor of skillful means of bodhisattva great beings who practice the perfection of wisdom. [F.99.b] Venerable Śāradvatīputra, it is in this way that bodhisattva great beings are said to have ‘donned the great armor.’ [B8]

8.218 “Venerable Śāradvatīputra, when bodhisattva great beings have donned the great armor in such ways, the blessed lord buddhas who reside in the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, cry out cries of delight and proclaim their names. They raise their voices and shout out loud,⁴¹⁷ ‘This bodhisattva great being, in such and such a world system, has donned such great armor, is bringing beings to maturity, is refining a buddhafiield, and is playing with the miraculous abilities!’ The blessed lord buddhas who reside in the world systems of the southern direction, numerous as the grains of sand of the river Gaṅgā, cry out cries of delight and proclaim their names. They raise their voices and shout out loud, ‘This bodhisattva great being, in such and such a world system, has donned such great armor, is bringing beings to maturity, is refining a buddhafiield, and is playing with the miraculous abilities!’ The blessed lord buddhas who reside in the world systems of the western direction, numerous as the grains of sand of the river Gaṅgā, cry out cries of delight and proclaim their names. They raise their voices and shout out loud, ‘This bodhisattva great being, in such and such a world system, has donned such great armor, is bringing beings to maturity, is refining a buddhafiield, and is playing with [F.100.a] the miraculous abilities!’ The blessed lord buddhas who reside in the world systems of the northern direction, numerous as the grains of sand of the river Gaṅgā, cry out cries of delight and proclaim their names. They raise their voices and shout out loud, ‘This bodhisattva great being, in such and such a world system, has donned such great armor, is bringing beings to maturity, is refining a buddhafiield, and is playing with the miraculous abilities!’ The blessed lord buddhas who reside

in the world systems of the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā, cry out cries of delight and proclaim their names. They raise their voices and shout out loud, ‘This bodhisattva great being, in such and such a world system, has donned such great armor, is bringing beings to maturity, is refining a buddhafiield, and is playing with the miraculous abilities!’ The blessed lord buddhas who reside in the world systems of the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā, cry out cries of delight and proclaim their names. They raise their voices and shout out loud, ‘This bodhisattva great being, in such and such a world system, has donned such great armor, is bringing beings to maturity, is refining a buddhafiield, and is playing with the miraculous abilities!’ The blessed lord buddhas who reside in the world systems of the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā, cry out cries of delight and proclaim their names. They raise their voices and shout out loud, ‘This bodhisattva great being, [F.100.b] in such and such a world system, has donned such great armor, is bringing beings to maturity, is refining a buddhafiield, and is playing with the miraculous abilities!’ The blessed lord buddhas who reside in the world systems of the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā, cry out cries of delight and proclaim their names. They raise their voices and shout out loud, ‘This bodhisattva great being, in such and such a world system, has donned such great armor, is bringing beings to maturity, is refining a buddhafiield, and is playing with the miraculous abilities!’ The blessed lord buddhas who reside in the world systems in the direction of the nadir, numerous as the grains of sand of the river Gaṅgā, cry out cries of delight and proclaim their names. They raise their voices and shout out loud, ‘This bodhisattva great being, in such and such a world system, has donned such great armor, is bringing beings to maturity, is refining a buddhafiield, and is playing with the miraculous abilities!’ the blessed lord buddhas who reside in the world systems in the direction of the zenith, numerous as the grains of sand of the river Gaṅgā, cry out cries of delight and proclaim their names. They raise their voices and shout out loud, ‘This bodhisattva great being, in such and such a world system, has donned such great armor, is bringing beings to maturity, is refining a buddhafiield, and is playing with the miraculous abilities!’ ”

8.219 Śāradvatīputra then asked, “Venerable [F.101.a] Pūrṇa, to what extent is it said that bodhisattva great beings ‘have entered upon the Great Vehicle,’ and what is the Great Vehicle of the bodhisattva great beings?”

8.220 “Venerable Śāradvatīputra,” replied Pūrṇa, “here bodhisattva great beings who practice the six perfections, while practicing the perfection of generosity, achieve and then maintain the first meditative concentration that

is detached from sense objects, detached from negative and nonvirtuous attributes, has an initial mental application and a sustained mental application, and is endowed with the joy and the bliss that arise from detachment. Having pacified the initial mental application and the sustained mental application, with inner serene confidence—which is to say, a mind that has become single-pointed—they achieve and maintain the second meditative concentration endowed with the joy and bliss that arise from meditative stability. On account of having no attachment to the joy, dwelling with mindfulness and alertness in equanimity they experience the bliss with their bodies and achieve and maintain the third meditative concentration devoid of joy, about which the noble ones say, ‘They are mindful, abiding in bliss, and equanimous.’ On account of having earlier abandoned the bliss, abandoned suffering, and caused mental happiness and mental unhappiness to subside, with equanimity and mindfulness they achieve and maintain the fourth meditative concentration without bliss and suffering.⁴¹⁸

8.221 “They permeate the world systems in the ten directions, within the whole infinity of the realm of phenomena and the very reaches of the realm of space, with a mind endowed with a loving kindness that is vast, extensive, nondual, immeasurable, without enmity, free from harm, without rivalry, perfected, and well cultivated, remaining [F.101.b] intent on and maintaining it. They permeate the world systems in the ten directions, within the whole infinity of the realm of phenomena and the very reaches of the realm of space, with a mind endowed with a compassion that is vast, extensive, nondual, immeasurable, without enmity, free from harm, without rivalry, perfected, and well cultivated, remaining intent on and maintaining it. They permeate the world systems in the ten directions, within the whole infinity of the realm of phenomena and the very reaches of the realm of space, with a mind endowed with an empathetic joy that is vast, extensive, nondual, immeasurable, without enmity, free from harm, without rivalry, perfected, and well cultivated, remaining intent on and maintaining it. They permeate the world systems in the ten directions, within the whole infinity of the realm of phenomena and the very reaches of the realm of space, with a mind endowed with an equanimity, by way of not apprehending anything, that is vast, extensive, nondual, immeasurable, without enmity, free from harm, without rivalry, perfected, and well cultivated, remaining intent on and maintaining it. Having completely transcended the perception of physical forms so that perceptions of obstruction have subsided, they do not direct their attention to diverse perceptions and achieve and maintain the sphere of infinite space, thinking, ‘Space is infinite.’ Having completely transcended the sphere of infinite space in all respects, they achieve and maintain the sphere of infinite consciousness, thinking, ‘Consciousness is infinite.’

Having completely transcended the sphere of infinite consciousness in all respects, they achieve and maintain the sphere of nothing-at-all, thinking, 'There is nothing at all.' Having completely transcended [F.102.a] the sphere of nothing-at-all, they achieve and maintain the sphere of neither perception nor nonperception⁴¹⁹ by way of not apprehending anything. This is the meditative concentration of bodhisattva great beings, and once the bodhisattva great beings, absorbed in these meditative concentrations, these immeasurable attitudes, and these formless states, via the aspects, tokens, and signs of space,⁴²⁰ have arisen from them they dedicate the merit to all-aspect omniscience. This is the perfection of generosity of bodhisattva great beings.

8.222 "While they practice the perfection of ethical discipline, they achieve and then maintain the first meditative concentration that is detached from sense objects, detached from negative and nonvirtuous attributes, has an initial mental application and a sustained mental application, and is endowed with the joy and the bliss that arise from detachment. Having pacified the initial mental application and the sustained mental application, with inner serene confidence—which is to say, a mind that has become single-pointed—they achieve and maintain the second meditative concentration endowed with the joy and bliss that arise from meditative stability. On account of having no attachment to the joy, dwelling with mindfulness and alertness in equanimity they experience the bliss with their bodies and achieve and maintain the third meditative concentration devoid of joy, about which the noble ones say, 'They are mindful, abiding in bliss, and equanimous.' On account of having earlier abandoned the bliss, abandoned suffering, and caused mental happiness and mental unhappiness to subside, with equanimity and mindfulness they achieve and maintain [F.102.b] the fourth meditative concentration without bliss and suffering. They permeate the world systems in the ten directions, within the whole infinity of the realm of phenomena and the very reaches of the realm of space, with a mind endowed with a loving kindness that is vast, extensive, nondual, immeasurable, without enmity, free from harm, without rivalry, perfected, and well cultivated, remaining intent on and maintaining it. They permeate the world systems in the ten directions, within the whole infinity of the realm of phenomena and the very reaches of the realm of space, with a mind endowed with a compassion that is vast, extensive, nondual, immeasurable, without enmity, free from harm, without rivalry, perfected, and well cultivated, remaining intent on and maintaining it. They permeate the world systems in the ten directions, within the whole infinity of the realm of phenomena and the very reaches of the realm of space, with a mind endowed with an empathetic joy that is vast, extensive, nondual,

immeasurable, without enmity, free from harm, without rivalry, perfected, and well cultivated, remaining intent on and maintaining it. They permeate the world systems in the ten directions, within the whole infinity of the realm of phenomena and the very reaches of the realm of space, with a mind endowed with an equanimity, by way of not apprehending anything, that is vast, extensive, nondual, immeasurable, without enmity, free from harm, without rivalry, perfected, and well cultivated, remaining intent on and maintaining it. Having completely transcended the perception of physical forms so that perceptions of obstruction have subsided, they do not direct their attention to diverse perceptions and achieve and maintain the sphere of infinite space, thinking, 'Space is infinite.' Having completely transcended [F.103.a] the sphere of infinite space in all respects, they achieve and maintain the sphere of infinite consciousness, thinking, 'Consciousness is infinite.' Having completely transcended the sphere of infinite consciousness in all respects, they achieve and maintain the sphere of nothing-at-all, thinking, 'There is nothing at all.' Having completely transcended the sphere of nothing-at-all, they achieve and maintain the sphere of neither perception nor nonperception by way of not apprehending anything. This is the meditative concentration of bodhisattva great beings, and once the bodhisattva great beings, absorbed in these meditative concentrations, these immeasurable attitudes, and these formless states, via the aspects, tokens, and signs of space, have arisen from them they dedicate the merit to all-aspect omniscience. This is the perfection of ethical discipline of bodhisattva great beings.

- 8.223 "While they practice the perfection of tolerance, they achieve and then maintain the first meditative concentration that is detached from sense objects, detached from negative and nonvirtuous attributes, has an initial mental application and a sustained mental application, and is endowed with the joy and the bliss that arise from detachment. Having pacified the initial mental application and the sustained mental application, with inner serene confidence—which is to say, a mind that has become single-pointed—they achieve and maintain the second meditative concentration endowed with the joy and bliss that arise from meditative stability. On account of having no attachment to the joy, dwelling with mindfulness and alertness in equanimity they experience the bliss with their bodies and achieve and maintain the third meditative concentration devoid of joy, about which the noble ones say, 'They are mindful, abiding in bliss, [F.103.b] and equanimous.' On account of having earlier abandoned the bliss, abandoned suffering, and caused mental happiness and mental unhappiness to subside, with equanimity and mindfulness they achieve and maintain the fourth meditative concentration without bliss and suffering. They permeate the

world systems in the ten directions, within the whole infinity of the realm of phenomena and the very reaches of the realm of space, with a mind endowed with a loving kindness that is vast, extensive, nondual, immeasurable, without enmity, free from harm, without rivalry, perfected, and well cultivated, remaining intent on and maintaining it. They permeate the world systems in the ten directions, within the whole infinity of the realm of phenomena and the very reaches of the realm of space, with a mind endowed with a compassion that is vast, extensive, nondual, immeasurable, without enmity, free from harm, without rivalry, perfected, and well cultivated, remaining intent on and maintaining it. They permeate the world systems in the ten directions, within the whole infinity of the realm of phenomena and the very reaches of the realm of space, with a mind endowed with an empathetic joy that is vast, extensive, nondual, immeasurable, without enmity, free from harm, without rivalry, perfected, and well cultivated, remaining intent on and maintaining it. They permeate the world systems in the ten directions, [F.104.a] within the whole infinity of the realm of phenomena and the very reaches of the realm of space, with a mind endowed with an equanimity, by way of not apprehending anything, that is vast, extensive, nondual, immeasurable, without enmity, free from harm, without rivalry, perfected, and well cultivated, remaining intent on and maintaining it. Having completely transcended the perception of physical forms so that perceptions of obstruction have subsided, they do not direct their attention to diverse perceptions and achieve and maintain the sphere of infinite space, thinking, 'Space is infinite.' Having completely transcended the sphere of infinite space in all respects, they achieve and maintain the sphere of infinite consciousness, thinking, 'Consciousness is infinite.' Having completely transcended the sphere of infinite consciousness in all respects, they achieve and maintain the sphere of nothing-at-all, thinking, 'There is nothing at all.' Having completely transcended the sphere of nothing-at-all, they achieve and maintain the sphere of neither perception nor nonperception by way of not apprehending anything. This is the meditative concentration of bodhisattva great beings, and once the bodhisattva great beings, absorbed in these meditative concentrations, these immeasurable attitudes, and these formless states, via the aspects, tokens, and signs of space, have arisen from them they dedicate the merit to all-aspect omniscience. This is the perfection of tolerance of bodhisattva great beings.

8.224 "While they practice the perfection of perseverance, they achieve and then maintain [F.104.b] the first meditative concentration that is detached from sense objects, detached from negative and nonvirtuous attributes, has an initial mental application and a sustained mental application, and is

endowed with the joy and the bliss that arise from detachment. Having pacified the initial mental application and the sustained mental application, with inner serene confidence—which is to say, a mind that has become single-pointed—they achieve and maintain the second meditative concentration endowed with the joy and bliss that arise from meditative stability. On account of having no attachment to the joy, dwelling with mindfulness and alertness in equanimity they experience the bliss with their bodies and achieve and maintain the third meditative concentration devoid of joy, about which the noble ones say, ‘They are mindful, abiding in bliss, and equanimous.’ On account of having earlier abandoned the bliss, abandoned suffering, and caused mental happiness and mental unhappiness to subside, with equanimity and mindfulness they achieve and maintain the fourth meditative concentration without bliss and suffering. They permeate the world systems in the ten directions, within the whole infinity of the realm of phenomena and the very reaches of the realm of space, with a mind endowed with a loving kindness that is vast, extensive, nondual, immeasurable, without enmity, free from harm, without rivalry, perfected, and well cultivated, remaining intent on and maintaining it. They permeate the world systems in the ten directions, within the whole infinity of the realm of phenomena and the very reaches of the realm of space, with a mind endowed with a compassion that is vast, extensive, nondual, immeasurable, without enmity, free from harm, without rivalry, perfected, and well cultivated, remaining intent on and maintaining it. [F.105.a] They permeate the world systems in the ten directions, within the whole infinity of the realm of phenomena and the very reaches of the realm of space, with a mind endowed with an empathetic joy that is vast, extensive, nondual, immeasurable, without enmity, free from harm, without rivalry, perfected, and well cultivated, remaining intent on and maintaining it. They permeate the world systems in the ten directions, within the whole infinity of the realm of phenomena and the very reaches of the realm of space, with a mind endowed with an equanimity, by way of not apprehending anything, that is vast, extensive, nondual, immeasurable, without enmity, free from harm, without rivalry, perfected, and well cultivated, remaining intent on and maintaining it. Having completely transcended the perception of physical forms so that perceptions of obstruction have subsided, they do not direct their attention to diverse perceptions and achieve and maintain the sphere of infinite space, thinking, ‘Space is infinite.’ Having completely transcended the sphere of infinite space in all respects, they achieve and maintain the sphere of infinite consciousness, thinking, ‘Consciousness is infinite.’ Having completely transcended the sphere of infinite consciousness in all respects, they achieve and maintain the sphere of nothing-at-all, thinking,

‘There is nothing at all.’ Having completely transcended the sphere of nothing-at-all, they achieve and maintain the sphere of neither perception nor nonperception by way of not apprehending anything. This is the meditative concentration of bodhisattva great beings, and once the bodhisattva great beings, [F.105.b] absorbed in these meditative concentrations, these immeasurable attitudes, and these formless states, via the aspects, tokens, and signs of space, have arisen from them they dedicate the merit to all-aspect omniscience. This is the perfection of perseverance of bodhisattva great beings.

8.225 “While they practice the perfection of meditative concentration, they achieve and then maintain the first meditative concentration that is detached from sense objects, detached from negative and nonvirtuous attributes, has an initial mental application and a sustained mental application, and is endowed with the joy and the bliss that arise from detachment. Having pacified the initial mental application and the sustained mental application, with inner serene confidence—which is to say, a mind that has become single-pointed—they achieve and maintain the second meditative concentration endowed with the joy and bliss that arise from meditative stability. On account of having no attachment to the joy, dwelling with mindfulness and alertness in equanimity they experience the bliss with their bodies and achieve and maintain the third meditative concentration devoid of joy, about which the noble ones say, ‘They are mindful, abiding in bliss, and equanimous.’ On account of having earlier abandoned the bliss, abandoned suffering, and caused mental happiness and mental unhappiness to subside, with equanimity and mindfulness they achieve and maintain the fourth meditative concentration without bliss and suffering. They permeate the world systems in the ten directions, within the whole infinity of the realm of phenomena and the very reaches of the realm of space, with a mind endowed with a loving kindness that is vast, extensive, nondual, immeasurable, without enmity, free from harm, without rivalry, perfected, and well cultivated, [F.106.a] remaining intent on and maintaining it. They permeate the world systems in the ten directions, within the whole infinity of the realm of phenomena and the very reaches of the realm of space, with a mind endowed with a compassion that is vast, extensive, nondual, immeasurable, without enmity, free from harm, without rivalry, perfected, and well cultivated, remaining intent on and maintaining it. They permeate the world systems in the ten directions, within the whole infinity of the realm of phenomena and the very reaches of the realm of space, with a mind endowed with an empathetic joy that is vast, extensive, nondual, immeasurable, without enmity, free from harm, without rivalry, perfected, and well cultivated, remaining intent on and maintaining it. They permeate

the world systems in the ten directions, within the whole infinity of the realm of phenomena and the very reaches of the realm of space, with a mind endowed with an equanimity, by way of not apprehending anything, that is vast, extensive, nondual, immeasurable, without enmity, free from harm, without rivalry, perfected, and well cultivated, remaining intent on and maintaining it. Having completely transcended the perception of physical forms so that perceptions of obstruction have subsided, they do not direct their attention to diverse perceptions and achieve and maintain the sphere of infinite space, thinking, 'Space is infinite.' Having completely transcended the sphere of infinite space in all respects, they achieve and maintain the sphere of infinite consciousness, thinking, 'Consciousness is infinite.' Having completely transcended the sphere of infinite consciousness in all respects, [F.106.b] they achieve and maintain the sphere of nothing-at-all, thinking, 'There is nothing at all.' Having completely transcended the sphere of nothing-at-all, they achieve and maintain the sphere of neither perception nor nonperception by way of not apprehending anything. This is the meditative concentration of bodhisattva great beings, and once the bodhisattva great beings, absorbed in these meditative concentrations, these immeasurable attitudes, and these formless states, via the aspects, tokens, and signs of space, have arisen from them they dedicate the merit to all-aspect omniscience. This is the perfection of meditative concentration of bodhisattva great beings.

- 8.226 "While they practice the perfection of wisdom, they achieve and maintain the first meditative concentration that is detached from sense objects, detached from negative and nonvirtuous attributes, has an initial mental application and a sustained mental application, and is endowed with the joy and the bliss that arise from detachment. Having pacified the initial mental application and the sustained mental application, with inner serene confidence, which is to say, a mind that has become single-pointed, they achieve and maintain the second meditative concentration endowed with the joy and bliss that arise from meditative stability. On account of having no attachment to the joy, dwelling with mindfulness and alertness in equanimity they experience the bliss with their bodies and achieve and maintain the third meditative concentration devoid of joy, about which the noble ones say 'They are mindful, abiding in bliss, and equanimous.' On account of having earlier abandoned the bliss, abandoned suffering, and caused mental happiness and mental unhappiness to subside, with equanimity and mindfulness [F.107.a] they achieve and maintain the fourth meditative concentration without bliss and suffering. They permeate the world systems in the ten directions, within the whole infinity of the realm of phenomena and the very reaches of the realm of space, with a mind

endowed with a loving kindness that is vast, extensive, nondual, immeasurable, without enmity, free from harm, without rivalry, perfected, and well cultivated, remaining intent on and maintaining it. They permeate the world systems in the ten directions, within the whole infinity of the realm of phenomena and the very reaches of the realm of space, with a mind endowed with a compassion that is vast, extensive, nondual, immeasurable, without enmity, free from harm, without rivalry, perfected, and well cultivated, remaining intent on and maintaining it. They permeate the world systems in the ten directions, within the whole infinity of the realm of phenomena and the very reaches of the realm of space, with a mind endowed with an empathetic joy that is vast, extensive, nondual, immeasurable, without enmity, free from harm, without rivalry, perfected, and well cultivated, remaining intent on and maintaining it. They permeate the world systems in the ten directions, within the whole infinity of the realm of phenomena and the very reaches of the realm of space, with a mind endowed with an equanimity, by way of not apprehending anything, that is vast, extensive, nondual, immeasurable, without enmity, free from harm, without rivalry, perfected, and well cultivated, remaining intent on and maintaining it. Having completely transcended the perception of physical forms so that perceptions of obstruction have subsided, they do not direct their attention to diverse perceptions and achieve and maintain the sphere of infinite space, thinking, 'Space is infinite.' [F.107.b] Having completely transcended the sphere of infinite space in all respects, they achieve and maintain the sphere of infinite consciousness, thinking, 'Consciousness is infinite.' Having completely transcended the sphere of infinite consciousness in all respects, they achieve and maintain the sphere of nothing-at-all, thinking, 'There is nothing at all.' Having completely transcended the sphere of nothing-at-all, they achieve and maintain the sphere of neither perception nor nonperception by way of not apprehending anything. This is the meditative concentration of bodhisattva great beings, and once the bodhisattva great beings, absorbed in these meditative concentrations, these immeasurable attitudes, and these formless states, via the aspects, tokens, and signs of space, have arisen from them they dedicate the merit to all-aspect omniscience. This is the perfection of wisdom of bodhisattva great beings.

8.227 "It is in this way, Venerable Śāradvatīputra, that bodhisattva great beings are said to 'have entered upon the Great Vehicle.'

8.228 "Moreover, Venerable Śāradvatīputra, bodhisattva great beings permeate the world systems in the ten directions, within the whole infinity of the realm of phenomena and the very reaches of the realm of space, with a mind endowed with a loving kindness that is vast, extensive, nondual,

immeasurable, without enmity, free from harm, without rivalry, perfected, and well cultivated, remaining intent on and maintaining it. They permeate the world systems in the ten directions, within the whole infinity of the realm of phenomena and the very reaches of the realm of space, with a mind endowed with a compassion that is vast, extensive, nondual, immeasurable, without enmity, free from harm, [F.108.a] without rivalry, perfected, and well cultivated, remaining intent on and maintaining it. They permeate the world systems in the ten directions, within the whole infinity of the realm of phenomena and the very reaches of the realm of space, with a mind endowed with an empathetic joy that is vast, extensive, nondual, immeasurable, without enmity, free from harm, without rivalry, perfected, and well cultivated, remaining intent on and maintaining it. They permeate the world systems in the ten directions, within the whole infinity of the realm of phenomena and the very reaches of the realm of space, with a mind endowed with an equanimity that is vast, extensive, nondual, immeasurable, without enmity, free from harm, without rivalry, perfected, and well cultivated, remaining intent on and maintaining it.

8.229 “They achieve and maintain the first meditative concentration that is detached from sense objects, detached from negative and nonvirtuous attributes, has an initial mental application and a sustained mental application, and is endowed with the joy and the bliss that arise from detachment. Having pacified the initial mental application and the sustained mental application, with inner serene confidence—which is to say, a mind that has become single-pointed—they achieve and maintain the second meditative concentration endowed with the joy and bliss that arise from meditative stability. On account of having no attachment to the joy, dwelling with mindfulness and alertness in equanimity they experience the bliss with their bodies and achieve and maintain the third meditative concentration devoid of joy, about which the noble ones say, ‘They are mindful, abiding in bliss, and equanimous.’ [F.108.b] On account of having earlier abandoned the bliss, abandoned suffering, and caused mental happiness and mental unhappiness to subside, with equanimity and mindfulness they achieve and maintain the fourth meditative concentration without bliss and suffering.

8.230 “Having completely transcended the perception of physical forms so that perceptions of obstruction have subsided, they do not direct their attention to diverse perceptions and achieve and maintain the sphere of infinite space, thinking, ‘Space is infinite.’ Having completely transcended the sphere of infinite space in all respects, they achieve and maintain the sphere of infinite consciousness, thinking, ‘Consciousness is infinite.’ Having completely transcended the sphere of infinite consciousness in all respects, they achieve and maintain the sphere of nothing-at-all, thinking, ‘There is nothing at all.’

Having completely transcended the sphere of nothing-at-all, they achieve and maintain the sphere of neither perception nor nonperception by way of not apprehending anything. This is the meditative stability of bodhisattva great beings.

8.231 “Moreover, bodhisattva great beings, with their minds directed toward all-aspect omniscience, preceded by great compassion, describe, explain, teach, interpret, analyze, and elucidate⁴²¹ these meditative concentrations, immeasurable attitudes, and formless absorptions to others so that they might abandon afflicted mental states, and they correctly teach their savor, their defects, and the release from them. This is the perfection of generosity of bodhisattva great beings.

8.232 “Once bodhisattva great beings, with their attentions directed toward all-aspect omniscience, [F.109.a] are absorbed in these meditative concentrations, immeasurable attitudes, and formless absorptions, even when they arise from them they do not allow an opportunity for the development of any other śrāvaka or pratyekabuddha setting of the mind. This is the unblemished perfection of ethical discipline of bodhisattva great beings.

8.233 “When bodhisattva great beings, with their attention directed toward all-aspect omniscience, dwell in these meditative concentrations, immeasurable attitudes, and formless absorptions, they think, ‘I will teach the Dharma in order that the afflicted mental states of all beings might be ended.’ This enduring, appreciating, scrutinizing, contemplating, and comprehending of thinking and paying attention like that is the perfection of tolerance of bodhisattva great beings.

8.234 “When bodhisattva great beings, with their attention directed toward all-aspect omniscience, dwell in these meditative concentrations, immeasurable attitudes, and formless absorptions, their perseverance for the welfare of all beings and all-aspect omniscience does not decline. This is the perfection of perseverance of bodhisattva great beings.

8.235 “When bodhisattva great beings, with their attention directed toward all-aspect omniscience, become absorbed in, and also when they arise from, these meditative concentrations, liberations, meditative stabilities, and absorptions, they do not descend to⁴²² the levels of the śrāvakas or pratyekabuddhas. This is the perfection of meditative concentration [F.109.b] of bodhisattva great beings.

8.236 “Even while bodhisattva great beings, with their attention directed toward all-aspect omniscience, definitively discern⁴²³ these branches of the first meditative concentration, branches of the second meditative concentration, branches of the third meditative concentration, and branches of the fourth meditative concentration; loving kindness, compassion, empathetic joy, and

equanimity; the sphere of infinite space, the sphere of infinite consciousness, the sphere of nothing-at-all, and the sphere of neither perception nor nonperception through the impermanence aspect, through the suffering aspect, through the selflessness aspect, through the peaceful aspect, through the emptiness aspect, through the signlessness aspect, and through the wishlessness aspect, they do not apprehend these meditative concentrations, immeasurable attitudes, and formless absorptions, and they do not give rise to conceits on the basis of them. This is the perfection of wisdom of bodhisattva great beings. Venerable Śāradvatīputra, this is the Great Vehicle of bodhisattva great beings practicing the perfection of wisdom.

8.237 “Moreover, Venerable Śāradvatīputra, regarding the Great Vehicle of bodhisattva great beings, they cultivate in all respects the four applications of mindfulness, they cultivate in all respects the four correct exertions, they cultivate in all respects the four supports for miraculous abilities, they cultivate in all respects the five faculties, they cultivate in all respects the five powers, they cultivate in all respects the seven branches of enlightenment, and they cultivate in all respects the noble eightfold path; they cultivate in all respects the truths of the noble ones, [F.110.a] they cultivate in all respects the meditative concentrations, they cultivate in all respects the immeasurable attitudes, they cultivate in all respects the formless absorptions, they cultivate in all respects the liberations, they cultivate in all respects the serial steps of meditative absorption, they cultivate in all respects the emptiness, signlessness, and wishlessness gateways to liberation, they cultivate in all respects the extrasensory powers, they cultivate in all respects the meditative stabilities, and they cultivate in all respects the dhāraṇī gateways; they cultivate in all respects the powers of the tathāgatas, they cultivate in all respects the fearlessnesses, they cultivate in all respects the kinds of exact knowledge, they cultivate in all respects great loving kindness, they cultivate in all respects great compassion, and they cultivate in all respects the distinct qualities of the buddhas; and they cultivate in all respects knowledge of all the dharmas, they cultivate in all respects knowledge of the aspects of the path, and they cultivate in all respects all-aspect omniscience. This, Venerable Śāradvatīputra, is the Great Vehicle of bodhisattva great beings.

8.238 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings become absorbed in the meditative stability of loving kindness and apply themselves diligently to it, thinking, ‘I should save all beings.’ They become absorbed in the meditative stability of compassion and feel compassion and empathy for beings. They become absorbed [F.110.b] in the meditative stability of empathetic joy and bring beings to mind with the thought, ‘I should liberate

all beings.’ They become absorbed in the meditative stability of equanimity and apply themselves diligently to the cessation of the contaminants of beings. This is the perfection of generosity of bodhisattva great beings who practice the immeasurable attitudes.

8.239 “When bodhisattva great beings are absorbed in, and also when they arise from, the aspects, tokens, and signs of these meditative concentrations and immeasurable attitudes, they do not dedicate these to the level of the śrāvakas or the level of the pratyekabuddhas, and instead only dedicate them to all-aspect omniscience. This is the unblemished perfection of ethical discipline of bodhisattva great beings who practice the immeasurable attitudes.

8.240 “Once bodhisattva great beings dwell in the meditative concentrations, the immeasurable attitudes, and the formless absorptions, without mixing them up, and do not develop a desire for those two levels—the level of the śrāvakas or the level of the pratyekabuddhas—but aspire to and delight in all-aspect omniscience, this is the perfection of tolerance possessed by bodhisattva great beings who practice the immeasurable attitudes.

8.241 “Once bodhisattva great beings, with their minds set on and directed to all-aspect omniscience, act without giving up the attempt to abandon nonvirtuous actions and excel in virtuous actions, this is the perfection of perseverance of bodhisattva great beings who practice the immeasurable attitudes.

8.242 “Once bodhisattva great beings are absorbed in these meditative concentrations, immeasurable attitudes, and formless absorptions, [F.111.a] but are not subject to rebirth on account of these meditative concentrations, immeasurable attitudes, and formless absorptions, and do not relish them and are not captivated by them, this is the perfection of meditative concentration of bodhisattva great beings who practice the immeasurable attitudes.

8.243 “When bodhisattva great beings, with their attention directed toward all-aspect omniscience, are absorbed in, and arise from, those meditative concentrations, immeasurable attitudes, and formless absorptions, they definitively discern them through the impermanence aspect, through the suffering aspect, through the selflessness aspect, through the peaceful aspect, through the emptiness aspect, through the signlessness aspect, and through the wishlessness aspect, and yet they do not enter either into the maturity of the śrāvakas or the pratyekabuddhas. This is the perfection of wisdom of bodhisattva great beings who practice the immeasurable attitudes. This, Venerable Śāradvatīputra, is the Great Vehicle of bodhisattva great beings.

8.244 “Moreover, Venerable Śāradvatīputra, the Great Vehicle of bodhisattva great beings is to understand the emptiness of internal phenomena, but in a manner that does not apprehend anything; to understand the emptiness of external phenomena, but in a manner that does not apprehend anything; to understand the emptiness of external and internal phenomena, but in a manner that does not apprehend anything; to understand the emptiness of emptiness, but in a manner that does not apprehend anything; to understand the emptiness of great extent, but in a manner that does not apprehend anything; to understand the emptiness of ultimate reality, but in a manner that does not apprehend anything; to understand the emptiness of conditioned phenomena, but in a manner that does not apprehend anything; to understand the emptiness of unconditioned phenomena, but in a manner that does not apprehend anything; [F.111.b] to understand the emptiness of the unlimited, but in a manner that does not apprehend anything; to understand the emptiness of that which has neither beginning nor end, but in a manner that does not apprehend anything; to understand the emptiness of nonexclusion, but in a manner that does not apprehend anything; to understand the emptiness of inherent nature, but in a manner that does not apprehend anything; to understand the emptiness of all phenomena, but in a manner that does not apprehend anything; to understand the emptiness of intrinsic defining characteristics, but in a manner that does not apprehend anything; to understand the emptiness of that which cannot be apprehended, but in a manner that does not apprehend anything; to understand the emptiness of nonentities, but in a manner that does not apprehend anything; to understand the emptiness of essential nature, but in a manner that does not apprehend anything; and to understand the emptiness of an essential nature of nonentities but in a manner that does not apprehend anything. This, Venerable Śāradvatīputra, is the Great Vehicle of bodhisattva great beings.

8.245 “Moreover, Venerable Śāradvatīputra, the Great Vehicle of bodhisattva great beings is to understand that the mind is undistracted and absorbed with respect to all phenomena.⁴²⁴ This, venerable Śāradvatīputra, is the Great Vehicle of bodhisattva great beings.

8.246 “Moreover, Venerable Śāradvatīputra, the Great Vehicle of bodhisattva great beings is not to engage in understanding anything as⁴²⁵ ‘permanent,’ not to engage in understanding anything as ‘impermanent,’ not to engage in understanding anything as ‘happiness,’ not to engage in understanding anything as ‘suffering,’ not to engage in understanding anything as ‘self’ and not to engage in understanding anything as ‘nonself,’ not to engage in understanding anything as ‘pleasant’ and not to engage in understanding anything as ‘unpleasant,’ not to engage in understanding anything as

‘empty’ and not to engage in understanding anything as ‘not empty,’ not to engage in understanding anything as ‘having a sign’ and not to engage [F.112.a] in understanding anything as ‘signless,’ and not to engage in understanding anything as ‘with wishes’ and not to engage in understanding anything as ‘wishless.’ This, Venerable Śāradvatīputra, in a manner that does not apprehend anything, is the Great Vehicle of bodhisattva great beings.

8.247 “Moreover, Venerable Śāradvatīputra, the Great Vehicle of bodhisattva great beings is the understanding that does not engage with past time, the understanding that does not engage with future time, and the understanding that does not cause engagement with present time, but, by way of not apprehending past, future, or present time, in it there is not even *not* understanding past, future, or present time. This, Venerable Śāradvatīputra, by way of not apprehending it, is the Great Vehicle of bodhisattva great beings.

8.248 “Moreover, Venerable Śāradvatīputra, the Great Vehicle of bodhisattva great beings is the understanding that does not cause engagement with the realm of desire, and is the understanding that does not cause engagement with the world systems of form and formlessness, yet is not even *not* understanding the three world systems of desire, form, and formlessness. This, too, Venerable Śāradvatīputra, by way of not apprehending it, is the Great Vehicle of bodhisattva great beings.

8.249 “Moreover, Venerable Śāradvatīputra, the Great Vehicle of bodhisattva great beings is the understanding that does not cause engagement with mundane phenomena, and is the understanding that does not cause engagement with supramundane, contaminated or uncontaminated, or conditioned or unconditioned phenomena, yet is not even *not* knowing mundane and supramundane phenomena and is not even *not* knowing contaminated or uncontaminated, or conditioned or unconditioned phenomena. This, too Venerable Śāradvatīputra, by way of not apprehending it, is the Great Vehicle of bodhisattva great beings.”

8.250 “Venerable Pūrṇa, to what extent is it said that bodhisattva great beings [F.112.b] ‘are mounted upon the Great Vehicle’?”

8.251 “Venerable Śāradvatīputra,” replied Pūrṇa, “here, when bodhisattva great beings practice the perfection of wisdom, they are also mounted on the perfection of generosity, but they do not apprehend gifts, they do not apprehend the perfection of generosity, they do not apprehend the bodhisattvas, they do not apprehend the recipients, nor do they apprehend paying attention. It is in this way, by way of not apprehending anything, that bodhisattva great beings are said to be ‘mounted on the perfection of generosity.’

8.252 “Venerable Śāradvatīputra, here, when bodhisattva great beings practice the perfection of wisdom, they are also mounted on the perfection of ethical discipline, but they do not apprehend ethical discipline, they do not apprehend the perfection of ethical discipline, they do not apprehend the bodhisattvas, nor do they apprehend paying attention. It is in this way, by way of not apprehending anything, that bodhisattva great beings are said to be ‘mounted on the perfection of ethical discipline.’ Venerable Śāradvatīputra, here, when bodhisattva great beings practice the perfection of wisdom, they are also mounted on the perfection of tolerance, but they do not apprehend tolerance, they do not apprehend the perfection of tolerance, they do not apprehend the bodhisattvas, nor do they apprehend paying attention. It is in this way, by way of not apprehending anything, that bodhisattva great beings are said to be ‘mounted on the perfection of tolerance.’ Venerable Śāradvatīputra, here, when bodhisattva great beings practice the perfection of wisdom, they are also mounted on the perfection of perseverance, [F.113.a] but they do not apprehend perseverance, they do not apprehend the perfection of perseverance, they do not apprehend the bodhisattvas, nor do they apprehend paying attention. It is in this way, by way of not apprehending anything, that bodhisattva great beings are said to be ‘mounted on the perfection of perseverance.’ Venerable Śāradvatīputra, here, when bodhisattva great beings practice the perfection of wisdom, they are also mounted on the perfection of meditative concentration, but they do not apprehend meditative concentration, they do not apprehend the perfection of meditative concentration, they do not apprehend the bodhisattvas, nor do they apprehend paying attention. It is in this way, by way of not apprehending anything, that bodhisattva great beings are said to be ‘mounted on the perfection of meditative concentration.’ Venerable Śāradvatīputra, here, when bodhisattva great beings practice the perfection of wisdom, they are also mounted on the perfection of wisdom, but they do not apprehend virtuous phenomena; they do not apprehend nonvirtuous, mundane, supramundane, conditioned, unconditioned, contaminated, or uncontaminated phenomena; they do not apprehend the perfection of wisdom; they do not apprehend the bodhisattvas; nor do they apprehend paying attention. It is in this way, by way of not apprehending anything, that bodhisattva great beings are said to be ‘mounted on the perfection of wisdom.’

8.253 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings, [F.113.b] with an undivided⁴²⁶ attention directed toward all-aspect omniscience, meditate on the emptiness of internal phenomena in order to cultivate meditation,⁴²⁷ and do so by way of not apprehending anything; with an undivided attention directed toward all-aspect omniscience meditate on the

emptiness of external phenomena in order to cultivate meditation, and do so by way of not apprehending anything; with an undivided attention directed toward all-aspect omniscience meditate on the emptiness of external and internal phenomena in order to cultivate meditation, and do so by way of not apprehending anything; with an undivided attention directed toward all-aspect omniscience meditate on the emptiness of emptiness in order to cultivate meditation, and do so by way of not apprehending anything; with an undivided attention directed toward all-aspect omniscience meditate on the emptiness of great extent in order to cultivate meditation, and do so by way of not apprehending anything; with an undivided attention directed toward all-aspect omniscience meditate on the emptiness of ultimate reality in order to cultivate meditation, and do so by way of not apprehending anything; with an undivided attention directed toward all-aspect omniscience meditate on the emptiness of conditioned phenomena in order to cultivate meditation, and do so by way of not apprehending anything; with an undivided attention directed toward all-aspect omniscience meditate on the emptiness of unconditioned phenomena in order to cultivate meditation, and do so by way of not apprehending anything; with an undivided attention directed toward all-aspect omniscience meditate on the emptiness of the unlimited in order to cultivate meditation, and do so by way of not apprehending anything; with an undivided attention directed toward all-aspect omniscience meditate on the emptiness of that which has neither beginning nor end in order to cultivate [F.114.a] meditation, and do so by way of not apprehending anything; with an undivided attention directed toward all-aspect omniscience meditate on the emptiness of nonexclusion in order to cultivate meditation, and do so by way of not apprehending anything; with an undivided attention directed toward all-aspect omniscience meditate on the emptiness of inherent nature in order to cultivate meditation, and do so by way of not apprehending anything; with an undivided attention directed toward all-aspect omniscience meditate on the emptiness of intrinsic defining characteristics in order to cultivate meditation, and do so by way of not apprehending anything; with an undivided attention directed toward all-aspect omniscience meditate on the emptiness of that which cannot be apprehended in order to cultivate meditation, and do so by way of not apprehending anything; with an undivided attention directed toward all-aspect omniscience meditate on the emptiness of nonentities in order to cultivate meditation, and do so by way of not apprehending anything; with an undivided attention directed toward all-aspect omniscience meditate on the emptiness of essential nature in order to cultivate meditation, and do so by way of not apprehending anything; and

with an undivided attention directed toward all-aspect omniscience meditate on the emptiness of an essential nature of nonentities in order to cultivate meditation, and do so by way of not apprehending anything.

8.254 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings, with an undivided attention directed toward all-aspect omniscience, [F.114.b] meditate on the four applications of mindfulness in order to cultivate meditation, and do so by way of not apprehending anything; with an undivided attention directed toward all-aspect omniscience meditate on the four correct exertions in order to cultivate meditation, and do so by way of not apprehending anything; with an undivided attention directed toward all-aspect omniscience meditate on the four supports for miraculous ability in order to cultivate meditation, and do so by way of not apprehending anything; with an undivided attention directed toward all-aspect omniscience meditate on the five faculties in order to cultivate meditation, and do so by way of not apprehending anything; with an undivided attention directed toward all-aspect omniscience meditate on the five powers in order to cultivate meditation, and do so by way of not apprehending anything; with an undivided attention directed toward all-aspect omniscience meditate on the seven branches of enlightenment in order to cultivate meditation, and do so by way of not apprehending anything; and with an undivided attention directed toward all-aspect omniscience meditate on the noble eightfold path in order to cultivate meditation, and do so by way of not apprehending anything; with an undivided attention directed toward all-aspect omniscience meditate on the four truths of the noble ones in order to cultivate meditation, and do so by way of not apprehending anything; with an undivided attention directed toward all-aspect omniscience meditate on the four meditative concentrations in order to cultivate meditation, and do so by way of not apprehending anything; with an undivided attention directed toward all-aspect omniscience meditate on the four immeasurable attitudes in order to cultivate meditation, and do so by way of not apprehending anything; [F.115.a] with an undivided attention directed toward all-aspect omniscience meditate on the four formless absorptions in order to cultivate meditation, and do so by way of not apprehending anything; with an undivided attention directed toward all-aspect omniscience meditate on the eight liberations in order to cultivate meditation, and do so by way of not apprehending anything; with an undivided attention directed toward all-aspect omniscience meditate on the nine serial steps of meditative absorption in order to cultivate meditation, and do so by way of not apprehending anything; with an undivided attention directed toward all-aspect omniscience meditate on emptiness, signlessness, and wishlessness in order to cultivate meditation, and do so by

way of not apprehending anything; with an undivided attention directed toward all-aspect omniscience meditate on the extrasensory powers in order to cultivate meditation, and do so by way of not apprehending anything; with an undivided attention directed toward all-aspect omniscience meditate on the meditative stabilities in order to cultivate meditation, and do so by way of not apprehending anything; with an undivided attention directed toward all-aspect omniscience meditate on the dhāraṇī gateways in order to cultivate meditation, and do so by way of not apprehending anything; with an undivided attention directed toward all-aspect omniscience meditate on the ten powers of the tathāgatas in order to cultivate meditation, and do so by way of not apprehending anything; with an undivided attention directed toward all-aspect omniscience meditate on the four fearlessnesses in order to [F.115.b] cultivate meditation, and do so by way of not apprehending anything; with an undivided attention directed toward all-aspect omniscience meditate on the four kinds of exact knowledge in order to cultivate meditation, and do so by way of not apprehending anything; with an undivided attention directed toward all-aspect omniscience meditate on great compassion in order to cultivate meditation, and do so by way of not apprehending anything; and with an undivided attention directed toward all-aspect omniscience meditate on the eighteen distinct qualities of the buddhas in order to cultivate meditation, and do so by way of not apprehending anything. It is in this way, Venerable Śāradvatīputra, that bodhisattva great beings are said to be ‘mounted on the Great Vehicle.’

8.255 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings understand that because bodhisattvas cannot be found, this ‘bodhisattva’ is a mere conventional term. They understand that because physical forms cannot be found, this ‘physical forms’ is a mere name; because feelings cannot be found, this ‘feelings’ is a mere name; because perceptions cannot be found, this ‘perceptions’ is a mere name; because formative predispositions cannot be found, this ‘formative predispositions’ is a mere name; and because consciousness cannot be found, this ‘consciousness’ is a mere name.

8.256 “Because the eyes cannot be found, this ‘eyes’ is a mere name; because the ears cannot be found, this ‘ears’ is a mere name; because the nose cannot be found, this ‘nose’ is a mere name; because the tongue cannot be found, this ‘tongue’ [F.116.a] is a mere name; because the body cannot be found, this ‘body’ is a mere name; and because the mental faculty cannot be found, this ‘mental faculty’ is a mere name. Because sights cannot be found, this ‘sights’ is a mere name; because sounds cannot be found, this ‘sounds’ is a mere name; because odors cannot be found, this ‘odors’ is a mere name; because tastes cannot be found, this ‘tastes’ is a mere name; because tangibles cannot

be found, this 'tangibles' is a mere name; and because mental phenomena cannot be found, this 'mental phenomena' is a mere name. Because visual consciousness cannot be found, this 'visual consciousness' is a mere name; because auditory consciousness cannot be found, this 'auditory consciousness' is a mere name; because olfactory consciousness cannot be found, this 'olfactory consciousness' is a mere name; because gustatory consciousness cannot be found, this 'gustatory consciousness' is a mere name; because tactile consciousness cannot be found, this 'tactile consciousness' is a mere name; and because mental consciousness cannot be found, this 'mental consciousness' is a mere name. Because visually compounded sensory contact cannot be found, this 'visually compounded sensory contact' is a mere name; because aurally compounded sensory contact cannot be found, this 'aurally compounded sensory contact' is a mere name; because nasally compounded sensory contact cannot be found, this 'nasally compounded sensory contact' [F.116.b] is a mere name; because lingually compounded sensory contact cannot be found, this 'lingually compounded sensory contact' is a mere name; because corporeally compounded sensory contact cannot be found, this 'corporeally compounded sensory contact' is a mere name; and because mentally compounded sensory contact cannot be found, this 'mentally compounded sensory contact' is a mere name. Because feelings conditioned by visually compounded sensory contact cannot be found, this 'feelings conditioned by visually compounded sensory contact' is a mere name; because feelings conditioned by aurally compounded sensory contact cannot be found, this 'feelings conditioned by aurally compounded sensory contact' is a mere name; because feelings conditioned by nasally compounded sensory contact cannot be found, this 'feelings conditioned by nasally compounded sensory contact' is a mere name; because feelings conditioned by lingually compounded sensory contact cannot be found, this 'feelings conditioned by lingually compounded sensory contact' is a mere name; because feelings conditioned by corporeally compounded sensory contact cannot be found, this 'feelings conditioned by corporeally compounded sensory contact' is a mere name; and because feelings conditioned by mentally compounded sensory contact cannot be found, this 'feelings conditioned by mentally compounded sensory contact' is a mere name.

8.257 "Because the earth element cannot be found, this 'earth element' is a mere name; because the water element cannot be found, this 'water element' is a mere name; because the fire element cannot be found, this 'fire element' is a mere name; because the wind element cannot be found, this 'wind element'

is a mere name; because the space element cannot be found, this 'space [F.117.a] element' is a mere name; and because the consciousness element cannot be found, this 'consciousness element' is a mere name.

8.258 "Because ignorance cannot be found, this 'ignorance' is a mere name; because formative predispositions cannot be found, this 'formative predispositions' is a mere name; because consciousness cannot be found, this 'consciousness' is a mere name; because name and form cannot be found, this 'name and form' is a mere name; because the six sense fields cannot be found, this 'six sense fields' is a mere name; because sensory contact cannot be found, this 'sensory contact' is a mere name; because sensation cannot be found, this 'sensation' is a mere name; because craving cannot be found, this 'craving' is a mere name; because grasping cannot be found, this 'grasping' is a mere name; because the rebirth process cannot be found, this 'rebirth process' is a mere name; because birth cannot be found, this 'birth' is a mere name; and because aging and death cannot be found, this 'aging and death' is a mere name.

8.259 "Because the perfection of generosity cannot be found, this 'perfection of generosity' is a mere name; because the perfection of ethical discipline cannot be found, this 'perfection of ethical discipline' is a mere name; because the perfection of tolerance cannot be found, this 'perfection of tolerance' is a mere name; because the perfection of perseverance cannot be found, this 'perfection of perseverance' [F.117.b] is a mere name; because the perfection of meditative concentration cannot be found, this 'perfection of meditative concentration' is a mere name; and because the perfection of wisdom cannot be found, this 'perfection of wisdom' is a mere name.

8.260 "Because the emptiness of internal phenomena cannot be found, this 'emptiness of internal phenomena' is a mere name; because the emptiness of external phenomena cannot be found, this 'emptiness of external phenomena' is a mere name; because the emptiness of external and internal phenomena cannot be found, this 'emptiness of external and internal phenomena' is a mere name; because the emptiness of emptiness cannot be found, this 'emptiness of emptiness' is a mere name; because the emptiness of great extent cannot be found, this 'emptiness of great extent' is a mere name; because the emptiness of ultimate reality cannot be found, this 'emptiness of ultimate reality' is a mere name; because the emptiness of conditioned phenomena cannot be found, this 'emptiness of conditioned phenomena' is a mere name; because the emptiness of unconditioned phenomena cannot be found, this 'emptiness of unconditioned phenomena' is a mere name; because the emptiness of the unlimited cannot be found, this 'emptiness of the unlimited' is a mere name; because the emptiness of that which has neither beginning nor end cannot be found, this 'emptiness of

that which has neither beginning nor end' is a mere name; because the emptiness of nonexclusion' cannot be found, this 'emptiness of nonexclusion' is a mere name; because the emptiness of inherent nature cannot be found, this 'emptiness of inherent nature' is a mere name; because the emptiness of all phenomena cannot be found, [F.118.a] this 'emptiness of all phenomena' is a mere name; because the emptiness of intrinsic defining characteristics cannot be found, this 'emptiness of intrinsic defining characteristics' is a mere name; because the emptiness of nonentities cannot be found, this 'emptiness of nonentities' is a mere name; because the emptiness of essential nature cannot be found, this 'emptiness of essential nature' is a mere name; and because the emptiness of an essential nature of nonentities cannot be found, this 'emptiness of an essential nature of nonentities' is a mere name.

8.261 "Because the applications of mindfulness cannot be found, this 'four applications of mindfulness' is a mere name; because the correct exertions cannot be found, this 'four correct exertions' is a mere name; because the supports for miraculous ability cannot be found, this 'four supports for miraculous ability' is a mere name; because the faculties cannot be found, this 'five faculties' is a mere name; because the powers cannot be found, this 'five powers' is a mere name; because the branches of enlightenment cannot be found, this 'seven branches of enlightenment' is a mere name; and because the path cannot be found, this 'noble eightfold path' is a mere name.

8.262 "Because the truths of the noble ones cannot be found, this 'four truths of the noble ones' is a mere name; because the meditative concentrations cannot be found, [F.118.b] this 'four meditative concentrations' is a mere name; because the immeasurable attitudes cannot be found, this 'four immeasurable attitudes' is a mere name; because the formless absorptions cannot be found, this 'four formless absorptions' is a mere name; because the liberations cannot be found, this 'eight liberations' is a mere name; because the serial steps of meditative absorption cannot be found, this 'nine serial steps of meditative absorption' is a mere name; and because the emptiness, signlessness, and wishlessness gateways to liberation cannot be found, this 'emptiness, signlessness, and wishlessness gateways to liberation' is a mere name.

8.263 "Because the extrasensory powers cannot be found, this 'extrasensory powers' is a mere name; because the meditative stabilities cannot be found, this 'meditative stabilities' is a mere name; and because the dhāraṇī gateways cannot be found, this 'dhāraṇī gateways' is a mere name; because the powers of the tathāgatas cannot be found, this 'ten powers of the tathāgatas' is a mere name; because the fearlessnesses cannot be found, this 'four fearlessnesses' is a mere name; because the kinds of exact knowledge

cannot be found, this 'four kinds of exact knowledge' is a mere name; because great compassion cannot be found, this 'great compassion' is a mere name; and because the distinct qualities of the buddhas cannot be found, [F.119.a] this 'eighteen distinct qualities of the buddhas' is a mere name.

8.264 "Because the real nature cannot be found, this 'real nature' is a mere name; because the unmistaken nature cannot be found, this 'unmistaken real nature' is a mere name; because the one and only nature cannot be found, this 'one and only real nature' is a mere name; because the reality of phenomena cannot be found, this 'reality of phenomena' is a mere name; because the realm of phenomena cannot be found, this 'realm of phenomena' is a mere name; because the abiding nature of phenomena cannot be found, this 'abiding nature of phenomena' is a mere name; because the maturity of phenomena cannot be found, this 'maturity of phenomena' is a mere name; because the very limit of reality cannot be found, this 'very limit of reality' is a mere name; because enlightenment cannot be found, this 'enlightenment' is a mere name; and because the buddhas cannot be found, this 'buddhas' is a mere name. It is in this way, Venerable Śāradvatīputra, that bodhisattva great beings are said to be 'mounted on the Great Vehicle.' [B9]

8.265 "Moreover, Venerable Śāradvatīputra, bodhisattva great beings, commencing from the time when they first set their mind on enlightenment until they are seated at the site of enlightenment, perfect all the extrasensory powers and bring beings to maturity. [F.119.b] In order to serve, respect, honor, and worship the lord buddhas by the appropriate means of worshiping and serving them, they proceed from buddhafiield to buddhafiield. They listen to just this doctrine of this Bodhisattva Vehicle, in the presence of those lord buddhas. Having mounted on this Bodhisattva Vehicle, they proceed from buddhafiield to buddhafiield. They refine a buddhafiield and bring beings to maturity, but they are without even the notion of a buddhafiield, they are without even the notion of beings, and they are without even the notion of a buddha. Abiding on the level of nonduality, they acquire at will as many bodily forms as will facilitate their appropriate acts for the welfare of beings. Until they attain the knowledge of one with all-aspect omniscience, they will never be separated from that vehicle. And having attained the knowledge of one with all-aspect omniscience, they also turn the wheel of the Dharma that cannot be turned by any śrāvakas or pratyekabuddhas, or by anyone in the world with its gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans, or nonhumans.

8.266 "Having fully awakened to unsurpassed, perfect, complete enlightenment, the lord buddhas who are residing in the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, extol their good qualities, proclaiming their fame and shouting out loud that

‘such and such a bodhisattva great being, in such and such a world system, mounted on the Great Vehicle, [F.120.a] the Unsurpassed Vehicle, the Supreme Vehicle, has attained all-aspect omniscience, and having attained all-aspect omniscience turns the wheel of the Dharma.’ Having fully awakened to unsurpassed, perfect, complete enlightenment, the lord buddhas who are residing in the world systems of the southern direction, numerous as the grains of sand of the river Gaṅgā, extol their good qualities, proclaiming their fame and shouting out loud that ‘such and such a bodhisattva great being, in such and such a world system, mounted on the Great Vehicle, the Unsurpassed Vehicle, the Supreme Vehicle, has attained all-aspect omniscience, and having attained all-aspect omniscience turns the wheel of the Dharma.’ Having fully awakened to unsurpassed, perfect, complete enlightenment, the lord buddhas who are residing in the world systems of the western direction, numerous as the grains of sand of the river Gaṅgā, extol their good qualities, proclaiming their fame and shouting out loud that ‘such and such a bodhisattva great being, in such and such a world system, mounted on the Great Vehicle, the Unsurpassed Vehicle, the Supreme Vehicle, has attained all-aspect omniscience, and having attained all-aspect omniscience turns the wheel of the Dharma.’ Having fully awakened to unsurpassed, perfect, complete enlightenment, the lord buddhas who are residing in the world systems of the northern direction, numerous as the grains of sand of the river Gaṅgā, extol their good qualities, proclaiming their fame and shouting out loud that ‘such and such a bodhisattva great being, in such and such a world system, mounted on [F.120.b] the Great Vehicle, the Unsurpassed Vehicle, the Supreme Vehicle, has attained all-aspect omniscience, and having attained all-aspect omniscience turns the wheel of the Dharma.’ Having fully awakened to unsurpassed, perfect, complete enlightenment, the lord buddhas who are residing in the world systems of the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā, extol their good qualities, proclaiming their fame and shouting out loud that ‘such and such a bodhisattva great being, in such and such a world system, mounted on the Great Vehicle, the Unsurpassed Vehicle, the Supreme Vehicle, has attained all-aspect omniscience, and having attained all-aspect omniscience turns the wheel of the Dharma.’ Having fully awakened to unsurpassed, perfect, complete enlightenment, the lord buddhas who are residing in the world systems of the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā, extol their good qualities, proclaiming their fame and shouting out loud that ‘such and such a bodhisattva great being, in such and such a world system, mounted on the Great Vehicle, the Unsurpassed Vehicle, the Supreme Vehicle, has attained all-aspect omniscience, and

having attained all-aspect omniscience turns the wheel of the Dharma.’ Having fully awakened to unsurpassed, perfect, complete enlightenment, the lord buddhas who are residing in the world systems of the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā, extol their good qualities, proclaiming their fame and shouting out loud that ‘such and such a bodhisattva great being, in such and such a world system, mounted on the Great Vehicle, the Unsurpassed Vehicle, the Supreme Vehicle, has attained all-aspect omniscience, [F.121.a] and having attained all-aspect omniscience turns the wheel of the Dharma.’ Having fully awakened to unsurpassed, perfect, complete enlightenment, the lord buddhas who are residing in the world systems of the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā, extol their good qualities, proclaiming their fame and shouting out loud that ‘such and such a bodhisattva great being, in such and such a world system, mounted on the Great Vehicle, the Unsurpassed Vehicle, the Supreme Vehicle, has attained all-aspect omniscience, and having attained all-aspect omniscience turns the wheel of the Dharma.’ Having fully awakened to unsurpassed, perfect, complete enlightenment, the lord buddhas who are residing in the world systems in the direction of the nadir, numerous as the grains of sand of the river Gaṅgā, extol their good qualities, proclaiming their fame and shouting out loud that ‘such and such a bodhisattva great being, in such and such a world system, mounted on the Great Vehicle, the Unsurpassed Vehicle, the Supreme Vehicle, has attained all-aspect omniscience, and having attained all-aspect omniscience turns the wheel of the Dharma.’ Having fully awakened to unsurpassed, perfect, complete enlightenment, the lord buddhas who are residing in the world systems in the direction of the zenith, numerous as the grains of sand of the river Gaṅgā, extol their good qualities, proclaiming their fame and shouting out loud that ‘such and such a bodhisattva great being, in such and such a world system, mounted on the Great Vehicle, the Unsurpassed Vehicle, the Supreme Vehicle, has attained all-aspect omniscience, and having attained all-aspect omniscience [F.121.b] turns the wheel of the Dharma.’ It is in this way, venerable Śāradvatīputra, that bodhisattva great beings are said to be ‘mounted on the Great Vehicle.’ ”

8.267 Then Venerable Subhūti inquired of the Blessed One, “Blessed Lord, you say ‘they have donned great armor, they have donned the great armor.’ What, Blessed Lord, is the extent of the great armor that bodhisattva great beings have donned?”

8.268 The Blessed One then said to the venerable Subhūti, “Subhūti, here bodhisattva great beings, having donned the great armor of the Great Vehicle—that is, having donned the armor of the perfection of generosity,

having donned armor of the perfection of ethical discipline, having donned the armor of the perfection of tolerance, having donned the armor of the perfection of perseverance, having donned the armor of the perfection of meditative concentration, and having donned the armor of the perfection of wisdom; having donned the armor of the emptiness of internal phenomena, having donned the armor of the emptiness of external phenomena, having donned the armor of the emptiness of external and internal phenomena, having donned the armor of the emptiness of emptiness, having donned the armor of the emptiness of great extent, having donned the armor of the emptiness of ultimate reality, having donned the armor of the emptiness of conditioned phenomena, having donned the armor of the emptiness of unconditioned phenomena, having donned the armor of the emptiness of the unlimited, having donned the armor of the emptiness of that which has neither beginning nor end, having donned the armor of the emptiness of nonexclusion, having donned the armor of the emptiness of inherent nature, having donned the armor of the emptiness of all phenomena, having donned the armor of the emptiness of intrinsic defining characteristics, having donned the armor of the emptiness of that which cannot be apprehended, having donned the armor of the emptiness of nonentities, having donned the armor of the emptiness of essential nature, and having donned the armor of the emptiness of an essential nature of [F.122.a] nonentities; having donned the armor of the applications of mindfulness, having donned the armor of the correct exertions, having donned the armor of the supports for miraculous ability, having donned the armor of the faculties, having donned the armor of the powers, having donned the armor of the branches of enlightenment, and having donned the armor of the noble eightfold path; having donned the armor of the four truths of the noble ones, having donned the armor of the meditative concentrations, having donned the armor of the immeasurable attitudes, having donned the armor of the formless absorptions, having donned the armor of the liberations, having donned the armor of the serial steps of meditative absorption, having donned the armor of the emptiness, signlessness, and wishlessness gateways to liberation, having donned the armor of the extrasensory powers, having donned the armor of the meditative stabilities, and having donned the armor of the dhāraṇī gateways; having donned the armor of the powers of the tathāgatas, having donned the armor of the fearlessnesses, having donned the armor of the kinds of exact knowledge, having donned the armor of great compassion, having donned the armor of the eighteen distinct qualities of the buddhas, and having donned the armor of all-aspect omniscience and donned the armor of the body of a buddha—expansively fill up the great billionfold world system with light. That is to

say, they expansively fill up the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, with light; expansively fill up the world systems of the southern direction, numerous as the grains of sand of the river Gaṅgā, with light; expansively fill up the world systems of the western direction, numerous as the grains of sand of the river Gaṅgā, with light; expansively fill up the world systems of the northern direction, numerous as the grains of sand of the river Gaṅgā, with light; expansively fill up the world systems of the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā, with light; expansively fill up the world systems of the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā, with light; [F.122.b] expansively fill up the world systems of the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā, with light; expansively fill up the world systems of the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā, with light; expansively fill up the world systems in the direction of the nadir, numerous as the grains of sand of the river Gaṅgā, with light; and expansively fill up the world systems in the direction of the zenith, numerous as the grains of sand of the river Gaṅgā, with light.

8.269 “They cause this great billionfold world system to shake intensely in six ways.⁴²⁸ That is to say, they cause the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, to shake intensely in six ways; cause the world systems of the southern direction, numerous as the grains of sand of the river Gaṅgā, to shake intensely in six ways; cause the world systems of the western direction, numerous as the grains of sand of the river Gaṅgā, to shake intensely in six ways; cause the world systems of the northern direction, numerous as the grains of sand of the river Gaṅgā, to shake intensely in six ways; cause the world systems of the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā, to shake intensely in six ways; cause the world systems of the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā, to shake intensely in six ways; cause the world systems of the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā, to shake intensely in six ways; cause the world systems of the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā, to shake intensely in six ways; cause the world systems in the direction of the nadir, numerous as the grains of sand of the river Gaṅgā, to shake intensely in six ways; and cause the world systems in the direction of the zenith, numerous as the grains of sand of the river Gaṅgā, to shake intensely in six ways.

8.270 “Having extinguished all the masses of fire in the hells, as many as there are, in this great billionfold world system they raise their voices and shout out loud, ‘Homage to the tathāgatas, arhats, [F.123.a] perfectly complete buddhas!’ At that time, when those denizens of the hells have heard the sound *buddha*, they find joy and happiness, and through their joy and happiness arise from those hells, and having arisen from those hells they are reborn in buddhafiels where the lord buddhas are residing and maintaining themselves. Having pacified all the sufferings of the animal world of the beings in the animal worlds, as many as there are, in this great billionfold world system they raise their voices and shout out loud, ‘Homage to the tathāgatas, arhats, perfectly complete buddhas!’ At that time, when those beings in the animal worlds have heard the sound *buddha*, they find joy and happiness, and through their joy and happiness arise from those animal worlds, and having arisen from those animal worlds they are reborn in buddhafiels where the lord buddhas are residing and maintaining themselves. Having pacified all the sufferings of the world of Yama of the beings in the worlds of Yama, as many as there are, in this great billionfold world system they raise their voices and shout out loud, ‘Homage to the tathāgatas, arhats, perfectly complete buddhas!’ At that time, when those beings in the worlds of Yama have heard the sound *buddha*, they find joy and happiness, and through their joy and happiness arise from those worlds of Yama, and having arisen [F.123.b] from those worlds of Yama they are reborn in buddhafiels where the lord buddhas are residing and maintaining themselves.

8.271 “Having extinguished all the masses of fire in the hells, as many as there are, in the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, they raise their voices and shout out loud, ‘Homage to the tathāgatas, arhats, perfectly complete buddhas!’ At that time, when those denizens of the hells have heard the sound *buddha*, they find joy and happiness, and through their joy and happiness arise from those hells, and having arisen from those hells they are reborn in buddhafiels where the lord buddhas are residing and maintaining themselves. Having extinguished all the masses of fire in the hells, as many as there are, in the world systems of the southern direction, numerous as the grains of sand of the river Gaṅgā, they raise their voices and shout out loud, ‘Homage to the tathāgatas, arhats, perfectly complete buddhas!’ At that time, when those denizens of the hells have heard the sound *buddha*, they find joy and happiness, and through their joy and happiness arise from those hells, and having arisen from those hells they are reborn in buddhafiels where the lord buddhas are residing and maintaining themselves. Having extinguished all the masses of fire in the hells, as many as there are, in the

world systems of the western direction, numerous as the grains of sand of the river Gaṅgā, they raise their voices and shout out loud, 'Homage to the tathāgatas, [F.124.a] arhats, perfectly complete buddhas!' At that time, when those denizens of the hells have heard the sound *buddha*, they find joy and happiness, and through their joy and happiness arise from those hells, and having arisen from those hells they are reborn in buddhafiels where the lord buddhas are residing and maintaining themselves. Having extinguished all the masses of fire in the hells, as many as there are, in the world systems of the northern direction, numerous as the grains of sand of the river Gaṅgā, they raise their voices and shout out loud, 'Homage to the tathāgatas, arhats, perfectly complete buddhas!' At that time, when those denizens of the hells have heard the sound *buddha*, they find joy and happiness, and through their joy and happiness arise from those hells, and having arisen from those hells they are reborn in buddhafiels where the lord buddhas are residing and maintaining themselves. Having extinguished all the masses of fire in the hells, as many as there are, in the world systems of the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā, they raise their voices and shout out loud, 'Homage to the tathāgatas, arhats, perfectly complete buddhas!' At that time, when those denizens of the hells have heard the sound *buddha*, they find joy and happiness, and through their joy and happiness arise from those hells, and having arisen [F.124.b] from those hells they are reborn in buddhafiels where the lord buddhas are residing and maintaining themselves. Having extinguished all the masses of fire in the hells, as many as there are, in the world systems of the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā, they raise their voices and shout out loud, 'Homage to the tathāgatas, arhats, perfectly complete buddhas!' At that time, when those denizens of the hells have heard the sound *buddha*, they find joy and happiness, and through their joy and happiness arise from those hells, and having arisen from those hells they are reborn in buddhafiels where the lord buddhas are residing and maintaining themselves. Having extinguished all the masses of fire in the hells, as many as there are, in the world systems of the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā, they raise their voices and shout out loud, 'Homage to the tathāgatas, arhats, perfectly complete buddhas!' At that time, when those denizens of the hells have heard the sound *buddha*, they find joy and happiness, and through their joy and happiness arise from those hells, and having arisen from those hells they are reborn in buddhafiels where the lord buddhas are residing and maintaining themselves. Having extinguished all the masses of fire in the hells, as many as there are, [F.125.a] in the world systems of the intermediate northwestern direction, numerous

as the grains of sand of the river Gaṅgā, they raise their voices and shout out loud, 'Homage to the tathāgatas, arhats, perfectly complete buddhas!' At that time, when those denizens of the hells have heard the sound *buddha*, they find joy and happiness, and through their joy and happiness arise from those hells, and having arisen from those hells they are reborn in buddhafiels where the lord buddhas are residing and maintaining themselves. Having extinguished all the masses of fire in the hells, as many as there are, in the world systems in the direction of the nadir, numerous as the grains of sand of the river Gaṅgā, they raise their voices and shout out loud, 'Homage to the tathāgatas, arhats, perfectly complete buddhas!' At that time, when those denizens of the hells have heard the sound *buddha*, they find joy and happiness, and through their joy and happiness arise from those hells, and having arisen from those hells they are reborn in buddhafiels where the lord buddhas are residing and maintaining themselves. Having extinguished all the masses of fire in the hells, as many as there are, in the world systems in the direction of the zenith, numerous as the grains of sand of the river Gaṅgā, they raise their voices and shout out loud, 'Homage to the tathāgatas, arhats, perfectly complete buddhas!' At that time, when those denizens of the hells have heard [F.125.b] the sound *buddha*, they find joy and happiness, and through their joy and happiness arise from those hells, and having arisen from those hells they are reborn in buddhafiels where the lord buddhas are residing and maintaining themselves.

8.272 "Having pacified all the sufferings of the animal world and the world of Yama of the beings born in the animal world and in the world of Yama, as many as there are, in the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, they raise their voices and shout out loud, 'Homage to the tathāgatas, arhats, perfectly complete buddhas!' At that time, when those beings born in the animal world and in the world of Yama have heard the sound *buddha*, they find joy and happiness, and through their joy and happiness arise from those animal worlds and worlds of Yama, and having arisen from those animal worlds and worlds of Yama they are reborn in buddhafiels where the lord buddhas are residing and maintaining themselves. Having pacified all the sufferings of the animal world and the world of Yama of the beings born in the animal world and in the world of Yama, as many as there are, in the world systems of the southern direction, numerous as the grains of sand of the river Gaṅgā, they raise their voices and shout out loud, 'Homage to the tathāgatas, arhats, perfectly complete buddhas!' At that time, when those beings born in the animal world [F.126.a] and in the world of Yama have heard the sound *buddha*, they find joy and happiness, and through their joy and happiness

arise from those animal worlds and worlds of Yama, and having arisen from those animal worlds and worlds of Yama they are reborn in buddhafiels where the lord buddhas are residing and maintaining themselves. Having pacified all the sufferings of the animal world and the world of Yama of the beings born in the animal world and in the world of Yama, as many as there are, in the world systems of the western direction, numerous as the grains of sand of the river Gaṅgā, they raise their voices and shout out loud, 'Homage to the tathāgatas, arhats, perfectly complete buddhas!' At that time, when those beings born in the animal world and in the world of Yama have heard the sound *buddha*, they find joy and happiness, and through their joy and happiness arise from those animal worlds and worlds of Yama, and having arisen from those animal worlds and worlds of Yama they are reborn in buddhafiels where the lord buddhas are residing and maintaining themselves. Having pacified all the sufferings of the animal world and the world of Yama of the beings born in the animal world and in the world of Yama, as many as there are, in the world systems of the northern direction, numerous as [F.126.b] the grains of sand of the river Gaṅgā, they raise their voices and shout out loud, 'Homage to the tathāgatas, arhats, perfectly complete buddhas!' At that time, when those beings born in the animal world and in the world of Yama have heard the sound *buddha*, they find joy and happiness, and through their joy and happiness arise from those animal worlds and worlds of Yama, and having arisen from those animal worlds and worlds of Yama they are reborn in buddhafiels where the lord buddhas are residing and maintaining themselves. Having pacified all the sufferings of the animal world and the world of Yama of the beings born in the animal world and in the world of Yama, as many as there are, in the world systems of the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā, they raise their voices and shout out loud, 'Homage to the tathāgatas, arhats, perfectly complete buddhas!' At that time, when those beings born in the animal world and in the world of Yama have heard the sound *buddha*, they find joy and happiness, and through their joy and happiness arise from those animal worlds and worlds of Yama, and having arisen from those animal worlds and worlds of Yama they are reborn in buddhafiels where the lord buddhas are residing and maintaining themselves. Having pacified all the sufferings of the animal world and the world of Yama [F.127.a] of the beings born in the animal world and in the world of Yama, as many as there are, in the world systems of the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā, they raise their voices and shout out loud, 'Homage to the tathāgatas, arhats, perfectly complete buddhas!' At that time, when those beings born in the animal world and in the world of Yama have heard the

sound *buddha*, they find joy and happiness, and through their joy and happiness arise from those animal worlds and worlds of Yama, and having arisen from those animal worlds and worlds of Yama they are reborn in buddhafiels where the lord buddhas are residing and maintaining themselves. Having pacified all the sufferings of the animal world and the world of Yama of the beings born in the animal world and in the world of Yama, as many as there are, in the world systems of the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā, they raise their voices and shout out loud, 'Homage to the tathāgatas, arhats, perfectly complete buddhas!' At that time, when those beings born in the animal world and in the world of Yama have heard the sound *buddha*, they find joy and happiness, and through their joy and happiness arise from those animal worlds and worlds of Yama, and having arisen from those animal worlds and worlds of Yama they are reborn in buddhafiels [F.127.b] where the lord buddhas are residing and maintaining themselves. Having pacified all the sufferings of the animal world and the world of Yama of the beings born in the animal world and in the world of Yama, as many as there are, in the world systems of the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā, they raise their voices and shout out loud, 'Homage to the tathāgatas, arhats, perfectly complete buddhas!' At that time, when those beings born in the animal world and in the world of Yama have heard the sound *buddha*, they find joy and happiness, and through their joy and happiness arise from those animal worlds and worlds of Yama, and having arisen from those animal worlds and worlds of Yama they are reborn in buddhafiels where the lord buddhas are residing and maintaining themselves. Having pacified all the sufferings of the animal world and the world of Yama of the beings born in the animal world and in the world of Yama, as many as there are, in the world systems in the direction of the nadir, numerous as the grains of sand of the river Gaṅgā, they raise their voices and shout out loud, 'Homage to the tathāgatas, arhats, perfectly complete buddhas!' At that time, when those beings born in the animal world and in the world of Yama have heard the sound *buddha*, they find joy and happiness, and through their joy and happiness arise from those animal worlds and worlds of Yama, and having arisen from [F.128.a] those animal worlds and worlds of Yama they are reborn in buddhafiels where the lord buddhas are residing and maintaining themselves. Having pacified all the sufferings of the animal world and of the world of Yama of the beings born in the animal world and in the world of Yama, as many as there are, in the world systems in the direction of the zenith, numerous as the grains of sand of the river Gaṅgā, they raise their voices and shout out loud, 'Homage to the tathāgatas, arhats,

perfectly complete buddhas!’ At that time, when those beings born in the animal world and in the world of Yama have heard the sound *buddha*, they find joy and happiness, and through their joy and happiness arise from those animal worlds and worlds of Yama, and having arisen from those animal worlds and worlds of Yama they are reborn in buddhafiels where the lord buddhas are residing and maintaining themselves.

8.273 “Subhūti, if, as an analogy, an illusionist or the apprentice of an illusionist, standing at a crossroads, in the presence of a large gathering of people, were to conjure up the hells, the animal realms, and the Yama worlds, and, having conjured them up in that manner, were to proclaim the word *Buddha*, proclaim the word *Dharma*, and proclaim the word *Saṅgha* to those beings in those inferior realms, causing those they have conjured up to arise from the hells, the animal realms, and the Yama worlds through the word *Buddha*, the word *Dharma*, and the word *Saṅgha*, [F.128.b] do you think, Subhūti, that this illusionist or the apprentice of an illusionist would have caused any beings to arise from the hells, the animal realms, or the Yama worlds?”

“No, Blessed Lord,” answered Subhūti.

8.274 “In the same way, Subhūti,” said the Blessed One, “although bodhisattva great beings have liberated immeasurable, countless beings in the world systems of the ten directions from the three inferior realms, there are no beings at all who have been liberated. If you ask why, Subhūti, it is because this is just the way things are, given the illusory nature of phenomena. It is in this way, Subhūti, that bodhisattva great beings are said to have ‘donned the great armor.’

8.275 “Moreover, Subhūti, bodhisattva great beings who have donned the great armor dwell in the perfection of generosity and emanate a great billionfold world system made of beryl. Having emanated it made of beryl in that manner, they emanate the dominion of a wheel-turning emperor. Having emanated the dominion of an imperial monarch in that manner, they give food to those in need of nourishment, and they give drink to those in need of drink, give vehicles to those in need of vehicles, give clothing to those in need of clothing, give flowers to those in need of flowers, give garlands to those in need of garlands, give incense to those in need of incense, give unguents to those in need of unguents, [F.129.a] give lodgings to those in need of lodgings, give homes to those in need of homes, give sustenance to those in need of sustenance, give resources to those in need of resources, give medications to those in need of medications used to treat ill health, and give gems, pearls, beryl, conch, quartz, coral, gold, and silver to those who need gems, pearls, beryl, conch, quartz, coral, gold, and silver, up to giving whatever resources might be needed. Having given food to those in need of nourishment, given drink to those in need of drink, given vehicles to those

in need of vehicles, given clothing to those in need of clothing, given flowers to those in need of flowers, given garlands to those in need of garlands, given incense to those in need of incense, given unguents to those in need of unguents, given lodgings to those in need of lodgings, given homes to those in need of homes, given sustenance to those in need of sustenance, given resources to those in need of resources, given medications to those in need of medications used to treat ill health, and given gems, pearls, beryl, conch, quartz, coral, gold, and silver to those who need gems, pearls, beryl, conch, quartz, coral, gold, and silver, up to having given whatever resources might be needed, they then teach those beings the Dharma—just this Dharma endowed with the six perfections. Those beings, too, on hearing this Dharma, will never be separated from the six perfections until they have fully awakened to unsurpassed, perfect, complete enlightenment.

8.276 “Subhūti, if, as an analogy, an illusionist or the apprentice of [F.129.b] an illusionist, standing at a crossroads, in the presence of a large gathering of people, were to conjure up a large group of people and were to give food to those in need of nourishment, give drink to those in need of drink, give vehicles to those in need of vehicles, give clothing to those in need of clothing, give flowers to those in need of flowers, give garlands to those in need of garlands, give incense to those in need of incense, give unguents to those in need of unguents, give lodgings to those in need of lodgings, give homes to those in need of homes, give sustenance to those in need of sustenance, give resources to those in need of resources, give medications to those in need of medications owing to ill health, and give gems, pearls, beryl, conch, quartz, coral, gold, and silver to those who need gems, pearls, beryl, conch, quartz, coral, gold, and silver, up to giving whatever resources might be needed, do you think, Subhūti, that this illusionist or the apprentice of an illusionist would actually have given anything to any being?”

“No, Blessed Lord!” answered Subhūti.

8.277 “In the same way, Subhūti,” said the Blessed One, “bodhisattva great beings, having emanated the dominion of an imperial monarch, give food to those in need of nourishment, give drink to those in need of drink, give vehicles to those in need of vehicles, give clothing to those in need of clothing, give flowers to those in need of flowers, give garlands to those in need of garlands, give incense to those in need of incense, give unguents to those in need of unguents, give lodgings to those in need of lodgings, give homes to those in need of homes, [F.130.a] give sustenance to those in need of sustenance, give resources to those in need of resources, give medications to those in need of medications used to treat ill health, and give gems, pearls, beryl, conch, quartz, coral, gold, and silver to those who need gems, pearls, beryl, conch, quartz, coral, gold, and silver, up to giving whatever resources

might be needed, but they have not given anything to any being. If you ask why, Subhūti, it is because this is just the way things are, given the illusory nature of phenomena. It is in this way, Subhūti, that bodhisattva great beings are said to have ‘donned the great armor.’

8.278 “Moreover, Subhūti, bodhisattva great beings dwell in the perfection of ethical discipline and intentionally take birth in the family of an imperial monarch. Dwelling as mighty lords in the family of an imperial monarch, they establish beings on the path of the ten virtuous actions. They establish beings in the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the five extrasensory powers, the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path; the emptiness, signlessness, and wishlessness gateways to liberation, the eight liberations, the nine serial steps of meditative absorption, the four truths of the noble ones, the meditative stabilities, and the dhāraṇī gateways; and the ten powers of the tathāgatas, the four fearlessnesses, the four [F.130.b] kinds of exact knowledge, great compassion, and the eighteen distinct qualities of the buddhas. These beings, too, will never be separated from this teaching of the Dharma until they have fully awakened to unsurpassed, perfect, complete enlightenment.

8.279 “Subhūti, if, as an analogy, an illusionist or the apprentice of an illusionist, standing at a crossroads, in the presence of a large gathering of people, were to conjure up a large gathering of people and establish those beings on the path of the ten virtuous actions, or establish those beings in the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the five extrasensory powers, the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path; the emptiness, signlessness, and wishlessness gateways to liberation, the eight liberations, the nine serial steps of meditative absorption, the four truths of the noble ones, the meditative stabilities, and the dhāraṇī gateways; and the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great compassion, and the eighteen distinct qualities of the buddhas, do you think, Subhūti, that this illusionist or the apprentice of an illusionist would have established any beings on the path of the ten virtuous actions, or would have established them in the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the five extrasensory powers, the four applications of mindfulness, the four correct [F.131.a] exertions, the four supports for miraculous ability, the five faculties, the five

powers, the seven branches of enlightenment, and the noble eightfold path; the emptiness, signlessness, and wishlessness gateways to liberation, the eight liberations, the nine serial steps of meditative absorption, the four truths of the noble ones, the meditative stabilities, and the dhāraṇī gateways; and the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great compassion, and the eighteen distinct qualities of the buddhas?”

“No, Blessed Lord,” answered Subhūti.

8.280 “In the same way, Subhūti,” said the Blessed One, “bodhisattva great beings establish immeasurable, countless beings on the path of the ten virtuous actions, and establish those beings in the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the five extrasensory powers, the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path; the emptiness, signlessness, and wishlessness gateways to liberation, the eight liberations, the nine serial steps of meditative absorption, the four truths of the noble ones, the meditative stabilities, and the dhāraṇī gateways; and the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great compassion, and the eighteen distinct qualities of the buddhas, but they do not establish any beings in them at all. [F.131.b] If you ask why, Subhūti, it is because this is just the way things are, given the illusory nature of phenomena. It is in this way, Subhūti, that bodhisattva great beings are said to have ‘donned the great armor.’

8.281 “Moreover, Subhūti, bodhisattva great beings dwelling in the perfection of tolerance unite all beings with the perfection of tolerance and establish them in it. Subhūti, if you ask in what way bodhisattva great beings, dwelling in the perfection of tolerance, unite all beings with the perfection of tolerance and establish them in it, in this regard, Subhūti, commencing from the time when they first set their mind on enlightenment, bodhisattva great beings don their armor, thinking, ‘I should not let my mind become disturbed even just a bit, even once, even if all beings hit me with stones and sticks, or strike me with weapons,’ and they also establish all beings in such tolerance.

8.282 “Subhūti, if, as an analogy, an illusionist or the apprentice of an illusionist, standing at a crossroads, in the presence of a large gathering of people, were to conjure up a large gathering of people, uniting them with the perfection of tolerance and establishing them in it, do you think, Subhūti, that this illusionist or the apprentice of an illusionist would have established any beings in the perfection of tolerance?”

“No, Blessed Lord,” answered Subhūti.

- 8.283 “In the same way, Subhūti,” said the Blessed One, “bodhisattva great beings establish immeasurable, countless beings in the perfection of tolerance, but they do not establish any beings at all [F.132.a] in the perfection of tolerance. If you ask why, Subhūti, it is because this is just the way things are, given the illusory nature of phenomena. It is in this way, Subhūti, that bodhisattva great beings are said to have ‘donned the great armor.’
- 8.284 “Moreover, Subhūti, bodhisattva great beings dwelling in the perfection of perseverance encourage, secure, and establish all beings in the perfection of perseverance. Subhūti, if you ask in what way bodhisattva great beings, dwelling in the perfection of perseverance, encourage, secure, and establish all beings in the perfection of perseverance, Subhūti, here those bodhisattva great beings, with their minds set on and directed toward all-aspect omniscience, encourage, secure, and establish all beings in physical and mental perseverance.
- 8.285 “Subhūti, if, as an analogy, an illusionist or the apprentice of an illusionist, standing at a crossroads, in the presence of a large gathering of people, were to conjure up a large gathering of people, and then encourage, secure, and establish them in physical and mental perseverance, do you think, Subhūti, that this illusionist or the apprentice of an illusionist would establish any beings in physical and mental perseverance?”
- “No, Blessed Lord,” answered Subhūti.
- 8.286 “In the same way, Subhūti,” said the Blessed One, “bodhisattva great beings establish immeasurable, countless beings in physical and mental perseverance, but they do not establish any beings at all in physical and mental [F.132.b] perseverance. If you ask why, Subhūti, it is because this is just the way things are, given the illusory nature of phenomena. It is in this way, Subhūti, that bodhisattva great beings are said to have ‘donned the great armor.’
- 8.287 “Moreover, Subhūti, bodhisattva great beings dwelling in the perfection of meditative concentration encourage, secure, and establish all beings in the perfection of meditative concentration. Subhūti, if you ask in what way bodhisattva great beings dwelling in the perfection of meditative concentration encourage, secure, and establish all beings in the perfection of meditative concentration, Subhūti, if those bodhisattva great beings abide in just the way things are, in the reality of all phenomena, and do not observe any phenomena to be distracted or not distracted, they dwell in the perfection of meditative concentration. They encourage, secure, and establish all beings, too, in a perfection of meditative concentration like that,

and those whom they thus encourage, until they have fully awakened to unsurpassed, perfect, complete enlightenment, will never become separated from the perfection of meditative concentration.

8.288 “Subhūti, if, as an analogy, an illusionist or the apprentice of an illusionist, standing at a crossroads, in the presence of a large gathering of people, were to conjure up a large gathering of people and then establish them in the perfection of meditative concentration, do you think, Subhūti, that this illusionist or the apprentice of an illusionist would establish any beings in the perfection of meditative concentration?” [F.133.a]

“No, Blessed Lord,” answered Subhūti.

8.289 “In the same way, Subhūti,” said the Blessed One, “bodhisattva great beings establish all beings in the perfection of meditative concentration, but they do not establish any beings at all in the perfection of meditative concentration. If you ask why, Subhūti, it is because this is just the way things are, given the illusory nature of phenomena. It is in this way, Subhūti, that bodhisattva great beings are said to have ‘donned the great armor.’

8.290 “Moreover, Subhūti, bodhisattva great beings dwelling in the perfection of wisdom encourage, secure, and establish all beings in the perfection of wisdom. Subhūti, if you ask in what way bodhisattva great beings dwelling in the perfection of meditative concentration encourage, secure, and establish all beings in the perfection of wisdom, Subhūti, here, when those bodhisattva great beings practice the perfection of wisdom, they do not apprehend any phenomena that may be arising or ceasing, defiled or purified, proximate or remote. That, Subhūti, is how bodhisattva great beings dwell in the perfection of wisdom, and they encourage, secure, and establish all beings, too, in a perfection of wisdom like that.

8.291 “Subhūti, if, as an analogy, an illusionist or the apprentice of an illusionist, standing at a crossroads, in the presence of a large gathering of people, were to conjure up a large gathering of people [F.133.b] and then encourage, secure, and establish them in the perfection of wisdom, do you think, Subhūti, that this illusionist or the apprentice of an illusionist would establish any beings in the perfection of wisdom?”

“No, Blessed Lord,” answered Subhūti.

8.292 “In the same way, Subhūti,” said the Blessed One, “bodhisattva great beings establish all beings in the perfection of wisdom, but they do not establish any beings at all in the perfection of wisdom. If you ask why, Subhūti, it is because this is just the way things are, given the illusory nature of phenomena. It is in this way, Subhūti, that bodhisattva great beings are said to have ‘donned the great armor.’

8.293 “Moreover, Subhūti, bodhisattva great beings, having donned the great armor, proceed to the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, and, just as they themselves dwell in the perfection of generosity, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of generosity; just as they themselves dwell in the perfection of ethical discipline, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of ethical discipline; just as they themselves dwell in the perfection of tolerance, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of tolerance; just as they themselves dwell in the perfection of perseverance, [F.134.a] they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of perseverance; just as they themselves dwell in the perfection of meditative concentration, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of meditative concentration; and just as they themselves dwell in the perfection of wisdom, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of wisdom. They teach the Dharma—that is to say, these very six perfections—and those beings, too, on hearing this Dharma, will never be separated from the six perfections until they have fully awakened to unsurpassed, perfect, complete enlightenment.

8.294 “Moreover, Subhūti, bodhisattva great beings, having donned the great armor, proceed to the world systems of the southern direction, numerous as the grains of sand of the river Gaṅgā, and, just as they themselves dwell in the perfection of generosity, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of generosity; just as they themselves dwell in the perfection of ethical discipline, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of ethical discipline; just as they themselves dwell in the perfection of tolerance, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of tolerance; just as they themselves dwell [F.134.b] in the perfection of perseverance, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of perseverance; just as they themselves dwell in the perfection of meditative concentration, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of meditative concentration; and just as they themselves dwell in the perfection of wisdom, they similarly encourage, secure, and establish all

beings, as many as there are in those world systems, in the perfection of wisdom. They teach the Dharma—that is to say, these very six perfections—and those beings, too, on hearing this Dharma, will never be separated from the six perfections until they have fully awakened to unsurpassed, perfect, complete enlightenment.

8.295 “They proceed to the world systems of the western direction, numerous as the grains of sand of the river Gaṅgā, and, just as they themselves dwell in the perfection of generosity, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of generosity; just as they themselves dwell in the perfection of ethical discipline, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of ethical discipline; just as they themselves dwell in the perfection of tolerance, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, [F.135.a] in the perfection of tolerance; just as they themselves dwell in the perfection of perseverance, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of perseverance; just as they themselves dwell in the perfection of meditative concentration, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of meditative concentration; and just as they themselves dwell in the perfection of wisdom, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of wisdom. They teach the Dharma—that is to say, these very six perfections—and those beings, too, on hearing this Dharma, will never be separated from the six perfections until they have fully awakened to unsurpassed, perfect, complete enlightenment.

8.296 “They proceed to the world systems of the northern direction, numerous as the grains of sand of the river Gaṅgā, and, just as they themselves dwell in the perfection of generosity, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of generosity; just as they themselves dwell in the perfection of ethical discipline, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of ethical discipline; just as they themselves dwell in the perfection of tolerance, they similarly encourage, secure, [F.135.b] and establish all beings, as many as there are in those world systems, in the perfection of tolerance; just as they themselves dwell in the perfection of perseverance, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of perseverance; just as they themselves dwell in the perfection of meditative concentration, they similarly encourage,

secure, and establish all beings, as many as there are in those world systems, in the perfection of meditative concentration; and just as they themselves dwell in the perfection of wisdom, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of wisdom. They teach the Dharma—that is to say, these very six perfections—and those beings, too, on hearing this Dharma, will never be separated from the six perfections until they have fully awakened to unsurpassed, perfect, complete enlightenment.

8.297 “They proceed to the world systems of the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā, and, just as they themselves dwell in the perfection of generosity, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of generosity; just as they themselves dwell in the perfection of ethical discipline, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of ethical discipline; just as they themselves dwell in the perfection of tolerance, [F.136.a] they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of tolerance; just as they themselves dwell in the perfection of perseverance, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of perseverance; just as they themselves dwell in the perfection of meditative concentration, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of meditative concentration; and just as they themselves dwell in the perfection of wisdom, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of wisdom. They teach the Dharma—that is to say, these very six perfections—and those beings, too, on hearing this Dharma, will never be separated from the six perfections until they have fully awakened to unsurpassed, perfect, complete enlightenment.

8.298 “They proceed to the world systems of the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā, and, just as they themselves dwell in the perfection of generosity, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of generosity; just as they themselves dwell in the perfection of ethical discipline, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of ethical discipline; just as [F.136.b] they themselves dwell in the perfection of tolerance, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of tolerance; just as they themselves dwell in the perfection of perseverance,

they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of perseverance; just as they themselves dwell in the perfection of meditative concentration, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of meditative concentration; and just as they themselves dwell in the perfection of wisdom, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of wisdom. They teach the Dharma—that is to say, these very six perfections—and those beings, too, on hearing this Dharma, will never be separated from the six perfections until they have fully awakened to unsurpassed, perfect, complete enlightenment.

8.299 “They proceed to the world systems of the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā, and, just as they themselves dwell in the perfection of generosity, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of generosity; just as they themselves dwell in the perfection of ethical discipline, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of ethical discipline; just as they themselves dwell [F.137.a] in the perfection of tolerance, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of tolerance; just as they themselves dwell in the perfection of perseverance, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of perseverance; just as they themselves dwell in the perfection of meditative concentration, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of meditative concentration; and just as they themselves dwell in the perfection of wisdom, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of wisdom. They teach the Dharma—that is to say, these very six perfections—and those beings, too, on hearing this Dharma, will never be separated from the six perfections until they have fully awakened to unsurpassed, perfect, complete enlightenment.

8.300 “They proceed to the world systems of the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā, and, just as they themselves dwell in the perfection of generosity, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of generosity; just as they themselves dwell in the perfection of ethical discipline, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of ethical discipline; just as they themselves dwell [F.137.b] in the

perfection of tolerance, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of tolerance; just as they themselves dwell in the perfection of perseverance, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of perseverance; just as they themselves dwell in the perfection of meditative concentration, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of meditative concentration; and just as they themselves dwell in the perfection of wisdom, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of wisdom. They teach the Dharma—that is to say, these very six perfections—and those beings, too, on hearing this Dharma, will never be separated from the six perfections until they have fully awakened to unsurpassed, perfect, complete enlightenment.

8.301 “They proceed to the world systems in the direction of the nadir, numerous as the grains of sand of the river Gaṅgā, and, just as they themselves dwell in the perfection of generosity, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of generosity; just as they themselves dwell in the perfection of ethical discipline, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of ethical discipline; just as they themselves dwell in the perfection of tolerance, they similarly encourage, secure, and establish [F.138.a] all beings, as many as there are in those world systems, in the perfection of tolerance; just as they themselves dwell in the perfection of perseverance, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of perseverance; just as they themselves dwell in the perfection of meditative concentration, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of meditative concentration; and just as they themselves dwell in the perfection of wisdom, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of wisdom. They teach the Dharma—that is to say, these very six perfections—and those beings, too, on hearing this Dharma, will never be separated from the six perfections until they have fully awakened to unsurpassed, perfect, complete enlightenment.

8.302 “And they proceed to the world systems in the direction of the zenith, numerous as the grains of sand of the river Gaṅgā, and, just as they themselves dwell in the perfection of generosity, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of generosity; just as they themselves dwell in the

perfection of ethical discipline, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of ethical discipline; just as they themselves dwell in the perfection of tolerance, they similarly encourage, secure, and establish all beings, [F.138.b] as many as there are in those world systems, in the perfection of tolerance; just as they themselves dwell in the perfection of perseverance, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of perseverance; just as they themselves dwell in the perfection of meditative concentration, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of meditative concentration; and just as they themselves dwell in the perfection of wisdom, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of wisdom. They teach the Dharma—that is to say, these very six perfections—and those beings, too, on hearing this Dharma, will never be separated from the six perfections until they have fully awakened to unsurpassed, perfect, complete enlightenment.

8.303 “Subhūti, if, as an analogy, an illusionist or the apprentice of an illusionist, standing at a crossroads, in the presence of a large gathering of people, were to conjure up a large gathering of people and then encourage, secure, and establish them in the six perfections, do you think, Subhūti, that this illusionist or the apprentice of an illusionist would encourage, secure, and establish any beings in the six perfections?”

“No, Blessed Lord,” answered Subhūti.

8.304 “In the same way, Subhūti,” said the Blessed One, “bodhisattva great beings, establish all beings—as many as there are in the world systems in the eastern direction, numerous as the grains of sand of the river Gaṅgā; as many as there are in the world systems in the southern direction, numerous as the grains of sand of the river Gaṅgā; as many as there are in the world systems [F.139.a] in the western direction, numerous as the grains of sand of the river Gaṅgā; as many as there are in the world systems in the northern direction, numerous as the grains of sand of the river Gaṅgā; as many as there are in the world systems in the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā; as many as there are in the world systems in the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā; as many as there are in the world systems in the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā; as many as there are in the world systems in the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā; as many as there are in the world systems in the direction of the nadir, numerous as the grains of sand of the river Gaṅgā; and as many as

there are in the world systems in the direction of the zenith, numerous as the grains of sand of the river Gaṅgā—in the six perfections, but they do not establish any beings at all in the six perfections. If you ask why, Subhūti, it is because this is just the way things are, given the illusory nature of phenomena. It is in this way, Subhūti, that bodhisattva great have are said to have donned the great armor. [B10]

8.305 “Moreover, Subhūti, bodhisattva great beings, having donned the great armor, with a mind directed toward all-aspect omniscience, do not allow an opportunity for the development of other settings of the mind, thinking, ‘I must establish just this many beings in the perfection of generosity; I do not need to establish this many beings in it. I must establish just this many beings in the perfection of ethical discipline; I do not need to establish this many beings in it. I must establish just this many beings in the perfection of tolerance; I do not need to establish this many beings in it. I must establish just this many beings in the perfection of perseverance; I do not need to establish [F.139.b] this many beings in it. I must establish just this many beings in the perfection of meditative concentration; I do not need to establish this many beings in it. And I must establish just this many beings in the perfection of wisdom; I do not need to establish this many beings in it.

8.306 “ ‘I must establish just this many beings in the emptiness of internal phenomena; I do not need to establish this many beings in it. I must establish just this many beings in the emptiness of external phenomena; I do not need to establish this many beings in it. I must establish just this many beings in the emptiness of external and internal phenomena; I do not need to establish this many beings in it. I must establish just this many beings in the emptiness of emptiness; I do not need to establish this many beings in it. I must establish just this many beings in the emptiness of great extent; I do not need to establish this many beings in it. I must establish just this many beings in the emptiness of ultimate reality; I do not need to establish this many beings in it. I must establish just this many beings in the emptiness of conditioned phenomena; I do not need to establish this many beings in it. I must establish just this many beings in the emptiness of unconditioned phenomena; I do not need to establish this many beings in it. I must establish just this many beings in the emptiness of the unlimited; I do not need to establish this many beings in it. I must establish just this many beings in the emptiness of that which has neither beginning nor end; I do not need to establish this many beings in it. I must establish just this many beings in the emptiness of nonexclusion; I do not need to establish this many beings in it. I must establish just this many beings in the emptiness of inherent nature; I do not need to establish this many beings in it. I must establish just this many [F.140.a] beings in the emptiness of all phenomena; I

do not need to establish this many beings in it. I must establish just this many beings in the emptiness of intrinsic defining characteristics; I do not need to establish this many beings in it. I must establish just this many beings in the emptiness of that which cannot be apprehended; I do not need to establish this many beings in it. I must establish just this many beings in the emptiness of nonentities; I do not need to establish this many beings in it. I must establish just this many beings in the emptiness of essential nature; I do not need to establish this many beings in it. And I must establish just this many beings in the emptiness of an essential nature of nonentities; I do not need to establish this many beings in it.

8.307 “ ‘I must establish just this many beings in the four applications of mindfulness; I do not need to establish this many beings in them. I must establish just this many beings in the four correct exertions; I do not need to establish this many beings in them. I must establish just this many beings in the four supports for miraculous ability; I do not need to establish this many beings in them. I must establish just this many beings in the five faculties; I do not need to establish this many beings in them. I must establish just this many beings in the five powers; I do not need to establish this many beings in them. I must establish just this many beings in the seven branches of enlightenment; I do not need to establish this many beings in them. And I must establish just this many beings in the noble eightfold path; I do not need to establish this many beings in it.

8.308 “ ‘I must establish just this many beings in the four truths of the noble ones; I do not need to establish this many beings in them. I must establish just this many beings [F.140.b] in the four meditative concentrations; I do not need to establish this many beings in them. I must establish just this many beings in the four immeasurable attitudes; I do not need to establish this many beings in them. I must establish just this many beings in the four formless absorptions; I do not need to establish this many beings in them. I must establish just this many beings in the eight liberations; I do not need to establish this many beings in them. I must establish just this many beings in the nine serial steps of meditative absorption; I do not need to establish this many beings in them. I must establish just this many beings in the emptiness, signlessness, and wishlessness gateways to liberation; I do not need to establish this many beings in them. I must establish just this many beings in the five extrasensory powers; I do not need to establish this many beings in them. I must establish just this many beings in the meditative stabilities; I do not need to establish this many beings in them. I must establish just this many beings in the dhāraṇī gateways; I do not need to establish this many beings in them. I must establish just this many beings in the ten powers of the tathāgatas; I do not need to establish this many beings

in them. I must establish just this many beings in the four fearlessnesses; I do not need to establish this many beings in them. I must establish just this many beings in the four kinds of exact knowledge; I do not need to establish this many beings in them. I must establish just this many beings in great compassion; I do not need to establish this many beings in it. And I must establish just this many beings in the eighteen distinct qualities of the buddhas; I do not need [F.141.a] to establish this many beings in them.

8.309 “ ‘I must establish just this many beings in the fruit of those who have entered the stream; I do not need to establish this many beings in it. I must establish just this many beings in the fruit of once-returners; I do not need to establish this many beings in it. I must establish just this many beings in the fruit of non-returners; I do not need to establish this many beings in it. I must establish just this many beings in arhatship; I do not need to establish this many beings in it. I must establish just this many beings in individual enlightenment; I do not need to establish this many beings in it. I must establish just this many beings in the knowledge of the aspects of the path; I do not need to establish this many beings in it. And I must establish just this many beings in all-aspect omniscience; I do not need to establish this many beings in it.’ They do not allow an opportunity for the mind to become set on those. Rather, they think, ‘I must establish immeasurable and countless beings in the perfection of generosity. I must establish them in the perfection of ethical discipline. I must establish them in in the perfection of tolerance. I must establish them in in the perfection of perseverance. I must establish them in in the perfection of meditative concentration. And I must establish them in in the perfection of wisdom.

8.310 “ ‘I must establish them in the emptiness of internal phenomena. I must establish them in the emptiness of external phenomena. I must establish them in the emptiness of external and internal phenomena. I must establish them in the emptiness of emptiness. I must establish them in the emptiness of great extent. I must establish them in the emptiness of ultimate reality. I must establish them in the emptiness of conditioned phenomena. I must establish them in the emptiness of unconditioned phenomena. I must establish them in the emptiness of the unlimited. [F.141.b] I must establish them in the emptiness of that which has neither beginning nor end. I must establish them in the emptiness of nonexclusion. I must establish them in the emptiness of inherent nature. I must establish them in the emptiness of all phenomena. I must establish them in the emptiness of intrinsic defining characteristics. I must establish them in the emptiness of that which cannot be apprehended. I must establish them in the emptiness of nonentities. I must establish them in the emptiness of essential nature. And I must establish them in the emptiness of an essential nature of nonentities.

8.311 “ ‘I must establish them in the four applications of mindfulness. I must establish them in the four correct exertions. I must establish them in the four supports for miraculous ability. I must establish them in the five faculties. I must establish them in the five powers. I must establish them in the seven branches of enlightenment. And I must establish them in the noble eightfold path.

8.312 “ ‘I must establish them in the four truths of the noble ones. I must establish them in the four meditative concentrations. I must establish them in the four immeasurable attitudes. I must establish them in the four formless absorptions. I must establish them in the eight liberations. I must establish them in the nine serial steps of meditative absorption. I must establish them in the emptiness, signlessness, and wishlessness gateways to liberation. I must establish them in the five extrasensory powers. I must establish them in all the meditative stabilities. I must establish them in the dhāraṇī gateways. I must establish them in the ten powers of the tathāgatas. I must establish them in the four fearlessnesses. I must establish them in the four kinds of exact knowledge. I must establish them in great compassion. And I must establish them in the eighteen distinct qualities of the buddhas.

8.313 “ ‘I must establish them in the fruit of those who have entered the stream. I must establish them in the fruit of once-returners. I must establish them in the fruit of non-returners. I must establish them in arhatship. I must establish them [F.142.a] in individual enlightenment. I must establish them in the knowledge of the aspects of the path. And I must establish them in all-aspect omniscience.’ They set their mind on those.

8.314 “Subhūti, if, as an analogy, an illusionist or the apprentice of an illusionist, standing at a crossroads, in the presence of a large gathering of people, were to conjure up a large gathering of people, and set their mind, thinking, ‘I must establish immeasurable and countless beings in the six perfections. I must establish them in the eighteen emptinesses. I must establish them in the four applications of mindfulness. I must establish them in the four correct exertions. I must establish them in the four supports for miraculous ability. I must establish them in the five faculties. I must establish them in the five powers. I must establish them in the seven branches of enlightenment. I must establish them in the noble eightfold path. I must establish them in the four truths of the noble ones. I must establish them in the four meditative concentrations. I must establish them in the four immeasurable attitudes. I must establish them in the four formless absorptions. I must establish them in the eight liberations. I must establish them in the nine serial steps of meditative absorption. I must establish them in the emptiness, signlessness, and wishlessness gateways to liberation. I must establish them in the five extrasensory powers. I must establish them in all the meditative stabilities. I

must establish them in the dhāraṇī gateways. I must establish them in the ten powers of the tathāgatas. I must establish them in the four fearlessnesses. I must establish them in the four kinds of exact knowledge. I must establish them in great compassion. I must establish them in the eighteen distinct qualities of the buddhas. I must establish them in the fruit of those who have entered the stream. I must establish them in the fruit of once-returners. I must establish [F.142.b] them in the fruit of non-returners. I must establish them in arhatship. I must establish them in individual enlightenment. I must establish them in the knowledge of the aspects of the path. And I must establish them in all-aspect omniscience,’ do you think, Subhūti, that this illusionist or the apprentice of an illusionist would have established any beings in the six perfections, would have established them in the eighteen emptinesses,⁴²⁹ would have established them in the four applications of mindfulness, would have established them in the four correct exertions, would have established them in the four supports for miraculous ability, would have established them in the five faculties, would have established them in the five powers, would have established them in the seven branches of enlightenment, would have established them in the noble eightfold path, would have established them in the four truths of the noble ones, would have established them in the four meditative concentrations, would have established them in the four immeasurable attitudes, would have established them in the four formless absorptions, would have established them in the eight liberations, would have established them in the nine serial steps of meditative absorption, would have established them in the emptiness, signlessness, and wishlessness gateways to liberation, would have established them in the five extrasensory powers, would have established them in all the meditative stabilities, would have established them in the dhāraṇī gateways, would have established them in the ten powers of the tathāgatas, would have established them in the four fearlessnesses, would have established them in the four kinds of exact knowledge, would have established them in great compassion, would have established them [F.143.a] in the eighteen distinct qualities of the buddhas, would have established them in the fruit of those who have entered the stream, would have established them in the fruit of once-returners, would have established them in the fruit of non-returners, would have established them in arhatship, would have established them in individual enlightenment, would have established them in the knowledge of the aspects of the path, or would have established them in all-aspect omniscience?”

“No, Blessed Lord,” answered Subhūti.

8.315 “In the same way, Subhūti,” said the Blessed One, “bodhisattva great beings set their minds on establishing immeasurable, countless beings in the six perfections, set their minds on establishing them in the eighteen emptinesses, set their minds on establishing them in the four applications of mindfulness, set their minds on establishing them in the four correct exertions, set their minds on establishing them in the four supports for miraculous ability, set their minds on establishing them in the five faculties, set their minds on establishing them in the five powers, set their minds on establishing them in the seven branches of enlightenment, set their minds on establishing them in the noble eightfold path, set their minds on establishing them in the four truths of the noble ones, set their minds on establishing them in the four meditative concentrations, set their minds on establishing them in the four immeasurable attitudes, set their minds on establishing them in the four formless absorptions, set their minds on establishing them in the eight liberations, set their minds on establishing them in the nine serial steps of meditative absorption, set their minds on establishing them in the emptiness, signlessness, and wishlessness gateways to liberation, set their minds on establishing them in the five extrasensory powers, set their minds on establishing them in all the meditative stabilities, set their minds on establishing [F.143.b] them in the dhāraṇī gateways, set their minds on establishing them in the ten powers of the tathāgatas, set their minds on establishing them in the four fearlessnesses, set their minds on establishing them in the four kinds of exact knowledge, set their minds on establishing them in great compassion, set their minds on establishing them in the eighteen distinct qualities of the buddhas, set their minds on establishing them in the fruit of those who have entered the stream, set their minds on establishing them in the fruit of once-returners, set their minds on establishing them in the fruit of non-returners, set their minds on establishing them in arhatship, set their minds on establishing them in individual enlightenment, set their minds on establishing them in the knowledge of the aspects of the path, or and set their minds on establishing them in all-aspect omniscience, but they do not set their minds [on those] for the sake of any beings at all. If you ask why, Subhūti, it is because this is just the way things are, given the illusory nature of phenomena. It is in this way, Subhūti, that bodhisattva great beings are said to have ‘donned the great armor.’ ”

8.316 Subhūti then said, “As I understand the meaning of what the Blessed Lord has said, bodhisattva great beings should know that they have donned armor that is a nonexistent armor, on account of the emptiness of its intrinsic defining characteristics. If you ask why, Blessed Lord, it is because physical

forms are empty of physical forms, feelings are empty of feelings, perceptions are empty of perceptions, formative predispositions are empty of formative predispositions, and consciousness is empty of consciousness.

8.317 “The eyes are empty of the eyes, the ears are empty of the ears, the nose is empty of the nose, the tongue is empty of the tongue, the body is empty of the body, and the mental faculty is empty of the mental faculty. Sights are empty of sights, sounds are empty of sounds, odors are empty of odors, tastes are empty of tastes, tangibles are empty of tangibles, and mental phenomena are empty of mental phenomena. [F.144.a] Visual consciousness is empty of visual consciousness, auditory consciousness is empty of auditory consciousness, olfactory consciousness is empty of olfactory consciousness, gustatory consciousness is empty of gustatory consciousness, tactile consciousness is empty of tactile consciousness, and mental consciousness is empty of mental consciousness. Visually compounded sensory contact is empty of visually compounded sensory contact, aurally compounded sensory contact is empty of aurally compounded sensory contact, nasally compounded sensory contact is empty of nasally compounded sensory contact, lingually compounded sensory contact is empty of lingually compounded sensory contact, corporeally compounded sensory contact is empty of corporeally compounded sensory contact, and mentally compounded sensory contact is empty of mentally compounded sensory contact. Feelings conditioned by visually compounded sensory contact are empty of feelings conditioned by visually compounded sensory contact. Feelings conditioned by aurally compounded sensory contact are empty of feelings conditioned by aurally compounded sensory contact. Feelings conditioned by nasally compounded sensory contact are empty of feelings conditioned by nasally compounded sensory contact. Feelings conditioned by lingually compounded sensory contact are empty of feelings conditioned by lingually compounded sensory contact. Feelings conditioned by corporeally compounded sensory contact are empty of feelings conditioned by corporeally compounded sensory contact. And feelings conditioned by mentally compounded sensory contact are empty of feelings conditioned by mentally compounded sensory contact.

8.318 “The earth element is empty of the earth element, the water element is empty of the water element, the fire element is empty of the fire element, the wind element is empty of the wind element, the space element is empty of the space element, and the consciousness element is empty of the consciousness element.

8.319 “Ignorance is empty of ignorance, formative predispositions are empty of formative predispositions, consciousness is empty of consciousness, name and form are empty of name and form, [F.144.b] the six sense fields are empty

of the six sense fields, sensory contact is empty of sensory contact, sensation is empty of sensation, craving is empty of craving, grasping is empty of grasping, the rebirth process is empty of the rebirth process, birth is empty of birth, and aging and death are empty of aging and death.

8.320 “The perfection of generosity is empty of the perfection of generosity, the perfection of ethical discipline is empty of the perfection of ethical discipline, the perfection of tolerance is empty of the perfection of tolerance, the perfection of perseverance is empty of the perfection of perseverance, the perfection of meditative concentration is empty of the perfection of meditative concentration, and the perfection of wisdom is empty of the perfection of wisdom.

8.321 “The emptiness of internal phenomena is empty of the emptiness of internal phenomena, the emptiness of external phenomena is empty of the emptiness of external phenomena, the emptiness of external and internal phenomena is empty of the emptiness of external and internal phenomena, emptiness of great extent is empty of the emptiness of great extent, the emptiness of ultimate reality is empty of the emptiness of ultimate reality, the emptiness of conditioned phenomena is empty of the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena is empty of the emptiness of unconditioned phenomena, the emptiness of the unlimited is empty of the emptiness of the unlimited, the emptiness of that which has neither beginning nor end is empty of the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion is empty of the emptiness of nonexclusion, the emptiness of inherent nature is empty of the emptiness of inherent nature, the emptiness of all phenomena is empty of the emptiness of all phenomena, the emptiness of intrinsic defining characteristics is empty of the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended is empty of the emptiness of that which cannot be apprehended, the emptiness of nonentities is empty of the emptiness of nonentities, the emptiness of essential nature [F.145.a] is empty of the emptiness of essential nature, and the emptiness of an essential nature of nonentities is empty of the emptiness of an essential nature of nonentities.

8.322 “The applications of mindfulness are empty of the applications of mindfulness, the correct exertions are empty of the correct exertions, the supports for miraculous ability are empty of the supports for miraculous ability, the faculties are empty of the faculties, the powers are empty of the powers, the branches of enlightenment are empty of the branches of enlightenment, and the noble eightfold path is empty of the noble eightfold path.

8.323 “The truths of the noble ones are empty of the truths of the noble ones, the meditative concentrations are empty of the meditative concentrations, the immeasurable attitudes are empty of the immeasurable attitudes, the formless absorptions are empty of the formless absorptions, the liberations are empty of the liberations, the serial steps of meditative absorption are empty of the serial steps of meditative absorption, the emptiness, signlessness, and wishlessness gateways to liberation are empty of the emptiness, signlessness, and wishlessness gateways to liberation, the extrasensory powers are empty of the extrasensory powers, the meditative stabilities are empty of the meditative stabilities, the dhāraṇī gateways are empty of the dhāraṇī gateways, the ten powers of the tathāgatas are empty of the ten powers of the tathāgatas, the fearlessnesses are empty of the fearlessnesses, the kinds of exact knowledge are empty of the kinds of exact knowledge, great compassion is [F.145.b] empty of great compassion, and the distinct qualities of the buddhas are empty of the distinct qualities of the buddhas. Blessed Lord, bodhisattvas are also empty of bodhisattvas. The great armor is also empty of the great armor. It is for that reason, Blessed Lord, that bodhisattva great beings should know that they have donned armor that is a nonexistent armor.”

8.324 “Subhūti, it is just as you have said,” replied the Blessed One. “It is so. It is so. If you ask why, Subhūti, it is because all-aspect omniscience has neither been created, nor been developed, nor been composed. Even the beings for whom bodhisattva great beings have donned the great armor have neither been created, nor been developed, nor been composed.”

8.325 “Blessed Lord, for what reason has all-aspect omniscience neither been created, nor been developed, nor been composed? Why have the beings for whom bodhisattva great beings have donned the great armor neither been created, nor been developed, nor been composed?”

8.326 “Subhūti,” said the Blessed One, “you should know it is because there is no agent to be apprehended that all-aspect omniscience has neither been created, nor been developed, nor been composed. Those beings for whom bodhisattva great beings have donned the great armor, too, are neither created, nor developed, nor composed. If you ask why, Subhūti, it is because physical forms neither create, nor develop, nor compose; feelings neither create, nor develop, nor compose; perceptions neither create, nor develop, nor compose; formative predispositions neither create, nor develop, nor compose; and consciousness neither creates, nor develops, nor composes. [F.146.a]

8.327 “Subhūti, the eyes neither create, nor develop, nor compose. The ears neither create, nor develop, nor compose; the nose neither creates, nor develops, nor composes; the tongue neither creates, nor develops, nor

composes; the body neither creates, nor develops, nor composes; and the mental faculty neither creates, nor develops, nor composes.

8.328 “Subhūti, sights neither create, nor develop, nor compose. Sounds neither create, nor develop, nor compose; odors neither create, nor develop, nor compose; tastes neither create, nor develop, nor compose; tangibles neither create, nor develop, nor compose; and mental phenomena neither create, nor develop, nor compose.

8.329 “Subhūti, visual consciousness neither creates, nor develops, nor composes; auditory consciousness neither creates, nor develops, nor composes; olfactory consciousness neither creates, nor develops, nor composes; gustatory consciousness neither creates, nor develops, nor composes; tactile consciousness neither creates, nor develops, nor composes; and mental consciousness neither creates, nor develops, nor composes. Visually compounded sensory contact neither creates, nor develops, nor composes; aurally compounded sensory contact neither creates, nor develops, nor composes; nasally compounded sensory contact neither creates, nor develops, nor composes; lingually compounded sensory contact neither creates, nor develops, nor composes; corporeally compounded sensory contact neither creates, nor develops, nor composes; and mentally compounded sensory contact neither creates, nor develops, nor composes. Feelings conditioned by visually compounded sensory contact neither create, nor develop, nor compose; [F.146.b] feelings conditioned by aurally compounded sensory contact neither create, nor develop, nor compose; feelings conditioned by nasally compounded sensory contact neither create, nor develop, nor compose; feelings conditioned by lingually compounded sensory contact neither create, nor develop, nor compose; feelings conditioned by corporeally compounded sensory contact neither create, nor develop, nor compose; and feelings conditioned by mentally compounded sensory contact neither create, nor develop, nor compose.

8.330 “Subhūti, the self neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, a being neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, a life form neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, a living being neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, a life neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, an individual neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, a person neither creates, nor

develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, one born of Manu neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, a child of Manu neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, an agent neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, an experiencer neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, a knower neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, a viewer neither creates, nor develops, [F.147.a] nor composes. If you ask why, it is because it absolutely cannot be apprehended.

8.331 “Subhūti, dreams neither create, nor develop, nor compose. If you ask why, it is because they absolutely cannot be apprehended. Subhūti, illusions neither create, nor develop, nor compose. If you ask why, it is because they absolutely cannot be apprehended. Subhūti, echoes neither create, nor develop, nor compose. If you ask why, it is because they absolutely cannot be apprehended. Subhūti, optical aberrations neither create, nor develop, nor compose. If you ask why, it is because they absolutely cannot be apprehended. Subhūti, reflections neither create, nor develop, nor compose. If you ask why, it is because they absolutely cannot be apprehended. Subhūti, mirages neither create, nor develop, nor compose. If you ask why, it is because they absolutely cannot be apprehended. Subhūti, magical displays neither create, nor develop, nor compose. If you ask why, it is because they absolutely cannot be apprehended.

8.332 “Subhūti, the earth element neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, the water element neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, the fire element neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, the wind element neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, the space element neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, the consciousness element neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended.

8.333 “Subhūti, ignorance neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. [F.147.b] Subhūti, formative predispositions neither create, nor develop, nor compose. If you ask why, it is because they absolutely cannot be apprehended. Subhūti,

consciousness neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, name and form neither create, nor develop, nor compose. If you ask why, it is because they absolutely cannot be apprehended. Subhūti, the six sense fields neither create, nor develop, nor compose. If you ask why, it is because they absolutely cannot be apprehended. Subhūti, sensory contact neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, sensation neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, craving neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, grasping neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, the rebirth process neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, birth neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, aging and death neither create, nor develop, nor compose. If you ask why, it is because they absolutely cannot be apprehended.

8.334 “Subhūti, the perfection of generosity neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, the perfection of ethical discipline neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, the perfection of tolerance neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, the perfection of perseverance neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, the [F.148.a] perfection of meditative concentration neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, the perfection of wisdom neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended.

8.335 “Subhūti, the emptiness of internal phenomena neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, the emptiness of external phenomena neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, the emptiness of external and internal phenomena neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, the emptiness of emptiness neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, the emptiness of

great extent neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, the emptiness of ultimate reality neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, the emptiness of conditioned phenomena neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, the emptiness of unconditioned phenomena neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, the emptiness of the unlimited neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, the emptiness of that which has neither beginning nor end neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, the emptiness of nonexclusion neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, the emptiness of inherent nature is neither created, nor developed, nor [F.148.b] composed. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, the emptiness of all phenomena neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, the emptiness of intrinsic defining characteristics neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, the emptiness of that which cannot be apprehended neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, the emptiness of nonentities neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, the emptiness of essential nature neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, the emptiness of an essential nature of nonentities neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended.

8.336 “Subhūti, the applications of mindfulness neither create, nor develop, nor compose. If you ask why, it is because they absolutely cannot be apprehended. Subhūti, the correct exertions neither create, nor develop, nor compose. If you ask why, it is because they absolutely cannot be apprehended. Subhūti, the supports for miraculous ability neither create, nor develop, nor compose. If you ask why, it is because they absolutely cannot be apprehended. Subhūti, the faculties neither create, nor develop, nor compose. If you ask why, it is because they absolutely cannot be apprehended. Subhūti, the powers neither create, nor develop, nor compose. If you ask why, it is because they absolutely cannot be apprehended. Subhūti, the branches of enlightenment neither create, nor develop, nor

compose. If you ask why, it is because they absolutely cannot be apprehended. Subhūti, [F.149.a] the noble eightfold path neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended.

8.337 “Subhūti, the truths of the noble ones neither create, nor develop, nor compose. If you ask why, it is because they absolutely cannot be apprehended. Subhūti, the meditative concentrations neither create, nor develop, nor compose. If you ask why, it is because they absolutely cannot be apprehended. Subhūti, the immeasurable attitudes neither create, nor develop, nor compose. If you ask why, it is because they absolutely cannot be apprehended. Subhūti, the formless absorptions neither create, nor develop, nor compose. If you ask why, it is because they absolutely cannot be apprehended. Subhūti, the eight liberations neither create, nor develop, nor compose. If you ask why, it is because they absolutely cannot be apprehended. Subhūti, the nine serial steps of meditative absorption neither create, nor develop, nor compose. If you ask why, it is because they absolutely cannot be apprehended. Subhūti, the emptiness, signlessness, and wishlessness gateways to liberation neither create, nor develop, nor compose. If you ask why, it is because they absolutely cannot be apprehended. Subhūti, the extrasensory powers neither create, nor develop, nor compose. If you ask why, it is because they absolutely cannot be apprehended. Subhūti, all the meditative stabilities neither create, nor develop, nor compose. If you ask why, it is because they absolutely cannot be apprehended. Subhūti, all the dhāraṇī gateways neither create, nor develop, nor compose. If you ask why, it is because they absolutely cannot be apprehended. Subhūti, the ten powers of the tathāgatas neither create, nor develop, nor compose. If you ask why, it is because they absolutely [F.149.b] cannot be apprehended. Subhūti, the fearlessnesses neither create, nor develop, nor compose. If you ask why, it is because they absolutely cannot be apprehended. Subhūti, the kinds of exact knowledge neither create, nor develop, nor compose. If you ask why, it is because they absolutely cannot be apprehended. Subhūti, great compassion neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, the eighteen distinct qualities of the buddhas neither create, nor develop, nor compose. If you ask why, it is because they absolutely cannot be apprehended.

8.338 “Subhūti, the real nature neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, the unmistakable real nature neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, the one and only real nature neither creates, nor develops, nor composes. If you ask

why, it is because it absolutely cannot be apprehended. Subhūti, the reality of phenomena neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, the realm of phenomena neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, the abiding nature of reality neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, the maturity of phenomena neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, the very limit of reality neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. And, Subhūti, the realm of the inconceivable neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be [F.150.a] apprehended.

8.339 “Subhūti, enlightenment neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, knowledge of all the dharmas neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, the knowledge of the aspects of the path neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, all-aspect omniscience neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, for these reasons, one should thus know that all-aspect omniscience is neither created, nor developed, nor composed. One should know the beings for whom bodhisattva great beings have donned the great armor are also neither created, nor developed, nor composed. It is in this way, Subhūti, that bodhisattva great beings who have donned the great armor are said to have ‘donned the great armor that is a nonexistent.’

8.340 “Blessed Lord, as I understand the meaning of what the Blessed Lord has said, physical forms, Blessed Lord, are neither fettered nor liberated. Feelings are neither fettered nor liberated, perceptions are neither fettered nor liberated, formative predispositions are neither fettered nor liberated, and consciousness is neither fettered nor liberated.

8.341 The venerable Pūrṇa Maitrāyaṇīputra then inquired of the venerable Subhūti, “Venerable Subhūti, are physical forms neither fettered nor liberated? Are feelings neither fettered nor liberated? Are perceptions neither fettered nor liberated? Are formative predispositions neither fettered nor liberated? And is consciousness neither fettered nor liberated?”

8.342 “Venerable Pūrṇa, it is so. Venerable Pūrṇa, [F.150.b] physical forms are neither fettered nor liberated. Feelings are neither fettered nor liberated, perceptions are neither fettered nor liberated, formative predispositions are

neither fettered nor liberated, and consciousness is neither fettered nor liberated.

8.343 Then Venerable Pūrṇa asked, “Venerable Subhūti, what are those physical forms that are neither fettered nor liberated? What are those feelings that are neither fettered nor liberated? What are those perceptions that are neither fettered nor liberated? What are those formative predispositions that are neither fettered nor liberated? What is that consciousness that is neither fettered nor liberated?”

8.344 “Venerable Pūrṇa, physical forms that are like a dream are neither fettered nor liberated. Feelings that are like a dream are neither fettered nor liberated. Perceptions that are like a dream are neither fettered nor liberated. Formative predispositions that are like a dream are neither fettered nor liberated. Consciousness that is like a dream is neither fettered nor liberated. Physical forms that are like an illusion are neither fettered nor liberated. Feelings that are like an illusion are neither fettered nor liberated. Perceptions that are like an illusion are neither fettered nor liberated. Formative predispositions that are like an illusion are neither fettered nor liberated. Consciousness that is like an illusion is neither fettered nor liberated. Physical forms that are like an echo are neither fettered nor liberated. Feelings that are like an echo are neither fettered nor liberated. Perceptions that are like an echo are neither fettered nor liberated. Formative predispositions that are like an echo are neither fettered nor liberated. Consciousness that is like an echo is neither fettered nor liberated. Physical forms that are like an optical aberration are neither fettered nor liberated. Feelings that are like an optical aberration are neither fettered nor liberated. Perceptions that are like an optical aberration are neither fettered nor liberated. Formative predispositions that are like [F.151.a] an optical aberration are neither fettered nor liberated. Consciousness that is like an optical aberration is neither fettered nor liberated. Physical forms that are like a reflection are neither fettered nor liberated. Feelings that are like a reflection are neither fettered nor liberated. Perceptions that are like a reflection are neither fettered nor liberated. Formative predispositions that are like a reflection are neither fettered nor liberated. Consciousness that is like a reflection is neither fettered nor liberated. Physical forms that are like a mirage are neither fettered nor liberated. Feelings that are like a mirage are neither fettered nor liberated. Perceptions that are like a mirage are neither fettered nor liberated. Formative predispositions that are like a mirage are neither fettered nor liberated. Consciousness that is like a mirage is neither fettered nor liberated. Physical forms that are like a magical display are neither fettered nor liberated. Feelings that are like a magical display are neither fettered nor liberated. Perceptions that are like a magical display are neither fettered nor

liberated. Formative predispositions that are like a magical display are neither fettered nor liberated. Consciousness that is like a magical display is neither fettered nor liberated.

8.345 “Physical forms of the past are neither fettered nor liberated. Feelings of the past are neither fettered nor liberated. Perceptions of the past are neither fettered nor liberated. Formative predispositions of the past are neither fettered nor liberated. Consciousness of the past is neither fettered nor liberated. Physical forms of the future are neither fettered nor liberated. Feelings of the future are neither fettered nor liberated. Perceptions of the future are neither fettered nor liberated. Formative predispositions of the future are neither fettered nor liberated. Consciousness of the future is neither fettered nor liberated. Physical forms [F.151.b] of the present are neither fettered nor liberated. Feelings of the present are neither fettered nor liberated. Perceptions of the present are neither fettered nor liberated. Formative predispositions of the present are neither fettered nor liberated. Consciousness of the present is neither fettered nor liberated. [B11]

8.346 “And why? Venerable Pūrṇa, physical forms are neither fettered nor liberated because physical forms are nonexistent. Feelings are neither fettered nor liberated because feelings are nonexistent. Perceptions are neither fettered nor liberated because perceptions are nonexistent. Formative predispositions are neither fettered nor liberated because formative predispositions are nonexistent. And consciousness is neither fettered nor liberated because consciousness is nonexistent.

8.347 “Physical forms are neither fettered nor liberated because physical forms are void. Feelings are neither fettered nor liberated because feelings are void. Perceptions are neither fettered nor liberated because perceptions are void. Formative predispositions are neither fettered nor liberated because formative predispositions are void. And consciousness is neither fettered nor liberated because consciousness is void.

8.348 “Physical forms are neither fettered nor liberated because physical forms are nonarising. Feelings are neither fettered nor liberated because feelings are nonarising. Perceptions are neither fettered nor liberated because perceptions are nonarising. Formative predispositions are neither fettered nor liberated because formative predispositions are nonarising. And consciousness is neither fettered nor liberated because consciousness is nonarising.

8.349 “Venerable Pūrṇa, virtuous physical forms are neither fettered nor liberated. Virtuous feelings are neither fettered nor liberated. Virtuous perceptions are neither fettered nor liberated. Virtuous formative predispositions are neither fettered nor liberated. And virtuous consciousness is neither fettered nor liberated. Venerable Pūrṇa,

nonvirtuous physical forms are neither fettered nor liberated. Nonvirtuous feelings are neither fettered nor liberated. [F.152.a] Nonvirtuous perceptions are neither fettered nor liberated. Nonvirtuous formative predispositions are neither fettered nor liberated. And nonvirtuous consciousness is neither fettered nor liberated. Venerable Pūrṇa, indeterminate physical forms are neither fettered nor liberated. Indeterminate feelings are neither fettered nor liberated. Indeterminate perceptions are neither fettered nor liberated. Indeterminate formative predispositions are neither fettered nor liberated. And indeterminate consciousness is neither fettered nor liberated.

8.350 “Venerable Pūrṇa, mundane physical forms are neither fettered nor liberated. Mundane feelings are neither fettered nor liberated. Mundane perceptions are neither fettered nor liberated. Mundane formative predispositions are neither fettered nor liberated. And mundane consciousness is neither fettered nor liberated. Venerable Pūrṇa, supramundane physical forms are neither fettered nor liberated. Supramundane feelings are neither fettered nor liberated. Supramundane perceptions are neither fettered nor liberated. Supramundane formative predispositions are neither fettered nor liberated. And supramundane consciousness is neither fettered nor liberated.

8.351 “Venerable Pūrṇa, contaminated physical forms are neither fettered nor liberated. Contaminated feelings are neither fettered nor liberated. Contaminated perceptions are neither fettered nor liberated. Contaminated formative predispositions are neither fettered nor liberated. And contaminated consciousness is neither fettered nor liberated. Venerable Pūrṇa, uncontaminated physical forms are neither fettered nor liberated. Uncontaminated feelings are neither fettered nor liberated. Uncontaminated perceptions are neither fettered nor liberated. Uncontaminated formative predispositions are neither fettered nor liberated. [F.152.b] And uncontaminated consciousness is neither fettered nor liberated.

8.352 “And why? Venerable Pūrṇa, physical forms are neither fettered nor liberated because physical forms are nonexistent. Feelings are neither fettered nor liberated because feelings are nonexistent. Perceptions are neither fettered nor liberated because perceptions are nonexistent. Formative predispositions are neither fettered nor liberated because formative predispositions are nonexistent. And consciousness is neither fettered nor liberated because consciousness is nonexistent.

8.353 “Physical forms are neither fettered nor liberated because physical forms are void. Feelings are neither fettered nor liberated because feelings are void. Perceptions are neither fettered nor liberated because perceptions are void.

Formative predispositions are neither fettered nor liberated because formative predispositions are void. And consciousness is neither fettered nor liberated because consciousness is void.

8.354 “Physical forms are neither fettered nor liberated because physical forms are nonarising. Feelings are neither fettered nor liberated because feelings are nonarising. Perceptions are neither fettered nor liberated because perceptions are nonarising. Formative predispositions are neither fettered nor liberated because formative predispositions are nonarising. And consciousness is neither fettered nor liberated because consciousness is nonarising.

8.355 “Venerable Pūrṇa, all phenomena are neither fettered nor liberated. All phenomena are neither fettered nor liberated because they are nonexistent, they are neither fettered nor liberated because they are void, and they are neither fettered nor liberated because they are nonarising.

8.356 “Venerable Pūrṇa, the perfection of generosity is neither fettered nor liberated. The perfection of ethical discipline is neither fettered nor liberated, the perfection of tolerance is neither fettered nor liberated, the perfection of perseverance is neither fettered nor liberated, the perfection of meditative concentration is neither fettered nor liberated, and the perfection of wisdom is neither fettered nor liberated.

8.357 “Venerable Pūrṇa, the perfection of generosity is neither fettered nor liberated because it is nonexistent, the perfection of generosity is neither fettered [F.153.a] nor liberated because it is void, and the perfection of generosity is neither fettered nor liberated because it is nonarising. The perfection of ethical discipline is neither fettered nor liberated because it is nonexistent, the perfection of ethical discipline is neither fettered nor liberated because it is void, and the perfection of ethical discipline is neither fettered nor liberated because it is nonarising. The perfection of tolerance is neither fettered nor liberated because it is nonexistent, the perfection of tolerance is neither fettered nor liberated because it is void, and the perfection of tolerance is neither fettered nor liberated because it is nonarising. The perfection of perseverance is neither fettered nor liberated because it is nonexistent, the perfection of perseverance is neither fettered nor liberated because it is void, and the perfection of perseverance is neither fettered nor liberated because it is nonarising. The perfection of meditative concentration is neither fettered nor liberated because it is nonexistent, the perfection of meditative concentration is neither fettered nor liberated because it is void, and the perfection of meditative concentration is neither fettered nor liberated because it is nonarising. The perfection of wisdom is

neither fettered nor liberated because it is nonexistent, the perfection of wisdom is neither fettered nor liberated because it is void, and the perfection of wisdom is neither fettered nor liberated because it is nonarising.

8.358 “Venerable Pūrṇa, the emptiness of internal phenomena is neither fettered nor liberated, the emptiness of external phenomena is neither fettered nor liberated, the emptiness of external and internal phenomena is neither fettered nor liberated, the emptiness of emptiness is neither fettered nor liberated, the emptiness of great extent is neither fettered nor liberated, the emptiness of ultimate reality is neither fettered nor liberated, the emptiness of conditioned phenomena is neither fettered nor liberated, the emptiness of unconditioned phenomena is neither fettered nor liberated, the emptiness of the unlimited [F.153.b] is neither fettered nor liberated, the emptiness of that which has neither beginning nor end is neither fettered nor liberated, the emptiness of nonexclusion is neither fettered nor liberated, the emptiness of inherent nature is neither fettered nor liberated, the emptiness of all phenomena is neither fettered nor liberated, the emptiness of intrinsic defining characteristics is neither fettered nor liberated, the emptiness of that which cannot be apprehended is neither fettered nor liberated, the emptiness of nonentities is neither fettered nor liberated, the emptiness of essential nature is neither fettered nor liberated, and the emptiness of an essential nature of nonentities is neither fettered nor liberated.

8.359 “The emptiness of internal phenomena is neither fettered nor liberated because it is nonexistent, the emptiness of internal phenomena is neither fettered nor liberated because it is void, and the emptiness of internal phenomena is neither fettered nor liberated because it is nonarising. The emptiness of external phenomena is neither fettered nor liberated because it is nonexistent, the emptiness of external phenomena is neither fettered nor liberated because it is void, and the emptiness of external phenomena is neither fettered nor liberated because it is nonarising. The emptiness of external and internal phenomena is neither fettered nor liberated because it is nonexistent, the emptiness of external and internal phenomena is neither fettered nor liberated because it is void, and the emptiness of external and internal phenomena is neither fettered nor liberated because it is nonarising. The emptiness of emptiness is neither fettered nor liberated because it is nonexistent, the emptiness of emptiness is neither fettered nor liberated because it is void, and the emptiness of emptiness is neither fettered nor liberated because it is nonarising. The emptiness of great extent is neither fettered nor liberated because it is nonexistent, the emptiness of great extent is neither fettered nor liberated because it is void, and the emptiness of great extent is neither fettered nor liberated because it is nonarising. The emptiness of ultimate reality is neither fettered nor liberated because it is

nonexistent, the emptiness of ultimate reality is neither fettered nor liberated because it is void, and the emptiness of ultimate reality is neither fettered [F.154.a] nor liberated because it is nonarising. The emptiness of conditioned phenomena is neither fettered nor liberated because it is nonexistent, the emptiness of conditioned phenomena is neither fettered nor liberated because it is void, and the emptiness of conditioned phenomena is neither fettered nor liberated because it is nonarising. The emptiness of unconditioned phenomena is neither fettered nor liberated because it is nonexistent, the emptiness of unconditioned phenomena is neither fettered nor liberated because it is void, and the emptiness of unconditioned phenomena is neither fettered nor liberated because it is nonarising. The emptiness of the unlimited is neither fettered nor liberated because it is nonexistent, the emptiness of the unlimited is neither fettered nor liberated because it is void, and the emptiness of the unlimited is neither fettered nor liberated because it is nonarising. The emptiness of that which has neither beginning nor end is neither fettered nor liberated because it is nonexistent, the emptiness of that which has neither beginning nor end is neither fettered nor liberated because it is void, and the emptiness of that which has neither beginning nor end is neither fettered nor liberated because it is nonarising. The emptiness of nonexclusion is neither fettered nor liberated because it is nonexistent, the emptiness of nonexclusion is neither fettered nor liberated because it is void, and the emptiness of nonexclusion is neither fettered nor liberated because it is nonarising. The emptiness of inherent nature is neither fettered nor liberated because it is nonexistent, the emptiness of inherent nature is neither fettered nor liberated because it is void, and the emptiness of inherent nature is neither fettered nor liberated because it is nonarising. The emptiness of all phenomena is neither fettered nor liberated because it is nonexistent, the emptiness of all phenomena is neither fettered nor liberated because it is void, and the emptiness of all phenomena is neither fettered nor liberated because it is nonarising. The emptiness of intrinsic defining characteristics is neither fettered nor liberated because it is nonexistent, the emptiness of intrinsic defining characteristics is neither fettered nor liberated because it is void, and the emptiness of intrinsic defining characteristics [F.154.b] is neither fettered nor liberated because it is nonarising. The emptiness of that which cannot be apprehended is neither fettered nor liberated because it is nonexistent, the emptiness of that which cannot be apprehended is neither fettered nor liberated because it is void, and the emptiness of that which cannot be apprehended is neither fettered nor liberated because it is nonarising. The emptiness of nonentities is neither fettered nor liberated because it is nonexistent, the emptiness of nonentities is neither fettered nor liberated because it is void, and the emptiness of

nonentities is neither fettered nor liberated because it is nonarising. The emptiness of essential nature is neither fettered nor liberated because it is nonexistent, the emptiness of essential nature is neither fettered nor liberated because it is void, and the emptiness of essential nature is neither fettered nor liberated because it is nonarising. The emptiness of an essential nature of nonentities is neither fettered nor liberated because it is nonexistent, the emptiness of an essential nature of nonentities is neither fettered nor liberated because it is void, and the emptiness of an essential nature of nonentities is neither fettered nor liberated because it is nonarising.

8.360 “Venerable Pūrṇa, the applications of mindfulness are neither fettered nor liberated, the correct exertions are neither fettered nor liberated, the supports for miraculous ability are neither fettered nor liberated, the faculties are neither fettered nor liberated, the powers are neither fettered nor liberated, the branches of enlightenment are neither fettered nor liberated, and the noble eightfold path is neither fettered nor liberated.

8.361 “Venerable Pūrṇa, the applications of mindfulness are neither fettered nor liberated because they are nonexistent, the applications of mindfulness are neither fettered nor liberated because they are void, and the applications of mindfulness are neither fettered nor liberated because they are nonarising. The correct exertions are neither fettered nor liberated because they are nonexistent, [F.155.a] the correct exertions are neither fettered nor liberated because they are void, and the correct exertions are neither fettered nor liberated because they are nonarising. The supports for miraculous ability are neither fettered nor liberated because they are nonexistent, the supports for miraculous ability are neither fettered nor liberated because they are void, and the supports for miraculous ability are neither fettered nor liberated because they are nonarising. The faculties are neither fettered nor liberated because they are nonexistent, the faculties are neither fettered nor liberated because they are void, and the faculties are neither fettered nor liberated because they are nonarising. The powers are neither fettered nor liberated because they are nonexistent, the powers are neither fettered nor liberated because they are void, and the powers are neither fettered nor liberated because they are nonarising. The branches of enlightenment are neither fettered nor liberated because they are nonexistent, the branches of enlightenment are neither fettered nor liberated because they are void, and the branches of enlightenment are neither fettered nor liberated because they are nonarising. The noble eightfold path is neither fettered nor liberated because it is nonexistent, the noble eightfold path is neither fettered nor liberated because it is void, and the noble eightfold path is neither fettered nor liberated because it is nonarising.

8.362 “Venerable Pūrṇa, the truths of the noble ones are neither fettered nor liberated, the meditative concentrations are neither fettered nor liberated, the immeasurable attitudes are neither fettered nor liberated, the formless absorptions are neither fettered nor liberated, the liberations are neither fettered nor liberated, the nine serial steps of meditative absorption are neither fettered nor liberated, the emptiness, signlessness, and wishlessness gateways to liberation are neither fettered nor liberated, the extrasensory powers are neither fettered nor liberated, all the meditative stabilities are neither fettered nor liberated, and all the dhāraṇī [F.155.b] gateways are neither fettered nor liberated.

8.363 “Venerable Pūrṇa, the truths of the noble ones are neither fettered nor liberated because they are nonexistent, the truths of the noble ones are neither fettered nor liberated because they are void, and the truths of the noble ones are neither fettered nor liberated because they are nonarising. The meditative concentrations are neither fettered nor liberated because they are nonexistent, the meditative concentrations are neither fettered nor liberated because they are void, and the meditative concentrations are neither fettered nor liberated because they are nonarising. The immeasurable attitudes are neither fettered nor liberated because they are nonexistent, the immeasurable attitudes are neither fettered nor liberated because they are void, and the immeasurable attitudes are neither fettered nor liberated because they are nonarising. The formless absorptions are neither fettered nor liberated because they are nonexistent, the formless absorptions are neither fettered nor liberated because they are void, and the formless absorptions are neither fettered nor liberated because they are nonarising. The liberations are neither fettered nor liberated because they are nonexistent, the liberations are neither fettered nor liberated because they are void, and the liberations are neither fettered nor liberated because they are nonarising. The nine serial steps of meditative absorption are neither fettered nor liberated because they are nonexistent, the nine serial steps of meditative absorption are neither fettered nor liberated because they are void, and the nine serial steps of meditative absorption are neither fettered nor liberated because they are nonarising. The emptiness, signlessness, and wishlessness gateways to liberation are neither fettered nor liberated because they are nonexistent; the emptiness, signlessness, and wishlessness gateways to liberation are neither fettered nor liberated because they are void; and the emptiness, signlessness, and wishlessness gateways to liberation are neither fettered nor liberated because they are nonarising. [F.156.a] The extrasensory powers are neither fettered nor liberated because they are nonexistent, the extrasensory powers are neither fettered nor liberated because they are void, and the extrasensory powers are neither

fettered nor liberated because they are nonarising. All the meditative stabilities are neither fettered nor liberated because they are nonexistent, all the meditative stabilities are neither fettered nor liberated because they are void, and all the meditative stabilities are neither fettered nor liberated because they are nonarising. All the dhāraṇī gateways are neither fettered nor liberated because they are nonexistent, all the dhāraṇī gateways are neither fettered nor liberated because they are void, and all the dhāraṇī gateways are neither fettered nor liberated because they are nonarising.

8.364 “Venerable Pūrṇa, the powers of the tathāgatas are neither fettered nor liberated, the fearlessnesses are neither fettered nor liberated, the kinds of exact knowledge are neither fettered nor liberated, great compassion is neither fettered nor liberated, and the eighteen distinct qualities of the buddhas are neither fettered nor liberated.

8.365 “Venerable Pūrṇa, the powers of the tathāgatas are neither fettered nor liberated because they are nonexistent, the powers of the tathāgatas are neither fettered nor liberated because they are void, and the powers of the tathāgatas are neither fettered nor liberated because they are nonarising. The fearlessnesses are neither fettered nor liberated because they are nonexistent, the fearlessnesses are neither fettered nor liberated because they are void, and the fearlessnesses are neither fettered nor liberated because they are nonarising. The kinds of exact knowledge are neither fettered nor liberated because they are nonexistent, the kinds of exact knowledge are neither fettered nor liberated because they are void, and the kinds of exact knowledge are neither fettered nor liberated because they are nonarising. [F.156.b] Great compassion is neither fettered nor liberated because it is nonexistent, great compassion is neither fettered nor liberated because it is void, and great compassion is neither fettered nor liberated because it is nonarising. The eighteen distinct qualities of the buddhas are neither fettered nor liberated because they are nonexistent, the eighteen distinct qualities of the buddhas are neither fettered nor liberated because they are void, and the eighteen distinct qualities of the buddhas are neither fettered nor liberated because they are nonarising.

8.366 “Venerable Pūrṇa, knowledge of all the dharmas is neither fettered nor liberated, the knowledge of the aspects of the path is neither fettered nor liberated, and all-aspect omniscience is neither fettered nor liberated.

8.367 “Venerable Pūrṇa, knowledge of all the dharmas is neither fettered nor liberated because it is nonexistent, knowledge of all the dharmas is neither fettered nor liberated because it is void, and knowledge of all the dharmas is neither fettered nor liberated because it is nonarising. The knowledge of the aspects of the path is neither fettered nor liberated because it is nonexistent, the knowledge of the aspects of the path is neither fettered nor liberated

because it is void, and the knowledge of the aspects of the path is neither fettered nor liberated because it is nonarising. All-aspect omniscience is neither fettered nor liberated because it is nonexistent, all-aspect omniscience is neither fettered nor liberated because it is void, and all-aspect omniscience is neither fettered nor liberated because it is nonarising.

8.368 “Venerable Pūrṇa, bodhisattvas also are neither fettered nor liberated. Buddhas also are neither fettered nor liberated.

8.369 “Venerable Pūrṇa, bodhisattvas are neither fettered nor liberated because they are nonexistent, bodhisattvas are neither fettered nor liberated because they are void, and bodhisattvas are neither fettered nor liberated because they are nonarising. Buddhas [F.157.a] are neither fettered nor liberated because they are nonexistent, buddhas are neither fettered nor liberated because they are void, and buddhas are neither fettered nor liberated because they are nonarising.

8.370 “Venerable Pūrṇa, the real nature is neither fettered nor liberated, the unmistaken real nature is neither fettered nor liberated, the one and only real nature is neither fettered nor liberated, the reality of phenomena is neither fettered nor liberated, the realm of phenomena is neither fettered nor liberated, the abiding nature of reality is neither fettered nor liberated, the maturity of phenomena is neither fettered nor liberated, and the very limit of reality is neither fettered nor liberated.

8.371 “Venerable Pūrṇa, the real nature is neither fettered nor liberated because it is nonexistent, the real nature is neither fettered nor liberated because it is void, and the real nature is neither fettered nor liberated because it is nonarising. The unmistaken real nature is neither fettered nor liberated because it is nonexistent, the unmistaken real nature is neither fettered nor liberated because it is void, and the unmistaken real nature is neither fettered nor liberated because it is nonarising. The one and only real nature is neither fettered nor liberated because it is nonexistent, the one and only real nature is neither fettered nor liberated because it is void, and the one and only real nature is neither fettered nor liberated because it is nonarising. The reality of phenomena is neither fettered nor liberated because it is nonexistent, the reality of phenomena is neither fettered nor liberated because it is void, and the reality of phenomena is neither fettered nor liberated because it is nonarising. The realm of phenomena is neither fettered nor liberated because it is nonexistent, the realm of phenomena is neither fettered nor liberated because it is void, and the realm of phenomena is neither fettered nor liberated because it is nonarising. The abiding nature of reality is neither fettered nor liberated because it is nonexistent, the abiding nature of reality is neither fettered nor liberated because it is void, [F.157.b] and the abiding nature of reality is neither fettered nor liberated

because it is nonarising. The maturity of phenomena is neither fettered nor liberated because it is nonexistent, the maturity of phenomena is neither fettered nor liberated because it is void, and the maturity of phenomena is neither fettered nor liberated because it is nonarising. The very limit of reality is neither fettered nor liberated because it is nonexistent, the very limit of reality is neither fettered nor liberated because it is void, and the very limit of reality is neither fettered nor liberated because it is nonarising.

8.372 “Venerable Pūrṇa, the unconditioned is neither fettered nor liberated. The unconditioned is neither fettered nor liberated because it is nonexistent, the unconditioned is neither fettered nor liberated because it is void, and the unconditioned is neither fettered nor liberated because it is nonarising.

8.373 “Venerable Pūrṇa, this is the portal of the Dharma of bodhisattva great beings named *neither fettered nor liberated*. The perfection of generosity is neither fettered nor liberated, the perfection of ethical discipline is neither fettered nor liberated, the perfection of tolerance is neither fettered nor liberated, the perfection of perseverance is neither fettered nor liberated, the perfection of meditative concentration is neither fettered nor liberated, and the perfection of wisdom is neither fettered nor liberated; the emptiness of internal phenomena is neither fettered nor liberated, the emptiness of external phenomena is neither fettered nor liberated, the emptiness of external and internal phenomena is neither fettered nor liberated, the emptiness of emptiness is neither fettered nor liberated, the emptiness of great extent is neither fettered nor liberated, the emptiness of ultimate reality is neither fettered nor liberated, the emptiness of conditioned phenomena is neither fettered nor liberated, the emptiness of unconditioned phenomena is neither fettered nor liberated, the emptiness of the unlimited is neither fettered nor liberated, the emptiness of that which has neither beginning nor end is neither fettered nor liberated, the emptiness of nonexclusion is neither fettered [F.158.a] nor liberated, the emptiness of inherent nature is neither fettered nor liberated, the emptiness of all phenomena is neither fettered nor liberated, the emptiness of intrinsic defining characteristics is neither fettered nor liberated, the emptiness of that which cannot be apprehended is neither fettered nor liberated, the emptiness of nonentities is neither fettered nor liberated, the emptiness of essential nature is neither fettered nor liberated, and the emptiness of an essential nature of nonentities is neither fettered nor liberated; the applications of mindfulness are neither fettered nor liberated, the correct exertions are neither fettered nor liberated, the supports for miraculous ability are neither fettered nor liberated, the faculties are neither fettered nor liberated, the powers are neither fettered nor liberated, the branches of enlightenment are neither fettered nor liberated, and the path is neither fettered nor liberated; the truths of the noble ones are

neither fettered nor liberated, the meditative concentrations are neither fettered nor liberated, the immeasurable attitudes are neither fettered nor liberated, the formless absorptions are neither fettered nor liberated, the liberations are neither fettered nor liberated, the serial steps of meditative absorption are neither fettered nor liberated, the emptiness, signlessness, and wishlessness gateways to liberation are neither fettered nor liberated, the extrasensory powers are neither fettered nor liberated, the meditative stabilities are neither fettered nor liberated, the dhāraṇī gateways are neither fettered nor liberated, the powers of the tathāgatas are neither fettered nor liberated, the fearlessnesses are neither fettered nor liberated, the kinds of exact knowledge are neither fettered nor liberated, great compassion is neither fettered nor liberated, and the eighteen distinct qualities of the buddhas are neither fettered nor liberated; enlightenment is neither [F.158.b] fettered nor liberated, knowledge of all the dharmas is neither fettered nor liberated, the knowledge of the aspects of the path is neither fettered nor liberated, and all-aspect omniscience is neither fettered nor liberated; bodhisattvas are neither fettered nor liberated; buddhas are neither fettered nor liberated; and the real nature is neither fettered nor liberated, the unmistakable real nature is neither fettered nor liberated, the one and only real nature is neither fettered nor liberated, the reality of phenomena is neither fettered nor liberated, the realm of phenomena is neither fettered nor liberated, the abiding nature of reality is neither fettered nor liberated, the maturity of phenomena is neither fettered nor liberated, the very limit of reality is neither fettered nor liberated, and the unconditioned is neither fettered nor liberated.

8.374 “Therefore,⁴³⁰ [bodhisattva great beings] dwell in the unfettered and unliberated perfection of generosity, dwell in the unfettered and unliberated perfection of ethical discipline, dwell in the unfettered and unliberated perfection of tolerance, dwell in the unfettered and unliberated perfection of perseverance, dwell in the unfettered and unliberated perfection of meditative concentration, and dwell in the unfettered and unliberated perfection of wisdom; dwell in the emptiness of internal phenomena, dwell in the unfettered and unliberated emptiness of external phenomena, dwell in the unfettered and unliberated emptiness of external and internal phenomena, dwell in the unfettered and unliberated emptiness of emptiness, dwell in the unfettered and unliberated emptiness of great extent, dwell in the unfettered and unliberated emptiness of ultimate reality, dwell in the unfettered and unliberated emptiness of conditioned phenomena, dwell in the unfettered and unliberated emptiness of unconditioned phenomena, dwell in the unfettered and unliberated emptiness of the unlimited, dwell in the unfettered and unliberated emptiness of that which has neither

beginning nor end, dwell in the unfettered and unliberated emptiness of nonexclusion, dwell in [F.159.a] the unfettered and unliberated emptiness of inherent nature, dwell in the unfettered and unliberated emptiness of all phenomena, dwell in the unfettered and unliberated emptiness of intrinsic defining characteristics, dwell in the unfettered and unliberated emptiness of that which cannot be apprehended, dwell in the unfettered and unliberated emptiness of nonentities, dwell in the unfettered and unliberated emptiness of essential nature, and dwell in the unfettered and unliberated emptiness of an essential nature of nonentities; dwell in the unfettered and unliberated applications of mindfulness, dwell in the unfettered and unliberated correct exertions, dwell in the unfettered and unliberated supports for miraculous ability, dwell in the unfettered and unliberated faculties, dwell in the unfettered and unliberated powers, dwell in the unfettered and unliberated branches of enlightenment, and dwell in the unfettered and unliberated noble eightfold path; dwell in the unfettered and unliberated truths of the noble ones, dwell in the unfettered and unliberated meditative concentrations, dwell in the unfettered and unliberated immeasurable attitudes, dwell in the unfettered and unliberated formless absorptions, dwell in the unfettered and unliberated liberations, dwell in the unfettered and unliberated serial steps of meditative absorption, dwell in the unfettered and unliberated emptiness, signlessness, and wishlessness gateways to liberation, dwell in the unfettered and unliberated extrasensory powers, dwell in the unfettered and unliberated meditative stabilities, dwell in the unfettered and unliberated dhāraṇī gateways, dwell in the eighteen unfettered and unliberated powers of the tathāgatas, dwell in the four unfettered and unliberated fearlessnesses, dwell in the four unfettered and unliberated kinds of exact knowledge, dwell [F.159.b] in unfettered and unliberated great compassion, and dwell in the eighteen unfettered and unliberated distinct qualities of the buddhas; dwell in unfettered and unliberated enlightenment, dwell in unfettered and unliberated knowledge of all the dharmas, dwell in the unfettered and unliberated knowledge of the aspects of the path, and dwell in unfettered and unliberated all-aspect omniscience; dwell in the unfettered and unliberated real nature, dwell in the unfettered and unliberated unmistakable real nature, dwell in the unfettered and unliberated one and only real nature, dwell in the unfettered and unliberated reality of phenomena, dwell in the unfettered and unliberated realm of phenomena, dwell in the unfettered and unliberated abiding nature of reality, dwell in the unfettered and unliberated maturity of phenomena, dwell in the unfettered and unliberated very limit of reality, and dwell in the unfettered and unliberated unconditioned.

8.375 “Having dwelled there, being neither fettered nor liberated, they bring to maturity beings who are neither fettered nor liberated. Being neither fettered nor liberated, they refine buddhafi elds that are neither fettered nor liberated. Being neither fettered nor liberated, they venerate the lord buddhas who are neither fettered nor liberated. Being neither fettered nor liberated, they listen to the Dharma that is neither fettered nor liberated. Being neither fettered nor liberated, they will never be separated from the lord buddhas who are neither fettered nor liberated. Being neither fettered nor liberated, they will never be separated from the extrasensory powers that are neither fettered nor liberated. Being neither fettered nor liberated, they will never be separated from the five eyes that are neither fettered nor liberated. Being neither fettered nor liberated, they will never be separated from the dhāraṇīs that are neither fettered nor liberated. Being neither fettered nor liberated, they will never be separated from the meditative stabilities that are neither fettered nor liberated. Being neither fettered nor liberated, they will develop [F.160.a] the knowledge of the aspects of the path that is neither fettered nor liberated. Being neither fettered nor liberated, they will fully awaken to all-aspect omniscience that is neither fettered nor liberated. Being neither fettered nor liberated, they will turn the wheel of the Dharma that is neither fettered nor liberated. Being neither fettered nor liberated, they will establish⁴³¹ in the three vehicles those beings who are neither fettered nor liberated.

8.376 “Venerable Pūrṇa, so it is that bodhisattva great beings who are neither fettered nor liberated will comprehend all phenomena, because they are nonexistent, void, and nonarising, by means of the six perfections that are neither fettered nor liberated. Venerable Pūrṇa, one should know that it is in this way that bodhisattva great beings who are neither fettered nor liberated have donned the armor of the Great Vehicle.”

8.377 Then the venerable Subhūti inquired of the Blessed One, “Blessed Lord, what is the Great Vehicle of bodhisattva great beings? Blessed Lord, because of just what should bodhisattva great beings be known to have entered perfectly into the Great Vehicle?⁴³² From where does this Great Vehicle go forth?⁴³³ Where does this vehicle come to rest? Who will go forth in this vehicle?”

8.378 The Blessed One said to Venerable Subhūti, “Subhūti, you have asked, ‘Lord, what is the Great Vehicle of bodhisattva great beings?’ Subhūti, the six perfections are the Great Vehicle of bodhisattva great beings. If you ask what these six are, they are the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, [F.160.b] the perfection of meditative concentration, and the perfection of wisdom.

8.379 “Subhūti, here bodhisattva great beings, with their attention directed toward all-aspect omniscience, give inner or outer objects as gifts to those who want them, and, making common cause with all beings, without apprehending anything, dedicate the merit to unsurpassed, perfect, complete enlightenment. This is the perfection of generosity of bodhisattva great beings.”

8.380 “Blessed Lord, what is the perfection of ethical discipline of bodhisattva great beings?”

“Subhūti,” replied the Blessed One, “here bodhisattva great beings, with their mind set on and directed toward all-aspect omniscience, themselves adopt and maintain correctly the path of the ten virtuous actions. They also induce other beings to adopt the path of the ten virtuous actions, secure and establish them in that, and they do so without apprehending anything. This is the unblemished perfection of ethical discipline of bodhisattva great beings.”

8.381 “Blessed Lord, what is the perfection of tolerance of bodhisattva great beings?”

“Subhūti,” replied the Blessed One, “here bodhisattva great beings, with their mind set on and directed toward all-aspect omniscience, are themselves completely tolerant. They also induce others to become tolerant, and they do so without apprehending anything. This is the perfection of tolerance of bodhisattva great beings.”

8.382 “Blessed Lord, what is the perfection of perseverance of bodhisattva great beings?” [F.161.a]

“Subhūti,” replied the Blessed One, “here bodhisattva great beings, with their mind set on and directed toward all-aspect omniscience, do not themselves give up persevering at the six perfections. They also connect others with the six perfections, and they do so without apprehending anything. This is the perfection of perseverance of bodhisattva great beings.”

8.383 “Blessed Lord, what is the perfection of meditative concentration of bodhisattva great beings?”

“Subhūti,” replied the Blessed One, “here bodhisattva great beings, with their mind set on and directed toward all-aspect omniscience, are skillfully absorbed in the meditative concentrations but will not be subject to rebirth on account of them. They also induce others to become absorbed in the meditative concentrations, and they do so without apprehending anything. This is the perfection of meditative concentration of bodhisattva great beings.”

8.384 “Blessed Lord, what is the perfection of wisdom of bodhisattva great beings?”

“Subhūti,” replied the Blessed One,” here bodhisattva great beings, with their mind set on and directed toward all-aspect omniscience, themselves are without fixation with respect to all phenomena, and by way of not apprehending anything discern the nature of all phenomena. They also induce other beings to adopt nonfixation with respect to all phenomena and to discern the nature of all phenomena, they secure and establish them in that, and they do so by way of not apprehending anything. This is the perfection of wisdom of bodhisattva great beings. [F.161.b]

8.385 “This, Subhūti, is the Great Vehicle of bodhisattva great beings.

“Moreover, Subhūti, the Great Vehicle of bodhisattva great beings is this: the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities.

8.386 “If, among them, you ask what is the emptiness of internal phenomena, the eyes, ears, nose, tongue, body, and mental faculty are called *internal phenomena*. Among these, the eyes are empty of the eyes because they do not endure and they do not disintegrate. If you ask why, it is because that is their nature.⁴³⁴ The ears are empty of the ears because they do not endure and they do not disintegrate. If you ask why, it is because that is their nature. The nose is empty of the nose because it does not endure and it does not disintegrate. If you ask why, it is because that is its nature. The tongue is empty of the tongue because it does not endure and it does not disintegrate. If you ask why, it is because that is its nature. The body is empty of the body because it does not endure and it does not disintegrate. If you ask why, it is because that is its nature. And the mental faculty is empty of the mental faculty because it does not endure and it does not disintegrate. If you ask why, it is because that is its nature. This is called *the emptiness of internal phenomena*.

8.387 “If, among them, you ask what is the emptiness of external phenomena, sights, sounds, odors, tastes, tangibles, and mental phenomena are called *external phenomena*. Among these, sights are empty of sights because they do not endure and they do not disintegrate. If you ask why, it is because that is their nature. [F.162.a] Sounds are empty of sounds because they do not endure and they do not disintegrate. If you ask why, it is because that is their

nature. Odors are empty of odors because they do not endure and they do not disintegrate. If you ask why, it is because that is their nature. Tastes are empty of tastes because they do not endure and they do not disintegrate. If you ask why, it is because that is their nature. Tangibles are empty of tangibles because they do not endure and they do not disintegrate. If you ask why, it is because that is their nature. And mental phenomena are empty of mental phenomena because they do not endure and they do not disintegrate. If you ask why, it is because that is their nature. This is called *the emptiness of external phenomena*.

8.388 “If, among them, you ask what is the emptiness of external and internal phenomena, the six inner sense fields and the six outer sense fields are called *external and internal phenomena*. Among these, inner phenomena are empty of outer phenomena because they do not endure and they do not disintegrate. If you ask why, it is because that is their very nature. Outer phenomena are also empty of inner phenomena because they do not endure and they do not disintegrate. If you ask why, it is because that is their nature. This is called *the emptiness of external and internal phenomena*.

8.389 “If, among them, you ask what is the emptiness of emptiness, the emptiness of that emptiness that is the emptiness of phenomena is an emptiness.⁴³⁵ If you ask why, it is because that is its nature. This is called *the emptiness of emptiness*.

8.390 “If, among them, you ask what is the emptiness of great extent, the eastern direction is empty of the eastern direction, the southern direction is empty of the southern direction, the western direction is empty of the western direction, the northern direction is empty of the northern direction, the direction of the nadir is empty of the direction of the nadir, the direction of the zenith is empty of the direction of the zenith, and similarly the intermediate directions are empty of the intermediate directions because they do not endure and do not disintegrate. If you ask why, it is because that is their nature. This is called *the emptiness of great extent*.

8.391 “If, among them, you ask what is the emptiness of ultimate reality, the ultimate reality is nirvāṇa. [F.162.b] That nirvāṇa is also empty of nirvāṇa because it does not endure and does not disintegrate. If you ask why, it is because that is its nature. This is called *the emptiness of ultimate reality*.

8.392 “If, among them, you ask what is the emptiness of conditioned phenomena, the realm of desire, the realm of form, and the realm of formlessness are called *conditioned phenomena*. Among these, the realm of desire is empty of the realm of desire, the realm of form is empty of the realm of form, and the realm of formlessness is empty of the realm of formlessness

because they do not endure and do not disintegrate. If you ask why, it is because that is their nature. This is called *the emptiness of conditioned phenomena*.

8.393 “If, among them, you ask what is the emptiness of unconditioned phenomena, anything that does not arise, that does not cease, and that does not change into something else is called *an unconditioned phenomenon*. In this regard, unconditioned phenomena are empty of unconditioned phenomena because they do not endure and do not disintegrate. If you ask why, it is because that is their nature. This is called *the emptiness of unconditioned phenomena*.

8.394 “If, among them, you ask what is the emptiness of the unlimited, that of which a limit cannot be apprehended is unlimited. The unlimited is empty of the unlimited because it does not endure and does not disintegrate. If you ask why, it is because that is its nature. This is called *the emptiness of the unlimited*.

8.395 “If, among them, you ask what is the emptiness of that which has neither beginning nor end, a ‘going’ cannot be apprehended and a ‘coming’ cannot be apprehended in that of which a beginning cannot be apprehended and an end cannot be apprehended. That which has neither beginning nor end is empty of that which has neither beginning nor end because it does not endure and does not disintegrate. If you ask why, it is because that is its nature. This is called *the emptiness of that which has neither beginning nor end*.

8.396 “If, among them, you ask what is the emptiness of nonexclusion, it is that in which there is no repudiating at all. [F.163.a] Nonexclusion is empty of nonexclusion because it does not endure and does not disintegrate. If you ask why, it is because that is its nature. This is called *the emptiness of nonexclusion*.

8.397 “If, among them, you ask what is the emptiness of inherent nature, that which is the inherent nature of all phenomena, whether conditioned or unconditioned, is not created by the śrāvakas, not created by the pratyekabuddhas, not created by the bodhisattva great beings, and not created by the tathāgatas, arhats, perfectly complete buddhas. Inherent nature is empty of inherent nature because it does not endure and does not disintegrate. If you ask why, it is because that is its nature. This is called *the emptiness of inherent nature*.

8.398 “If, among them, you ask what is the emptiness of all phenomena, physical forms, feelings, perceptions, formative predispositions, and consciousness; the eyes, the ears, the nose, the tongue, the body, and the mental faculty; sights, sounds, odors, tastes, tangibles, and mental phenomena; visual consciousness, auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, and mental

consciousness; visually compounded sensory contact, aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporally compounded sensory contact, and mentally compounded sensory contact; feelings conditioned by visually compounded sensory contact, feelings conditioned by aurally compounded sensory contact, feelings conditioned by nasally compounded sensory contact, feelings conditioned by lingually compounded sensory contact, feelings conditioned by corporally compounded sensory contact, and feelings conditioned by mentally compounded sensory contact; phenomena that have form and are formless; conditioned phenomena; and unconditioned phenomena—those are called *all phenomena*. [F.163.b] In that regard, all phenomena are empty of all phenomena because they do not endure and do not disintegrate. If you ask why, it is because that is their nature. This is called *the emptiness of all phenomena*.

8.399 “If, among them, you ask what is the emptiness of intrinsic defining characteristics, the intrinsic defining characteristic of a physical form is disintegration,⁴³⁶ the intrinsic defining characteristic of a feeling is emotional experience, the intrinsic defining characteristic of a perception is apprehending, the intrinsic defining characteristic of a formative predisposition is being the condition for something, and the intrinsic defining characteristic of consciousness is making something known; the intrinsic defining characteristic of an aggregate is suffering, the intrinsic defining characteristic of a sensory element is being poisonous,⁴³⁷ and the intrinsic defining characteristic of a sense field is being a gateway to arising,⁴³⁸ the intrinsic defining characteristic of the perfection of generosity is giving away, the intrinsic defining characteristic of the perfection of ethical discipline is relieving pain, the intrinsic defining characteristic of the perfection of tolerance is not getting angry, the intrinsic defining characteristic of the perfection of perseverance is not growing fainthearted,⁴³⁹ the intrinsic defining characteristic of the perfection of meditative concentration is becoming completely collected,⁴⁴⁰ and the intrinsic defining characteristic of the perfection of wisdom is nonattachment; the intrinsic defining characteristic of the meditative concentrations, immeasurable attitudes, and formless absorptions is not being upset; the intrinsic defining characteristic of the thirty-seven factors conducive to enlightenment is emergence;⁴⁴¹ the intrinsic defining characteristic of the emptiness gateway to liberation is being void, the intrinsic defining characteristic of the signlessness gateway to liberation is calm, and the intrinsic defining characteristic of the wishlessness gateway is relieving suffering; the intrinsic defining characteristic of a liberation is liberating;⁴⁴² the intrinsic defining characteristic of the powers is being well

realized,⁴⁴³ the intrinsic defining characteristic of the fearlessnesses is being extremely secure; the intrinsic defining characteristic of the kinds of exact knowledge is that they cannot be cut; the intrinsic defining characteristic of great loving kindness is supplying benefit; the intrinsic defining characteristic of great compassion is supplying protection; the intrinsic defining characteristic of great joy is delight; [F.164.a] the intrinsic defining characteristic of great equanimity is being unadulterated; the intrinsic defining characteristic of the eighteen distinct qualities of the buddhas is that they cannot be stolen; and the intrinsic defining characteristic of all-aspect omniscience is direct perception.⁴⁴⁴ All those phenomena are empty of their respective intrinsic defining characteristics—the intrinsic defining characteristic of conditioned phenomena and the intrinsic defining characteristic of unconditioned phenomena—because they do not endure and do not disintegrate. If you ask why, it is because that is their nature. This is called *the emptiness of intrinsic defining characteristics*.

8.400 “If, among them, you ask what is the emptiness of that which cannot be apprehended, that which cannot be apprehended—that in which the past cannot be apprehended, the future cannot be apprehended, and the constancy of the present cannot be apprehended—is empty of that which cannot be apprehended because it does not endure and does not disintegrate. If you ask why, it is because that is its nature. This is called *the emptiness of that which cannot be apprehended*.

8.401 “If, among them, you ask what is the emptiness of an essential nature of nonentities, the essential nature of a union⁴⁴⁵ does not exist, because all phenomena are dependently arisen. A union is empty of a union because it does not endure and does not disintegrate. If you ask why, it is because that is its nature. This is called *the emptiness of an essential nature of nonentities*.

8.402 “Moreover, Subhūti, entity is empty of entity. Nonentity is empty of nonentity. Essential entity is empty of essential entity. Entity from something else is empty of entity from something else.⁴⁴⁶

8.403 “If, among them, you ask what the entity is that is called *entity*, it is the five aggregates. Those aggregates are empty of aggregates, and, in that way, entity is empty of entity.

8.404 “If you ask in what way nonentity is empty of nonentity, a *nonentity* is an unconditioned phenomenon, so, because an unconditioned phenomenon is empty of an unconditioned phenomenon, nonentity is empty of nonentity.

8.405 “If you ask in what way essential entity [F.164.b] is empty of essential entity, *essential entity* is unmistakable inherent nature,⁴⁴⁷ and that which is the emptiness in it has not been created by knowing and has not been created by seeing. That is the emptiness of essential entity.

8.406 “If, among them, you ask what is the emptiness of entity from something else, whether the tathāgatas appear or whether the tathāgatas do not appear, the abiding nature of phenomena, the reality of phenomena, the realm of phenomena, the maturity of phenomena, the real nature, the unmistakable real nature, the one and only real nature, and the very limit of reality remain as they are. Thus, those phenomena are empty of something else. This is called *the emptiness of entity from something else*.

 “This, Subhūti, is the Great Vehicle of bodhisattva great beings.” [B12]

8.407 “Moreover, Subhūti, the Great Vehicle of bodhisattva great beings is the meditative stability named *heroic valor*, the meditative stability named *precious seal*, the meditative stability named *lion’s play*, the meditative stability named *beautiful moon*, the meditative stability named *crest of the moon’s victory banner*, the meditative stability named *surpassing all phenomena*, the meditative stability named *seal of all phenomena*, the meditative stability named *surveying the crown pinnacle*, the meditative stability named *certainty in the realm of phenomena*, the meditative stability named *crest of certainty’s victory banner*, the meditative stability named *vajra*, the meditative stability named *seal of entry into all phenomena*, the meditative stability named *well established as the king of meditative stabilities*, the meditative stability named *excellently well established*, [F.165.a] the meditative stability named *well-engaging king of meditative stabilities*, the meditative stability named *without mistakes*, the meditative stability named *because of the diffusion of light rays not making mistakes*, the meditative stability named *power of effort*, the meditative stability named *exalted*, the meditative stability named *engaging with certainty in lexical explanations*, the meditative stability named *entry into designations*, the meditative stability named *observation of spatial directions*, the meditative stability named *sealed with the seal*, the meditative stability named *unimpaired*, the meditative stability named *oceanic seal gathering all phenomena*, the meditative stability named *seal of the king*, the meditative stability named *permeation of space*, the meditative stability named *vajra maṇḍala*, the meditative stability named *purified of the three spheres*, the meditative stability named *shoulder ornament of the victory banner’s crest*, the meditative stability named *Indra’s crest*, the meditative stability named *pursued the stream*, the meditative stability named *yawning lion*, the meditative stability named *stretching lion*, the meditative stability named *stretching-out lion*, the meditative stability named *beyond sequence*, the meditative stability named *without attachment or impediment*, the meditative stability named *repudiation of afflicted mental states*, the meditative stability named *illumination*, the meditative stability named *unseeking*, the meditative stability named *no fixed abode*, the meditative stability named *free from mentation*, the meditative stability named *taming the*

four *māras*, the meditative stability named *stainless lamplight*, [F.165.b] the meditative stability named *boundless light*, the meditative stability named *illuminator*, the meditative stability named *total illumination*, the meditative stability named *pure supremacy*, the meditative stability named *stainless light*, the meditative stability named *bringer of joy*, the meditative stability named *lightning lamp*, the meditative stability named *inexhaustible*, the meditative stability named *unvanquished*, the meditative stability named *majestic*, the meditative stability named *free from extinction*, the meditative stability named *unmoving*, the meditative stability named *calmed*, the meditative stability named *imperishable*, abiding in the meditative stability named *lamp of the sun*, the meditative stability named *immaculate moon*, the meditative stability named *clear-eyed*, the meditative stability named *lamp of wisdom*, the meditative stability named *clear appearance*, the meditative stability named *moon lamp*, the meditative stability named *illuminating*, the meditative stability named *does what needs to be done*, the meditative stability named *glory of transcendental knowledge*, the meditative stability named *vajra-like*, the meditative stability named *stability of mind*, the meditative stability named *total illumination*, the meditative stability named *well situated*, the meditative stability named *jewel cusp*, the meditative stability named *seal of the supreme phenomenon*, the meditative stability named *sameness of all phenomena*, the meditative stability named *renunciation of delight*, the meditative stability named *elevated by phenomena*, the meditative stability named *expanded on account of being elevated by phenomena*, the meditative stability named *jewel state*, the meditative stability named *forsaking fights*, the meditative stability named *dispersal*, the meditative stability named [F.166.a] *distinguishing the terms associated with all phenomena*, the meditative stability named *determination*, the meditative stability named *stainless performance*, the meditative stability named *arranging the sameness of letters*, the meditative stability named *devoid of letters*, the meditative stability named *cutting off the objective support*, the meditative stability named *unmodified*, the meditative stability named *aspectless*, the meditative stability named *entering into names and signs*, the meditative stability named *free from activity*, the meditative stability named *entering into the ascertainment of names*, the meditative stability named *a practitioner without a dwelling*, the meditative stability named *devoid of darkness*, the meditative stability named *endowed with practice*, the meditative stability named *unwavering*, the meditative stability named *transcendence of the range*, the meditative stability named *accumulation of all attributes*, the meditative stability named *abiding without mentation*, the meditative stability named *abiding with certainty*, the meditative stability named *blossoming and vibrance of the flowers of virtue*, the meditative stability named *endowed with the branches of*

enlightenment, the meditative stability named boundless eloquence, the meditative stability named boundless lamplight, the meditative stability named equal to the unequaled, the meditative stability named transcending all phenomena, the meditative stability named delineator, the meditative stability named dispelling doubt, the meditative stability named without settled focus, the meditative stability named single array, the meditative stability named manifest attainment of aspects, the meditative stability named single aspect, the meditative stability named nonexclusion of the aspect, the meditative stability named supreme performance, the meditative stability named [F.166.b] comprehension of all bases of existence through realization, the meditative stability named entrance to symbols and sounds, the meditative stability named jewel heart, the meditative stability named unattached to any phenomena, the meditative stability named array of flashes of lightning, the meditative stability named forsaking, the meditative stability named lamp of doctrine, the meditative stability named lamp of transcendental knowledge, the meditative stability named manifest attainment of the miraculous ability to not return, the meditative stability named devoid of vocalic syllables, the meditative stability named burning lamp, the meditative stability named purification of defining characteristics, the meditative stability named nondistinguished, the meditative stability named endowed with a distinct forbearance, the meditative stability named endowed with all finest aspects, the meditative stability named endowed with dhāraṇīs, the meditative stability named absence of joy with respect to all happiness and suffering, the meditative stability named inexhaustible cornucopia, the meditative stability named dhāraṇī intelligence, the meditative stability named perfect elimination of right and wrong, the meditative stability named perfect calming of all contradictions and refutations, the meditative stability named no harmony or disharmony, the meditative stability named taintless light, the meditative stability named endowed with the essence, the meditative stability named taintless light of the full moon, the meditative stability named lightning light, the meditative stability named great ornament, the meditative stability named illuminator in all respects, the meditative stability named protector of all worlds, the meditative stability named sameness of meditative stability, the meditative stability [F.167.a] named with a dustless and dust-free principle, the meditative stability named convergence in nonaffliction, the meditative stability named convergence of all afflicted mental states in nonaffliction, the meditative stability named intent on a dwelling that has not been apprehended, the meditative stability named abiding in the real nature without mentation, the meditative stability named self-originated from the vessel, the meditative stability named incinerating all afflicted mental states, the meditative stability named lamp of great transcendental knowledge, the meditative stability named origin of the ten powers, the meditative stability named opener of

the gateways, the meditative stability named dispelling the defects of corporeality, the meditative stability named obliterating defects of speech, transforming them as if into space, the meditative stability named dispelling the defects of the mind, the meditative stability named thorough investigation, the meditative stability named space-like, and the meditative stability named space-like and without attachment, hence free and without blemish.

8.408 “If, among them, you ask what is the meditative stability named *heroic valor*, this meditative stability ranges over⁴⁴⁸ the perceptual range of all meditative stabilities. This is the meditative stability named *heroic valor*.

8.409 “If, among them, you ask what is the meditative stability named *precious seal*, through this meditative stability all meditative stabilities are sealed. This is the meditative stability named *precious seal*.

8.410 “If, among them, you ask what is the meditative stability named *lion’s play*, abiding [F.167.b] in that meditative stability they play with all meditative stabilities. This is the meditative stability named *lion’s play*.

8.411 “If, among them, you ask what is the meditative stability named *beautiful moon*, abiding in that meditative stability they illuminate all meditative stabilities. This is the meditative stability named *beautiful moon*.

8.412 “If, among them, you ask what is the meditative stability named *crest of the moon’s victory banner*, this meditative stability upholds the victory banner of all meditative stabilities. This is the meditative stability named *crest of the moon’s victory banner*.

8.413 “If, among them, you ask what is the meditative stability named *surpassing all phenomena*, abiding in that meditative stability they become exalted on account of all meditative stabilities. This is the meditative stability named *surpassing all phenomena*.

8.414 “If, among them, you ask what is the meditative stability named *seal of all phenomena*, abiding in that meditative stability they hold the seal of all meditative stabilities.⁴⁴⁹ This is the meditative stability named *seal of all phenomena*.

8.415 “If, among them, you ask what is the meditative stability named *surveying the crown pinnacle*, abiding in that meditative stability they survey the pinnacle of all meditative stabilities. This is the meditative stability named *surveying the crown pinnacle*.

8.416 “If, among them, you ask what is the meditative stability named *certainty in the realm of phenomena*, abiding in that meditative stability they move toward understanding concerning the realm of phenomena. This is the meditative stability named *certainty in the realm of phenomena*.

- 8.417 “If, among them, you ask what is the meditative stability named *crest of certainty’s victory banner*, abiding in that meditative stability one holds the victory banner indicative of certainty with respect to all meditative stabilities. This is the meditative stability named *crest of certainty’s victory banner*.
- 8.418 “If, among them, you ask what is the meditative stability named *vajra*, abiding in that meditative stability all meditative stabilities will not perish.⁴⁵⁰ This is the meditative stability named *vajra*. [F.168.a]
- 8.419 “If, among them, you ask what is the meditative stability named *seal of entry into all phenomena*, abiding in that meditative stability one enters into the seal of all phenomena. This is the meditative stability named *seal of entry into all phenomena*.
- 8.420 “If, among them, you ask what is the meditative stability named *well established as the king of meditative stabilities*, abiding in that meditative stability they are well established in all meditative stabilities, like a king.⁴⁵¹ This is the meditative stability named *well established as the king of meditative stabilities*.
- 8.421 “If, among them, you ask what is the meditative stability named *excellently well established*, abiding in that meditative stability they take hold of and do not squander all the accumulations of merit. This is the meditative stability named *excellently well established*.⁴⁵²
- 8.422 “If, among them, you ask what is the meditative stability named *the well-founded king of meditative stabilities*,⁴⁵³ abiding in that meditative stability, all the kings of meditative stabilities are well placed and founded. This is the meditative stability named *the well-founded king of meditative stabilities*.
- 8.423 “If, among them, you ask what is the meditative stability named *diffusion of light rays*, abiding in that meditative stability they diffuse the light rays of all meditative stabilities. This is the meditative stability named *diffusion of light rays*.
- 8.424 “If, among them, you ask what is the meditative stability named *without mistakes*, abiding in that meditative stability they cause the recollection and nondegeneration of all the perceptual ranges and practices of all absorptions. This is the meditative stability named *without mistakes*.⁴⁵⁴
- 8.425 “If, among them, you ask what is the meditative stability named *because of the diffusion of light rays not making mistakes*, abiding in that meditative stability they illuminate all the world systems of beings with the light rays of the meditative stabilities and cause the recollection of earlier practices. This is the meditative stability named *because of the diffusion of light rays not making mistakes*.
- 8.426 “If, among them, you ask what is [F.168.b] the meditative stability named *power of effort*, abiding in that meditative stability they cause the generation of the force of the effort of all meditative stabilities. This is the meditative stability named *power of effort*.

- 8.427 “If, among them, you ask what is the meditative stability named *array of power*, abiding in that meditative stability they array the power of all meditative stabilities. This is the meditative stability named *array of power*.
- 8.428 “If, among them, you ask what is the meditative stability named *exalted*, abiding in that meditative stability all meditative stabilities become exalted. This is the meditative stability named *exalted*.
- 8.429 “If, among them, you ask what is the meditative stability named *engaging with certainty in lexical explanations*, abiding in that meditative stability they engage in the exposition of the etymologies of all the meditative stabilities. This is the meditative stability named *engaging with certainty in lexical explanations*.
- 8.430 “If, among them, you ask what is the meditative stability named *entry into designations*, abiding in that meditative stability they enter into the designations of all the meditative stabilities. This is the meditative stability named *entry into designations*.
- 8.431 “If, among them, you ask what is the meditative stability named *observation of spatial directions*, abiding in that meditative stability they observe the spatial directions of all meditative stabilities. This is the meditative stability named *observation of spatial directions*.
- 8.432 “If, among them, you ask what is the meditative stability named *sealed with the seal*, abiding in that meditative stability they are sealed with the seal⁴⁵⁵ of all meditative stabilities. This is the meditative stability named *sealed with the seal*.
- 8.433 “If, among them, you ask what is the meditative stability named *unimpaired*, abiding in that meditative stability none of the meditative stabilities becomes impaired. This is the meditative stability named *unimpaired*.
- 8.434 “If, among them, you ask what is the meditative stability named [F.169.a] *oceanic seal gathering all phenomena*, abiding in that meditative stability all meditative stabilities gather and go into being included in it. This is the meditative stability named *oceanic seal gathering all phenomena*.
- 8.435 “If, among them, you ask what is the meditative stability named *seal of the king*,⁴⁵⁶ abiding in that meditative stability they definitely achieve all their purposes, just as the establishment of all one wants is caused by the seal of the king. This is the meditative stability named *seal of the king*.
- 8.436 “If, among them, you ask what is the meditative stability named *permeation of space*, abiding in that meditative stability space is permeated extensively with all the meditative stabilities.⁴⁵⁷ This is the meditative stability named *permeation of space*.

- 8.437 “If, among them, you ask what is the meditative stability named *vajra maṇḍala*, abiding in that meditative stability they apprehend the maṇḍalas of all meditative stabilities.⁴⁵⁸ This is the meditative stability named *vajra maṇḍala*.
- 8.438 “If, among them, you ask what is the meditative stability named *purified of the three spheres*, abiding in that meditative stability they do not grasp all the meditative stabilities, those in meditative stabilities, or the perceptual ranges of the meditative stabilities. This is the meditative stability named *purified of the three spheres*.⁴⁵⁹
- 8.439 “If, among them, you ask what is the meditative stability named *shoulder ornament of the victory banner’s crest*, abiding in that meditative stability they rise above all meditative concentrations, like the supreme victory banner. This is the meditative stability named *shoulder ornament of the victory banner’s crest*.
- 8.440 “If, among them, you ask what is the meditative stability named *Indra’s crest*, abiding in that meditative stability they obtain with certainty the supreme Indra of all meditative stabilities. This is the meditative stability named *Indra’s crest*.
- 8.441 “If, among them, you ask what is the meditative stability named *pursuit of the stream*, abiding in that meditative stability [F.169.b] one sets out without error in pursuit of all meditative stabilities. This is the meditative stability named *pursuit of the stream*.
- 8.442 “If, among them, you ask what is the meditative stability named *yawning lion*, abiding in that meditative stability, having become powerful with elimination of all dust and stains, on account of acquiring the supreme power, like the king of lions, they yawn, as it were. This is the meditative stability named *yawning lion*.
- 8.443 “If, among them, you ask what is the meditative stability named *stretching lion*, abiding in that meditative stability, on account of the acquisition of power over the supreme miraculous displays, they are without fear or trepidation, and slip into and destroy⁴⁶⁰ the forces of all the māras. This is the meditative stability named *stretching lion*.
- 8.444 “If, among them, you ask what is the meditative stability named *stretching-out lion*, abiding in that meditative stability, endowed with supreme confidence, they feel no trepidation in the midst of many retinues and vanquish all the wrong views of the non-Buddhists. This is the meditative stability named *stretching-out lion*.
- 8.445 “If, among them, you ask what is the meditative stability named *beyond sequence*, abiding in that meditative stability they interrupt the continuity of the phenomena of saṃsāra. This is the meditative stability named *beyond sequence*.

- 8.446 “If, among them, you ask what is the meditative stability named *without attachment or impediment*, abiding in that meditative stability, in regard to all phenomena, there is no grasping or obstruction. This is the meditative stability named *without attachment or impediment*.⁴⁶¹
- 8.447 “If, among them, you ask what is the meditative stability named *repudiation of afflicted mental states*, abiding in that meditative stability they dispel the stains of all afflicted mental states. This is the meditative stability named *repudiation of afflicted mental states*.
- 8.448 “If, among them, you ask what is the meditative stability named *illumination*, abiding in that meditative stability they illuminate, irradiate, and light up⁴⁶² all meditative stabilities. This is [F.170.a] the meditative stability named *illumination*.
- 8.449 “If, among them, you ask what is the meditative stability named *unseeking*, abiding in that meditative stability nothing at all is sought. This is the meditative stability named *unseeking*.
- 8.450 “If, among them, you ask what is the meditative stability named *no fixed abode*, abiding in that meditative stability they do not observe anything at all as an abode that is a basis. This is the meditative stability named *no fixed abode*.
- 8.451 “If, among them, you ask what is the meditative stability named *free from mentation*, for those abiding in that meditative stability mind does not arise, nor do mental factors occur.⁴⁶³ This is the meditative stability named *free from mentation*.
- 8.452 “If, among them, you ask what is the meditative stability named *taming the four māras*, abiding in that meditative stability they subdue all four māras that are the enemies. This is the meditative stability named *taming the four māras*.⁴⁶⁴
- 8.453 “If, among them, you ask what is the meditative stability named *stainless lamplight*, abiding in that meditative stability they act as the stainless lamplight of all meditative stabilities. This is the meditative stability named *stainless lamplight*.
- 8.454 “If, among them, you ask what is the meditative stability named *boundless light*, abiding in that meditative stability they generate boundless light. This is the meditative stability named *boundless light*.
- 8.455 “If, among them, you ask what is the meditative stability named *illuminator*, immediately after this meditative stability has been attained they illuminate all meditative concentrations. This is the meditative stability named *illuminator*.
- 8.456 “If, among them, you ask what is the meditative stability named *total illumination*, immediately after that meditative stability has been attained they illuminate the gateways of all meditative concentrations. This is the meditative stability named *total illumination*.

- 8.457 “If, among them, you ask what is the meditative stability named *pure supremacy*, abiding in that meditative stability they acquire the purity that is the same for all meditative stabilities. [F.170.b] This is the meditative stability named *pure supremacy*.
- 8.458 “If, among them, you ask what is the meditative stability named *stainless light*, abiding in that meditative stability they dispel the stains of all meditative stabilities. This is the meditative stability named *stainless light*.
- 8.459 “If, among them, you ask what is the meditative stability named *bringer of joy*, abiding in that meditative stability they experience the joy of all meditative stabilities. This is the meditative stability named *bringer of joy*.
- 8.460 “If, among them, you ask what is the meditative stability named *lightning lamp*, abiding in that meditative stability they serve as a lamp for all meditative stabilities. This is the meditative stability named *lightning lamp*.
- 8.461 “If, among them, you ask what is the meditative stability named *inexhaustible*, abiding in that meditative stability they do not observe whether any meditative stabilities are exhaustible or inexhaustible. This is the meditative stability named *inexhaustible*.
- 8.462 “If, among them, you ask what is the meditative stability named *unvanquished*, abiding in that meditative stability they acquire power over all meditative stabilities. This is the meditative stability named *unvanquished*.
- 8.463 “If, among them, you ask what is the meditative stability named *majestic*, abiding in that meditative stability they blaze with the majesty and splendor and of all meditative stabilities. This is the meditative stability named *majestic*.
- 8.464 “If, among them, you ask what is the meditative stability named *free from extinction*, abiding in that meditative stability they observe that all meditative stabilities are inexhaustible and observe them such that they do not observe even the slightest atom. This is the meditative stability named *free from extinction*.
- 8.465 “If, among them, you ask what is the meditative stability named *unmoving*, abiding in that meditative stability they neither waver, nor vacillate, nor engage with or give rise to conceit about any meditative stability. This is the meditative stability named *unmoving*.
- 8.466 “If, among them, you ask what is the meditative stability [F.171.a] named *calmed*, abiding in that meditative stability absorptions become calmed. This is the meditative stability named *calmed*.
- 8.467 “If, among them, you ask what is the meditative stability named *imperishable*, abiding in that meditative stability they do not observe any meditative stabilities to perish. This is the meditative stability named *imperishable*.

- 8.468 “If, among them, you ask what is the meditative stability named *lamp of the sun*, abiding in that meditative stability they illuminate the gateways of all meditative stabilities. This is the meditative stability named *lamp of the sun*.
- 8.469 “If, among them, you ask what is the meditative stability named *immaculate moon*, abiding in that meditative stability they lift the darkness of all meditative stabilities. This is the meditative stability named *immaculate moon*.
- 8.470 “If, among them, you ask what is the meditative stability named *lamp of wisdom*, abiding in that meditative stability they dispel all the darkness of ignorance with respect to all meditative stabilities. This is the meditative stability named *lamp of wisdom*.⁴⁶⁵
- 8.471 “If, among them, you ask what is the meditative stability named *clear-eyed*, abiding in that meditative stability they purify the five eyes. This is the meditative stability named *clear-eyed*.
- 8.472 “If, among them, you ask what is the meditative stability named *clear appearance*, abiding in that meditative stability they acquire the four kinds of exact knowledge of all meditative stabilities. This is the meditative stability named *clear appearance*.
- 8.473 “If, among them, you ask what is the meditative stability named *moon lamp*, abiding in that meditative stability they dispel the darkness of the ignorance of all beings and have become like the moon. This is the meditative stability named *moon lamp*.⁴⁶⁶
- 8.474 “If, among them, you ask what is the meditative stability named *illuminating*, abiding in that meditative stability they illuminate the gateways of all meditative stabilities. This is the meditative stability named [F.171.b] *illuminating*.
- 8.475 “If, among them, you ask what is the meditative stability named *does what needs to be done*, abiding in that meditative stability they do all that needs to be done by meditative stabilities. This is the meditative stability named *does what needs to be done*.
- 8.476 “If, among them, you ask what is the meditative stability named *glory of transcendental knowledge*, abiding in that meditative stability they observe the glorious transcendental knowledge with respect to all meditative stabilities. This is the meditative stability named *glory of transcendental knowledge*.
- 8.477 “If, among them, you ask what is the meditative stability named *vajra-like*, abiding in that meditative stability they cause the comprehension of all meditative stabilities without observing even the meditative stability itself. This is the meditative stability named *vajra-like*.
- 8.478 “If, among them, you ask what is the meditative stability named *stability of mind*, the mind of those abiding in that meditative stability neither wavers nor vacillates, nor does it turn back, nor does it become wearied, nor does it

become unhappy at misfortune, and they do not think, 'This is the mind.'
This is the meditative stability named *stability of mind*.

8.479 "If, among them, you ask what is the meditative stability named *total illumination*,⁴⁶⁷ abiding in that meditative stability they observe the illumination of all. This is the meditative stability named *total illumination*.

8.480 "If, among them, you ask what is the meditative stability named *well situated*, abiding in that meditative stability they are well situated in all meditative stabilities. This is the meditative stability named *well situated*.

8.481 "If, among them, you ask what is the meditative stability named *jewel cusp*, abiding in that meditative stability all meditative stabilities shine on all sides in the manner of a jewel cusp. This is the meditative stability named *jewel cusp*.

8.482 "If, among them, you ask what is the meditative stability named *seal of the supreme phenomenon*, abiding in that meditative stability all meditative stabilities are sealed, based on their being sealed with the absence [F.172.a] of a seal that is the very limit. This is the meditative stability named *seal of the supreme phenomenon*.

8.483 "If, among them, you ask what is the meditative stability named *sameness of all phenomena*, abiding in that meditative stability they observe that there is nothing at all that is excluded from sameness. This is the meditative stability named *sameness of all phenomena*.

8.484 "If, among them, you ask what is the meditative stability named *renunciation of delight*, abiding in that meditative stability they renounce delight in all meditative stabilities and all phenomena. This is the meditative stability named *renunciation of delight*.

8.485 "If, among them, you ask what is the meditative stability named *elevated by phenomena*, abiding in that meditative stability they dispel the darkness in regard to all phenomena and are elevated by all the meditative stabilities. This is the meditative stability named *elevated by phenomena*.

8.486 "If, among them, you ask what is the meditative stability named *expanded on account of being elevated by phenomena*, abiding in that meditative stability the qualities of the buddhas rise up and are complete. This is the meditative stability named *expanded on account of being elevated by phenomena*.⁴⁶⁸

8.487 "If, among them, you ask what is the meditative stability named *jewel state*, abiding in that meditative stability they become the source of all the infinite great jewel qualities. This is the meditative stability named *jewel state*.

8.488 "If, among them, you ask what is the meditative stability named *forsaking fights*, abiding in that meditative stability they forsake all the various mundane arguments and fights. This is the meditative stability named *forsaking fights*.

- 8.489 “If, among them, you ask what is the meditative stability named *dispersal*, abiding in that meditative stability they disperse all phenomena. This is the meditative stability named *dispersal*.
- 8.490 “If, among them, you ask what is the meditative stability named *distinguishing the terms associated with all phenomena*, abiding in that meditative [F.172.b] stability they distinguish between the terms associated with all meditative stabilities and all phenomena. This is the meditative stability named *distinguishing the terms associated with all phenomena*.
- 8.491 “If, among them, you ask what is the meditative stability named *determination*, abiding in that meditative stability they obtain certainty about the sameness of all phenomena. This is the meditative stability named *determination*.⁴⁶⁹
- 8.492 “If, among them, you ask what is the meditative stability named *stainless performance*, abiding in that meditative stability they generate purified, limitless performances. This is the meditative stability named *stainless performance*.
- 8.493 “If, among them, you ask what is the meditative stability named *arranging the sameness of letters*, abiding in that meditative stability they acquire the sameness of the letters for all meditative stabilities. This is the meditative stability named *arranging the sameness of letters*.
- 8.494 “If, among them, you ask what is the meditative stability named *devoid of letters*, abiding in that meditative stability they do not apprehend even a single letter for any meditative stability. This is the meditative stability named *devoid of letters*.
- 8.495 “If, among them, you ask what is the meditative stability named *cutting off the objective support*, abiding in that meditative stability the objective support for all meditative stabilities is cut off. This is the meditative stability named *cutting off the objective support*.
- 8.496 “If, among them, you ask what is the meditative stability named *unmodified*, abiding in that meditative stability they do not apprehend changes in any phenomenon. This is the meditative stability named *unmodified*.
- 8.497 “If, among them, you ask what is the meditative stability named *aspectless*, abiding in that meditative stability they do not apprehend even the mere aspect of any phenomenon. This is the meditative stability named *aspectless*.
- 8.498 “If, among them, you ask what is the meditative stability named *entering into names and signs*, abiding in that meditative stability entry into the names and the mental images of all phenomena causes the realization of the very limit of reality. This is the meditative stability named [F.173.a] *entering into names and signs*.⁴⁷⁰

- 8.499 “If, among them, you ask what is the meditative stability named *free from activity*, abiding in that meditative stability they do not apprehend even the mere aspect of any phenomenon. This is the meditative stability named *free from activity*.
- 8.500 “If, among them, you ask what is the meditative stability named *entering into the ascertainment of names*, abiding in that meditative stability they enter into the realization that all etymologies cannot be apprehended in reality and are merely contingent on conventional expressions. This is the meditative stability named *entering into the ascertainment of names*.
- 8.501 “If, among them, you ask what is the meditative stability named *a practitioner without a dwelling*, abiding in that meditative stability they do not apprehend a fixed abode of any meditative stability. This is the meditative stability named *a practitioner without a dwelling*.
- 8.502 “If, among them, you ask what is the meditative stability named *devoid of darkness*, abiding in that meditative stability they dispel the darkness of phenomena. This is the meditative stability named *devoid of darkness*.
- 8.503 “If, among them, you ask what is the meditative stability named *endowed with practice*, abiding in that meditative stability they do not observe the practice⁴⁷¹ of any meditative stability. This is the meditative stability named *endowed with practice*.
- 8.504 “If, among them, you ask what is the meditative stability named *unwavering*, abiding in that meditative stability they observe that all meditative stabilities are unwavering. This is the meditative stability named *unwavering*.
- 8.505 “If, among them, you ask what is the meditative stability named *transcendence of the range*, abiding in that meditative stability they transcend the perceptual range of all meditative stabilities. This is the meditative stability named *transcendence of the range*.
- 8.506 “If, among them, you ask what is the meditative stability named *accumulation of all attributes*, abiding in that meditative stability they subsequently acquire the accumulation of the good qualities of all phenomena and all meditative stabilities. This is the meditative stability named [F.173.b] *accumulation of all attributes*.
- 8.507 “If, among them, you ask what is the meditative stability named *abiding without mentation*, abiding in that meditative stability they do not engage mentally with any meditative stabilities. This is the meditative stability named *abiding without mentation*.
- 8.508 “If, among them, you ask what is the meditative stability named *abiding with certainty*, abiding in that meditative stability the mind abides with certainty in those meditative stabilities, but still they realize their defining

characteristics cannot be apprehended. This is the meditative stability named *abiding with certainty*.⁴⁷²

8.509 “If, among them, you ask what is the meditative stability named *blossoming and vibrance of the flowers of virtue*, abiding in that meditative stability they acquire the blossoming and vibrancy of the flowers of virtue of all meditative stabilities. This is the meditative stability named *blossoming and vibrance of the flowers of virtue*.

8.510 “If, among them, you ask what is the meditative stability named *endowed with the branches of enlightenment*, abiding in that meditative stability they acquire the seven branches of enlightenment of all meditative stabilities. This is the meditative stability named *endowed with the branches of enlightenment*.

8.511 “If, among them, you ask what is the meditative stability named *boundless eloquence*, abiding in that meditative stability they acquire boundless eloquence with respect to all meditative stabilities. This is the meditative stability named *boundless eloquence*.

8.512 “If, among them, you ask what is the meditative stability named *boundless lamplight*, abiding in that meditative stability, like clear lamplight, they illuminate all phenomena. This is the meditative stability named *boundless lamplight*.⁴⁷³

8.513 “If, among them, you ask what is the meditative stability named *equal to the unequaled*, abiding in that meditative stability they acquire the state of being equal to the unequaled with respect to all meditative stabilities. This is the meditative stability named *equal to the unequaled*.

8.514 “If, among them, you ask what is the meditative stability named *transcending all phenomena*, [F.174.a] abiding in that meditative stability they transcend all three world systems. This is the meditative stability named *transcending all phenomena*.

8.515 “If, among them, you ask what is the meditative stability named *delineator*, abiding in that meditative stability they see the stretch⁴⁷⁴ of all phenomena and of all meditative stabilities. This is the meditative stability named *delineator*.

8.516 “If, among them, you ask what is the meditative stability named *dispelling doubt*, abiding in that meditative stability they acquire the dispelling of doubt with respect to all meditative stabilities and all phenomena. This is the meditative stability named *dispelling doubt*.

8.517 “If, among them, you ask what is the meditative stability named *without settled focus*, abiding in that meditative stability they do not observe a location of any phenomena. This is the meditative stability named *without settled focus*.

- 8.518 “If, among them, you ask what is the meditative stability named *single array*, abiding in that meditative stability they do not observe anything at all in terms of duality. This is the meditative stability named *single array*.
- 8.519 “If, among them, you ask what is the meditative stability named *manifest attainment of aspects*, abiding in that meditative stability they do not observe the manifest attainment of an aspect of any phenomenon or any meditative stability. This is the meditative stability named *manifest attainment of aspects*.
- 8.520 “If, among them, you ask what is the meditative stability named *single aspect*, abiding in that meditative stability they do not observe an aspect of any meditative stability. This is the meditative stability named *single aspect*.
- 8.521 “If, among them, you ask what is the meditative stability named *nonexclusion of the aspect*, abiding in that meditative stability they observe [F.174.b] all as nondual. This is the meditative stability named *nonexclusion of the aspect*.
- 8.522 “If, among them, you ask what is the meditative stability named *supreme performance*, abiding in that meditative stability, even though they demonstrate various sorts of performance from those absorptions, they do not grasp anything at all. This is the meditative stability named *supreme performance*.⁴⁷⁵
- 8.523 “If, among them, you ask what is the meditative stability named *comprehension of all bases of existence through realization*, abiding in that meditative stability they enter into the transcendental knowledge that realizes all meditative stabilities and then, since that has been entered, there is nothing at all that has not been comprehended. This is the meditative stability named *comprehension of all bases of existence through realization*.
- 8.524 “If, among them, you ask what is the meditative stability named *entrance to symbols and sounds*, abiding in that meditative stability they enter into the symbols and sounds associated with all meditative stabilities. This is the meditative stability named *entrance to symbols and sounds*.
- 8.525 “If, among them, you ask what is the meditative stability named *jewel heart*, abiding in that meditative stability they accomplish the supreme cause, the jewel that does not change or perish and is endowed with immeasurable good qualities. This is the meditative stability named *jewel heart*.⁴⁷⁶
- 8.526 “If, among them, you ask what is the meditative stability named *unattached to any phenomena*, abiding in that meditative stability they are unattached to any phenomena because all phenomena are without mental images. This is the meditative stability named *unattached to any phenomena*.
- 8.527 “If, among them, you ask what is the meditative stability named *array of flashes of lightning*, abiding in that meditative stability they eliminate the pitch-black darkness with the scattering out of various light rays, and

- furthermore array a hundred immeasurable good qualities. This is the meditative stability named *array of flashes of lightning*.
- 8.528 “If, among them, you ask what is the meditative stability named *forsaking*, abiding in that meditative stability they abandon the propensities for infinite afflictive mental states. This is the meditative stability named [F.175.a] *forsaking*.
- 8.529 “If, among them, you ask what is the meditative stability named *lamp of doctrine*, abiding in that meditative stability they illuminate the specific and general defining characteristics of the meditative stabilities. This is the meditative stability named *lamp of doctrine*.
- 8.530 “If, among them, you ask what is the meditative stability named *lamp of transcendental knowledge*, abiding in that meditative stability they teach clearly the selflessness of persons and phenomena in reference to all phenomena. This is the meditative stability named *lamp of transcendental knowledge*.
- 8.531 “If, among them, you ask what is the meditative stability named *manifest attainment of the miraculous ability to not return*, abiding in that meditative stability they accomplish the supreme, inconceivable miraculous ability not to return that is not overcome by others. This is the meditative stability named *manifest attainment of the miraculous ability to not return*.
- 8.532 If you ask what is the meditative stability named *devoid of vocalic syllables*, abiding in that meditative stability they see that all meditative stabilities are devoid of syllables. This is the meditative stability named *devoid of vocalic syllables*.⁴⁷⁷
- 8.533 “If, among them, you ask what is the meditative stability named *burning lamp*, abiding in that meditative stability they illuminate, irradiate, and light up all meditative stabilities with splendor. This is the meditative stability named *burning lamp*.
- 8.534 “If, among them, you ask what is the meditative stability named *purification of defining characteristics*, abiding in that meditative stability the defining characteristics of all meditative stabilities are purified. This is the meditative stability named *purification of defining characteristics*.
- 8.535 “If, among them, you ask what is the meditative stability named *nondistinguished*, abiding in that meditative stability they observe that all meditative stabilities are imperceptible. This is the meditative stability named *nondistinguished*.
- 8.536 “If, among them, you ask what is the meditative stability named *endowed with a distinct forbearance*, abiding in [F.175.b] that meditative stability they acquire a distinct forbearance for all phenomena. This is the meditative stability named *endowed with a distinct forbearance*.⁴⁷⁸

- 8.537 “If, among them, you ask what is the meditative stability named *endowed with all finest aspects*, abiding in that meditative stability they become endowed with all the finest aspects of all meditative stabilities. This is the meditative stability named *endowed with all finest aspects*.
- 8.538 “If, among them, you ask what is the meditative stability named *endowed with dhāraṇīs*, abiding in that meditative stability they take hold of all of the seals of meditative stability. This is the meditative stability named *endowed with dhāraṇīs*.
- 8.539 “If, among them, you ask what is the meditative stability named *absence of joy with respect to all happiness and suffering*, abiding in that meditative stability they do not observe happiness or suffering in any meditative stability. This is the meditative stability named *absence of joy with respect to all happiness and suffering*.
- 8.540 “If, among them, you ask what is the meditative stability named *inexhaustible cornucopia*, abiding in that meditative stability they do not observe that any meditative stability is suitable to be extinguished. This is the meditative stability named *inexhaustible cornucopia*.
- 8.541 “If, among them, you ask what is the meditative stability named *dhāraṇī intelligence*,⁴⁷⁹ abiding in that meditative stability they apprehend all dhāraṇīs. This is the meditative stability named *dhāraṇī intelligence*.
- 8.542 “If, among them, you ask what is the meditative stability named *perfect elimination of right and wrong*, abiding in that meditative stability they do not observe any meditative stabilities as right or wrong. This is the meditative stability named *perfect elimination of right and wrong*.
- 8.543 “If, among them, you ask what is the meditative stability named *perfect calming of all contradictions and refutations*, abiding in that meditative stability they do not observe [F.176.a] the contradiction or refutation of any meditative stability. This is the meditative stability named *perfect calming of all contradictions and refutations*.⁴⁸⁰
- 8.544 “If, among them, you ask what is the meditative stability named *no harmony or disharmony*, abiding in that meditative stability they do not observe harmony or disharmony with respect to any meditative stabilities. This is the meditative stability named *no harmony or disharmony*.
- 8.545 “If, among them, you ask what is the meditative stability named *taintless light*, abiding in that meditative stability they do not apprehend the circle of light of any meditative stability. This is the meditative stability named *taintless light*.
- 8.546 “If, among them, you ask what is the meditative stability named *endowed with the essence*, abiding in that meditative stability they do not observe the essence of any meditative stability. This is the meditative stability named *endowed with the essence*.

- 8.547 “If, among them, you ask what is the meditative stability named *taintless light of the full moon*, abiding in that meditative stability all meditative stabilities fully develop, like the disk of the full moon. This is the meditative stability named *taintless light of the full moon*.
- 8.548 “If, among them, you ask what is the meditative stability named *lightning light*,⁴⁸¹ abiding in that meditative stability pure and radiant light illuminates the groups of beings, and it dispels the pitch-black darkness and tormenting heat. This is the meditative stability named *lightning light*.
- 8.549 “If, among them, you ask what is the meditative stability named *great ornament*, abiding in that meditative stability they become endowed with the great array of all meditative stabilities. This is the meditative stability named *great ornament*.
- 8.550 “If, among them, you ask what is the meditative stability named *illuminator in all respects*, abiding in that meditative stability they illuminate all meditative stabilities. This is the meditative stability named *illuminator in all respects*.
- 8.551 “If, among them, you ask [F.176.b] what is the meditative stability named *protector of all worlds*, abiding in that meditative stability they protect from all the world’s suffering. This is the meditative stability named *protector of all worlds*.⁴⁸²
- 8.552 “If, among them, you ask what is the meditative stability named *sameness of meditative stability*, abiding in that meditative stability they do not apprehend agitation in any meditative stability, nor do they apprehend one-pointedness. This is the meditative stability named *sameness of meditative stability*.
- 8.553 “If, among them, you ask what is the meditative stability named *with a dustless and dust-free principle*, abiding in that meditative stability they understand that all dusty and dustless meditative stabilities and phenomena are in the same state. This is the meditative stability named *with a dustless and dust-free principle*.
- 8.554 “If, among them, you ask what is the meditative stability named *convergence in nonaffliction*, abiding in that meditative stability all meditative stabilities become free from afflicted mental states. This is the meditative stability named *convergence in nonaffliction*.
- 8.555 “If, among them, you ask what is the meditative stability named *convergence of all afflicted mental states in nonaffliction*, abiding in that meditative stability they acquire the convergence of all afflicted mental states in nonaffliction. This is the meditative stability named *convergence of all afflicted mental states in nonaffliction*.
- 8.556 “If, among them, you ask what is the meditative stability named *intent on a dwelling that has not been apprehended*, abiding in that meditative stability, they do not get at a basis-of-all⁴⁸³ of all meditative stabilities. This is the

meditative stability named *intent on a dwelling that has not been apprehended*.

8.557 “If, among them, you ask what is the meditative stability named *abiding in the real nature without mentation*, abiding in that meditative stability they are irreversible from the real nature of all meditative [F.177.a] stabilities. This is the meditative stability named *abiding in the real nature without mentation*.

8.558 “If, among them, you ask what is the meditative stability named *self-originated from the vessel*, abiding in that meditative stability, through the force of the meditative equipoise they generate many good qualities, just as the gods, through the force of their merits, have food come about self-originated in their vessels. This is the meditative stability named *self-originated from the vessel*.⁴⁸⁴

8.559 “If, among them, you ask what is the meditative stability named *incinerating all afflicted mental states*, abiding in that meditative stability they are the incinerator, totally, of all afflictive mental states. This is the meditative stability named *incinerating all afflicted mental states*.

8.560 “If, among them, you ask what is the meditative stability named *lamp of great transcendental knowledge*, abiding in that meditative stability the light of transcendental knowledge illuminates everything. This is the meditative stability named *lamp of great transcendental knowledge*.

8.561 “If, among them, you ask what is the meditative stability named *origin of the ten powers*, abiding in that meditative stability they quickly complete the ten powers of the tathāgatas. This is the meditative stability named *origin of the ten powers*.

8.562 “If, among them, you ask what is the meditative stability named *opener of the gateways*, abiding in that meditative stability, by opening up the gateways of good doctrines for the sake of beings, they quickly liberate beings from the great sufferings of saṃsāra. This is the meditative stability named *opener of the gateways*.

8.563 “If, among them, you ask what is the meditative stability named *dispelling the defects of corporeality*, abiding in that meditative stability they do not apprehend corporeality with respect to any meditative stability. This is the meditative stability named *dispelling the defects of corporeality*.

8.564 “If, among them, you ask what is the meditative stability named *obliterating defects of speech, transforming them as if into space*, abiding in that meditative stability they do not apprehend verbal actions with respect to any meditative stabilities. [F.177.b] This is the meditative stability named *obliterating defects of speech, transforming them as if into space*.⁴⁸⁵

8.565 “If, among them, you ask what is the meditative stability named *dispelling the defects of the mind*, abiding in that meditative stability they do not apprehend mental actions with respect to any meditative stabilities. This is the meditative stability named *dispelling the defects of the mind*.⁴⁸⁶

- 8.566 “If, among them, you ask what is the meditative stability named *thorough investigation*, abiding in that meditative stability they thoroughly investigate the particular faculties of beings and liberate them. This is the meditative stability named *thorough investigation*.
- 8.567 “If, among them, you ask what is the meditative stability named *space-like*, abiding in that meditative stability they benefit beings impartially, like space. This is the meditative stability named *space-like*.
- 8.568 “If, among them, you ask what is the meditative stability named *space-like and without attachment, hence free and without blemish*, abiding in that meditative stability, they acquire the state in which all phenomena are space-like and without attachment, hence free and without blemish. This is the meditative stability named *space-like and without attachment, hence free and without blemish*.
- 8.569 “This, Subhūti, is the Great Vehicle of bodhisattva great beings who practice the perfection of wisdom.”
- 8.570 *This completes the eighth chapter from The Perfection of Wisdom in One Hundred Thousand Lines.*

9.

CHAPTER 9

9.1 “Moreover, Subhūti, the Great Vehicle of bodhisattva great beings is the four applications of mindfulness. If you ask what these four are, they are the application of mindfulness to the body, the application of mindfulness to feelings, the application of mindfulness to the mind, [F.178.a] and the application of mindfulness to phenomena.

9.2 “If you ask what the application of mindfulness to the body is, in this respect, Subhūti, bodhisattva great beings who are diligent, alert, and mindful, and have eliminated covetousness and unhappiness with respect to the world, practice observing the inner body, without apprehending anything and without forming conceptual thoughts to do with the body. Bodhisattva great beings who are diligent, alert, and mindful, and have eliminated covetousness and unhappiness with respect to the world, practice observing the outer body, without apprehending anything and without forming conceptual thoughts to do with the body. Bodhisattva great beings who are diligent, alert, and mindful, and have eliminated covetousness and unhappiness with respect to the world, practice observing the outer and inner body, without apprehending anything and without forming conceptual thoughts to do with the body.

9.3 “Bodhisattva great beings who are diligent, alert, and mindful, and have eliminated covetousness and unhappiness with respect to the world, practice observing inner feelings, without apprehending anything and without forming conceptual thoughts to do with feelings. Bodhisattva great beings who are diligent, alert, and mindful, and have eliminated covetousness and unhappiness with respect to the world, practice observing outer feelings, without apprehending anything and without forming conceptual thoughts to do with feelings. Bodhisattva great beings who are diligent, alert, and mindful, and have eliminated covetousness and

unhappiness with respect to the world, practice [F.178.b] observing outer and inner feelings, without apprehending anything and without forming conceptual thoughts to do with feelings.

9.4 “Bodhisattva great beings who are diligent, alert, and mindful, and have eliminated covetousness and unhappiness with respect to the world, practice observing the inner mind, without apprehending anything and without forming conceptual thoughts to do with mind. Bodhisattva great beings who are diligent, alert, and mindful, and have eliminated covetousness and unhappiness with respect to the world, practice observing the outer mind, without apprehending anything and without forming conceptual thoughts to do with mind. Bodhisattva great beings who are diligent, alert, and mindful, and have eliminated covetousness and unhappiness with respect to the world, practice observing the outer and inner mind, without apprehending anything and without forming conceptual thoughts to do with mind.

9.5 “Bodhisattva great beings who are diligent, alert, and mindful, and have eliminated covetousness and unhappiness with respect to the world, practice observing inner phenomena, without apprehending anything and without forming conceptual thoughts to do with phenomena. Bodhisattva great beings who are diligent, alert, and mindful, and have eliminated covetousness and unhappiness with respect to the world, practice observing outer phenomena, without apprehending anything and without forming conceptual thoughts to do with phenomena. Bodhisattva great beings who are diligent, alert, and mindful, and have eliminated covetousness and unhappiness with respect to the world, practice observing outer and inner phenomena, [F.179.a] without apprehending anything and without forming conceptual thoughts to do with phenomena.

9.6 “Subhūti, if you ask how bodhisattva great beings practice observing the inner body, in this respect, Subhūti, when bodhisattva great beings are moving, they are fully aware that they are moving. When they are standing upright, they are fully aware that they are standing upright. When they are sitting, they are fully aware that they are sitting. When they are lying down, they are fully aware that they are lying down. When the body is comfortable or uncomfortable, and in whatever ways the body changes its posture, they are fully aware. Subhūti, it is in such ways that bodhisattva great beings who are diligent, alert, and mindful, and have eliminated covetousness and unhappiness with respect to the world, practice observing the inner body, without apprehending anything.

9.7 “Moreover, Subhūti, bodhisattva great beings dwell in a body observing the inner body without apprehending anything. They remain alert, whether they are going out or returning. They remain alert, whether they are looking

or peering. They remain alert, whether they are bending in or stretching out. They remain alert, whether they are wearing an upper robe⁴⁸⁷ or carrying an alms bowl. They remain alert, whether they are eating, drinking, chewing, or tasting. They remain alert, whether they are lying down or warding off the fatigue of sleep.⁴⁸⁸ They remain alert, whether they are going or coming. They remain alert, whether they are standing or sitting. They remain alert, whether they are falling asleep or not falling asleep. They remain alert, whether they are speaking or not speaking. And they also remain alert inside, settled in meditation. Subhūti, when bodhisattva great beings practice the perfection of wisdom, [F.179.b] it is in such ways that they are diligent, alert, and mindful, have eliminated covetousness and unhappiness with respect to the world, and practice observing the inner body, without apprehending anything.

- 9.8 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they are fully aware that when they breathe in mindfully, they are breathing in mindfully.⁴⁸⁹ They are fully aware that when they breathe out mindfully, they are breathing out mindfully. They are fully aware that when they breathe in a long breath, they are breathing in a long breath. They are fully aware that when they breathe out a long breath, they are breathing out a long breath. They are fully aware that when they breathe in a short breath, they are breathing in a short breath. They are fully aware that when they breathe out a short breath, they are breathing out a short breath. Subhūti, this resembles, as an analogy, a skilled potter turning a wheel or a skilled apprentice of a potter turning a wheel. They are fully aware that when they are turning the wheel in a long whirl, they are turning the wheel in a long whirl, and they are fully aware that when they are turning the wheel in a short whirl, they are turning the wheel in a short whirl. Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they are fully aware that when they breathe in mindfully, they are breathing in mindfully. They are fully aware that when they breathe out mindfully, they are breathing out mindfully. They are fully aware that when they breathe in a long breath, they are breathing in a long breath. They are fully aware that when they breathe out a long breath, they are breathing out a long breath. They are fully aware that when they breathe in a short breath, they are breathing in a short breath. They are fully aware that when they breathe out a short breath, they are breathing out a short breath. Subhūti, when bodhisattva great beings practice [F.180.a] the perfection of wisdom, it is in such ways that they are diligent, alert, and mindful, have eliminated covetousness and unhappiness with respect to the world, and practice observing the inner body, without apprehending anything.

9.9 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they correctly examine how this body has various elements—how it has the element of earth, and also has the element of water, the element of fire, and the element of wind. Subhūti, as an analogy, just as a skilled butcher of bulls or a skilled apprentice of a butcher of bulls slays a bull with a sharp instrument, cuts it into four parts, and then examines the quartered carcass, as they stand or sit, in the same way bodhisattva great beings who practice the perfection of wisdom also examine how this same body has various elements—how it has the element of earth, the element of water, the element of fire, and the element of wind. Subhūti, when bodhisattva great beings practice the perfection of wisdom, it is in such ways, as they stand or sit, that they are diligent, alert, and mindful, have eliminated covetousness and unhappiness with respect to the world, and practice observing the inner body, without apprehending anything.

9.10 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they correctly examine how this same body is full of manifold impurities, from the soles of the feet upward, from the hair and the brain downward, and from the nails, body hair, and skin inward. That is to say, they correctly examine how this body has the hairs of the head, [F.180.b] the hairs of the body, nails, epidermal skin, inner skin, flesh,⁴⁹⁰ ligaments, blood, bones, marrow, heart, kidneys, liver, lungs, spleen, large intestine, small intestine, colon, viscera,⁴⁹¹ urinary tract, excrement, tears, sweat, fat, mucus, nasal mucus, pus, bile, phlegm, serum, saliva, filthy excretions,⁴⁹² brain tissue, cerebral secretions, eye mucus, and ear wax. Subhūti, this is just like when the grain bins of a farmer have been filled with sesame, mustard seeds, lentils, beans, barley, wheat, rice, and diverse grains, and an observant passer-by, on opening them and looking at the contents, would know that these are sesame, these are mustard seeds, these are lentils, these are beans, these are barley, these are wheat, these are rice, and these are grains other than those. Subhūti, in the same way, bodhisattva great beings correctly examine how this very body is full of manifold impurities, from the soles of the feet upward, from the hair and the crown of the head downward, and from the nails, body hair, and skin inward. That is to say, they correctly examine how this body has the hairs of the head, the hairs of the body, nails, epidermal skin, inner skin, flesh, ligaments, blood, bones, marrow, heart, kidneys, liver, lungs, spleen, large intestine, small intestine, colon, viscera, urinary tract, excrement, tears, sweat, fat, mucus, nasal mucus, pus, bile, phlegm, serum, saliva, filthy excretions, brain tissue, cerebral secretions, eye mucus, and ear wax. [F.181.a] [B13]

- 9.11 “Subhūti, when bodhisattva great beings practice the perfection of wisdom, it is in such ways that they are diligent, alert, and mindful, have eliminated covetousness and unhappiness with respect to the world, and practice observing the inner body, without apprehending anything.
- 9.12 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, on seeing corpses that have been discarded in a charnel ground—those lying on a bier; those that have been dead for one day, dead for two days, dead for three days, dead for four days, or dead for five days; and those that are bloated, blue-black, putrefied, chewed on, or dismembered—they compare these circumstances to their own bodies: ‘This body too has attributes such as these. It has a nature such as these. It does not go beyond this reality.’ Subhūti, when bodhisattva great beings practice the perfection of wisdom, it is in such ways that they are diligent, alert, and mindful, have eliminated covetousness and unhappiness with respect to the world, and practice observing the outer body, without apprehending anything.
- 9.13 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, on seeing corpses that have been discarded in a charnel ground, dead for six days, dead for seven days, being eaten by various sorts of wild creatures—ravens, crows, hawks, vultures, wolves, foxes, dogs, or any other of the various kinds of creatures—they compare these circumstances to their own bodies: ‘This body too has attributes such as these. [F.181.b] It has a nature such as these. It does not go beyond this reality.’ Subhūti, when bodhisattva great beings practice the perfection of wisdom, it is in such ways that they are diligent, alert, and mindful, have eliminated covetousness and unhappiness with respect to the world, and practice observing the outer body, without apprehending anything.
- 9.14 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, on seeing corpses that have been discarded in a charnel ground, chewed up, foul, festering, and rotten, they compare these circumstances to their own bodies: ‘This body too has attributes such as these. It has a nature such as these. It does not go beyond this reality.’ Subhūti, when bodhisattva great beings practice the perfection of wisdom, it is in such ways that they are diligent, alert, and mindful, have eliminated covetousness and unhappiness with respect to the world, and practice observing the outer body, without apprehending anything.
- 9.15 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, on seeing the bones in a charnel ground, complete skeletons with fragments of flesh, smears of blood, tenuously joined together by tendons, they compare these to the circumstances of their own bodies: ‘This body too has attributes such as these. It has a nature such as

these. It does not go beyond this reality.’ Subhūti, when bodhisattva great beings practice the perfection of wisdom, it is in such ways that they are diligent, alert, and mindful, have eliminated [F.182.a] covetousness and unhappiness with respect to the world, and practice observing the outer body, without apprehending anything.

9.16 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, on seeing the skeletal bones in a charnel ground, devoid of flesh and blood, without the adhesion of tendons, the color of conch shells, they compare these to the circumstances of their own bodies: ‘This body too has attributes such as these. It has a nature such as these. It does not go beyond this reality.’ Subhūti, when bodhisattva great beings practice the perfection of wisdom, it is in such ways that they are diligent, alert, and mindful, have eliminated covetousness and unhappiness with respect to the world, and practice observing the outer body, without apprehending anything.

9.17 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, on seeing [F.182.b] the bones in a charnel ground, scattered in the cardinal and intermediate directions, in one the foot bones, in another the shin bones, in another the thigh bones, in another the hip bones, in another the wrist bones, in another the rib bones, in another the neck bones, and in another the skull bones, they compare these to the circumstances of their own bodies: ‘This body too has attributes such as these. It has a nature such as these. It does not go beyond this reality.’ Subhūti, when bodhisattva great beings practice the perfection of wisdom, it is in such ways that they are diligent, alert, and mindful, have eliminated covetousness and unhappiness with respect to the world, and practice observing the outer body, without apprehending anything.

9.18 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, on seeing the bones in a charnel ground, many years old, weathered by the wind and the sun, the color of conch shells, they compare these to the circumstances of their own bodies: ‘This body too has attributes such as these. It has a nature such as these. It does not go beyond this reality.’ Subhūti, when bodhisattva great beings practice the perfection of wisdom, it is in such ways that they are diligent, alert, and mindful, have eliminated covetousness and unhappiness with respect to the world, and practice observing the outer body, without apprehending anything.

9.19 “Moreover, Subhūti, when bodhisattva great beings practice [F.183.a] the perfection of wisdom, on seeing the bones in a charnel ground, many years old, appearing indistinctly,⁴⁹³ bluish grey like the color of a pigeon, scattered about in smelly small pieces, vying with the dust on the ground,⁴⁹⁴ they

compare these to the circumstances of their own bodies: 'This body too has attributes such as these. It has a nature such as these. It does not go beyond this reality.'

9.20 "Subhūti, when bodhisattva great beings practice the perfection of wisdom, it is in such ways that they are diligent, alert, and mindful, have eliminated covetousness and unhappiness with respect to the world, and practice observing the inner body, without apprehending anything. They are diligent, alert, and mindful, have eliminated covetousness and unhappiness with respect to the world, and practice observing the outer body, without apprehending anything. They are diligent, alert, and mindful, have eliminated covetousness and unhappiness with respect to the world, and practice observing the inner and outer body, without apprehending anything.

9.21 "They are diligent, alert, and mindful, have eliminated covetousness and unhappiness with respect to the world, and practice observing inner feelings, without apprehending anything. They are diligent, alert, and mindful, have eliminated covetousness and unhappiness with respect to the world, and practice observing outer feelings, without apprehending anything. They are diligent, alert, and mindful, have eliminated covetousness and unhappiness with respect to the world, [F.183.b] and practice observing inner and outer feelings, without apprehending anything.

9.22 "They are diligent, alert, and mindful, have eliminated covetousness and unhappiness with respect to the world, and practice observing the inner mind, without apprehending anything. They are diligent, alert, and mindful, have eliminated covetousness and unhappiness with respect to the world, and practice observing the outer mind, without apprehending anything. They are diligent, alert, and mindful, have eliminated covetousness and unhappiness with respect to the world, and practice observing the inner and outer mind, without apprehending anything.

9.23 "They are diligent, alert, and mindful, have eliminated covetousness and unhappiness with respect to the world, and practice observing inner phenomena, without apprehending anything. They are diligent, alert, and mindful, have eliminated covetousness and unhappiness with respect to the world, and practice observing outer phenomena, without apprehending anything. They are diligent, alert, and mindful, have eliminated covetousness and unhappiness with respect to the world, and practice observing inner and outer phenomena, without apprehending anything.

"This indeed, Subhūti, is the Great Vehicle of bodhisattva great beings.

9.24 "Moreover, Subhūti, the Great Vehicle of bodhisattva great beings is also the four correct exertions. If you ask what these four are, in this regard, Subhūti, when bodhisattva great beings [F.184.a] practice the perfection of

wisdom, without apprehending anything, they resolve, endeavor, strive, develop tenacity, and rightly aspire to cause negative and nonvirtuous phenomena that have not yet arisen to not arise. Without apprehending anything, they resolve, endeavor, strive, develop tenacity, and rightly aspire to renounce negative and nonvirtuous phenomena that have previously arisen. Without apprehending anything, they resolve, endeavor, strive, develop tenacity, and rightly aspire to cause virtuous phenomena that have not yet arisen to arise. Without apprehending anything, they resolve, endeavor, strive, develop tenacity, and rightly aspire that virtuous phenomena that have previously arisen might remain stable, be repeatedly cultivated, be undiminished, and be fully completed. This too, Subhūti, is the Great Vehicle of bodhisattva great beings.

9.25 “Moreover, Subhūti, the Great Vehicle of bodhisattva great beings is also the four supports for miraculous ability. If you ask what these four are, in this regard, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they cultivate the resolve that is a support for miraculous ability endowed with meditative stability and the formative force of exertion based on seclusion, based on detachment, based on cessation, and maturing in release. They cultivate the perseverance that is a support for miraculous ability endowed with meditative stability and the formative force of exertion based on seclusion, based on detachment, based on cessation, and maturing in release. They cultivate the [F.184.b] mind that is a support for miraculous ability endowed with meditative stability and the formative force of exertion based on seclusion, based on detachment, based on cessation, and maturing in release. And they cultivate the scrutiny⁴⁹⁵ that is a support for miraculous ability endowed with meditative stability and the formative force of exertion based on seclusion, based on detachment, based on cessation, and maturing in release. This too, Subhūti, by way of not apprehending anything, is the Great Vehicle of bodhisattva great beings.

9.26 “Moreover, Subhūti, the Great Vehicle of bodhisattva great beings is also the five faculties. If you ask what these five are, they are the faculty of faith, the faculty of perseverance, the faculty of mindfulness, the faculty of meditative stability, and the faculty of wisdom. This too, Subhūti, by way of not apprehending anything, is the Great Vehicle of bodhisattva great beings.

9.27 “Moreover, Subhūti, the Great Vehicle of bodhisattva great beings is also the five powers. If you ask what these five are, they are the power of faith, the power of perseverance, the power of mindfulness, the power of meditative stability, and the power of wisdom. This too, Subhūti, by way of not apprehending anything, is the Great Vehicle of bodhisattva great beings.

9.28 “Moreover, Subhūti, the Great Vehicle of bodhisattva great beings is also the seven branches of enlightenment. If you ask what these seven are, they are the correct mindfulness branch of enlightenment, the correct analysis of phenomena⁴⁹⁶ branch of enlightenment, the correct perseverance branch of enlightenment, the correct delight branch of enlightenment, the correct pliability branch of enlightenment, the correct meditative stability branch of enlightenment, and the correct equanimity branch of enlightenment. [F.185.a]

9.29 “If you ask what the correct mindfulness branch of enlightenment is, in this regard, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they cultivate, by way of not apprehending it, the correct mindfulness branch of enlightenment based on seclusion, based on detachment, based on cessation, and maturing in release. If you ask what the correct analysis of phenomena branch of enlightenment is, in this regard, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they cultivate, by way of not apprehending it, the correct analysis of phenomena branch of enlightenment based on seclusion, based on detachment, based on cessation, and maturing in release. If you ask what the correct perseverance branch of enlightenment is, in this regard, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they cultivate, by way of not apprehending it, the correct perseverance branch of enlightenment based on seclusion, based on detachment, based on cessation, and maturing in release. If you ask what the correct delight branch of enlightenment is, in this regard, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they cultivate, by way of not apprehending it, the correct delight branch of enlightenment based on seclusion, based on detachment, based on cessation, and maturing in release. If you ask what the correct pliability branch of enlightenment is, in this regard, Subhūti, when bodhisattva great beings [F.185.b] practice the perfection of wisdom, they cultivate, by way of not apprehending it, the correct pliability branch of enlightenment based on seclusion, based on detachment, based on cessation, and maturing in release. If you ask what the correct meditative stability branch of enlightenment is, in this regard, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they cultivate, by way of not apprehending it, the correct meditative stability branch of enlightenment based on seclusion, based on detachment, based on cessation, and maturing in release. If you ask what the correct equanimity branch of enlightenment is, in this regard, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they cultivate, by way of not

apprehending it, the correct equanimity branch of enlightenment based on seclusion, based on detachment, based on cessation, and maturing in release. This too, Subhūti, is the Great Vehicle of bodhisattva great beings.

9.30

“Moreover, Subhūti, the Great Vehicle of bodhisattva great beings is also the noble eightfold path. If you ask what the noble eightfold path is, it is correct view, correct thought, correct speech, correct action, correct livelihood, correct effort, correct mindfulness, and correct meditative stability. If, among them, you ask what correct view is, in this regard, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they cultivate, by way of not apprehending it, correct view based on seclusion, [F.186.a] based on detachment, based on cessation, and maturing in release. If, among them, you ask what correct thought is, in this regard, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they cultivate, by way of not apprehending it, correct thought based on seclusion, based on detachment, based on cessation, and maturing in release. If you ask what correct speech is, in this regard, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they cultivate, by way of not apprehending it, correct speech based on seclusion, based on detachment, based on cessation, and maturing in release. If you ask what correct action is, in this regard, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they cultivate, by way of not apprehending it, correct action based on seclusion, based on detachment, based on cessation, and maturing in release. If you ask what correct livelihood is, in this regard, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they cultivate, by way of not apprehending it, correct livelihood based on seclusion, based on detachment, based on cessation, and maturing in release. If you ask what correct effort is, in this regard, Subhūti, when bodhisattva great beings practice the perfection of wisdom, [F.186.b] they cultivate, by way of not apprehending it, correct effort based on seclusion, based on detachment, based on cessation, and maturing in release. If you ask what correct mindfulness is, in this regard, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they cultivate, by way of not apprehending it, correct mindfulness based on seclusion, based on detachment, based on cessation, and maturing in release. If you ask what correct meditative stability is, in this regard, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they cultivate, by way of not apprehending it, correct meditative stability based on seclusion, based on detachment, based on cessation, and maturing in release. This too, Subhūti, is the Great Vehicle of bodhisattva great beings.

9.31 “Moreover, Subhūti, the Great Vehicle of bodhisattva great beings is also the three meditative stabilities. If you ask what these three are, they are the meditative stability of emptiness, the meditative stability of signlessness, and the meditative stability of wishlessness. In this regard, if you ask what the meditative stability of emptiness is, that stability of mind when all phenomena are understood analytically⁴⁹⁷ to be empty of their own defining characteristics is the emptiness gateway to liberation called *the meditative stability of emptiness*. In this regard, if you ask what the meditative stability of signlessness is, that stability of mind when all phenomena are understood analytically to be devoid of signs is the signlessness gateway to liberation called *the meditative stability of signlessness*. In this regard, if you ask what the meditative stability of wishlessness is, that stability of mind when not conditioning any karma because ‘all phenomena cannot be conditioned by karma’ [F.187.a] is the wishlessness gateway to liberation called *the meditative stability of wishlessness*.⁴⁹⁸ They should be mindful of these three gateways to liberation, without becoming discouraged. This too, Subhūti, by way of not apprehending anything, is the Great Vehicle of bodhisattva great beings.

9.32 “Moreover, Subhūti, the Great Vehicle of bodhisattva great beings is also the eleven knowledges. If you ask what these eleven are, they are knowledge of suffering, knowledge of the origin, knowledge of the cessation, knowledge of the path, knowledge of the extinction, knowledge that contaminants will not arise again, knowledge of phenomena, knowledge of phenomena that is subsequently realized,⁴⁹⁹ knowledge of the conventional, knowledge of mastery, and knowledge in accord with sound.

9.33 “In this regard, if you ask what knowledge of suffering is, it is the knowledge that suffering does not arise. In this regard, if you ask what knowledge of the origin is, it is the knowledge that the origin has been eliminated. In this regard, if you ask what knowledge of the cessation is, it is the knowledge that suffering has ceased. In this regard, if you ask what knowledge of the path is, it is the knowledge of the noble eightfold path. In this regard, if you ask what knowledge of the extinction is, it is the knowledge that desire, hatred, and delusion have been extinguished. In this regard, if you ask what knowledge of nonregeneration is, it is the knowledge that the continuum of suffering existence⁵⁰⁰ will not be regenerated. If you ask what knowledge of phenomena is, it is the knowledge that fully understands that the five aggregates are illusory.

9.34 “If you ask what knowledge of phenomena that is subsequently realized is, it is the knowledge that the eyes are impermanent, the knowledge that the ears are impermanent, the knowledge that the nose is impermanent, the knowledge that the tongue is impermanent, the knowledge that the body is impermanent, and the knowledge that the mental faculty is impermanent;

the knowledge that sights are impermanent, the knowledge that sounds are impermanent, the knowledge that odors are impermanent, the knowledge that tastes are impermanent, the knowledge that tangibles are impermanent, and the knowledge that mental phenomena are [F.187.b] impermanent; the knowledge that the sensory element of the eyes is impermanent, the knowledge that the sensory element of sights is impermanent, and the knowledge that the sensory element of visual consciousness is impermanent; the knowledge that the sensory element of the ears is impermanent, the knowledge that the sensory element of sounds is impermanent, and the knowledge that the sensory element of auditory consciousness is impermanent; the knowledge that the sensory element of the nose is impermanent, the knowledge that the sensory element of odors is impermanent, and the knowledge that the sensory element of olfactory consciousness is impermanent; the knowledge that the sensory element of the tongue is impermanent, the knowledge that the sensory element of tastes is impermanent, and the knowledge that the sensory element of gustatory consciousness is impermanent; the knowledge that the sensory element of the body is impermanent, the knowledge that the sensory element of tangibles is impermanent, and the knowledge that the sensory element of tactile consciousness is impermanent; the knowledge that the sensory element of the mental faculty is impermanent, the knowledge that the sensory element of phenomena is impermanent, and the knowledge that the sensory element of mental consciousness is impermanent; and the knowledge that ignorance is impermanent, the knowledge that formative predispositions are impermanent, the knowledge that consciousness is impermanent, the knowledge that name and form are impermanent, the knowledge that the six sense fields are impermanent, and the knowledge that contact is impermanent; the knowledge that sensation is impermanent, the knowledge that craving is impermanent, the knowledge that grasping is impermanent, the knowledge that the rebirth process is impermanent, [F.188.a] the knowledge that birth is impermanent, and the knowledge that aging and death are impermanent.

- 9.35 “If you ask what knowledge of the conventional is, it is the knowledge, through the mind, of the minds of other beings and of other persons. If you ask what knowledge that is masterful is, it is that by which there is knowledge of the path and knowledge of mastery.⁵⁰¹ If you ask what knowledge of semantics is, it is the transcendental knowledge⁵⁰² of an all-aspect omniscient one that the tathāgatas have. This too, Subhūti, by way of not apprehending anything, is the Great Vehicle of bodhisattva great beings.

- 9.36 “Moreover, Subhūti, the Great Vehicle of bodhisattva great beings is also the three faculties. If you ask what these three are, they are the faculty of coming to understand what one has not yet understood, the faculty of fully understanding, and the faculty of knowing one has fully understood.⁵⁰³
- 9.37 “If you ask what the faculty of coming to understand what one has not yet understood is, the faculty of faith, the faculty of perseverance, the faculty of mindfulness, the faculty of meditative stability, and the faculty of wisdom of those trainees who are individuals without realization—which have not appeared⁵⁰⁴—are called *the faculty of coming to understand what one has not yet understood*.
- 9.38 “If you ask what the faculty of fully understanding is, the faculty of faith, the faculty of perseverance, the faculty of mindfulness, the faculty of meditative stability, and the faculty of wisdom of those trainees who are individuals who have comprehension are called *the faculty of fully understanding*.
- 9.39 “If you ask what the faculty of knowing one has fully understood is, the faculty of faith, the faculty of perseverance, the faculty of mindfulness, the faculty of [F.188.b] meditative stability, and the faculty of wisdom of those not in training who are arhats, pratyekabuddhas, bodhisattvas, or tathāgatas, Subhūti, are called *the faculty of knowing one has fully understood*. This too, Subhūti, by way of not apprehending anything, is the Great Vehicle of bodhisattva great beings.
- 9.40 “Moreover, Subhūti, the Great Vehicle of bodhisattva great beings is also the three meditative stabilities. If you ask what these three are, they are the meditative stability with an initial mental application and with a sustained mental application, the meditative stability without an initial mental application but with just a sustained mental application, and the meditative stability without an initial mental application and without a sustained mental application.
- 9.41 “In this regard, Subhūti, if you ask what the meditative stability with an initial mental application and with a sustained mental application is, bodhisattva great beings achieve and then maintain the first meditative concentration that is detached from sense objects, detached from negative and nonvirtuous attributes, has an initial mental application and a sustained mental application, and is endowed with the joy and the bliss that arise from detachment. This is the meditative stability with an initial mental application and with a sustained mental application.
- 9.42 “In this regard, if you ask what the meditative stability without an initial mental application but with just a sustained mental application is, between the first meditative concentration and the second meditative concentration is

the meditative stability without an initial mental application but with just a sustained mental application.

9.43 “In this regard, if you ask what the meditative stability without an initial mental application and without a sustained mental application is, the second meditative concentration, the third meditative concentration, the fourth meditative concentration, the meditative absorption into the sphere of infinite space, the meditative absorption into the sphere of infinite consciousness, the meditative absorption into the sphere of nothing-at-all, the meditative absorption into the sphere of neither perception nor nonperception, and the meditative absorption into the cessation of perceptions and feelings are called the meditative stability without an initial mental application and without a sustained mental application. This too, Subhūti, by way of not apprehending anything, is the Great Vehicle [F.189.a] of bodhisattva great beings.

9.44 “Moreover, Subhūti, the Great Vehicle of bodhisattva great beings is also the ten mindfulnesses. If you ask what these ten are, they are the mindfulness of the Buddha, mindfulness of the Dharma, mindfulness of the Saṅgha, mindfulness of ethical discipline, mindfulness of giving away, mindfulness of the gods, mindfulness of disillusionment, mindfulness of the inhalation and exhalation of breath, mindfulness of death, and mindfulness of the body. This too, Subhūti, by way of not apprehending anything, is the Great Vehicle of bodhisattva great beings.

9.45 “Moreover, Subhūti, the Great Vehicle of bodhisattva great beings is also the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the eight liberations, and the nine serial steps of meditative absorption.

9.46 “If, among them, you ask what the four meditative concentrations are, in this regard, when bodhisattva great beings practice the perfection of wisdom, they achieve and maintain the first meditative concentration that is detached from sense objects, detached from negative and nonvirtuous attributes, has an initial mental application and a sustained mental application, and is endowed with the joy and the bliss that arise from detachment. Having pacified the initial mental application and the sustained mental application, with inner serene confidence, which is to say, a mind that has become single-pointed, they achieve and maintain the second meditative concentration endowed with the joy and bliss that arise from meditative stability. On account of having no attachment to the joy, dwelling with mindfulness and alertness in equanimity they experience the bliss with their bodies and achieve and maintain the third meditative concentration devoid of joy, about which [F.189.b] the ārya beings say, ‘They are mindful, abiding in bliss, and equanimous.’ On account of having earlier abandoned

the bliss, abandoned suffering, and caused mental happiness and mental unhappiness to subside, with equanimity and mindfulness they achieve and maintain, by way of not apprehending anything, the utterly pure fourth meditative concentration without bliss and suffering. These are the four meditative concentrations.

9.47 “If, among them, you ask what the four immeasurable attitudes are, in this regard, when bodhisattva great beings practice the perfection of wisdom, they permeate the world systems in the ten directions, within the whole infinity of the realm of phenomena and the very reaches of space, with a mind endowed with loving kindness that is vast, extensive, nondual, immeasurable, without enmity, free from harm, without rivalry, perfected, and well cultivated, remaining intent on and maintaining it. They permeate the world systems in the ten directions, within the whole infinity of the realm of phenomena and the very reaches of space, with a mind endowed with compassion that is vast, extensive, nondual, immeasurable, without enmity, free from harm, without rivalry, perfected, and well cultivated, remaining intent on and maintaining it. They permeate the world systems in the ten directions, within the whole infinity of the realm of phenomena and the very reaches of space, with a mind endowed with empathetic joy that is vast, extensive, nondual, immeasurable, without enmity, free from harm, without rivalry, perfected, and well cultivated, remaining intent on and maintaining it. They permeate the world systems in the ten directions, within the whole infinity of the realm of phenomena and the very reaches of space, [F.190.a] with a mind endowed with equanimity that is vast, extensive, nondual, immeasurable, without enmity, free from harm, without rivalry, perfected, and well cultivated, remaining intent on and maintaining it, by way of not apprehending anything. These are the four immeasurable attitudes.

9.48 “If, among them, you ask what the four formless absorptions are, in this regard, Subhūti, when bodhisattva great beings practice the perfection of wisdom, having completely transcended the perception of physical forms in all respects so that perceptions of obstruction have subsided, they do not direct their attention to diverse perceptions and achieve and maintain the sphere of infinite space, thinking, ‘Space is infinite.’ Having completely transcended the sphere of infinite space in all respects, they achieve and maintain the sphere of infinite consciousness, thinking, ‘Consciousness is infinite.’ Having completely transcended the sphere of infinite consciousness in all respects, they achieve and maintain the sphere of nothing-at-all, thinking, ‘There is nothing at all.’ Having completely

transcended the sphere of nothing-at-all in all respects, they achieve and maintain the sphere of neither perception nor nonperception. These are the four formless absorptions.

9.49 “If, among them, you ask what the eight liberations are, those with physical forms observe physical forms.⁵⁰⁵ This is the first liberation. Those with the perception of no internal physical forms observe external physical forms. This is the second liberation. They are intent on pleasant states. This is the third liberation. Having completely transcended the perception of physical forms in all respects [F.190.b] so that perceptions of obstruction have subsided, those who do not direct their attention to diverse perceptions achieve and maintain the sphere of infinite space, thinking, ‘Space is infinite.’ Having completely transcended the sphere of infinite space in all respects, they achieve and maintain the sphere of infinite consciousness, thinking, ‘Consciousness is infinite.’ Having completely transcended the sphere of infinite consciousness in all respects, they achieve and maintain the sphere of nothing-at-all, thinking, ‘There is nothing at all.’ Having completely transcended the sphere of nothing-at-all in all respects, they achieve and maintain the sphere of neither perception nor nonperception. Having completely transcended the sphere of neither perception nor nonperception in all respects, they achieve and maintain the cessation of perceptions and feelings, by way of not apprehending anything. Those are the eight liberations.

9.50 “If, among them, you ask what the nine serial steps of meditative absorption are, in this regard, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they achieve and maintain the first meditative concentration that is detached from sense objects, detached from negative and nonvirtuous attributes, has an initial mental application and a sustained mental application, and is endowed with the joy and the bliss that arise from detachment. Having pacified the initial mental application and the sustained mental application, with inner serene confidence—which is to say, a mind that has become single-pointed—they achieve and maintain the second meditative concentration endowed with the joy and bliss that arise from meditative stability. On account of having no attachment to the joy, dwelling with mindfulness and alertness [F.191.a] in equanimity they experience the bliss with their bodies and achieve and maintain the third meditative concentration devoid of joy about which the ārya beings say, ‘They are mindful, abiding in bliss, and equanimous.’ On account of having earlier abandoned the bliss, abandoned suffering, and caused mental happiness and mental unhappiness to subside, with equanimity and mindfulness they achieve and maintain the utterly pure fourth meditative concentration without bliss and suffering. Having completely transcended

the perception of physical forms in all respects so that perceptions of obstruction have subsided, they do not direct their attention to diverse perceptions and achieve and maintain the sphere of infinite space, thinking, 'Space is infinite.' Having completely transcended the sphere of infinite space in all respects, they achieve and maintain the sphere of infinite consciousness, thinking, 'Consciousness is infinite.' Having completely transcended the sphere of infinite consciousness in all respects, they achieve and maintain the sphere of nothing-at-all, thinking, 'There is nothing at all.' Having completely transcended the sphere of nothing-at-all in all respects, they achieve and maintain the sphere of neither perception nor nonperception. Having completely transcended the sphere of neither perception nor nonperception in all respects, they achieve and maintain the cessation of perceptions and feelings, by way of not apprehending anything. Those are the nine serial steps of meditative absorption.

- 9.51 "Moreover, Subhūti, the Great Vehicle of bodhisattva great beings is also the ten powers of the tathāgatas. If you ask what these ten are, in this regard, Subhūti, [F.191.b] when bodhisattva great beings practice the perfection of wisdom, they have definitive knowledge that phenomena that are possible are indeed possible, and definitive knowledge that phenomena that are impossible are indeed impossible.
- 9.52 "They have definitive knowledge of the maturation, the aspect of location, and the aspect of cause of past, future, and present actions and the undertakings of action.⁵⁰⁶
- 9.53 "They have definitive knowledge that a world has a diversity of constituents, that a world has multiple constituents.⁵⁰⁷
- 9.54 "They have definitive knowledge of the diversity of inclinations⁵⁰⁸ and the multiplicity of inclinations that other beings, other persons, have.
- 9.55 "They have definitive knowledge of the acumen⁵⁰⁹ of other beings, other persons, which is to be known as superior or inferior.
- 9.56 "They have definitive knowledge of the paths, wherever they lead.⁵¹⁰
- 9.57 "They have definitive knowledge of the faculties, powers, branches of enlightenment, meditative concentrations, liberations, meditative stabilities, and formless absorptions, and defiled and purified states.
- 9.58 "They recollect multiple past abodes. Recollecting one lifetime, they recollect a hundred lifetimes, a thousand lifetimes, a hundred thousand lifetimes, ten million⁵¹¹ lifetimes, a hundred ten million lifetimes, a thousand ten million lifetimes, a hundred thousand ten million lifetimes, and a hundred thousand ten million billion⁵¹² lifetimes. Recollecting one eon, they recollect a hundred eons, a thousand eons, a hundred thousand eons, up to a hundred thousand ten million billion eons. They recollect multiple past abodes: 'I was in [F.192.a] such-and-such a place, named so-and-so, in such-

and-such a lineage, with such-and-such a birth status, following such-and-such a diet, with an allotted lifespan of such-and-such a duration, living for such-and-such a length of time. Thus, having died there I was born in such-and-such places, *up to* and having died there then I took birth here,’ along with the conditions, the bare ground on which the corpses were laid, and the reasons.

9.59 “They know through their refined divine eye of clairvoyance surpassing that of humans those beings who are dying and those who are reborn; they know the extent to which they proceed in accord with their actions—those who are beautiful, those who are ugly, those who are excellent, those who are vile, those who dwell in blissful realms, and those who dwell in the lower realms. They know: ‘These beings have misconduct of body, these have misconduct of speech, these have misconduct of mind, these deprecate sublime beings, and these have wrong views, and, because of those causes and those conditions, when they have died they will be reborn in inferior realms, falling into the lower abodes, as denizens of the hells. These beings have noble conduct of body, these have noble conduct of speech, these have noble conduct of mind, these do not deprecate sublime beings, and these have correct views, and, because of those causes and those conditions, when they have died they will reborn among the gods of the blissful and exalted realms.’

9.60 “Through their own extrasensory powers they have actualized, achieved, and dwell in the liberation of mind and the liberation of wisdom in the state that is free of contaminants because all contaminants have ceased. They have definitive knowledge that, ‘My rebirths have come to an end. I have lived the holy life.⁵¹³ I have done what needed to be done. [F.192.b] I will experience no other rebirths apart from this one.’

9.61 “This too, Subhūti, by way of not apprehending anything, is the Great Vehicle of bodhisattva great beings.

9.62 “Moreover, Subhūti, the Great Vehicle of bodhisattva great beings is also the four fearlessnesses. If you ask what these four are, when I claim to have attained perfectly complete buddhahood, I observe no reason for any virtuous ascetic, brahmin priest, god, demon, Brahmā, or anyone else here in the world to argue in accordance with the Dharma that these are not manifestly enlightened qualities, and, because I do not see any reason, I dwell in a feeling of security about that, without trepidation, with fearlessness. I claim my exalted place as the great leader. I rightly roar the lion’s roar in the midst of the assembly. I turn the wheel of Brahmā⁵¹⁴ that no one in the world—no virtuous ascetic, brahmin priest, god, demon, Brahmā, or anyone else—can turn in accordance with the Dharma.

- 9.63 “When I claim that I am one whose contaminants have ceased, I observe no reason for any virtuous ascetic, brahmin priest, god, demon, Brahmā, or anyone else here in the world to argue with me in accordance with the Dharma that those contaminants have not ceased, and, because I do not see any reason, I dwell in a feeling of security about that, without trepidation, with fearlessness. I claim my exalted place as the great leader. I rightly roar the lion’s roar in the midst of the assembly. I turn the wheel of Brahmā that no one [F.193.a] in the world—no virtuous ascetic, brahmin priest, god, demon, Brahmā, or anyone else—can turn in accordance with the Dharma.
- 9.64 “For any of those phenomena I have explained to be obstacles, it is impossible that, having resorted to them, such phenomena as those would not become obstacles. Therefore, I observe no reason for any virtuous ascetic, brahmin priest, god, demon, Brahmā, or anyone else here in the world to argue about that with me in accordance with the Dharma, and, because I do not see any reason, I dwell in a feeling of security about that, without trepidation, with fearlessness. I claim my exalted place as the great leader. I rightly roar the lion’s roar in the midst of the assembly. I turn the wheel of Brahmā that no one in the world—no virtuous ascetic, brahmin priest, god, demon, Brahmā, or anyone else—can turn in accordance with the Dharma.
- 9.65 “For those paths of the noble ones that I have taught, conducive to emancipation and realization and the genuine cessation of suffering, it is impossible to say that it will not be the case that suffering will genuinely cease for those who have practiced them. Therefore, I observe no reason for any virtuous ascetic, brahmin priest, god, demon, Brahmā, or anyone else here in the world to argue about that with me in accordance with the Dharma, and, because I do not see any reason, I dwell in a feeling of security about that, without trepidation, with fearlessness. I claim my exalted place as the great leader. I rightly roar the lion’s roar in the midst of the assembly. I turn the wheel of Brahmā [F.193.b] that no one in the world—no virtuous ascetic, brahmin priest, god, demon, Brahmā, or anyone else—can turn in accordance with the Dharma.
- 9.66 “This too, Subhūti, by way of not apprehending anything, is the Great Vehicle of bodhisattva great beings.
- 9.67 “Moreover, Subhūti, the Great Vehicle of bodhisattva great beings is also the four kinds of exact knowledge. If you ask what these four are, they are the exact knowledge of meanings, the exact knowledge of dharmas,⁵¹⁵ the exact knowledge of lexical explanations, and the exact knowledge of inspired eloquence. This too, Subhūti, by way of not apprehending anything, is the Great Vehicle of bodhisattva great beings.

9.68 “Moreover, Subhūti, the Great Vehicle of bodhisattva great beings is the eighteen distinct qualities of the buddhas. If you ask what these eighteen are, from the night when the tathāgatas fully awaken to unsurpassed, perfect, complete enlightenment until when—having taught the path whereby living creatures, including gods, demons, Brahmās, virtuous ascetics, and brahmin priests, along with gods, humans, and asuras, put an end to suffering—they attain final nirvāṇa in the expanse of nirvāṇa with no residual aggregates, the tathāgatas are without clumsiness; they are not noisy; their memory does not degenerate; they are without differentiating perceptions; they are without uncomposed minds; they are without the indifference that lacks discernment; they do not degenerate in their resolution; they do not degenerate in their perseverance; [F.194.a] they do not degenerate in their mindfulness; they do not degenerate in their meditative stability; they do not degenerate in their wisdom; they do not degenerate in their liberation nor do they degenerate in their knowledge and seeing of liberation;⁵¹⁶ all the activities of their bodies are preceded by transcendental knowledge and informed by transcendental knowledge;⁵¹⁷ all the activities of their speech are preceded by transcendental knowledge and informed by transcendental knowledge; all the activities of their minds are preceded by transcendental knowledge and informed by transcendental knowledge; their unobstructed and unimpeded transcendental knowledge and seeing engages with the past; their unobstructed and unimpeded transcendental knowledge and seeing engages with the future; and their unobstructed and unimpeded transcendental knowledge and seeing engages with the present.

9.69 “This too, Subhūti, by way of not apprehending anything, is the Great Vehicle of bodhisattva great beings.

9.70 “Moreover, Subhūti, the Great Vehicle of bodhisattva great beings is the dhāraṇī gateways—that is to say, the sameness of letters,⁵¹⁸ the sameness of explanations, the letters as gateways, and the entrance through letters. Among them, if you ask what the letters as gateways and entrance through letters are, the *a* is the gateway to all phenomena, because they have not arisen (*anutpannatvād*). The *ra* is the gateway to all phenomena, because they are without dirt (*rajas*). The *pa* is the gateway to all phenomena, because it indicates the ultimate (*paramārtha*). The *tsa* is the gateway to all phenomena, because death (*cyavana*) and rebirth are not apprehended so all phenomena do not die and are not reborn. The *na* is the gateway to all phenomena, because they are separated from names (*nāman*) and an intrinsic nature of names is not acquired or lost. The *la* is the gateway to all phenomena, because they are supramundane (*lokottara*) and [F.194.b] the causes and conditions giving rise to the creeping vine (*latā*) of craving are utterly

destroyed. The *da* is the gateway to all phenomena, because being disciplined (*dānta*) and disciplined abiding (*damatha*) are determined.⁵¹⁹ The *ba* is the gateway to all phenomena, because they are free from bondage (*bandhana*). The *ḍa* is the gateway to all phenomena, because they are free from agitation (*ḍamara*). The *ṣa*⁵²⁰ is the gateway to all phenomena, because there is no attachment (*saṅga*) and no bondage because attachment cannot be apprehended. The *va*⁵²¹ is the gateway to all phenomena, because the pathway and sounds of speech (*vākpatha*) have been interrupted. The *ta* is the gateway to all phenomena, because they do not waver from the real nature (*tathatā*). The *ya* is the gateway to all phenomena, because they cannot be apprehended definitively (*yathāvat*). The *sta*⁵²² is the gateway to all phenomena, because boasting (*stambha*) is not apprehended. The *ka* is the gateway to all phenomena, because agents (*kāṁka*) are not apprehended. The *sa* is the gateway to all phenomena, because they have not transgressed sameness (*samatā*) because sameness is not apprehended. The *ma* is the gateway to all phenomena, because the notion of ‘mine’ (*mamakāra*) is not apprehended. The *ga* is the gateway to all phenomena, because motion (*gamaṇa*) is not apprehended. The *[s]tha* is the gateway to all phenomena, because abodes (*[s]thāna*) are not apprehended. The *dza* is the gateway to all phenomena, because birth (*jāti*) is not apprehended. The *shva*⁵²³ is the gateway to all phenomena, because the life breath (*śvāsa*) is not apprehended. The *dha* is the gateway to all phenomena, because the realm of phenomena (*dharma*) is not apprehended. The *sha* is the gateway to all phenomena, because calm abiding (*śamatha*) is not apprehended. The *kha* is the gateway to all phenomena, because phenomena are not apprehended owing to the sameness of space (*kha*). The *kṣa* is the gateway to all phenomena, because extinction (*kṣaya*) is not apprehended. The *sta* is the gateway to all phenomena, [F.195.a] because eulogies (*stotra*) are not apprehended.⁵²⁴ The *dznya* is the gateway to all phenomena, because transcendental knowledge (*jñāna*) is not apprehended. The *rta* is the gateway to all phenomena, because afflictive mental states (*artī*) are not apprehended.⁵²⁵ The *ha*⁵²⁶ is the gateway to all phenomena, because causes (*hetu*) are not apprehended. The *bha* is the gateway to all phenomena, because there is no fear (*bhaya*).⁵²⁷ The *cha* is the gateway to all phenomena, because a complexion (*chavi*) is not apprehended. The *sma*⁵²⁸ is the gateway to all phenomena, because memory (*smaraṇa*) is not apprehended. The *hva* is the gateway to all phenomena, because appellations (*āhvāna*) are not apprehended. The *tṣa* is the gateway to all phenomena, because resolution (*utsāha*) is not apprehended. The *gha* is the gateway to all phenomena, because density (*ghana*) is not apprehended. The *tha*⁵²⁹ is the gateway to all

phenomena, because fabrications (*viñhapaṇa*) are not apprehended. The *ṇa* is the gateway to all phenomena, because, since there is no conflict (*raṇa*), nothing goes or comes, stands or sits, or rests, or thinks conceptually. The *pha* is the gateway to all phenomena, because fruits (*phala*) are not apprehended. The *ska* is the gateway to all phenomena, because the aggregates (*skandha*) are not apprehended. The *ysa* is the gateway to all phenomena, because unhappiness (*yskara*)⁵³⁰ is not apprehended. The *tsa* is the gateway to all phenomena, because conduct (*caraṇa*) is not apprehended. The *ḍa* is the gateway to all phenomena, because suffering (**ḍadakara*)⁵³¹ is not apprehended. The *ḍha* is the gateway to all phenomena, because, since a covering (*ḍhakana*)⁵³² is not apprehended, ultimately there is neither death and transmigration nor rebirth.

9.71 “There is no conventional usage of letters above these. If you ask why, it is because there exist no sorts of names at all by which anything could be conventionally designated, by which anything could be expressed, by which anything could be taught, by which anything could be written, by which anything could be seen, [F.195.b] or by which anything could be recited aloud.

9.72 “Subhūti, all phenomena should be understood to resemble space. Subhūti, this is the entrance through the dhāraṇī gateways, the entrance through the explanation of the letters, beginning with *a*. Subhūti, if any bodhisattva great beings comprehend this expertise with respect to the letters, beginning with *a*, they will not be attached to any sounds, they will accomplish all as the reality of phenomena, and they will acquire skill in the cognition of sounds.

9.73 “Subhūti, you should know there are twenty advantages for those bodhisattva great beings who have heard this seal of entrance through the letters *a* and so on, and these words that are the seal of entrance through the letters *a* and so on, and who, having heard them, also take them up, hold them in mind, recite them aloud, and master and demonstrate them to others with the proper understanding. If you ask what these twenty are, they are as follows:⁵³³

9.74 “They will be mindful, intelligent, understanding, clever, joyful, modest, and inspired. They will acquire this dhāraṇī gateway without feeling afflicted and will not be hesitant, will not be attached upon hearing the sweet words of others, and they will not be angered upon hearing harsh words, so that they will dwell in the correct way, neither high nor low. They will be skilled in words. They will be skilled with respect to the aggregates. They will be skilled with respect to the sensory elements. They will be skilled with respect to the sense fields. They will be skilled with respect to the truths. They will be skilled with respect to dependent origination, which is to

say, skilled with respect to causes and skilled with respect to conditions. They will be skilled with respect to the reality of phenomena. They will be skilled in knowledge [F.196.a] of those of high and low acumen. They will be skilled in knowledge of death and rebirth. They will be skilled in knowledge of clairaudience. They will be skilled in knowledge of others' minds. They will be skilled in knowledge of recollecting past lives. They will be skilled in knowledge of miraculous abilities. They will be skilled in knowledge of the extinction of contaminants. They will be skilled in knowledge of that which is possible and that which is impossible. They will be skilled in going out and skilled in returning. They will be skilled in conduct. They will also acquire skill in matters of shame and conscience.

9.75 “This too, Subhūti, this entrance through the dhāraṇī gateways—the letters *a* and so on—by way of not apprehending anything, is the Great Vehicle of bodhisattva great beings.”

9.76 *This completes the ninth chapter from The Perfection of Wisdom in One Hundred Thousand Lines.* [B14]

10.

CHAPTER 10

- 10.1 “Subhūti, you have asked, ‘How⁵³⁴ have bodhisattva great beings entered perfectly into the Great Vehicle?’ In this regard, Subhūti, bodhisattva great beings practice the six perfections and progress from level to level. Subhūti, if you ask how bodhisattva great beings practice the six perfections and progress from level to level, it is like this: no phenomenon changes place, so no phenomenon at all goes or comes, changes place, or draws near. However, while they do not give rise to conceits [F.196.b] or think about the level of any phenomena, it is not that they do not refine the levels, it is that they do not observe those levels.
- 10.2 “If you ask what the bodhisattva great beings’ refinement of a level is, Subhūti, bodhisattva great beings who dwell on the first level should make ten refinements to that level. If you ask what these ten are, they are the refinement of sincere resolve, and so on,⁵³⁵ without apprehending them; the refinement of beneficial states by not apprehending signs, and the refinement of the sameness of attitude to all beings by not apprehending beings; the refinement of giving things away by not apprehending a gift, a giver, or a recipient; the refinement of the service to spiritual mentors by the lack of conceit about it; the refinement of the search for the Dharma by not apprehending any Dharma; the refinement of going forth to homelessness again and again by not apprehending a home; the refinement of the wish for the body of a buddha by not apprehending the major and minor marks; the refinement of the exposition of the Dharma by not apprehending divisions of Dharma; the refinement of the elimination of pride and arrogance by not apprehending the true existence of phenomena;⁵³⁶ and the refinement of words of truth by not apprehending words. Subhūti, these are the ten refinements that should be made by bodhisattva great beings dwelling on the first level.

- 10.3 “Moreover, Subhūti, bodhisattva great beings who dwell on the second level should pay repeated attention to eight attributes and apply themselves to them earnestly. If you ask what these eight are, they are purity of ethical discipline, [F.197.a] gratitude and thankfulness, being grounded in the power of tolerance, experiencing delight and joy, not forsaking any being, actualizing great compassion, serving spiritual teachers and venerating them with faith, and striving and seeking for the perfections. Subhūti, these are the eight attributes to which bodhisattva great beings dwelling on the second level should pay attention and earnestly apply themselves.
- 10.4 “Moreover, Subhūti, bodhisattva great beings who dwell on the third level should maintain five attributes. If you ask what these five are, they should maintain an insatiable thirst for erudition but without a fixation on letters; the elucidation of the gift of the Dharma without expectations, but without giving rise to conceit about it; the generation and dedication of the roots of virtue for the refinement of a buddhafield but without giving rise to conceit about it; indefatigability in the face of the immeasurable cycles of rebirth but without giving rise to conceit about it; and a sense of shame and conscience but without giving rise to conceit about them. Subhūti, these are the five attributes that bodhisattva great beings dwelling on the third level should maintain.
- 10.5 “Moreover, Subhūti, bodhisattva great beings who dwell on the fourth level should adopt and maintain ten attributes, without forsaking them. If you ask what these ten are, they are dwelling in a forest,⁵³⁷ a paucity of desires, contentment, not forsaking the restrictions associated with asceticism, not forsaking the training, spurning the desirable attributes of the senses, developing a mindset [F.197.b] associated with nirvāṇa, forsaking all property,⁵³⁸ undauntedness, and disregard for all entities. Subhūti, these are the ten attributes that bodhisattva great beings dwelling on the fourth level should not forsake, but that they should adopt and maintain.
- 10.6 “Moreover, Subhūti, bodhisattva great beings dwelling on the fifth level should avoid six things. If you ask what these six are, they should avoid intimacy with householders, intimacy with nuns, being envious of families, places of social intercourse, bearing malice, self-praise, and disparagement of others. These are the six things that should be avoided. There are eighteen further things they should avoid.⁵³⁹ They should avoid the paths of the ten nonvirtuous actions, pride in being superior, haughtiness,⁵⁴⁰ distorted views, doubt, and not rejecting patience⁵⁴¹ for desire, hatred, and delusion. These are the eighteen further things that bodhisattva great beings dwelling on the fifth level should avoid.

- 10.7 “Moreover, Subhūti, bodhisattva great beings dwelling on the sixth level should perfect six things, namely, the six perfections. They should, moreover, avoid six things. If you ask what these six are, they should avoid the mindset of the śrāvakas; they should avoid the mindset of the pratyekabuddhas; they should avoid a mind that has craving;⁵⁴² they should not feel discouraged when they see beggars—that is to say, they should avoid a mind that is discouraged; they should avoid feeling unhappy on account of having renounced all material things—that is to say, [F.198.a] they should avoid unhappiness; and they should not feel disturbed when they see beggars—that is to say, they should avoid a mind that is disturbed. Subhūti, these are the six things that bodhisattva great beings dwelling on the sixth level should avoid.
- 10.8 “Moreover, Subhūti, bodhisattva great beings dwelling on the seventh level should not do twenty things. If you ask what these twenty are, they should not grasp at a self, should not grasp at a being, should not grasp at an individual, and should not grasp at a person, they should not grasp at nihilism, and should not grasp at eternalism; they should not perceive signs, hold views about causes, be attached to name and form, be attached to the aggregates, be attached to the sensory elements, be attached to the sense fields, be attached to the three realms, be fixated on the three realms, rely on the three realms, or have the three realms as a foundation; and they should not be attached to the view of relying on the Buddha, be attached to the view of relying on the Dharma, be attached to the view of relying on the Saṅgha, be attached to the view of relying on ethical discipline, be discouraged by the fact that all phenomena are empty, or contradict emptiness. Subhūti, these are the twenty things that bodhisattva great beings dwelling on the seventh level should not do.
- 10.9 “Therefore, there are also twenty things that they should perfect. If you ask what these twenty are, they are the completion of emptiness; the actualizing of signlessness; the understanding of wishlessness; the purity of the three spheres; compassion and pity for all beings; not feeling contempt [F.198.b] for those beings; the view of the sameness of all phenomena; the penetrating understanding of the principle of reality⁵⁴³ without giving rise to conceit because of that; tolerance for nonarising; knowledge of nonarising; the teaching about the single principle of all phenomena; the perfect elimination of ideation; the reversal of views; the reversal of afflictive mental states; the level of stilling and higher insight; a disciplined mind; a peaceful mind; unimpeded transcendental knowledge;⁵⁴⁴ understanding of the appropriate circumstances for loving kindness; going to any buddhafield at

will; and the displaying of their identities to all.⁵⁴⁵ Subhūti, these are the twenty things that bodhisattva great beings dwelling on the seventh level should perfect.

10.10 “Moreover, Subhūti, bodhisattva great beings who dwell on the eighth level should perfect four attributes. If you ask what these four are, they are comprehending the minds of all beings, playing with the extrasensory powers, seeing buddhafiels and actualizing these buddhafiels just as they have seen them, and venerating the buddhas along with definitive contemplation of the buddha bodies as they really are. Subhūti, these are the four attributes that bodhisattva great beings dwelling on the eighth level should perfect.

10.11 “Moreover, Subhūti, bodhisattva great beings dwelling on the eighth level should perfect four other attributes. If you ask what these four are, they are the knowledge of those of higher and lower acumen, refinement of a buddhafiels, continuous absorption in illusion-like meditative stability, and intentionally taking rebirth in order to assume a body commensurate with the roots of virtue of beings. Subhūti, [F.199.a] these are the four other attributes that bodhisattva great beings dwelling on the eighth level should perfect.

10.12 “Moreover, Subhūti, bodhisattva great beings dwelling on the ninth level should perfect twelve attributes. If you ask what these twelve are, they are the acquisition of infinite aspirations and excellently accomplishing whatever aspirations they have; knowledge of the languages of the gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas; knowledge of expositions based on perfect inspired eloquence; excellence of the entry into the mother’s womb; excellence of family; excellence of class; excellence of clan; excellence of entourage; excellence of life; excellence of departure from home; excellence of the ornaments of the tree of enlightenment; and excellence of the completion of all good qualities. Subhūti, these are the twelve attributes that bodhisattva great beings dwelling on the ninth level should perfect.

10.13 “Moreover, Subhūti, bodhisattva great beings who dwell on the tenth level are said to be just tathāgatas.”

10.14 The Blessed One having said this, the venerable Subhūti then asked him, “Blessed Lord, for bodhisattva great beings who dwell on the first level, what is the refinement of sincere resolve and so on?”

10.15 “Subhūti,” replied the Blessed One, “bodhisattva great beings correctly gather many roots of virtue [F.199.b] by developing the intention connected with all-aspect omniscience. This is the refinement of the sincere resolve of bodhisattva great beings.

- 10.16 “If, among them, you ask what, for bodhisattva great beings, is the refinement of beneficial states, it is the bodhisattva great beings’ search for, and achievement of, the knowledge of the Great Vehicle for the sake of all beings. For bodhisattva great beings, this is the refinement of beneficial states.
- 10.17 “If, among them, you ask what, for bodhisattva great beings, is the refinement of the sameness of attitude with regard to all beings, it is the actualization of the four immeasurable attitudes—loving kindness, compassion, empathetic joy, and equanimity— by developing the intention connected with all-aspect omniscience. For bodhisattva great beings, this is the refinement of the sameness of attitude with regard to all beings.
- 10.18 “If, among them, you ask what, for bodhisattva great beings, is the refinement of giving things away, it is the undertaking of acts of generosity for all beings without discrimination. For bodhisattva great beings, this is the refinement of giving things away.
- 10.19 “If, among them, you ask what, for bodhisattva great beings, is the refinement of the service to spiritual mentors, it is serving, respecting, honoring, and worshiping those spiritual mentors of bodhisattva great beings who encourage, establish, and secure them in all-aspect omniscience. For bodhisattva great beings, this is the refinement of the service to spiritual mentors.
- 10.20 “If, among them, you ask what, for bodhisattva great beings, is the refinement of the search for the Dharma, it is that by developing the intention connected with all-aspect omniscience, they search for the Dharma and do not fall to the level of the śrāvakas or the level of the pratyekabuddhas. For bodhisattva great beings, this is the refinement of the search for [F.200.a] the Dharma.
- 10.21 “If, among them, you ask what, for bodhisattva great beings, is the refinement of going forth to homelessness again and again, it is that throughout all their lives they avoid social intercourse, go forth to homelessness in the teaching of the tathāgatas, and indeed there is nothing at all that impedes them. For bodhisattva great beings, this is the refinement of going forth to homelessness again and again.
- 10.22 “If, among them, you ask what, for bodhisattva great beings, is the refinement of the wish for the body of a buddha, it is that, having seen the body of a buddha, they will never be separated from attentiveness to the buddhas until they attain all-aspect omniscience. For bodhisattva great beings, this is the refinement of the wish for the body of a buddha.
- 10.23 “If, among them, you ask what, for bodhisattva great beings, is the refinement of the exposition of the Dharma, it is that whether the tathāgatas are present or when they have passed into nirvāṇa, bodhisattva great beings

teach beings the Dharma that is virtuous in the beginning, virtuous in the middle, and virtuous at the end, excellent in wording and excellent in meaning, distinct, complete, pure, refined, and about a holy life. That is to say, they correctly teach the discourses, the sayings in prose and verse, the prophetic declarations, the verses, the statements made for a purpose, the introductions, the accounts, the tales of past lives, the most extensive teachings, the marvelous events, the narratives, and the established instructions. For bodhisattva great beings, this is the refinement of the exposition of the Dharma.

- 10.24 “If, among them, you ask what, for bodhisattva great beings, is the refinement of the elimination of pride [F.200.b] and arrogance, it is that, on account of their elimination of pride and arrogance, they are never born in a lower-status family. For bodhisattva great beings, this is the refinement of the elimination of pride and arrogance.⁵⁴⁶
- 10.25 “If, among them, you ask what, for bodhisattva great beings, is the refinement of words of truth, it is that they do as they say. For bodhisattva great beings, this is the refinement of words of truth.
- 10.26 “Subhūti, these are the ten refinements of bodhisattva great beings who dwell on the first level.
- 10.27 “If, among them, you ask what, for bodhisattva great beings, is the purity of ethical discipline, it is not paying attention to the mindsets of the śrāvakas or pratyekabuddhas, and, besides that, not paying attention to disciplines that would lead to immorality and impede the way to enlightenment. For bodhisattva great beings, this is the purity of ethical discipline.
- 10.28 “If, among them, you ask what, for bodhisattva great beings, is gratitude and thankfulness, it is that, when bodhisattva great beings practice the conduct of a bodhisattva, until saṃsāra has come to an end, they never squander any benefit done for them, however small, let alone a major one. For bodhisattva great beings, this is gratitude and thankfulness.
- 10.29 “If, among them, you ask what, for bodhisattva great beings, is being grounded in the power of tolerance, it is the absence of malice and inimical thoughts directed toward any being. For bodhisattva great beings, this is being grounded in the power of tolerance.
- 10.30 “If, among them, you ask what, for bodhisattva great beings, is the experience of delight and joy, it is that they bring all beings [F.201.a] to maturation in the three vehicles. For bodhisattva great beings, this is the experience of delight and joy.
- 10.31 “If, among them, you ask what, for bodhisattva great beings, is not forsaking any being, it is providing sanctuary to all beings. For bodhisattva great beings, this is not forsaking any being.

- 10.32 “If, among them, you ask what, for bodhisattva great beings, is the actualizing of great compassion, it is that, when bodhisattva great beings practice the conduct of a bodhisattva, they think, ‘For the sake of each being I will remain among the denizens of the hells for eons numbering as many as the grains of sand of the river Gaṅgā, and until all beings are established in the transcendental knowledge of the buddhas, I will experience in these domains being cut, pierced, beaten, roasted, burned, and so on,’ all the while with delight and indefatigability for the sake of all beings. For bodhisattva great beings, this is the actualizing of great compassion.
- 10.33 “If, among them, you ask what, for bodhisattva great beings, is serving spiritual teachers and venerating them with faith, it is perceiving their spiritual teachers as buddhas. For bodhisattva great beings, this is serving spiritual teachers and venerating them with faith.
- 10.34 “If, among them, you ask what, for bodhisattva great beings, is striving and seeking for the perfections, it is that, in order to bring all beings to maturation, without doing anything else they search for the perfections, with no other activity. For bodhisattva great beings, this is striving and seeking for the perfections.⁵⁴⁷
- 10.35 “If, among them, [F.201.b] you ask what, for bodhisattva great beings, is the insatiable thirst for erudition, it is the insatiability of thinking, ‘I will retain in mind all that the blessed lord buddhas have taught in this world system and in the world systems of all the ten directions.’ For bodhisattva great beings, this is the insatiable thirst for erudition.
- 10.36 “If, among them, you ask what, for bodhisattva great beings, is the elucidation of the gift of the Dharma without expectations, it is that when bodhisattva great beings teach the Dharma, they do not hope even in the slightest for enlightenment through that gift of the Dharma. For bodhisattva great beings, this is the elucidation of the gift of the Dharma without expectations.
- 10.37 “If, among them, you ask what, for bodhisattva great beings, is the generation and dedication of the roots of virtue for the refinement of a buddhafiield, it is the dedication, when purifying the roots of virtue for a buddhafiield, of those roots of virtue with which they purify the fields of their own and others’ minds. For bodhisattva great beings, this is the generation and dedication of the roots of virtue for the refinement of a buddhafiield.
- 10.38 “If, among them, you ask what, for bodhisattva great beings, is indefatigability in the face of the immeasurable cycles of rebirth, it is that they never tire until they perfect all-aspect omniscience with the support of those roots of virtue that are the roots of virtue that, when they are relied on,

bring beings to maturation and refine a buddhafiield. For bodhisattva great beings, this is indefatigability in the face of the immeasurable cycles of rebirth.

- 10.39 “If, among them, you ask what, [F.202.a] for bodhisattva great beings, is a sense of conscience and shame, it is spurning the mindsets of the śrāvakas and pratyekabuddhas. For bodhisattva great beings, this is a sense of conscience and shame.⁵⁴⁸
- 10.40 “If, among them, you ask what, for bodhisattva great beings, is the refusal to give up dwelling in a forest, it is going beyond the levels of the śrāvakas and the pratyekabuddhas. For bodhisattva great beings, this is the refusal to give up dwelling in a forest.
- 10.41 “If, among them, you ask what, for bodhisattva great beings, is the paucity of desires, it is that bodhisattva great beings do not have the desire even for enlightenment. For bodhisattva great beings, this is the paucity of desires.
- 10.42 “If, among them, you ask what, for bodhisattva great beings, is contentment, it is attaining all-aspect omniscience but without giving rise to conceit about it. For bodhisattva great beings, this is contentment.
- 10.43 “If, among them, you ask what, for bodhisattva great beings, is not forsaking the restrictions associated with asceticism, it is tolerance for establishing realization with respect to the profound phenomena. For bodhisattva great beings, this is not forsaking the restrictions associated with asceticism.
- 10.44 “If, among them, you ask what, for bodhisattva great beings, is not forsaking the training, it is being unwavering in the training. For bodhisattva great beings, this is not forsaking the training.
- 10.45 “If, among them, you ask what, for bodhisattva great beings, is spurning the desirable attributes of the senses, it is not setting their minds on the objects of the senses. For bodhisattva great beings, this is spurning the desirable attributes of the senses.
- 10.46 “If, among them, [F.202.b] you ask what, for bodhisattva great beings, is developing a mindset associated with nirvāṇa, it is not engaging in the conditioning of any phenomena.⁵⁴⁹ For bodhisattva great beings, this is developing a mindset associated with nirvāṇa.
- 10.47 “If, among them, you ask what, for bodhisattva great beings, is the forsaking of all property, it is not grasping any external or internal phenomena. For bodhisattva great beings, this is the forsaking of all property.
- 10.48 “If, among them, you ask what, for bodhisattva great beings, is undauntedness, it is that their minds do not dwell on states of consciousness. For bodhisattva great beings, this is undauntedness.

- 10.49 “If, among them, you ask what, for bodhisattva great beings, is disregard for all entities, it is that they do not pay attention to any entities. For bodhisattva great beings, this is disregard for all entities.⁵⁵⁰
- 10.50 “If, among them, you ask what, for bodhisattva great beings, is the avoidance of intimacy with householders, it is that they proceed from buddhafiield to buddhafiield, take birth miraculously, have shaved heads, and wear saffron robes. For bodhisattva great beings, this is the avoidance of intimacy with householders.
- 10.51 “If, among them, you ask what, for bodhisattva great beings, is the avoidance of intimacy with nuns, it is that they do not stay with a nun, even for the duration of a finger snap, and they do not have thoughts that thirst for them on that account. For bodhisattva great beings, this is the avoidance of intimacy with nuns.
- 10.52 “If, among them, [F.203.a] you ask what, for bodhisattva great beings, is the avoidance of being envious of families, in this regard, Subhūti, it is that bodhisattva great beings should think, ‘I should work for the happiness of all beings, and, given that these beings are happy on account of their own merits, I should not have thoughts of envy toward them.’⁵⁵¹ For bodhisattva great beings, this is the avoidance of being envious of families.
- 10.53 “If, among them, you ask how bodhisattva great beings should avoid places of social intercourse, bodhisattva great beings should not frequent any places of social intercourse where śrāvakas or pratyekabuddhas are present, or where discussions might take place connected with them, or where their associated mindsets might arise. For bodhisattva great beings, this is the avoidance of places of social intercourse.
- 10.54 “If, among them, you ask how bodhisattva great beings should avoid malice, they provide no opportunity for thoughts of malice or harm, and no occasion for thinking about fighting or strife. For bodhisattva great beings, this is the avoidance of malice.
- 10.55 “If, among them, you ask what, for bodhisattva great beings, is the avoidance of self-praise, it is not observing internal or external phenomena.⁵⁵² For bodhisattva great beings, this is the avoidance of self-praise.
- 10.56 “If, among them, you ask what, for bodhisattva great beings, [F.203.b] is the avoidance of disparaging others, it is not observing external phenomena. For bodhisattva great beings, this is the avoidance of disparaging others.
- 10.57 “If, among them, you ask how bodhisattva great beings should avoid the paths of the ten nonvirtuous actions, they avoid them since they should be avoided because they obstruct progress to the higher realms, not to mention

to the path of the noble ones, and not to mention to unsurpassed, perfect, complete enlightenment. For bodhisattva great beings, this is the avoidance of the paths of the ten nonvirtuous actions.

10.58 “If, among them, you ask how bodhisattva great beings should avoid pride in being superior, they do not feel pride because they do not observe anything at all, let alone a superiority on account of which they would feel pride. For bodhisattva great beings, this is the avoidance of pride in being superior.

10.59 “If, among them, you ask how bodhisattva great beings should avoid haughtiness, they do not observe any entity with respect to which haughtiness might arise. For bodhisattva great beings, this is the avoidance of haughtiness.

10.60 “If, among them, you ask how bodhisattva great beings should avoid distorted views, they do not apprehend entities. For bodhisattva great beings, this is the avoidance of distorted views.

10.61 “If, among them, you ask how bodhisattva great beings should avoid being of two minds, it is because they see all phenomena free from doubts. For bodhisattva great beings, [F.204.a] this is the avoidance of being of two minds.⁵⁵³

10.62 “If, among them, you ask how bodhisattva great beings do not reject⁵⁵⁴ patience for desire, hatred, and delusion, it is because they do not observe desire, hatred, or delusion. For bodhisattva great beings, this is not rejecting patience for desire, hatred, and delusion.⁵⁵⁵

10.63 “If, among them, you ask what are the six attributes that should be perfected on the sixth level, they are the six perfections—that is to say, the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom should be perfected. If you ask why, it is because, while abiding in these six perfections, the blessed lord buddhas, the śrāvakas, and the pratyekabuddhas have gone, are going, and will go to the other shore of the five oceans of objects of knowledge.⁵⁵⁶

10.64 “If you ask what are these five, they are the past, the future, the present, the inexpressible, and the unconditioned. So it is that bodhisattva great beings should perfect the six perfections.

10.65 “If, among them, you ask how bodhisattva great beings should avoid the six attributes, it is that they should avoid the mindset of the śrāvakas because it is not the path to enlightenment; they should avoid the mindset of the pratyekabuddhas because it is not the path to enlightenment; they should avoid a mind that has craving because it is not the path to enlightenment; they should not feel discouraged when they see beggars because it is not the path to enlightenment; they should not be unhappy on

account of having renounced all material things because it is not the path to enlightenment; and that [F.204.b] from generating the first mind set on enlightenment they should undertake acts of generosity but should not be in a greedy state of mind⁵⁵⁷ because it is not the path to enlightenment. So it is that bodhisattva great beings should avoid these six attributes.⁵⁵⁸

- 10.66 “If, among them, you ask how bodhisattva great beings should not grasp at a self, it is because the self is absolutely nonexistent. If you ask how they should not grasp at a being, it is because a being is absolutely nonexistent. If you ask how they should not grasp at an individual, it is because an individual is absolutely nonexistent. If you ask how they should not grasp at a person, it is because a person is absolutely nonexistent.
- 10.67 “If, among them, you ask how bodhisattva great beings should not grasp at nihilism, it is because no phenomenon at all is annihilated since all phenomena have absolutely not arisen.
- 10.68 “If, among them, you ask how bodhisattva great beings should not grasp at eternalism, it is because any phenomenon that has not arisen is not eternal, nor is it annihilated.
- 10.69 “If, among them, you ask how bodhisattva great beings should not perceive signs, it is because defilement is absolutely nonexistent.
- 10.70 “If, among them, you ask how bodhisattva great beings should not hold views about causes, it is because they do not observe those views.
- 10.71 “If, among them, you ask how bodhisattva great beings should not be attached to name and form, it is because they do not observe that entity.
- 10.72 “If, among them, you ask how bodhisattva great beings should not be attached to the aggregates, it is because the aggregates are absolutely nonexistent. So it is that bodhisattva great beings should not be attached to the aggregates. [F.205.a]
- 10.73 “If, among them, you ask how bodhisattva great beings should not be attached to the sensory elements, it is because the sensory elements are absolutely nonexistent. So it is that bodhisattva great beings should not be attached to the sensory elements.
- 10.74 “If, among them, you ask how bodhisattva great beings should not be attached to the sense fields, it is because the sense fields are absolutely nonexistent. So it is that bodhisattva great beings should not be attached to the sense fields.
- 10.75 “If, among them, you ask how bodhisattva great beings should not be attached to the three realms, it is because their essential nature is nonexistent. So it is that bodhisattva great beings should not be attached to the three realms.

- 10.76 “If, among them, you ask how bodhisattva great beings should not be fixated on the three realms, it is because their entity does not exist and cannot be apprehended. So it is that bodhisattva great beings should not be fixated on the three realms.
- 10.77 “If, among them, you ask how bodhisattva great beings should not rely on the three realms, it is because their entity does not exist and cannot be apprehended. So it is that bodhisattva great beings should not rely on the three realms.
- 10.78 “If, among them, you ask how bodhisattva great beings should not have the three realms as a foundation, it is because their entity does not exist and cannot be apprehended. So it is that bodhisattva great beings should not have the three realms as a foundation.
- 10.79 “If, among them, you ask how bodhisattva great beings should not be attached to the view of relying on the Buddha, it is because, by resorting to a view of the Buddha [F.205.b] they will not see the Buddha. So it is that bodhisattva great beings should not be attached to the view of relying on the Buddha.
- 10.80 “If, among them, you ask how bodhisattva great beings should not be attached to the view of relying on the Dharma, it is because, by resorting to a view of the Dharma they will not see the Dharma. So it is that bodhisattva great beings should not be attached to the view of relying on the Dharma.
- 10.81 “If, among them, you ask how bodhisattva great beings should not be attached to the view of relying on the Saṅgha, it is because, by resorting to a view of the Saṅgha they will not see the Saṅgha. So it is that bodhisattva great beings should not be attached to the view of relying on the Saṅgha.
- 10.82 “If, among them, you ask how bodhisattva great beings should not be attached to the view of relying on ethical discipline, it is because, by resorting to a view of ethical discipline, ethical discipline will not be purified. So it is that bodhisattva great beings should not be attached to the view of relying on ethical discipline.
- 10.83 “If, among them, you ask how bodhisattva great beings should not be discouraged by the fact that all phenomena are empty, it is because all phenomena are not empty of emptiness but empty of their own defining characteristics. So it is that bodhisattva great beings should not be discouraged by emptiness.
- 10.84 “If, among them, you ask how bodhisattva great beings should not contradict emptiness, it is because all phenomena are empty and therefore emptiness does not contradict emptiness. [F.206.a] So it is that bodhisattva great beings should not contradict emptiness.⁵⁵⁹

- 10.85 “If, among them, you ask how bodhisattva great beings should perfect emptiness, the perfection of the emptiness of its own defining characteristics is, for bodhisattva great beings, the perfection of emptiness.
- 10.86 “If, among them, you ask how bodhisattva great beings should actualize signlessness, it is because they do not pay attention to any signs.⁵⁶⁰
- 10.87 “If, among them, you ask how bodhisattva great beings understand wishlessness, it is that they do not engage the mind in any of the three realms.
- 10.88 “If, among them, you ask how bodhisattva great beings purify the three spheres, it is that they perfect the path of the ten virtuous actions.
- 10.89 “If, among them, you ask how bodhisattva great beings perfect compassion and pity for all beings, it is that they acquire great compassion.
- 10.90 “If, among them, you ask how bodhisattva great beings do not feel contempt for all beings, it is that they perfect loving kindness.
- 10.91 “If, among them, you ask what, for bodhisattva great beings, is the view of the sameness of all phenomena, it is that phenomena neither increase nor decrease.
- 10.92 “If, among them, you ask what, for bodhisattva great beings, is the penetrating understanding of the principle of reality, it is that even though they understand all phenomena in a single principle, there is no understanding.
- 10.93 “If, among them, you ask what, for bodhisattva great beings, is tolerance for nonarising, it is tolerance for all phenomena that are nonarising, not ceasing, [F.206.b] and not conditioned.
- 10.94 “If, among them, you ask what, for bodhisattva great beings, is knowledge of nonarising, it is the knowledge that name and form do not arise. For bodhisattva great beings, this is knowledge of nonarising.
- 10.95 “If, among them, you ask what, for bodhisattva great beings, is the teaching about the single principle of all phenomena, it is the absence of habitual ideas about duality.⁵⁶¹ For bodhisattva great beings, this is the teaching about the single principle of all phenomena.
- 10.96 “If, among them, you ask what, for bodhisattva great beings, is the perfect elimination of ideation, it is the absence of conceptual thought with respect to all phenomena.
- 10.97 “If, among them, you ask what, for bodhisattva great beings, is the reversal of views, it is that they have abandoned the level of the śrāvakas and the level of the pratyekabuddhas.
- 10.98 “If, among them, you ask what, for bodhisattva great beings, is the reversal of afflictive mental states, it is that they have put an end to all the propensities for afflicted mental states that cause linking up.⁵⁶²

- 10.99 “If, among them, you ask what, for bodhisattva great beings, is the level of stilling and higher insight, it is the transcendental knowledge of one with all-aspect omniscience.
- 10.100 “If, among them, you ask what, for bodhisattva great beings, is a disciplined mind, it is feeling no delight for the three realms.
- 10.101 “If, among them, you ask what, for bodhisattva great beings, is a peaceful mind, it is when the six sense faculties are gathered in together.
- 10.102 “If, among them, you ask what, for bodhisattva great beings, is unimpeded transcendental knowledge, it is that they acquire the eye of the buddhas.
- 10.103 “If, among them, you ask what, for bodhisattva great beings, is understanding the appropriate circumstances for loving kindness, it is an equanimity with regard to the six sense fields.
- 10.104 “If, among them, you ask what, for bodhisattva great beings, is going to any buddhafield [F.207.a] at will, it is, without moving from any one buddhafield, being seen in all buddhafields.⁵⁶³
- 10.105 “If, among them, you ask what, for bodhisattva great beings, is the displaying of their identities to all, it is that they display to their respective entourages what they delight in—this or that identity as whatever is delightful.
- 10.106 “If, among them, you ask what, for bodhisattva great beings, is the comprehension of the minds of all beings, it is that with a single mind they cognize the minds and mental factors of all beings.
- 10.107 “If, among them, you ask what, for bodhisattva great beings, is playing with the extrasensory powers, it is playing with their extrasensory powers and moving from buddhafield to buddhafield in order to behold the buddhas, but not having any notion of a buddha.
- 10.108 “If, among them, you ask what, for bodhisattva great beings, is seeing buddhafields, it is that they may be present in one buddhafield and see inestimable buddhafields, but they do not have any notion of a buddhafield.
- 10.109 “If, among them, you ask what, for bodhisattva great beings, is the actualization of the buddhafields just as they have seen them, it is that they dwell on the level of a wheel-turning emperor, or a ruler of a great billionfold world system, but they renounce the great billionfold world system and give rise to no conceit about it.
- 10.110 “If, among them, you ask what, for bodhisattva great beings, is the veneration of the buddhas, it is that they venerate the Dharma in order to benefit all beings.
- 10.111 “If, among them, you ask what, for bodhisattva great beings, is the definitive contemplation of the buddha bodies as they really are, it is the definitive contemplation of the Dharma body as it really is.

- 10.112 “If, among them, you ask what, for bodhisattva great beings, is the knowledge of those with higher and lower acumen, it is maintaining the ten powers and knowing the perfection of the acumen of all beings. [F.207.b]
- 10.113 “If, among them, you ask what, for bodhisattva great beings, is the refinement of a buddhafiield, it is the refinement of the minds of all beings by way of not apprehending anything.
- 10.114 “If, among them, you ask what, for bodhisattva great beings, is illusion-like meditative stability, it is that meditative stability by maintaining which bodhisattva great beings perform all the activities but without their minds engaging with any phenomenon.
- 10.115 “If, among them, you ask what, for bodhisattva great beings, is continuous meditative absorption, it is the meditative stability that has arisen from the maturation of bodhisattva great beings.⁵⁶⁴
- 10.116 “If, among them, you ask what, for bodhisattva great beings, is assuming a body commensurate with the roots of virtue that beings establish, it is bodhisattva great beings intentionally assuming a body commensurate with the maturation of beings.
- 10.117 “If, among them, you ask what, for bodhisattva great beings, is intentionally taking rebirth, it is in order to bring beings to maturation.⁵⁶⁵
- 10.118 “If, among them, you ask how it is that whatever aspirations bodhisattva great beings have, they excellently accomplish them, here, because bodhisattva great beings have perfected the six perfections there is an excellent accomplishment of whatever aspirations they have.
- 10.119 “If, among them, you ask how bodhisattva great beings comprehend the languages of the gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas that are to be known, it is that they comprehend them by means of the exact knowledge of lexical [F.208.a] explanations.
- 10.120 “If, among them, you ask how it is that bodhisattva great beings understand the expositions based on perfect inspired eloquence that are to be known, they comprehend them with their exact knowledge of inspired eloquence.
- 10.121 “If, among them, you ask what, for bodhisattva great beings, is the excellence of the entry into the mother’s womb, here, it is that bodhisattva great beings are born miraculously in all their lives. For bodhisattva great beings, this is the excellence of the entry into the mother’s womb.
- 10.122 “If, among them, you ask what, for bodhisattva great beings, is the excellence of family, it is that bodhisattva great beings are born into great families. For bodhisattva great beings, this is the excellence of family.
- 10.123 “If, among them, you ask what, for bodhisattva great beings, is the excellence of class, it is that bodhisattva great beings are born in a great and lofty royal family or in a great and lofty priestly family. For bodhisattva great

beings, this is the excellence of class.

10.124 “If, among them, you ask what, for bodhisattva great beings, is the excellence of clan, it is that bodhisattva great beings are born into the families in which bodhisattva great beings of the past have appeared. For bodhisattva great beings, this is the excellence of clan.

10.125 “If, among them, you ask what, for bodhisattva great beings, is the excellence of entourage, it is that bodhisattva great beings have established beings in enlightenment and have just an entourage of bodhisattvas. For bodhisattva great beings, this is [F.208.b] the excellence of entourage.

10.126 “If, among them, you ask what, for bodhisattva great beings, is the excellence of life, it is that immediately after their birth, bodhisattva great beings fill the world systems with their effulgence, causing them to shake in six ways. For bodhisattva great beings, this is the excellence of life.

10.127 “If, among them, you ask what, for bodhisattva great beings, is the excellence of departure from home, it is that bodhisattva great beings leave home along with many one hundred thousand hundred million billion beings in order to become those who have gone forth to homelessness, and that those beings also become assured⁵⁶⁶ in the three vehicles. For bodhisattva great beings, this is the excellence of departure from home.

10.128 “If, among them, you ask what, for bodhisattva great beings, is the excellence of the ornaments of the tree of enlightenment, it is that the roots of the tree of enlightenment of bodhisattva great beings are made of gold, the trunk is made of beryl, the branches are made of the seven precious things, and the leaves are made of everything precious, while the fragrance of that tree and its exquisite radiance extensively permeate infinite world systems. For bodhisattva great beings, this is the excellence of the ornaments of the tree of enlightenment.

10.129 “If, among them, you ask what, for bodhisattva great beings, is the perfect excellence of the completion of all good qualities, it is that the buddhafi elds of bodhisattva great beings are pure and the beings they are to bring to maturation are pure. For bodhisattva great beings, this is the perfect excellence of the completion of all good qualities.⁵⁶⁷ [F.209.a]

10.130 “If, among them, you ask how it is that bodhisattva great beings abiding on the tenth level are said to be just tathāgatas, it is on account of all the perfections that bodhisattva great beings have perfected, and the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, the eighteen distinct qualities of the buddhas, the transcendental knowledge of an all-aspect omniscient one, the elimination of all the propensities for afflicted mental states that cause linking up, great compassion, and all the

attributes of the buddhas that they have perfected. So it is, Subhūti, that bodhisattva great beings abiding on the tenth level are said to be just tathāgatas.

- 10.131 “Subhūti, if, among them, you ask what the ten levels of bodhisattva great beings are, Subhūti, here, when bodhisattva great beings who are expert in skillful means practice the perfection of generosity, practice the perfection of ethical discipline, practice the perfection of tolerance, practice the perfection of perseverance, practice the perfection of meditative concentration, and practice the perfection of wisdom; practice the emptiness of internal phenomena, practice the emptiness of external phenomena, practice the emptiness of external and internal phenomena, practice the emptiness of emptiness, practice the emptiness of great extent, practice the emptiness of ultimate reality, practice the emptiness of conditioned phenomena, practice the emptiness of unconditioned phenomena, practice the emptiness of the unlimited, practice the emptiness of that which has neither beginning nor end, practice the emptiness of nonexclusion, practice the emptiness of inherent [F.209.b] nature, practice the emptiness of all phenomena, practice the emptiness of intrinsic defining characteristics, practice the emptiness of that which cannot be apprehended, practice the emptiness of nonentities, practice the emptiness of essential nature, and practice the emptiness of an essential nature of nonentities; practice the applications of mindfulness, practice the correct exertions, practice the supports for miraculous ability, practice the faculties, practice the powers, practice the branches of enlightenment, and practice the noble eightfold path; practice the truths of the noble ones, practice the meditative concentrations, practice the immeasurable attitudes, practice the formless absorptions, practice the eight liberations, practice the nine serial steps of meditative absorption, practice the emptiness, signlessness, and wishlessness gateways to liberation, practice the extrasensory powers, practice the meditative stabilities, practice the dhāraṇī gateways, practice the ten powers of the tathāgatas, practice the four fearlessnesses, practice the four kinds of exact knowledge, practice great compassion, and practice the eighteen distinct qualities of the buddhas, they transcend the level of bright insight, transcend the level of the spiritual family, transcend the eighth level, transcend the level of insight, transcend the level of attenuated refinement, transcend the level of no attachment, transcend the level of the realization of achievement,⁵⁶⁸ transcend the level of the śrāvakas, [F.210.a] transcend the level of the pratyekabuddhas, and transcend the level of the bodhisattvas. Subhūti, bodhisattva great beings, having thus transcended those nine levels, stand

on the level of a buddha. Subhūti, these are the ten levels of bodhisattva great beings. You should know it is in this way, Subhūti, that bodhisattva great beings enter perfectly into the Great Vehicle. [B15]

10.132 “Subhūti, in regard to what you have asked—‘From where does this Great Vehicle go forth?’—by way of not apprehending anything it will attain emancipation from the three realms and rest in all-aspect omniscience.⁵⁶⁹ If you ask why, Subhūti, it is because both that which is the Great Vehicle and that which is all-aspect omniscience are neither conjoined nor disjoined, do not have a form, cannot be pointed out, and are not impeded. That is to say, they thus have the single intrinsic defining characteristic of having no intrinsic defining characteristic.

10.133 “If you ask why, Subhūti, it is because phenomena that have no intrinsic defining characteristics do not attain emancipation, will not attain emancipation, and have not attained emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the realm of phenomena to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the real nature to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the very limit of reality to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want [F.210.b] the realm of the inconceivable to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the realm of space to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the realm of the exhaustion of desire to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the realm of renunciation⁵⁷⁰ to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the realm of freedom from desire to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the realm of cessation to attain emancipation.

10.134 “Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of physical forms to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of feelings to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of perceptions to attain emancipation. Subhūti,

those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of formative predispositions to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of consciousness to attain emancipation.

10.135 “If you ask why, Subhūti, it is because the emptiness of physical forms does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of feelings does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of perceptions does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness [F.211.a] of formative predispositions does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of consciousness does not attain emancipation from the three realms and does not rest in all-aspect omniscience.

10.136 “If you ask why, it is because physical forms are empty of physical forms, because feelings are empty of feelings, because perceptions are empty of perceptions, because formative predispositions are empty of formative predispositions, and because consciousness is empty of consciousness.

10.137 “Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of the eyes to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of the ears to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of the nose to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of the tongue to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of the body to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of the mental faculty to attain emancipation.

10.138 “If you ask why, Subhūti, it is because the emptiness of the eyes does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of the ears does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of the nose does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of the tongue does not attain emancipation from the three realms and does not rest in all-aspect omniscience. [F.211.b] The emptiness of the body does not attain

emancipation from the three realms and does not rest in all-aspect omniscience. And the emptiness of the mental faculty does not attain emancipation from the three realms and does not rest in all-aspect omniscience.

10.139 “If you ask why, it is because the eyes are empty of the eyes, because the ears are empty of the ears, because the nose is empty of the nose, because the tongue is empty of the tongue, because the body is empty of the body, and because the mental faculty is empty of the mental faculty.

10.140 “Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of sights to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of sounds to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of odors to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of tastes to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of tangibles to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of mental phenomena to attain emancipation.

10.141 “If you ask why, Subhūti, it is because the emptiness of sights does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of sounds does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of odors does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of tastes does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of tangibles [F.212.a] does not attain emancipation from the three realms and does not rest in all-aspect omniscience. And the emptiness of mental phenomena does not attain emancipation from the three realms and does not rest in all-aspect omniscience.

10.142 “If you ask why, it is because sights are empty of sights, because sounds are empty of sounds, because odors are empty of odors, because tastes are empty of tastes, because tangibles are empty of tangibles, and because mental phenomena are empty of mental phenomena.

10.143 “Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of visual consciousness to attain emancipation. Subhūti, those who want phenomena

without intrinsic defining characteristics to attain emancipation simply want the emptiness of auditory consciousness to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of olfactory consciousness to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of gustatory consciousness to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of tactile consciousness to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of mental consciousness to attain emancipation.

10.144 “If you ask why, Subhūti, it is because the emptiness of visual consciousness does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of auditory consciousness does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of olfactory consciousness does not attain emancipation from the three realms and does not rest [F.212.b] in all-aspect omniscience. The emptiness of gustatory consciousness does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of tactile consciousness does not attain emancipation from the three realms and does not rest in all-aspect omniscience. And the emptiness of mental consciousness does not attain emancipation from the three realms and does not rest in all-aspect omniscience.

10.145 “If you ask why, Subhūti, it is because visual consciousness is empty of visual consciousness, because auditory consciousness is empty of auditory consciousness, because olfactory consciousness is empty of olfactory consciousness, because gustatory consciousness is empty of gustatory consciousness, because tactile consciousness is empty of tactile consciousness, and because mental consciousness is empty of mental consciousness.

10.146 “Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of visually compounded sensory contact to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of aurally compounded sensory contact to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of nasally compounded sensory contact to attain emancipation. Subhūti, those who want phenomena without intrinsic defining

characteristics to attain emancipation simply want the emptiness of lingually compounded sensory contact to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of corporeally compounded sensory contact to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of mentally compounded sensory contact to attain emancipation.

10.147 “If you ask [F.213.a] why, Subhūti, it is because the emptiness of visually compounded sensory contact does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of aurally compounded sensory contact does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of nasally compounded sensory contact does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of lingually compounded sensory contact does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of corporeally compounded sensory contact does not attain emancipation from the three realms and does not rest in all-aspect omniscience. And the emptiness of mentally compounded sensory contact does not attain emancipation from the three realms and does not rest in all-aspect omniscience.

10.148 “If you ask why, Subhūti, it is because visually compounded sensory contact is empty of visually compounded sensory contact, because aurally compounded sensory contact is empty of aurally compounded sensory contact, because nasally compounded sensory contact is empty of nasally compounded sensory contact, because lingually compounded sensory contact is empty of lingually compounded sensory contact, because corporeally compounded sensory contact is empty of corporeally compounded sensory contact, and because mentally compounded sensory contact is empty of mentally compounded sensory contact.

10.149 “Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of feelings conditioned by visually compounded sensory contact to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of feelings conditioned by aurally compounded sensory contact to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply [F.213.b] want the emptiness of feelings conditioned by nasally compounded sensory contact to attain emancipation. Subhūti, those who want phenomena without intrinsic

defining characteristics to attain emancipation simply want the emptiness of feelings conditioned by lingually compounded sensory contact to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of feelings conditioned by corporeally compounded sensory contact to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of feelings conditioned by mentally compounded sensory contact to attain emancipation.

10.150 “If you ask why, Subhūti, it is because the emptiness of feelings conditioned by visually compounded sensory contact does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of feelings conditioned by aurally compounded sensory contact does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of feelings conditioned by nasally compounded sensory contact does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of feelings conditioned by lingually compounded sensory contact does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of feelings conditioned by corporeally compounded sensory contact does not attain emancipation from the three realms and does not rest in all-aspect omniscience. And the emptiness of feelings conditioned by mentally compounded sensory contact does not attain emancipation from the three realms and does not rest in all-aspect omniscience.

10.151 “If you ask why, Subhūti, it is because feelings conditioned by visually compounded sensory contact are empty of feelings conditioned by visually compounded sensory contact, because feelings conditioned by aurally compounded sensory contact are empty of feelings conditioned by aurally compounded sensory contact, because feelings [F.214.a] conditioned by nasally compounded sensory contact are empty of feelings conditioned by nasally compounded sensory contact, because feelings conditioned by lingually compounded sensory contact are empty of feelings conditioned by lingually compounded sensory contact, because feelings conditioned by corporeally compounded sensory contact are empty of feelings conditioned by corporeally compounded sensory contact, and because feelings conditioned by mentally compounded sensory contact are empty of feelings conditioned by mentally compounded sensory contact.

10.152 “Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want a dream to attain emancipation. Subhūti, those who want phenomena without intrinsic

defining characteristics to attain emancipation simply want an illusion to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want a mirage to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want an echo to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want an optical aberration to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want a magical display of the tathāgatas to attain emancipation.

10.153 “If you ask why, Subhūti, it is because a dream does not attain emancipation from the three realms and does not rest in all-aspect omniscience. An illusion does not attain emancipation from the three realms and does not rest in all-aspect omniscience. A mirage does not attain emancipation from the three realms and does not rest in all-aspect omniscience. An echo does not attain emancipation from the three realms and does not rest in all-aspect omniscience. An optical aberration does not attain emancipation from the three realms and does not rest in all-aspect omniscience. [F.214.b] And a magical display of the tathāgatas does not attain emancipation from the three realms and does not rest in all-aspect omniscience.

10.154 “If you ask why, Subhūti, it is because dreams are empty of dreams, because illusions are empty of illusions, because mirages are empty of mirages, because echoes are empty of echoes, because optical aberrations are empty of optical aberrations, and because magical displays of the tathāgatas are empty of magical displays of the tathāgatas.

10.155 “Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the perfection of generosity to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the perfection of ethical discipline to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the perfection of tolerance to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the perfection of perseverance to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the perfection of meditative concentration to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the perfection of wisdom to attain emancipation.

- 10.156 “If you ask why, Subhūti, it is because the essential nature of the perfection of generosity does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The essential nature of the perfection of ethical discipline does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The essential nature of the perfection of tolerance does not attain emancipation from the three realms and [F.215.a] does not rest in all-aspect omniscience. The essential nature of the perfection of perseverance does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The essential nature of the perfection of meditative concentration does not attain emancipation from the three realms and does not rest in all-aspect omniscience. And the essential nature of the perfection of wisdom does not attain emancipation from the three realms and does not rest in all-aspect omniscience.
- 10.157 “If you ask why, Subhūti, it is because the essential nature of the perfection of generosity is empty of the essential nature of the perfection of generosity, because the essential nature of the perfection of ethical discipline is empty of the essential nature of the perfection of ethical discipline, because the essential nature of the perfection of tolerance is empty of the essential nature of the perfection of tolerance, because the essential nature of the perfection of perseverance is empty of the essential nature of the perfection of perseverance, because the essential nature of the perfection of meditative concentration is empty of the essential nature of the perfection of meditative concentration, and because the essential nature of the perfection of wisdom is empty of the essential nature of the perfection of wisdom.
- 10.158 “Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of internal phenomena to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of external phenomena to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of external and internal phenomena to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want [F.215.b] the emptiness of emptiness to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of great extent to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of ultimate reality to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want

the emptiness of conditioned phenomena to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of unconditioned phenomena to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of the unlimited to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of that which has neither beginning nor end to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of nonexclusion to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of inherent nature to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of all phenomena to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of intrinsic defining characteristics to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of that which cannot be apprehended to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of nonentities to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics [F.216.a] to attain emancipation simply want the emptiness of essential nature to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of an essential nature of nonentities to attain emancipation.

- 10.159 “If you ask why, Subhūti, it is because the emptiness of internal phenomena does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of external phenomena does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of external and internal phenomena does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of emptiness does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of great extent does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of ultimate reality does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of conditioned phenomena does not attain

emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of unconditioned phenomena does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of the unlimited does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of that which has neither beginning nor end does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of nonexclusion does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of inherent nature does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness [F.216.b] of all phenomena does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of intrinsic defining characteristics does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of that which cannot be apprehended does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of nonentities does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of essential nature does not attain emancipation from the three realms and does not rest in all-aspect omniscience. And the emptiness of an essential nature of nonentities does not attain emancipation from the three realms and does not rest in all-aspect omniscience.

- 10.160 “If you ask why, Subhūti, it is because the emptiness of internal phenomena is empty of the emptiness of internal phenomena, because the emptiness of external phenomena is empty of the emptiness of external phenomena, because the emptiness of external and internal phenomena is empty of the emptiness of external and internal phenomena, because the emptiness of emptiness is empty of the emptiness of emptiness, because the emptiness of great extent is empty of the emptiness of great extent, because the emptiness of ultimate reality is empty of the emptiness of ultimate reality, because the emptiness of conditioned phenomena is empty of the emptiness of conditioned phenomena, because the emptiness of unconditioned phenomena is empty of the emptiness of unconditioned phenomena, because the emptiness of the unlimited is empty of the emptiness of the unlimited, because the emptiness of that which has neither beginning nor end is empty of the emptiness of that which has neither beginning nor end, because the emptiness of nonexclusion is empty of the emptiness of nonexclusion, because the emptiness of inherent nature is empty of the emptiness of inherent nature, because the emptiness of all phenomena is empty of the emptiness of all phenomena, because the emptiness of intrinsic defining characteristics [F.217.a] is empty of the emptiness of intrinsic

defining characteristics, because the emptiness of that which cannot be apprehended is empty of the emptiness of that which cannot be apprehended, because the emptiness of nonentities is empty of the emptiness of nonentities, because the emptiness of essential nature is empty of the emptiness of essential nature, and because the emptiness of an essential nature of nonentities is empty of the emptiness of an essential nature of nonentities.

10.161 “Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the applications of mindfulness to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the correct exertions to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the supports for miraculous ability to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the faculties to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the powers to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the branches of enlightenment to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the noble eightfold path to attain emancipation.

10.162 “If you ask why, Subhūti, it is because the essential nature of the applications of mindfulness does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The essential nature of the correct exertions does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The essential nature of [F.217.b] the supports for miraculous ability does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The essential nature of the faculties does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The essential nature of the powers does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The essential nature of the branches of enlightenment does not attain emancipation from the three realms and does not rest in all-aspect omniscience. And the essential nature of the noble eightfold path does not attain emancipation from the three realms and does not rest in all-aspect omniscience.

10.163 “If you ask why, Subhūti, it is because the essential nature of the applications of mindfulness is empty of the essential nature of the applications of mindfulness, because the essential nature of the correct

exertions is empty of the essential nature of the correct exertions, because the essential nature of the supports for miraculous ability is empty of the essential nature of the supports for miraculous ability, because the essential nature of the faculties is empty of the essential nature of the faculties, because the essential nature of the powers is empty of the essential nature of the powers, because the essential nature of the branches of enlightenment is empty of the essential nature of the branches of enlightenment, and because the essential nature of the noble eightfold path is empty of the essential nature of the noble eightfold path.

10.164 “Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the truths of the noble ones to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the meditative concentrations to attain emancipation. Subhūti, [F.218.a] those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the immeasurable attitudes to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the formless absorptions to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the liberations to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the serial steps of meditative absorption to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want emptiness to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want signlessness to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want wishlessness to attain emancipation.

10.165 “If you ask why, Subhūti, it is because the essential nature of the truths of the noble ones does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The essential nature of the meditative concentrations does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The essential nature of the immeasurable attitudes does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The essential nature of the formless absorptions does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The essential nature of the liberations does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The essential nature of the serial steps of meditative absorption

does not attain emancipation from the three realms [F.218.b] and does not rest in all-aspect omniscience. The essential nature of emptiness does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The essential nature of signlessness does not attain emancipation from the three realms and does not rest in all-aspect omniscience. And the essential nature of wishlessness does not attain emancipation from the three realms and does not rest in all-aspect omniscience.

10.166 “If you ask why, Subhūti, it is because the essential nature of the truths of the noble ones is empty of the essential nature of the truths of the noble ones, because the essential nature of the meditative concentrations is empty of the essential nature of the meditative concentrations, because the essential nature of the immeasurable attitudes is empty of the essential nature of the immeasurable attitudes, because the essential nature of the formless absorptions is empty of the essential nature of the formless absorptions, because the essential nature of the liberations is empty of the essential nature of the liberations, because the essential nature of the serial steps of meditative absorption is empty of the essential nature of the serial steps of meditative absorption, because the essential nature of emptiness is empty of the essential nature of emptiness, because the essential nature of signlessness is empty of the essential nature of signlessness, and because the essential nature of wishlessness is empty of the essential nature of wishlessness.

10.167 “Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the extrasensory powers to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the meditative stabilities to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the dhāraṇī gateways to attain emancipation. [F.219.a]

10.168 “If you ask why, Subhūti, it is because the essential nature of the extrasensory powers does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The essential nature of the meditative stabilities does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The essential nature of the dhāraṇī gateways does not attain emancipation from the three realms and does not rest in all-aspect omniscience.

10.169 “If you ask why, Subhūti, it is because the essential nature of the extrasensory powers is empty of the essential nature of the extrasensory powers, because the essential nature of the meditative stabilities is empty of

the essential nature of the meditative stabilities, and because the essential nature of the dhāraṇī gateways is empty of the essential nature of the dhāraṇī gateways.

10.170 “Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the ten powers of the tathāgatas to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the four fearlessnesses to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the four kinds of exact knowledge to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the eighteen distinct qualities of the buddhas to attain emancipation.

10.171 “If you ask why, Subhūti, it is because the essential nature of the ten powers of the tathāgatas does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The essential nature of the fearlessnesses does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The essential nature of the four kinds of exact knowledge does not attain emancipation from the three realms and [F.219.b] does not rest in all-aspect omniscience. The essential nature of the eighteen distinct qualities of the buddhas does not attain emancipation from the three realms and does not rest in all-aspect omniscience.

10.172 “If you ask why, Subhūti, it is because the essential nature of a power of the tathāgatas is empty of the essential nature of a power of the tathāgatas, because the essential nature of a fearlessness is empty of the essential nature of a fearlessness; because the essential nature of a kind of exact knowledge is empty of the essential nature of a kind of exact knowledge; and because the essential nature of a distinct quality of the buddhas is empty of the essential nature of a distinct quality of the buddhas.

10.173 “Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want an arhat whose contaminants have ceased to arise. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want a pratyekabuddha to arise. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want a bodhisattva to arise. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want a tathāgata, arhat, perfectly complete buddha to attain emancipation.⁵⁷¹

10.174 “If you ask why, Subhūti, it is because an arhat whose contaminants have ceased does not attain emancipation from the three realms and does not rest in all-aspect omniscience. A pratyekabuddha does not attain emancipation

from the three realms and does not rest in all-aspect omniscience. A bodhisattva does not attain emancipation from the three realms and does not rest in all-aspect omniscience. And a tathāgata, arhat, perfectly complete buddha does not attain emancipation from [F.220.a] the three realms and does not rest in all-aspect omniscience.

10.175 “If you ask why, Subhūti, it is because the essential nature of an arhat is empty of the essential nature of an arhat, because the essential nature of a pratyekabuddha is empty of the essential nature of a pratyekabuddha, because the essential nature of a bodhisattva is empty of the essential nature of a bodhisattva, and because the essential nature of a tathāgata is empty of the essential nature of a tathāgata.

10.176 “Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the fruit of having entered the stream to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the fruit of once-returner to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the fruit of non-returner to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want arhatship to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want individual enlightenment to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the knowledge of the aspects of the path to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want all-aspect omniscience to attain emancipation.

10.177 “If you ask why, Subhūti, it is because the fruit of having entered the stream does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The fruit of once-returner does not attain emancipation from the three realms and does not rest in all-aspect omniscience. [F.220.b] The fruit of non-returner does not attain emancipation from the three realms and does not rest in all-aspect omniscience. Arhatship does not attain emancipation from the three realms and does not rest in all-aspect omniscience. Individual enlightenment does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The knowledge of the aspects of the path does not attain emancipation from the three realms and does not rest in all-aspect omniscience. And all-aspect omniscience does not attain emancipation from the three realms and does not rest in all-aspect omniscience.

- 10.178 “If you ask why, Subhūti, it is because the essential nature of the fruit of having entered the stream is empty of the essential nature of the fruit of having entered the stream, because the essential nature of the fruit of once-returner is empty of the essential nature of the fruit of once-returner, because the essential nature of the fruit of non-returner is empty of the essential nature of the fruit of non-returner, because the essential nature of arhatship is empty of the essential nature of arhatship, because the essential nature of individual enlightenment is empty of the essential nature of individual enlightenment, because the essential nature of the knowledge of the aspects of the path is empty of the essential nature of the knowledge of the aspects of the path, and because the essential nature of all-aspect omniscience is empty of the essential nature of all-aspect omniscience.
- 10.179 “Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want a name to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want a sign to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want a symbol to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want [F.221.a] a conventional expression to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want a designation to attain emancipation.
- 10.180 “If you ask why, Subhūti, it is because the emptiness of a name does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of a sign does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of a symbol does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of a conventional expression does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of a designation does not attain emancipation from the three realms and does not rest in all-aspect omniscience.
- 10.181 “If you ask why, Subhūti, it is because the emptiness of a name is empty of the essential nature of the emptiness of a name, because the emptiness of a sign is empty of the essential nature of the emptiness of a sign, because the emptiness of a symbol is empty of the essential nature of the emptiness of a symbol, because the emptiness of a conventional expression is empty of the essential nature of the emptiness of a conventional expression, and because the emptiness of a designation is empty of the essential nature of the emptiness of a designation.

- 10.182 “Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want nonarising to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want nonceasing to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want nondefilement to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want nonpurification to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation [F.221.b] simply want nonconditioning to attain emancipation.
- 10.183 “If you ask why, Subhūti, it is because the essential nature of nonarising does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The essential nature of nonceasing does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The essential nature of nondefilement does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The essential nature of nonpurification does not attain emancipation from the three realms and does not rest in all-aspect omniscience. And the essential nature of nonconditioning does not attain emancipation from the three realms and does not rest in all-aspect omniscience.
- 10.184 “If you ask why, Subhūti, it is because nonarising is empty of the essential nature of nonarising, because nonceasing is empty of the essential nature of nonceasing, because nondefilement is empty of the essential nature of nondefilement, because nonpurification is empty of the essential nature of nonpurification, and because nonconditioning is empty of the essential nature of nonconditioning.
- 10.185 “Thus, Subhūti, because of these reasons you should know that the Great Vehicle does attain emancipation from the three realms and does rest in all-aspect omniscience—and that rest is immovable.⁵⁷²
- 10.186 “Subhūti, you have asked, ‘Lord, where does this Great Vehicle come to rest?’ This Great Vehicle will not come to rest anywhere. If you ask why, it is because all phenomena are not at rest because a resting place cannot be apprehended. Thus, Subhūti, [F.222.a] this Great Vehicle is at rest by way of not resting.
- 10.187 “Subhūti, just as the realm of phenomena is neither at rest nor not at rest, similarly, Subhūti, this Great Vehicle is neither at rest nor not at rest. Subhūti, just as the real nature is neither at rest nor not at rest, similarly, Subhūti, this Great Vehicle is neither at rest nor not at rest. Subhūti, just as the very limit of reality is neither at rest nor not at rest, similarly, Subhūti, this Great Vehicle is

neither at rest nor not at rest. Subhūti, just as the realm of the inconceivable is neither at rest nor not at rest, similarly, Subhūti, this Great Vehicle is neither at rest nor not at rest.

10.188 “If you ask why, Subhūti, it is because in the essential nature of the realm of phenomena there is neither rest nor no rest, in the essential nature of the true nature there is neither rest nor no rest, in the essential nature of the very limit of reality there is neither rest nor no rest, and in the essential nature of the realm of the inconceivable there is neither rest nor no rest.

10.189 “If you ask why, Subhūti, it is because the realm of phenomena is empty of the essential nature of the realm of phenomena, because the real nature is empty of the essential nature of the real nature, because the very limit of reality is empty of the essential nature of the very limit of reality, and because the realm of the inconceivable is empty of the essential nature of the realm of the inconceivable.

10.190 “Subhūti, just as the realm of space neither rests nor does not rest, [F.222.b] similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the realm of the exhaustion of desire neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the realm of the renunciation neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the realm of freedom from desire neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the realm of cessation neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest.

10.191 “If you ask why, Subhūti, it is because in the essential nature of the realm of space there is neither rest nor no rest, in the essential nature of the realm of the exhaustion of desire there is neither rest nor no rest, in the essential nature of the realm of renunciation there is neither rest nor no rest, in the essential nature of the realm of freedom from desire there is neither rest nor no rest, and in the essential nature of the realm of cessation there is neither rest nor no rest.

10.192 “If you ask why, Subhūti, it is because the realm of space is empty of the essential nature of the realm of space, because the realm of the exhaustion of desire is empty of the essential nature of the realm of the exhaustion of desire, because the realm of renunciation is empty of the essential nature of the realm of renunciation, [F.223.a] because the realm of freedom from desire is empty of the essential nature of the realm of freedom from desire, and because the realm of cessation is empty of the essential nature of the realm of cessation. [B16]

- 10.193 “Subhūti, just as the emptiness of physical forms neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the emptiness of feelings neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the emptiness of perceptions neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the emptiness of formative predispositions neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the emptiness of consciousness neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest.
- 10.194 “If you ask why, Subhūti, it is because in the essential nature of physical forms there is neither rest nor no rest, in the essential nature of the realm of feelings there is neither rest nor no rest, in the essential nature of the realm of perception there is neither rest nor no rest, in the essential nature of formative predispositions there is neither rest nor no rest, and in the essential nature of consciousness there is neither rest nor no rest.
- 10.195 “If you ask why, Subhūti, it is [F.223.b] because physical forms are empty of physical forms, because feelings are empty of feelings, because perceptions are empty of perceptions, because formative predispositions are empty of formative predispositions, and because consciousness is empty of consciousness.
- 10.196 “Subhūti, just as the emptiness of the eyes neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the emptiness of the ears neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the emptiness of the nose neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the emptiness of the tongue neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the emptiness of the body neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. And, Subhūti, just as the emptiness of the mental faculty neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest.
- 10.197 “If you ask why, Subhūti, it is because in the essential nature of the eyes there is neither rest nor no rest, in the essential nature of the ears there is neither rest nor no rest, in the essential nature of the nose there is neither rest nor no rest, in the essential nature of the tongue there is neither rest nor no rest, in the essential nature of the body [F.224.a] there is neither rest nor no rest, and in the essential nature of the mental faculty there is neither rest nor no rest.

- 10.198 “If you ask why, Subhūti, it is because the eyes are empty of the eyes, because the ears are empty of the ears, because the nose is empty of the nose, because the tongue is empty of the tongue, because the body is empty of the body, and because the mental faculty is empty of the mental faculty.
- 10.199 “Subhūti, just as the emptiness of sights neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the emptiness of sounds neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the emptiness of odors neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the emptiness of tastes neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the emptiness of tangibles neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. And, Subhūti, just as the emptiness of mental phenomena neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest.
- 10.200 “If you ask why, Subhūti, it is because in the essential nature of sights there is neither rest nor no rest, in the essential nature of sounds there is neither rest nor no rest, in the essential nature of odors there is neither rest nor no rest, in the essential nature of tastes [F.224.b] there is neither rest nor no rest, in the essential nature of tangibles there is neither rest nor no rest, and in the essential nature of mental phenomena there is neither rest nor no rest.
- 10.201 “If you ask why, Subhūti, it is because sights are empty of sights, because sounds are empty of sounds, because odors are empty of odors, because tastes are empty of tastes, because tangibles are empty of tangibles, and because mental phenomena are empty of mental phenomena.
- 10.202 “Subhūti, just as the emptiness of visual consciousness neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the emptiness of auditory consciousness neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the emptiness of olfactory consciousness neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the emptiness of gustatory consciousness neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the emptiness of tactile consciousness neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. And, Subhūti, just as the emptiness of mental consciousness neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest.

- 10.203 “If you ask why, Subhūti, [F.225.a] it is because in the essential nature of visual consciousness there is neither rest nor no rest, in the essential nature of auditory consciousness there is neither rest nor no rest, in the essential nature of olfactory consciousness there is neither rest nor no rest, in the essential nature of gustatory consciousness there is neither rest nor no rest, in the essential nature of tactile consciousness there is neither rest nor no rest, and in the essential nature of mental consciousness there is neither rest nor no rest.
- 10.204 “If you ask why, Subhūti, it is because visual consciousness is empty of visual consciousness, because auditory consciousness is empty of auditory consciousness, because olfactory consciousness is empty of olfactory consciousness, because gustatory consciousness is empty of gustatory consciousness, because tactile consciousness is empty of tactile consciousness, and because mental consciousness is empty of mental consciousness.
- 10.205 “Subhūti, just as the emptiness of visually compounded sensory contact neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the emptiness of aurally compounded sensory contact neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the emptiness of nasally compounded sensory contact neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the emptiness of lingually compounded sensory contact neither rests [F.225.b] nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the emptiness of corporeally compounded sensory contact neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. And, Subhūti, just as the emptiness of mentally compounded sensory contact neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest.
- 10.206 “If you ask why, Subhūti, it is because in the essential nature of visually compounded sensory contact there is neither rest nor no rest, in the essential nature of aurally compounded sensory contact there is neither rest nor no rest, in the essential nature of nasally compounded sensory contact there is neither rest nor no rest, in the essential nature of lingually compounded sensory contact there is neither rest nor no rest, in the essential nature of corporeally compounded sensory contact there is neither rest nor no rest, and in the essential nature of mentally compounded sensory contact there is neither rest nor no rest.

10.207 “If you ask why, Subhūti, it is because visually compounded sensory contact is empty of visually compounded sensory contact, because aurally compounded sensory contact is empty of aurally compounded sensory contact, because nasally compounded sensory contact is empty of nasally compounded sensory contact, because lingually compounded sensory contact is empty of lingually compounded sensory contact, because corporeally compounded sensory contact is empty of corporeally compounded sensory contact, and because mentally compounded sensory contact is empty of mentally compounded sensory contact.

10.208 “Subhūti, just as the emptiness of feelings conditioned by visually compounded sensory contact neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as [F.226.a] the emptiness of feelings conditioned by aurally compounded sensory contact neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the emptiness of feelings conditioned by nasally compounded sensory contact neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the emptiness of feelings conditioned by lingually compounded sensory contact neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the emptiness of feelings conditioned by corporeally compounded sensory contact neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. And, Subhūti, just as the emptiness of feelings conditioned by mentally compounded sensory contact neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest.

10.209 “If you ask why, Subhūti, it is because in the essential nature of feelings conditioned by visually compounded sensory contact there is neither rest nor no rest, in the essential nature of feelings conditioned by aurally compounded sensory contact there is neither rest nor no rest, in the essential nature of feelings conditioned by nasally compounded sensory contact there is neither rest nor no rest, in the essential nature of feelings conditioned by lingually compounded sensory contact there is neither rest nor no rest, in the essential nature of feelings conditioned by corporeally compounded sensory contact there is neither rest nor no rest, and in the essential nature of feelings conditioned by mentally compounded sensory contact [F.226.b] there is neither rest nor no rest.

10.210 “If you ask why, Subhūti, it is because feelings conditioned by visually compounded sensory contact are empty of feelings conditioned by visually compounded sensory contact, because feelings conditioned by aurally compounded sensory contact are empty of feelings conditioned by aurally

compounded sensory contact, because feelings conditioned by nasally compounded sensory contact are empty of feelings conditioned by nasally compounded sensory contact, because feelings conditioned by lingually compounded sensory contact are empty of feelings conditioned by lingually compounded sensory contact, because feelings conditioned by corporeally compounded sensory contact are empty of feelings conditioned by corporeally compounded sensory contact, and because feelings conditioned by mentally compounded sensory contact are empty of feelings conditioned by mentally compounded sensory contact.

10.211 “Subhūti, just as a dream neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as an illusion neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as a mirage neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as an echo neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, [F.227.a] just as an optical aberration neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as a reflection neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. And, Subhūti, just as a magical display of the tathāgatas neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest.

10.212 “If you ask why, Subhūti, it is because in the essential nature of a dream there is neither rest nor no rest, in the essential nature of an illusion there is neither rest nor no rest, in the essential nature of a mirage there is neither rest nor no rest, in the essential nature of an echo there is neither rest nor no rest, in the essential nature of an optical aberration there is neither rest nor no rest, in the essential nature of a reflection there is neither rest nor no rest, and in the essential nature of a magical display of the tathāgatas there is neither rest nor no rest.

10.213 “If you ask why, Subhūti, it is because dreams are empty of dreams, because illusions are empty of illusions, because mirages are empty of mirages, because echoes are empty of echoes, because optical aberrations are empty of optical aberrations, because reflections are empty of reflections, and because magical displays of the tathāgatas are empty of magical displays of the tathāgatas.

10.214 “Subhūti, just as the perfection of generosity neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the perfection [F.227.b] of ethical discipline neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the perfection of tolerance neither rests nor does not

rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the perfection of perseverance neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the perfection of meditative concentration neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. And, Subhūti, just as the perfection of wisdom neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest.

10.215 “If you ask why, Subhūti, it is because in the essential nature of the perfection of generosity there is neither rest nor no rest, in the essential nature of the perfection of ethical discipline there is neither rest nor no rest, in the essential nature of the perfection of tolerance there is neither rest nor no rest, in the essential nature of the perfection of perseverance there is neither rest nor no rest, in the essential nature of the perfection of meditative concentration there is neither rest nor no rest, and in the essential nature of the perfection of wisdom there is neither rest nor no rest.

10.216 “If you ask why, Subhūti, it is because the perfection of generosity is empty of the perfection of generosity, because the perfection of ethical discipline is empty of [F.228.a] the perfection of ethical discipline, because the perfection of tolerance is empty of the perfection of tolerance, because the perfection of perseverance is empty of the perfection of perseverance, because the perfection of meditative concentration is empty of the perfection of meditative concentration, and because the perfection of wisdom is empty of the perfection of wisdom.

10.217 “Subhūti, just as the emptiness of internal phenomena neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the emptiness of external phenomena neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the emptiness of external and internal phenomena neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the emptiness of emptiness neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the emptiness of great extent neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the emptiness of ultimate reality neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the emptiness of conditioned phenomena neither rests nor does not rest, similarly, Subhūti, this Great Vehicle [F.228.b] does not rest, nor does it not rest. Subhūti, just as the emptiness of unconditioned phenomena neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest.

Subhūti, just as the emptiness of the unlimited neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the emptiness of that which has neither beginning nor end neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the emptiness of nonexclusion neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the emptiness of inherent nature neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the emptiness of all phenomena neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the emptiness of intrinsic defining characteristics neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the emptiness of that which cannot be apprehended neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, [F.229.a] nor does it not rest. Subhūti, just as the emptiness of nonentities neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the emptiness of essential nature neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. And, Subhūti, just as the emptiness of an essential nature of nonentities neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest.

10.218 “If you ask why, Subhūti, it is because in the essential nature of the emptiness of internal phenomena there is neither rest nor no rest, in the essential nature of the emptiness of external phenomena there is neither rest nor no rest, in the essential nature of the emptiness of external and internal phenomena there is neither rest nor no rest, in the essential nature of the emptiness of emptiness there is neither rest nor no rest, in the essential nature of the emptiness of great extent there is neither rest nor no rest, in the essential nature of the emptiness of ultimate reality there is neither rest nor no rest, in the essential nature of the emptiness of conditioned phenomena there is neither rest nor no rest, in the essential nature of the emptiness of unconditioned phenomena there is neither rest nor no rest, in the essential nature of the emptiness of the unlimited there is neither rest nor no rest, in the essential nature of the emptiness of that which has neither beginning nor end there is neither rest nor no rest, in the essential nature of the emptiness of nonexclusion there is neither rest nor no rest, in the essential nature of the emptiness of inherent nature there is neither rest nor no rest, in the essential nature of the emptiness of all phenomena there is neither rest nor no rest, in [F.229.b] the essential nature of the emptiness of intrinsic defining characteristics there is neither rest nor no rest, in the essential

nature of the emptiness of that which cannot be apprehended there is neither rest nor no rest, in the essential nature of the emptiness of nonentities there is neither rest nor no rest, in the essential nature of the emptiness of essential nature there is neither rest nor no rest, and in the essential nature of the emptiness of an essential nature of nonentities there is neither rest nor no rest.

10.219 “If you ask why, Subhūti, it is because the emptiness of internal phenomena is empty of the emptiness of internal phenomena, because the emptiness of external phenomena is empty of the emptiness of external phenomena, because the emptiness of external and internal phenomena is empty of the emptiness of external and internal phenomena, because the emptiness of emptiness is empty of the emptiness of emptiness, because the emptiness of great extent is empty of the emptiness of great extent, because the emptiness of ultimate reality is empty of the emptiness of ultimate reality, because the emptiness of conditioned phenomena is empty of the emptiness of conditioned phenomena, because the emptiness of unconditioned phenomena is empty of the emptiness of unconditioned phenomena, because the emptiness of the unlimited is empty of the emptiness of the unlimited, because the emptiness of that which has neither beginning nor end is empty of the emptiness of that which has neither beginning nor end, because the emptiness of nonexclusion is empty of the emptiness of nonexclusion, because the emptiness of inherent nature is empty of the emptiness of inherent nature, because the emptiness of all phenomena is empty of the emptiness of all phenomena, because the emptiness of intrinsic defining characteristics is empty of the emptiness of intrinsic defining characteristics, because the emptiness of that which cannot be apprehended is empty of the emptiness of that which cannot be apprehended, because the emptiness of nonentities is empty of the emptiness of nonentities, because the emptiness of essential nature is empty of the emptiness of essential nature, and because the emptiness [F.230.a] of the essential nature of nonentities is empty of the emptiness of an essential nature of nonentities.

10.220 “Subhūti, just as the essential nature of the applications of mindfulness neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the essential nature of the correct exertions neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the essential nature of the supports for miraculous ability neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the essential nature of the faculties neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the essential nature of the powers neither rests nor does not

rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the essential nature of the branches of enlightenment neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. And, Subhūti, just as the essential nature of the noble eightfold path neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest.

10.221 “If you ask why, Subhūti, it is because in the essential nature of the applications of mindfulness there is neither rest nor no rest, [F.230.b] in the essential nature of the correct exertions there is neither rest nor no rest, in the essential nature of the supports for miraculous ability there is neither rest nor no rest, in the essential nature of the faculties there is neither rest nor no rest, in the essential nature of the powers there is neither rest nor no rest, in the essential nature of the branches of enlightenment there is neither rest nor no rest, and in the essential nature of the noble eightfold path there is neither rest nor no rest.

10.222 “If you ask why, Subhūti, it is because the applications of mindfulness are empty of the applications of mindfulness, because the correct exertions are empty of the correct exertions, because the supports for miraculous ability are empty of the supports for miraculous ability, because the faculties are empty of the faculties, because the powers are empty of the powers; because the branches of enlightenment are empty of the branches of enlightenment, and because the noble eightfold path is empty of the noble eightfold path.

10.223 “Subhūti, just as the truths of the noble ones neither rest nor do not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the meditative concentrations neither rest nor do not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the immeasurable attitudes neither rest nor do not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the formless absorptions neither rest [F.231.a] nor do not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the liberations neither rest nor do not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the serial steps of meditative absorption neither rest nor do not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the emptiness, the signlessness, and the wishlessness gateways to liberation neither rest nor do not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the extrasensory powers neither rest nor do not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the meditative stabilities neither rest nor do not

rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. And, Subhūti, just as the dhāraṇī gateways neither rest nor do not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest.

10.224 “If you ask why, Subhūti, it is because in the essential nature of the truths of the noble ones there is neither rest nor no rest, in the essential nature of the meditative concentrations there is neither rest nor no rest, in the essential nature of the immeasurable attitudes there is neither rest nor no rest, in the essential nature of the formless [F.231.b] absorptions there is neither rest nor no rest, in the essential nature of the eight liberations there is neither rest nor no rest, in the essential nature of the nine serial steps of meditative absorption there is neither rest nor no rest, in the essential nature of the emptiness, the signlessness, and the wishlessness gateways to liberation there is neither rest nor no rest, in the essential nature of the extrasensory powers there is neither rest nor no rest, in the essential nature of the meditative stabilities there is neither rest nor no rest, and in the essential nature of the dhāraṇī gateways there is neither rest nor no rest.

10.225 “If you ask why, Subhūti, it is because the truths of the noble ones are empty of the truths of the noble ones, because the meditative concentrations are empty of the meditative concentrations, because the immeasurable attitudes are empty of the immeasurable attitudes, because the formless absorptions are empty of the formless absorptions, because the liberations are empty of the liberations, because the serial steps of meditative absorption are empty of the serial steps of meditative absorption, because emptiness is empty of emptiness, because signlessness is empty of signlessness, because wishlessness is empty of wishlessness, because the extrasensory powers are empty of the extrasensory powers, because the meditative stabilities are empty of the meditative stabilities, and because the dhāraṇī gateways are empty of the dhāraṇī gateways.

10.226 “Subhūti, just as the ten powers of the tathāgatas neither rest nor do not [F.232.a] rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the four fearlessnesses neither rest nor do not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the four kinds of exact knowledge neither rest nor do not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as great compassion neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. And, Subhūti, just as the eighteen distinct qualities of the buddhas neither rest nor do not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest.

10.227 “If you ask why, Subhūti, it is because in the essential nature of the ten powers of the tathāgatas there is neither rest nor no rest, in the essential nature of the fearlessnesses there is neither rest nor no rest, in the essential

nature of the immeasurable attitudes there is neither rest nor no rest, in the essential nature of the kinds of exact knowledge there is neither rest nor no rest, in the essential nature of great compassion there is neither rest nor no rest, and in the essential nature of the eighteen distinct qualities of the buddhas there is neither rest nor no rest.

10.228 “If you ask why, Subhūti, it is because the ten powers of the tathāgatas are empty of the ten powers of the tathāgatas, because the four fearlessnesses are empty of the four fearlessnesses, because the four kinds of exact knowledge are empty of the four kinds of exact knowledge, because [F.232.b] great compassion is empty of great compassion, and because the eighteen distinct qualities of the buddhas are empty of the eighteen distinct qualities of the buddhas.

10.229 “Subhūti, just as an arhat whose contaminants have ceased neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as a pratyekabuddha neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest.

10.230 “If you ask why, Subhūti, it is because in the essential nature of an arhat there is neither rest nor no rest, and in the essential nature of a pratyekabuddha there is neither rest nor no rest.

10.231 “If you ask why, Subhūti, it is because the essential nature of an arhat is empty of the essential nature of an arhat, and because the essential nature of a pratyekabuddha is empty of the essential nature of a pratyekabuddha.

10.232 “Subhūti, just as a bodhisattva neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. And, Subhūti, just as a tathāgata, arhat, perfectly complete buddha neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest.

10.233 “If you ask why, Subhūti, it is because in the essential nature of a bodhisattva there is neither rest nor no rest, and in the essential nature of a tathāgata there is neither rest nor no rest.

10.234 “If you ask why, Subhūti, it is because the essential nature of a bodhisattva is empty of the essential nature of a bodhisattva, and because the essential nature of a tathāgata is empty of the essential nature [F.233.a] of a tathāgata.

10.235 “Subhūti, just as the fruit of having entered the stream neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the fruit of once-returner neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the fruit of non-returner neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as arhatship neither rests nor does not rest, similarly, Subhūti,

this Great Vehicle does not rest, nor does it not rest. And, Subhūti, just as individual enlightenment neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest.

10.236 “If you ask why, Subhūti, it is because in the essential nature of the fruit of having entered the stream there is neither rest nor no rest, in the essential nature of the fruit of once-returner there is neither rest nor no rest, in the essential nature of the fruit of non-returner there is neither rest nor no rest, in the essential nature of arhatship there is neither rest nor no rest, and in the essential nature of individual enlightenment there is neither rest nor no rest.

10.237 “If you ask why, Subhūti, it is because the essential nature of the fruit of having entered the stream is empty of the essential nature of the fruit of having entered the stream, because the essential nature of the fruit of once-returner is empty of the essential nature of [F.233.b] the fruit of once-returner, because the essential nature of the fruit of non-returner is empty of the essential nature of the fruit of non-returner, because the essential nature of arhatship is empty of the essential nature of arhatship, and because the essential nature of individual enlightenment is empty of the essential nature of individual enlightenment.

10.238 “Subhūti, just as the knowledge of the aspects of the path neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. And, Subhūti, just as all-aspect omniscience neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest.

10.239 “If you ask why, Subhūti, it is because in the essential nature of the knowledge of the aspects of the path there is neither rest nor no rest, and in the essential nature of all-aspect omniscience there is neither rest nor no rest.

10.240 “If you ask why, Subhūti, it is because the essential nature of the knowledge of the aspects of the path is empty of the essential nature of the knowledge of the aspects of the path, and because the essential nature of all-aspect omniscience is empty of the essential nature of all-aspect omniscience.

10.241 “Subhūti, just as a name neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as a sign neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as a symbol neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, [F.234.a] just as a conventional expression neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. And, Subhūti, just as a designation neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest.

- 10.242 “If you ask why, Subhūti, it is because in the essential nature of a name there is neither rest nor no rest, in the essential nature of a sign there is neither rest nor no rest, in the essential nature of a symbol there is neither rest nor no rest, in the essential nature of a conventional expression there is neither rest nor no rest, and in the essential nature of a designation there is neither rest nor no rest.
- 10.243 “If you ask why, Subhūti, it is because the essential nature of a name is empty of the essential nature of a name, because the essential nature of a sign is empty of the essential nature of a sign, because the essential nature of a symbol is empty of the essential nature of a symbol, because the essential nature of a conventional expression is empty of the essential nature of a conventional expression, and because the essential nature of a designation is empty of the essential nature of a designation.
- 10.244 “Subhūti, just as nonarising neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as nonceasing neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as nondefilement neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it [F.234.b] not rest. And, Subhūti, just as nonpurification neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest.
- 10.245 “If you ask why, Subhūti, it is because in the essential nature of nonarising there is neither rest nor no rest, in the essential nature of nonceasing there is neither rest nor no rest, in the essential nature of nondefilement there is neither rest nor no rest, and in the essential nature of nonpurification there is neither rest nor no rest.
- 10.246 “If you ask why, Subhūti, it is because the essential nature of nonarising is empty of the essential nature of nonarising, because the essential nature of nonceasing is empty of the essential nature of nonceasing, because the essential nature of nondefilement is empty of the essential nature of nondefilement, and because the essential nature of nonpurification is empty of the essential nature of nonpurification.
- 10.247 “Subhūti, just as nonconditioning neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest.
- 10.248 “If you ask why, Subhūti, in the essential nature of nonconditioning there is neither rest nor no rest.
- 10.249 “If you ask why, Subhūti, it is because the essential nature of nonconditioning is empty of the essential nature of nonconditioning. [B17]
- 10.250 “Thus, Subhūti, because of these reasons, since this Great Vehicle rests by way of not resting and since it is immovable, it will not come to rest anywhere.⁵⁷³

- 10.251 “Subhūti, you have asked, [F.235.a] ‘Who will go forth in this vehicle?’ No one will attain emancipation by means of this vehicle. If you ask why, Subhūti, it is because all those phenomena—that which is this vehicle, those who would attain emancipation, that by which they would attain emancipation, and that from which they would attain emancipation—do not exist and are not apprehended. Since all phenomena thus do not exist and are not apprehended, what phenomenon would attain emancipation by means of what phenomenon?
- 10.252 “If you ask why, Subhūti, since they are beyond limits⁵⁷⁴ because the self is utterly pure, a being is utterly pure, a life form is utterly pure, a living being is utterly pure, a life is utterly pure, an individual is utterly pure, a person is utterly pure, one born of Manu is utterly pure, a child of Manu is utterly pure, an agent is utterly pure, an experiencer is utterly pure, a knower is utterly pure, and a viewer is utterly pure, therefore the self cannot be apprehended, a being cannot be apprehended, a life form cannot be apprehended, a living being cannot be apprehended, a life cannot be apprehended, an individual cannot be apprehended, a person cannot be apprehended, one born of Manu cannot be apprehended, a child of Manu cannot be apprehended, an agent cannot be apprehended, an experiencer cannot be apprehended, a knower cannot be apprehended, and a viewer cannot be apprehended.
- 10.253 “The realm of phenomena cannot be apprehended because of utter purity, the real nature cannot be apprehended because of utter purity, the very limit of reality cannot be apprehended because of utter purity, and the realm of the inconceivable cannot be apprehended because of [F.235.b] utter purity. The aggregates cannot be apprehended because of utter purity, the sensory elements cannot be apprehended because of utter purity, the sense fields cannot be apprehended because of utter purity, and dependent origination cannot be apprehended because of utter purity. The perfection of generosity cannot be apprehended because of utter purity, the perfection of ethical discipline cannot be apprehended because of utter purity, the perfection of tolerance cannot be apprehended because of utter purity, the perfection of perseverance cannot be apprehended because of utter purity, the perfection of meditative concentration cannot be apprehended because of utter purity, and the perfection of wisdom cannot be apprehended because of utter purity.
- 10.254 “The emptiness of internal phenomena cannot be apprehended because of utter purity, the emptiness of external phenomena cannot be apprehended because of utter purity, the emptiness of external and internal phenomena cannot be apprehended because of utter purity, the emptiness of emptiness cannot be apprehended because of utter purity, the emptiness of great extent

cannot be apprehended because of utter purity, the emptiness of ultimate reality cannot be apprehended because of utter purity, the emptiness of conditioned phenomena cannot be apprehended because of utter purity, the emptiness of unconditioned phenomena cannot be apprehended because of utter purity, the emptiness of the unlimited cannot be apprehended because of utter purity, the emptiness of that which has neither beginning nor end cannot be apprehended because of utter purity, the emptiness of nonexclusion cannot be apprehended because of utter purity, the emptiness of inherent nature cannot be apprehended [F.236.a] because of utter purity, the emptiness of all phenomena cannot be apprehended because of utter purity, the emptiness of intrinsic defining characteristics cannot be apprehended because of utter purity, the emptiness of that which cannot be apprehended cannot be apprehended because of utter purity, the emptiness of nonentities cannot be apprehended because of utter purity, the emptiness of essential nature cannot be apprehended because of utter purity, and the emptiness of an essential nature of nonentities cannot be apprehended because of utter purity.

10.255 “The applications of mindfulness cannot be apprehended because of utter purity, the correct exertions cannot be apprehended because of utter purity, the supports for miraculous ability cannot be apprehended because of utter purity, the faculties cannot be apprehended because of utter purity, the powers cannot be apprehended because of utter purity, the branches of enlightenment cannot be apprehended because of utter purity, and the noble eightfold path cannot be apprehended because of utter purity.

10.256 “The truths of the noble ones cannot be apprehended because of utter purity, the meditative concentrations cannot be apprehended because of utter purity, the immeasurable attitudes cannot be apprehended because of utter purity, the formless absorptions cannot be apprehended because of utter purity, the liberations cannot be apprehended because of utter purity, the serial steps of meditative absorption cannot be apprehended because of utter purity, the emptiness, signlessness, and wishlessness gateways to liberation cannot be apprehended because of utter purity, the extrasensory powers cannot be apprehended [F.236.b] because of utter purity, the meditative stabilities cannot be apprehended because of utter purity, the dhāraṇī gateways cannot be apprehended because of utter purity, the powers of the tathāgatas cannot be apprehended because of utter purity, the fearlessnesses cannot be apprehended because of utter purity, the kinds of exact knowledge cannot be apprehended because of utter purity, great compassion cannot be apprehended because of utter purity, and the eighteen distinct qualities of the buddhas cannot be apprehended because of utter purity.

10.257 “Those who have entered the stream cannot be apprehended because of utter purity, once-returners cannot be apprehended because of utter purity, non-returners cannot be apprehended because of utter purity, arhats cannot be apprehended because of utter purity, pratyekabuddhas cannot be apprehended because of utter purity, bodhisattvas cannot be apprehended because of utter purity, and tathāgatas, arhats, perfectly complete buddhas cannot be apprehended because of utter purity. The fruit of having entered the stream cannot be apprehended because of utter purity, the fruit of once-returner cannot be apprehended because of utter purity, the fruit of non-returner cannot be apprehended because of utter purity, arhatship cannot be apprehended because of utter purity, individual enlightenment cannot be apprehended because of utter purity, the knowledge of the aspects of the path cannot be apprehended because of utter purity, and all-aspect omniscience cannot be apprehended because of utter purity. Nonarising cannot be apprehended [F.237.a] because of utter purity, nonceasing cannot be apprehended because of utter purity, nondefilement cannot be apprehended because of utter purity, nonpurification cannot be apprehended because of utter purity, and nonconditioning cannot be apprehended because of utter purity. The limits of past time cannot be apprehended because of utter purity, the limits of future time cannot be apprehended because of utter purity, the present cannot be apprehended because of utter purity, coming cannot be apprehended because of utter purity, going cannot be apprehended because of utter purity, abiding cannot be apprehended because of utter purity, death cannot be apprehended because of utter purity, birth cannot be apprehended because of utter purity, decrease cannot be apprehended because of utter purity, and increase cannot be apprehended because of utter purity.

10.258 “If you ask, on account of not apprehending, what are all not apprehended, the realm of phenomena is not apprehended because of not apprehending⁵⁷⁵ the realm of phenomena. If you ask why, Subhūti, it is because the realm of phenomena that is not apprehended is neither apprehended, nor is it not apprehended.

10.259 “The real nature is not apprehended because of not apprehending the real nature. If you ask why, Subhūti, it is because the real nature that is not apprehended is neither apprehended, nor is it not apprehended. The very limit of reality is not apprehended because of not apprehending the very limit of reality. If you ask why, Subhūti, it is because the very limit of reality that is not apprehended is neither apprehended, nor is it not apprehended. The expanse of the inconceivable is not [F.237.b] apprehended because of not apprehending the expanse of the inconceivable. If you ask why, Subhūti, it is because the expanse of the inconceivable that is not apprehended is

neither apprehended, nor is it not apprehended. The aggregates, the sensory elements, and the sense fields are not apprehended because of not apprehending the aggregates, the sensory elements, and the sense fields. If you ask why, Subhūti, it is because the aggregates, the sensory elements, and the sense fields that are not apprehended are neither apprehended, nor are they not apprehended. Dependent origination is not apprehended because of not apprehending dependent origination. If you ask why, Subhūti, it is because dependent origination that is not apprehended is neither apprehended, nor is it not apprehended.

10.260 “The perfection of generosity is not apprehended because of not apprehending the perfection of generosity. If you ask why, Subhūti, it is because the perfection of generosity that is not apprehended is neither apprehended, nor is it not apprehended. The perfection of ethical discipline is not apprehended because of not apprehending the perfection of ethical discipline. If you ask why, Subhūti, it is because the perfection of ethical discipline that is not apprehended is neither apprehended, nor is it not apprehended. The perfection of tolerance is not apprehended because of not apprehending the perfection of tolerance. If you ask why, Subhūti, it is because the perfection of tolerance that is not apprehended is neither apprehended, nor is it not apprehended. The perfection of perseverance is not apprehended because of not apprehending the perfection of perseverance. If you ask why, Subhūti, it is because the perfection of perseverance that is not apprehended is neither apprehended, nor is it not apprehended. [F.238.a] The perfection of meditative concentration is not apprehended because of not apprehending the perfection of meditative concentration. If you ask why, Subhūti, it is because the perfection of meditative concentration that is not apprehended is neither apprehended, nor is it not apprehended. The perfection of wisdom is not apprehended because of not apprehending the perfection of wisdom. If you ask why, Subhūti, it is because the perfection of wisdom that is not apprehended is neither apprehended, nor is it not apprehended.

10.261 “The emptiness of internal phenomena is not apprehended because of not apprehending the emptiness of internal phenomena. If you ask why, Subhūti, it is because the emptiness of internal phenomena that is not apprehended is neither apprehended, nor is it not apprehended. The emptiness of external phenomena is not apprehended because of not apprehending the emptiness of external phenomena. If you ask why, Subhūti, it is because the emptiness of external phenomena that is not apprehended is neither apprehended, nor is it not apprehended. The emptiness of external and internal phenomena is not apprehended because of not apprehending the emptiness of external and internal phenomena. If

you ask why, Subhūti, it is because the emptiness of external and internal phenomena that is not apprehended is neither apprehended, nor is it not apprehended. The emptiness of emptiness is not apprehended because of not apprehending the emptiness of emptiness. If you ask why, Subhūti, it is because the emptiness of emptiness that is not apprehended is neither apprehended, nor is it not apprehended. The emptiness of great extent is not apprehended because of not apprehending the emptiness of great extent. If you ask why, Subhūti, it is because the emptiness of great extent that is not apprehended is neither apprehended, nor is it not apprehended. The emptiness of ultimate reality is not apprehended because of not apprehending the emptiness of ultimate reality. If you ask why, Subhūti, it is because the emptiness of ultimate reality that is not apprehended [F.238.b] is neither apprehended, nor is it not apprehended. The emptiness of conditioned phenomena is not apprehended because of not apprehending the emptiness of conditioned phenomena. If you ask why, Subhūti, it is because the emptiness of conditioned phenomena that is not apprehended is neither apprehended, nor is it not apprehended. The emptiness of unconditioned phenomena is not apprehended because of not apprehending the emptiness of unconditioned phenomena. If you ask why, Subhūti, it is because the emptiness of unconditioned phenomena that is not apprehended is neither apprehended, nor is it not apprehended. The emptiness of the unlimited is not apprehended because of not apprehending the emptiness of the unlimited. If you ask why, Subhūti, it is because the emptiness of the unlimited that is not apprehended is neither apprehended, nor is it not apprehended. The emptiness of that which has neither beginning nor end is not apprehended because of not apprehending the emptiness of that which has neither beginning nor end. If you ask why, Subhūti, it is because the emptiness of that which has neither beginning nor end that is not apprehended is neither apprehended, nor is it not apprehended. The emptiness of nonexclusion is not apprehended because of not apprehending the emptiness of nonexclusion. If you ask why, Subhūti, it is because the emptiness of nonexclusion that is not apprehended is neither apprehended, nor is it not apprehended. The emptiness of inherent nature is not apprehended because of not apprehending the emptiness of inherent nature. If you ask why, Subhūti, it is because the emptiness of inherent nature that is not apprehended is neither apprehended, nor is it not apprehended. The emptiness of all phenomena is not apprehended because of not apprehending the emptiness of all phenomena. If you ask why, Subhūti, it is because the emptiness of all phenomena that is not apprehended is neither apprehended, nor is it not apprehended. [F.239.a] The emptiness of intrinsic defining characteristics is not apprehended

because of not apprehending the emptiness of intrinsic defining characteristics. If you ask why, Subhūti, it is because the emptiness of intrinsic defining characteristics that is not apprehended is neither apprehended, nor is it not apprehended. The emptiness of that which cannot be apprehended is not apprehended because of not apprehending the emptiness of that which cannot be apprehended. If you ask why, Subhūti, it is because the emptiness of that which cannot be apprehended that is not apprehended is neither apprehended, nor is it not apprehended. The emptiness of nonentities is not apprehended because of not apprehending the emptiness of nonentities. If you ask why, Subhūti, it is because the emptiness of nonentities that is not apprehended is neither apprehended, nor is it not apprehended. The emptiness of essential nature is not apprehended because of not apprehending the emptiness of essential nature. If you ask why, Subhūti, it is because the emptiness of essential nature that is not apprehended is neither apprehended, nor is it not apprehended. The emptiness of an essential nature of nonentities is not apprehended because of not apprehending the emptiness of an essential nature of nonentities. If you ask why, Subhūti, it is because the emptiness of an essential nature of nonentities that is not apprehended is neither apprehended, nor is it not apprehended.

- 10.262 “The applications of mindfulness are not apprehended because of not apprehending the applications of mindfulness. If you ask why, Subhūti, it is because the applications of mindfulness that are not apprehended are neither apprehended, nor are they not apprehended. The correct exertions are not apprehended because of not apprehending the correct exertions. If you ask why, Subhūti, it is because the correct exertions that are not apprehended are neither apprehended, nor are they not apprehended. The supports [F.239.b] for miraculous ability are not apprehended because of not apprehending the supports for miraculous ability. If you ask why, Subhūti, it is because the supports for miraculous ability that are not apprehended are neither apprehended, nor are they not apprehended. The faculties are not apprehended because of not apprehending the faculties. If you ask why, Subhūti, it is because the faculties that are not apprehended are neither apprehended, nor are they not apprehended. the powers are not apprehended because of not apprehending the powers. If you ask why, Subhūti, it is because the powers that are not apprehended are neither apprehended, nor are they not apprehended. The branches of enlightenment are not apprehended because of not apprehending the branches of enlightenment. If you ask why, Subhūti, it is because the branches of enlightenment that are not apprehended are neither apprehended, nor are they not apprehended. The noble eightfold path is not apprehended because

of not apprehending the noble eightfold path. If you ask why, Subhūti, it is because the noble eightfold path that is not apprehended is neither apprehended, nor is it not apprehended.

10.263 “The truths of the noble ones are not apprehended because of not apprehending the truths of the noble ones. If you ask why, Subhūti, it is because the truths of the noble ones that are not apprehended are neither apprehended, nor are they not apprehended. The meditative concentrations are not apprehended because of not apprehending the meditative concentrations. If you ask why, Subhūti, it is because the meditative concentrations that are not apprehended are neither apprehended, nor are they not apprehended. The immeasurable attitudes are not apprehended because of not apprehending the immeasurable attitudes. If you ask why, Subhūti, it is because the immeasurable attitudes that are not apprehended are neither apprehended, nor are they not apprehended. The formless [F.240.a] absorptions are not apprehended because of not apprehending the formless absorptions. If you ask why, Subhūti, it is because the formless absorptions that are not apprehended are neither apprehended, nor are they not apprehended. The liberations are not apprehended because of not apprehending the liberations. If you ask why, Subhūti, it is because the liberations that are not apprehended are neither apprehended, nor are they not apprehended. The serial steps of meditative absorption are not apprehended because of not apprehending the serial steps of meditative absorption. If you ask why, Subhūti, it is because the serial steps of meditative absorption that are not apprehended are neither apprehended, nor are they not apprehended. The emptiness, signlessness, and wishlessness gateways to liberation are not apprehended because of not apprehending the emptiness, signlessness, and wishlessness gateways to liberation. If you ask why, Subhūti, it is because the emptiness, signlessness, and wishlessness gateways to liberation that are not apprehended are neither apprehended, nor are they not apprehended. The extrasensory powers are not apprehended because of not apprehending the extrasensory powers. If you ask why, Subhūti, it is because the extrasensory powers that are not apprehended are neither apprehended, nor are they not apprehended. The meditative stabilities are not apprehended because of not apprehending the meditative stabilities. If you ask why, Subhūti, it is because the meditative stabilities that are not apprehended are neither apprehended, nor are they not apprehended. The dhāraṇī [F.240.b] gateways are not apprehended because of not apprehending the dhāraṇī gateways. If you ask why, Subhūti, it is because the dhāraṇī gateways that are not apprehended are neither apprehended, nor are they not apprehended.

10.264 “The powers of the tathāgatas are not apprehended because of not apprehending the powers of the tathāgatas. If you ask why, Subhūti, it is because the powers of the tathāgatas that are not apprehended are neither apprehended, nor are they not apprehended. The fearlessnesses are not apprehended because of not apprehending the fearlessnesses. If you ask why, Subhūti, it is because the fearlessnesses that are not apprehended are neither apprehended, nor are they not apprehended. The kinds of exact knowledge are not apprehended because of not apprehending the kinds of exact knowledge. If you ask why, Subhūti, it is because the kinds of exact knowledge that are not apprehended are neither apprehended, nor are they not apprehended. Great loving kindness is not apprehended because of not apprehending great loving kindness. If you ask why, Subhūti, it is because great loving kindness that is not apprehended is neither apprehended, nor is it not apprehended. Great compassion is not apprehended because of not apprehending great compassion. If you ask why, Subhūti, it is because great compassion that is not apprehended is neither apprehended, nor is it not apprehended. The eighteen distinct qualities of the buddhas are not apprehended because of not apprehending the eighteen distinct qualities of the buddhas. If you ask why, Subhūti, it is because the eighteen distinct qualities of the buddhas that are not apprehended are neither apprehended, nor are they not apprehended.

10.265 “Those who have entered the stream are not apprehended because of not apprehending those who have entered the stream. If you ask why, Subhūti, it is because those who have entered the stream who are not apprehended [F.241.a] are neither apprehended, nor are they not apprehended. Once-returners are not apprehended because of not apprehending once-returners. If you ask why, Subhūti, it is because once-returners who are not apprehended are neither apprehended, nor are they not apprehended. Non-returners are not apprehended because of not apprehending non-returners. If you ask why, Subhūti, it is because non-returners who are not apprehended are neither apprehended, nor are they not apprehended. Arhats are not apprehended because of not apprehending arhats. If you ask why, Subhūti, it is because arhats who are not apprehended are neither apprehended, nor are they not apprehended. Pratyekabuddhas are not apprehended because of not apprehending pratyekabuddhas. If you ask why, Subhūti, it is because pratyekabuddhas who are not apprehended are neither apprehended, nor are they not apprehended. Bodhisattvas are not apprehended because of not apprehending bodhisattvas. If you ask why, Subhūti, it is because bodhisattvas who are not apprehended are neither apprehended, nor are they not apprehended. Tathāgatas are not

apprehended because of not apprehending tathāgatas. If you ask why, Subhūti, it is because tathāgatas who are not apprehended are neither apprehended, nor are they not apprehended.

10.266 “The fruit of having entered the stream is not apprehended because of not apprehending the fruit of having entered the stream. If you ask why, Subhūti, it is because the fruit of having entered the stream that is not apprehended is neither apprehended, nor is it not apprehended. The fruit of once-returner is not apprehended because of [F.241.b] not apprehending the fruit of once-returner. If you ask why, Subhūti, it is because the fruit of once-returner that is not apprehended is neither apprehended, nor is it not apprehended. The fruit of non-returner is not apprehended because of not apprehending the fruit of non-returner. If you ask why, Subhūti, it is because the fruit of non-returner that is not apprehended is neither apprehended, nor is it not apprehended. Arhatship is not apprehended because of not apprehending arhatship. If you ask why, Subhūti, it is because arhatship that is not apprehended is neither apprehended, nor is it not apprehended. Individual enlightenment is not apprehended because of not apprehending individual enlightenment. If you ask why, Subhūti, it is because individual enlightenment that is not apprehended is neither apprehended, nor is it not apprehended. The knowledge of the aspects of the path is not apprehended because of not apprehending the knowledge of the aspects of the path. If you ask why, Subhūti, it is because the knowledge of the aspects of the path that is not apprehended is neither apprehended, nor is it not apprehended. All-aspect omniscience is not apprehended because of not apprehending all-aspect omniscience. If you ask why, Subhūti, it is because all-aspect omniscience that is not apprehended is neither apprehended, nor is it not apprehended.

10.267 “Nonarising is not apprehended because of not apprehending nonarising. If you ask why, Subhūti, it is because nonarising that is not apprehended is neither apprehended, nor is it not apprehended. Nonceasing is not apprehended because of not apprehending nonceasing. If you ask why, Subhūti, it is because nonceasing that is not apprehended is neither apprehended, nor is it not apprehended. Nondefilement [F.242.a] is not apprehended because of not apprehending nondefilement. If you ask why, Subhūti, it is because nondefilement that is not apprehended is neither apprehended, nor is it not apprehended. Nonpurification is not apprehended because of not apprehending nonpurification. If you ask why, Subhūti, it is because nonpurification that is not apprehended is neither apprehended, nor is it not apprehended. Nonconditioning is not apprehended because of

not apprehending nonconditioning. If you ask why, Subhūti, it is because nonconditioning that is not apprehended is neither apprehended, nor is it not apprehended.

10.268 “The limits of past time are not apprehended because of not apprehending the limits of past time. If you ask why, Subhūti, it is because the limits of past time that are not apprehended are neither apprehended, nor are they not apprehended. The limits of future time are not apprehended because of not apprehending the limits of future time. If you ask why, Subhūti, it is because the limits of future time that are not apprehended are neither apprehended, nor are they not apprehended. The present is not apprehended because of not apprehending the present. If you ask why, Subhūti, it is because the present that is not apprehended is neither apprehended, nor is it not apprehended.

10.269 “Coming is not apprehended because of not apprehending coming. If you ask why, Subhūti, it is because coming that is not apprehended is neither apprehended, nor is it not apprehended. Going is not apprehended because of not apprehending going. If you ask why, Subhūti, it is because going that is not apprehended is neither apprehended, nor is it not apprehended. Abiding is not apprehended because of not apprehending abiding. If you ask why, Subhūti, [F.242.b] it is because abiding that is not apprehended is neither apprehended, nor is it not apprehended. Death is not apprehended because of not apprehending death. If you ask why, Subhūti, it is because death that is not apprehended is neither apprehended, nor is it not apprehended. Birth is not apprehended because of not apprehending birth. If you ask why, Subhūti, it is because birth that is not apprehended is neither apprehended, nor is it not apprehended. Decrease is not apprehended because of not apprehending decrease. If you ask why, Subhūti, it is because decrease that is not apprehended is neither apprehended, nor is it not apprehended. Increase is not apprehended because of not apprehending increase. If you ask why, Subhūti, it is because increase that is not apprehended is neither apprehended, nor is it not apprehended.

10.270 “The first level is not apprehended because of not apprehending the first level. If you ask why, Subhūti, it is because the first level that is not apprehended is neither apprehended, nor is it not apprehended. The second level is not apprehended because of not apprehending the second level. If you ask why, Subhūti, it is because the second level that is not apprehended is neither apprehended, nor is it not apprehended. The third level is not apprehended because of not apprehending the third level. If you ask why, Subhūti, it is because the third level that is not apprehended is neither apprehended, nor is it not apprehended. The fourth level is not apprehended because of not apprehending the fourth level. If you ask why, Subhūti, it is

because the fourth level that is not apprehended is neither apprehended, nor is it not apprehended. The fifth level is not apprehended because of not apprehending the fifth level. If you ask why, Subhūti, it is because the fifth level [F.243.a] that is not apprehended is neither apprehended, nor is it not apprehended. The sixth level is not apprehended because of not apprehending the sixth level. If you ask why, Subhūti, it is because the sixth level that is not apprehended is neither apprehended, nor is it not apprehended. The seventh level is not apprehended because of not apprehending the seventh level. If you ask why, Subhūti, it is because the seventh level that is not apprehended is neither apprehended, nor is it not apprehended. The eighth level is not apprehended because of not apprehending the eighth level. If you ask why, Subhūti, it is because the eighth level that is not apprehended is neither apprehended, nor is it not apprehended. The ninth level is not apprehended because of not apprehending the ninth level. If you ask why, Subhūti, it is because the ninth level that is not apprehended is neither apprehended, nor is it not apprehended. The tenth level is not apprehended because of not apprehending the tenth level. If you ask why, Subhūti, it is because the tenth level that is not apprehended is neither apprehended, nor is it not apprehended.

10.271 “If, among them, you ask what the first level is, what the second level is, what the third level is, what the fourth level is, what the fifth level is, what the sixth level is, what the seventh level is, what the eighth level is, what the ninth level is, and what the tenth level is, they are, respectively, the level of bright insight, the level of the spiritual family, the eighth level, the level of insight, the level of attenuated refinement, the level of no attachment, the level of the achievement of realization, the level of the pratyekabuddhas, the level of the bodhisattvas, and the level of the buddhas.

10.272 “Because of the emptiness of internal phenomena the first level is not apprehended; because of the emptiness of external phenomena the first level is not [F.243.b] apprehended; because of the emptiness of external and internal phenomena the first level is not apprehended; because of the emptiness of emptiness the first level is not apprehended; because of the emptiness of great extent the first level is not apprehended; because of the emptiness of ultimate reality the first level is not apprehended; because of the emptiness of conditioned phenomena the first level is not apprehended; because of the emptiness of unconditioned phenomena the first level is not apprehended; because of the emptiness of the unlimited the first level is not apprehended; because of the emptiness of that which has neither beginning nor end the first level is not apprehended; because of the emptiness of nonexclusion the first level is not apprehended; because of the emptiness of

inherent nature the first level is not apprehended; because of the emptiness of all phenomena the first level is not apprehended; because of the emptiness of intrinsic defining characteristics the first level is not apprehended; because of the emptiness of that which cannot be apprehended the first level is not apprehended; because of the emptiness of nonentities the first level is not apprehended; because of the emptiness of essential nature the first level is not apprehended; and because of the emptiness of an essential nature of nonentities the first level is not apprehended.

10.273 “Because of the emptiness of internal phenomena the second level is not apprehended; because of the emptiness of external phenomena the second level is not apprehended; because of the emptiness of external and internal phenomena the second level is not apprehended; because of the emptiness of emptiness the second level is not apprehended; because of the emptiness of great extent the second level is not apprehended; because of the emptiness of ultimate reality the second level is not apprehended; because of the emptiness of conditioned phenomena the second level is not apprehended; because of the emptiness of unconditioned phenomena the second level is not apprehended; because of the emptiness of the unlimited the second level is not apprehended; because of the emptiness of that which has neither beginning nor end [F.244.a] the second level is not apprehended; because of the emptiness of nonexclusion the second level is not apprehended; because of the emptiness of inherent nature the second level is not apprehended; because of the emptiness of all phenomena the second level is not apprehended; because of the emptiness of intrinsic defining characteristics the second level is not apprehended; because of the emptiness of that which cannot be apprehended the second level is not apprehended; because of the emptiness of nonentities the second level is not apprehended; because of the emptiness of essential nature the second level is not apprehended; and because of the emptiness of an essential nature of nonentities the second level is not apprehended.

10.274 “Because of the emptiness of internal phenomena the third level is not apprehended; because of the emptiness of external phenomena the third level is not apprehended; because of the emptiness of external and internal phenomena the third level is not apprehended; because of the emptiness of emptiness the third level is not apprehended; because of the emptiness of great extent the third level is not apprehended; because of the emptiness of ultimate reality the third level is not apprehended; because of the emptiness of conditioned phenomena the third level is not apprehended; because of the emptiness of unconditioned phenomena the third level is not apprehended; because of the emptiness of the unlimited the third level is not apprehended;

because of the emptiness of that which has neither beginning nor end the third level is not apprehended; because of the emptiness of nonexclusion the third level is not apprehended; because of the emptiness of inherent nature the third level is not apprehended; because of the emptiness of all phenomena the third level is not apprehended; because of the emptiness of intrinsic defining characteristics the third level is not apprehended; because of the emptiness of that which cannot be apprehended the third level is not apprehended; because of the emptiness of nonentities the third level is not apprehended; because of the emptiness of essential nature [F.244.b] the third level is not apprehended; and because of the emptiness of an essential nature of nonentities the third level is not apprehended.

10.275 “Because of the emptiness of internal phenomena the fourth level is not apprehended; because of the emptiness of external phenomena the fourth level is not apprehended; because of the emptiness of external and internal phenomena the fourth level is not apprehended; because of the emptiness of emptiness the fourth level is not apprehended; because of the emptiness of great extent the fourth level is not apprehended; because of the emptiness of ultimate reality the fourth level is not apprehended; because of the emptiness of conditioned phenomena the fourth level is not apprehended; because of the emptiness of unconditioned phenomena the fourth level is not apprehended; because of the emptiness of the unlimited the fourth level is not apprehended; because of the emptiness of that which has neither beginning nor end the fourth level is not apprehended; because of the emptiness of nonexclusion the fourth level is not apprehended; because of the emptiness of inherent nature the fourth level is not apprehended; because of the emptiness of all phenomena the fourth level is not apprehended; because of the emptiness of intrinsic defining characteristics the fourth level is not apprehended; because of the emptiness of that which cannot be apprehended the fourth level is not apprehended; because of the emptiness of nonentities the fourth level is not apprehended; because of the emptiness of essential nature the fourth level is not apprehended; and because of the emptiness of an essential nature of nonentities the fourth level is not apprehended.

10.276 “Because of the emptiness of internal phenomena the fifth level is not apprehended; because of the emptiness of external phenomena the fifth level is not apprehended; because of the emptiness of external and internal phenomena the fifth level is not apprehended; because of the emptiness of emptiness the fifth level is not apprehended; because of the emptiness of great extent the fifth level is not apprehended; because of the emptiness of ultimate reality the fifth level is not apprehended; because of the emptiness of conditioned phenomena the fifth level is not apprehended; because of the

emptiness of unconditioned phenomena [F.245.a] the fifth level is not apprehended; because of the emptiness of the unlimited the fifth level is not apprehended; because of the emptiness of that which has neither beginning nor end the fifth level is not apprehended; because of the emptiness of nonexclusion the fifth level is not apprehended; because of the emptiness of inherent nature the fifth level is not apprehended; because of the emptiness of all phenomena the fifth level is not apprehended; because of the emptiness of intrinsic defining characteristics the fifth level is not apprehended; because of the emptiness of that which cannot be apprehended the fifth level is not apprehended; because of the emptiness of nonentities the fifth level is not apprehended; because of the emptiness of essential nature the fifth level is not apprehended; and because of the emptiness of an essential nature of nonentities the fifth level is not apprehended.

10.277 “Because of the emptiness of internal phenomena the sixth level is not apprehended; because of the emptiness of external phenomena the sixth level is not apprehended; because of the emptiness of external and internal phenomena the sixth level is not apprehended; because of the emptiness of emptiness the sixth level is not apprehended; because of the emptiness of great extent the sixth level is not apprehended; because of the emptiness of ultimate reality the sixth level is not apprehended; because of the emptiness of conditioned phenomena the sixth level is not apprehended; because of the emptiness of unconditioned phenomena the sixth level is not apprehended; because of the emptiness of the unlimited the sixth level is not apprehended; because of the emptiness of that which has neither beginning nor end the sixth level is not apprehended; because of the emptiness of nonexclusion the sixth level is not apprehended; because of the emptiness of inherent nature the sixth level is not apprehended; because of the emptiness of all phenomena the sixth level is not apprehended; because of the emptiness of intrinsic defining characteristics the sixth level is not apprehended; because of the emptiness of that which cannot be apprehended the sixth level is not [F.245.b] apprehended; because of the emptiness of nonentities the sixth level is not apprehended; because of the emptiness of essential nature the sixth level is not apprehended; and because of the emptiness of an essential nature of nonentities the sixth level is not apprehended.

10.278 “Because of the emptiness of internal phenomena the seventh level is not apprehended; because of the emptiness of external phenomena the seventh level is not apprehended; because of the emptiness of external and internal phenomena the seventh level is not apprehended; because of the emptiness of emptiness the seventh level is not apprehended; because of the emptiness of great extent the seventh level is not apprehended; because of the

emptiness of ultimate reality the seventh level is not apprehended; because of the emptiness of conditioned phenomena the seventh level is not apprehended; because of the emptiness of unconditioned phenomena the seventh level is not apprehended; because of the emptiness of the unlimited the seventh level is not apprehended; because of the emptiness of that which has neither beginning nor end the seventh level is not apprehended; because of the emptiness of nonexclusion the seventh level is not apprehended; because of the emptiness of inherent nature the seventh level is not apprehended; because of the emptiness of all phenomena the seventh level is not apprehended; because of the emptiness of intrinsic defining characteristics the seventh level is not apprehended; because of the emptiness of that which cannot be apprehended the seventh level is not apprehended; because of the emptiness of nonentities the seventh level is not apprehended; because of the emptiness of essential nature the seventh level is not apprehended; and because of the emptiness of an essential nature of nonentities the seventh level is not apprehended.

10.279 “Because of the emptiness of internal phenomena the eighth level is not apprehended; because of the emptiness of external phenomena the eighth level is not apprehended; because of the emptiness of external and internal phenomena the eighth level is not apprehended; because of the emptiness of emptiness the eighth level is not apprehended; because of the emptiness of great extent the eighth level is not [F.246.a] apprehended; because of the emptiness of ultimate reality the eighth level is not apprehended; because of the emptiness of conditioned phenomena the eighth level is not apprehended; because of the emptiness of unconditioned phenomena the eighth level is not apprehended; because of the emptiness of the unlimited the eighth level is not apprehended; because of the emptiness of that which has neither beginning nor end the eighth level is not apprehended; because of the emptiness of nonexclusion the eighth level is not apprehended; because of the emptiness of inherent nature the eighth level is not apprehended; because of the emptiness of all phenomena the eighth level is not apprehended; because of the emptiness of intrinsic defining characteristics the eighth level is not apprehended; because of the emptiness of that which cannot be apprehended the eighth level is not apprehended; because of the emptiness of nonentities the eighth level is not apprehended; because of the emptiness of essential nature the eighth level is not apprehended; and because of the emptiness of an essential nature of nonentities the eighth level is not apprehended.

10.280 “Because of the emptiness of internal phenomena the ninth level is not apprehended; because of the emptiness of external phenomena the ninth level is not apprehended; because of the emptiness of external and internal

phenomena the ninth level is not apprehended; because of the emptiness of emptiness the ninth level is not apprehended; because of the emptiness of great extent the ninth level is not apprehended; because of the emptiness of ultimate reality the ninth level is not apprehended; because of the emptiness of conditioned phenomena the ninth level is not apprehended; because of the emptiness of unconditioned phenomena the ninth level is not apprehended; because of the emptiness of the unlimited the ninth level is not apprehended; because of the emptiness of that which has neither beginning nor end the ninth level is not apprehended; because of the emptiness of nonexclusion the ninth level is not apprehended; because of the emptiness of inherent nature [F.246.b] the ninth level is not apprehended; because of the emptiness of all phenomena the ninth level is not apprehended; because of the emptiness of intrinsic defining characteristics the ninth level is not apprehended; because of the emptiness of that which cannot be apprehended the ninth level is not apprehended; because of the emptiness of nonentities the ninth level is not apprehended; because of the emptiness of essential nature the ninth level is not apprehended; and because of the emptiness of an essential nature of nonentities the ninth level is not apprehended.

10.281 “Because of the emptiness of internal phenomena the tenth level is not apprehended; because of the emptiness of external phenomena the tenth level is not apprehended; because of the emptiness of external and internal phenomena the tenth level is not apprehended; because of the emptiness of emptiness the tenth level is not apprehended; because of the emptiness of great extent the tenth level is not apprehended; because of the emptiness of ultimate reality the tenth level is not apprehended; because of the emptiness of conditioned phenomena the tenth level is not apprehended; because of the emptiness of unconditioned phenomena the tenth level is not apprehended; because of the emptiness of the unlimited the tenth level is not apprehended; because of the emptiness of that which has neither beginning nor end the tenth level is not apprehended; because of the emptiness of nonexclusion the tenth level is not apprehended; because of the emptiness of inherent nature the tenth level is not apprehended; because of the emptiness of all phenomena the tenth level is not apprehended; because of the emptiness of intrinsic defining characteristics the tenth level is not apprehended; because of the emptiness of that which cannot be apprehended the tenth level is not apprehended; because of the emptiness of nonentities the tenth level is not apprehended; because of the emptiness of essential nature the tenth level is not apprehended; and because of the emptiness of an essential nature of nonentities the tenth level is not apprehended.

10.282 “If you ask why, [F.247.a] Subhūti, it is because the first level that cannot be apprehended because of utter purity is neither apprehended, nor is it not apprehended; the second level that cannot be apprehended because of utter purity is neither apprehended, nor is it not apprehended; the third level that cannot be apprehended because of utter purity is neither apprehended, nor is it not apprehended; the fourth level that cannot be apprehended because of utter purity is neither apprehended, nor is it not apprehended; the fifth level that cannot be apprehended because of utter purity is neither apprehended, nor is it not apprehended; the sixth level that cannot be apprehended because of utter purity is neither apprehended, nor is it not apprehended; the seventh level that cannot be apprehended because of utter purity is neither apprehended, nor is it not apprehended; the eighth level that cannot be apprehended because of utter purity is neither apprehended, nor is it not apprehended; the ninth level that cannot be apprehended because of utter purity is neither apprehended, nor is it not apprehended; and the tenth level that cannot be apprehended because of utter purity is neither apprehended, nor is it not apprehended.

10.283 “Owing to the emptiness of internal phenomena, because of utter purity the maturation of beings is not apprehended. Owing to the emptiness of external phenomena, because of utter purity the maturation of beings is not apprehended. Owing to the emptiness of external and internal phenomena, because of utter purity the maturation of beings is not apprehended. Owing to the emptiness of emptiness, [F.247.b] because of utter purity the maturation of beings is not apprehended. Owing to the emptiness of great extent, because of utter purity the maturation of beings is not apprehended. Owing to the emptiness of ultimate reality, because of utter purity the maturation of beings is not apprehended. Owing to the emptiness of conditioned phenomena, because of utter purity the maturation of beings is not apprehended. Owing to the emptiness of unconditioned phenomena, because of utter purity the maturation of beings is not apprehended. Owing to the emptiness of the unlimited, because of utter purity the maturation of beings is not apprehended. Owing to the emptiness of that which has neither beginning nor end, because of utter purity the maturation of beings is not apprehended. Owing to the emptiness of nonexclusion, because of utter purity the maturation of beings is not apprehended. Owing to the emptiness of inherent nature, because of utter purity the maturation of beings is not apprehended. Owing to the emptiness of all phenomena, because of utter purity the maturation of beings is not apprehended. Owing to the emptiness of intrinsic defining characteristics, because of utter purity the maturation of beings is not apprehended. Owing to the emptiness of that which cannot be apprehended, because of utter purity the maturation of

beings is not apprehended. Owing to [F.248.a] the emptiness of nonentities, because of utter purity the maturation of beings is not apprehended. Owing to the emptiness of essential nature, because of utter purity the maturation of beings is not apprehended. Owing to the emptiness of an essential nature of nonentities, because of utter purity the maturation of beings is not apprehended.

10.284 “Owing to the emptiness of internal phenomena, because of utter purity the refinement of a buddhafield is not apprehended. Owing to the emptiness of external phenomena, because of utter purity the refinement of a buddhafield is not apprehended. Owing to the emptiness of external and internal phenomena, because of utter purity the refinement of a buddhafield is not apprehended. Owing to the emptiness of emptiness, because of utter purity the refinement of a buddhafield is not apprehended. Owing to the emptiness of great extent, because of utter purity the refinement of a buddhafield is not apprehended. Owing to the emptiness of ultimate reality, because of utter purity the refinement of a buddhafield is not apprehended. Owing to the emptiness of conditioned phenomena, because of utter purity the refinement of a buddhafield is not apprehended. Owing to the emptiness of unconditioned phenomena, because of utter purity the refinement of a buddhafield is not apprehended. Owing to the emptiness of the unlimited, because of utter purity the refinement of a buddhafield [F.248.b] is not apprehended. Owing to the emptiness of that which has neither beginning nor end, because of utter purity the refinement of a buddhafield is not apprehended. Owing to the emptiness of nonexclusion, because of utter purity the refinement of a buddhafield is not apprehended. Owing to the emptiness of inherent nature, because of utter purity the refinement of a buddhafield is not apprehended. Owing to the emptiness of all phenomena, because of utter purity the refinement of a buddhafield is not apprehended. Owing to the emptiness of intrinsic defining characteristics, because of utter purity the refinement of a buddhafield is not apprehended. Owing to the emptiness of that which cannot be apprehended, because of utter purity the refinement of a buddhafield is not apprehended. Owing to the emptiness of nonentities, because of utter purity the refinement of a buddhafield is not apprehended. Owing to the emptiness of essential nature, because of utter purity the refinement of a buddhafield is not apprehended. Owing to the emptiness of an essential nature of nonentities, because of utter purity the refinement of a buddhafield is not apprehended.

10.285 “Owing to the emptiness of internal phenomena, because of utter purity the five eyes are not apprehended. Owing to the emptiness of external phenomena, because of utter purity the five eyes are not apprehended. Owing to the emptiness of external and internal phenomena, because of

utter purity the five eyes are not apprehended. Owing to the emptiness of emptiness, because of utter purity the five eyes are not apprehended. Owing to the emptiness [F.249.a] of great extent, because of utter purity the five eyes are not apprehended. Owing to the emptiness of ultimate reality, because of utter purity the five eyes are not apprehended. Owing to the emptiness of conditioned phenomena, because of utter purity the five eyes are not apprehended. Owing to the emptiness of unconditioned phenomena, because of utter purity the five eyes are not apprehended. Owing to the emptiness of the unlimited, because of utter purity the five eyes are not apprehended. Owing to the emptiness of that which has neither beginning nor end, because of utter purity the five eyes are not apprehended. Owing to the emptiness of nonexclusion, because of utter purity the five eyes are not apprehended. Owing to the emptiness of inherent nature, because of utter purity the five eyes are not apprehended. Owing to the emptiness of all phenomena, because of utter purity the five eyes are not apprehended. Owing to the emptiness of intrinsic defining characteristics, because of utter purity the five eyes are not apprehended. Owing to the emptiness of that which cannot be apprehended, because of utter purity the five eyes are not apprehended. Owing to the emptiness of nonentities, because of utter purity the five eyes are not apprehended. Owing to the emptiness of essential nature, because of utter purity the five eyes are not apprehended. Owing to the emptiness of an essential nature of nonentities, because of utter purity the five eyes are not apprehended.

10.286 “So it is, Subhūti, that bodhisattva great beings practicing the perfection of wisdom will attain emancipation in all-aspect omniscience in the Great Vehicle through not apprehending [F.249.b] any phenomena.

10.287 *This completes the tenth chapter from The Perfection of Wisdom in One Hundred Thousand Lines. [B18]*

11.

CHAPTER 11

- 11.1 Then the venerable Subhūti said to the Blessed One, “Blessed Lord, the Great Vehicle is called a ‘Great Vehicle.’ It outshines the world with its gods, humans, and asuras and attains emancipation;⁵⁷⁶ that is why it is called a Great Vehicle.
- 11.2 “Blessed Lord, this Great Vehicle is the same as space. Just as space gives space to⁵⁷⁷ countless, immeasurable beings, similarly this Great Vehicle also gives space to countless, immeasurable beings. For this reason, Blessed Lord, this is the Great Vehicle of bodhisattva great beings. For this Great Vehicle, going and coming are not discerned,⁵⁷⁸ nor standing still. The limit of the past, the limit of the future, and a middle are also not discerned.
- 11.3 “Blessed Lord, to illustrate, just as for space neither going or coming is discerned, and standing still too is not discerned, similarly, for this Great Vehicle, going is not apprehended, an attainment of emancipation is not apprehended, and standing still is not apprehended.
- 11.4 “Blessed Lord, to illustrate, just as, because of the sameness of the three times, for space the limit of the past is not apprehended, the limit of the future is not apprehended, and a middle is not apprehended, similarly for this Great Vehicle, also, because of the sameness of the three times, the limit of the past is not apprehended, the limit of the future is not apprehended, and a middle is not apprehended. Blessed Lord, it is a vehicle [F.250.a] that is the sameness of the three times; that is why it is called a Great Vehicle.
- 11.5 The Blessed One said, “That is so, Subhūti, that is so! These six perfections—namely, the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom—are the Great Vehicle of bodhisattva great beings. This is called the Great Vehicle of bodhisattva great beings.

“Moreover, Subhūti, this Great Vehicle of bodhisattva great beings is all the dhāraṇī gateways and all these gateways of meditative stability,⁵⁷⁹ namely, the meditative stability *heroic valor*, the meditative stability *precious seal*, the meditative stability *lion’s play*, the meditative stability *beautiful moon*, the meditative stability *crest of the moon’s victory banner*, the meditative stability *surpassing all phenomena*, the meditative stability *seal of all phenomena*, the meditative stability *surveying the crown pinnacle*, the meditative stability *certainty in the realm of phenomena*, the meditative stability *crest of certainty’s victory banner*, the meditative stability *vajra*, the meditative stability *seal of entry into all phenomena*, the meditative stability *well established as the king of meditative stabilities*, the meditative stability *excellently well established*, the meditative stability *well-founded king of meditative stabilities*, the meditative stability *diffusion of light rays*, the meditative stability *without mistakes*, the meditative stability *because of the diffusion of light rays not making mistakes*, [F.250.b] the meditative stability *power of effort*, the meditative stability *array of power*, the meditative stability *exalted*, the meditative stability *engaging with certainty in lexical explanations*, the meditative stability *entry into designations*, the meditative stability *observation of spatial directions*, the meditative stability *sealed with the seal*, the meditative stability *unimpaired*, the meditative stability *oceanic seal gathering all phenomena*, the meditative stability *seal of the king*, the meditative stability *permeation of space*, the meditative stability *vajra maṇḍala*, the meditative stability *purified of the three spheres*, the meditative stability *shoulder ornament of the victory banner’s crest*, the meditative stability *Indra’s crest*, the meditative stability *pursuit of the stream*, the meditative stability *yawning lion*, the meditative stability *stretching lion*, the meditative stability *stretching-out lion*, the meditative stability *beyond sequence*, the meditative stability *without attachment or impediment*, the meditative stability *repudiation of afflicted mental states*, the meditative stability *illumination*, the meditative stability *unseeking*, the meditative stability *no fixed abode*, the meditative stability *free from mentation*, the meditative stability *taming the four māras*, the meditative stability *stainless lamplight*, the meditative stability *boundless light*, the meditative stability *illuminator*, the meditative stability *total illumination*, the meditative stability *pure supremacy*, the meditative stability *stainless light*, the meditative stability *bringer of joy*, the meditative stability *lightning lamp*, the meditative stability *inexhaustible*, the meditative stability *unvanquished*, the meditative stability *majestic*, the meditative stability [F.251.a] *free from extinction*, the meditative stability *unmoving*, the meditative stability *calmed*, the meditative stability *imperishable*, the meditative stability *lamp of the sun*, the meditative stability *immaculate moon*, the meditative stability *clear-eyed*, the meditative stability *lamp of wisdom*, the meditative stability *clear appearance*, the

meditative stability *moon lamp*, the meditative stability *illuminating*, the meditative stability *does what needs to be done*, the meditative stability *glory of transcendental knowledge*, the meditative stability *vajra-like*, the meditative stability *stability of mind*, the meditative stability *total illumination*, the meditative stability *well situated*, the meditative stability *jewel cusp*, the meditative stability *seal of the supreme phenomenon*, the meditative stability *sameness of all phenomena*, the meditative stability *renunciation of delight*, the meditative stability *elevated by phenomena*, the meditative stability *expanded on account of being elevated by phenomena*, the meditative stability *jewel state*, the meditative stability *forsaking fights*, the meditative stability *dispersal*, the meditative stability *distinguishing the terms associated with all phenomena*, the meditative stability *determination*, the meditative stability *stainless performance*, the meditative stability *arranging the sameness of letters*, the meditative stability *devoid of letters*, the meditative stability *cutting off the objective support*, the meditative stability *unmodified*, the meditative stability *aspectless*, the meditative stability *entering into names and signs*, the meditative stability *free from activity*, the meditative stability *entering into the ascertainment of names*, the meditative stability *a practitioner without a dwelling*, the meditative stability *devoid of darkness*, the meditative stability *endowed with practice*, the meditative stability *unwavering*, the meditative stability *transcendence of the range*, the meditative stability *accumulation of all attributes*, [F.251.b] the meditative stability *abiding without mentation*, the meditative stability *abiding with certainty*, the meditative stability *blossoming and vibrance of the flowers of virtue*, the meditative stability *endowed with the branches of enlightenment*, the meditative stability *boundless eloquence*, the meditative stability *boundless lamplight*, the meditative stability *equal to the unequaled*, the meditative stability *transcending all phenomena*, the meditative stability *delineator*, the meditative stability *dispelling doubt*, the meditative stability *without settled focus*, the meditative stability *single array*, the meditative stability *manifest attainment of aspects*, the meditative stability *single aspect*, the meditative stability *nonexclusion of the aspect*, the meditative stability *supreme performance*, the meditative stability *comprehension of all bases of existence through realization*, the meditative stability *entrance to symbols and sounds*, the meditative stability *jewel heart*, the meditative stability *unattached to any phenomena*, the meditative stability *array of flashes of lightning*, the meditative stability *forsaking*, the meditative stability *lamp of doctrine*, the meditative stability *lamp of transcendental knowledge*, the meditative stability *manifest attainment of the miraculous ability to not return*, the meditative stability *devoid of vocalic syllables*, the meditative stability *burning lamp*, the meditative stability *purification of defining characteristics*, the meditative stability *nondistinguished*, the meditative stability *endowed with a*

distinct forbearance, the meditative stability endowed with all finest aspects, the meditative stability endowed with dhāraṇīs, the meditative stability absence of joy with respect to all happiness and suffering, the meditative stability [F.252.a] inexhaustible cornucopia, the meditative stability dhāraṇī intelligence, the meditative stability perfect elimination of right and wrong, the meditative stability perfect calming of all contradictions and refutations, the meditative stability no harmony or disharmony, the meditative stability taintless light, the meditative stability endowed with the essence, the meditative stability taintless light of the full moon, the meditative stability lightning light, the meditative stability great ornament, the meditative stability illuminator in all respects, the meditative stability protector of all worlds, the meditative stability sameness of meditative stability, the meditative stability with a dustless and dust-free principle, the meditative stability convergence in nonaffliction, the meditative stability convergence of all afflicted mental states in nonaffliction, the meditative stability intent on a dwelling that has not been apprehended, the meditative stability abiding in the real nature without mentation, the meditative stability self-originated from the vessel, the meditative stability incinerating all afflicted mental states, the meditative stability lamp of great transcendental knowledge, the meditative stability origin of the ten powers, the meditative stability opener of the gateways, the meditative stability dispelling the defects of corporeality, the meditative stability obliterating defects of speech, transforming them as if into space,⁵⁸⁰ the meditative stability dispelling the defects of the mind, the meditative stability thorough investigation, the meditative stability space-like, and the meditative stability space-like and without attachment, hence free and without blemish. This is called the Great Vehicle of bodhisattva [F.252.b] great beings.

11.7 “Moreover, Subhūti, the Great Vehicle of bodhisattva great beings is this, namely, the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities.

11.8 “Moreover, Subhūti, this Great Vehicle of bodhisattva great beings is the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path; the four truths of the noble ones, the four meditative concentrations, the four immeasurable attitudes,

the four formless absorptions, the eight liberations, the nine serial steps of meditative absorption, the emptiness, signlessness, and wishlessness gateways to liberation, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways; and the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great compassion, and the eighteen distinct qualities of the buddhas. This is the Great Vehicle [F.253.a] of bodhisattva great beings.

11.9 “Subhūti, you said this Great Vehicle ‘outshines the world with its gods, humans, and asuras and attains emancipation.’ If you ask what this world with its gods, humans, and asuras is, it is this, namely, the realm of desire, the realm of form, and the realm of formlessness.

11.10 “Subhūti, if the realm of desire were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and an entity endowed with the attribute of not changing⁵⁸¹—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because this realm of desire is constructed, fashioned, and fabricated⁵⁸²—that is to say, is impermanent, unstable, not eternal, and a nonentity endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation.

11.11 “Subhūti, if the realm of form were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and an entity endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because this realm of form is constructed, fashioned, and fabricated—that is to say, is impermanent, unstable, not eternal, and a nonentity endowed with the attribute of changing—this Great Vehicle therefore does outshine [F.253.b] the world with its gods, humans, and asuras and attain emancipation.

11.12 “Subhūti, if the realm of formlessness were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and an entity endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because this realm of formlessness is constructed, fashioned, and fabricated—that is to say, is impermanent, unstable, not eternal, and a nonentity endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation.

11.13 “Subhūti, if physical forms were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and entities endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because physical forms are constructed, fashioned, and fabricated—that is to say, are impermanent, unstable, not eternal, and nonentities endowed with the attribute of changing—this Great [F.254.a] Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if feelings were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and entities endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because feelings are constructed, fashioned, and fabricated—that is to say, are impermanent, unstable, not eternal, and nonentities endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if perceptions were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and entities endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because perceptions are constructed, fashioned, and fabricated—that is to say, are impermanent, unstable, not eternal, and nonentities endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if formative predispositions were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and entities endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because formative predispositions are constructed, fashioned, and fabricated—that is to say, are impermanent, unstable, not eternal, and nonentities endowed with the attribute of changing—this [F.254.b] Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if consciousness were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and an entity endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods,

humans, and asuras and attain emancipation. However, Subhūti, because consciousness is constructed, fashioned, and fabricated—that is to say, is impermanent, unstable, not eternal, and a nonentity endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation.

- 11.14 “Subhūti, if the eyes were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and entities endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the eyes are constructed, fashioned, and fabricated—that is to say, are impermanent, unstable, not eternal, and nonentities endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the ears were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and entities endowed with the attribute of not changing—then indeed this Great Vehicle [F.255.a] would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the ears are constructed, fashioned, and fabricated—that is to say, are impermanent, unstable, not eternal, and nonentities endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the nose were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and an entity endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the nose is constructed, fashioned, and fabricated—that is to say, is impermanent, unstable, not eternal, and a nonentity endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the tongue were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and an entity endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the tongue is constructed, fashioned, and fabricated—that is to say, is impermanent, unstable, not eternal, and a nonentity endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if

[F.255.b] the body were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and an entity endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the body is constructed, fashioned, and fabricated—that is to say, is impermanent, unstable, not eternal, and a nonentity endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the mental faculty were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and an entity endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the mental faculty is constructed, fashioned, and fabricated—that is to say, are impermanent, unstable, not eternal, and a nonentity endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation.

- 11.15 “Subhūti, if sights were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and entities endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, [F.256.a] because sights are constructed, fashioned, and fabricated—that is to say, are impermanent, unstable, not eternal, and nonentities endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if sounds were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and entities endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because sounds are constructed, fashioned, and fabricated—that is to say, are impermanent, unstable, not eternal, and nonentities endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if odors were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and entities endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain

emancipation. However, Subhūti, because odors are constructed, fashioned, and fabricated—that is to say, are impermanent, unstable, not eternal, and nonentities endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. [F.256.b] Subhūti, if tastes were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and entities endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because tastes are constructed, fashioned, and fabricated—that is to say, are impermanent, unstable, not eternal, and nonentities endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if tangibles were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and entities endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because tangibles are constructed, fashioned, and fabricated—that is to say, are impermanent, unstable, not eternal, and nonentities endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if mental phenomena were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and entities endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, [F.257.a] because mental phenomena are constructed, fashioned, and fabricated—that is to say, are impermanent, unstable, not eternal, and nonentities endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation.

- 11.16 “Subhūti, if visual consciousness were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and an entity endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because visual consciousness is constructed, fashioned, and fabricated—that is to say, is impermanent, unstable, not eternal, and a nonentity endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and

attain emancipation. Subhūti, if auditory consciousness were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and an entity endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because auditory consciousness is constructed, fashioned, and fabricated—that is to say, is impermanent, unstable, not eternal, and a nonentity endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. [F.257.b] Subhūti, if olfactory consciousness were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and an entity endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because olfactory consciousness is constructed, fashioned, and fabricated—that is to say, is impermanent, unstable, not eternal, and a nonentity endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if gustatory consciousness were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and an entity endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because gustatory consciousness is constructed, fashioned, and fabricated—that is to say, is impermanent, unstable, not eternal, and a nonentity endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if tactile consciousness were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and an entity endowed with the attribute of not changing—then indeed this Great Vehicle [F.258.a] would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because tactile consciousness is constructed, fashioned, and fabricated—that is to say, is impermanent, unstable, not eternal, and a nonentity endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if mental consciousness were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and an entity endowed with the attribute of not

changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because mental consciousness is constructed, fashioned, and fabricated—that is to say, is impermanent, unstable, not eternal, and a nonentity endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation.

- 11.17 “Subhūti, if visually compounded sensory contact were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and an entity endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because visually compounded sensory contact is constructed, fashioned, and fabricated—that is to say, is impermanent, unstable, not eternal, and a nonentity [F.258.b] endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if aurally compounded sensory contact were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and an entity endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because aurally compounded sensory contact is constructed, fashioned, and fabricated—that is to say, is impermanent, unstable, not eternal, and a nonentity endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if nasally compounded sensory contact were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and an entity endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because nasally compounded sensory contact is constructed, fashioned, and fabricated—that is to say, is impermanent, unstable, not eternal, and a nonentity endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if lingually compounded sensory contact were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, [F.259.a] permanent, stable, eternal, and an entity endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain

emancipation. However, Subhūti, because lingually compounded sensory contact is constructed, fashioned, and fabricated—that is to say, is impermanent, unstable, not eternal, and a nonentity endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if corporeally compounded sensory contact were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and an entity endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because corporeally compounded sensory contact is constructed, fashioned, and fabricated—that is to say, is impermanent, unstable, not eternal, and a nonentity endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if mentally compounded sensory contact were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and an entity endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because mentally compounded [F.259.b] sensory contact is constructed, fashioned, and fabricated—that is to say, is impermanent, unstable, not eternal, and a nonentity endowed with the attribute of changing, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation.

- 11.18 “Subhūti, if feelings conditioned by visually compounded sensory contact were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and entities endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because feelings conditioned by visually compounded sensory contact are constructed, fashioned, and fabricated—that is to say, are impermanent, unstable, not eternal, and nonentities endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if feelings conditioned by aurally compounded sensory contact were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and entities endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However,

Subhūti, because feelings conditioned by aurally compounded sensory contact are constructed, fashioned, and fabricated—that is to say, are impermanent, unstable, not eternal, and nonentities endowed with the attribute of changing—this Great Vehicle therefore [F.260.a] does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if feelings conditioned by nasally compounded sensory contact were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and entities endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because feelings conditioned by nasally compounded sensory contact are constructed, fashioned, and fabricated—that is to say, are impermanent, unstable, not eternal, and nonentities endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if feelings conditioned by lingually compounded sensory contact were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and entities endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because feelings conditioned by lingually compounded sensory contact are constructed, fashioned, and fabricated—that is to say, are impermanent, unstable, not eternal, and nonentities endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if feelings conditioned by corporeally compounded sensory contact were the real, the unmistakable real, [F.260.b] the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and entities endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because feelings conditioned by corporeally compounded sensory contact are constructed, fashioned, and fabricated—that is to say, are impermanent, unstable, not eternal, and nonentities endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if feelings conditioned by mentally compounded sensory contact were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and entities endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world

with its gods, humans, and asuras and attain emancipation. However, Subhūti, because feelings conditioned by mentally compounded sensory contact are constructed, fashioned, and fabricated—that is to say, are impermanent, unstable, not eternal, and nonentities endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation.

- 11.19 “Subhūti, if the earth element were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and an entity [F.261.a] endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the earth element is constructed, fashioned, and fabricated—that is to say, is impermanent, unstable, not eternal, and a nonentity endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the water element were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and an entity endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the water element is constructed, fashioned, and fabricated—that is to say, is impermanent, unstable, not eternal, and a nonentity endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the fire element were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and an entity endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the fire element is constructed, fashioned, and fabricated—that is to say, is impermanent, unstable, not eternal, and [F.261.b] a nonentity endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the wind element were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and an entity endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the wind element is constructed, fashioned, and fabricated—that is to say, is impermanent, unstable, not eternal, and a nonentity endowed with the

attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the consciousness element were the real, the unmistaken real, [F.262.a] the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and an entity endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the consciousness element is constructed, fashioned, and fabricated—that is to say, is impermanent, unstable, not eternal, and a nonentity endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation.

- 11.20 “Subhūti, if ignorance were the real, the unmistaken real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and an entity endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because ignorance is constructed, fashioned, and fabricated—that is to say, is impermanent, unstable, not eternal, and a nonentity endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if formative predispositions were the real, the unmistaken real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and entities endowed with the attribute of not changing—then indeed this [F.262.b] Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because formative predispositions are constructed, fashioned, and fabricated—that is to say, are impermanent, unstable, not eternal, and nonentities endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if consciousness were the real, the unmistaken real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and an entity endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because consciousness is constructed, fashioned, and fabricated—that is to say, is impermanent, unstable, not eternal, and a nonentity endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if name and form were the real, the unmistaken real, the one and only real—that is to say, incontrovertible, true,

and perfect, as things are, permanent, stable, eternal, and entities endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because name and form are constructed, fashioned, and fabricated—that is to say, are impermanent, unstable, [F.263.a] not eternal, and nonentities endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the six sense fields were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and entities endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the six sense fields are constructed, fashioned, and fabricated—that is to say, are impermanent, unstable, not eternal, and nonentities endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if sensory contact were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and an entity endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because sensory contact is constructed, fashioned, and fabricated—that is to say, is impermanent, unstable, not eternal, and a nonentity endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if sensation were the real, the unmistakable real, [F.263.b] the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and an entity endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because sensation is constructed, fashioned, and fabricated—that is to say, is impermanent, unstable, not eternal, and a nonentity endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if craving were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and an entity endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because craving is constructed, fashioned, and fabricated—that is to say, is

impermanent, unstable, not eternal, and a nonentity endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if grasping were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and an entity endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, [F.264.a] because grasping is constructed, fashioned, and fabricated—that is to say, is impermanent, unstable, not eternal, and a nonentity endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the rebirth process were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and an entity endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the rebirth process is constructed, fashioned, and fabricated—that is to say, is impermanent, unstable, not eternal, and a nonentity endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if birth were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and an entity endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because birth is constructed, fashioned, and fabricated—that is to say, is impermanent, unstable, not eternal, and a nonentity endowed with the attribute of changing—this Great Vehicle therefore [F.264.b] does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if aging and death were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and entities endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because aging and death are constructed, fashioned, and fabricated—that is to say, are impermanent, unstable, not eternal, and nonentities endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. [B19]

11.21 “Subhūti, if the perfection of generosity were an entity and not a nonentity, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the perfection of generosity is a nonentity, not an entity, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the perfection of ethical discipline were an entity and not a nonentity, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the perfection of ethical discipline is a nonentity, not an entity, this Great Vehicle therefore does outshine the world [F.265.a] with its gods, humans, and asuras and attain emancipation. Subhūti, if the perfection of tolerance were an entity and not a nonentity, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the perfection of tolerance is a nonentity, not an entity, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the perfection of perseverance were an entity and not a nonentity, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the perfection of perseverance is a nonentity, not an entity, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the perfection of meditative concentration were an entity and not a nonentity, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the perfection of meditative concentration is a nonentity, not an entity, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the perfection of wisdom were an entity and not a nonentity, then indeed this Great Vehicle would not [F.265.b] outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the perfection of wisdom is a nonentity, not an entity, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation.

11.22 “Subhūti, if the emptiness of internal phenomena were an entity and not a nonentity, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the emptiness of internal phenomena is a nonentity, not an entity, this Great Vehicle does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the emptiness of external phenomena were an entity and not a nonentity, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and

attain emancipation. However, Subhūti, because the emptiness of external phenomena is a nonentity, not an entity, this Great Vehicle does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the emptiness of external and internal phenomena were an entity and not a nonentity, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the emptiness of external and internal phenomena is a nonentity, not an entity, this Great Vehicle does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the emptiness of emptiness were an entity [F.266.a] and not a nonentity, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the emptiness of emptiness is a nonentity, not an entity, this Great Vehicle does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the emptiness of great extent were an entity and not a nonentity, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the emptiness of great extent is a nonentity, not an entity, this Great Vehicle does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the emptiness of ultimate reality were an entity and not a nonentity, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the emptiness of ultimate reality is a nonentity, not an entity, this Great Vehicle does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the emptiness of conditioned phenomena were an entity and not a nonentity, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the emptiness of conditioned phenomena is a nonentity, not an entity, this Great Vehicle therefore does outshine [F.266.b] the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the emptiness of unconditioned phenomena were an entity and not a nonentity, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the emptiness of unconditioned phenomena is a nonentity, not an entity, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the emptiness of the unlimited were an entity and not a nonentity, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the emptiness of the unlimited is a nonentity, not an entity, this Great Vehicle therefore does outshine the world with its gods, humans,

and asuras and attain emancipation. Subhūti, if the emptiness of that which has neither beginning nor end were an entity and not a nonentity, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the emptiness of that which has neither beginning nor end is a nonentity, not an entity, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the emptiness of nonexclusion were an entity and not a nonentity, then indeed this Great Vehicle would not outshine the world with its gods, [F.267.a] humans, and asuras and attain emancipation. However, Subhūti, because the emptiness of nonexclusion is a nonentity, not an entity, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the emptiness of inherent nature were an entity and not a nonentity, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the emptiness of inherent nature is a nonentity, not an entity, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the emptiness of all phenomena were an entity and not a nonentity, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the emptiness of all phenomena is a nonentity, not an entity, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the emptiness of intrinsic defining characteristics were an entity and not a nonentity, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the emptiness of intrinsic defining characteristics is a nonentity, not an entity, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras [F.267.b] and attain emancipation. Subhūti, if the emptiness of that which cannot be apprehended were an entity and not a nonentity, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the emptiness of that which cannot be apprehended is a nonentity, not an entity, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the emptiness of nonentities were an entity and not a nonentity, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the emptiness of nonentities is a nonentity, not an entity, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the emptiness of essential

nature were an entity and not a nonentity, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the emptiness of essential nature is a nonentity, not an entity, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the emptiness of an essential nature of nonentities were an entity and not a nonentity, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the emptiness of [F.268.a] an essential nature of nonentities is a nonentity, not an entity, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation.

- 11.23 “Subhūti, if the applications of mindfulness were entities and not nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the applications of mindfulness are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the correct exertions were entities and not nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the correct exertions are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the supports for miraculous ability were entities and not nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the supports for miraculous ability are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the faculties were entities [F.268.b] and not nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the faculties are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the powers were entities and not nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the powers are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the branches of enlightenment were entities and not nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the branches of enlightenment are nonentities, not entities,

this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the noble eightfold path were an entity and not a nonentity, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the noble eightfold path is a nonentity and not an entity, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation.

- 11.24 “Subhūti, if the truths [F.269.a] of the noble ones were entities and not nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the truths of the noble ones are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the meditative concentrations were entities and not nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the meditative concentrations are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the immeasurable attitudes were entities and not nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the immeasurable attitudes are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the formless absorptions were entities and not nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the formless absorptions are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, [F.269.b] humans, and asuras and attain emancipation. Subhūti, if the liberations were entities and not nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the liberations are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the serial steps of meditative absorption were entities and not nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the serial steps of meditative absorption are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the emptiness, signlessness, and wishlessness gateways to liberation were entities and not nonentities, then

indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the emptiness, signlessness, and wishlessness gateways to liberation are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the extrasensory powers were entities and not [F.270.a] nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the extrasensory powers are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the meditative stabilities were entities and not nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the meditative stabilities are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the dhāraṇī gateways were entities and not nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the dhāraṇī gateways are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation.

- 11.25 “Subhūti, if the powers of the tathāgatas were entities and not nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the powers of the tathāgatas are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, [F.270.b] humans, and asuras and attain emancipation. Subhūti, if the fearlessnesses were entities and not nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the fearlessnesses are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the kinds of exact knowledge were entities and not nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the kinds of exact knowledge are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if great compassion were an entity and not a nonentity, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because great compassion is a nonentity and not an entity, this Great Vehicle therefore does outshine the

world with its gods, humans, and asuras and attain emancipation. Subhūti, if the eighteen distinct qualities of the buddhas were entities and not nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because [F.271.a] the eighteen distinct qualities of the buddhas are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation.

- 11.26 “Subhūti, if the attributes of those at the level of the spiritual family were entities and not nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the attributes of those at the level of the spiritual family are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the attributes of those at the eighth level were entities and not nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the attributes of those at the eighth level are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the attributes of those who have entered the stream were entities and not nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the attributes of those who have entered the stream are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the attributes of once-returners were entities and not [F.271.b] nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the attributes of once-returners are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the attributes of non-returners were entities and not nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the attributes of non-returners are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the attributes of arhats were entities and not nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the attributes of arhats are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, humans, and

asuras and attain emancipation. Subhūti, if the attributes of pratyekabuddhas were entities and not nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the attributes of pratyekabuddhas are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. [F.272.a] Subhūti, if the attributes of bodhisattvas were entities and not nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the attributes of bodhisattvas are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the attributes of buddhas were entities and not nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the attributes of buddhas are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation.

- 11.27 “Subhūti, if those on the level of the spiritual family were entities and not nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because those on the level of the spiritual family are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if those at the eighth level were entities and not nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because those at the eighth level are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, humans, [F.272.b] and asuras and attain emancipation. Subhūti, if those who have entered the stream were entities and not nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because those who have entered the stream are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if once-returners were entities and not nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because once-returners are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if non-returners were entities and not nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain

emancipation. However, Subhūti, because non-returners are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if arhats were entities and not nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because arhats are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, [F.273.a] humans, and asuras and attain emancipation. Subhūti, if pratyekabuddhas were entities and not nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because pratyekabuddhas are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if bodhisattvas were entities and not nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because bodhisattvas are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if tathāgatas, arhats, perfectly complete buddhas were entities and not nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because tathāgatas, arhats, perfectly complete buddhas are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation.

- 11.28 “Subhūti, if the realm of phenomena were an entity and not a nonentity, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain [F.273.b] emancipation. However, Subhūti, because the realm of phenomena is a nonentity and not an entity, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the real nature were an entity and not a nonentity, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the real nature is a nonentity and not an entity, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the very limit of reality were an entity and not a nonentity, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the very limit of reality is a nonentity and not an entity, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the realm of the inconceivable were an entity and not a nonentity, then indeed this Great Vehicle would not

outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the realm of the inconceivable is a nonentity and not an entity, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation.

11.29 “Subhūti, if the world with its gods, humans, and asuras were an entity and not a nonentity, then indeed this Great Vehicle would not outshine the world [F.274.a] with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the world with its gods, humans, and asuras is a nonentity and not an entity, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation.

11.30 “Subhūti, if the instances of setting the mind on enlightenment, as many as there are, by bodhisattva great beings, starting from their first setting of the mind on enlightenment up to being seated at the site of enlightenment, were entities and not nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the instances of setting the mind on enlightenment, as many as there are, by bodhisattva great beings, starting from their first setting of the mind on enlightenment up to being seated at the site of enlightenment, are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation.

11.31 “Subhūti, if the vajra-like transcendental knowledge of bodhisattva great beings were an entity and a not a nonentity, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the vajra-like transcendental knowledge of bodhisattva great beings is a nonentity and not an entity, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation.

11.32 “Subhūti, if the vajra-like transcendental knowledge of bodhisattva great beings were an entity [F.274.b] and a not a nonentity, then indeed bodhisattva great beings would not realize that all the propensities for afflicted mental states that cause linking up are nonentities and would not acquire all-aspect omniscience, and this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the vajra-like transcendental knowledge of bodhisattva great beings is a nonentity and not an entity, bodhisattva great beings therefore do realize that all the propensities for afflicted mental states that cause linking up are nonentities and do indeed acquire all-aspect omniscience, and this Great Vehicle outshines the world with its gods, humans, and asuras and attains emancipation.

- 11.33 “Subhūti, if the thirty-two major marks of bodhisattva great beings⁵⁸³ were entities and not nonentities, then indeed the tathāgatas, arhats, perfectly complete buddhas would not outshine the world with its gods, humans, and asuras, and would not illuminate, would not radiate, and would not shine with their magnificence and glory. However, Subhūti, because the thirty-two major marks of a great person that the tathāgatas, arhats, genuinely perfect buddhas possess are nonentities, not entities, therefore the tathāgatas, arhats, perfectly complete buddhas do indeed outshine the world with its gods, humans, and asuras, and illuminate, radiate, and shine with their magnificence and glory.
- 11.34 “Subhūti, if the light of the tathāgatas, arhats, perfectly complete buddhas [F.275.a] were an entity and not a nonentity, then the tathāgatas, arhats, perfectly complete buddhas would not permeate⁵⁸⁴ worlds as numerous as the grains of sand of the river Gaṅgā with their luminosity. However, Subhūti, because the light of the tathāgatas, arhats, perfectly complete buddhas is a nonentity and not an entity, therefore the tathāgatas, arhats, perfectly complete buddhas do permeate worlds as numerous as the grains of sand of the river Gaṅgā with their luminosity.
- 11.35 “Subhūti, if the voice of a tathāgata, arhat, perfectly complete buddha with its sixty aspects were an entity and not a nonentity, then the tathāgatas, arhats, perfectly complete buddhas in worlds as numerous as the grains of sand of the river Gaṅgā would not have made themselves heard with their voice. However, Subhūti, because the voice of a tathāgata, arhat, perfectly complete buddha with its sixty aspects is a nonentity and not an entity, therefore the tathāgatas, arhats, perfectly complete buddhas in worlds as numerous as the grains of sand of the river Gaṅgā do make themselves heard with their voice.
- 11.36 “Subhūti, if the wheel of the Dharma of tathāgatas, arhats, perfectly complete buddhas were an entity and not a nonentity, then the tathāgatas, arhats, perfectly complete buddhas would not turn in the world that wheel of the Dharma that no virtuous ascetic, brahmin priest, god, demon, Brahmā, [F.275.b] or anyone else could have turned in conformity with the Dharma. However, Subhūti, because the wheel of the Dharma of tathāgatas, arhats, perfectly complete buddhas is a nonentity and not an entity, therefore the tathāgatas, arhats, perfectly complete buddhas do turn in the world that wheel of the Dharma that no virtuous ascetic, brahmin priest, god, demon, Brahmā, or anyone else could have turned in conformity with the Dharma.
- 11.37 “Subhūti, if the beings for whom the tathāgatas, arhats, perfectly complete buddhas turn the wheel of the Dharma were entities and not nonentities, then those beings would not enter final nirvāṇa in the expanse of nirvāṇa with no residual aggregates. However, Subhūti, because the beings for

whom the tathāgatas, arhats, perfectly complete buddhas turn the wheel of the Dharma are nonentities, not entities, therefore those beings have entered final nirvāṇa, are entering final nirvāṇa, and will enter final nirvāṇa, in the expanse of nirvāṇa with no residue of the aggregates.

11.38 “Subhūti, you said, ‘This Great Vehicle is the same as space.’ So it is, Subhūti, so it is! This vehicle is the same as space.

11.39 “To illustrate, Subhūti, in space the eastern direction is not apprehended,⁵⁸⁵ and the southern direction, the western direction, the northern direction, the zenith, the nadir, [F.276.a] and the intermediate directions are not apprehended. Similarly, Subhūti, in this Great Vehicle, the eastern direction is not apprehended, and the southern direction, the western direction, the northern direction, the zenith, the nadir, and the intermediate directions are not apprehended. Therefore, it is said that ‘this vehicle is the same as space.’

11.40 “To illustrate, Subhūti, space is neither long, nor short, nor round, nor square, nor symmetrical, nor asymmetrical. Similarly, Subhūti, this Great Vehicle, too, is neither long, nor short, nor round, nor square, nor symmetrical, nor asymmetrical. Therefore, it is said that ‘this vehicle is the same as space.’

11.41 “To illustrate, Subhūti, space is neither blue, nor yellow, nor red, nor white, nor crimson, nor crystalline, nor silver. Similarly, Subhūti, this Great Vehicle, too, is neither blue, nor yellow, nor red, nor white, nor crimson, nor crystalline, nor silver. Therefore, it is said that ‘this vehicle is the same as space.’

11.42 “To illustrate, Subhūti, space is not the past, the future, or the present. Similarly, Subhūti, this Great Vehicle, too, is not the past, the future, or the present. Therefore, it is said that ‘this vehicle is the same as space.’

11.43 “To illustrate, Subhūti, space neither decreases nor increases, neither diminishes nor [F.276.b] expands. Similarly, Subhūti, this Great Vehicle, too, neither decreases nor increases, neither diminishes nor expands. Therefore, it is said that ‘this vehicle is the same as space.’

11.44 “To illustrate, Subhūti, space is not defiled nor is it purified. Similarly, Subhūti, this Great Vehicle, too, is not defiled nor is it purified. Therefore, it is said that ‘this vehicle is the same as space.’

11.45 “To illustrate, Subhūti, space neither arises, nor does it cease, nor does it last, nor does it reach an end, nor does it last and then change into something else. Similarly, Subhūti, this Great Vehicle, too, neither arises, nor does it cease, nor does it last, nor does it reach an end, nor does it last and then change into something else. Therefore, it is said that ‘this vehicle is the same as space.’

- 11.46 “To illustrate, Subhūti, space is neither virtuous nor nonvirtuous, and it is neither determinate nor indeterminate.⁵⁸⁶ Similarly, Subhūti, this Great Vehicle, too, is neither virtuous nor nonvirtuous, and it is neither determinate nor indeterminate. Therefore, it is said that ‘this vehicle is the same as space.’
- 11.47 “To illustrate, Subhūti, space is not seen, nor is it heard, nor known, nor cognized. Similarly, Subhūti, this Great Vehicle, too, is not seen, nor is it heard, nor known, nor cognized. Therefore, it is said that ‘this vehicle is the same as space.’
- 11.48 “To illustrate, Subhūti, space is neither an object of knowledge nor not an object of knowledge, nor is it an object of understanding, nor is it an object of comprehension, nor is it an object to be actualized, nor is it an object to be abandoned, nor is it [F.277.a] an object to be cultivated.⁵⁸⁷ Similarly, Subhūti, this Great Vehicle, too, is neither an object of knowledge nor not an object of knowledge, nor is it an object of understanding, nor is it an object of comprehension, nor is it an object to be actualized, nor is it an object to be abandoned, nor is it an object to be cultivated. Therefore, it is said that ‘this vehicle is the same as space.’
- 11.49 “To illustrate, Subhūti, space is neither a maturation, nor is it subject to maturation.⁵⁸⁸ Similarly, Subhūti, this Great Vehicle, too, is neither a maturation, nor is it subject to maturation. Therefore, it is said that ‘this vehicle is the same as space.’
- 11.50 “To illustrate, Subhūti, space is neither included within the realm of desire, nor is it included within the realm of form, nor is it included within the realm of formlessness. Similarly, Subhūti, this Great Vehicle, too, is neither included within the realm of desire, nor is it included within the realm of form, nor is it included within the realm of formlessness. Therefore, it is said that ‘this vehicle is the same as space.’
- 11.51 “To illustrate, Subhūti, space is not greedy nor is it free from greed, is not hateful nor is it free from hate, and is not deluded nor is it free from delusion. Similarly, Subhūti, this Great Vehicle, too, is not greedy nor is it free from greed, is not hateful nor is it free from hate, and is not deluded nor is it free [F.277.b] from delusion. Therefore, it is said that ‘this vehicle is the same as space.’
- 11.52 “To illustrate, Subhūti, in space there is no first setting of the mind on enlightenment, nor is there the second, the third, the fourth, the fifth, the sixth, the seventh, the eighth, the ninth, or the tenth setting of the mind on enlightenment. Similarly, Subhūti, in this Great Vehicle, too, there is no first setting of the mind on enlightenment, nor is there the second, the third, the

- fourth, the fifth, the sixth, the seventh, the eighth, the ninth, or the tenth setting of the mind on enlightenment. Therefore, it is said that ‘this vehicle is the same as space.’
- 11.53 “To illustrate, Subhūti, in space there is no level of bright insight, nor is there the level of the spiritual family, the eighth level, the level of insight, the level of attenuated refinement, the level of no attachment, or the level of spiritual achievement. Similarly, Subhūti, in this Great Vehicle, too, there is no level of bright insight, nor is there the level of the spiritual family, the eighth level, the level of insight, the level of attenuated refinement, the level of no attachment, or the level of spiritual achievement. Therefore, it is said that ‘this vehicle is the same as space.’
- 11.54 “To illustrate, Subhūti, in space there is no fruit of having entered the stream, nor is there the fruit of once-returner, the fruit of non-returner, or arhatship. Similarly, Subhūti, in this Great Vehicle, too, there is no fruit of having entered the stream, nor is there the fruit of once-returner, the fruit of [F.278.a] non-returner, or arhatship. Therefore, it is said that ‘this vehicle is the same as space.’
- 11.55 “To illustrate, Subhūti, in space there is no level of the śrāvakas, nor is there the level of the pratyekabuddhas, the level of the bodhisattvas, or the level of the perfectly complete buddhas. Similarly, Subhūti, in this Great Vehicle, too, there is no level of the śrāvakas, nor is there the level of the pratyekabuddhas, the level of the bodhisattvas, or the level of the perfectly complete buddhas. Therefore, it is said that ‘this vehicle is the same as space.’
- 11.56 “To illustrate, Subhūti, space does not have form, nor is it formless; is neither revealed, nor is it unrevealed; is neither obstructed, nor is it unobstructed; and neither is it united, nor is it separated. Similarly, Subhūti, this Great Vehicle, too, does not have form, nor is it formless; is neither revealed, nor is it unrevealed; is neither obstructed, nor is it unobstructed; and neither is it united, nor is it separated. Therefore, it is said that ‘this vehicle is the same as space.’
- 11.57 “To illustrate, Subhūti, space is neither permanent, nor is it impermanent; is neither happiness, nor is it suffering; neither has a self, nor is it selfless; and is neither pleasant, nor is it unpleasant. Similarly, Subhūti, this Great Vehicle, too, is neither permanent, nor is it impermanent; is neither happiness, nor is it suffering; neither has a self, nor is it selfless; and is neither pleasant, nor is it unpleasant. Therefore, it is said that ‘this vehicle is the same [F.278.b] as space.’
- 11.58 “To illustrate, Subhūti, space is neither empty, nor is it not empty; it is neither with a sign, nor is it without a sign; and it does not have aspirations, nor is it without aspirations.⁵⁸⁹ Similarly, Subhūti, this Great Vehicle, too, is

- neither empty, nor is it not empty; it is neither with a sign, nor is it without a sign; and it does not have aspirations, nor is it without aspirations. Therefore, it is said that ‘this vehicle is the same as space.’
- 11.59 “To illustrate, Subhūti, space is neither at peace, nor is it not at peace, and neither is it void, nor is it not void. Similarly, Subhūti, this Great Vehicle, too, is neither at peace, nor is it not at peace, and neither is it void, nor is it not void. Therefore, it is said that ‘this vehicle is the same as space.’
- 11.60 “To illustrate, Subhūti, space is neither light, nor is it darkness. Similarly, Subhūti, this Great Vehicle, too, is neither light, nor is it darkness. Therefore, it is said that ‘this vehicle is the same as space.’
- 11.61 “To illustrate, Subhūti, space can neither be apprehended, nor can it not be apprehended. Similarly, Subhūti, this Great Vehicle, too, can neither be apprehended, nor can it not be apprehended. Therefore, it is said that ‘this vehicle is the same as space.’
- 11.62 “To illustrate, Subhūti, space is neither expressible, nor is it inexpressible. Similarly, Subhūti, this Great Vehicle, too, is neither expressible, nor is it inexpressible. Therefore, it is said that ‘this vehicle is the same as space.’
- 11.63 “For these reasons, Subhūti, this vehicle is the same as [F.279.a] space. Such is the Great Vehicle.
- 11.64 “Subhūti, you said, ‘Just as space gives space to countless, immeasurable beings, similarly this Great Vehicle also gives space to countless, immeasurable beings.’ That is so, Subhūti, that is so! Just as space gives space to countless, immeasurable beings, similarly this Great Vehicle, too, gives space to countless, immeasurable beings. If you ask why, you should know, Subhūti, that space is nonexistent because beings are nonexistent;⁵⁹⁰ you should know that the Great Vehicle is nonexistent because space is nonexistent. For this reason, too, Subhūti, this Great Vehicle gives space to countless, immeasurable beings. If you ask why, Subhūti, it is because beings, the Great Vehicle, and space all cannot be apprehended.
- 11.65 “Moreover, Subhūti, you should know that space is immeasurable because beings are immeasurable. You should know that the Great Vehicle is immeasurable because space is immeasurable.
- 11.66 “For this reason, too, Subhūti, this Great Vehicle gives space to countless, immeasurable beings. If you ask why, Subhūti, it is because beings, the Great Vehicle, and space all cannot be apprehended.
- 11.67 “If you ask why, Subhūti, you should know that space is unfathomable⁵⁹¹ because beings are unfathomable. You should know that the Great [F.279.b] Vehicle is unfathomable because space is unfathomable.
- 11.68 “For this reason, too, Subhūti, this Great Vehicle gives space to countless, immeasurable beings. If you ask why, Subhūti, it is because beings, the Great Vehicle, and space all cannot be apprehended.

- 11.69 “Moreover, Subhūti, you should know that the realm of phenomena is nonexistent because beings are nonexistent; you should know that space is nonexistent because the realm of phenomena is nonexistent; you should know that the Great Vehicle is nonexistent because space is nonexistent; you should know that the immeasurable is nonexistent because the Great Vehicle is nonexistent; you should know that the countless is nonexistent because the immeasurable is nonexistent; you should know that the unfathomable is nonexistent because the countless is nonexistent; and you should know that all phenomena are nonexistent because the unfathomable is nonexistent.
- 11.70 “For this reason, too, Subhūti, this Great Vehicle gives space to countless, immeasurable beings. If you ask why, Subhūti, it is because beings, the realm of phenomena, space, the Great Vehicle, the immeasurable, the countless, the unfathomable, and all phenomena, they all cannot be apprehended.
- 11.71 “Moreover, Subhūti, you should know that the real nature is nonexistent because beings are nonexistent; you should know that space is nonexistent because the real nature is nonexistent; you should know that the Great Vehicle is nonexistent because space is nonexistent; you should know that the immeasurable is nonexistent because [F.280.a] the Great Vehicle is nonexistent; you should know that the countless is nonexistent because the immeasurable is nonexistent; you should know that the unfathomable is nonexistent because the countless is nonexistent; and you should know that all phenomena are nonexistent because the unfathomable is nonexistent.
- 11.72 “For this reason, too, Subhūti, this Great Vehicle gives space to countless, immeasurable beings. If you ask why, Subhūti, it is because beings, the true nature, space, the Great Vehicle, the immeasurable, the countless, the unfathomable, and all phenomena, they all cannot be apprehended.
- 11.73 “Moreover, Subhūti, you should know that a being is nonexistent because the self is nonexistent; you should know that a life form is nonexistent because a being is nonexistent; you should know that a living being is nonexistent because a life form is nonexistent; you should know that a life is nonexistent because a living being is nonexistent; you should know that an individual is nonexistent because a life is nonexistent; you should know that a person is nonexistent because an individual is nonexistent; you should know that one born of Manu is nonexistent because a person is nonexistent; you should know that a child of Manu is nonexistent because one born of Manu is nonexistent; you should know that an agent is nonexistent because a child of Manu is nonexistent; you should know that an experiencer is nonexistent because an agent is nonexistent; you should know that a knower is nonexistent because an experiencer is nonexistent; you should know that a viewer is nonexistent because a knower is nonexistent; and you

should know that the very limit of reality is nonexistent because a viewer is nonexistent. You should know [F.280.b] that space is nonexistent because the very limit of reality is nonexistent; you should know that the Great Vehicle is nonexistent because space is nonexistent; you should know that the immeasurable is nonexistent because the Great Vehicle is nonexistent; you should know that the countless is nonexistent because the immeasurable is nonexistent; you should know that the unfathomable is nonexistent because the countless is nonexistent; and you should know that all phenomena are nonexistent because the unfathomable is nonexistent.

11.74 “For this reason, too, Subhūti, this Great Vehicle gives space to countless, immeasurable beings. If you ask why, Subhūti, it is because the self, a being, a life form, a living being, a life, an individual, a person, one born of Manu, a child of Manu, an agent, an experiencer, a knower, a viewer, the very limit of reality, space, the Great Vehicle, the immeasurable, the countless, the unfathomable, and all phenomena, they all cannot be apprehended. [B20]

11.75 “Moreover, Subhūti, you should know that a being is nonexistent because the self is nonexistent; you should know that a life form is nonexistent because a being is nonexistent; you should know that a living being is nonexistent because a life form is nonexistent; you should know that a life is nonexistent because a living being is nonexistent; you should know that an individual is nonexistent because a life is nonexistent; you should know that a person [F.281.a] is nonexistent because an individual is nonexistent; you should know that one born of Manu is nonexistent because a person is nonexistent; you should know that a child of Manu is nonexistent because one born of Manu is nonexistent; you should know that an agent is nonexistent because a child of Manu is nonexistent; you should know that an experiencer is nonexistent because an agent is nonexistent; you should know that a knower is nonexistent because an experiencer is nonexistent; you should know that a viewer is nonexistent because a knower is nonexistent; you should know that the realm of the inconceivable is nonexistent because a viewer is nonexistent. You should know that physical forms are nonexistent because the realm of the inconceivable is nonexistent; you should know that feelings are nonexistent because physical forms are nonexistent; you should know that perceptions are nonexistent because feelings are nonexistent; you should know that formative predispositions are nonexistent because perceptions are nonexistent; you should know that consciousness is nonexistent because formative predispositions are nonexistent; and you should know that space is nonexistent because consciousness is nonexistent. You should know that the Great Vehicle is nonexistent because space is nonexistent. You should know that the immeasurable is nonexistent because the Great Vehicle is nonexistent; you

should know that the countless is nonexistent because the immeasurable is nonexistent; you should know that the unfathomable is nonexistent because the countless is nonexistent; and you should know that all phenomena are nonexistent because the unfathomable is nonexistent.

11.76 “For this reason, too, Subhūti, this Great Vehicle gives space to countless, immeasurable beings. If you ask why, Subhūti, it is because the self, a being, a life form, a living being, a life, an individual, a person, one born of Manu, a child of Manu, an agent, an experiencer, a knower, [F.281.b] a viewer, the realm of the inconceivable, physical forms, feelings, perceptions, formative predispositions, consciousness, space, the Great Vehicle, the immeasurable, the countless, the unfathomable, and all phenomena, they all cannot be apprehended.

11.77 “Moreover, Subhūti, you should know that a being is nonexistent because the self is nonexistent; you should know that a life form is nonexistent because a being is nonexistent; you should know that a living being is nonexistent because a life form is nonexistent; you should know that a life is nonexistent because a living being is nonexistent; you should know that an individual is nonexistent because a life is nonexistent; you should know that a person is nonexistent because an individual is nonexistent; you should know that one born of Manu is nonexistent because a person is nonexistent; you should know that a child of Manu is nonexistent because one born of Manu is nonexistent; you should know that an agent is nonexistent because a child of Manu is nonexistent; you should know that an experiencer is nonexistent because an agent is nonexistent; you should know that a knower is nonexistent because an experiencer is nonexistent; you should know that a viewer is nonexistent because a knower is nonexistent; you should know that the realm of the inconceivable is nonexistent because a viewer is nonexistent. You should know that the eyes are nonexistent because the realm of the inconceivable is nonexistent; you should know that the ears are nonexistent because the eyes are nonexistent; you should know that the nose is nonexistent because the ears are nonexistent; you should know that the tongue is nonexistent because the nose is nonexistent; you should know that the body is nonexistent because the tongue is nonexistent; you should know that the mental faculty is nonexistent because the body is nonexistent; and you should know that space is nonexistent because the mental faculty is nonexistent. You should know [F.282.a] that the Great Vehicle is nonexistent because space is nonexistent. You should know that the immeasurable is nonexistent because the Great Vehicle is nonexistent; you should know that the countless is nonexistent because the

immeasurable is nonexistent; you should know that the unfathomable is nonexistent because the countless is nonexistent; and you should know that all phenomena are nonexistent because the unfathomable is nonexistent.

11.78 “For this reason, too, Subhūti, this Great Vehicle gives space to countless, immeasurable beings. If you ask why, Subhūti, it is because the self, a being, a life form, a living being, a life, an individual, a person, one born of Manu, a child of Manu, an agent, an experiencer, a knower, a viewer, the realm of the inconceivable, the eyes, the ears, the nose, the tongue, the body, the mental faculty, space, the Great Vehicle, the immeasurable, the countless, the unfathomable, and all phenomena, they all cannot be apprehended.

11.79 “Moreover, Subhūti, you should know that a being is nonexistent because the self is nonexistent; you should know that a life form is nonexistent because a being is nonexistent; you should know that a living being is nonexistent because a life form is nonexistent; you should know that a life is nonexistent because a living being is nonexistent; you should know that an individual is nonexistent because a life is nonexistent; you should know that a person [F.282.b] is nonexistent because an individual is nonexistent; you should know that one born of Manu is nonexistent because a person is nonexistent; you should know that a child of Manu is nonexistent because one born of Manu is nonexistent; you should know that an agent is nonexistent because a child of Manu is nonexistent; you should know that an experiencer is nonexistent because an agent is nonexistent; you should know that a knower is nonexistent because an experiencer is nonexistent; you should know that a viewer is nonexistent because a knower is nonexistent; and you should know that the realm of the inconceivable is nonexistent because a viewer is nonexistent. You should know that sights are nonexistent because the realm of the inconceivable is nonexistent; you should know that sounds are nonexistent because sights are nonexistent; you should know that odors are nonexistent because sounds are nonexistent; you should know that tastes are nonexistent because odors are nonexistent; you should know that tangibles are nonexistent because tastes are nonexistent; you should know that mental phenomena are nonexistent because tangibles are nonexistent; and you should know that space is nonexistent because mental phenomena are nonexistent. You should know that the Great Vehicle is nonexistent because space is nonexistent. You should know that the immeasurable is nonexistent because the Great Vehicle is nonexistent; you should know that the countless is nonexistent because the immeasurable is nonexistent; you should know that the unfathomable is nonexistent because the countless is nonexistent; and you should know that all phenomena are nonexistent because the unfathomable is nonexistent.

11.80 “For this reason, too, Subhūti, this Great Vehicle gives space to countless, immeasurable beings. If you ask why, Subhūti, it is because the self, a being, a life form, a living being, a life, an individual, a person, one born of Manu, a child of Manu, an agent, an experiencer, a knower, a viewer, [F.283.a] the realm of the inconceivable, sights, sounds, odors, tastes, tangibles, mental phenomena, space, the Great Vehicle, the immeasurable, the countless, the unfathomable, and all phenomena, they all cannot be apprehended.

11.81 “Moreover, Subhūti, you should know that a being is nonexistent because the self is nonexistent; you should know that a life form is nonexistent because a being is nonexistent; you should know that a living being is nonexistent because a life form is nonexistent; you should know that a life is nonexistent because a living being is nonexistent; you should know that an individual is nonexistent because a life is nonexistent; you should know that a person is nonexistent because an individual is nonexistent; you should know that one born of Manu is nonexistent because a person is nonexistent; you should know that a child of Manu is nonexistent because one born of Manu is nonexistent; you should know that an agent is nonexistent because a child of Manu is nonexistent; you should know that an experiencer is nonexistent because an agent is nonexistent; you should know that a knower is nonexistent because an experiencer is nonexistent; you should know that a viewer is nonexistent because a knower is nonexistent; and you should know that the realm of the inconceivable is nonexistent because a viewer is nonexistent. You should know that visual consciousness is nonexistent because the realm of the inconceivable is nonexistent; you should know that auditory consciousness is nonexistent because visual consciousness is nonexistent; you should know that olfactory consciousness is nonexistent because auditory consciousness is nonexistent; you should know that gustatory consciousness is nonexistent because olfactory consciousness is nonexistent; you should know [F.283.b] that tactile consciousness is nonexistent because gustatory consciousness is nonexistent; you should know that mental consciousness is nonexistent because tactile consciousness is nonexistent; and you should know that space is nonexistent because mental consciousness is nonexistent. You should know that the Great Vehicle is nonexistent because space is nonexistent. You should know that the immeasurable is nonexistent because the Great Vehicle is nonexistent; you should know that the countless is nonexistent because the immeasurable is nonexistent; you should know that the unfathomable is nonexistent because the countless is nonexistent; and you should know that all phenomena are nonexistent because the unfathomable is nonexistent.

- 11.82 “For this reason, too, Subhūti, this Great Vehicle gives space to countless, immeasurable beings. If you ask why, Subhūti, it is because the self, a being, a life form, a living being, a life, an individual, a person, one born of Manu, a child of Manu, an agent, an experiencer, a knower, a viewer, the realm of the inconceivable, visual consciousness, auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, mental consciousness, space, the Great Vehicle, the immeasurable, the countless, the unfathomable, and all phenomena, [F.284.a] they all cannot be apprehended.
- 11.83 “Moreover, Subhūti, you should know that a being is nonexistent because the self is nonexistent; you should know that a life form is nonexistent because a being is nonexistent; you should know that a living being is nonexistent because a life form is nonexistent; you should know that a life is nonexistent because a living being is nonexistent; you should know that an individual is nonexistent because a life is nonexistent; you should know that a person is nonexistent because an individual is nonexistent; you should know that one born of Manu is nonexistent because a person is nonexistent; you should know that a child of Manu is nonexistent because one born of Manu is nonexistent; you should know that an agent is nonexistent because a child of Manu is nonexistent; you should know that an experiencer is nonexistent because an agent is nonexistent; you should know that a knower is nonexistent because an experiencer is nonexistent; you should know that a viewer is nonexistent because a knower is nonexistent; and you should know that the realm of the inconceivable is nonexistent because a viewer is nonexistent. You should know that visually compounded sensory contact is nonexistent because the realm of the inconceivable is nonexistent; you should know that aurally compounded sensory contact is nonexistent because visually compounded sensory contact is nonexistent; you should know that nasally compounded sensory contact is nonexistent because aurally compounded sensory contact is nonexistent; you should know that lingually compounded sensory contact is nonexistent because nasally compounded sensory contact is nonexistent; you should know that corporeally compounded sensory contact is nonexistent because lingually compounded sensory contact is nonexistent; you should know that mentally compounded sensory contact is nonexistent because corporeally compounded sensory contact is nonexistent; and you should know that space is nonexistent because mentally compounded sensory contact is nonexistent. You should know that the Great Vehicle is nonexistent because space is nonexistent. You should know that the immeasurable is nonexistent because the Great Vehicle is nonexistent; you should know that the countless is nonexistent because the immeasurable is nonexistent; you

should know [F.284.b] that the unfathomable is nonexistent because the countless is nonexistent; and you should know that all phenomena are nonexistent because the unfathomable is nonexistent.

11.84 “For this reason, too, Subhūti, this Great Vehicle gives space to countless, immeasurable beings. If you ask why, Subhūti, it is because the self, a being, a life form, a living being, a life, an individual, a person, one born of Manu, a child of Manu, an agent, an experiencer, a knower, a viewer, the realm of the inconceivable, visually compounded sensory contact, aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, mentally compounded sensory contact, space, the Great Vehicle, the immeasurable, the countless, the unfathomable, and all phenomena, they all cannot be apprehended.

11.85 “Moreover, Subhūti, you should know that a being is nonexistent because the self is nonexistent; you should know that a life form is nonexistent because a being is nonexistent; you should know that a living being is nonexistent because a life form is nonexistent; you should know that a life is nonexistent because a living being is nonexistent; you should know that an individual is nonexistent because a life is nonexistent; you should know that a person is nonexistent because an individual is nonexistent; you should know that one born of Manu is nonexistent because a person is nonexistent; you should know that a child of Manu is nonexistent because one born of Manu is nonexistent; you should know that an agent is nonexistent [F.285.a] because a child of Manu is nonexistent; you should know that an experiencer is nonexistent because an agent is nonexistent; you should know that a knower is nonexistent because an experiencer is nonexistent; you should know that a viewer is nonexistent because a knower is nonexistent; and you should know that the realm of the inconceivable is nonexistent because a viewer is nonexistent. You should know that feelings conditioned by visually compounded sensory contact are nonexistent because the realm of the inconceivable is nonexistent; you should know that feelings conditioned by aurally compounded sensory contact are nonexistent because feelings conditioned by visually compounded sensory contact are nonexistent; you should know that feelings conditioned by nasally compounded sensory contact are nonexistent because feelings conditioned by aurally compounded sensory contact are nonexistent; you should know that feelings conditioned by lingually compounded sensory contact are nonexistent because feelings conditioned by nasally compounded sensory contact are nonexistent; you should know that feelings conditioned by corporeally compounded sensory contact are nonexistent because feelings conditioned by lingually compounded sensory

contact are nonexistent; you should know that feelings conditioned by mentally compounded sensory contact are nonexistent because feelings conditioned by corporeally compounded sensory contact are nonexistent; and you should know that space is nonexistent because feelings conditioned by mentally compounded sensory contact are nonexistent. You should know that the Great Vehicle is nonexistent because space is nonexistent. You should know that the immeasurable is nonexistent because the Great Vehicle is nonexistent; you should know that the countless is nonexistent because the immeasurable is nonexistent; you should know that the unfathomable is nonexistent because the countless is nonexistent; and you should know that all phenomena are nonexistent because the unfathomable is nonexistent.

11.86 “For this reason, too, Subhūti, this Great Vehicle gives space to countless, immeasurable beings. If you ask why, Subhūti, it is because the self, a being, [F.285.b] a life form, a living being, a life, an individual, a person, one born of Manu, a child of Manu, an agent, an experiencer, a knower, a viewer, the realm of the inconceivable, feelings conditioned by visually compounded sensory contact, feelings conditioned by aurally compounded sensory contact, feelings conditioned by nasally compounded sensory contact, feelings conditioned by lingually compounded sensory contact, feelings conditioned by corporeally compounded sensory contact, feelings conditioned by mentally compounded sensory contact, space, the Great Vehicle, the immeasurable, the countless, the unfathomable, and all phenomena, they all cannot be apprehended.

11.87 “Moreover, Subhūti, you should know that a being is nonexistent because the self is nonexistent; you should know that a life form is nonexistent because a being is nonexistent; you should know that a living being is nonexistent because a life form is nonexistent; you should know that a life is nonexistent because a living being is nonexistent; you should know that an individual is nonexistent because a life is nonexistent; you should know that a person is nonexistent because an individual is nonexistent; you should know that one born of Manu is nonexistent because a person is nonexistent; you should know that a child of Manu is nonexistent because one born of Manu is nonexistent; you should know that an agent is nonexistent because a child of Manu is nonexistent; you should know that an experiencer is nonexistent because an agent is nonexistent; you should know that a knower is nonexistent because an experiencer is nonexistent; you should know [F.286.a] that a viewer is nonexistent because a knower is nonexistent; and you should know that the realm of the inconceivable is nonexistent because a viewer is nonexistent. You should know that the earth element is nonexistent because the realm of the inconceivable is nonexistent; you

should know that the water element is nonexistent because the earth element is nonexistent; you should know that the fire element is nonexistent because the water element is nonexistent; you should know that the wind element is nonexistent because the fire element is nonexistent; you should know that the space element is nonexistent because the wind element is nonexistent; you should know that the consciousness element is nonexistent because the space element is nonexistent; and you should know that space is nonexistent because the consciousness element is nonexistent. You should know that the Great Vehicle is nonexistent because space is nonexistent. You should know that the immeasurable is nonexistent because the Great Vehicle is nonexistent; you should know that the countless is nonexistent because the immeasurable is nonexistent; you should know that the unfathomable is nonexistent because the countless is nonexistent; and you should know that all phenomena are nonexistent because the unfathomable is nonexistent.

11.88 “For this reason, too, Subhūti, this Great Vehicle gives space to countless, immeasurable beings. If you ask why, Subhūti, it is because the self, a being, a life form, a living being, a life, an individual, a person, one born of Manu, a child of Manu, an agent, an experiencer, a knower, a viewer, the realm of the inconceivable, the earth element, the water element, the fire element, the wind [F.286.b] element, the space element, the consciousness element, space, the Great Vehicle, the immeasurable, the countless, the unfathomable, and all phenomena, they all cannot be apprehended.

11.89 “Moreover, Subhūti, you should know that a being is nonexistent because the self is nonexistent; you should know that a life form is nonexistent because a being is nonexistent; you should know that a living being is nonexistent because a life form is nonexistent; you should know that a life is nonexistent because a living being is nonexistent; you should know that an individual is nonexistent because a life is nonexistent; you should know that a person is nonexistent because an individual is nonexistent; you should know that one born of Manu is nonexistent because a person is nonexistent; you should know that a child of Manu is nonexistent because one born of Manu is nonexistent; you should know that an agent is nonexistent because a child of Manu is nonexistent; you should know that an experiencer is nonexistent because an agent is nonexistent; you should know that a knower is nonexistent because an experiencer is nonexistent; you should know that a viewer is nonexistent because a knower is nonexistent; and you should know that the realm of the inconceivable is nonexistent because a viewer is nonexistent. You should know that ignorance is nonexistent because the realm of the inconceivable is nonexistent; you should know that formative predispositions are nonexistent because ignorance is nonexistent;

you should know that consciousness is nonexistent because formative predispositions are nonexistent; you should know that name and form are nonexistent because consciousness is nonexistent; you should know that the six sense fields are nonexistent because name and form are nonexistent; you should know that sensory contact is nonexistent because the six sense fields are nonexistent; you should know that sensation is nonexistent because sensory contact is nonexistent; [F.287.a] you should know that craving is nonexistent because sensation is nonexistent; you should know that grasping is nonexistent because craving is nonexistent; you should know that the rebirth process is nonexistent because grasping is nonexistent; you should know that birth is nonexistent because the rebirth process is nonexistent; you should know that aging and death are nonexistent because the rebirth process is nonexistent; and you should know that space is nonexistent because aging and death are nonexistent. You should know that the Great Vehicle is nonexistent because space is nonexistent. You should know that the immeasurable is nonexistent because the Great Vehicle is nonexistent; you should know that the countless is nonexistent because the immeasurable is nonexistent; you should know that the unfathomable is nonexistent because the countless is nonexistent; and you should know that all phenomena are nonexistent because the unfathomable is nonexistent.

11.90 “For this reason, too, Subhūti, this Great Vehicle gives space to countless, immeasurable beings. If you ask why, Subhūti, it is because the self, a being, a life form, a living being, a life, an individual, a person, one born of Manu, a child of Manu, an agent, an experiencer, a knower, a viewer, the realm of the inconceivable, ignorance, formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, birth, aging and death, space, the Great Vehicle, the immeasurable, [F.287.b] the countless, the unfathomable, and all phenomena, they all cannot be apprehended.

11.91 “Moreover, Subhūti, you should know that a being is nonexistent because the self is nonexistent; you should know that a life form is nonexistent because a being is nonexistent; you should know that a living being is nonexistent because a life form is nonexistent; you should know that a life is nonexistent because a living being is nonexistent; you should know that an individual is nonexistent because a life is nonexistent; you should know that a person is nonexistent because an individual is nonexistent; you should know that one born of Manu is nonexistent because a person is nonexistent; you should know that a child of Manu is nonexistent because one born of Manu is nonexistent; you should know that an agent is nonexistent because a child of Manu is nonexistent; you should know that an experiencer is nonexistent because an agent is nonexistent; you should know that a

knower is nonexistent because an experiencer is nonexistent; you should know that a viewer is nonexistent because a knower is nonexistent; and you should know that the realm of the inconceivable is nonexistent because a viewer is nonexistent. You should know that the perfection of generosity is nonexistent because the realm of the inconceivable is nonexistent; you should know that the perfection of ethical discipline is nonexistent because the perfection of generosity is nonexistent; you should know that the perfection of tolerance is nonexistent because the perfection of ethical discipline is nonexistent; you should know that the perfection of perseverance is nonexistent because the perfection of tolerance is nonexistent; you should know that the perfection of meditative concentration is nonexistent because the perfection of perseverance is nonexistent; you should know that the perfection of wisdom is nonexistent because the perfection of meditative concentration is [F.288.a] nonexistent; and you should know that space is nonexistent because the perfection of wisdom is nonexistent. You should know that the Great Vehicle is nonexistent because space is nonexistent. You should know that the immeasurable is nonexistent because the Great Vehicle is nonexistent; you should know that the countless is nonexistent because the immeasurable is nonexistent; you should know that the unfathomable is nonexistent because the countless is nonexistent; and you should know that all phenomena are nonexistent because the unfathomable is nonexistent.

11.92 “For this reason, too, Subhūti, this Great Vehicle gives space to countless, immeasurable beings. If you ask why, Subhūti, it is because the self, a being, a life form, a living being, a life, an individual, a person, one born of Manu, a child of Manu, an agent, an experiencer, a knower, a viewer, the realm of the inconceivable, the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, the perfection of wisdom, space, the Great Vehicle, the immeasurable, the countless, the unfathomable, and all phenomena, they all cannot be apprehended.

11.93 “Moreover, Subhūti, you should know that a being is nonexistent because the self is nonexistent; you should know that a life form [F.288.b] is nonexistent because a being is nonexistent; you should know that a living being is nonexistent because a life form is nonexistent; you should know that a life is nonexistent because a living being is nonexistent; you should know that an individual is nonexistent because a life is nonexistent; you should know that a person is nonexistent because an individual is nonexistent; you should know that one born of Manu is nonexistent because a person is nonexistent; you should know that a child of Manu is nonexistent because one born of Manu is nonexistent; you should know that an agent is

nonexistent because a child of Manu is nonexistent; you should know that an experiencer is nonexistent because an agent is nonexistent; you should know that a knower is nonexistent because an experiencer is nonexistent; you should know that a viewer is nonexistent because a knower is nonexistent; and you should know that the realm of the inconceivable is nonexistent because a viewer is nonexistent. You should know that the emptiness of internal phenomena is nonexistent because the realm of the inconceivable is nonexistent; you should know that the emptiness of external phenomena is nonexistent because the emptiness of internal phenomena is nonexistent; you should know that the emptiness of external and internal phenomena is nonexistent because the emptiness of external phenomena is nonexistent; you should know that the emptiness of emptiness is nonexistent because the emptiness of external and internal phenomena is nonexistent; you should know that the emptiness of great extent is nonexistent because the emptiness of emptiness is nonexistent; you should know that the emptiness of ultimate reality is nonexistent because the emptiness of great extent is nonexistent; you should know that the emptiness of conditioned phenomena is nonexistent because the emptiness of ultimate reality is nonexistent; you should know that the emptiness of unconditioned phenomena is nonexistent because the emptiness of conditioned phenomena is nonexistent; you should know that the emptiness of the unlimited is nonexistent because the emptiness of unconditioned phenomena is nonexistent; you should know that the emptiness of that which has neither beginning nor end is nonexistent because the emptiness of the unlimited is nonexistent; you should know that the emptiness of nonexclusion is nonexistent because the emptiness of that which has neither beginning nor end [F.289.a] is nonexistent; you should know that the emptiness of inherent nature is nonexistent because the emptiness of nonexclusion is nonexistent; you should know that the emptiness of all phenomena is nonexistent because the emptiness of inherent nature is nonexistent; you should know that the emptiness of intrinsic defining characteristics is nonexistent because the emptiness of all phenomena is nonexistent; you should know that the emptiness of that which cannot be apprehended is nonexistent because the emptiness of intrinsic defining characteristics is nonexistent; you should know that the emptiness of nonentities is nonexistent because the emptiness of that which cannot be apprehended is nonexistent; you should know that the emptiness of essential nature is nonexistent because the emptiness of nonentities is nonexistent; you should know that the emptiness of an essential nature of nonentities is nonexistent because the emptiness of essential nature is nonexistent; and you should know that space is nonexistent because the

emptiness of an essential nature of nonentities is nonexistent. You should know that the Great Vehicle is nonexistent because space is nonexistent. You should know that the immeasurable is nonexistent because the Great Vehicle is nonexistent; you should know that the countless is nonexistent because the immeasurable is nonexistent; you should know that the unfathomable is nonexistent because the countless is nonexistent; and you should know that all phenomena are nonexistent because the unfathomable is nonexistent.

11.94 “For this reason, too, Subhūti, this Great Vehicle gives space to countless, immeasurable beings. If you ask why, Subhūti, it is because the self, a being, a life form, a living being, a life, an individual, a person, one born of Manu, a child of Manu, an agent, an experiencer, a knower, a viewer, the realm [F.289.b] of the inconceivable, the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, the emptiness of an essential nature of nonentities, space, the Great Vehicle, the immeasurable, the countless, the unfathomable, and all phenomena, they all cannot be apprehended.

11.95 “Moreover, Subhūti, you should know that a being is nonexistent because the self is nonexistent; you should know that a life form is nonexistent because a being is nonexistent; you should know that a living being is nonexistent because a life form is nonexistent; you should know that a life is nonexistent because a living being is nonexistent; you should know that an individual is nonexistent because a life is nonexistent; you should know that a person is nonexistent because an individual is nonexistent; you should know that one born of Manu is nonexistent because a person is nonexistent; you should know that a child of Manu is nonexistent because one born of Manu is nonexistent; you should know that an agent is nonexistent because a child of Manu is nonexistent; [F.290.a] you should know that an experiencer is nonexistent because an agent is nonexistent; you should know that a knower is nonexistent because an experiencer is nonexistent; you should know that a viewer is nonexistent because a knower is nonexistent; and you should know that the realm of the inconceivable is nonexistent because a viewer is nonexistent. You should know that the

applications of mindfulness are nonexistent because the realm of the inconceivable is nonexistent; you should know that the correct exertions are nonexistent because the applications of mindfulness are nonexistent; you should know that the supports for miraculous ability are nonexistent because the correct exertions are nonexistent; you should know that the faculties are nonexistent because the supports for miraculous ability are nonexistent; you should know that the powers are nonexistent because the faculties are nonexistent; you should know that the branches of enlightenment are nonexistent because the powers are nonexistent; you should know that the noble eightfold path is nonexistent because the branches of enlightenment are nonexistent; and you should know that space is nonexistent because the noble eightfold path is nonexistent. You should know that the Great Vehicle is nonexistent because space is nonexistent. You should know that the immeasurable is nonexistent because the Great Vehicle is nonexistent; you should know that the countless is nonexistent because the immeasurable is nonexistent; you should know that the unfathomable is nonexistent because the countless is nonexistent; and you should know that all phenomena are nonexistent because the unfathomable is nonexistent.

11.96 “For this reason, too, Subhūti, this Great Vehicle gives space to countless, immeasurable beings. If you ask why, Subhūti, it is because the self, a being, a life form, a living being, a life, an individual, a person, one born of Manu, a child of Manu, [F.290.b] an agent, an experiencer, a knower, a viewer, the realm of the inconceivable, the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, the noble eightfold path, space, the Great Vehicle, the immeasurable, the countless, the unfathomable, and all phenomena, they all cannot be apprehended.

11.97 “Moreover, Subhūti, you should know that a being is nonexistent because the self is nonexistent; you should know that a life form is nonexistent because a being is nonexistent; you should know that a living being is nonexistent because a life form is nonexistent; you should know that a life is nonexistent because a living being is nonexistent; you should know that an individual is nonexistent because a life is nonexistent; you should know that a person is nonexistent because an individual is nonexistent; you should know that one born of Manu is nonexistent because a person is nonexistent; you should know that a child of Manu is nonexistent because one born of Manu is nonexistent; you should know that an agent is nonexistent because a child of Manu is nonexistent; you should know that an experiencer is nonexistent because an agent is nonexistent; you should know that a knower is nonexistent because an experiencer is nonexistent; you should

know that a viewer is nonexistent because a knower is nonexistent; and you should know that the realm of the inconceivable is nonexistent because a viewer is nonexistent. You should know that the truths of the noble ones are nonexistent because the realm of the inconceivable is nonexistent; [F.291.a] you should know that the meditative concentrations are nonexistent because the truths of the noble ones are nonexistent; you should know that the immeasurable attitudes are nonexistent because the meditative concentrations are nonexistent; you should know that the formless absorptions are nonexistent because the immeasurable attitudes are nonexistent; you should know that the liberations are nonexistent because the formless absorptions are nonexistent; you should know that the serial steps of meditative absorption are nonexistent because the liberations are nonexistent; you should know that the emptiness, signlessness, and wishlessness gateways to liberation are nonexistent because the serial steps of meditative absorption are nonexistent; you should know that the extrasensory powers are nonexistent because the emptiness, signlessness, and wishlessness gateways to liberation are nonexistent; you should know that the meditative stabilities are nonexistent because the extrasensory powers are nonexistent; you should know that the dhāraṇī gateways are nonexistent because the meditative stabilities are nonexistent; and you should know that space is nonexistent because the dhāraṇī gateways are nonexistent. You should know that the Great Vehicle is nonexistent because space is nonexistent. You should know that the immeasurable is nonexistent because the Great Vehicle is nonexistent; you should know that the countless is nonexistent because the immeasurable is nonexistent; you should know that the unfathomable is nonexistent because the countless is nonexistent; and you should know that all phenomena are nonexistent because the unfathomable is nonexistent.

- 11.98 “For this reason, too, Subhūti, this Great Vehicle gives space to countless, immeasurable beings. If you ask why, Subhūti, it is because the self, a being, a life form, a living being, one who [F.291.b] lives, an individual, a person, one born of Manu, a child of Manu, an agent, an experiencer, a knower, a viewer, the realm of the inconceivable, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight liberations, the nine serial steps of meditative absorption, the emptiness, signlessness, and wishlessness gateways to liberation, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, space, the Great Vehicle, the immeasurable, the countless, the unfathomable, and all phenomena, they all cannot be apprehended.

11.99 “Moreover, Subhūti, you should know that a being is nonexistent because the self is nonexistent; you should know that a life form is nonexistent because a being is nonexistent; you should know that a living being is nonexistent because a life form is nonexistent; you should know that a life is nonexistent because a living being is nonexistent; you should know that an individual is nonexistent because a life is nonexistent; you should know that a person is nonexistent because an individual is nonexistent; you should know that one born of Manu is nonexistent because a person is nonexistent; you should know that a child of Manu is nonexistent because one born of Manu is nonexistent; you should know that an agent is nonexistent because a child of Manu is nonexistent; you should know that an experiencer is nonexistent because an agent is nonexistent; you should know that a knower is nonexistent because an experiencer is nonexistent; [F.292.a] you should know that a viewer is nonexistent because a knower is nonexistent; and you should know that the realm of the inconceivable is nonexistent because a viewer is nonexistent. You should know that the powers of the tathāgatas are nonexistent because the realm of the inconceivable is nonexistent; you should know that the fearlessnesses are nonexistent because the powers of the tathāgatas are nonexistent; you should know that the kinds of exact knowledge are nonexistent because the fearlessnesses are nonexistent; you should know that great compassion is nonexistent because the kinds of exact knowledge are nonexistent; you should know that the distinct qualities of the buddhas are nonexistent because great compassion is nonexistent; and you should know that space is nonexistent because the distinct qualities of the buddhas are nonexistent. You should know that the Great Vehicle is nonexistent because space is nonexistent. You should know that the immeasurable is nonexistent because the Great Vehicle is nonexistent; you should know that the countless is nonexistent because the immeasurable is nonexistent; you should know that the unfathomable is nonexistent because the countless is nonexistent; and you should know that all phenomena are nonexistent because the unfathomable is nonexistent.

11.100 “For this reason, too, Subhūti, this Great Vehicle gives space to countless, immeasurable beings. If you ask why, Subhūti, it is because the self, a being, a life form, a living being, a life, an individual, a person, one born of Manu, a child of Manu, an agent, an experiencer, a knower, a viewer, [F.292.b] the realm of the inconceivable, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great compassion, the distinct qualities of the buddhas, space, the Great Vehicle, the immeasurable, the countless, the unfathomable, and all phenomena, they all cannot be apprehended.

11.101 “Moreover, Subhūti, you should know that a being is nonexistent because the self is nonexistent; you should know that a life form is nonexistent because a being is nonexistent; you should know that a living being is nonexistent because a life form is nonexistent; you should know that a life is nonexistent because a living being is nonexistent; you should know that an individual is nonexistent because a life is nonexistent; you should know that a person is nonexistent because an individual is nonexistent; you should know that one born of Manu is nonexistent because a person is nonexistent; you should know that a child of Manu is nonexistent because one born of Manu is nonexistent; you should know that an agent is nonexistent because a child of Manu is nonexistent; you should know that an experiencer is nonexistent because an agent is nonexistent; you should know that a knower is nonexistent because an experiencer is nonexistent; you should know that a viewer is nonexistent because a knower is nonexistent; and you should know that the realm of the inconceivable is nonexistent because a viewer is nonexistent. You should know that the level of the spiritual family is nonexistent because the realm of the inconceivable is nonexistent; you should know that the eighth level is nonexistent because the level of the spiritual family is nonexistent; you should know that the level of insight is nonexistent because the eighth level is nonexistent; you should know that the level of attenuated refinement is nonexistent because the level of insight is nonexistent; you should know that the level of no attachment is nonexistent [F.293.a] because the level of attenuated refinement is nonexistent; you should know that the level of spiritual achievement is nonexistent because the level of no attachment is nonexistent; and you should know that space is nonexistent because the level of spiritual achievement is nonexistent. You should know that the Great Vehicle is nonexistent because space is nonexistent. You should know that the immeasurable is nonexistent because the Great Vehicle is nonexistent; you should know that the countless is nonexistent because the immeasurable is nonexistent; you should know that the unfathomable is nonexistent because the countless is nonexistent; and you should know that all phenomena are nonexistent because the unfathomable is nonexistent.

11.102 “For this reason, too, Subhūti, this Great Vehicle gives space to countless, immeasurable beings. If you ask why, Subhūti, it is because the self, a being, a life form, a living being, a life, an individual, a person, one born of Manu, a child of Manu, an agent, an experiencer, a knower, a viewer, the realm of the inconceivable, the level of the spiritual family, the eighth level, the level of insight, the level of attenuated refinement, the level of no attachment, the

level of spiritual achievement, space, the Great Vehicle, the immeasurable, the countless, the unfathomable, and all phenomena, they all cannot be apprehended.

11.103 “Moreover, [F.293.b] Subhūti, you should know that a being is nonexistent because the self is nonexistent; you should know that a life form is nonexistent because a being is nonexistent; you should know that a living being is nonexistent because a life form is nonexistent; you should know that a life is nonexistent because a living being is nonexistent; you should know that an individual is nonexistent because a life is nonexistent; you should know that a person is nonexistent because an individual is nonexistent; you should know that one born of Manu is nonexistent because a person is nonexistent; you should know that a child of Manu is nonexistent because one born of Manu is nonexistent; you should know that an agent is nonexistent because a child of Manu is nonexistent; you should know that an experiencer is nonexistent because an agent is nonexistent; you should know that a knower is nonexistent because an experiencer is nonexistent; you should know that a viewer is nonexistent because a knower is nonexistent; and you should know that the realm of the inconceivable is nonexistent because a viewer is nonexistent. You should know that those who have entered the stream are nonexistent because the realm of the inconceivable is nonexistent; you should know that once-returners are nonexistent because those who have entered the stream are nonexistent; you should know that non-returners are nonexistent because once-returners are nonexistent; you should know that arhats are nonexistent because non-returners are nonexistent; and you should know that space is nonexistent because arhats are nonexistent. You should know that the Great Vehicle is nonexistent because space is nonexistent. You should know that the immeasurable is nonexistent because the Great Vehicle is nonexistent; you should know that the countless is nonexistent because the immeasurable is nonexistent; you should know that the unfathomable is nonexistent because the countless is nonexistent; and you should know that all phenomena are nonexistent because the unfathomable is nonexistent.

11.104 “For this reason, too, Subhūti, this Great Vehicle gives space to countless, immeasurable beings. If you ask why, Subhūti, it is because the self, [F.294.a] a being, a life form, a living being, a life, an individual, a person one born of Manu, a child of Manu, an agent, an experiencer, a knower, a viewer, the realm of the inconceivable, those who have entered the stream, once-returners, non-returners, arhats, space, the Great Vehicle, the immeasurable, the countless, the unfathomable, and all phenomena, they all cannot be apprehended.

11.105 “Moreover, Subhūti, you should know that a being is nonexistent because the self is nonexistent; you should know that a life form is nonexistent because a being is nonexistent; you should know that a living being is nonexistent because a life form is nonexistent; you should know that a life is nonexistent because a living being is nonexistent; you should know that an individual is nonexistent because a life is nonexistent; you should know that a person is nonexistent because an individual is nonexistent; you should know that one born of Manu is nonexistent because a person is nonexistent; you should know that a child of Manu is nonexistent because one born of Manu is nonexistent; you should know that an agent is nonexistent because a child of Manu is nonexistent; you should know that an experiencer is nonexistent because an agent is nonexistent; you should know that a knower is nonexistent because an experiencer is nonexistent; you should know that a viewer is nonexistent because a knower is nonexistent; and you should know that the realm of the inconceivable is nonexistent because a viewer is nonexistent. You should know that pratyekabuddhas [F.294.b] are nonexistent because the realm of the inconceivable is nonexistent; you should know that perfectly complete buddhas are nonexistent because pratyekabuddhas are nonexistent; and you should know that space is nonexistent because perfectly complete buddhas are nonexistent. You should know that the Great Vehicle is nonexistent because space is nonexistent. You should know that the immeasurable is nonexistent because the Great Vehicle is nonexistent; you should know that the countless is nonexistent because the immeasurable is nonexistent; you should know that the unfathomable is nonexistent because the countless is nonexistent; and you should know that all phenomena are nonexistent because the unfathomable is nonexistent.

11.106 “For this reason, too, Subhūti, this Great Vehicle gives space to countless, immeasurable beings. If you ask why, Subhūti, it is because the self, a being, a life form, a living being, a life, an individual, a person, one born of Manu, a child of Manu, an agent, an experiencer, a knower, a viewer, the realm of the inconceivable, pratyekabuddhas, perfectly complete buddhas, space, the Great Vehicle, the immeasurable, the countless, the unfathomable, and all phenomena, they all cannot be apprehended.

11.107 “Moreover, Subhūti, you should know that a being is nonexistent because the self is nonexistent; you should know that a life form is nonexistent because a being is nonexistent; you should know that a living being [F.295.a] is nonexistent because a life form is nonexistent; you should know that a life is nonexistent because a living being is nonexistent; you should know that an individual is nonexistent because a life is nonexistent; you should know that a person is nonexistent because an individual is nonexistent; you

should know that one born of Manu is nonexistent because a person is nonexistent; you should know that a child of Manu is nonexistent because one born of Manu is nonexistent; you should know that an agent is nonexistent because a child of Manu is nonexistent; you should know that an experiencer is nonexistent because an agent is nonexistent; you should know that a knower is nonexistent because an experiencer is nonexistent; you should know that a viewer is nonexistent because a knower is nonexistent; and you should know that the realm of the inconceivable is nonexistent because a viewer is nonexistent. You should know the vehicle of the śrāvakas is nonexistent because the realm of the inconceivable is nonexistent; you should know that the vehicle of the pratyekabuddhas is nonexistent because the vehicle of the śrāvakas is nonexistent; you should know that the vehicle of the buddhas is nonexistent because the vehicle of the pratyekabuddhas is nonexistent; you should know that all-aspect omniscience is nonexistent because the vehicle of the buddhas is nonexistent; and you should know that space is nonexistent because all-aspect omniscience is nonexistent. You should know that the Great Vehicle is nonexistent because space is nonexistent. You should know that the immeasurable is nonexistent because the Great Vehicle is nonexistent; you should know that the countless is nonexistent because the immeasurable is nonexistent; you should know that the unfathomable is nonexistent because the countless is nonexistent; and you should know that all phenomena are nonexistent because the unfathomable is nonexistent.

- 11.108 “For this reason, too, Subhūti, this Great Vehicle gives space to countless, immeasurable beings. If you ask why, Subhūti, [F.295.b] it is because the self, a being, a life form, a living being, a life, an individual, a person, one born of Manu, a child of Manu, an agent, an experiencer, a knower, a viewer, the realm of the inconceivable, the vehicle of the śrāvakas, the vehicle of the pratyekabuddhas, the vehicle of the buddhas, all-aspect omniscience, space, the Great Vehicle, the immeasurable, the countless, the unfathomable, and all phenomena, they all cannot be apprehended.
- 11.109 “To illustrate, Subhūti, just as the realm of nirvāṇa gives space to immeasurable, countless, unfathomable beings, similarly this Great Vehicle, too, gives space to immeasurable, countless, unfathomable beings. Subhūti, just as space gives space to immeasurable, countless, unfathomable beings, similarly this Great Vehicle, too, gives space to immeasurable, countless, unfathomable beings.
- 11.110 “Subhūti, you said, ‘In this Great Vehicle, “going and coming” are nonexistent,⁵⁹² and “standing still” is nonexistent.’⁵⁹³ So it is, Subhūti, so it is! In this Great Vehicle going and coming are nonexistent, and standing still

too is nonexistent. If you ask why, Subhūti, it is because all phenomena are unmoving. They do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. [F.296.a]

- 11.111 “If you ask why, Subhūti, it is because physical forms do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature⁵⁹⁴ of physical forms does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of physical forms does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of physical forms does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of physical forms do not come from anywhere, do not go anywhere, and do not stand still anywhere. Feelings do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of feelings does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of feelings does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of feelings does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of feelings do not come from anywhere, do not go anywhere, and do not stand still anywhere. Perceptions do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of perceptions does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of perceptions does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature [F.296.b] of perceptions does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of perceptions do not come from anywhere, do not go anywhere, and do not stand still anywhere. Formative predispositions do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of formative predispositions does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of formative predispositions does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of formative predispositions does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of formative predispositions do not come from anywhere, do not go anywhere, and do not stand still anywhere. Consciousness does not come from anywhere, it does not go anywhere, and it does not stand still

anywhere. If you ask why, Subhūti, it is because the inherent nature of consciousness does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of consciousness does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of consciousness does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of consciousness do not come from anywhere, do not go anywhere, and do not stand still anywhere.

- 11.112 “The eyes do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the eyes [F.297.a] does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the eyes does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the eyes does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the eyes do not come from anywhere, do not go anywhere, and do not stand still anywhere. The ears do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the ears does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the ears does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the ears does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the ears do not come from anywhere, do not go anywhere, and do not stand still anywhere. The nose does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the nose does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the nose does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the nose does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the nose do not come from anywhere, do not go anywhere, and do not stand still anywhere. The tongue does not come from anywhere, it does not go anywhere, [F.297.b] and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the tongue does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the tongue does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the tongue does not come from anywhere, does not go anywhere, and does not stand still anywhere; and

the intrinsic defining characteristics of the tongue do not come from anywhere, do not go anywhere, and do not stand still anywhere. The body does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the body does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the body does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the body does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the body do not come from anywhere, do not go anywhere, and do not stand still anywhere. The mental faculty does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the mental faculty does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the mental faculty does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the mental faculty does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the mental faculty do not come from anywhere, do not go anywhere, and do not [F.298.a] stand still anywhere. [B21]

- 11.113 “Sights do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of sights does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of sights does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of sights does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of sights do not come from anywhere, do not go anywhere, and do not stand still anywhere. Sounds do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of sounds does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of sounds does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of sounds does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of sounds do not come from anywhere, do not go anywhere, and do not stand still anywhere. Odors do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of odors does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of odors does

not come from anywhere, does not go anywhere, and does not [F.298.b] stand still anywhere; the essential nature of odors does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of odors do not come from anywhere, do not go anywhere, and do not stand still anywhere. Tastes do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of tastes does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of tastes does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of tastes does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of tastes do not come from anywhere, do not go anywhere, and do not stand still anywhere. Tangibles do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of tangibles does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of tangibles does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of tangibles does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of tangibles do not come from anywhere, do not go anywhere, and do not stand still anywhere. Mental phenomena do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of mental phenomena does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of mental phenomena does not come from anywhere, [F.299.a] does not go anywhere, and does not stand still anywhere; the essential nature of mental phenomena does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of mental phenomena do not come from anywhere, do not go anywhere, and do not stand still anywhere.

- 11.114 “Visual consciousness does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of visual consciousness does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of visual consciousness does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of visual consciousness does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of visual consciousness do not come from anywhere, do not go anywhere, and

do not stand still anywhere. Auditory consciousness does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of auditory consciousness does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of auditory consciousness does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of auditory consciousness does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of auditory consciousness do not come from anywhere, do not go anywhere, and do not stand still anywhere. Olfactory consciousness does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of olfactory consciousness does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of olfactory consciousness does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of olfactory consciousness does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of olfactory consciousness do not come from anywhere, do not go anywhere, and do not [F.299.b] stand still anywhere. Gustatory consciousness does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of gustatory consciousness does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of gustatory consciousness does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of gustatory consciousness does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of gustatory consciousness do not come from anywhere, do not go anywhere, and do not stand still anywhere. Tactile consciousness does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of tactile consciousness does not come from anywhere, does not go [F.300.a] anywhere, and does not stand still anywhere; the real nature of tactile consciousness does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of tactile consciousness does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of tactile consciousness do not come from anywhere, do not go anywhere, and do not stand still anywhere. Mental consciousness does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If

you ask why, Subhūti, it is because the inherent nature of mental consciousness does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of mental consciousness does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of mental consciousness does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of mental consciousness do not come from anywhere, do not go anywhere, and do not stand still anywhere.

- 11.115 “Visually compounded sensory contact does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of visually compounded sensory contact does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of visually compounded sensory contact does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature [F.300.b] of visually compounded sensory contact does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of visually compounded sensory contact do not come from anywhere, do not go anywhere, and do not stand still anywhere. Aurally compounded sensory contact does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of aurally compounded sensory contact does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of aurally compounded sensory contact does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of aurally compounded sensory contact does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of aurally compounded sensory contact do not come from anywhere, do not go anywhere, and do not stand still anywhere. Nasally compounded sensory contact does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of nasally compounded sensory contact does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of nasally compounded sensory contact does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of nasally compounded sensory contact does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of nasally compounded sensory contact do not come from anywhere, do not go anywhere, and do not stand still anywhere. [F.301.a] Lingually compounded sensory contact does not come from anywhere, it

does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of lingually compounded sensory contact does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of lingually compounded sensory contact does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of lingually compounded sensory contact does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of lingually compounded sensory contact do not come from anywhere, do not go anywhere, and do not stand still anywhere. Corporeally compounded sensory contact does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of corporeally compounded sensory contact does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of corporeally compounded sensory contact does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of corporeally compounded sensory contact does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of corporeally compounded sensory contact do not come from anywhere, do not go anywhere, and do not stand still anywhere. Mentally compounded sensory contact does not come from anywhere, it does not go [F.301.b] anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of mentally compounded sensory contact does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of mentally compounded sensory contact does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of mentally compounded sensory contact does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of mentally compounded sensory contact do not come from anywhere, do not go anywhere, and do not stand still anywhere.

- 11.116 “Feelings conditioned by visually compounded sensory contact do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of feelings conditioned by visually compounded sensory contact does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of feelings conditioned by visually compounded sensory contact does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of feelings conditioned by visually compounded sensory contact does not come from anywhere, does

not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of feelings conditioned by visually compounded sensory contact do not come from anywhere, do not go anywhere, and do not stand still anywhere. Feelings conditioned by aurally compounded sensory contact do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of feelings conditioned by aurally compounded sensory contact does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of feelings conditioned by aurally compounded sensory contact does not come from [F.302.a] anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of feelings conditioned by aurally compounded sensory contact does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of feelings conditioned by aurally compounded sensory contact do not come from anywhere, do not go anywhere, and do not stand still anywhere. Feelings conditioned by nasally compounded sensory contact do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of feelings conditioned by nasally compounded sensory contact does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of feelings conditioned by nasally compounded sensory contact does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of feelings conditioned by nasally compounded sensory contact does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of feelings conditioned by nasally compounded sensory contact do not come from anywhere, do not go anywhere, and do not stand still anywhere. Feelings conditioned by lingually compounded sensory contact do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of feelings conditioned by lingually compounded sensory contact does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of feelings conditioned by lingually compounded sensory contact does not come from anywhere, does not go anywhere, [F.302.b] and does not stand still anywhere; the essential nature of feelings conditioned by lingually compounded sensory contact does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of feelings conditioned by lingually compounded sensory contact do not come from anywhere, do not go anywhere, and do not stand still anywhere. Feelings conditioned by corporeally compounded

sensory contact do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of feelings conditioned by corporeally compounded sensory contact does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of feelings conditioned by corporeally compounded sensory contact does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of feelings conditioned by corporeally compounded sensory contact does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of feelings conditioned by corporeally compounded sensory contact do not come from anywhere, do not go anywhere, and do not stand still anywhere. Feelings conditioned by mentally compounded sensory contact do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of feelings conditioned by mentally compounded sensory contact does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of feelings conditioned by mentally compounded sensory contact does not come from anywhere, does not go anywhere, and does not stand still anywhere; [F.303.a] the essential nature of feelings conditioned by mentally compounded sensory contact does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of feelings conditioned by mentally compounded sensory contact do not come from anywhere, do not go anywhere, and do not stand still anywhere.

- 11.117 “The earth element does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the earth element does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the earth element does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the earth element does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the earth element do not come from anywhere, do not go anywhere, and do not stand still anywhere. The water element does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the water element does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the water element does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the water element does not come from anywhere, does not go anywhere, and

does not stand still anywhere; and the intrinsic defining characteristics of the water element do not come from anywhere, do not go anywhere, and do not stand still anywhere. The fire element does not come from anywhere, it does not go anywhere, and it does not [F.303.b] stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the fire element does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the fire element does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the fire element does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the fire element do not come from anywhere, do not go anywhere, and do not stand still anywhere. The wind element does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the wind element does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the wind element does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the wind element does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the wind element do not come from anywhere, do not go anywhere, and do not stand still anywhere. The space element does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the space element does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the space element does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the space element does not come from anywhere, does not [F.304.a] go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the space element do not come from anywhere, do not go anywhere, and do not stand still anywhere. The consciousness element does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the consciousness element does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the consciousness element does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the consciousness element does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the consciousness element do not come from anywhere, do not go anywhere, and do not stand still anywhere.

11.118 “Ignorance does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of ignorance does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of ignorance does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of ignorance does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of ignorance do not come from anywhere, do not go anywhere, and do not stand still anywhere. Formative predispositions do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. [F.304.b] If you ask why, Subhūti, it is because the inherent nature of formative predispositions does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of formative predispositions does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of formative predispositions does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of formative predispositions do not come from anywhere, do not go anywhere, and do not stand still anywhere. Consciousness does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of consciousness does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of consciousness does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of consciousness does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of consciousness do not come from anywhere, do not go anywhere, and do not stand still anywhere. Name and form do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of name and form does not come from anywhere, does not go anywhere, and does not [F.305.a] stand still anywhere; the real nature of name and form does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of name and form does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of name and form do not come from anywhere, do not go anywhere, and do not stand still anywhere. The six sense fields do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the six sense fields does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of

the six sense fields does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the six sense fields does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the six sense fields do not come from anywhere, do not go anywhere, and do not stand still anywhere. Sensory contact does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of sensory contact does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of sensory contact does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of sensory contact does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of sensory contact do not come from anywhere, do not go anywhere, and do not stand still anywhere. Sensation does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of sensation does not come from anywhere, [F.305.b] does not go anywhere, and does not stand still anywhere; the real nature of sensation does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of sensation does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of sensation do not come from anywhere, do not go anywhere, and do not stand still anywhere. Craving does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of craving does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of craving does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of craving does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of craving do not come from anywhere, do not go anywhere, and do not stand still anywhere. Grasping does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of grasping does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of grasping does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of grasping does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of grasping do not come from anywhere, do not go anywhere, [F.306.a] and do not stand still anywhere. The rebirth process does not come from anywhere, it does not go

anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the rebirth process does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the rebirth process does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the rebirth process does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the rebirth process do not come from anywhere, do not go anywhere, and do not stand still anywhere. Birth does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of birth does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of birth does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of birth does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of birth do not come from anywhere, do not go anywhere, and do not stand still anywhere. Aging and death do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of aging and death does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of aging and death does not come from anywhere, does not go anywhere, and does not [F.306.b] stand still anywhere; the essential nature of aging and death does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of aging and death do not come from anywhere, do not go anywhere, and do not stand still anywhere.

- 11.119 “The perfection of generosity does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the perfection of generosity does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the perfection of generosity does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the perfection of generosity does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the perfection of generosity do not come from anywhere, do not go anywhere, and do not stand still anywhere. The perfection of ethical discipline does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the perfection of ethical discipline does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the perfection of ethical discipline does not

come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the perfection of ethical discipline does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the perfection of ethical discipline do not come from anywhere, [F.307.a] do not go anywhere, and do not stand still anywhere. The perfection of tolerance does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the perfection of tolerance does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the perfection of tolerance does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the perfection of tolerance does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the perfection of tolerance do not come from anywhere, do not go anywhere, and do not stand still anywhere. The perfection of perseverance does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the perfection of perseverance does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the perfection of perseverance does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the perfection of perseverance does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the perfection of perseverance do not come from anywhere, do not go anywhere, and do not stand still anywhere. The perfection of meditative concentration does not come from anywhere, it does not go anywhere, and it does not stand still [F.307.b] anywhere. If you ask why, Subhūti, it is because the inherent nature of the perfection of meditative concentration does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the perfection of meditative concentration does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the perfection of meditative concentration does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the perfection of meditative concentration do not come from anywhere, do not go anywhere, and do not stand still anywhere. The perfection of wisdom does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the perfection of wisdom does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real

nature of the perfection of wisdom does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the perfection of wisdom does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the perfection of wisdom do not come from anywhere, do not go anywhere, and do not stand still anywhere.

- 11.120 “The emptiness of internal phenomena does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the emptiness of internal phenomena does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature [F.308.a] of the emptiness of internal phenomena does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the emptiness of internal phenomena does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the emptiness of internal phenomena do not come from anywhere, do not go anywhere, and do not stand still anywhere. The emptiness of external phenomena does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the emptiness of external phenomena does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the emptiness of external phenomena does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the emptiness of external phenomena does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the emptiness of external phenomena do not come from anywhere, do not go anywhere, and do not stand still anywhere. The emptiness of external and internal phenomena does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the emptiness of external and internal phenomena does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the emptiness of external and internal phenomena does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the emptiness of external and internal phenomena does not come from anywhere, does not go anywhere, and does not stand still anywhere; [F.308.b] and the intrinsic defining characteristics of the emptiness of external and internal phenomena do not come from anywhere, do not go anywhere, and do not stand still anywhere. The emptiness of emptiness does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the

inherent nature of the emptiness of emptiness does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the emptiness of emptiness does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the emptiness of emptiness does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the emptiness of emptiness do not come from anywhere, do not go anywhere, and do not stand still anywhere. The emptiness of great extent does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the emptiness of great extent does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the emptiness of great extent does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the emptiness of great extent does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the emptiness of great extent do not come from anywhere, do not go anywhere, and do not stand still anywhere. The emptiness of ultimate reality does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, [F.309.a] it is because the inherent nature of the emptiness of ultimate reality does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the emptiness of ultimate reality does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the emptiness of ultimate reality does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the emptiness of ultimate reality do not come from anywhere, do not go anywhere, and do not stand still anywhere. The emptiness of conditioned phenomena does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the emptiness of conditioned phenomena does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the emptiness of conditioned phenomena does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the emptiness of conditioned phenomena does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the emptiness of conditioned phenomena do not come from anywhere, do not go anywhere, and do not stand still anywhere. The emptiness of unconditioned phenomena does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask

why, Subhūti, it is because the inherent nature of the emptiness of unconditioned phenomena does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the emptiness of unconditioned phenomena does not come from anywhere, does not go anywhere, and [F.309.b] does not stand still anywhere; the essential nature of the emptiness of unconditioned phenomena does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the emptiness of unconditioned phenomena do not come from anywhere, do not go anywhere, and do not stand still anywhere. The emptiness of the unlimited does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the emptiness of the unlimited does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the emptiness of the unlimited does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the emptiness of the unlimited does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the emptiness of the unlimited do not come from anywhere, do not go anywhere, and do not stand still anywhere. The emptiness of that which has neither beginning nor end does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the emptiness of that which has neither beginning nor end does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the emptiness of that which has neither beginning nor end does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the emptiness of that which has neither beginning nor end does not come from anywhere, does not go anywhere, and [F.310.a] does not stand still anywhere; and the intrinsic defining characteristics of the emptiness of that which has neither beginning nor end do not come from anywhere, do not go anywhere, and do not stand still anywhere. The emptiness of nonexclusion does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the emptiness of nonexclusion does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the emptiness of nonexclusion does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the emptiness of nonexclusion does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the emptiness of nonexclusion do not

come from anywhere, do not go anywhere, and do not stand still anywhere. The emptiness of inherent nature does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the emptiness of inherent nature does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the emptiness of inherent nature does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the emptiness of inherent nature does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the emptiness of inherent nature do not come from anywhere, do not go anywhere, and do not stand still anywhere. The emptiness of all phenomena [F.310.b] does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the emptiness of all phenomena does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the emptiness of all phenomena does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the emptiness of all phenomena does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the emptiness of all phenomena do not come from anywhere, do not go anywhere, and do not stand still anywhere. The emptiness of intrinsic defining characteristics does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the emptiness of intrinsic defining characteristics does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the emptiness of intrinsic defining characteristics does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the emptiness of intrinsic defining characteristics does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the emptiness of intrinsic defining characteristics do not come from anywhere, do not go anywhere, and do not stand still anywhere. The emptiness of that which cannot be apprehended does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the emptiness of that which cannot be apprehended does not come from anywhere, does not go anywhere, and does not [F.311.a] stand still anywhere; the real nature of the emptiness of that which cannot be apprehended does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the emptiness of that

which cannot be apprehended does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the emptiness of that which cannot be apprehended do not come from anywhere, do not go anywhere, and do not stand still anywhere. The emptiness of nonentities does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the emptiness of nonentities does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the emptiness of nonentities does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the emptiness of nonentities does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the emptiness of nonentities do not come from anywhere, do not go anywhere, and do not stand still anywhere. The emptiness of essential nature does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the emptiness of essential nature does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the emptiness of essential nature does not come from anywhere, does not go anywhere, and does not stand still [F.311.b] anywhere; the essential nature of the emptiness of essential nature does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the emptiness of essential nature do not come from anywhere, do not go anywhere, and do not stand still anywhere. The emptiness of an essential nature of nonentities does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the emptiness of an essential nature of nonentities does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the emptiness of an essential nature of nonentities does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the emptiness of an essential nature of nonentities does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the emptiness of an essential nature of nonentities do not come from anywhere, do not go anywhere, and do not stand still anywhere.

- 11.121 “The applications of mindfulness do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the applications of mindfulness does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the applications of mindfulness does not come

from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the applications of mindfulness does not come from anywhere, does not go anywhere, and does not stand still [F.312.a] anywhere; and the intrinsic defining characteristics of the applications of mindfulness do not come from anywhere, do not go anywhere, and do not stand still anywhere. The correct exertions do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the correct exertions does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the correct exertions does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the correct exertions does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the correct exertions do not come from anywhere, do not go anywhere, and do not stand still anywhere. The supports for miraculous ability do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the supports for miraculous ability does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the supports for miraculous ability does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the supports for miraculous ability does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the supports for miraculous ability do not come from anywhere, do not go anywhere, and do not stand still anywhere. the faculties do not come from anywhere, they do not go anywhere, [F.312.b] and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the faculties does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the faculties does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the faculties does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the faculties do not come from anywhere, do not go anywhere, and do not stand still anywhere. the powers do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the powers does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the powers does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the powers does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic

defining characteristics of the powers do not come from anywhere, do not go anywhere, and do not stand still anywhere. The branches of enlightenment do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the branches of enlightenment does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the branches of enlightenment does not come from anywhere, does not go anywhere, and does not stand still [F.313.a] anywhere; the essential nature of the branches of enlightenment does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the branches of enlightenment do not come from anywhere, do not go anywhere, and do not stand still anywhere. The noble eightfold path does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the noble eightfold path does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the noble eightfold path does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the noble eightfold path does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the noble eightfold path do not come from anywhere, do not go anywhere, and do not stand still anywhere.

- 11.122 “The truths of the noble ones do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the truths of the noble ones does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the truths of the noble ones does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the truths of the noble ones does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the truths of the noble ones do not come from anywhere, do not go anywhere, and [F.313.b] do not stand still anywhere. The meditative concentrations do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the meditative concentrations does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the meditative concentrations does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the meditative concentrations does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the meditative concentrations do not

come from anywhere, do not go anywhere, and do not stand still anywhere. The immeasurable attitudes do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the immeasurable attitudes does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the immeasurable attitudes does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the immeasurable attitudes does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the immeasurable attitudes do not come from anywhere, do not go anywhere, and do not stand still anywhere. The formless absorptions do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the formless absorptions [F.314.a] does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the formless absorptions does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the formless absorptions does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the formless absorptions do not come from anywhere, do not go anywhere, and do not stand still anywhere. The liberations do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the liberations does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the liberations does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the liberations does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the liberations do not come from anywhere, do not go anywhere, and do not stand still anywhere. The serial steps of meditative absorption do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the serial steps of meditative absorption does not come from [F.314.b] anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the serial steps of meditative absorption does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the serial steps of meditative absorption does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the serial steps of meditative absorption do not come from anywhere, do not go anywhere, and do not stand still anywhere. The emptiness, signlessness, and wishlessness

gateways to liberation do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the emptiness, signlessness, and wishlessness gateways to liberation does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the emptiness, signlessness, and wishlessness gateways to liberation does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the emptiness, signlessness, and wishlessness gateways to liberation does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the emptiness, signlessness, and wishlessness gateways to liberation do not come from anywhere, do not go anywhere, and do not stand still anywhere. The extrasensory powers do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, [F.315.a] it is because the inherent nature of the extrasensory powers does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the extrasensory powers does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the extrasensory powers does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the extrasensory powers do not come from anywhere, do not go anywhere, and do not stand still anywhere. The meditative stabilities do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the meditative stabilities does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the meditative stabilities does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the meditative stabilities does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the meditative stabilities do not come from anywhere, do not go anywhere, and do not stand still anywhere. The dhāraṇī gateways do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the dhāraṇī gateways does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the dhāraṇī gateways does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the dhāraṇī [F.315.b] gateways does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the dhāraṇī gateways do not come from anywhere, do not go anywhere, and do not stand still

anywhere. The ten powers of the tathāgatas do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the powers of the tathāgatas does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the powers of the tathāgatas does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the powers of the tathāgatas does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the powers of the tathāgatas do not come from anywhere, do not go anywhere, and do not stand still anywhere. The four fearlessnesses do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the fearlessnesses does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the fearlessnesses does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the fearlessnesses does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the fearlessnesses do not come from anywhere, do not go anywhere, and do not stand still anywhere. The four kinds of exact knowledge do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the kinds of exact knowledge does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the kinds of exact knowledge does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the kinds of exact knowledge does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the kinds of exact knowledge do not come from anywhere, do not go anywhere, and [F.316.a] do not stand still anywhere. Great compassion does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of great compassion does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of great compassion does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of great compassion does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of great compassion do not come from anywhere, do not go anywhere, and do not stand still anywhere. [B22]

11.123 “The eighteen distinct qualities of the buddhas [F.316.b] do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the distinct qualities of the buddhas does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the distinct qualities of the buddhas does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the distinct qualities of the buddhas does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the distinct qualities of the buddhas do not come from anywhere, do not go anywhere, and do not stand still anywhere.

11.124 “The realm of phenomena does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the realm of phenomena does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the realm of phenomena does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the realm of phenomena does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the realm of phenomena do not come from anywhere, do not go anywhere, and do not stand still anywhere. The real nature does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the real nature does not come from anywhere, does not go anywhere, and does not stand still anywhere; the [F.317.a] real nature of the real nature does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the real nature does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the real nature do not come from anywhere, do not go anywhere, and do not stand still anywhere. The very limit of reality does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the very limit of reality does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the very limit of reality does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the very limit of reality does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the very limit of reality do not come from anywhere, do not go anywhere, and do not stand still anywhere. The realm of the inconceivable does not come from anywhere, it does not go anywhere, and it does not stand still

anywhere. If you ask why, Subhūti, it is because the inherent nature of the realm of the inconceivable does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the realm of the inconceivable does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the realm of the inconceivable does not come from anywhere, does not go anywhere, and [F.317.b] does not stand still anywhere; and the intrinsic defining characteristics of the realm of the inconceivable do not come from anywhere, do not go anywhere, and do not stand still anywhere.

11.125 “Enlightenment does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of enlightenment does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of enlightenment does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of enlightenment does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of enlightenment do not come from anywhere, do not go anywhere, and do not stand still anywhere.

11.126 “The buddhas do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the buddhas does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the buddhas does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the buddhas does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the buddhas do not come from anywhere, do not go anywhere, and do not stand still anywhere.

11.127 “Conditioned phenomena do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of conditioned phenomena does not come from anywhere, does not go anywhere, and does not stand still [F.318.a] anywhere; the real nature of conditioned phenomena does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of conditioned phenomena does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of conditioned phenomena do not come from anywhere, do not go anywhere, and do not stand still anywhere.

11.128 “Unconditioned phenomena do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of unconditioned phenomena does not come from anywhere, does not go anywhere, and does not stand still anywhere;

the real nature of unconditioned phenomena does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of unconditioned phenomena does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of unconditioned phenomena do not come from anywhere, do not go anywhere, and do not stand still anywhere.

11.129 “Subhūti, you said, ‘For this Great Vehicle ... the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and a middle cannot be apprehended ... it is a vehicle that is the sameness of the three times; that is why it is called a Great Vehicle.’ That is so, Subhūti, that is so! For this Great Vehicle the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and a middle cannot be apprehended. It is a vehicle that is the sameness of the three times; that is why it is called a Great Vehicle. [F.318.b] If you ask why, Subhūti, it is because past time is empty of past time; future time, too, is empty of future time; and present time, too, is empty of present time. The sameness of the three times, too, is empty of the sameness of the three times. The Great Vehicle, too, is empty of the Great Vehicle. A bodhisattva, too, is empty of a bodhisattva.

11.130 “Subhūti, in emptiness ‘one’ does not exist, ‘two’ does not exist, ‘three’ does not exist, ‘four’ does not exist, ‘five’ does not exist, ‘six’ does not exist, ‘seven’ does not exist, ‘eight’ does not exist, ‘nine’ does not exist, ‘ten’ does not exist, and ‘different’ does not exist.

11.131 “So, this is the vehicle of bodhisattva great beings that is a sameness. In it ‘the same’ and ‘not the same’ cannot be apprehended. In it desire and the absence of desire cannot be apprehended, hatred and the absence of hatred cannot be apprehended, delusion and the absence of delusion cannot be apprehended, names and the absence of names cannot be apprehended, conditioned phenomena and unconditioned phenomena cannot be apprehended, virtues and nonvirtues cannot be apprehended, basic transgressions and not basic transgressions cannot be apprehended, contaminated and uncontaminated cannot be apprehended, defilement and the absence of defilement cannot be apprehended, mundane and supramundane cannot be apprehended, arising and ceasing cannot be apprehended, and defilement and purification cannot be apprehended. In it permanence and impermanence cannot be apprehended, happiness and suffering cannot be [F.319.a] apprehended, self and selflessness cannot be apprehended, and peace and the absence of peace cannot be apprehended. The realm of desire and the transcendence of the realm of desire cannot be apprehended, the realm of form and the transcendence of the realm of form cannot be apprehended, the realm of formlessness and the transcendence of

the realm of formlessness cannot be apprehended, and saṃsāra and nirvāṇa cannot be apprehended. If you ask why, it is because its own essential nature cannot be apprehended.

11.132 “Subhūti, past physical forms are empty of past physical forms. If you ask why, it is because in emptiness, past physical forms cannot be apprehended. If even emptiness cannot be apprehended, because it is empty of emptiness, how could past physical forms ever be apprehended in emptiness? Subhūti, past feelings are empty of past feelings. If you ask why, it is because in emptiness, past feelings cannot be apprehended. If even emptiness cannot be apprehended, because it is empty of emptiness, how could past feelings ever be apprehended in emptiness? Subhūti, past perceptions are empty of past perceptions. If you ask why, it is because in emptiness, past perceptions cannot be apprehended. If even emptiness cannot be apprehended, because it is empty of emptiness, how could past perceptions ever be apprehended in emptiness? Subhūti, past formative predispositions are empty of past formative predispositions. If you ask why, it is because in emptiness, past formative predispositions cannot be apprehended. If even emptiness cannot be apprehended, because it is empty of emptiness, [F.319.b] how could past formative predispositions ever be apprehended in emptiness? Subhūti, past consciousness is empty of past consciousness. If you ask why, it is because in emptiness, past consciousness cannot be apprehended. If even emptiness cannot be apprehended, because it is empty of emptiness, how could past consciousness ever be apprehended in emptiness?

11.133 “Subhūti, future physical forms are empty of future physical forms. If you ask why, it is because in emptiness, future physical forms cannot be apprehended. If even emptiness cannot be apprehended, because it is empty of emptiness, how could future physical forms ever be apprehended in emptiness? Subhūti, future feelings are empty of future feelings. If you ask why, it is because in emptiness, future feelings cannot be apprehended. If even emptiness cannot be apprehended, because it is empty of emptiness, how could future feelings ever be apprehended in emptiness? Subhūti, future perceptions are empty of future perceptions. If you ask why, it is because in emptiness, future perceptions cannot be apprehended. If even emptiness cannot be apprehended, because it is empty of emptiness, how could future perceptions ever be apprehended in emptiness? Subhūti, future formative predispositions are empty of future formative predispositions. If you ask why, it is because in emptiness, future formative predispositions cannot be apprehended. If even emptiness cannot be apprehended, because it is empty of emptiness, how could future formative predispositions ever be apprehended in emptiness? Subhūti, future consciousness is empty [F.320.a] of future consciousness. If you ask why, it is because in emptiness, future

consciousness cannot be apprehended. If even emptiness cannot be apprehended, because it is empty of emptiness, how could future consciousness ever be apprehended in emptiness?

11.134 “Subhūti, present physical forms are empty of present physical forms. If you ask why, it is because in emptiness, present physical forms cannot be apprehended. If even emptiness cannot be apprehended, because it is empty of emptiness, how could present physical forms ever be apprehended in emptiness? Subhūti, present feelings are empty of present feelings. If you ask why, it is because in emptiness, present feelings cannot be apprehended. If even emptiness cannot be apprehended, because it is empty of emptiness, how could present feelings ever be apprehended in emptiness? Subhūti, present perceptions are empty of present perceptions. If you ask why, it is because in emptiness, present perceptions cannot be apprehended. If even emptiness cannot be apprehended, because it is empty of emptiness, how could present perceptions ever be apprehended in emptiness? Subhūti, present formative predispositions are empty of present formative predispositions. If you ask why, it is because in emptiness, present formative predispositions cannot be apprehended. If even emptiness cannot be apprehended, because it is empty of emptiness, how could present formative predispositions ever be apprehended in emptiness? Subhūti, present consciousness is empty of present consciousness. If you ask [F.320.b] why, it is because in emptiness, present consciousness cannot be apprehended. If even emptiness cannot be apprehended, because it is empty of emptiness, how could present consciousness ever be apprehended in emptiness?

11.135 “Subhūti, the perfection of generosity cannot be apprehended at the limit of the past, the perfection of generosity cannot be apprehended at the limit of the future, the perfection of generosity cannot be apprehended in the present, and the perfection of generosity cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness? Subhūti, the perfection of ethical discipline cannot be apprehended at the limit of the past, the perfection of ethical discipline cannot be apprehended at the limit of the future, the perfection of ethical discipline cannot be apprehended in the present, and the perfection of ethical discipline cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be

apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness? Subhūti, the perfection of tolerance [F.321.a] cannot be apprehended at the limit of the past, the perfection of tolerance cannot be apprehended at the limit of the future, the perfection of tolerance cannot be apprehended in the present, and the perfection of tolerance cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness? Subhūti, the perfection of perseverance cannot be apprehended at the limit of the past, the perfection of perseverance cannot be apprehended at the limit of the future, the perfection of perseverance cannot be apprehended in the present, and the perfection of perseverance cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness? Subhūti, the perfection of meditative concentration cannot be apprehended at the limit of the past, the perfection of meditative concentration cannot be apprehended at the limit of the future, the perfection of meditative concentration cannot be apprehended in the present, and the perfection of meditative concentration cannot be apprehended in the sameness of the three times. If you ask why, [F.321.b] Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness? Subhūti, the perfection of wisdom cannot be apprehended at the limit of the past, the perfection of wisdom cannot be apprehended at the limit of the future, the perfection of wisdom cannot be apprehended in the present, and the perfection of wisdom cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness,

and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?

11.136 “Subhūti, the emptiness of internal phenomena cannot be apprehended at the limit of the past, the emptiness of internal phenomena cannot be apprehended at the limit of the future, the emptiness of internal phenomena cannot be apprehended in the present, and the emptiness of internal phenomena cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time [F.322.a] ever be apprehended in sameness?

11.137 “Subhūti, the emptiness of external phenomena cannot be apprehended at the limit of the past, the emptiness of external phenomena cannot be apprehended at the limit of the future, the emptiness of external phenomena cannot be apprehended in the present, and the emptiness of external phenomena cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?

11.138 “Subhūti, the emptiness of external and internal phenomena cannot be apprehended at the limit of the past, the emptiness of external and internal phenomena cannot be apprehended at the limit of the future, the emptiness of external and internal phenomena cannot be apprehended in the present, and the emptiness of external and internal phenomena cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?

11.139 “Subhūti, the emptiness of emptiness cannot be apprehended at the limit of the past, the emptiness of emptiness cannot be apprehended at the limit of the future, the emptiness of emptiness cannot be apprehended in the

present, and the emptiness of emptiness cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, [F.322.b] and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?

11.140 “Subhūti, the emptiness of great extent cannot be apprehended at the limit of the past, the emptiness of great extent cannot be apprehended at the limit of the future, the emptiness of great extent cannot be apprehended in the present, and the emptiness of great extent cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?

11.141 “Subhūti, the emptiness of ultimate reality cannot be apprehended at the limit of the past, the emptiness of ultimate reality cannot be apprehended at the limit of the future, the emptiness of ultimate reality cannot be apprehended in the present, and the emptiness of ultimate reality cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in [F.323.a] sameness?

11.142 “Subhūti, the emptiness of conditioned phenomena cannot be apprehended at the limit of the past, the emptiness of conditioned phenomena cannot be apprehended at the limit of the future, the emptiness of conditioned phenomena cannot be apprehended in the present, and the emptiness of conditioned phenomena cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?

- 11.143 “Subhūti, the emptiness of unconditioned phenomena cannot be apprehended at the limit of the past, the emptiness of unconditioned phenomena cannot be apprehended at the limit of the future, the emptiness of unconditioned phenomena cannot be apprehended in the present, and the emptiness of unconditioned phenomena cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?
- 11.144 “Subhūti, the emptiness of the unlimited cannot be apprehended at the limit of the past, the emptiness of the unlimited cannot be apprehended at the limit of the future, the emptiness of the unlimited cannot be apprehended in the present, and the emptiness of the unlimited [F.323.b] cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?
- 11.145 “Subhūti, the emptiness of that which has neither beginning nor end cannot be apprehended at the limit of the past, the emptiness of that which has neither beginning nor end cannot be apprehended at the limit of the future, the emptiness of that which has neither beginning nor end cannot be apprehended in the present, and the emptiness of that which has neither beginning nor end cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?
- 11.146 “Subhūti, the emptiness of nonexclusion cannot be apprehended at the limit of the past, the emptiness of nonexclusion cannot be apprehended at the limit of the future, the emptiness of nonexclusion cannot be apprehended in the present, and the emptiness of nonexclusion cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in

sameness. If even sameness cannot be apprehended [F.324.a] in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?

11.147 “Subhūti, the emptiness of inherent nature cannot be apprehended at the limit of the past, the emptiness of inherent nature cannot be apprehended at the limit of the future, the emptiness of inherent nature cannot be apprehended in the present, and the emptiness of inherent nature cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?

11.148 “Subhūti, the emptiness of all phenomena cannot be apprehended at the limit of the past, the emptiness of all phenomena cannot be apprehended at the limit of the future, the emptiness of all phenomena cannot be apprehended in the present, and the emptiness of all phenomena cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?

11.149 “Subhūti, the emptiness of intrinsic defining characteristics [F.324.b] cannot be apprehended at the limit of the past, the emptiness of intrinsic defining characteristics cannot be apprehended at the limit of the future, the emptiness of intrinsic defining characteristics cannot be apprehended in the present, and the emptiness of intrinsic defining characteristics cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?

11.150 “Subhūti, the emptiness of that which cannot be apprehended cannot be apprehended at the limit of the past, the emptiness of that which cannot be apprehended cannot be apprehended at the limit of the future, the emptiness

of that which cannot be apprehended cannot be apprehended in the present, and the emptiness of that which cannot be apprehended cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?

11.151 “Subhūti, the emptiness of nonentities cannot be apprehended at the limit of the past, the emptiness of nonentities cannot be apprehended at the limit of the future, the emptiness of nonentities cannot be apprehended in the present, and the emptiness of nonentities cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended [F.325.a] in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?

11.152 “Subhūti, the emptiness of essential nature cannot be apprehended at the limit of the past, the emptiness of essential nature cannot be apprehended at the limit of the future, the emptiness of essential nature cannot be apprehended in the present, and the emptiness of essential nature cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?

11.153 “Subhūti, the emptiness of an essential nature of nonentities cannot be apprehended at the limit of the past, the emptiness of an essential nature of nonentities cannot be apprehended at the limit of the future, the emptiness of an essential nature of nonentities cannot be apprehended in the present, and the emptiness of an essential nature of nonentities cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. [F.325.b] If even sameness cannot be apprehended in sameness,

how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?

11.154 “Subhūti, the applications of mindfulness cannot be apprehended at the limit of the past, the applications of mindfulness cannot be apprehended at the limit of the future, the applications of mindfulness cannot be apprehended in the present, and the applications of mindfulness cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?

11.155 “Subhūti, the correct exertions cannot be apprehended at the limit of the past, the correct exertions cannot be apprehended at the limit of the future, the correct exertions cannot be apprehended in the present, and the correct exertions cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness? [F.326.a]

11.156 “Subhūti, the supports for miraculous ability cannot be apprehended at the limit of the past, the supports for miraculous ability cannot be apprehended at the limit of the future, the supports for miraculous ability cannot be apprehended in the present, and the supports for miraculous ability cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?

11.157 “Subhūti, the faculties cannot be apprehended at the limit of the past, the faculties cannot be apprehended at the limit of the future, the faculties cannot be apprehended in the present, and the faculties cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in

sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?

11.158 “Subhūti, the powers cannot be apprehended at the limit of the past, the powers cannot be apprehended at the limit of the future, the powers cannot be apprehended in the present, and the powers cannot be apprehended in the sameness of the three times. If you ask why, [F.326.b] Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?

11.159 “Subhūti, the branches of enlightenment cannot be apprehended at the limit of the past, the branches of enlightenment cannot be apprehended at the limit of the future, the branches of enlightenment cannot be apprehended in the present, and the branches of enlightenment cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?

11.160 “Subhūti, the noble eightfold path cannot be apprehended at the limit of the past, the noble eightfold path cannot be apprehended at the limit of the future, the noble eightfold path cannot be apprehended in the present, and the noble eightfold path cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time [F.327.a] cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?

11.161 “Subhūti, the truths of the noble ones cannot be apprehended at the limit of the past, the truths of the noble ones cannot be apprehended at the limit of the future, the truths of the noble ones cannot be apprehended in the present, and the truths of the noble ones cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in

sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?

11.162 “Subhūti, the meditative concentrations cannot be apprehended at the limit of the past, the meditative concentrations cannot be apprehended at the limit of the future, the meditative concentrations cannot be apprehended in the present, and the meditative concentrations cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?

11.163 “Subhūti, the immeasurable attitudes [F.327.b] cannot be apprehended at the limit of the past, the immeasurable attitudes cannot be apprehended at the limit of the future, the immeasurable attitudes cannot be apprehended in the present, and the immeasurable attitudes cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?

11.164 “Subhūti, the formless absorptions cannot be apprehended at the limit of the past, the formless absorptions cannot be apprehended at the limit of the future, the formless absorptions cannot be apprehended in the present, and the formless absorptions cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?

11.165 “Subhūti, the eight liberations cannot be apprehended at the limit of the past, the eight liberations cannot be apprehended at the limit of the future, the eight liberations cannot be apprehended in the present, [F.328.a] and the eight liberations cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time

cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?

11.166 “Subhūti, the nine serial steps of meditative absorption cannot be apprehended at the limit of the past, the nine serial steps of meditative absorption cannot be apprehended at the limit of the future, the nine serial steps of meditative absorption cannot be apprehended in the present, and the nine serial steps of meditative absorption cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?

11.167 “Subhūti, the emptiness, signlessness, and wishlessness gateways to liberation cannot be apprehended at the limit of the past; the emptiness, signlessness, and wishlessness gateways to liberation cannot be apprehended at the limit of the future; the emptiness, signlessness, and wishlessness gateways to liberation [F.328.b] cannot be apprehended in the present; and the emptiness, signlessness, and wishlessness gateways to liberation cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?

11.168 “Subhūti, the extrasensory powers cannot be apprehended at the limit of the past, the extrasensory powers cannot be apprehended at the limit of the future, the extrasensory powers cannot be apprehended in the present, and the extrasensory powers cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?

11.169 “Subhūti, the meditative stabilities cannot be apprehended at the limit of the past, the meditative stabilities cannot be apprehended at the limit of the future, the meditative stabilities cannot be apprehended in the present, and

the meditative stabilities cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time [F.329.a] cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?

11.170 “Subhūti, the dhāraṇī gateways cannot be apprehended at the limit of the past, the dhāraṇī gateways cannot be apprehended at the limit of the future, the dhāraṇī gateways cannot be apprehended in the present, and the dhāraṇī gateways cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?

11.171 “Subhūti, the ten powers of the tathāgatas cannot be apprehended at the limit of the past, the ten powers of the tathāgatas cannot be apprehended at the limit of the future, the ten powers of the tathāgatas cannot be apprehended in the present, and the ten powers of the tathāgatas cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?

11.172 “Subhūti, the four fearlessnesses [F.329.b] cannot be apprehended at the limit of the past, the four fearlessnesses cannot be apprehended at the limit of the future, the four fearlessnesses cannot be apprehended in the present, and the four fearlessnesses cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?

11.173 “Subhūti, the four kinds of exact knowledge cannot be apprehended at the limit of the past, the four kinds of exact knowledge cannot be apprehended at the limit of the future, the four kinds of exact knowledge cannot be

apprehended in the present, and the four kinds of exact knowledge cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?⁵⁹⁵

11.174 “Subhūti, great loving kindness cannot be apprehended at the limit of the past, great loving kindness cannot be apprehended at the limit of the future, great loving kindness cannot be apprehended in the present, and great loving kindness cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?

11.175 “Subhūti, great compassion cannot be apprehended at the limit of the past, great compassion cannot be apprehended at the limit of the future, great compassion cannot be apprehended in the present, and great compassion cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?

11.176 “Subhūti, the eighteen distinct qualities of the buddhas cannot be apprehended at the limit of the past, the eighteen distinct qualities of the buddhas cannot be apprehended at the limit of the future, the eighteen distinct qualities of the buddhas cannot be apprehended in the present, and the eighteen distinct qualities of the buddhas cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, [F.330.a] it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?

11.177 “Moreover, Subhūti, ordinary people cannot be apprehended at the limit of the past, ordinary people cannot be apprehended at the limit of the future, ordinary people cannot be apprehended in the present, and ordinary people cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because beings cannot be apprehended. Moreover, Subhūti, śrāvakas cannot be apprehended at the limit of the past, śrāvakas cannot be apprehended at the limit of the future, śrāvakas cannot be apprehended in the present, and śrāvakas cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because beings cannot be apprehended. Moreover, Subhūti, pratyekabuddhas cannot be apprehended at the limit of the past, pratyekabuddhas cannot be apprehended at the limit of the future, pratyekabuddhas cannot be apprehended in the present, and pratyekabuddhas cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because beings cannot be apprehended. Moreover, Subhūti, bodhisattvas cannot be apprehended at the limit of the past, bodhisattvas cannot be apprehended at the limit of the future, bodhisattvas cannot be apprehended in the present, and bodhisattvas cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because beings cannot be apprehended.

11.178 “Moreover, Subhūti, tathāgatas cannot be apprehended at the limit of the past, tathāgatas cannot be apprehended [F.330.b] at the limit of the future, tathāgatas cannot be apprehended in the present, and tathāgatas cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because beings cannot be apprehended.”

11.179 Then Venerable Subhūti said to the Blessed One, “Blessed Lord, it is well and good, this Great Vehicle of bodhisattva great beings that the Blessed Lord has taught so well called ‘the sameness of the three times.’ Blessed Lord, bodhisattva great beings of the past, who have trained in this Great Vehicle, have acquired all-aspect omniscience; Blessed Lord, bodhisattva great beings of the future, also, having trained in just this perfection of wisdom, will acquire all-aspect omniscience; and, Blessed Lord, fathomless bodhisattva great beings in the immeasurable, countless world systems of the ten directions, having trained in just this Great Vehicle, are acquiring all-aspect omniscience. Blessed Lord, [F.331.a] that is why the Great Vehicle of bodhisattva great beings is this one called ‘the sameness of the three times.’”

11.180 Venerable Subhūti having spoken thus, the Lord said to him, “That is so, Subhūti, that is so! Having trained in this Great Vehicle, the tathāgatas, arhats, perfectly complete buddhas of the past, future, and present have acquired, will acquire, and are acquiring all-aspect omniscience.”

11.181 *This completes the eleventh chapter from The Perfection of Wisdom in One Hundred
Thousand Lines.* [B23]

12.

CHAPTER 12

- 12.1 Then the venerable Pūrṇa Maitrāyaṇīputra said to the Blessed One, “Blessed Lord, this elder Subhūti, who has been put in charge of the perfection of wisdom by the tathāgata, arhat, perfectly complete buddha, thinks he is just to teach the Great Vehicle.”
- 12.2 The venerable Subhūti then said to the Blessed One, “Blessed Lord, I trust that I have not contradicted the perfection of wisdom while teaching the Great Vehicle.”
- 12.3 “Subhūti, you have not done so,” replied the Blessed One. “Subhūti, you do teach the Great Vehicle in conformity with the perfection of wisdom. If you ask why, Subhūti, it is because whatever virtuous attributes there are, be they the attributes of śrāvakas, the attributes of [F.331.b] pratyekabuddhas, the attributes of bodhisattvas, or the attributes of buddhas, all of them are indeed gathered and included within the perfection of wisdom.”
- 12.4 Subhūti then asked, “Blessed Lord, what are virtuous attributes on the side of enlightenment that are gathered and included within the perfection of wisdom—what are the attributes of the śrāvakas like that, the attributes of the pratyekabuddhas, the attributes of the bodhisattvas, and the attributes of the buddhas?”
- 12.5 The Blessed One answered, “They are the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path; the four truths of the noble ones, the emptiness, signlessness, and wishlessness gateways to liberation, the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, and the six extrasensory powers; the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom; the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal

phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, [F.332.a] the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities; and all the meditative stabilities, all the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, great empathetic joy, great equanimity, the eighteen distinct qualities of the buddhas, the reality of phenomena that does not decline, and abiding in perpetual equanimity.

12.6 “Subhūti, these are held to be the virtuous attributes on the side of enlightenment that are gathered and included within the perfection of wisdom that are the attributes of the śrāvakas, the attributes of the pratyekabuddhas, the attributes of the bodhisattvas, and the attributes of the buddhas.

12.7 “Subhūti, the Great Vehicle, the perfection of wisdom, the perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, and the perfection of generosity; physical forms, feelings, perceptions, formative predispositions, and consciousness; the eyes, sights, visual consciousness, visually compounded sensory contact, and feelings conditioned by visually compounded sensory contact; the ears, sounds, auditory consciousness, [F.332.b] aurally compounded sensory contact, and feelings conditioned by aurally compounded sensory contact; the nose, odors, olfactory consciousness, nasally compounded sensory contact, and feelings conditioned by nasally compounded sensory contact; the tongue, tastes, gustatory consciousness, lingually compounded sensory contact, and feelings conditioned by lingually compounded sensory contact; the body, tangibles, tactile consciousness, corporeally compounded sensory contact, and feelings conditioned by corporeally compounded sensory contact; the mental faculty, mental phenomena, mental consciousness, mentally compounded sensory contact, and feelings conditioned by mentally compounded sensory contact; ignorance, formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, birth, and aging and death; the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, [F.333.a] the

perfection of meditative concentration, and the perfection of wisdom; the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities; the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path; the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the six extrasensory powers, the eight stations of mastery, the ten stations of complete suffusion, the eight liberations, [F.333.b] and the nine serial steps of meditative absorption; suffering, the origin, the cessation, and the path; the emptiness, signlessness, and wishlessness gateways to liberation, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great compassion, and the eighteen distinct qualities of the buddhas; the realm of desire, the realm of form, the realm of formlessness, virtuous phenomena, nonvirtuous phenomena, contaminated phenomena, uncontaminated phenomena, mundane phenomena, supramundane phenomena, conditioned phenomena, and unconditioned phenomena; the tathāgatas, and the Dharma and Vinaya taught by the tathāgatas; the realm of phenomena, the real nature, the very limit of reality, the realm of the inconceivable, and the realm of nirvāṇa—all of these are neither true nor not true,⁵⁹⁶ and they are immaterial, impossible to indicate, unobstructed, and have only one defining characteristic, which is to say, they are without defining characteristics.

12.8 “For that reason, Subhūti, you do indeed teach the Great Vehicle [F.334.a] in conformity with the perfection of wisdom.

12.9 “If you ask why, it is because ‘the Great Vehicle is not one thing and the perfection of wisdom another,’ so, the Great Vehicle and the perfection of wisdom are without duality and cannot be divided into two. ‘The Great Vehicle is not one thing and the perfection of meditative concentration another,’ so, the Great Vehicle and the perfection of meditative concentration are without duality and cannot be divided into two. ‘The Great Vehicle is not one thing and the perfection of perseverance another,’ so, the Great Vehicle and the perfection of perseverance are without duality and cannot be

divided into two. 'The Great Vehicle is not one thing and the perfection of tolerance another,' so, the Great Vehicle and the perfection of tolerance are without duality and cannot be divided into two. 'The Great Vehicle is not one thing and the perfection of ethical discipline another,' so, the Great Vehicle and the perfection of ethical discipline are without duality and cannot be divided into two. 'The Great Vehicle is not one thing and the perfection of generosity another,' so, the Great Vehicle and the perfection of generosity are without duality and cannot be divided into two.

- 12.10 “ 'The Great Vehicle is not one thing and the emptiness of internal phenomena another,' so, the Great Vehicle and the emptiness of internal phenomena are without duality and cannot be divided into two. 'The Great Vehicle is not one thing and the emptiness of external phenomena another,' so, the Great Vehicle and the emptiness of external phenomena [F.334.b] are without duality and cannot be divided into two. 'The Great Vehicle is not one thing and the emptiness of external and internal phenomena another,' so, the Great Vehicle and the emptiness of external and internal phenomena are without duality and cannot be divided into two. 'The Great Vehicle is not one thing and the emptiness of emptiness another,' so, the Great Vehicle and the emptiness of emptiness are without duality and cannot be divided into two. 'The Great Vehicle is not one thing and the emptiness of great extent another,' so, the Great Vehicle and the emptiness of great extent are without duality and cannot be divided into two. 'The Great Vehicle is not one thing and the emptiness of ultimate reality another,' so, the Great Vehicle and the emptiness of ultimate reality are without duality and cannot be divided into two. 'The Great Vehicle is not one thing and the emptiness of conditioned phenomena another,' so, the Great Vehicle and the emptiness of conditioned phenomena are without duality and cannot be divided into two. 'The Great Vehicle is not one thing and the emptiness of unconditioned phenomena another,' so, the Great Vehicle and the emptiness of unconditioned phenomena are without duality and cannot be divided into two. 'The Great Vehicle is not one thing and the emptiness of the unlimited another,' so, the Great Vehicle and the emptiness of the unlimited are without duality and cannot be divided into two. 'The Great Vehicle is not one thing and the emptiness of that which has neither beginning nor end another,' so, the Great Vehicle and the emptiness of that which has neither beginning nor end are without duality and cannot be divided into two. 'The Great Vehicle is not one thing and [F.335.a] the emptiness of nonexclusion another,' so, the Great Vehicle and the emptiness of nonexclusion are without duality and cannot be divided into two. 'The Great Vehicle is not one thing and the emptiness of inherent nature another,' so, the Great Vehicle and the emptiness of inherent nature are without duality and cannot be divided into

two. 'The Great Vehicle is not one thing and the emptiness of all phenomena another,' so, the Great Vehicle and the emptiness of all phenomena are without duality and cannot be divided into two. 'The Great Vehicle is not one thing and the emptiness of intrinsic defining characteristics another,' so, the Great Vehicle and the emptiness of intrinsic defining characteristics are without duality and cannot be divided into two. 'The Great Vehicle is not one thing and the emptiness of that which cannot be apprehended another,' so, the Great Vehicle and the emptiness of that which cannot be apprehended are without duality and cannot be divided into two. 'The Great Vehicle is not one thing and the emptiness of nonentities another,' so, the Great Vehicle and the emptiness of nonentities are without duality and cannot be divided into two. 'The Great Vehicle is not one thing and the emptiness of essential nature another,' so, the Great Vehicle and the emptiness of essential nature are without duality and cannot be divided into two. 'The Great Vehicle is not one thing and the emptiness of an essential nature of nonentities another,' so, the Great Vehicle and the emptiness of an essential nature of nonentities are without duality and cannot be divided into two.

12.11 " 'The Great Vehicle is not one thing and [F.335.b] the applications of mindfulness another,' so, the Great Vehicle and the applications of mindfulness are without duality and cannot be divided into two. 'The Great Vehicle is not one thing and the correct exertions another,' so, the Great Vehicle and the correct exertions are without duality and cannot be divided into two. 'The Great Vehicle is not one thing and the supports for miraculous ability another,' so, the Great Vehicle and the supports for miraculous ability are without duality and cannot be divided into two. 'The Great Vehicle is not one thing and the faculties another,' so, the Great Vehicle and the faculties are without duality and cannot be divided into two. 'The Great Vehicle is not one thing and the powers another,' so, the Great Vehicle and the powers are without duality and cannot be divided into two. 'The Great Vehicle is not one thing and the branches of enlightenment another,' so, the Great Vehicle and the branches of enlightenment are without duality and cannot be divided into two. 'The Great Vehicle is not one thing and the noble eightfold path another,' so, the Great Vehicle and the noble eightfold path are without duality and cannot be divided into two.

12.12 " 'The Great Vehicle is not one thing and the truths of the noble ones another,' so, the Great Vehicle and the truths of the noble ones are without duality and cannot be divided into two. 'The Great Vehicle is not one thing and the meditative concentrations another,' so, the Great Vehicle and the meditative concentrations [F.336.a] are without duality and cannot be divided into two. 'The Great Vehicle is not one thing and the immeasurable

attitudes another,' so, the Great Vehicle and the immeasurable attitudes are without duality and cannot be divided into two. 'The Great Vehicle is not one thing and the formless absorptions another,' so, the Great Vehicle and the formless absorptions are without duality and cannot be divided into two. 'The Great Vehicle is not one thing and the eight liberations another,' so, the Great Vehicle and the eight liberations are without duality and cannot be divided into two. 'The Great Vehicle is not one thing and the nine serial steps of meditative absorption another,' so, the Great Vehicle and the nine serial steps of meditative absorption are without duality and cannot be divided into two. 'The Great Vehicle is not one thing and the emptiness, signlessness, and wishlessness gateways to liberation another,' so, the Great Vehicle and the emptiness, signlessness, and wishlessness gateways to liberation are without duality and cannot be divided into two. 'The Great Vehicle is not one thing and the extrasensory powers another,' so, the Great Vehicle and the extrasensory powers are without duality and cannot be divided into two. 'The Great Vehicle is not one thing and the meditative stabilities another,' so, the Great Vehicle and the meditative stabilities are without duality and cannot be divided into two. 'The Great Vehicle is not one thing [F.336.b] and the dhāraṇī gateways another,' so, the Great Vehicle and the dhāraṇī gateways are without duality and cannot be divided into two.

12.13 “ ‘The Great Vehicle is not one thing and the ten powers of the tathāgatas another,’ so, the Great Vehicle and the powers of the tathāgatas are without duality and cannot be divided into two. ‘The Great Vehicle is not one thing and the four fearlessnesses another,’ so, the Great Vehicle and the fearlessnesses are without duality and cannot be divided into two. ‘The Great Vehicle is not one thing and the four kinds of exact knowledge another,’ so, the Great Vehicle and the kinds of exact knowledge are without duality and cannot be divided into two. ‘The Great Vehicle is not one thing and great compassion another,’ so, the Great Vehicle and great compassion are without duality and cannot be divided into two. ‘The Great Vehicle is not one thing and the eighteen distinct qualities of the buddhas another,’ so, the Great Vehicle and the distinct qualities of the buddhas are without duality and cannot be divided into two.

12.14 “For that reason, Subhūti, you do teach the Great Vehicle by teaching the perfection of wisdom, and you do teach the perfection of wisdom by teaching the Great Vehicle.”

12.15 Then the venerable Subhūti said to the Blessed One, “But still, Blessed Lord, bodhisattvas cannot be apprehended at the limit of the past. Bodhisattvas cannot be apprehended at the limit of the future. Bodhisattvas cannot be apprehended in the middle. One should know that bodhisattvas

are beyond all limits [F.337.a] because physical forms are beyond all limits. One should know that bodhisattvas are beyond all limits because feelings are beyond all limits. One should know that bodhisattvas are beyond all limits because perceptions are beyond all limits. One should know that bodhisattvas are beyond all limits because formative predispositions are beyond all limits. One should know that bodhisattvas are beyond all limits because consciousness is beyond all limits.

12.16 “It cannot even be discerned and apprehended, for instance, that ‘physical forms are a bodhisattva.’ It cannot even be discerned and apprehended, for instance, that ‘feelings are a bodhisattva.’ It cannot even be discerned and apprehended, for instance, that ‘perceptions are a bodhisattva.’ It cannot even be discerned and apprehended, for instance, that ‘formative predispositions are a bodhisattva.’ It cannot even be discerned and apprehended, for instance, that ‘consciousness is a bodhisattva.’

12.17 “Blessed Lord, since in all respects, and in each and every way, I do not observe and do not apprehend a bodhisattva, then to which bodhisattvas should I give teaching and instruction in the perfection of wisdom? Since I do not observe and do not apprehend an actual bodhisattva even through the entirety [of all the attributes],⁵⁹⁷ to which bodhisattvas should I give teaching and instruction in the perfection of wisdom?

12.18 “Moreover, Blessed Lord, one says ‘a bodhisattva.’ It is a mere name, yet, Blessed Lord, just as one says ‘a self, a self,’ even though there is no coming into being for a self, similarly, Blessed Lord, [F.337.b] one says ‘a bodhisattva, a bodhisattva,’ even though there is no coming into being for a bodhisattva. So, given that phenomena are without essential nature, what physical forms that have come into being could there possibly be;⁵⁹⁸ what feelings that have come into being could there possibly be; what perceptions that have come into being could there possibly be; what formative predispositions that have come into being could there possibly be; and what consciousness that has come into being could there possibly be? Blessed Lord, something that has not come into being is not physical forms, something that has not come into being is not feelings, something that has not come into being is not perceptions, something that has not come into being is not formative predispositions, and something that has not come into being is not consciousness. This being the case, Blessed Lord, given that one cannot apprehend those bodhisattva great beings who are engaged in the pursuit of enlightenment as other than something that has not come into being, does something that has not come into being teach and give instructions in a perfection of wisdom that has also not come into being? If, when such teachings are given, the minds of bodhisattva great beings are not

disheartened, not intimidated, and not regretful, and they are not afraid, not frightened, and not terrified, then these bodhisattva great beings are indeed practicing the perfection of wisdom.”

12.19 Then the venerable Śāradvatīputra inquired of the venerable Subhūti, “Venerable Subhūti, why can bodhisattvas great beings not be apprehended at the limit of the past not, not be apprehended at the limit of the future, [F.338.a] and not be apprehended in the middle? Venerable Subhūti, why should one know that bodhisattvas are beyond all limits because physical forms are beyond all limits; that bodhisattvas are beyond all limits because feelings are beyond all limits; that bodhisattvas are beyond all limits because perceptions are beyond all limits; that bodhisattvas are beyond all limits because formative predispositions are beyond all limits; and that bodhisattvas are beyond all limits because consciousness is beyond all limits?

12.20 “Venerable Subhūti, why can it not even be discerned and apprehended, for instance, that ‘physical forms are a bodhisattva’; not even be discerned and apprehended, for instance, that ‘feelings are a bodhisattva’; not even be discerned and apprehended, for instance, that ‘perceptions are a bodhisattva’; not even be discerned and apprehended, for instance, that ‘formative predispositions are a bodhisattva’; and not even be discerned and apprehended, for instance, that ‘consciousness is a bodhisattva’?

12.21 “Venerable Subhūti, why do you say, ‘Since in all respects, and in each and every way, I do not observe and do not apprehend a bodhisattva great being, then to which bodhisattvas should I give teaching and instruction in the perfection of wisdom?’ Venerable Subhūti, why do you say, ‘Since I do not observe and do not apprehend even just a bodhisattva as a whole,⁵⁹⁹ then to which bodhisattva [F.338.b] great beings should I give teaching and instruction in what perfection of wisdom?’

12.22 “Venerable Subhūti, why do you say, ‘Blessed Lord, one says “bodhisattva great being.” It is a mere name.’ Venerable Subhūti, why do you say, ‘Just as one says “a self, a self,” even though a self does not come into being, similarly, Blessed Lord, one says ‘a bodhisattva, a bodhisattva,’ even though a bodhisattva does not come into being. So, given that phenomena are in their essential nature nonentities,⁶⁰⁰ what physical forms that have come into being could there possibly be; what feelings that have come into being could there possibly be; what perceptions that have come into being could there possibly be; what formative predispositions that have come into being could there possibly be; and what consciousness that has come into being could there possibly be? Something that has not come into being is not physical forms, something that has not come into being is not feelings, something

that has not come into being is not perceptions, something that has not come into being is not formative predispositions, and something that has not come into being is not consciousness.'

12.23 "Venerable Subhūti, why do you say, 'Does something that has not come into being teach and give instructions in a perfection of wisdom that has also not come into being?' Venerable Subhūti, why do you say, 'One cannot apprehend those bodhisattva great beings as other than not having come into being'? And, Venerable Subhūti, why do you say, [F.339.a] 'If, when such teachings are given, the minds of bodhisattva great beings are not disheartened, not intimidated, and not regretful, and they are not afraid, not frightened, and not terrified, then these bodhisattva great beings are indeed practicing the perfection of wisdom?'"

12.24 The venerable Śāradvatīputra having said this, the venerable Subhūti then responded, "Venerable Śāradvatīputra, it is because beings are nonexistent that bodhisattvas cannot be apprehended at the limit of the past. It is because beings are empty, beings are void, and beings are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. Venerable Śāradvatīputra, it is because beings are nonexistent that bodhisattvas cannot be apprehended at the limit of the future. It is because beings are empty, beings are void, and beings are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. Venerable Śāradvatīputra, it is because beings are nonexistent that bodhisattvas cannot be apprehended in the middle. It is because beings are empty, beings are void, and beings are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent beings, empty beings, void beings, and beings that are without inherent existence, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent beings are not one thing, empty beings another, void beings another, beings without inherent existence another, [F.339.b] and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent beings, empty beings, void beings, beings without inherent existence, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.25 "Venerable Śāradvatīputra, it is because physical forms are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because physical forms are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because physical forms are void that bodhisattvas cannot be apprehended at the limit of the past, and because physical forms are without essential nature that bodhisattvas cannot be apprehended at the

limit of the past. It is because physical forms are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because physical forms are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because physical forms are void that bodhisattvas cannot be apprehended at the limit of the future, and because physical forms are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because physical forms are nonexistent that bodhisattvas cannot be apprehended in the middle, because physical forms are emptiness that bodhisattvas cannot be apprehended in the middle, because physical forms are void that bodhisattvas cannot be apprehended in the middle, and because physical forms are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent physical forms, [F.340.a] physical forms that are emptiness, void physical forms, and physical forms that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent physical forms are not one thing, physical forms that are emptiness another, void physical forms another, physical forms that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent physical forms, physical forms that are emptiness, void physical forms, physical forms that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.26 “Venerable Śāradvatīputra, it is because feelings are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because feelings are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because feelings are void that bodhisattvas cannot be apprehended at the limit of the past, and because feelings are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because feelings are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because feelings are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because feelings are void that bodhisattvas cannot be apprehended at the limit of the future, and because feelings are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because feelings are nonexistent that bodhisattvas [F.340.b] cannot be apprehended in the middle, because feelings are emptiness that bodhisattvas cannot be apprehended in the middle, because feelings are void that bodhisattvas cannot be apprehended in the middle, and because feelings are without

essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent feelings, feelings that are emptiness, void feelings, and feelings that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent feelings are not one thing, feelings that are emptiness another, void feelings another, feelings that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent feelings, feelings that are emptiness, void feelings, feelings that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.27 “Venerable Śāradvatīputra, it is because perceptions are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because perceptions are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because perceptions are void that bodhisattvas cannot be apprehended at the limit of the past, and because perceptions are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because perceptions are nonexistent [F.341.a] that bodhisattvas cannot be apprehended at the limit of the future, because perceptions are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because perceptions are void that bodhisattvas cannot be apprehended at the limit of the future, and because perceptions are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because perceptions are nonexistent that bodhisattvas cannot be apprehended in the middle, because perceptions are emptiness that bodhisattvas cannot be apprehended in the middle, because perceptions are void that bodhisattvas cannot be apprehended in the middle, and because perceptions are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent perceptions, perceptions that are emptiness, void perceptions, and perceptions that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent perceptions are not one thing, perceptions that are emptiness another, void perceptions another, perceptions that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent perceptions, perceptions that are emptiness, void perceptions, perceptions

that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are [F.341.b] without duality and cannot be divided into two.

12.28 “Venerable Śāradvatīputra, it is because formative predispositions are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because formative predispositions are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because formative predispositions are void that bodhisattvas cannot be apprehended at the limit of the past, and because formative predispositions are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because formative predispositions are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because formative predispositions are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because formative predispositions are void that bodhisattvas cannot be apprehended at the limit of the future, and because formative predispositions are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because formative predispositions are nonexistent that bodhisattvas cannot be apprehended in the middle, because formative predispositions are emptiness that bodhisattvas cannot be apprehended in the middle, because formative predispositions are void that bodhisattvas cannot be apprehended in the middle, and because formative predispositions are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent formative predispositions, formative predispositions that are emptiness, void formative predispositions, and formative predispositions that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent formative predispositions are not one thing, formative predispositions that are emptiness another, void formative predispositions another, formative predispositions that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, [F.342.a] nonexistent formative predispositions, formative predispositions that are emptiness, void formative predispositions, formative predispositions that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.29 “Venerable Śāradvatīputra, it is because consciousness is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because consciousness is emptiness that bodhisattvas cannot be apprehended at the

limit of the past, because consciousness is void that bodhisattvas cannot be apprehended at the limit of the past, and because consciousness is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because consciousness is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because consciousness is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because consciousness is void that bodhisattvas cannot be apprehended at the limit of the future, and because consciousness is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because consciousness is nonexistent that bodhisattvas cannot be apprehended in the middle, because consciousness is emptiness that bodhisattvas cannot be apprehended in the middle, because consciousness is void that bodhisattvas cannot be apprehended in the middle, and because consciousness is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent consciousness, [F.342.b] consciousness that is emptiness, void consciousness, and consciousness that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent consciousness is not one thing, consciousness that is emptiness another, void consciousness another, consciousness that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent consciousness, consciousness that is emptiness, void consciousness, consciousness that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.30 “Venerable Śāradvatīputra, it is because the eyes are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the eyes are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the eyes are void that bodhisattvas cannot be apprehended at the limit of the past, and because the eyes are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the eyes are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the eyes are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the eyes are void that bodhisattvas cannot be apprehended at the limit of the future, and because the eyes are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the eyes are nonexistent [F.343.a] that bodhisattvas cannot be apprehended in the middle, because the eyes are emptiness that bodhisattvas cannot be apprehended in the

middle, because the eyes are void that bodhisattvas cannot be apprehended in the middle, and because the eyes are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent eyes, eyes that are emptiness, void eyes, and eyes that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent eyes are not one thing, eyes that are emptiness another, void eyes another, eyes that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent eyes, eyes that are emptiness, void eyes, eyes that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.31 “Venerable Śāradvatīputra, it is because the ears are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the ears are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the ears are void that bodhisattvas cannot be apprehended at the limit of the past, and because the ears are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the ears are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the ears are emptiness [F.343.b] that bodhisattvas cannot be apprehended at the limit of the future, because the ears are void that bodhisattvas cannot be apprehended at the limit of the future, and because the ears are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the ears are nonexistent that bodhisattvas cannot be apprehended in the middle, because the ears are emptiness that bodhisattvas cannot be apprehended in the middle, because the ears are void that bodhisattvas cannot be apprehended in the middle, and because the ears are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent ears, ears that are emptiness, void ears, and ears that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent ears are not one thing, ears that are emptiness another, void ears another, ears that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent ears, ears that are emptiness, void ears, ears that are without

essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.32 “Venerable Śāradvatīputra, it is because the nose is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the nose is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the nose is void that bodhisattvas cannot be apprehended [F.344.a] at the limit of the past, and because the nose is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the nose is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the nose is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the nose is void that bodhisattvas cannot be apprehended at the limit of the future, and because the nose is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the nose is nonexistent that bodhisattvas cannot be apprehended in the middle, because the nose is emptiness that bodhisattvas cannot be apprehended in the middle, because the nose is void that bodhisattvas cannot be apprehended in the middle, and because the nose is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in a nonexistent nose, a nose that is emptiness, a void nose, and a nose that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. A nonexistent nose is not one thing, a nose that is emptiness another, a void nose another, a nose that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, a nonexistent nose, a nose that is emptiness, a void nose, a nose that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be [F.344.b] divided into two.

12.33 “Venerable Śāradvatīputra, it is because the tongue is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the tongue is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the tongue is void that bodhisattvas cannot be apprehended at the limit of the past, and because the tongue is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the tongue is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the tongue is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the tongue is void that bodhisattvas cannot be apprehended at the limit of the

future, and because the tongue is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the tongue is nonexistent that bodhisattvas cannot be apprehended in the middle, because the tongue is emptiness that bodhisattvas cannot be apprehended in the middle, because the tongue is void that bodhisattvas cannot be apprehended in the middle, and because the tongue is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in a nonexistent tongue, a tongue that is emptiness, a void tongue, and a tongue that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. A nonexistent tongue is not one thing, a tongue that is emptiness another, a void tongue another, a tongue that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, a nonexistent tongue, a tongue that is emptiness, a void [F.345.a] tongue, a tongue that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.34 “Venerable Śāradvatīputra, it is because the body is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the body is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the body is void that bodhisattvas cannot be apprehended at the limit of the past, and because the body is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the body is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the body is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the body is void that bodhisattvas cannot be apprehended at the limit of the future, and because the body is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the body is nonexistent that bodhisattvas cannot be apprehended in the middle, because the body is emptiness that bodhisattvas cannot be apprehended in the middle, because the body is void that bodhisattvas cannot be apprehended in the middle, and because the body is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in a nonexistent body, a body that is emptiness, a void body, and a body that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. A nonexistent body is not one thing, a body that is emptiness another, a void body another, a body that is without [F.345.b]

essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, a nonexistent body, a body that is emptiness, a void body, a body that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.35 “Venerable Śāradvatīputra, it is because the mental faculty is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the mental faculty is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the mental faculty is void that bodhisattvas cannot be apprehended at the limit of the past, and because the mental faculty is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the mental faculty is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the mental faculty is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the mental faculty is void that bodhisattvas cannot be apprehended at the limit of the future, and because the mental faculty is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the mental faculty is nonexistent that bodhisattvas cannot be apprehended in the middle, because the mental faculty is emptiness that bodhisattvas cannot be apprehended in the middle, because the mental faculty is void that bodhisattvas cannot be apprehended in the middle, and because the mental faculty is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in a nonexistent mental faculty, a mental faculty that is emptiness, a void mental faculty, and a mental faculty [F.346.a] that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. A nonexistent mental faculty is not one thing, a mental faculty that is emptiness another, a void mental faculty another, a mental faculty that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, a nonexistent mental faculty, a mental faculty that is emptiness, a void mental faculty, a mental faculty that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two. [B24]

12.36 “Venerable Śāradvatīputra, it is because sights are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because sights are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because sights are void that bodhisattvas cannot be apprehended at

the limit of the past, and because sights are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because sights are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because sights are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because sights are void that bodhisattvas cannot be apprehended at the limit of the future, and because sights are without essential nature that bodhisattvas [F.346.b] cannot be apprehended at the limit of the future. It is because sights are nonexistent that bodhisattvas cannot be apprehended in the middle, because sights are emptiness that bodhisattvas cannot be apprehended in the middle, because sights are void that bodhisattvas cannot be apprehended in the middle, and because sights are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent sights, sights that are emptiness, void sights, and sights that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent sights are not one thing, sights that are emptiness another, void sights another, sights that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent sights, sights that are emptiness, void sights, sights that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.37 “Venerable Śāradvatīputra, it is because sounds are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because sounds are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because sounds are void that bodhisattvas cannot be apprehended at the limit of the past, and because sounds are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because sounds [F.347.a] are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because sounds are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because sounds are void that bodhisattvas cannot be apprehended at the limit of the future, and because sounds are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because sounds are nonexistent that bodhisattvas cannot be apprehended in the middle, because sounds are emptiness that bodhisattvas cannot be apprehended in the middle, because sounds are void that bodhisattvas cannot be apprehended in the middle, and because sounds are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is

because in nonexistent sounds, sounds that are emptiness, void sounds, and sounds that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent sounds are not one thing, sounds that are emptiness another, void sounds another, sounds that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent sounds, sounds that are emptiness, void sounds, sounds that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.38 “Venerable Śāradvatīputra, it is because odors are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because odors are emptiness [F.347.b] that bodhisattvas cannot be apprehended at the limit of the past, because odors are void that bodhisattvas cannot be apprehended at the limit of the past, and because odors are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because odors are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because odors are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because odors are void that bodhisattvas cannot be apprehended at the limit of the future, and because odors are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because odors are nonexistent that bodhisattvas cannot be apprehended in the middle, because odors are emptiness that bodhisattvas cannot be apprehended in the middle, because odors are void that bodhisattvas cannot be apprehended in the middle, and because odors are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent odors, odors that are emptiness, void odors, and odors that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent odors are not one thing, odors that are emptiness another, void odors another, odors that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent odors, odors that are emptiness, void odors, odors that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, [F.348.a] and the middle—all of these—are without duality and cannot be divided into two.

12.39 “Venerable Śāradvatīputra, it is because tastes are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because tastes are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because tastes are void that bodhisattvas cannot be apprehended at the limit of the past, and because tastes are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because tastes are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because tastes are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because tastes are void that bodhisattvas cannot be apprehended at the limit of the future, and because tastes are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because tastes are nonexistent that bodhisattvas cannot be apprehended in the middle, because tastes are emptiness that bodhisattvas cannot be apprehended in the middle, because tastes are void that bodhisattvas cannot be apprehended in the middle, and because tastes are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent tastes, tastes that are emptiness, void tastes, and tastes that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent tastes are not one thing, tastes that are emptiness another, void tastes another, tastes that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent tastes, tastes [F.348.b] that are emptiness, void tastes, tastes that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.40 “Venerable Śāradvatīputra, it is because tangibles are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because tangibles are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because tangibles are void that bodhisattvas cannot be apprehended at the limit of the past, and because tangibles are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because tangibles are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because tangibles are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because tangibles are void that bodhisattvas cannot be apprehended at the limit of the future, and because tangibles are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because tangibles are nonexistent that bodhisattvas cannot be apprehended in the

middle, because tangibles are emptiness that bodhisattvas cannot be apprehended in the middle, because tangibles are void that bodhisattvas cannot be apprehended in the middle, and because tangibles are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent tangibles, tangibles that are emptiness, void tangibles, and tangibles that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent tangibles are not one thing, tangibles that are emptiness another, void tangibles [F.349.a] another, tangibles that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent tangibles, tangibles that are emptiness, void tangibles, tangibles that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.41 “Venerable Śāradvatīputra, it is because mental phenomena are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because mental phenomena are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because mental phenomena are void that bodhisattvas cannot be apprehended at the limit of the past, and because mental phenomena are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because mental phenomena are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because mental phenomena are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because mental phenomena are void that bodhisattvas cannot be apprehended at the limit of the future, and because mental phenomena are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because mental phenomena are nonexistent that bodhisattvas cannot be apprehended in the middle, because mental phenomena are emptiness that bodhisattvas cannot be apprehended in the middle, because mental phenomena are void that bodhisattvas cannot be apprehended in the middle, and because mental phenomena are without essential nature [F.349.b] that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent mental phenomena, mental phenomena that are emptiness, void mental phenomena, and mental phenomena that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent mental phenomena are not one thing, mental phenomena that are emptiness

another, void mental phenomena another, mental phenomena that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent mental phenomena, mental phenomena that are emptiness, void mental phenomena, mental phenomena that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.42 “Venerable Śāradvatīputra, it is because visual consciousness is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because visual consciousness is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because visual consciousness is void that bodhisattvas cannot be apprehended at the limit of the past, and because visual consciousness is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because visual consciousness is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because visual consciousness is emptiness that bodhisattvas cannot be apprehended at the limit [F.350.a] of the future, because visual consciousness is void that bodhisattvas cannot be apprehended at the limit of the future, and because visual consciousness is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because visual consciousness is nonexistent that bodhisattvas cannot be apprehended in the middle, because visual consciousness is emptiness that bodhisattvas cannot be apprehended in the middle, because visual consciousness is void that bodhisattvas cannot be apprehended in the middle, and because visual consciousness is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in a nonexistent visual consciousness, a visual consciousness that is emptiness, a void visual consciousness, and a visual consciousness that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. A nonexistent visual consciousness is not one thing, a visual consciousness that is emptiness another, a void visual consciousness another, a visual consciousness that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, a nonexistent visual consciousness, a visual consciousness that is emptiness, a void visual consciousness, a visual consciousness that is without essential nature, [F.350.b] bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.43 “Venerable Śāradvatīputra, it is because auditory consciousness is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because auditory consciousness is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because auditory consciousness is void that bodhisattvas cannot be apprehended at the limit of the past, and because auditory consciousness is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because auditory consciousness is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because auditory consciousness is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because auditory consciousness is void that bodhisattvas cannot be apprehended at the limit of the future, and because auditory consciousness is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because auditory consciousness is nonexistent that bodhisattvas cannot be apprehended in the middle, because auditory consciousness is emptiness that bodhisattvas cannot be apprehended in the middle, because auditory consciousness is void that bodhisattvas cannot be apprehended in the middle, and because auditory consciousness is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in a nonexistent auditory consciousness, an auditory consciousness that is emptiness, a void auditory consciousness, and an auditory consciousness that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. A nonexistent auditory consciousness is not one thing, an auditory consciousness that is emptiness another, a void auditory consciousness another, an auditory [F.351.a] consciousness that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, a nonexistent auditory consciousness, an auditory consciousness that is emptiness, a void auditory consciousness, an auditory consciousness that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.44 “Venerable Śāradvatīputra, it is because olfactory consciousness is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because olfactory consciousness is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because olfactory consciousness is void that bodhisattvas cannot be apprehended at the limit of the past, and because olfactory consciousness is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because

olfactory consciousness is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because olfactory consciousness is emptiness [F.351.b] that bodhisattvas cannot be apprehended at the limit of the future, because olfactory consciousness is void that bodhisattvas cannot be apprehended at the limit of the future, and because olfactory consciousness is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because olfactory consciousness is nonexistent that bodhisattvas cannot be apprehended in the middle, because olfactory consciousness is emptiness that bodhisattvas cannot be apprehended in the middle, because olfactory consciousness is void that bodhisattvas cannot be apprehended in the middle, and because olfactory consciousness is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in a nonexistent olfactory consciousness, an olfactory consciousness that is emptiness, a void olfactory consciousness, and an olfactory consciousness that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. A nonexistent olfactory consciousness is not one thing, an olfactory consciousness that is emptiness another, a void olfactory consciousness another, an olfactory consciousness that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, a nonexistent olfactory consciousness, an olfactory consciousness that is emptiness, a void olfactory consciousness, an olfactory consciousness that is without essential nature, bodhisattvas, [F.352.a] the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.45 “Venerable Śāradvatīputra, it is because gustatory consciousness is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because gustatory consciousness is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because gustatory consciousness is void that bodhisattvas cannot be apprehended at the limit of the past, and because gustatory consciousness is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because gustatory consciousness is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because gustatory consciousness is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because gustatory consciousness is void that bodhisattvas cannot be apprehended at the limit of the future, and because gustatory consciousness is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because gustatory consciousness is nonexistent that

bodhisattvas cannot be apprehended in the middle, because gustatory consciousness is emptiness that bodhisattvas cannot be apprehended in the middle, because gustatory consciousness is void that bodhisattvas cannot be apprehended in the middle, and because gustatory consciousness is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in a nonexistent gustatory consciousness, a gustatory consciousness that is emptiness, a void gustatory consciousness, and a gustatory consciousness that is without essential nature, [F.352.b] the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. A nonexistent gustatory consciousness is not one thing, a gustatory consciousness that is emptiness another, a void gustatory consciousness another, a gustatory consciousness that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, a nonexistent gustatory consciousness, a gustatory consciousness that is emptiness, a void gustatory consciousness, a gustatory consciousness that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.46 “Venerable Śāradvatīputra, it is because tactile consciousness is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because tactile consciousness is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because tactile consciousness is void that bodhisattvas cannot be apprehended at the limit of the past, and because tactile consciousness is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because tactile consciousness is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because tactile consciousness is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because tactile consciousness is void [F.353.a] that bodhisattvas cannot be apprehended at the limit of the future, and because tactile consciousness is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because tactile consciousness is nonexistent that bodhisattvas cannot be apprehended in the middle, because tactile consciousness is emptiness that bodhisattvas cannot be apprehended in the middle, because tactile consciousness is void that bodhisattvas cannot be apprehended in the middle, and because tactile consciousness is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in a nonexistent tactile consciousness, a tactile consciousness that is emptiness, a void tactile

consciousness, and a tactile consciousness that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. A nonexistent tactile consciousness is not one thing, a tactile consciousness that is emptiness another, a void tactile consciousness another, a tactile consciousness that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, a nonexistent tactile consciousness, a tactile consciousness that is emptiness, a void tactile consciousness, a tactile consciousness that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle [F.353.b]—all of these—are without duality and cannot be divided into two.

- 12.47 “Venerable Śāradvatīputra, it is because mental consciousness is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because mental consciousness is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because mental consciousness is void that bodhisattvas cannot be apprehended at the limit of the past, and because mental consciousness is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because mental consciousness is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because mental consciousness is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because mental consciousness is void that bodhisattvas cannot be apprehended at the limit of the future, and because mental consciousness is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because mental consciousness is nonexistent that bodhisattvas cannot be apprehended in the middle, because mental consciousness is emptiness that bodhisattvas cannot be apprehended in the middle, because mental consciousness is void that bodhisattvas cannot be apprehended in the middle, and because mental consciousness is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in a nonexistent mental consciousness, a mental consciousness that is emptiness, a void mental consciousness, and a mental consciousness that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, [F.354.a] and the middle is not apprehended. A nonexistent mental consciousness is not one thing, a mental consciousness that is emptiness another, a void mental consciousness another, a mental consciousness that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, a nonexistent mental

consciousness, a mental consciousness that is emptiness, a void mental consciousness, a mental consciousness that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.48 “Venerable Śāradvatīputra, it is because visually compounded sensory contact is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because visually compounded sensory contact is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because visually compounded sensory contact is void that bodhisattvas cannot be apprehended at the limit of the past, and because visually compounded sensory contact is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because visually compounded sensory contact is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because visually compounded sensory contact is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because visually compounded sensory contact is void that bodhisattvas cannot be apprehended at the limit of the future, and because visually [F.354.b] compounded sensory contact is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because visually compounded sensory contact is nonexistent that bodhisattvas cannot be apprehended in the middle, because visually compounded sensory contact is emptiness that bodhisattvas cannot be apprehended in the middle, because visually compounded sensory contact is void that bodhisattvas cannot be apprehended in the middle, and because visually compounded sensory contact is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent visually compounded sensory contact, visually compounded sensory contact that is emptiness, void visually compounded sensory contact, and visually compounded sensory contact that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent visually compounded sensory contact is not one thing, visually compounded sensory contact that is emptiness another, void visually compounded sensory contact another, visually compounded sensory contact that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent visually compounded sensory contact, visually compounded sensory contact that is emptiness, void visually compounded sensory contact, visually

compounded sensory contact that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.49 “Venerable [F.355.a] Śāradvatīputra, it is because aurally compounded sensory contact is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because aurally compounded sensory contact is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because aurally compounded sensory contact is void that bodhisattvas cannot be apprehended at the limit of the past, and because aurally compounded sensory contact is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because aurally compounded sensory contact is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because aurally compounded sensory contact is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because aurally compounded sensory contact is void that bodhisattvas cannot be apprehended at the limit of the future, and because aurally compounded sensory contact is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because aurally compounded sensory contact is nonexistent that bodhisattvas cannot be apprehended in the middle, because aurally compounded sensory contact is emptiness that bodhisattvas cannot be apprehended in the middle, because aurally compounded sensory contact is void that bodhisattvas cannot be apprehended in the middle, and because aurally compounded sensory contact is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent aurally compounded sensory contact, aurally compounded sensory contact that is emptiness, void aurally compounded sensory contact, and aurally compounded sensory contact that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent aurally compounded sensory contact is not one thing, aurally compounded sensory contact that is emptiness [F.355.b] another, void aurally compounded sensory contact another, aurally compounded sensory contact that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent aurally compounded sensory contact, aurally compounded sensory contact that is emptiness, void aurally compounded sensory contact, aurally compounded sensory contact that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.50 “Venerable Śāradvatīputra, it is because nasally compounded sensory contact is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because nasally compounded sensory contact is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because nasally compounded sensory contact is void that bodhisattvas cannot be apprehended at the limit of the past, and because nasally compounded sensory contact is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because nasally compounded sensory contact is nonexistent that bodhisattvas cannot be apprehended at the limit of the future; because nasally compounded sensory contact is emptiness that bodhisattvas cannot be apprehended at the limit of the future; because nasally compounded sensory contact is void that bodhisattvas cannot be apprehended at the limit of the future; and because nasally compounded sensory contact is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because nasally compounded sensory contact [F.356.a] is nonexistent that bodhisattvas cannot be apprehended in the middle; because nasally compounded sensory contact is emptiness that bodhisattvas cannot be apprehended in the middle; because nasally compounded sensory contact is void that bodhisattvas cannot be apprehended in the middle, and because nasally compounded sensory contact is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent nasally compounded sensory contact, nasally compounded sensory contact that is emptiness, void nasally compounded sensory contact, and nasally compounded sensory contact that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent nasally compounded sensory contact is not one thing, nasally compounded sensory contact that is emptiness another, void nasally compounded sensory contact another, nasally compounded sensory contact that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent nasally compounded sensory contact, nasally compounded sensory contact that is emptiness, void nasally compounded sensory contact, nasally compounded sensory contact that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.51 “Venerable Śāradvatīputra, it is because lingually compounded sensory contact is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, [F.356.b] because lingually compounded sensory contact is

emptiness that bodhisattvas cannot be apprehended at the limit of the past, because lingually compounded sensory contact is void that bodhisattvas cannot be apprehended at the limit of the past, and because lingually compounded sensory contact is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because lingually compounded sensory contact is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because lingually compounded sensory contact is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because lingually compounded sensory contact is void that bodhisattvas cannot be apprehended at the limit of the future, and because lingually compounded sensory contact is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because lingually compounded sensory contact is nonexistent that bodhisattvas cannot be apprehended in the middle, because lingually compounded sensory contact is emptiness that bodhisattvas cannot be apprehended in the middle, because lingually compounded sensory contact is void that bodhisattvas cannot be apprehended in the middle; and because lingually compounded sensory contact is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent lingually compounded sensory contact, lingually compounded sensory contact that is emptiness, void lingually compounded sensory contact, and lingually compounded sensory contact that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent lingually compounded sensory contact is not one thing, lingually compounded sensory contact that is emptiness another, void lingually compounded sensory contact another, lingually compounded sensory contact that is without essential nature another, [F.357.a] and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent lingually compounded sensory contact, lingually compounded sensory contact that is emptiness, void lingually compounded sensory contact, lingually compounded sensory contact that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.52 “Venerable Śāradvatīputra, it is because corporeally compounded sensory contact is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because corporeally compounded sensory contact is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because corporeally compounded sensory contact is void that bodhisattvas cannot be apprehended at the limit of the past, and because corporeally compounded

sensory contact is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because corporeally compounded sensory contact is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because corporeally compounded sensory contact is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because corporeally compounded sensory contact is void that bodhisattvas cannot be apprehended at the limit of the future; and because corporeally compounded sensory contact is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because corporeally compounded sensory contact is nonexistent that bodhisattvas cannot be apprehended in the middle, because corporeally compounded sensory contact is emptiness [F.357.b] that bodhisattvas cannot be apprehended in the middle, because corporeally compounded sensory contact is void that bodhisattvas cannot be apprehended in the middle, and because corporeally compounded sensory contact is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent corporeally compounded sensory contact, corporeally compounded sensory contact that is emptiness, void corporeally compounded sensory contact, and corporeally compounded sensory contact that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent corporeally compounded sensory contact is not one thing, corporeally compounded sensory contact that is emptiness another, void corporeally compounded sensory contact another, corporeally compounded sensory contact that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent corporeally compounded sensory contact, corporeally compounded sensory contact that is emptiness, void corporeally compounded sensory contact, corporeally compounded sensory contact that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.53 “Venerable Śāradvatīputra, it is because mentally compounded sensory contact is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because mentally compounded sensory contact is emptiness that bodhisattvas cannot be apprehended at the limit [F.358.a] of the past, because mentally compounded sensory contact is void that bodhisattvas cannot be apprehended at the limit of the past, and because mentally compounded sensory contact is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because mentally

compounded sensory contact is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because mentally compounded sensory contact is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because mentally compounded sensory contact is void that bodhisattvas cannot be apprehended at the limit of the future, and because mentally compounded sensory contact is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because mentally compounded sensory contact is nonexistent that bodhisattvas cannot be apprehended in the middle, because mentally compounded sensory contact is emptiness that bodhisattvas cannot be apprehended in the middle, because mentally compounded sensory contact is void that bodhisattvas cannot be apprehended in the middle, and because mentally compounded sensory contact is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent mentally compounded sensory contact, mentally compounded sensory contact that is emptiness, void mentally compounded sensory contact, and mentally compounded sensory contact that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent mentally compounded sensory contact is not one thing, mentally compounded sensory contact that is emptiness another, void mentally compounded sensory contact another, mentally compounded sensory contact that is without essential nature another, and bodhisattvas [F.358.b] yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent mentally compounded sensory contact, mentally compounded sensory contact that is emptiness, void mentally compounded sensory contact, mentally compounded sensory contact that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.54 “Venerable Śāradvatīputra, it is because feelings conditioned by visually compounded sensory contact are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because feelings conditioned by visually compounded sensory contact are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because feelings conditioned by visually compounded sensory contact are void that bodhisattvas cannot be apprehended at the limit of the past, and because feelings conditioned by visually compounded sensory contact are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because feelings conditioned by visually compounded sensory contact are nonexistent that bodhisattvas cannot be apprehended at the limit of the

future, because feelings conditioned by visually compounded sensory contact are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because feelings conditioned by visually compounded sensory contact are void that bodhisattvas cannot be apprehended at the limit of the future, and because feelings conditioned by visually compounded sensory contact are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because feelings conditioned by visually compounded sensory contact are nonexistent [F.359.a] that bodhisattvas cannot be apprehended in the middle, because feelings conditioned by visually compounded sensory contact are emptiness that bodhisattvas cannot be apprehended in the middle, because feelings conditioned by visually compounded sensory contact are void that bodhisattvas cannot be apprehended in the middle, and because feelings conditioned by visually compounded sensory contact are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent feelings conditioned by visually compounded sensory contact, feelings conditioned by visually compounded sensory contact that are emptiness, void feelings conditioned by visually compounded sensory contact, and feelings conditioned by visually compounded sensory contact that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent feelings conditioned by visually compounded sensory contact are not one thing, feelings conditioned by visually compounded sensory contact that are emptiness another, void feelings conditioned by visually compounded sensory contact another, feelings conditioned by visually compounded sensory contact that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent feelings conditioned by visually compounded sensory contact, feelings conditioned by visually compounded sensory contact that are emptiness, void feelings conditioned by visually compounded sensory contact, feelings conditioned by visually compounded sensory contact that are without essential nature, bodhisattvas, the limit [F.359.b] of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.55 “Venerable Śāradvatīputra, it is because feelings conditioned by aurally compounded sensory contact are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because feelings conditioned by aurally compounded sensory contact are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because feelings conditioned by aurally

compounded sensory contact are void that bodhisattvas cannot be apprehended at the limit of the past, and because feelings conditioned by aurally compounded sensory contact are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because feelings conditioned by aurally compounded sensory contact are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because feelings conditioned by aurally compounded sensory contact are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because feelings conditioned by aurally compounded sensory contact are void that bodhisattvas cannot be apprehended at the limit of the future, and because feelings conditioned by aurally compounded sensory contact are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because feelings conditioned by aurally compounded sensory contact are nonexistent that bodhisattvas cannot be apprehended in the middle, because feelings conditioned by aurally compounded sensory contact are emptiness that bodhisattvas cannot be apprehended in the middle, because feelings conditioned by aurally compounded sensory contact are void that bodhisattvas cannot be apprehended in the middle, and because feelings conditioned by aurally compounded sensory contact are without essential nature that [F.360.a] bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent feelings conditioned by aurally compounded sensory contact, feelings conditioned by aurally compounded sensory contact that are emptiness, void feelings conditioned by aurally compounded sensory contact, and feelings conditioned by aurally compounded sensory contact that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent feelings conditioned by aurally compounded sensory contact are not one thing, feelings conditioned by aurally compounded sensory contact that are emptiness another, void feelings conditioned by aurally compounded sensory contact another, feelings conditioned by aurally compounded sensory contact that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent feelings conditioned by aurally compounded sensory contact, feelings conditioned by aurally compounded sensory contact that are emptiness, void feelings conditioned by aurally compounded sensory contact, feelings conditioned by aurally compounded sensory contact that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

“Venerable Śāradvatīputra, it is because feelings conditioned by nasally compounded sensory contact are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because feelings conditioned [F.360.b] by nasally compounded sensory contact are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because feelings conditioned by nasally compounded sensory contact are void that bodhisattvas cannot be apprehended at the limit of the past, and because feelings conditioned by nasally compounded sensory contact are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because feelings conditioned by nasally compounded sensory contact are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because feelings conditioned by nasally compounded sensory contact are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because feelings conditioned by nasally compounded sensory contact are void that bodhisattvas cannot be apprehended at the limit of the future, and because feelings conditioned by nasally compounded sensory contact are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because feelings conditioned by nasally compounded sensory contact are nonexistent that bodhisattvas cannot be apprehended in the middle, because feelings conditioned by nasally compounded sensory contact are emptiness that bodhisattvas cannot be apprehended in the middle, because feelings conditioned by nasally compounded sensory contact are void that bodhisattvas cannot be apprehended in the middle, and because feelings conditioned by nasally compounded sensory contact are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent feelings conditioned by nasally compounded sensory contact, feelings conditioned by nasally compounded sensory contact that are emptiness, void feelings conditioned by nasally compounded sensory contact, and feelings conditioned by nasally compounded sensory contact that are without essential nature, the limit of the past is not [F.361.a] apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent feelings conditioned by nasally compounded sensory contact are not one thing, feelings conditioned by nasally compounded sensory contact that are emptiness another, void feelings conditioned by nasally compounded sensory contact another, feelings conditioned by nasally compounded sensory contact that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent feelings conditioned by nasally compounded sensory contact, feelings

conditioned by nasally compounded sensory contact that are emptiness, void feelings conditioned by nasally compounded sensory contact, feelings conditioned by nasally compounded sensory contact that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.57 “Venerable Śāradvatīputra, it is because feelings conditioned by lingually compounded sensory contact are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because feelings conditioned by lingually compounded sensory contact are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because feelings conditioned by lingually compounded sensory contact are void that bodhisattvas cannot be apprehended at the limit of the past, and because feelings conditioned by lingually compounded sensory contact are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because feelings conditioned by lingually compounded sensory contact are nonexistent [F.361.b] that bodhisattvas cannot be apprehended at the limit of the future, because feelings conditioned by lingually compounded sensory contact are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because feelings conditioned by lingually compounded sensory contact are void that bodhisattvas cannot be apprehended at the limit of the future, and because feelings conditioned by lingually compounded sensory contact are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because feelings conditioned by lingually compounded sensory contact are nonexistent that bodhisattvas cannot be apprehended in the middle, because feelings conditioned by lingually compounded sensory contact are emptiness that bodhisattvas cannot be apprehended in the middle, because feelings conditioned by lingually compounded sensory contact are void that bodhisattvas cannot be apprehended in the middle, and because feelings conditioned by lingually compounded sensory contact are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent feelings conditioned by lingually compounded sensory contact, feelings conditioned by lingually compounded sensory contact that are emptiness, void feelings conditioned by lingually compounded sensory contact, and feelings conditioned by lingually compounded sensory contact that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent feelings conditioned by lingually compounded sensory contact are not one thing, feelings conditioned by lingually compounded sensory contact that

are emptiness another, void feelings conditioned by lingually compounded sensory contact another, feelings conditioned by lingually compounded sensory contact that are without essential nature another, [F.362.a] and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent feelings conditioned by lingually compounded sensory contact, feelings conditioned by lingually compounded sensory contact that are emptiness, void feelings conditioned by lingually compounded sensory contact, feelings conditioned by lingually compounded sensory contact that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.58 “Venerable Śāradvatīputra, it is because feelings conditioned by corporeally compounded sensory contact are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because feelings conditioned by corporeally compounded sensory contact are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because feelings conditioned by corporeally compounded sensory contact are void that bodhisattvas cannot be apprehended at the limit of the past, and because feelings conditioned by corporeally compounded sensory contact are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because feelings conditioned by corporeally compounded sensory contact are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because feelings conditioned by corporeally compounded sensory contact are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because feelings conditioned by corporeally compounded sensory contact are void that [F.362.b] bodhisattvas cannot be apprehended at the limit of the future, and because feelings conditioned by corporeally compounded sensory contact are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because feelings conditioned by corporeally compounded sensory contact are nonexistent that bodhisattvas cannot be apprehended in the middle, because feelings conditioned by corporeally compounded sensory contact are emptiness that bodhisattvas cannot be apprehended in the middle, because feelings conditioned by corporeally compounded sensory contact are void that bodhisattvas cannot be apprehended in the middle, and because feelings conditioned by corporeally compounded sensory contact are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent feelings conditioned by corporeally compounded sensory contact, feelings conditioned by corporeally compounded sensory contact

that are emptiness, void feelings conditioned by corporeally compounded sensory contact, and feelings conditioned by corporeally compounded sensory contact that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent feelings conditioned by corporeally compounded sensory contact are not one thing, feelings conditioned by corporeally compounded sensory contact that are emptiness another, void feelings conditioned by corporeally compounded sensory contact another, feelings conditioned by corporeally compounded sensory contact that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent feelings conditioned by corporeally compounded sensory contact, feelings conditioned [F.363.a] by corporeally compounded sensory contact that are emptiness, void feelings conditioned by corporeally compounded sensory contact, feelings conditioned by corporeally compounded sensory contact that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.59 “Venerable Śāradvatīputra, it is because feelings conditioned by mentally compounded sensory contact are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because feelings conditioned by mentally compounded sensory contact are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because feelings conditioned by mentally compounded sensory contact are void that bodhisattvas cannot be apprehended at the limit of the past, and because feelings conditioned by mentally compounded sensory contact are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because feelings conditioned by mentally compounded sensory contact are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because feelings conditioned by mentally compounded sensory contact are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because feelings conditioned by mentally compounded sensory contact are void that bodhisattvas cannot be apprehended at the limit of the future, and because feelings conditioned by mentally compounded sensory contact are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because feelings conditioned by mentally compounded sensory contact are nonexistent that bodhisattvas cannot be apprehended in the middle, because feelings conditioned [F.363.b] by mentally compounded sensory contact are emptiness that bodhisattvas cannot be apprehended in the middle, because

feelings conditioned by mentally compounded sensory contact are void that bodhisattvas cannot be apprehended in the middle, and because feelings conditioned by mentally compounded sensory contact are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent feelings conditioned by mentally compounded sensory contact, feelings conditioned by mentally compounded sensory contact that are emptiness, void feelings conditioned by mentally compounded sensory contact, and feelings conditioned by mentally compounded sensory contact that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent feelings conditioned by mentally compounded sensory contact are not one thing, feelings conditioned by mentally compounded sensory contact that are emptiness another, void feelings conditioned by mentally compounded sensory contact another, feelings conditioned by mentally compounded sensory contact that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent feelings conditioned by mentally compounded sensory contact, feelings conditioned by mentally compounded sensory contact that are emptiness, void feelings conditioned by mentally compounded sensory contact, feelings conditioned by mentally compounded sensory contact that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the [F.364.a] middle—all of these—are without duality and cannot be divided into two. [B25]

- 12.60 “Venerable Śāradvatīputra, it is because the earth element is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the earth element is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the earth element is void that bodhisattvas cannot be apprehended at the limit of the past, and because the earth element is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the earth element is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the earth element is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the earth element is void that bodhisattvas cannot be apprehended at the limit of the future, and because the earth element is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the earth element is nonexistent that bodhisattvas cannot be apprehended in the middle, because the earth element is emptiness that bodhisattvas cannot be apprehended in the middle, because the earth element is void that bodhisattvas cannot be

apprehended in the middle, and because the earth element is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in a nonexistent earth element, an earth element that is emptiness, a void earth element, and an earth element that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. [F.364.b] A nonexistent earth element is not one thing, an earth element that is emptiness another, a void earth element another, an earth element that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, a nonexistent earth element, an earth element that is emptiness, a void earth element, an earth element that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.61 “Venerable Śāradvatīputra, it is because the water element is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the water element is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the water element is void that bodhisattvas cannot be apprehended at the limit of the past, and because the water element is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the water element is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the water element is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the water element is void that bodhisattvas cannot be apprehended at the limit of the future, and because the water element is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the water element is nonexistent [F.365.a] that bodhisattvas cannot be apprehended in the middle, because the water element is emptiness that bodhisattvas cannot be apprehended in the middle, because the water element is void that bodhisattvas cannot be apprehended in the middle, and because the water element is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in a nonexistent water element, a water element that is emptiness, a void water element, and a water element that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. A nonexistent water element is not one thing, a water element that is emptiness another, a void water element another, a water element that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the

limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, a nonexistent water element, a water element that is emptiness, a void water element, a water element that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.62 “Venerable Śāradvatīputra, it is because the fire element is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the fire element is emptiness that bodhisattvas cannot be apprehended at the limit of the past, [F.365.b] because the fire element is void that bodhisattvas cannot be apprehended at the limit of the past, and because the fire element is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the fire element is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the fire element is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the fire element is void that bodhisattvas cannot be apprehended at the limit of the future, and because the fire element is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the fire element is nonexistent that bodhisattvas cannot be apprehended in the middle, because the fire element is emptiness that bodhisattvas cannot be apprehended in the middle, because the fire element is void that bodhisattvas cannot be apprehended in the middle, and because the fire element is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in a nonexistent fire element, a fire element that is emptiness, a void fire element, and a fire element that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. A nonexistent fire element is not one thing, a fire element that is emptiness another, a void fire element another, a fire element that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, a nonexistent fire element, [F.366.a] a fire element that is emptiness, a void fire element, a fire element that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.63 “Venerable Śāradvatīputra, it is because the wind element is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the wind element is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the wind element is void that bodhisattvas cannot be apprehended at the limit of the past, and because the wind element is without essential nature that bodhisattvas cannot be apprehended at the

limit of the past. It is because the wind element is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the wind element is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the wind element is void that bodhisattvas cannot be apprehended at the limit of the future, and because the wind element is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the wind element is nonexistent that bodhisattvas cannot be apprehended in the middle, because the wind element is emptiness that bodhisattvas cannot be apprehended in the middle, because the wind element is void that bodhisattvas cannot be apprehended in the middle, and because the wind element is without essential nature that bodhisattvas cannot be [F.366.b] apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in a nonexistent wind element, a wind element that is emptiness, a void wind element, and a wind element that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. A nonexistent wind element is not one thing, a wind element that is emptiness another, a void wind element another, a wind element that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, a nonexistent wind element, a wind element that is emptiness, a void wind element, a wind element that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.64 “Venerable Śāradvatīputra, it is because the space element is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the space element is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the space element is void that bodhisattvas cannot be apprehended at the limit of the past, and because the space element is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the space element is nonexistent that bodhisattvas [F.367.a] cannot be apprehended at the limit of the future, because the space element is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the space element is void that bodhisattvas cannot be apprehended at the limit of the future, and because the space element is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the space element is nonexistent that bodhisattvas cannot be apprehended in the middle, because the space element is emptiness that bodhisattvas cannot be apprehended in the middle, because the space element is void that bodhisattvas cannot be

apprehended in the middle, and because the space element is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in a nonexistent space element, a space element that is emptiness, a void space element, and a space element that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. A nonexistent space element is not one thing, a space element that is emptiness another, a void space element another, a space element that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, a nonexistent space element, a space element that is emptiness, [F.367.b] a void space element, a space element that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.65 “Venerable Śāradvatīputra, it is because the consciousness element is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the consciousness element is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the consciousness element is void that bodhisattvas cannot be apprehended at the limit of the past, and because the consciousness element is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the consciousness element is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the consciousness element is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the consciousness element is void that bodhisattvas cannot be apprehended at the limit of the future, and because the consciousness element is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the consciousness element is nonexistent that bodhisattvas cannot be apprehended in the middle, because the consciousness element is emptiness that bodhisattvas cannot be apprehended in the middle, because the consciousness element is void that bodhisattvas cannot be apprehended in the middle, and because the consciousness element is [F.368.a] without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in a nonexistent consciousness element, a consciousness element that is emptiness, a void consciousness element, and a consciousness element that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. A nonexistent consciousness element is not one thing, a consciousness element that is

emptiness another, a void consciousness element another, a consciousness element that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, a nonexistent consciousness element, a consciousness element that is emptiness, a void consciousness element, a consciousness element that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.66 “Venerable Śāradvatīputra, it is because ignorance is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because ignorance is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because ignorance is void that bodhisattvas cannot be apprehended at the limit of the past, and because ignorance [F.368.b] is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because ignorance is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because ignorance is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because ignorance is void that bodhisattvas cannot be apprehended at the limit of the future, and because ignorance is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because ignorance is nonexistent that bodhisattvas cannot be apprehended in the middle, because ignorance is emptiness that bodhisattvas cannot be apprehended in the middle, because ignorance is void that bodhisattvas cannot be apprehended in the middle, and because ignorance is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in a nonexistent ignorance, an ignorance that is emptiness, a void ignorance, and an ignorance that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. A nonexistent ignorance is not one thing, an ignorance that is emptiness another, a void ignorance another, an ignorance that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, a nonexistent ignorance, an ignorance that is emptiness, a void ignorance, an ignorance that is without essential nature, bodhisattvas, the limit of the past, the limit [F.369.a] of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.67 “Venerable Śāradvatīputra, it is because formative predispositions are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because formative predispositions are emptiness that bodhisattvas cannot be

apprehended at the limit of the past, because formative predispositions are void that bodhisattvas cannot be apprehended at the limit of the past, and because formative predispositions are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because formative predispositions are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because formative predispositions are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because formative predispositions are void that bodhisattvas cannot be apprehended at the limit of the future, and because formative predispositions are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because formative predispositions are nonexistent that bodhisattvas cannot be apprehended in the middle, because formative predispositions are emptiness that bodhisattvas cannot be apprehended in the middle, because formative predispositions are void that bodhisattvas cannot be apprehended in the middle, and because formative predispositions are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent formative predispositions, formative predispositions that are emptiness, void formative predispositions, and formative predispositions that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent formative predispositions are not one thing, formative predispositions that are emptiness another, void formative predispositions another, formative predispositions that are without essential nature another, [F.369.b] and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent formative predispositions, formative predispositions that are emptiness, void formative predispositions, formative predispositions that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.68 “Venerable Śāradvatīputra, it is because consciousness is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because consciousness is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because consciousness is void that bodhisattvas cannot be apprehended at the limit of the past, and because consciousness is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because consciousness is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because consciousness is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because

consciousness is void that bodhisattvas cannot be apprehended at the limit of the future, and because consciousness is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because consciousness is nonexistent that bodhisattvas cannot be apprehended in the middle, because consciousness is emptiness that bodhisattvas cannot be apprehended in the middle, because consciousness is void that bodhisattvas [F.370.a] cannot be apprehended in the middle, and because consciousness is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in a nonexistent consciousness, a consciousness that is emptiness, a void consciousness, and a consciousness that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. A nonexistent consciousness is not one thing, a consciousness that is emptiness another, a void consciousness another, a consciousness that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, a nonexistent consciousness, a consciousness that is emptiness, a void consciousness, a consciousness that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.69 “Venerable Śāradvatīputra, it is because name and form are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because name and form are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because name and form are void that bodhisattvas cannot be apprehended at the limit of the past, and because name and form are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because name [F.370.b] and form are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because name and form are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because name and form are void that bodhisattvas cannot be apprehended at the limit of the future, and because name and form are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because name and form are nonexistent that bodhisattvas cannot be apprehended in the middle, because name and form are emptiness that bodhisattvas cannot be apprehended in the middle, because name and form are void that bodhisattvas cannot be apprehended in the middle, and because name and form are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent name and form, name and form that are emptiness, void name and form, and name and form that

are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent name and form are not one thing, name and form that are emptiness another, void name and form another, name and form that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent name and form, name and form that are emptiness, void name and form, name and form that are without essential nature, bodhisattvas, [F.371.a] the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.70 “Venerable Śāradvatīputra, it is because the six sense fields are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the six sense fields are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the six sense fields are void that bodhisattvas cannot be apprehended at the limit of the past, and because the six sense fields are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the six sense fields are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the six sense fields are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the six sense fields are void that bodhisattvas cannot be apprehended at the limit of the future, and because the six sense fields are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the six sense fields are nonexistent that bodhisattvas cannot be apprehended in the middle, because the six sense fields are emptiness that bodhisattvas cannot be apprehended in the middle, because the six sense fields are void that bodhisattvas cannot be apprehended in the middle, and because the six sense fields are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in the nonexistent six sense fields, the six sense fields that are emptiness, the void six sense fields, and the six sense fields that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, [F.371.b] and the middle is not apprehended. The nonexistent six sense fields are not one thing, the six sense fields that are emptiness another, the void six sense fields another, the six sense fields that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, the nonexistent six sense fields, the six sense fields that are emptiness, the void six sense fields,

the six sense fields that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.71 “Venerable Śāradvatīputra, it is because sensory contact is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because sensory contact is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because sensory contact is void that bodhisattvas cannot be apprehended at the limit of the past, and because sensory contact is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because sensory contact is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because sensory contact is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because sensory contact is void that bodhisattvas cannot be apprehended at the limit of the future, and because sensory contact is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because sensory contact is nonexistent that bodhisattvas cannot be apprehended in the middle, because sensory contact [F.372.a] is emptiness that bodhisattvas cannot be apprehended in the middle, because sensory contact is void that bodhisattvas cannot be apprehended in the middle, and because sensory contact is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in a nonexistent sensory contact, a sensory contact that is emptiness, a void sensory contact, and a sensory contact that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. A nonexistent sensory contact is not one thing, a sensory contact that is emptiness another, a void sensory contact another, a sensory contact that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, a nonexistent sensory contact, a sensory contact that is emptiness, a void sensory contact, a sensory contact that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.72 “Venerable Śāradvatīputra, it is because sensation is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because sensation is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because sensation is void that bodhisattvas cannot be apprehended at the limit of the past, and because sensation is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because sensation is nonexistent [F.372.b] that bodhisattvas cannot

be apprehended at the limit of the future, because sensation is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because sensation is void that bodhisattvas cannot be apprehended at the limit of the future, and because sensation is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because sensation is nonexistent that bodhisattvas cannot be apprehended in the middle, because sensation is emptiness that bodhisattvas cannot be apprehended in the middle, because sensation is void that bodhisattvas cannot be apprehended in the middle, and because sensation is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in a nonexistent sensation, a sensation that is emptiness, a void sensation, and a sensation that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. A nonexistent sensation is not one thing, a sensation that is emptiness another, a void sensation another, a sensation that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, a nonexistent sensation, a sensation that is emptiness, a void sensation, a sensation that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.73 “Venerable [F.373.a] Śāradvatīputra, it is because craving is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because craving is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because craving is void that bodhisattvas cannot be apprehended at the limit of the past, and because craving is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because craving is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because craving is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because craving is void that bodhisattvas cannot be apprehended at the limit of the future, and because craving is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because craving is nonexistent that bodhisattvas cannot be apprehended in the middle, because craving is emptiness that bodhisattvas cannot be apprehended in the middle, because craving is void that bodhisattvas cannot be apprehended in the middle, and because craving is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in a nonexistent craving, a craving that is emptiness, a void craving, and a craving that is without essential nature, the limit of the past is not

apprehended, the limit of the future is not apprehended, and the middle is not apprehended. A nonexistent craving is not one thing, a craving that is emptiness another, a void craving another, a craving that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, [F.373.b] Venerable Śāradvatīputra, a nonexistent craving, a craving that is emptiness, a void craving, a craving that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.74 “Venerable Śāradvatīputra, it is because grasping is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because grasping is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because grasping is void that bodhisattvas cannot be apprehended at the limit of the past, and because grasping is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because grasping is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because grasping is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because grasping is void that bodhisattvas cannot be apprehended at the limit of the future, and because grasping is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because grasping is nonexistent that bodhisattvas cannot be apprehended in the middle, because grasping is emptiness that bodhisattvas cannot be apprehended in the middle, because grasping is void that bodhisattvas cannot be apprehended in the middle, and because grasping is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in a nonexistent grasping, a grasping that is emptiness, a void grasping, and a grasping that is without essential nature, [F.374.a] the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. A nonexistent grasping is not one thing, a grasping that is emptiness another, a void grasping another, a grasping that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, a nonexistent grasping, a grasping that is emptiness, a void grasping, a grasping that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.75 “Venerable Śāradvatīputra, it is because the rebirth process is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the rebirth process is emptiness that bodhisattvas cannot be apprehended at the

limit of the past, because the rebirth process is void that bodhisattvas cannot be apprehended at the limit of the past, and because the rebirth process is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the rebirth process is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the rebirth process is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the rebirth process is void that bodhisattvas cannot be apprehended at the limit of the future, and because the rebirth process is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the rebirth process is nonexistent that bodhisattvas [F.374.b] cannot be apprehended in the middle, because the rebirth process is emptiness that bodhisattvas cannot be apprehended in the middle, because the rebirth process is void that bodhisattvas cannot be apprehended in the middle, and because the rebirth process is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in a nonexistent rebirth process, a rebirth process that is emptiness, a void rebirth process, and a rebirth process that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. A nonexistent rebirth process is not one thing, a rebirth process that is emptiness another, a void rebirth process another, a rebirth process that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, a nonexistent rebirth process, a rebirth process that is emptiness, a void rebirth process, a rebirth process that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.76 “Venerable Śāradvatīputra, it is because birth is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because birth is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because birth is void that bodhisattvas cannot be apprehended at the limit of the past, and because birth is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because birth is nonexistent that [F.375.a] bodhisattvas cannot be apprehended at the limit of the future, because birth is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because birth is void that bodhisattvas cannot be apprehended at the limit of the future, and because birth is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because birth is nonexistent that bodhisattvas cannot be apprehended in the middle, because birth is emptiness that

bodhisattvas cannot be apprehended in the middle, because birth is void that bodhisattvas cannot be apprehended in the middle, and because birth is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in a nonexistent birth, a birth that is emptiness, a void birth, and a birth that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. A nonexistent birth is not one thing, a birth that is emptiness another, a void birth another, a birth that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, a nonexistent birth, a birth that is emptiness, a void birth, a birth that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.77 “Venerable Śāradvatīputra, it is because [F.375.b] aging and death are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because aging and death are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because aging and death are void that bodhisattvas cannot be apprehended at the limit of the past, and because aging and death are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because aging and death are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because aging and death are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because aging and death are void that bodhisattvas cannot be apprehended at the limit of the future, and because aging and death are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because aging and death are nonexistent that bodhisattvas cannot be apprehended in the middle, because aging and death are emptiness that bodhisattvas cannot be apprehended in the middle, because aging and death are void that bodhisattvas cannot be apprehended in the middle, and because aging and death are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent aging and death, aging and death that are emptiness, void aging and death, and aging and death that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent aging and death are not one thing, aging and death that are emptiness another, void aging and death another, aging and death that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and

the middle yet another. So, Venerable Śāradvatīputra, [F.376.a] nonexistent aging and death, aging and death that are emptiness, void aging and death, aging and death that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.78 “Venerable Śāradvatīputra, it is because the perfection of generosity is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the perfection of generosity is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the perfection of generosity is void that bodhisattvas cannot be apprehended at the limit of the past, and because the perfection of generosity is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the perfection of generosity is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the perfection of generosity is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the perfection of generosity is void that bodhisattvas cannot be apprehended at the limit of the future, and because the perfection of generosity is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the perfection of generosity is nonexistent that bodhisattvas cannot be apprehended in the middle, because the perfection of generosity is emptiness that bodhisattvas cannot be apprehended in the middle, because the perfection of generosity is void that bodhisattvas cannot be apprehended in the middle, [F.376.b] and because the perfection of generosity is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in a nonexistent perfection of generosity, a perfection of generosity that is emptiness, a void perfection of generosity, and a perfection of generosity that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. A nonexistent perfection of generosity is not one thing, a perfection of generosity that is emptiness another, a void perfection of generosity another, a perfection of generosity that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, a nonexistent perfection of generosity, a perfection of generosity that is emptiness, a void perfection of generosity, a perfection of generosity that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.79 “Venerable Śāradvatīputra, it is because the perfection of ethical discipline is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the perfection of ethical discipline is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the perfection of ethical discipline is void that bodhisattvas [F.377.a] cannot be apprehended at the limit of the past, and because the perfection of ethical discipline is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the perfection of ethical discipline is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the perfection of ethical discipline is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the perfection of ethical discipline is void that bodhisattvas cannot be apprehended at the limit of the future, and because the perfection of ethical discipline is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the perfection of ethical discipline is nonexistent that bodhisattvas cannot be apprehended in the middle, because the perfection of ethical discipline is emptiness that bodhisattvas cannot be apprehended in the middle, because the perfection of ethical discipline is void that bodhisattvas cannot be apprehended in the middle, and because the perfection of ethical discipline is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in a nonexistent perfection of ethical discipline, a perfection of ethical discipline that is emptiness, a void perfection of ethical discipline, and a perfection of ethical discipline that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. A nonexistent perfection of ethical discipline is not one thing, a perfection of ethical discipline that is emptiness another, a void perfection of ethical discipline another, a perfection [F.377.b] of ethical discipline that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, a nonexistent perfection of ethical discipline, a perfection of ethical discipline that is emptiness, a void perfection of ethical discipline, a perfection of ethical discipline that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.80 “Venerable Śāradvatīputra, it is because the perfection of tolerance is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the perfection of tolerance is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the perfection of tolerance is void that bodhisattvas cannot be apprehended at the limit of the past, and

because the perfection of tolerance is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the perfection of tolerance is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the perfection of tolerance is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the perfection of tolerance is void that bodhisattvas cannot be apprehended at the limit of the future, and because the perfection of tolerance is without essential nature that bodhisattvas cannot be apprehended at the limit [F.378.a] of the future. It is because the perfection of tolerance is nonexistent that bodhisattvas cannot be apprehended in the middle, because the perfection of tolerance is emptiness that bodhisattvas cannot be apprehended in the middle, because the perfection of tolerance is void that bodhisattvas cannot be apprehended in the middle, and because the perfection of tolerance is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in a nonexistent perfection of tolerance, a perfection of tolerance that is emptiness, a void perfection of tolerance, and a perfection of tolerance that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. A nonexistent perfection of tolerance is not one thing, a perfection of tolerance that is emptiness another, a void perfection of tolerance another, a perfection of tolerance that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, a nonexistent perfection of tolerance, a perfection of tolerance that is emptiness, a void perfection of tolerance, a perfection of tolerance that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all [F.378.b] of these—are without duality and cannot be divided into two.

- 12.81 “Venerable Śāradvatīputra, it is because the perfection of perseverance is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the perfection of perseverance is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the perfection of perseverance is void that bodhisattvas cannot be apprehended at the limit of the past, and because the perfection of perseverance is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the perfection of perseverance is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the perfection of perseverance is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the perfection of perseverance is void that bodhisattvas cannot be apprehended at the limit of the future, and because

the perfection of perseverance is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the perfection of perseverance is nonexistent that bodhisattvas cannot be apprehended in the middle, because the perfection of perseverance is emptiness that bodhisattvas cannot be apprehended in the middle, because the perfection of perseverance is void that bodhisattvas cannot be apprehended in the middle, and because the perfection of perseverance is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in a nonexistent perfection of perseverance, a perfection of perseverance that is emptiness, a void perfection of perseverance, and a perfection of perseverance that is without essential nature, the limit of the past is not [F.379.a] apprehended, the limit of the future is not apprehended, and the middle is not apprehended. A nonexistent perfection of perseverance is not one thing, a perfection of perseverance that is emptiness another, a void perfection of perseverance another, a perfection of perseverance that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, a nonexistent perfection of perseverance, a perfection of perseverance that is emptiness, a void perfection of perseverance, a perfection of perseverance that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.82 “Venerable Śāradvatīputra, it is because the perfection of meditative concentration is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the perfection of meditative concentration is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the perfection of meditative concentration is void that bodhisattvas cannot be apprehended at the limit of the past, and because the perfection of meditative concentration is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the perfection of meditative concentration is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the perfection of meditative concentration is emptiness that bodhisattvas [F.379.b] cannot be apprehended at the limit of the future, because the perfection of meditative concentration is void that bodhisattvas cannot be apprehended at the limit of the future, and because the perfection of meditative concentration is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the perfection of meditative concentration is nonexistent that bodhisattvas cannot be apprehended in the middle, because the perfection of meditative concentration is emptiness that bodhisattvas cannot

be apprehended in the middle, because the perfection of meditative concentration is void that bodhisattvas cannot be apprehended in the middle, and because the perfection of meditative concentration is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in a nonexistent perfection of meditative concentration, a perfection of meditative concentration that is emptiness, a void perfection of meditative concentration, and a perfection of meditative concentration that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. A nonexistent perfection of meditative concentration is not one thing, a perfection of meditative concentration that is emptiness another, a void perfection of meditative concentration another, a perfection of meditative concentration that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, a nonexistent perfection of meditative concentration, a perfection of meditative concentration that is emptiness, a void perfection [F.380.a] of meditative concentration, a perfection of meditative concentration that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.83 “Venerable Śāradvatīputra, it is because the perfection of wisdom is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the perfection of wisdom is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the perfection of wisdom is void that bodhisattvas cannot be apprehended at the limit of the past, and because the perfection of wisdom is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the perfection of wisdom is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the perfection of wisdom is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the perfection of wisdom is void that bodhisattvas cannot be apprehended at the limit of the future, and because the perfection of wisdom is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the perfection of wisdom is nonexistent that bodhisattvas cannot be apprehended in the middle, because the perfection of wisdom is emptiness that bodhisattvas cannot be apprehended in the middle, because the perfection of wisdom is void that bodhisattvas cannot be apprehended in the middle, and because the perfection of wisdom is without essential nature that bodhisattvas cannot be apprehended in the middle. If

you ask why, Venerable [F.380.b] Śāradvatīputra, it is because in a nonexistent perfection of wisdom, a perfection of wisdom that is emptiness, a void perfection of wisdom, and a perfection of wisdom that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. A nonexistent perfection of wisdom is not one thing, a perfection of wisdom that is emptiness another, a void perfection of wisdom another, a perfection of wisdom that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, a nonexistent perfection of wisdom, a perfection of wisdom that is emptiness, a void perfection of wisdom, a perfection of wisdom that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two. [B26]

- 12.84 “Venerable Śāradvatīputra, it is because the emptiness of internal phenomena is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the emptiness of internal phenomena is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the emptiness of internal phenomena is void that bodhisattvas cannot be apprehended at the limit of the past, and because the emptiness of internal phenomena is without essential nature that [F.381.a] bodhisattvas cannot be apprehended at the limit of the past. It is because the emptiness of internal phenomena is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the emptiness of internal phenomena is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the emptiness of internal phenomena is void that bodhisattvas cannot be apprehended at the limit of the future, and because the emptiness of internal phenomena is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the emptiness of internal phenomena is nonexistent that bodhisattvas cannot be apprehended in the middle, because the emptiness of internal phenomena is emptiness that bodhisattvas cannot be apprehended in the middle, because the emptiness of internal phenomena is void that bodhisattvas cannot be apprehended in the middle, and because the emptiness of internal phenomena is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in the nonexistent emptiness of internal phenomena, the emptiness of internal phenomena that is emptiness, the void emptiness of internal phenomena, and the emptiness of internal phenomena that is without essential nature, the limit of the past is not

apprehended, the limit of the future is not apprehended, and the middle is not apprehended. The nonexistent emptiness of internal phenomena is not one thing, the emptiness of internal phenomena that is emptiness another, the void emptiness of internal phenomena another, the emptiness of internal phenomena that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, the nonexistent emptiness of internal phenomena, the emptiness of internal phenomena that is emptiness, the void emptiness of internal phenomena, [F.381.b] the emptiness of internal phenomena that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.85 “Venerable Śāradvatīputra, it is because the emptiness of external phenomena is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the emptiness of external phenomena is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the emptiness of external phenomena is void that bodhisattvas cannot be apprehended at the limit of the past, and because the emptiness of external phenomena is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the emptiness of external phenomena is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the emptiness of external phenomena is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the emptiness of external phenomena is void that bodhisattvas cannot be apprehended at the limit of the future, and because the emptiness of external phenomena is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the emptiness of external phenomena is nonexistent that bodhisattvas cannot be apprehended in the middle, because the emptiness of external phenomena is emptiness that bodhisattvas cannot be apprehended in the middle, because the emptiness of external phenomena is void that bodhisattvas cannot be apprehended in the middle, and because the emptiness of external phenomena is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in the nonexistent emptiness of external phenomena, the emptiness of external phenomena that is emptiness, the void emptiness of external phenomena, and the emptiness of external phenomena that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. The nonexistent [F.382.a] emptiness of external phenomena is not one thing, the emptiness of external phenomena that is

emptiness another, the void emptiness of external phenomena another, the emptiness of external phenomena that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, the nonexistent emptiness of external phenomena, the emptiness of external phenomena that is emptiness, the void emptiness of external phenomena, the emptiness of external phenomena that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.86 “Venerable Śāradvatīputra, it is because the emptiness of external and internal phenomena is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the emptiness of external and internal phenomena is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the emptiness of external and internal phenomena is void that bodhisattvas cannot be apprehended at the limit of the past, and because the emptiness of external and internal phenomena is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the emptiness of external and internal phenomena is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the emptiness of external and internal phenomena is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the emptiness of external and internal phenomena is void that bodhisattvas cannot be apprehended at the limit of the future, and because the emptiness of external and internal phenomena is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the emptiness of external and internal phenomena is nonexistent that bodhisattvas [F.382.b] cannot be apprehended in the middle, because the emptiness of external and internal phenomena is emptiness that bodhisattvas cannot be apprehended in the middle, because the emptiness of external and internal phenomena is void that bodhisattvas cannot be apprehended in the middle, and because the emptiness of external and internal phenomena is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in the nonexistent emptiness of external and internal phenomena, the emptiness of external and internal phenomena that is emptiness, the void emptiness of external and internal phenomena, and the emptiness of external and internal phenomena that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. The nonexistent emptiness of external and internal phenomena is not one thing, the emptiness of external and internal phenomena that is emptiness another,

the void emptiness of external and internal phenomena another, the emptiness of external and internal phenomena that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, the nonexistent emptiness of external and internal phenomena, the emptiness of external and internal phenomena that is emptiness, the void emptiness of external and internal phenomena, the emptiness of external and internal phenomena that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.87 “Venerable Śāradvatīputra, it is because the emptiness of emptiness is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the emptiness of emptiness is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the emptiness of emptiness is void that bodhisattvas [F.383.a] cannot be apprehended at the limit of the past, and because the emptiness of emptiness is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the emptiness of emptiness is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the emptiness of emptiness is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the emptiness of emptiness is void that bodhisattvas cannot be apprehended at the limit of the future, and because the emptiness of emptiness is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the emptiness of emptiness is nonexistent that bodhisattvas cannot be apprehended in the middle, because the emptiness of emptiness is emptiness that bodhisattvas cannot be apprehended in the middle, because the emptiness of emptiness is void that bodhisattvas cannot be apprehended in the middle, and because the emptiness of emptiness is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in the nonexistent emptiness of emptiness, the emptiness of emptiness that is emptiness, the void emptiness of emptiness, and the emptiness of emptiness that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. The nonexistent emptiness of emptiness is not one thing, the emptiness of emptiness that is emptiness another, the void emptiness of emptiness another, the emptiness of emptiness that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, [F.383.b] the nonexistent emptiness of emptiness, the emptiness of emptiness that is emptiness, the void emptiness of

emptiness, the emptiness of emptiness that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.88 “Venerable Śāradvatīputra, it is because the emptiness of great extent is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the emptiness of great extent is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the emptiness of great extent is void that bodhisattvas cannot be apprehended at the limit of the past, and because the emptiness of great extent is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the emptiness of great extent is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the emptiness of great extent is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the emptiness of great extent is void that bodhisattvas cannot be apprehended at the limit of the future, and because the emptiness of great extent is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the emptiness of great extent is nonexistent that bodhisattvas cannot be apprehended in the middle, because the emptiness of great extent is emptiness that bodhisattvas cannot be apprehended in the middle, because the emptiness of great extent is void that bodhisattvas cannot be apprehended in the middle, and because the emptiness of great extent is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in the nonexistent [F.384.a] emptiness of great extent, the emptiness of great extent that is emptiness, the void emptiness of great extent, and the emptiness of great extent that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. The nonexistent emptiness of great extent is not one thing, the emptiness of great extent that is emptiness another, the void emptiness of great extent another, the emptiness of great extent that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, the nonexistent emptiness of great extent, the emptiness of great extent that is emptiness, the void emptiness of great extent, the emptiness of great extent that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.89 “Venerable Śāradvatīputra, it is because the emptiness of ultimate reality is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the emptiness of ultimate reality is emptiness that bodhisattvas

cannot be apprehended at the limit of the past, because the emptiness of ultimate reality is void that bodhisattvas cannot be apprehended at the limit of the past, and because the emptiness of ultimate reality is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the emptiness of ultimate reality is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the emptiness of ultimate reality is emptiness that bodhisattvas cannot be apprehended at the limit of the future, [F.384.b] because the emptiness of ultimate reality is void that bodhisattvas cannot be apprehended at the limit of the future, and because the emptiness of ultimate reality is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the emptiness of ultimate reality is nonexistent that bodhisattvas cannot be apprehended in the middle, because the emptiness of ultimate reality is emptiness that bodhisattvas cannot be apprehended in the middle, because the emptiness of ultimate reality is void that bodhisattvas cannot be apprehended in the middle, and because the emptiness of ultimate reality is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in the nonexistent emptiness of ultimate reality, the emptiness of ultimate reality that is emptiness, the void emptiness of ultimate reality, and the emptiness of ultimate reality that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. The nonexistent emptiness of ultimate reality is not one thing, the emptiness of ultimate reality that is emptiness another, the void emptiness of ultimate reality another, the emptiness of ultimate reality that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, the nonexistent emptiness of ultimate reality, the emptiness of ultimate reality that is emptiness, the void emptiness of ultimate reality, the emptiness of ultimate reality that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all [F.385.a] of these—are without duality and cannot be divided into two.

12.90 “Venerable Śāradvatīputra, it is because the emptiness of conditioned phenomena is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the emptiness of conditioned phenomena is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the emptiness of conditioned phenomena is void that bodhisattvas cannot be apprehended at the limit of the past, and because the emptiness of conditioned phenomena is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the emptiness of

conditioned phenomena is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the emptiness of conditioned phenomena is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the emptiness of conditioned phenomena is void that bodhisattvas cannot be apprehended at the limit of the future, and because the emptiness of conditioned phenomena is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the emptiness of conditioned phenomena is nonexistent that bodhisattvas cannot be apprehended in the middle, because the emptiness of conditioned phenomena is emptiness that bodhisattvas cannot be apprehended in the middle, because the emptiness of conditioned phenomena is void that bodhisattvas cannot be apprehended in the middle, and because the emptiness of conditioned phenomena is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in the nonexistent emptiness of conditioned phenomena, the emptiness of conditioned phenomena that is emptiness, the void emptiness of conditioned phenomena, and the emptiness of conditioned phenomena that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle [F.385.b] is not apprehended. The nonexistent emptiness of conditioned phenomena is not one thing, the emptiness of conditioned phenomena that is emptiness another, the void emptiness of conditioned phenomena another, the emptiness of conditioned phenomena that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, the nonexistent emptiness of conditioned phenomena, the emptiness of conditioned phenomena that is emptiness, the void emptiness of conditioned phenomena, the emptiness of conditioned phenomena that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.91 “Venerable Śāradvatīputra, it is because the emptiness of unconditioned phenomena is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the emptiness of unconditioned phenomena is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the emptiness of unconditioned phenomena is void that bodhisattvas cannot be apprehended at the limit of the past, and because the emptiness of unconditioned phenomena is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the emptiness of unconditioned phenomena is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the emptiness of

unconditioned phenomena is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the emptiness of unconditioned phenomena is void that bodhisattvas cannot be apprehended at the limit of the future, and because the emptiness of unconditioned phenomena is without essential nature [F.386.a] that bodhisattvas cannot be apprehended at the limit of the future. It is because the emptiness of unconditioned phenomena is nonexistent that bodhisattvas cannot be apprehended in the middle, because the emptiness of unconditioned phenomena is emptiness that bodhisattvas cannot be apprehended in the middle, because the emptiness of unconditioned phenomena is void that bodhisattvas cannot be apprehended in the middle, and because the emptiness of unconditioned phenomena is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in the nonexistent emptiness of unconditioned phenomena, the emptiness of unconditioned phenomena that is emptiness, the void emptiness of unconditioned phenomena, and the emptiness of unconditioned phenomena that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. The nonexistent emptiness of unconditioned phenomena is not one thing, the emptiness of unconditioned phenomena that is emptiness another, the void emptiness of unconditioned phenomena another, the emptiness of unconditioned phenomena that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, the nonexistent emptiness of unconditioned phenomena, the emptiness of unconditioned phenomena that is emptiness, the void emptiness of unconditioned phenomena, the emptiness of unconditioned phenomena that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are [F.386.b] without duality and cannot be divided into two.

- 12.92 “Venerable Śāradvatīputra, it is because the emptiness of the unlimited is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the emptiness of the unlimited is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the emptiness of the unlimited is void that bodhisattvas cannot be apprehended at the limit of the past, and because the emptiness of the unlimited is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the emptiness of the unlimited is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the emptiness of the unlimited is emptiness that bodhisattvas cannot be apprehended at the

limit of the future, because the emptiness of the unlimited is void that bodhisattvas cannot be apprehended at the limit of the future, and because the emptiness of the unlimited is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the emptiness of the unlimited is nonexistent that bodhisattvas cannot be apprehended in the middle, because the emptiness of the unlimited is emptiness that bodhisattvas cannot be apprehended in the middle, because the emptiness of the unlimited is void that bodhisattvas cannot be apprehended in the middle, and because the emptiness of the unlimited is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in the nonexistent emptiness of the unlimited, the emptiness of the unlimited that is emptiness, the void emptiness of the unlimited, and the emptiness of the unlimited that is [F.387.a] without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. The nonexistent emptiness of the unlimited is not one thing, the emptiness of the unlimited that is emptiness another, the void emptiness of the unlimited another, the emptiness of the unlimited that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, the nonexistent emptiness of the unlimited, the emptiness of the unlimited that is emptiness, the void emptiness of the unlimited, the emptiness of the unlimited that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.93 “Venerable Śāradvatīputra, it is because the emptiness of that which has neither beginning nor end is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the emptiness of that which has neither beginning nor end is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the emptiness of that which has neither beginning nor end is void that bodhisattvas cannot be apprehended at the limit of the past, and because the emptiness of that which has neither beginning nor end is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the emptiness of that which has neither beginning nor end is nonexistent [F.387.b] that bodhisattvas cannot be apprehended at the limit of the future, because the emptiness of that which has neither beginning nor end is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the emptiness of that which has neither beginning nor end is void that bodhisattvas cannot be apprehended at the limit of the future, and because the emptiness of that which has neither beginning nor end is

without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the emptiness of that which has neither beginning nor end is nonexistent that bodhisattvas cannot be apprehended in the middle, because the emptiness of that which has neither beginning nor end is emptiness that bodhisattvas cannot be apprehended in the middle, because the emptiness of that which has neither beginning nor end is void that bodhisattvas cannot be apprehended in the middle, and because the emptiness of that which has neither beginning nor end is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in the nonexistent emptiness of that which has neither beginning nor end, the emptiness of that which has neither beginning nor end that is emptiness, the void emptiness of that which has neither beginning nor end, and the emptiness of that which has neither beginning nor end that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. The nonexistent emptiness of that which has neither beginning nor end is not one thing, the emptiness of that which has neither beginning nor end that is emptiness another, the void emptiness of that which has neither beginning nor end another, the emptiness of that which has neither beginning nor end that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, [F.388.a] the nonexistent emptiness of that which has neither beginning nor end, the emptiness of that which has neither beginning nor end that is emptiness, the void emptiness of that which has neither beginning nor end, the emptiness of that which has neither beginning nor end that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.94 “Venerable Śāradvatīputra, it is because the emptiness of nonexclusion is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the emptiness of nonexclusion is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the emptiness of nonexclusion is void that bodhisattvas cannot be apprehended at the limit of the past, and because the emptiness of nonexclusion is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the emptiness of nonexclusion is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the emptiness of nonexclusion is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the emptiness of nonexclusion is void that bodhisattvas cannot be apprehended at the limit of the future, and because

the emptiness of nonexclusion is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the emptiness of nonexclusion is nonexistent that bodhisattvas cannot be apprehended in the middle, because the emptiness of nonexclusion is emptiness that bodhisattvas cannot be apprehended in the middle, because the emptiness of nonexclusion is void that bodhisattvas cannot be apprehended [F.388.b] in the middle, and because the emptiness of nonexclusion is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in the nonexistent emptiness of nonexclusion, the emptiness of nonexclusion that is emptiness, the void emptiness of nonexclusion, and the emptiness of nonexclusion that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. The nonexistent emptiness of nonexclusion is not one thing, the emptiness of nonexclusion that is emptiness another, the void emptiness of nonexclusion another, the emptiness of nonexclusion that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, the nonexistent emptiness of nonexclusion, the emptiness of nonexclusion that is emptiness, the void emptiness of nonexclusion, the emptiness of nonexclusion that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.95 “Venerable Śāradvatīputra, it is because the emptiness of inherent nature is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the emptiness of inherent nature is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the emptiness of inherent nature is void that bodhisattvas cannot be apprehended at the limit of the past, and [F.389.a] because the emptiness of inherent nature is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the emptiness of inherent nature is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the emptiness of inherent nature is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the emptiness of inherent nature is void that bodhisattvas cannot be apprehended at the limit of the future, and because the emptiness of inherent nature is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the emptiness of inherent nature is nonexistent that bodhisattvas cannot be apprehended in the middle, because the emptiness of inherent nature is emptiness that bodhisattvas cannot be apprehended in the middle, because the emptiness

of inherent nature is void that bodhisattvas cannot be apprehended in the middle, and because the emptiness of inherent nature is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in the nonexistent emptiness of inherent nature, the emptiness of inherent nature that is emptiness, the void emptiness of inherent nature, and the emptiness of inherent nature that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. The nonexistent emptiness of inherent nature is not one thing, the emptiness of inherent nature that is emptiness another, the void emptiness of inherent nature another, the emptiness of inherent nature that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, the nonexistent emptiness of inherent nature, the emptiness [F.389.b] of an inherent nature that is emptiness, the void emptiness of inherent nature, the emptiness of inherent nature that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.96 “Venerable Śāradvatīputra, it is because the emptiness of all phenomena is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the emptiness of all phenomena is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the emptiness of all phenomena is void that bodhisattvas cannot be apprehended at the limit of the past, and because the emptiness of all phenomena is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the emptiness of all phenomena is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the emptiness of all phenomena is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the emptiness of all phenomena is void that bodhisattvas cannot be apprehended at the limit of the future, and because the emptiness of all phenomena is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the emptiness of all phenomena is nonexistent that bodhisattvas [F.390.a] cannot be apprehended in the middle, because the emptiness of all phenomena is emptiness that bodhisattvas cannot be apprehended in the middle, because the emptiness of all phenomena is void that bodhisattvas cannot be apprehended in the middle, and because the emptiness of all phenomena is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in the nonexistent emptiness of all phenomena, the emptiness of all phenomena

that is emptiness, the void emptiness of all phenomena, and the emptiness of all phenomena that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. The nonexistent emptiness of all phenomena is not one thing, the emptiness of all phenomena that is emptiness another, the void emptiness of all phenomena another, the emptiness of all phenomena that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, the nonexistent emptiness of all phenomena, the emptiness of all phenomena that is emptiness, the void emptiness of all phenomena, the emptiness of all phenomena that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.97 “Venerable Śāradvatīputra, it is because the emptiness of intrinsic defining characteristics is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the emptiness of intrinsic defining characteristics is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the emptiness of intrinsic defining characteristics is void that bodhisattvas [F.390.b] cannot be apprehended at the limit of the past, and because the emptiness of intrinsic defining characteristics is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the emptiness of intrinsic defining characteristics is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the emptiness of intrinsic defining characteristics is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the emptiness of intrinsic defining characteristics is void that bodhisattvas cannot be apprehended at the limit of the future, and because the emptiness of intrinsic defining characteristics is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the emptiness of intrinsic defining characteristics is nonexistent that bodhisattvas cannot be apprehended in the middle, because the emptiness of intrinsic defining characteristics is emptiness that bodhisattvas cannot be apprehended in the middle, because the emptiness of intrinsic defining characteristics is void that bodhisattvas cannot be apprehended in the middle, and because the emptiness of intrinsic defining characteristics is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in the nonexistent emptiness of intrinsic defining characteristics, the emptiness of intrinsic defining characteristics that is emptiness, the void emptiness of intrinsic defining

characteristics, and the emptiness of intrinsic defining characteristics that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. The nonexistent emptiness of intrinsic defining characteristics is not one thing, the emptiness of intrinsic defining characteristics that is emptiness another, the void emptiness of intrinsic defining characteristics another, the emptiness of intrinsic defining characteristics that is without essential nature another, and bodhisattvas yet another, [F.391.a] or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, the nonexistent emptiness of intrinsic defining characteristics, the emptiness of intrinsic defining characteristics that is emptiness, the void emptiness of intrinsic defining characteristics, the emptiness of intrinsic defining characteristics that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.98 “Venerable Śāradvatīputra, it is because the emptiness of that which cannot be apprehended is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the emptiness of that which cannot be apprehended is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the emptiness of that which cannot be apprehended is void that bodhisattvas cannot be apprehended at the limit of the past, and because the emptiness of that which cannot be apprehended is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the emptiness of that which cannot be apprehended is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the emptiness of that which cannot be apprehended is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the emptiness of that which cannot be apprehended is void that bodhisattvas cannot be apprehended at the limit of the future, and because the emptiness of that which cannot be apprehended is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the emptiness of that which cannot be apprehended is nonexistent that bodhisattvas cannot be apprehended in the middle, because the emptiness of that which cannot be apprehended is emptiness that bodhisattvas cannot be apprehended in the middle, because the emptiness of that which cannot be apprehended is void that bodhisattvas cannot be apprehended [F.391.b] in the middle, and because the emptiness of that which cannot be apprehended is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in the nonexistent emptiness of that which cannot be apprehended, the emptiness of that

which cannot be apprehended that is emptiness, the void emptiness of that which cannot be apprehended, and the emptiness of that which cannot be apprehended that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. The nonexistent emptiness of that which cannot be apprehended is not one thing, the emptiness of that which cannot be apprehended that is emptiness another, the void emptiness of that which cannot be apprehended another, the emptiness of that which cannot be apprehended that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, the nonexistent emptiness of that which cannot be apprehended, the emptiness of that which cannot be apprehended that is emptiness, the void emptiness of that which cannot be apprehended, the emptiness of that which cannot be apprehended that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.99 “Venerable Śāradvatīputra, it is because the emptiness of nonentities is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the emptiness of nonentities is emptiness that bodhisattvas cannot be apprehended at the limit [F.392.a] of the past, because the emptiness of nonentities is void that bodhisattvas cannot be apprehended at the limit of the past, and because the emptiness of nonentities is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the emptiness of nonentities is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the emptiness of nonentities is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the emptiness of nonentities is void that bodhisattvas cannot be apprehended at the limit of the future, and because the emptiness of nonentities is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the emptiness of nonentities is nonexistent that bodhisattvas cannot be apprehended in the middle, because the emptiness of nonentities is emptiness that bodhisattvas cannot be apprehended in the middle, because the emptiness of nonentities is void that bodhisattvas cannot be apprehended in the middle, and because the emptiness of nonentities is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in the nonexistent emptiness of nonentities, the emptiness of nonentities that is emptiness, the void emptiness of nonentities, and the emptiness of nonentities that is without essential nature, the limit of the past is not apprehended, the limit of the future is not

apprehended, and the middle is not apprehended. The nonexistent emptiness of nonentities is not one thing, the emptiness of nonentities that is emptiness another, the void emptiness of nonentities another, the emptiness of nonentities [F.392.b] that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, the nonexistent emptiness of nonentities, the emptiness of nonentities that is emptiness, the void emptiness of nonentities, the emptiness of nonentities that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.100 “Venerable Śāradvatīputra, it is because the emptiness of essential nature is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the emptiness of essential nature is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the emptiness of essential nature is void that bodhisattvas cannot be apprehended at the limit of the past, and because the emptiness of essential nature is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the emptiness of essential nature is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the emptiness of essential nature is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the emptiness of essential nature is void that bodhisattvas cannot be apprehended at the limit of the future, and because the emptiness of essential nature is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the emptiness of essential nature is nonexistent that bodhisattvas cannot be apprehended in the middle, because the emptiness of essential nature is emptiness [F.393.a] that bodhisattvas cannot be apprehended in the middle, because the emptiness of essential nature is void that bodhisattvas cannot be apprehended in the middle, and because the emptiness of essential nature is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in the nonexistent emptiness of essential nature, the emptiness of essential nature that is emptiness, the void emptiness of essential nature, and the emptiness of essential nature that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. The nonexistent emptiness of essential nature is not one thing, the emptiness of essential nature that is emptiness another, the void emptiness of essential nature another, the emptiness of essential nature that is without essential nature another, and bodhisattvas yet another, or the limit

of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, the nonexistent emptiness of essential nature, the emptiness of essential nature that is emptiness, the void emptiness of essential nature, the emptiness of essential nature that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.101 “Venerable Śāradvatīputra, it is because the emptiness of an essential nature of nonentities is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the emptiness of an essential nature of nonentities is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the emptiness of an essential nature of nonentities is void [F.393.b] that bodhisattvas cannot be apprehended at the limit of the past, and because the emptiness of an essential nature of nonentities is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the emptiness of an essential nature of nonentities is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the emptiness of an essential nature of nonentities is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the emptiness of an essential nature of nonentities is void that bodhisattvas cannot be apprehended at the limit of the future, and because the emptiness of an essential nature of nonentities is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the emptiness of an essential nature of nonentities is nonexistent that bodhisattvas cannot be apprehended in the middle, because the emptiness of an essential nature of nonentities is emptiness that bodhisattvas cannot be apprehended in the middle, because the emptiness of an essential nature of nonentities is void that bodhisattvas cannot be apprehended in the middle, and because the emptiness of an essential nature of nonentities is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in the nonexistent emptiness of an essential nature of nonentities, the emptiness of an essential nature of nonentities that is emptiness, the void emptiness of an essential nature of nonentities, and the emptiness of an essential nature of nonentities that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. The nonexistent emptiness of an essential nature of nonentities is not one thing, the emptiness of an essential nature of nonentities that is emptiness another, [F.394.a] the void emptiness of an essential nature of nonentities another, the emptiness of an essential nature of nonentities that is without essential

nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, the nonexistent emptiness of an essential nature of nonentities, the emptiness of an essential nature of nonentities that is emptiness, the void emptiness of an essential nature of nonentities, the emptiness of an essential nature of nonentities that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two. [V17] [F.1.b] [B1]

- 12.102 “Venerable Śāradvatīputra, it is because the applications of mindfulness are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the applications of mindfulness are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the applications of mindfulness are void that bodhisattvas cannot be apprehended at the limit of the past, and because the applications of mindfulness are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the applications of mindfulness are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the applications of mindfulness are emptiness that bodhisattvas cannot be apprehended at the limit of the future, [F.2.a] because the applications of mindfulness are void that bodhisattvas cannot be apprehended at the limit of the future, and because the applications of mindfulness are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the applications of mindfulness are nonexistent that bodhisattvas cannot be apprehended in the middle, because the applications of mindfulness are emptiness that bodhisattvas cannot be apprehended in the middle, because the applications of mindfulness are void that bodhisattvas cannot be apprehended in the middle, and because the applications of mindfulness are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent applications of mindfulness, applications of mindfulness that are emptiness, void applications of mindfulness, and applications of mindfulness that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent applications of mindfulness are not one thing, applications of mindfulness that are emptiness another, void applications [F.2.b] of mindfulness another, applications of mindfulness that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent applications of mindfulness,

applications of mindfulness that are emptiness, void applications of mindfulness, applications of mindfulness that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.103 “Venerable Śāradvatīputra, it is because the correct exertions are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the correct exertions are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the correct exertions are void that bodhisattvas cannot be apprehended at the limit of the past, and because the correct exertions are without [F.3.a] essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the correct exertions are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the correct exertions are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the correct exertions are void that bodhisattvas cannot be apprehended at the limit of the future, and because the correct exertions are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the correct exertions are nonexistent that bodhisattvas cannot be apprehended in the middle, because the correct exertions are emptiness that bodhisattvas cannot be apprehended in the middle, because the correct exertions are void that bodhisattvas cannot be apprehended in the middle, and because the correct exertions are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent correct exertions, correct exertions that are emptiness, void correct exertions, and correct exertions that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent correct exertions are not one thing, correct exertions that are emptiness another, void [F.3.b] correct exertions another, correct exertions that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent correct exertions, correct exertions that are emptiness, void correct exertions, correct exertions that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.104 “Venerable Śāradvatīputra, it is because the supports for miraculous ability are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the supports for miraculous ability are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the supports for miraculous ability are void that bodhisattvas cannot be

apprehended at the limit of the past, and because the supports for miraculous ability are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the supports for miraculous ability are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the supports for miraculous ability are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the supports for miraculous ability are void that bodhisattvas cannot be apprehended at the limit of the future, and because the supports for miraculous ability are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the supports for miraculous ability are nonexistent that bodhisattvas cannot be apprehended in the middle, because the supports for miraculous ability are emptiness that bodhisattvas cannot be apprehended [F.4.a] in the middle, because the supports for miraculous ability are void that bodhisattvas cannot be apprehended in the middle, and because the supports for miraculous ability are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent supports for miraculous ability, supports for miraculous ability that are emptiness, void supports for miraculous ability, and supports for miraculous ability that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent supports for miraculous ability are not one thing, supports for miraculous ability that are emptiness another, void supports for miraculous ability another, supports for miraculous ability that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent supports for miraculous ability, supports for miraculous ability that are emptiness, void supports for miraculous ability, supports for miraculous ability that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.105 “Venerable Śāradvatīputra, it is because the faculties are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the faculties are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the faculties are void that bodhisattvas cannot be apprehended at the limit of the past, and because the faculties are without essential nature [F.4.b] that bodhisattvas cannot be apprehended at the limit of the past. It is because the faculties are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the faculties are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the faculties are void that bodhisattvas cannot be

apprehended at the limit of the future, and because the faculties are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the faculties are nonexistent that bodhisattvas cannot be apprehended in the middle, because the faculties are emptiness that bodhisattvas cannot be apprehended in the middle, because the faculties are void that bodhisattvas cannot be apprehended in the middle, and because the faculties are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent faculties, faculties that are emptiness, void faculties, and faculties that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent faculties are not one thing, faculties that are emptiness another, void faculties another, faculties that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent faculties, faculties that are emptiness, void faculties, faculties that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are [F.5.a] without duality and cannot be divided into two.

- 12.106 “Venerable Śāradvatīputra, it is because the powers are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the powers are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the powers are void that bodhisattvas cannot be apprehended at the limit of the past, and because the powers are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the powers are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the powers are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the powers are void that bodhisattvas cannot be apprehended at the limit of the future, and because the powers are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the powers are nonexistent that bodhisattvas cannot be apprehended in the middle, because the powers are emptiness that bodhisattvas cannot be apprehended in the middle, because the powers are void that bodhisattvas cannot be apprehended in the middle, and because the powers are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent powers, powers that are emptiness, void powers, and powers that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent powers are not one thing, powers that are emptiness another, void powers

another, powers that are without essential nature another, and bodhisattvas yet another, or the limit of the past [F.5.b] one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent powers, powers that are emptiness, void powers, powers that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.107 “Venerable Śāradvatīputra, it is because the branches of enlightenment are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the branches of enlightenment are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the branches of enlightenment are void that bodhisattvas cannot be apprehended at the limit of the past, and because the branches of enlightenment are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the branches of enlightenment are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the branches of enlightenment are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the branches of enlightenment are void that bodhisattvas cannot be apprehended at the limit of the future, and because the branches of enlightenment are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the branches of enlightenment are nonexistent that bodhisattvas cannot be apprehended in the middle, because the branches of enlightenment are emptiness that bodhisattvas cannot be apprehended in the middle, because the branches of enlightenment are void that bodhisattvas cannot be apprehended in the middle, and [F.6.a] because the branches of enlightenment are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent branches of enlightenment, branches of enlightenment that are emptiness, void branches of enlightenment, and branches of enlightenment that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent branches of enlightenment are not one thing, branches of enlightenment that are emptiness another, void branches of enlightenment another, branches of enlightenment that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent branches of enlightenment, branches of enlightenment that are emptiness, void branches

of enlightenment, branches of enlightenment that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.108 “Venerable Śāradvatīputra, it is because the noble eightfold path is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the noble eightfold path is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the noble eightfold path is void that bodhisattvas cannot be apprehended at the limit of the past, and because the noble eightfold path is without essential nature [F.6.b] that bodhisattvas cannot be apprehended at the limit of the past. It is because the noble eightfold path is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the noble eightfold path is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the noble eightfold path is void that bodhisattvas cannot be apprehended at the limit of the future, and because the noble eightfold path is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the noble eightfold path is nonexistent that bodhisattvas cannot be apprehended in the middle, because the noble eightfold path is emptiness that bodhisattvas cannot be apprehended in the middle, because the noble eightfold path is void that bodhisattvas cannot be apprehended in the middle, and because the noble eightfold path is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in the nonexistent noble eightfold path, the noble eightfold path that is emptiness, the void noble eightfold path, and the noble eightfold path that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. The nonexistent noble eightfold path is not one thing, the noble eightfold path that is emptiness another, the void noble eightfold path another, the noble eightfold path that is without essential nature another, and bodhisattvas yet another, [F.7.a] or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, the nonexistent noble eightfold path, the noble eightfold path that is emptiness, the void noble eightfold path, the noble eightfold path that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.109 “Venerable Śāradvatīputra, it is because the truths of the noble ones are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the truths of the noble ones are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the truths of the noble ones are void that bodhisattvas cannot be apprehended at the limit of the past,

and because the truths of the noble ones are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the truths of the noble ones are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the truths of the noble ones are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the truths of the noble ones are void that bodhisattvas cannot be apprehended at the limit of the future, and because the truths of the noble ones are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the truths of the noble ones are nonexistent that [F.7.b] bodhisattvas cannot be apprehended in the middle, because the truths of the noble ones are emptiness that bodhisattvas cannot be apprehended in the middle, because the truths of the noble ones are void that bodhisattvas cannot be apprehended in the middle, and because the truths of the noble ones are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent truths of the noble ones, truths of the noble ones that are emptiness, void truths of the noble ones, and truths of the noble ones that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent truths of the noble ones are not one thing, truths of the noble ones that are emptiness another, void truths of the noble ones another, truths of the noble ones that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent truths of the noble ones, truths of the noble ones that are emptiness, void truths of the noble ones, truths of the noble ones that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.110 “Venerable Śāradvatīputra, it is because the meditative concentrations are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because [F.8.a] the meditative concentrations are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the meditative concentrations are void that bodhisattvas cannot be apprehended at the limit of the past, and because the meditative concentrations are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the meditative concentrations are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the meditative concentrations are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the meditative concentrations are void that bodhisattvas cannot be apprehended at the limit of the future,

and because the meditative concentrations are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the meditative concentrations are nonexistent that bodhisattvas cannot be apprehended in the middle, because the meditative concentrations are emptiness that bodhisattvas cannot be apprehended in the middle, because the meditative concentrations are void that bodhisattvas cannot be apprehended in the middle, and because the meditative concentrations are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent meditative concentrations, meditative concentrations that are emptiness, void meditative concentrations, and meditative concentrations that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent meditative concentrations are not one thing, meditative concentrations that are emptiness another, void meditative concentrations another, meditative concentrations that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle [F.8.b] yet another. So, Venerable Śāradvatīputra, nonexistent meditative concentrations, meditative concentrations that are emptiness, void meditative concentrations, meditative concentrations that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.111 “Venerable Śāradvatīputra, it is because the immeasurable attitudes are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the immeasurable attitudes are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the immeasurable attitudes are void that bodhisattvas cannot be apprehended at the limit of the past, and because the immeasurable attitudes are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the immeasurable attitudes are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the immeasurable attitudes are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the immeasurable attitudes are void that bodhisattvas cannot be apprehended at the limit of the future, and because the immeasurable attitudes are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the immeasurable attitudes are nonexistent that bodhisattvas cannot be apprehended in the middle, because the immeasurable attitudes are emptiness that bodhisattvas cannot be apprehended in the middle, because the immeasurable attitudes are void that bodhisattvas cannot be apprehended in the middle, and

because the immeasurable attitudes are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent immeasurable attitudes, immeasurable attitudes that are emptiness, void [F.9.a] immeasurable attitudes, and immeasurable attitudes that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent immeasurable attitudes are not one thing, immeasurable attitudes that are emptiness another, void immeasurable attitudes another, immeasurable attitudes that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent immeasurable attitudes, immeasurable attitudes that are emptiness, void immeasurable attitudes, immeasurable attitudes that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.112 “Venerable Śāradvatīputra, it is because the formless absorptions are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the formless absorptions are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the formless absorptions are void that bodhisattvas cannot be apprehended at the limit of the past, and because the formless absorptions are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the formless absorptions are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, [F.9.b] because the formless absorptions are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the formless absorptions are void that bodhisattvas cannot be apprehended at the limit of the future, and because the formless absorptions are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the formless absorptions are nonexistent that bodhisattvas cannot be apprehended in the middle, because the formless absorptions are emptiness that bodhisattvas cannot be apprehended in the middle, because the formless absorptions are void that bodhisattvas cannot be apprehended in the middle, and because the formless absorptions are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent formless absorptions, formless absorptions that are emptiness, void formless absorptions, and formless absorptions that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent formless absorptions are not one thing,

formless absorptions that are emptiness another, void formless absorptions another, formless absorptions that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, [F.10.a] nonexistent formless absorptions, formless absorptions that are emptiness, void formless absorptions, formless absorptions that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.113 “Venerable Śāradvatīputra, it is because the liberations are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the liberations are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the liberations are void that bodhisattvas cannot be apprehended at the limit of the past, and because the liberations are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the liberations are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the liberations are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the liberations are void that bodhisattvas cannot be apprehended at the limit of the future, and because the liberations are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the liberations are nonexistent that bodhisattvas cannot be apprehended in the middle, because the liberations are emptiness that bodhisattvas cannot be apprehended in the middle, because the liberations are void that bodhisattvas cannot be apprehended in the middle, and because the liberations are without essential nature that bodhisattvas cannot be apprehended in the middle. [F.10.b] If you ask why, Venerable Śāradvatīputra, it is because in nonexistent liberations, liberations that are emptiness, void liberations, and liberations that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent liberations are not one thing, liberations that are emptiness another, void liberations another, liberations that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent liberations, liberations that are emptiness, void liberations, liberations that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.114 “Venerable Śāradvatīputra, it is because the serial steps of meditative absorption are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the serial steps of meditative absorption are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the serial steps of meditative absorption are void that bodhisattvas cannot be apprehended at the limit of the past, and because the serial steps of meditative absorption are without essential nature [F.11.a] that bodhisattvas cannot be apprehended at the limit of the past. It is because the serial steps of meditative absorption are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the serial steps of meditative absorption are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the serial steps of meditative absorption are void that bodhisattvas cannot be apprehended at the limit of the future, and because the serial steps of meditative absorption are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the serial steps of meditative absorption are nonexistent that bodhisattvas cannot be apprehended in the middle, because the serial steps of meditative absorption are emptiness that bodhisattvas cannot be apprehended in the middle, because the serial steps of meditative absorption are void that bodhisattvas cannot be apprehended in the middle, and because the serial steps of meditative absorption are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent serial steps of meditative absorption, serial steps of meditative absorption that are emptiness, void serial steps of meditative absorption, and serial steps of meditative absorption that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent serial steps of meditative absorption are not one thing, [F.11.b] serial steps of meditative absorption that are emptiness another, void serial steps of meditative absorption another, serial steps of meditative absorption that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent serial steps of meditative absorption, serial steps of meditative absorption that are emptiness, void serial steps of meditative absorption, serial steps of meditative absorption that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.115 “Venerable Śāradvatīputra, it is because the emptiness, signlessness, and wishlessness gateways to liberation are nonexistent that bodhisattvas cannot be apprehended at the limit of the past; because the emptiness,

signlessness, and wishlessness gateways to liberation are emptiness that bodhisattvas cannot be apprehended at the limit of the past; because the emptiness, signlessness, and wishlessness gateways to liberation are void that bodhisattvas cannot be apprehended at the limit of the past; and because the emptiness, signlessness, [F.12.a] and wishlessness gateways to liberation are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the emptiness, signlessness, and wishlessness gateways to liberation are nonexistent that bodhisattvas cannot be apprehended at the limit of the future; because the emptiness, signlessness, and wishlessness gateways to liberation are emptiness that bodhisattvas cannot be apprehended at the limit of the future; because the emptiness, signlessness, and wishlessness gateways to liberation are void that bodhisattvas cannot be apprehended at the limit of the future; and because the emptiness, signlessness, and wishlessness gateways to liberation are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the emptiness, signlessness, and wishlessness gateways to liberation are nonexistent that bodhisattvas cannot be apprehended in the middle; because the emptiness, signlessness, and wishlessness gateways to liberation are emptiness that bodhisattvas cannot be apprehended in the middle; because the emptiness, signlessness, and wishlessness gateways to liberation are void that bodhisattvas cannot be apprehended in the middle; and because the emptiness, signlessness, and wishlessness gateways to liberation are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent emptiness, signlessness, and wishlessness [F.12.b] gateways to liberation; emptiness, signlessness, and wishlessness gateways to liberation that are emptiness; void emptiness, signlessness, and wishlessness gateways to liberation; and emptiness, signlessness, and wishlessness gateways to liberation that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent emptiness, signlessness, and wishlessness gateways to liberation are not one thing; emptiness, signlessness, and wishlessness gateways to liberation that are emptiness another; void emptiness, signlessness, and wishlessness gateways to liberation another; emptiness, signlessness, and wishlessness gateways to liberation that are without essential nature another; and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent emptiness, signlessness, and wishlessness gateways to liberation; emptiness, signlessness, and wishlessness gateways to liberation that are emptiness;

void emptiness, signlessness, and wishlessness gateways to liberation; emptiness, signlessness, and wishlessness gateways to liberation that are without essential nature; bodhisattvas; the limit of the past; [F.13.a] the limit of the future; and the middle—all of these—are without duality and cannot be divided into two.

12.116 “Venerable Śāradvatīputra, it is because the extrasensory powers are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the extrasensory powers are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the extrasensory powers are void that bodhisattvas cannot be apprehended at the limit of the past, and because the extrasensory powers are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the extrasensory powers are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the extrasensory powers are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the extrasensory powers are void that bodhisattvas cannot be apprehended at the limit of the future, and because the extrasensory powers are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the extrasensory powers are nonexistent that bodhisattvas cannot be apprehended in the middle, because the extrasensory powers are emptiness that bodhisattvas cannot be apprehended in the middle, because the extrasensory powers are void that bodhisattvas cannot be apprehended in the middle, and because the extrasensory powers are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent extrasensory powers, extrasensory powers that are emptiness, void extrasensory powers, and extrasensory powers that are without essential nature, the limit of the past is not apprehended, [F.13.b] the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent extrasensory powers are not one thing, extrasensory powers that are emptiness another, void extrasensory powers another, extrasensory powers that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent extrasensory powers, extrasensory powers that are emptiness, void extrasensory powers, extrasensory powers that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.117 “Venerable Śāradvatīputra, it is because the meditative stabilities are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the meditative stabilities are emptiness that bodhisattvas cannot be

apprehended at the limit of the past, because the meditative stabilities are void that bodhisattvas cannot be apprehended at the limit of the past, and because the meditative stabilities are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the meditative stabilities are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the meditative stabilities are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the meditative stabilities are void that bodhisattvas cannot be apprehended at the limit of the future, and because [F.14.a] the meditative stabilities are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the meditative stabilities are nonexistent that bodhisattvas cannot be apprehended in the middle, because the meditative stabilities are emptiness that bodhisattvas cannot be apprehended in the middle, because the meditative stabilities are void that bodhisattvas cannot be apprehended in the middle, and because the meditative stabilities are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent meditative stabilities, meditative stabilities that are emptiness, void meditative stabilities, and meditative stabilities that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent meditative stabilities are not one thing, meditative stabilities that are emptiness another, void meditative stabilities another, meditative stabilities that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent meditative stabilities, meditative stabilities that are emptiness, void meditative stabilities, meditative stabilities that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.118 “Venerable Śāradvatīputra, it is because the dhāraṇī gateways [F.14.b] are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the dhāraṇī gateways are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the dhāraṇī gateways are void that bodhisattvas cannot be apprehended at the limit of the past, and because the dhāraṇī gateways are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the dhāraṇī gateways are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the dhāraṇī gateways are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the dhāraṇī gateways are void that bodhisattvas cannot be apprehended at the

limit of the future, and because the dhāraṇī gateways are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the dhāraṇī gateways are nonexistent that bodhisattvas cannot be apprehended in the middle, because the dhāraṇī gateways are emptiness that bodhisattvas cannot be apprehended in the middle, because the dhāraṇī gateways are void that bodhisattvas cannot be apprehended in the middle, and because the dhāraṇī gateways are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent dhāraṇī gateways, dhāraṇī gateways that are emptiness, void dhāraṇī gateways, and dhāraṇī gateways that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent dhāraṇī gateways are not one thing, dhāraṇī gateways that are emptiness another, void dhāraṇī gateways another, dhāraṇī gateways that are without essential nature another, and bodhisattvas [F.15.a] yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent dhāraṇī gateways, dhāraṇī gateways that are emptiness, void dhāraṇī gateways, dhāraṇī gateways that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.119 “Venerable Śāradvatīputra, it is because the powers of the tathāgatas are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the powers of the tathāgatas are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the powers of the tathāgatas are void that bodhisattvas cannot be apprehended at the limit of the past, and because the powers of the tathāgatas are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the powers of the tathāgatas are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the powers of the tathāgatas are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the powers of the tathāgatas are void that bodhisattvas cannot be apprehended at the limit of the future, and because the powers of the tathāgatas are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the powers of the tathāgatas are nonexistent that [F.15.b] bodhisattvas cannot be apprehended in the middle, because the powers of the tathāgatas are emptiness that bodhisattvas cannot be apprehended in the middle, because the powers of the tathāgatas are void that bodhisattvas cannot be apprehended in the middle, and because the powers of the tathāgatas are without essential

nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent powers of the tathāgatas, powers of the tathāgatas that are emptiness, void powers of the tathāgatas, and powers of the tathāgatas that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent powers of the tathāgatas are not one thing, powers of the tathāgatas that are emptiness another, void powers of the tathāgatas another, powers of the tathāgatas that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent powers of the tathāgatas, powers of the tathāgatas that are emptiness, void powers of the tathāgatas, powers of the tathāgatas that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be [F.16.a] divided into two.

- 12.120 “Venerable Śāradvatīputra, it is because the fearlessnesses are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the fearlessnesses are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the fearlessnesses are void that bodhisattvas cannot be apprehended at the limit of the past, and because the fearlessnesses are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the fearlessnesses are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the fearlessnesses are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the fearlessnesses are void that bodhisattvas cannot be apprehended at the limit of the future, and because the fearlessnesses are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the fearlessnesses are nonexistent that bodhisattvas cannot be apprehended in the middle, because the fearlessnesses are emptiness that bodhisattvas cannot be apprehended in the middle, because the fearlessnesses are void that bodhisattvas cannot be apprehended in the middle, and because the fearlessnesses are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent fearlessnesses, fearlessnesses that are emptiness, void fearlessnesses, and fearlessnesses that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent fearlessnesses are not one thing, fearlessnesses that are emptiness [F.16.b] another, void fearlessnesses another, fearlessnesses that are without essential nature another, and bodhisattvas yet another, or the limit of the

past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent fearlessnesses, fearlessnesses that are emptiness, void fearlessnesses, fearlessnesses that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.121 “Venerable Śāradvatīputra, it is because the kinds of exact knowledge are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the kinds of exact knowledge are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the kinds of exact knowledge are void that bodhisattvas cannot be apprehended at the limit of the past, and because the kinds of exact knowledge are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the kinds of exact knowledge are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the kinds of exact knowledge are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the kinds of exact knowledge are void that bodhisattvas cannot be apprehended at the limit of the future, and because the kinds of exact knowledge are without essential nature that bodhisattvas [F.17.a] cannot be apprehended at the limit of the future. It is because the kinds of exact knowledge are nonexistent that bodhisattvas cannot be apprehended in the middle, because the kinds of exact knowledge are emptiness that bodhisattvas cannot be apprehended in the middle, because the kinds of exact knowledge are void that bodhisattvas cannot be apprehended in the middle, and because the kinds of exact knowledge are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in kinds of exact knowledge that are nonexistent, kinds of exact knowledge that are emptiness, kinds of exact knowledge that are void, and kinds of exact knowledge that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Kinds of exact knowledge that are nonexistent are not one thing, kinds of exact knowledge that are emptiness another, kinds of exact knowledge that are void another, kinds of exact knowledge that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, kinds of exact knowledge that are nonexistent, kinds of exact knowledge that are emptiness, kinds of exact knowledge that are void, kinds of exact knowledge that are without essential nature, bodhisattvas, [F.17.b] the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.122 “Venerable Śāradvatīputra, it is because great compassion is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because great compassion is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because great compassion is void that bodhisattvas cannot be apprehended at the limit of the past, and because great compassion is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because great compassion is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because great compassion is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because great compassion is void that bodhisattvas cannot be apprehended at the limit of the future, and because great compassion is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because great compassion is nonexistent that bodhisattvas cannot be apprehended in the middle, because great compassion is emptiness that bodhisattvas cannot be apprehended in the middle, because great compassion is void that bodhisattvas cannot be apprehended in the middle, and because great compassion is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in a nonexistent great compassion, a great compassion that is emptiness, a void great compassion, and a great compassion that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. A nonexistent great compassion is not one thing, a great compassion that is emptiness another, [F.18.a] a void great compassion another, a great compassion that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, a nonexistent great compassion, a great compassion that is emptiness, a void great compassion, a great compassion that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.123 “Venerable Śāradvatīputra, it is because the distinct qualities of the buddhas are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the distinct qualities of the buddhas are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the distinct qualities of the buddhas are void that bodhisattvas cannot be apprehended at the limit of the past, and because the distinct qualities of the buddhas are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the distinct qualities of the buddhas are nonexistent that bodhisattvas cannot be apprehended at the

limit of the future, because the distinct qualities of the buddhas are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the distinct qualities of the buddhas are void that bodhisattvas cannot be apprehended at the limit of the future, and because the distinct qualities of the buddhas are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the distinct qualities of the buddhas are nonexistent that bodhisattvas [F.18.b] cannot be apprehended in the middle, because the distinct qualities of the buddhas are emptiness that bodhisattvas cannot be apprehended in the middle, because the distinct qualities of the buddhas are void that bodhisattvas cannot be apprehended in the middle, and because the distinct qualities of the buddhas are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in distinct qualities of the buddhas that are nonexistent, distinct qualities of the buddhas that are emptiness, distinct qualities of the buddhas that are void, and distinct qualities of the buddhas that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Distinct qualities of the buddhas that are nonexistent are not one thing, distinct qualities of the buddhas that are emptiness another, distinct qualities of the buddhas that are void another, distinct qualities of the buddhas that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, distinct qualities of the buddhas that are nonexistent, distinct qualities of the buddhas that are emptiness, distinct qualities of the buddhas that are void, distinct qualities of the buddhas that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.124 “Moreover, Venerable Śāradvatīputra, it is because the realm of phenomena is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, [F.19.a] because the realm of phenomena is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the realm of phenomena is void that bodhisattvas cannot be apprehended at the limit of the past, and because the realm of phenomena is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the realm of phenomena is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the realm of phenomena is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the realm of phenomena is void that bodhisattvas cannot be apprehended at the limit of the future, and because the realm of phenomena

is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the realm of phenomena is nonexistent that bodhisattvas cannot be apprehended in the middle, because the realm of phenomena is emptiness that bodhisattvas cannot be apprehended in the middle, because the realm of phenomena is void that bodhisattvas cannot be apprehended in the middle, and because the realm of phenomena is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in the nonexistent realm of phenomena, the realm of phenomena that is emptiness, the void realm of phenomena, and the realm of phenomena that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. The nonexistent realm of phenomena is not one thing, the realm of phenomena that is emptiness another, the void realm of phenomena another, the realm of phenomena that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, the nonexistent realm of phenomena, the realm [F.19.b] of phenomena that is emptiness, the void realm of phenomena, the realm of phenomena that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.125 “Moreover, Venerable Śāradvatīputra, it is because the real nature is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the real nature is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the real nature is void that bodhisattvas cannot be apprehended at the limit of the past, and because the real nature is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the real nature is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the real nature is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the real nature is void that bodhisattvas cannot be apprehended at the limit of the future, and because the real nature is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the real nature is nonexistent that bodhisattvas cannot be apprehended in the middle, because the real nature is emptiness that bodhisattvas cannot be apprehended in the middle, because the real nature is void that bodhisattvas cannot be apprehended in the middle, and because the real nature is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in the nonexistent real nature, the real nature that is emptiness, the void real nature, and the real nature

that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. [F.20.a] The nonexistent real nature is not one thing, the real nature that is emptiness another, the void real nature another, the real nature that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, the nonexistent real nature, the real nature that is emptiness, the void real nature, the real nature that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.126 “Moreover, Venerable Śāradvatīputra, it is because the very limit of reality is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the very limit of reality is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the very limit of reality is void that bodhisattvas cannot be apprehended at the limit of the past, and because the very limit of reality is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the very limit of reality is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the very limit of reality is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the very limit of reality is void that bodhisattvas cannot be apprehended at the limit of the future, and because the very limit of reality is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the very limit of reality is nonexistent that bodhisattvas cannot be apprehended in the middle, [F.20.b] because the very limit of reality is emptiness that bodhisattvas cannot be apprehended in the middle, because the very limit of reality is void that bodhisattvas cannot be apprehended in the middle, and because the very limit of reality is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in the very limit of reality that is nonexistent, the very limit of reality that is emptiness, the very limit of reality that is void, and the very limit of reality that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. The very limit of reality that is nonexistent is not one thing, the very limit of reality that is emptiness another, the very limit of reality that is void another, the very limit of reality that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, the very limit of reality that is nonexistent, the very limit of reality that is emptiness, the very limit of reality

that is void, the very limit of reality that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.127 “Moreover, Venerable Śāradvatīputra, it is because the realm of the inconceivable is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the realm of the inconceivable is emptiness that bodhisattvas cannot be apprehended at the limit [F.21.a] of the past, because the realm of the inconceivable is void that bodhisattvas cannot be apprehended at the limit of the past, and because the realm of the inconceivable is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the realm of the inconceivable is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the realm of the inconceivable is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the realm of the inconceivable is void that bodhisattvas cannot be apprehended at the limit of the future, and because the realm of the inconceivable is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the realm of the inconceivable is nonexistent that bodhisattvas cannot be apprehended in the middle, because the realm of the inconceivable is emptiness that bodhisattvas cannot be apprehended in the middle, because the realm of the inconceivable is void that bodhisattvas cannot be apprehended in the middle, and because the realm of the inconceivable is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in the nonexistent realm of the inconceivable, the realm of the inconceivable that is emptiness, the void realm of the inconceivable, and the realm of the inconceivable that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. The nonexistent realm of the inconceivable is not one thing, the realm of the inconceivable that is emptiness another, the void realm [F.21.b] of the inconceivable another, the realm of the inconceivable that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, the nonexistent realm of the inconceivable, the realm of the inconceivable that is emptiness, the void realm of the inconceivable, the realm of the inconceivable that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.128 “Moreover, Venerable Śāradvatīputra, it is because śrāvakas are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because śrāvakas are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because śrāvakas are void that bodhisattvas cannot be apprehended at the limit of the past, and because śrāvakas are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because śrāvakas are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because śrāvakas are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because śrāvakas are void that bodhisattvas cannot be apprehended at the limit of the future, and because śrāvakas are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because śrāvakas are nonexistent that bodhisattvas cannot be apprehended [F.22.a] in the middle, because śrāvakas are emptiness that bodhisattvas cannot be apprehended in the middle, because śrāvakas are void that bodhisattvas cannot be apprehended in the middle, and because śrāvakas are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent śrāvakas, śrāvakas that are emptiness, void śrāvakas, and śrāvakas that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent śrāvakas are not one thing, śrāvakas that are emptiness another, void śrāvakas another, śrāvakas that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent śrāvakas, śrāvakas that are emptiness, void śrāvakas, śrāvakas that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.129 “Moreover, Venerable Śāradvatīputra, it is because pratyekabuddhas are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because pratyekabuddhas are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because pratyekabuddhas are void that bodhisattvas cannot be apprehended at the limit of the past, and because pratyekabuddhas are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because pratyekabuddhas are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because pratyekabuddhas [F.22.b] are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because pratyekabuddhas are void that bodhisattvas cannot be apprehended at the limit of the future, and because pratyekabuddhas are without essential nature that

bodhisattvas cannot be apprehended at the limit of the future. It is because pratyekabuddhas are nonexistent that bodhisattvas cannot be apprehended in the middle, because pratyekabuddhas are emptiness that bodhisattvas cannot be apprehended in the middle, because pratyekabuddhas are void that bodhisattvas cannot be apprehended in the middle, and because pratyekabuddhas are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent pratyekabuddhas, pratyekabuddhas that are emptiness, void pratyekabuddhas, and pratyekabuddhas that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent pratyekabuddhas are not one thing, pratyekabuddhas that are emptiness another, void pratyekabuddhas another, pratyekabuddhas that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent pratyekabuddhas, pratyekabuddhas that are emptiness, void pratyekabuddhas, pratyekabuddhas that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all [F.23.a] of these—are without duality and cannot be divided into two.

- 12.130 “Moreover, Venerable Śāradvatīputra, it is because bodhisattvas are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because bodhisattvas are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because bodhisattvas are void that bodhisattvas cannot be apprehended at the limit of the past, and because bodhisattvas are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because bodhisattvas are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because bodhisattvas are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because bodhisattvas are void that bodhisattvas cannot be apprehended at the limit of the future, and because bodhisattvas are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because bodhisattvas are nonexistent that bodhisattvas cannot be apprehended in the middle, because bodhisattvas are emptiness that bodhisattvas cannot be apprehended in the middle, because bodhisattvas are void that bodhisattvas cannot be apprehended in the middle, and because bodhisattvas are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent bodhisattvas, bodhisattvas that are emptiness, void bodhisattvas, and bodhisattvas that are without essential nature, the limit of the past is not apprehended, the

limit of the future is not apprehended, and the middle is not apprehended. Nonexistent bodhisattvas are not one thing, bodhisattvas that are emptiness [F.23.b] another, void bodhisattvas another, bodhisattvas that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent bodhisattvas, bodhisattvas that are emptiness, void bodhisattvas, bodhisattvas that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.131 “Moreover, Venerable Śāradvatīputra, it is because omniscience is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because omniscience is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because omniscience is void that bodhisattvas cannot be apprehended at the limit of the past, and because omniscience is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because omniscience is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because omniscience is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because omniscience is void that bodhisattvas cannot be apprehended at the limit of the future, and because omniscience is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because omniscience is nonexistent that bodhisattvas cannot be apprehended in the middle, because omniscience is emptiness that bodhisattvas [F.24.a] cannot be apprehended in the middle, because omniscience is void that bodhisattvas cannot be apprehended in the middle, and because omniscience is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent omniscience, omniscience that is emptiness, void omniscience, and omniscience that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent omniscience is not one thing, omniscience that is emptiness another, void omniscience another, omniscience that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent omniscience, omniscience that is emptiness, void omniscience, omniscience that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.132 “For that reason, Venerable Śāradvatīputra, bodhisattvas cannot be apprehended at the limit of the past, bodhisattvas cannot be apprehended at the limit of the future, and bodhisattvas cannot be apprehended in the middle. [F.24.b] [B2]
- 12.133 “Venerable Śāradvatīputra, you said, ‘Why should one know that bodhisattvas are beyond all limits, because physical forms are beyond all limits?’ Venerable Śāradvatīputra, physical forms are the same as space. If you ask why, Venerable Śāradvatīputra, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits⁶⁰¹ it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because physical forms are emptiness, the past limit of physical forms cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because physical forms are beyond all limits.
- 12.134 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because feelings are beyond all limits?’ Venerable Śāradvatīputra, feelings are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because feelings are emptiness, the past limit of feelings cannot be apprehended, the future limit cannot be apprehended, [F.25.a] and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because feelings are beyond all limits.
- 12.135 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because perceptions are beyond all limits?’ Venerable Śāradvatīputra, perceptions are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because perceptions are emptiness, the past limit of perceptions cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because perceptions are beyond all limits.

- 12.136 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because formative predispositions are beyond all limits?’ Venerable Śāradvatīputra, formative predispositions are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ [F.25.b] similarly, Venerable Śāradvatīputra, because formative predispositions are emptiness, the past limit of formative predispositions cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because formative predispositions are beyond all limits.
- 12.137 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because consciousness is beyond all limits?’ Venerable Śāradvatīputra, consciousness is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because consciousness is emptiness, the past limit of consciousness cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because consciousness is beyond all limits.
- 12.138 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the eyes are beyond all limits?’ Venerable Śāradvatīputra, the eyes are the same as space. If you ask why, it is because just as [F.26.a] in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the eyes are emptiness, the past limit of the eyes cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the eyes are beyond all limits.
- 12.139 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the ears are beyond all limits?’ Venerable Śāradvatīputra, the ears are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be

apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name 'space,' similarly, Venerable Śāradvatīputra, because the ears are emptiness, the past limit of the ears cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the ears are beyond all limits.

12.140 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the nose is beyond all limits?’ [F.26.b] Venerable Śāradvatīputra, the nose is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name 'space,' similarly, Venerable Śāradvatīputra, because the nose is emptiness, the past limit of the nose cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the nose is beyond all limits.

12.141 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the tongue is beyond all limits?’ Venerable Śāradvatīputra, the tongue is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name 'space,' similarly, Venerable Śāradvatīputra, because the tongue is emptiness, the past limit of the tongue cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the tongue is beyond all limits.

12.142 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the body is beyond all limits?’ Venerable Śāradvatīputra, the body is the same as space. If you ask why, it is because just as in space [F.27.a] the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name 'space,' similarly, Venerable Śāradvatīputra, because the body is emptiness, the past limit of the body cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the body is beyond all limits.

- 12.143 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the mental faculty is beyond all limits?’ Venerable Śāradvatīputra, the mental faculty is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the mental faculty is emptiness, the past limit of the mental faculty cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the mental faculty is beyond all limits.
- 12.144 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because sights are beyond all limits?’ Venerable Śāradvatīputra, sights are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed [F.27.b] with the name ‘space,’ similarly, Venerable Śāradvatīputra, because sights are emptiness, the past limit of sights cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because sights are beyond all limits.
- 12.145 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because sounds are beyond all limits?’ Venerable Śāradvatīputra, sounds are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because sounds are emptiness, the past limit of sounds cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because sounds are beyond all limits.
- 12.146 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because odors are beyond all limits?’ Venerable Śāradvatīputra, odors are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable

Śāradvatīputra, because odors are emptiness, the past limit of odors cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle [F.28.a] cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because odors are beyond all limits.

12.147 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because tastes are beyond all limits?’ Venerable Śāradvatīputra, tastes are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because tastes are emptiness, the past limit of tastes cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because tastes are beyond all limits.

12.148 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because tangibles are beyond all limits?’ Venerable Śāradvatīputra, tangibles are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because tangibles are emptiness, the past limit of tangibles cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because tangibles are beyond all limits.

12.149 “You said, ‘Why [F.28.b] should one know that bodhisattvas are beyond all limits, because mental phenomena are beyond all limits?’ Venerable Śāradvatīputra, mental phenomena are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because mental phenomena are emptiness, the past limit of mental phenomena cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because mental phenomena are beyond all limits.

- 12.150 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because visual consciousness is beyond all limits?’ Venerable Śāradvatīputra, visual consciousness is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because visual consciousness is emptiness, the past limit of visual consciousness cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because visual consciousness is beyond all limits.
- 12.151 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because [F.29.a] auditory consciousness is beyond all limits?’ Venerable Śāradvatīputra, auditory consciousness is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because auditory consciousness is emptiness, the past limit of auditory consciousness cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because auditory consciousness is beyond all limits.
- 12.152 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because olfactory consciousness is beyond all limits?’ Venerable Śāradvatīputra, olfactory consciousness is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because olfactory consciousness is emptiness, the past limit of olfactory consciousness cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because olfactory consciousness is beyond all limits.

- 12.153 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because gustatory [F.29.b] consciousness is beyond all limits?’ Venerable Śāradvatīputra, gustatory consciousness is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because gustatory consciousness is emptiness, the past limit of gustatory consciousness cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because gustatory consciousness is beyond all limits.
- 12.154 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because tactile consciousness is beyond all limits?’ Venerable Śāradvatīputra, tactile consciousness is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because tactile consciousness is emptiness, the past limit of tactile consciousness cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because tactile consciousness is beyond all limits.
- 12.155 “You said, ‘Why should one know that bodhisattvas are beyond all limits, [F.30.a] because mental consciousness is beyond all limits?’ Venerable Śāradvatīputra, mental consciousness is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because mental consciousness is emptiness, the past limit of mental consciousness cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because mental consciousness is beyond all limits.

- 12.156 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because visually compounded sensory contact is beyond all limits?’ Venerable Śāradvatīputra, visually compounded sensory contact is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because visually compounded sensory contact is emptiness, the past limit of visually compounded sensory contact cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because visually compounded sensory contact is beyond all limits.
- 12.157 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because [F.30.b] aurally compounded sensory contact is beyond all limits?’ Venerable Śāradvatīputra, aurally compounded sensory contact is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because aurally compounded sensory contact is emptiness, the past limit of aurally compounded sensory contact cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because aurally compounded sensory contact is beyond all limits.
- 12.158 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because nasally compounded sensory contact is beyond all limits?’ Venerable Śāradvatīputra, nasally compounded sensory contact is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because nasally compounded sensory contact is emptiness, the past limit of nasally compounded sensory contact cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be

apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because nasally compounded sensory contact is beyond all limits.

12.159 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because lingually compounded sensory contact is beyond all limits?’ Venerable Śāradvatīputra, [F.31.a] lingually compounded sensory contact is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because lingually compounded sensory contact is emptiness, the past limit of lingually compounded sensory contact cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because lingually compounded sensory contact is beyond all limits.

12.160 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because corporeally compounded sensory contact is beyond all limits?’ Venerable Śāradvatīputra, corporeally compounded sensory contact is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because corporeally compounded sensory contact is emptiness, the past limit of corporeally compounded sensory contact cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because corporeally compounded sensory contact is beyond all limits.

12.161 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because mentally compounded sensory contact is beyond all limits?’ Venerable Śāradvatīputra, [F.31.b] mentally compounded sensory contact is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because mentally compounded sensory contact is emptiness, the past limit of mentally compounded sensory contact cannot be apprehended, the future limit cannot be apprehended, and the middle

cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because mentally compounded sensory contact is beyond all limits.

12.162 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because feelings conditioned by visually compounded sensory contact are beyond all limits?’ Venerable Śāradvatīputra, feelings conditioned by visually compounded sensory contact are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because feelings conditioned by visually compounded sensory contact are emptiness, the past limit of feelings conditioned by visually compounded sensory contact cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because feelings conditioned by visually compounded sensory contact are beyond all limits.

12.163 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because feelings conditioned by aurally compounded sensory contact are beyond all limits?’ Venerable Śāradvatīputra, feelings [F.32.a] conditioned by aurally compounded sensory contact are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because feelings conditioned by aurally compounded sensory contact are emptiness, the past limit of feelings conditioned by aurally compounded sensory contact cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because feelings conditioned by aurally compounded sensory contact are beyond all limits.

12.164 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because feelings conditioned by nasally compounded sensory contact are beyond all limits?’ Venerable Śāradvatīputra, feelings conditioned by nasally compounded sensory contact are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed

with the name 'space,' similarly, Venerable Śāradvatīputra, because feelings conditioned by nasally compounded sensory contact are emptiness, the past limit of feelings conditioned by nasally compounded sensory contact cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because feelings conditioned by nasally compounded sensory contact are beyond all limits.

12.165 “You said, ‘Why should one know that bodhisattvas are beyond all limits, [F.32.b] because feelings conditioned by lingually compounded sensory contact are beyond all limits?’ Venerable Śāradvatīputra, feelings conditioned by lingually compounded sensory contact are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name 'space,' similarly, Venerable Śāradvatīputra, because feelings conditioned by lingually compounded sensory contact are emptiness, the past limit of feelings conditioned by lingually compounded sensory contact cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because feelings conditioned by lingually compounded sensory contact are beyond all limits.

12.166 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because feelings conditioned by corporeally compounded sensory contact are beyond all limits?’ Venerable Śāradvatīputra, feelings conditioned by corporeally compounded sensory contact are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name 'space,' similarly, Venerable Śāradvatīputra, because feelings conditioned by corporeally compounded sensory contact are emptiness, the past limit of feelings conditioned by corporeally compounded sensory contact cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because feelings conditioned by [F.33.a] corporeally compounded sensory contact are beyond all limits.

- 12.167 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because feelings conditioned by mentally compounded sensory contact are beyond all limits?’ Venerable Śāradvatīputra, feelings conditioned by mentally compounded sensory contact are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because feelings conditioned by mentally compounded sensory contact are emptiness, the past limit of feelings conditioned by mentally compounded sensory contact cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because feelings conditioned by mentally compounded sensory contact are beyond all limits.
- 12.168 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the earth element is beyond all limits?’ Venerable Śāradvatīputra, the earth element is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the earth element is emptiness, the past limit of the earth element cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas [F.33.b] are beyond all limits, because the earth element is beyond all limits.
- 12.169 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the water element is beyond all limits?’ Venerable Śāradvatīputra, the water element is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the water element is emptiness, the past limit of the water element cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the water element is beyond all limits.

- 12.170 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the fire element is beyond all limits?’ Venerable Śāradvatīputra, the fire element is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the fire element is emptiness, the past limit of the fire element cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the fire element is beyond all limits.
- 12.171 “You said, ‘Why should one know that bodhisattvas are beyond all limits, [F.34.a] because the wind element is beyond all limits?’ Venerable Śāradvatīputra, the wind element is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the wind element is emptiness, the past limit of the wind element cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the wind element is beyond all limits.
- 12.172 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the space element is beyond all limits?’ Venerable Śāradvatīputra, the space element is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the space element is emptiness, the past limit of the space element cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the space element is beyond all limits.
- 12.173 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the consciousness element is beyond all limits?’ Venerable [F.34.b] Śāradvatīputra, the consciousness element is the same as space. If you ask why, it is because just as in space the limit of the past cannot be

apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name 'space,' similarly, Venerable Śāradvatīputra, because the consciousness element is emptiness, the past limit of the consciousness element cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the consciousness element is beyond all limits.

12.174 "You said, 'Why should one know that bodhisattvas are beyond all limits, because ignorance is beyond all limits?' Venerable Śāradvatīputra, ignorance is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name 'space,' similarly, Venerable Śāradvatīputra, because ignorance is emptiness, the past limit of ignorance cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because ignorance is beyond all limits.

12.175 "You said, 'Why should one know that bodhisattvas are beyond all limits, because formative predispositions are beyond all limits?' Venerable Śāradvatīputra, formative predispositions are the same as space. If you ask why, it is because just as [F.35.a] in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name 'space,' similarly, Venerable Śāradvatīputra, because formative predispositions are emptiness, the past limit of formative predispositions cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because formative predispositions are beyond all limits.

12.176 "You said, 'Why should one know that bodhisattvas are beyond all limits, because consciousness is beyond all limits?' Venerable Śāradvatīputra, consciousness is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name 'space,' similarly, Venerable Śāradvatīputra, because consciousness is

emptiness, the past limit of consciousness cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because consciousness is beyond all limits.

12.177 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because name and form are beyond all limits?’ Venerable Śāradvatīputra, name and form are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, [F.35.b] but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because name and form are emptiness, the past limit of name and form cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because name and form are beyond all limits.

12.178 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the six sense fields are beyond all limits?’ Venerable Śāradvatīputra, the six sense fields are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the six sense fields are emptiness, the past limit of the six sense fields cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the six sense fields are beyond all limits.

12.179 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because sensory contact is beyond all limits?’ Venerable Śāradvatīputra, sensory contact is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because sensory contact [F.36.a] is emptiness, the past limit of sensory contact cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because sensory contact is beyond all limits.

- 12.180 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because sensation is beyond all limits?’ Venerable Śāradvatīputra, sensation is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because sensation is emptiness, the past limit of sensation cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because sensation is beyond all limits.
- 12.181 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because craving is beyond all limits?’ Venerable Śāradvatīputra, craving is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because craving is emptiness, the past limit of craving cannot be apprehended, the future limit cannot be apprehended, [F.36.b] and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because craving is beyond all limits.
- 12.182 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because grasping is beyond all limits?’ Venerable Śāradvatīputra, grasping is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because grasping is emptiness, the past limit of grasping cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because grasping is beyond all limits.
- 12.183 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the rebirth process is beyond all limits?’ Venerable Śāradvatīputra, the rebirth process is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name

‘space,’ similarly, Venerable Śāradvatīputra, because the rebirth process is emptiness, the past limit of the rebirth process cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, [F.37.a] Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the rebirth process is beyond all limits.

12.184 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because birth is beyond all limits?’ Venerable Śāradvatīputra, birth is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because birth is emptiness, the past limit of birth cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because birth is beyond all limits.

12.185 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because aging and death are beyond all limits?’ Venerable Śāradvatīputra, aging and death are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because aging and death are emptiness, the past limit of aging and death cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because aging and death are beyond all limits.

12.186 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the perfection of generosity is beyond [F.37.b] all limits?’ Venerable Śāradvatīputra, the perfection of generosity is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the perfection of generosity is emptiness, the past limit of the perfection of generosity cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit

or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the perfection of generosity is beyond all limits.

12.187 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the perfection of ethical discipline is beyond all limits?’ Venerable Śāradvatīputra, the perfection of ethical discipline is the same as space. If you ask why, it is because, just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the perfection of ethical discipline is emptiness, the past limit of the perfection of ethical discipline cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the perfection of ethical discipline is beyond all limits.

12.188 “You said, ‘Why should one know that bodhisattvas are beyond all limits, [F.38.a] because the perfection of tolerance is beyond all limits?’ Venerable Śāradvatīputra, the perfection of tolerance is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the perfection of tolerance is emptiness, the past limit of the perfection of tolerance cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the perfection of tolerance is beyond all limits.

12.189 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the perfection of perseverance is beyond all limits?’ Venerable Śāradvatīputra, the perfection of perseverance is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the perfection of perseverance is emptiness, the past limit of the perfection of perseverance cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a

limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the perfection of perseverance is beyond all limits.

12.190 “You said, ‘Why should one know that bodhisattvas [F.38.b] are beyond all limits, because the perfection of meditative concentration is beyond all limits?’ Venerable Śāradvatīputra, the perfection of meditative concentration is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the perfection of meditative concentration is emptiness, the past limit of the perfection of meditative concentration cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the perfection of meditative concentration is beyond all limits.

12.191 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the perfection of wisdom is beyond all limits?’ Venerable Śāradvatīputra, the perfection of wisdom is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the perfection of wisdom is emptiness, the past limit of the perfection of wisdom cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the perfection of wisdom is beyond all limits. [F.39.a] [B3]

12.192 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the emptiness of internal phenomena is beyond all limits?’ Venerable Śāradvatīputra, the emptiness of internal phenomena is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the emptiness of internal phenomena is emptiness, the past limit of the emptiness of internal phenomena cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be

apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the emptiness of internal phenomena is beyond all limits.

12.193 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the emptiness of external phenomena is beyond all limits?’ Venerable Śāradvatīputra, the emptiness of external phenomena is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the emptiness of external phenomena is emptiness, the past limit of the emptiness of external phenomena cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the emptiness of external phenomena is beyond all limits.

12.194 “You said, ‘Why should one know that bodhisattvas [F.39.b] are beyond all limits, because the emptiness of external and internal phenomena is beyond all limits?’ Venerable Śāradvatīputra, the emptiness of external and internal phenomena is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the emptiness of external and internal phenomena is emptiness, the past limit of the emptiness of external and internal phenomena cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the emptiness of external and internal phenomena is beyond all limits.

12.195 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the emptiness of emptiness is beyond all limits?’ Venerable Śāradvatīputra, the emptiness of emptiness is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the emptiness of emptiness is emptiness, the past limit of the emptiness of emptiness cannot be apprehended, the future limit cannot be

apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the emptiness of emptiness is beyond all limits.

12.196 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because [F.40.a] the emptiness of great extent is beyond all limits?’ Venerable Śāradvatīputra, the emptiness of great extent is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the emptiness of great extent is emptiness, the past limit of the emptiness of great extent cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the emptiness of great extent is beyond all limits.

12.197 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the emptiness of ultimate reality is beyond all limits?’ Venerable Śāradvatīputra, the emptiness of ultimate reality is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the emptiness of ultimate reality is emptiness, the past limit of the emptiness of ultimate reality cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the emptiness of ultimate reality is beyond all limits.

12.198 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the emptiness of conditioned phenomena is beyond all limits?’ Venerable [F.40.b] Śāradvatīputra, the emptiness of conditioned phenomena is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the emptiness of conditioned phenomena is emptiness, the past limit of the emptiness of conditioned phenomena cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be

apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the emptiness of conditioned phenomena is beyond all limits.

12.199 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the emptiness of unconditioned phenomena is beyond all limits?’ Venerable Śāradvatīputra, the emptiness of unconditioned phenomena is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the emptiness of unconditioned phenomena is emptiness, the past limit of the emptiness of unconditioned phenomena cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the emptiness of unconditioned phenomena is beyond all limits.

12.200 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the emptiness of the unlimited is beyond all limits?’ Venerable [F.41.a] Śāradvatīputra, the emptiness of the unlimited is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the emptiness of the unlimited is emptiness, the past limit of the emptiness of the unlimited cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the emptiness of the unlimited is beyond all limits.

12.201 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the emptiness of that which has neither beginning nor end is beyond all limits?’ Venerable Śāradvatīputra, the emptiness of that which has neither beginning nor end is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the emptiness of that which has neither beginning nor end is emptiness, the past limit of the emptiness of that which has neither beginning nor end cannot be apprehended, the future limit cannot be apprehended, and the

middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the emptiness of that which has neither beginning nor end is beyond all limits.

12.202 “You said, ‘Why should one know that bodhisattvas are beyond all limits, [F41.b] because the emptiness of nonexclusion is beyond all limits?’ Venerable Śāradvatīputra, the emptiness of nonexclusion is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the emptiness of nonexclusion is emptiness, the past limit of the emptiness of nonexclusion cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the emptiness of nonexclusion is beyond all limits.

12.203 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the emptiness of inherent nature is beyond all limits?’ Venerable Śāradvatīputra, the emptiness of inherent nature is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the emptiness of inherent nature is emptiness, the past limit of the emptiness of inherent nature cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the emptiness of inherent nature is beyond all limits.

12.204 “You said, ‘Why should one know that bodhisattvas are beyond all limits, [F42.a] because the emptiness of all phenomena is beyond all limits?’ Venerable Śāradvatīputra, the emptiness of all phenomena is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the emptiness of all phenomena is emptiness, the past limit of the emptiness of all phenomena cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended.

In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the emptiness of all phenomena is beyond all limits.

12.205 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the emptiness of intrinsic defining characteristics is beyond all limits?’ Venerable Śāradvatīputra, the emptiness of intrinsic defining characteristics is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the emptiness of intrinsic defining characteristics is emptiness, the past limit of the emptiness of intrinsic defining characteristics cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the emptiness of intrinsic defining characteristics is beyond all limits.

12.206 “You said, ‘Why [F.42.b] should one know that bodhisattvas are beyond all limits, because the emptiness of that which cannot be apprehended is beyond all limits?’ Venerable Śāradvatīputra, the emptiness of that which cannot be apprehended is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the emptiness of that which cannot be apprehended is emptiness, the past limit of the emptiness of that which cannot be apprehended cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the emptiness of that which cannot be apprehended is beyond all limits.

12.207 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the emptiness of nonentities is beyond all limits?’ Venerable Śāradvatīputra, the emptiness of nonentities is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the emptiness of nonentities is emptiness, the past limit of the

emptiness of nonentities cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the emptiness of nonentities is beyond all limits.

12.208 “You said, ‘Why should [F.43.a] one know that bodhisattvas are beyond all limits, because the emptiness of essential nature is beyond all limits?’ Venerable Śāradvatīputra, the emptiness of essential nature is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the emptiness of essential nature is emptiness, the past limit of the emptiness of essential nature cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the emptiness of essential nature is beyond all limits.

12.209 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the emptiness of an essential nature of nonentities is beyond all limits?’ Venerable Śāradvatīputra, the emptiness of an essential nature of nonentities is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the emptiness of an essential nature of nonentities is emptiness, the past limit of the emptiness of an essential nature of nonentities cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the emptiness of an essential nature of nonentities is beyond all [F.43.b] limits.

12.210 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the applications of mindfulness are beyond all limits?’ Venerable Śāradvatīputra, the applications of mindfulness are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the applications of mindfulness are emptiness, the past limit of the applications of mindfulness cannot be apprehended, the future limit cannot

be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the applications of mindfulness are beyond all limits.

12.211 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the correct exertions are beyond all limits?’ Venerable Śāradvatīputra, the correct exertions are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the correct exertions are emptiness, the past limit of the correct exertions cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the correct exertions are beyond all limits.

12.212 “You said, [F.44.a] ‘Why should one know that bodhisattvas are beyond all limits, because the supports for miraculous ability are beyond all limits?’ Venerable Śāradvatīputra, the supports for miraculous ability are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the supports for miraculous ability are emptiness, the past limit of the supports for miraculous ability cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the supports for miraculous ability are beyond all limits.

12.213 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the faculties are beyond all limits?’ Venerable Śāradvatīputra, the faculties are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the faculties are emptiness, the past limit of the faculties cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit

or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the faculties are beyond all limits.

12.214 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the powers [F.44.b] are beyond all limits?’ Venerable Śāradvatīputra, the powers are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the powers are emptiness, the past limit of the powers cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the powers are beyond all limits.

12.215 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the branches of enlightenment are beyond all limits?’ Venerable Śāradvatīputra, the branches of enlightenment are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the branches of enlightenment are emptiness, the past limit of the branches of enlightenment cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the branches of enlightenment are beyond all limits.

12.216 “You said, ‘Why should one know that bodhisattvas are beyond all [F.45.a] limits, because the noble eightfold path is beyond all limits?’ Venerable Śāradvatīputra, the noble eightfold path is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the noble eightfold path is emptiness, the past limit of the noble eightfold path cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the noble eightfold path is beyond all limits.

- 12.217 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the truths of the noble ones are beyond all limits?’ Venerable Śāradvatīputra, the truths of the noble ones are the same as space. If you ask why, it is because, just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the truths of the noble ones are emptiness, the past limit of the truths of the noble ones cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the truths of [F.45.b] the noble ones are beyond all limits.
- 12.218 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the meditative concentrations are beyond all limits?’ Venerable Śāradvatīputra, the meditative concentrations are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the meditative concentrations are emptiness, the past limit of the meditative concentrations cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the meditative concentrations are beyond all limits.
- 12.219 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the immeasurable attitudes are beyond all limits?’ Venerable Śāradvatīputra, the immeasurable attitudes are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the immeasurable attitudes are emptiness, the past limit of the immeasurable attitudes cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, [F.46.a] Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the immeasurable attitudes are beyond all limits.

- 12.220 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the formless absorptions are beyond all limits?’ Venerable Śāradvatīputra, the formless absorptions are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the formless absorptions are emptiness, the past limit of the formless absorptions cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the formless absorptions are beyond all limits.
- 12.221 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the eight liberations are beyond all limits?’ Venerable Śāradvatīputra, the liberations are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the liberations are emptiness, [F.46.b] the past limit of the liberations cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the liberations are beyond all limits.
- 12.222 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the nine serial steps of meditative absorption are beyond all limits?’ Venerable Śāradvatīputra, the serial steps of meditative absorption are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the serial steps of meditative absorption are emptiness, the past limit of the serial steps of meditative absorption cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the serial steps of meditative absorption are beyond all limits.

12.223 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the emptiness, signlessness, and wishlessness gateways to liberation are beyond all limits?’ Venerable Śāradvatīputra, the emptiness, signlessness, and wishlessness gateways [F.47.a] to liberation are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the emptiness, signlessness, and wishlessness gateways to liberation are emptiness, the past limit of the emptiness, signlessness, and wishlessness gateways to liberation cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the emptiness, signlessness, and wishlessness gateways to liberation are beyond all limits.

12.224 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the extrasensory powers are beyond all limits?’ Venerable Śāradvatīputra, the extrasensory powers are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the extrasensory powers are emptiness, the past limit of the extrasensory powers cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the extrasensory powers are beyond all limits. [F.47.b]

12.225 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the meditative stabilities are beyond all limits?’ Venerable Śāradvatīputra, the meditative stabilities are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the meditative stabilities are emptiness, the past limit of the meditative stabilities cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit

or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the meditative stabilities are beyond all limits.

12.226 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the dhāraṇī gateways are beyond all limits?’ Venerable Śāradvatīputra, the dhāraṇī gateways are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the dhāraṇī gateways are emptiness, the past limit of the dhāraṇī gateways cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the dhāraṇī gateways are beyond all limits.

12.227 “You said, ‘Why should one know [F.48.a] that bodhisattvas are beyond all limits, because the powers of the tathāgatas are beyond all limits?’ Venerable Śāradvatīputra, the powers of the tathāgatas are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the powers of the tathāgatas are emptiness, the past limit of the powers of the tathāgatas cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the powers of the tathāgatas are beyond all limits.

12.228 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the fearlessnesses are beyond all limits?’ Venerable Śāradvatīputra, the fearlessnesses are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the fearlessnesses are emptiness, the past limit of the fearlessnesses cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the fearlessnesses are beyond all limits.

- 12.229 “You said, [F.48.b] ‘Why should one know that bodhisattvas are beyond all limits, because the kinds of exact knowledge are beyond all limits?’ Venerable Śāradvatīputra, the kinds of exact knowledge are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the kinds of exact knowledge are emptiness, the past limit of the kinds of exact knowledge cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the kinds of exact knowledge are beyond all limits.
- 12.230 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because great compassion is beyond all limits?’ Venerable Śāradvatīputra, great compassion is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because great compassion is emptiness, the past limit of great compassion cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because great compassion is beyond all limits.
- 12.231 “You [F.49.a] said, ‘Why should one know that bodhisattvas are beyond all limits, because the distinct qualities of the buddhas are beyond all limits?’ Venerable Śāradvatīputra, the distinct qualities of the buddhas are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the distinct qualities of the buddhas are emptiness, the past limit of the distinct qualities of the buddhas cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the distinct qualities of the buddhas are beyond all limits.
- 12.232 “Venerable Śāradvatīputra, you said, ‘Why can it not even be discerned and apprehended, for instance, that “physical forms are a bodhisattva”’; not even be discerned and apprehended, for instance, that “feelings are a

bodhisattva”; not even be discerned and apprehended, for instance, that “perceptions are a bodhisattva”; not even be discerned and apprehended, for instance, that “formative predispositions are a bodhisattva”; and not even be discerned and apprehended, for instance, that “consciousness is a bodhisattva”?’

12.233 “Physical forms are empty of physical forms. If you ask why, it is because in emptiness there are no physical forms, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘physical forms are a bodhisattva.’ Feelings are empty of feelings. If you ask why, it is because in emptiness there are no feelings, [F.49.b] and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘feelings are a bodhisattva.’ Perceptions are empty of perceptions. If you ask why, it is because in emptiness there are no perceptions, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘perceptions are a bodhisattva.’ Formative predispositions are empty of formative predispositions. If you ask why, it is because in emptiness there are no formative predispositions, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘formative predispositions are a bodhisattva.’ Venerable Śāradvatīputra, consciousness is empty of consciousness. If you ask why, it is because in emptiness there is no consciousness, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘consciousness is a bodhisattva.’

12.234 “Moreover, Venerable Śāradvatīputra, the eyes are empty of the eyes. If you ask why, it is because in emptiness there are no eyes, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘the eyes are a bodhisattva.’ The ears are empty of the ears. If you ask why, it is because in emptiness there are no ears, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘the ears are a bodhisattva.’ The nose is empty of the nose. If you ask why, it is because in emptiness there is no nose, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘the nose is a bodhisattva.’ The tongue is empty of the tongue. If you ask why, it is because in emptiness there is no tongue, and there are no bodhisattvas. Venerable Śāradvatīputra, [F.50.a] for that reason it cannot even be discerned and apprehended, for instance, that ‘the tongue is a bodhisattva.’ The body is empty of the body. If

you ask why, it is because in emptiness there is no body, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘the body is a bodhisattva.’ The mental faculty is empty of the mental faculty. If you ask why, it is because in emptiness there is no mental faculty, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘the mental faculty is a bodhisattva.’

12.235 “Moreover, Venerable Śāradvatīputra, sights are empty of sights. If you ask why, it is because in emptiness there are no sights, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘sights are a bodhisattva.’ Sounds are empty of sounds. If you ask why, it is because in emptiness there are no sounds, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘sounds are a bodhisattva.’ Odors are empty of odors. If you ask why, it is because in emptiness there are no odors, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘odors are a bodhisattva.’ Tastes are empty of tastes. If you ask why, it is because in emptiness there are no tastes, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘tastes are a bodhisattva.’ Tangibles are empty of tangibles. If you ask why, it is because in emptiness there are no tangibles, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, [F.50.b] that ‘tangibles are a bodhisattva.’ Mental phenomena are empty of mental phenomena. If you ask why, it is because in emptiness there are no mental phenomena, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘mental phenomena are a bodhisattva.’

12.236 “Moreover, Venerable Śāradvatīputra, visual consciousness is empty of visual consciousness. If you ask why, it is because in emptiness there is no visual consciousness, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘visual consciousness is a bodhisattva.’ Auditory consciousness is empty of auditory consciousness. If you ask why, it is because in emptiness there is no auditory consciousness, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘auditory consciousness is a bodhisattva.’ Olfactory consciousness is empty of olfactory consciousness. If you ask why, it is because in emptiness there is no olfactory consciousness,

and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘olfactory consciousness is a bodhisattva.’ Gustatory consciousness is empty of gustatory consciousness. If you ask why, it is because in emptiness there is no gustatory consciousness, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘gustatory consciousness is a bodhisattva.’ Tactile consciousness is empty of tactile consciousness. If you ask why, it is because in emptiness there is no tactile [F.51.a] consciousness, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘tactile consciousness is a bodhisattva.’ Mental consciousness is empty of mental consciousness. If you ask why, it is because in emptiness there is no mental consciousness, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘mental consciousness is a bodhisattva.’

12.237 “Moreover, Venerable Śāradvatīputra, visually compounded sensory contact is empty of visually compounded sensory contact. If you ask why, it is because in emptiness there is no visually compounded sensory contact, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘visually compounded sensory contact is a bodhisattva.’ Aurally compounded sensory contact is empty of aurally compounded sensory contact. If you ask why, it is because in emptiness there is no aurally compounded sensory contact, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘aurally compounded sensory contact is a bodhisattva.’ Nasally compounded sensory contact is empty of nasally compounded sensory contact. If you ask why, it is because in emptiness there is no nasally compounded sensory contact, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘nasally compounded sensory contact is a bodhisattva.’ Lingually compounded sensory contact is empty of lingually compounded sensory contact. If you ask why, it is because in emptiness there is no lingually compounded sensory contact, and there are no bodhisattvas. Venerable [F.51.b] Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘lingually compounded sensory contact is a bodhisattva.’ Corporeally compounded sensory contact is empty of corporeally compounded sensory contact. If you ask why, it is because in emptiness there is no corporeally compounded sensory contact, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even

be discerned and apprehended, for instance, that ‘corporeally compounded sensory contact is a bodhisattva.’ Mentally compounded sensory contact is empty of mentally compounded sensory contact. If you ask why, it is because in emptiness there is no mentally compounded sensory contact, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘mentally compounded sensory contact is a bodhisattva.’

12.238 “Moreover, Venerable Śāradvatīputra, feelings conditioned by visually compounded sensory contact are empty of feelings conditioned by visually compounded sensory contact. If you ask why, it is because in emptiness there are no feelings conditioned by visually compounded sensory contact, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘feelings conditioned by visually compounded sensory contact are a bodhisattva.’ Feelings conditioned by aurally compounded sensory contact are empty of feelings conditioned by aurally compounded sensory contact. If you ask why, it is because in emptiness there are no feelings conditioned by aurally compounded sensory contact, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘feelings conditioned by aurally compounded sensory contact are a bodhisattva.’ Feelings conditioned by nasally compounded sensory contact are empty of feelings conditioned by nasally compounded sensory contact. [F.52.a] If you ask why, it is because in emptiness there are no feelings conditioned by nasally compounded sensory contact, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘feelings conditioned by nasally compounded sensory contact are a bodhisattva.’ Feelings conditioned by lingually compounded sensory contact are empty of feelings conditioned by lingually compounded sensory contact. If you ask why, it is because in emptiness there are no feelings conditioned by lingually compounded sensory contact, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘feelings conditioned by lingually compounded sensory contact are a bodhisattva.’ Feelings conditioned by corporeally compounded sensory contact are empty of feelings conditioned by corporeally compounded sensory contact. If you ask why, it is because in emptiness there are no feelings conditioned by corporeally compounded sensory contact, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘feelings conditioned by corporeally compounded sensory contact are a bodhisattva.’ Feelings conditioned by

mentally compounded sensory contact are empty of feelings conditioned by mentally compounded sensory contact. If you ask why, it is because in emptiness there are no feelings conditioned by mentally compounded sensory contact, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘feelings conditioned by mentally compounded sensory contact are a bodhisattva.’

12.239 “Moreover, Venerable Śāradvatīputra, the earth element is empty of the earth element. If you ask why, it is because in emptiness there is no earth element, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘the earth element is a bodhisattva.’ The water element is empty of the water element. If you ask why, it is because in emptiness there is no [F.52.b] water element, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘the water element is a bodhisattva.’ The fire element is empty of the fire element. If you ask why, it is because in emptiness there is no fire element, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘the fire element is a bodhisattva.’ The wind element is empty of the wind element. If you ask why, it is because in emptiness there is no wind element, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘the wind element is a bodhisattva.’ The space element is empty of the space element. If you ask why, it is because in emptiness there is no space element, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘the space element is a bodhisattva.’ The consciousness element is empty of the consciousness element. If you ask why, it is because in emptiness there is no consciousness element, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘the consciousness element is a bodhisattva.’

12.240 “Moreover, Venerable Śāradvatīputra, ignorance is empty of ignorance. If you ask why, it is because in emptiness there is no ignorance, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘ignorance is a bodhisattva.’ Formative predispositions are empty of formative predispositions. If you ask why, it is because in emptiness there are no formative predispositions, [F.53.a] and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even not be discerned and apprehended, for instance, that ‘formative predispositions are a bodhisattva.’ Consciousness is empty of

consciousness. If you ask why, it is because in emptiness there is no consciousness, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘consciousness is a bodhisattva.’ Name and form are empty of name and form. If you ask why, it is because in emptiness there are no name and form, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘name and form are a bodhisattva.’ The six sense fields are empty of the six sense fields. If you ask why, it is because in emptiness there are not six sense fields, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘the six sense fields are a bodhisattva.’ Sensory contact is empty of sensory contact. If you ask why, it is because in emptiness there is no sensory contact, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘sensory contact is a bodhisattva.’ Sensation is empty of sensation. If you ask why, it is because in emptiness there is no sensation, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘sensation is a bodhisattva.’ Craving is empty of craving. If you ask why, it is because in emptiness there is no craving, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, [F.53.b] that ‘craving is a bodhisattva.’ Grasping is empty of grasping. If you ask why, it is because in emptiness there is no grasping, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘grasping is a bodhisattva.’ The rebirth process is empty of the rebirth process. If you ask why, it is because in emptiness there is no rebirth process, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘the rebirth process is a bodhisattva.’ Birth is empty of birth. If you ask why, it is because in emptiness there is no birth, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘birth is a bodhisattva.’ Aging and death are empty of aging and death. If you ask why, it is because in emptiness there are no aging and death, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘aging and death are a bodhisattva.’

12.241 “Moreover, Venerable Śāradvatīputra, the perfection of generosity is empty of the perfection of generosity. If you ask why, it is because in emptiness there is no perfection of generosity, and there are no bodhisattvas.

The perfection of ethical discipline is empty of the perfection of ethical discipline. If you ask why, it is because in emptiness there is no perfection of ethical discipline, and there are no bodhisattvas. The perfection of tolerance is empty of the perfection of tolerance. If you ask why, it is because in emptiness there is no perfection of tolerance, and there are no bodhisattvas. The perfection of perseverance is empty of the perfection of perseverance. If you ask why, it is because in emptiness there is no perfection of perseverance, and there are no bodhisattvas. [F.54.a] The perfection of meditative concentration is empty of the perfection of meditative concentration. If you ask why, it is because in emptiness there is no perfection of meditative concentration, and there are no bodhisattvas. The perfection of wisdom is empty of the perfection of wisdom. If you ask why, it is because in emptiness there is no perfection of wisdom, and there are no bodhisattvas.

12.242 “Moreover, Venerable Śāradvatīputra, the emptiness of internal phenomena is empty of the emptiness of internal phenomena. If you ask why, it is because in emptiness there is no emptiness of internal phenomena, and there are no bodhisattvas. The emptiness of external phenomena is empty of the emptiness of external phenomena. If you ask why, it is because in emptiness there is no emptiness of external phenomena, and there are no bodhisattvas. The emptiness of external and internal phenomena is empty of the emptiness of external and internal phenomena. If you ask why, it is because in emptiness there is no emptiness of external and internal phenomena, and there are no bodhisattvas. The emptiness of emptiness is empty of the emptiness of emptiness. If you ask why, it is because in emptiness there is no emptiness of emptiness, and there are no bodhisattvas. The emptiness of great extent is empty of the emptiness of great extent. If you ask why, it is because in emptiness there is no emptiness of great extent, and there are no bodhisattvas. The emptiness of ultimate reality is empty of the emptiness of ultimate reality. If you ask why, it is because in emptiness there is no emptiness of ultimate reality, and there are no bodhisattvas. The emptiness of conditioned phenomena is empty of the emptiness of conditioned phenomena. If you ask why, it is because in emptiness there is no emptiness of conditioned phenomena, and there are no bodhisattvas. The emptiness of unconditioned phenomena is empty of the emptiness of unconditioned phenomena. If you ask why, it is because in emptiness there is no emptiness of unconditioned phenomena, and there are no bodhisattvas. The emptiness of the unlimited is empty of the emptiness of the unlimited. If you ask why, it is because in emptiness there is no emptiness of the unlimited, there are no [F.54.b] bodhisattvas. The emptiness of that which has neither beginning nor end is empty of the emptiness of

that which has neither beginning nor end. If you ask why, it is because in emptiness there is no emptiness of that which has neither beginning nor end, and there are no bodhisattvas. The emptiness of nonexclusion is empty of the emptiness of nonexclusion. If you ask why, it is because in emptiness there is no emptiness of nonexclusion, and there are no bodhisattvas. The emptiness of inherent nature is empty of the emptiness of inherent nature. If you ask why, it is because in emptiness there is no emptiness of inherent nature, and there are no bodhisattvas. The emptiness of all phenomena is empty of the emptiness of all phenomena. If you ask why, it is because in emptiness there is no emptiness of all phenomena, and there are no bodhisattvas. The emptiness of intrinsic defining characteristics is empty of the emptiness of intrinsic defining characteristics. If you ask why, it is because in emptiness there is no emptiness of intrinsic defining characteristics, and there are no bodhisattvas. The emptiness of that which cannot be apprehended is empty of the emptiness of that which cannot be apprehended. If you ask why, it is because in emptiness there is no emptiness of that which cannot be apprehended, and there are no bodhisattvas. The emptiness of nonentities is empty of the emptiness of nonentities. If you ask why, it is because in emptiness there is no emptiness of nonentities, and there are no bodhisattvas. The emptiness of essential nature is empty of the emptiness of essential nature. If you ask why, it is because in emptiness there is no emptiness of essential nature, and there are no bodhisattvas. The emptiness of an essential nature of nonentities is empty of the emptiness of an essential nature of nonentities. If you ask why, it is because in emptiness there is no emptiness of an essential nature of nonentities, and there are no bodhisattvas.

12.243 “Moreover, Venerable Śāradvatīputra, the applications of mindfulness are empty of the applications of mindfulness. If you ask why, it is because in emptiness there are no applications of mindfulness, and [F.55.a] there are no bodhisattvas. The correct exertions are empty of the correct exertions. If you ask why, it is because in emptiness there are no correct exertions, and there are no bodhisattvas. The supports for miraculous ability are empty of the supports for miraculous ability. If you ask why, it is because in emptiness there are no supports for miraculous ability, and there are no bodhisattvas. the faculties are empty of the faculties. If you ask why, it is because in emptiness there are no faculties, and there are no bodhisattvas. the powers are empty of the powers. If you ask why, it is because in emptiness there are no powers, and there are no bodhisattvas. The branches of enlightenment are empty of the branches of enlightenment. If you ask why, it is because in emptiness there are no branches of enlightenment, and there are no

bodhisattvas. The noble eightfold path is empty of the noble eightfold path. If you ask why, it is because in emptiness there is no noble eightfold path, and there are no bodhisattvas.

12.244 “The truths of the noble ones are empty of the truths of the noble ones. If you ask why, it is because in emptiness there are no truths of the noble ones, and there are no bodhisattvas. The meditative concentrations are empty of the meditative concentrations. If you ask why, it is because in emptiness there are no meditative concentrations, and there are no bodhisattvas. The immeasurable attitudes are empty of the immeasurable attitudes. If you ask why, it is because in emptiness there are no immeasurable attitudes, and there are no bodhisattvas. The formless absorptions are empty of the formless absorptions. If you ask why, it is because in emptiness there are no formless absorptions, and there are no bodhisattvas. The eight liberations [F.55.b] are empty of the eight liberations. If you ask why, it is because in emptiness there are no eight liberations, and there are no bodhisattvas. The nine serial steps of meditative absorption are empty of the nine serial steps of meditative absorption. If you ask why, it is because in emptiness there are no nine serial steps of meditative absorption, and there are no bodhisattvas. The emptiness, signlessness, and wishlessness gateways to liberation are empty of the emptiness, signlessness, and wishlessness gateways to liberation. If you ask why, it is because in emptiness there are no emptiness, signlessness, and wishlessness gateways to liberation, and there are no bodhisattvas. The extrasensory powers are empty of the extrasensory powers. If you ask why, it is because in emptiness there are no extrasensory powers, and there are no bodhisattvas. The meditative stabilities are empty of the meditative stabilities. If you ask why, it is because in emptiness there are no meditative stabilities, and there are no bodhisattvas. The dhāraṇī gateways are empty of the dhāraṇī gateways. If you ask why, it is because in emptiness there are no dhāraṇī gateways, and there are no bodhisattvas.

12.245 “the powers of the tathāgatas are empty of the powers of the tathāgatas. If you ask why, it is because in emptiness there are no powers of the tathāgatas, and there are no bodhisattvas. The fearlessnesses are empty of the fearlessnesses. If you ask why, it is because in emptiness there are no fearlessnesses, and there are no bodhisattvas. The kinds of exact knowledge are empty of the kinds of exact knowledge. If you ask why, it is because in emptiness there are no kinds of exact knowledge, and there are no bodhisattvas. [F.56.a] Great compassion is empty of great compassion. If you ask why, it is because in emptiness there is no great compassion, and there are no bodhisattvas. The distinct qualities of the buddhas are empty of the distinct qualities of the buddhas. If you ask why, it is because in emptiness there are no distinct qualities of the buddhas, and there are no bodhisattvas.

12.246 “The realm of phenomena is empty of the realm of phenomena. If you ask why, it is because in emptiness there is no realm of phenomena, and there are no bodhisattvas. The real nature is empty of the real nature. If you ask why, it is because in emptiness there is no real nature, and there are no bodhisattvas. The very limit of reality is empty of the very limit of reality. If you ask why, it is because in emptiness there is no very limit of reality, and there are no bodhisattvas. The realm of the inconceivable is empty of the realm of the inconceivable. If you ask why, it is because in emptiness there is no realm of the inconceivable, and there are no bodhisattvas. Omniscience is empty of omniscience. If you ask why, it is because in emptiness there is no omniscience, and there are no bodhisattvas. The knowledge of the aspects of the path is empty of the knowledge of the aspects of the path. If you ask why, it is because in emptiness there is no knowledge of the aspects of the path, and there are no bodhisattvas. All-aspect omniscience is empty of all-aspect omniscience. If you ask why, it is because in emptiness there is no all-aspect omniscience, and there are no bodhisattvas.

12.247 “The vehicle of the śrāvakas is empty of the vehicle of the śrāvakas. If you ask why, it is because in emptiness there is no vehicle of the śrāvakas, and there are no bodhisattvas. The vehicle of the pratyekabuddhas is empty of the vehicle of the pratyekabuddhas. If you ask why, [F.56.b] it is because in emptiness there is no vehicle of the pratyekabuddhas, and there are no bodhisattvas. The vehicle of the buddhas is empty of the vehicle of the buddhas. If you ask why, it is because in emptiness there is no vehicle of the buddhas, and there are no bodhisattvas. The śrāvakas are empty of the śrāvakas. If you ask why, it is because in emptiness there are no śrāvakas, and there are no bodhisattvas. The pratyekabuddhas are empty of the pratyekabuddhas. If you ask why, it is because in emptiness there are no pratyekabuddhas, and there are no bodhisattvas. The tathāgatas are empty of the tathāgatas. If you ask why, it is because in emptiness there are no tathāgatas, and there are no bodhisattvas.

12.248 “Venerable Śāradvatīputra, this is the reason it cannot even be discerned and apprehended, for instance, that ‘physical forms are a bodhisattva’; it cannot even be discerned and apprehended, for instance, that ‘feelings are a bodhisattva’; it cannot even be discerned and apprehended, for instance, that ‘perceptions are a bodhisattva’; it cannot even be discerned and apprehended, for instance, that ‘formative predispositions are a bodhisattva’; and it cannot even be discerned and apprehended, for instance, that ‘consciousness is a bodhisattva.’

12.249 “Venerable Śāradvatīputra, you said, ‘Why do you say, “Since in all respects, and in each and every way, I do not apprehend a bodhisattva, then to which bodhisattvas should I give teaching and instruction in what

perfection of wisdom”?’

12.250 “Venerable Śāradvatīputra, physical forms do not exist and cannot be apprehended in physical forms, physical forms do not exist and cannot be apprehended in feelings, feelings do not exist and cannot be apprehended in feelings, and feelings do not exist and cannot be apprehended in physical forms. Physical forms and feelings do not exist and cannot be apprehended in perceptions, perceptions do not exist and cannot be apprehended in perceptions, and perceptions do not exist and cannot be apprehended in physical forms or feelings. Physical forms, feelings, [F.57.a] and perceptions do not exist and cannot be apprehended in formative predispositions; formative predispositions do not exist and cannot be apprehended in formative predispositions; and formative predispositions do not exist and cannot be apprehended in physical forms, feelings, or perceptions. Physical forms, feelings, perceptions, and formative predispositions do not exist and cannot be apprehended in consciousness; consciousness does not exist and cannot be apprehended in consciousness; and consciousness does not exist and cannot be apprehended in physical forms, feelings, perceptions, or formative predispositions.

12.251 “Venerable Śāradvatīputra, the eyes do not exist and cannot be apprehended in the eyes, the eyes do not exist and cannot be apprehended in the ears, the ears do not exist and cannot be apprehended in the ears, and the ears do not exist and cannot be apprehended in the eyes. The eyes and the ears do not exist and cannot be apprehended in the nose, the nose does not exist and cannot be apprehend in the nose, and the nose does not exist and cannot be apprehended in the eyes or the ears. The eyes, the ears, and the nose do not exist and cannot be apprehended in the tongue; the tongue does not exist and cannot be apprehended in the tongue; and the tongue does not exist and cannot be apprehended in the eyes, the ears, or the nose. The eyes, the ears, the nose, and the tongue do not exist and cannot be apprehended in the body; the body does not exist and cannot be apprehended in the body; and the body does not exist and cannot be apprehended in the eyes, the ears, the nose, or the tongue. The eyes, the ears, the nose, the tongue, and the body do not exist and cannot be apprehended in the mental faculty; the mental faculty does not exist and cannot be apprehended in the mental faculty; and the mental faculty does not exist and cannot be apprehended in the eyes, the ears, the nose, the tongue, or the body.

12.252 “Sights do not exist and cannot be apprehended in sights, sights do not exist and cannot be apprehended in sounds, sounds do not exist and cannot be apprehended in sounds, and sounds do not exist and cannot be apprehended in sights. Sights and sounds do not exist and cannot be

apprehended in odors, odors do not exist and cannot be apprehended in odors, and odors do not exist and cannot be apprehended in sights or sounds. Sights, sounds, and odors do not exist and cannot be apprehended in tastes; tastes do not exist and cannot be apprehended in tastes; and tastes do not exist and cannot be apprehended in sights, sounds, or odors. Sights, sounds, odors, and tastes do not exist and cannot be apprehended in tangibles; [F.57.b] tangibles do not exist and cannot be apprehended in tangibles; and tangibles do not exist and cannot be apprehended in sights, sounds, odors, or tastes. Sights, sounds, odors, tastes, and tangibles do not exist and cannot be apprehended in mental phenomena; mental phenomena do not exist and cannot be apprehended in mental phenomena; and mental phenomena do not exist and cannot be apprehended in sights, sounds, odors, tastes, or tangibles.

- 12.253 “Visual consciousness does not exist and cannot be apprehended in visual consciousness, visual consciousness does not exist and cannot be apprehended in auditory consciousness, auditory consciousness does not exist and cannot be apprehended in auditory consciousness, and auditory consciousness does not exist and cannot be apprehended in visual consciousness. Visual consciousness and auditory consciousness do not exist and cannot be apprehended in olfactory consciousness, olfactory consciousness does not exist and cannot be apprehended in olfactory consciousness, and olfactory consciousness does not exist and cannot be apprehended in visual consciousness or auditory consciousness. Visual consciousness, auditory consciousness, and olfactory consciousness do not exist and cannot be apprehended in gustatory consciousness; gustatory consciousness does not exist and cannot be apprehended in gustatory consciousness; and gustatory consciousness does not exist and cannot be apprehended in visual consciousness, auditory consciousness, or olfactory consciousness. Visual consciousness, auditory consciousness, olfactory consciousness, and gustatory consciousness do not exist and cannot be apprehended in tactile consciousness; tactile consciousness does not exist and cannot be apprehended in tactile consciousness; and tactile consciousness does not exist and cannot be apprehended in visual consciousness, auditory consciousness, olfactory consciousness, or gustatory consciousness. Visual consciousness, [F.58.a] auditory consciousness, olfactory consciousness, gustatory consciousness, and tactile consciousness do not exist and cannot be apprehended in mental consciousness; mental consciousness does not exist and cannot be apprehended in mental consciousness; and mental consciousness does not

exist and cannot be apprehended in visual consciousness, auditory consciousness, olfactory consciousness, gustatory consciousness, or tactile consciousness.

- 12.254 “Visually compounded sensory contact does not exist and cannot be apprehended in visually compounded sensory contact, visually compounded sensory contact does not exist and cannot be apprehended in aurally compounded sensory contact, aurally compounded sensory contact does not exist and cannot be apprehended in aurally compounded sensory contact, and aurally compounded sensory contact does not exist and cannot be apprehended in visually compounded sensory contact. Visually compounded sensory contact and aurally compounded sensory contact do not exist and cannot be apprehended in nasally compounded sensory contact, nasally compounded sensory contact does not exist and cannot be apprehend in nasally compounded sensory contact, and nasally compounded sensory contact does not exist and cannot be apprehended in visually compounded sensory contact or aurally compounded sensory contact. Visually compounded sensory contact, aurally compounded sensory contact, and nasally compounded sensory contact do not exist and cannot be apprehended in lingually compounded sensory contact; lingually compounded sensory contact does not exist and cannot be apprehended in lingually compounded sensory contact; and lingually compounded sensory contact does not exist and cannot be apprehended in visually compounded sensory contact, aurally compounded sensory contact, or nasally compounded sensory contact. Visually compounded sensory contact, aurally compounded sensory contact, nasally compounded sensory contact, and lingually compounded sensory contact do not exist and cannot be apprehended in corporeally compounded sensory contact; corporeally compounded sensory contact does not exist and cannot be apprehended in corporeally compounded sensory contact; and corporeally compounded sensory contact does not exist and cannot be apprehended in visually compounded sensory contact, aurally compounded sensory contact, [F.58.b] nasally compounded sensory contact, or lingually compounded sensory contact. Visually compounded sensory contact, aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, and corporeally compounded sensory contact do not exist and cannot be apprehended in mentally compounded sensory contact; mentally compounded sensory contact does not exist and cannot be apprehended in mentally compounded sensory contact; and mentally compounded sensory contact does not exist and cannot be apprehended in

visually compounded sensory contact, aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, or corporeally compounded sensory contact.

- 12.255 “Feelings conditioned by visually compounded sensory contact do not exist and cannot be apprehended in feelings conditioned by visually compounded sensory contact, feelings conditioned by visually compounded sensory contact do not exist and cannot be apprehended in feelings conditioned by aurally compounded sensory contact, feelings conditioned by aurally compounded sensory contact do not exist and cannot be apprehended in feelings conditioned by aurally compounded sensory contact, and feelings conditioned by aurally compounded sensory contact do not exist and cannot be apprehended in feelings conditioned by visually compounded sensory contact. Feelings conditioned by visually compounded sensory contact and feelings conditioned by aurally compounded sensory contact do not exist and cannot be apprehended in feelings conditioned by nasally compounded sensory contact, feelings conditioned by nasally compounded sensory contact do not exist and cannot be apprehend in feelings conditioned by nasally compounded sensory contact, and feelings conditioned by nasally compounded sensory contact do not exist and cannot be apprehended in feelings conditioned by visually compounded sensory contact or feelings conditioned by aurally compounded sensory contact. Feelings conditioned by visually compounded sensory contact, feelings conditioned by aurally compounded sensory contact, and feelings conditioned by nasally compounded sensory contact do not exist and cannot be apprehended in feelings conditioned by lingually compounded sensory contact; feelings conditioned by lingually compounded sensory contact do not exist and cannot be apprehended in feelings conditioned by lingually compounded sensory contact; and feelings conditioned by lingually compounded sensory contact [F.59.a] do not exist and cannot be apprehended in feelings conditioned by visually compounded sensory contact, feelings conditioned by aurally compounded sensory contact, or feelings conditioned by nasally compounded sensory contact. Feelings conditioned by visually compounded sensory contact, feelings conditioned by aurally compounded sensory contact, feelings conditioned by nasally compounded sensory contact, and feelings conditioned by lingually compounded sensory contact do not exist and cannot be apprehended in feelings conditioned by corporeally compounded sensory contact; feelings conditioned by corporeally compounded sensory contact do not exist and cannot be apprehended in feelings conditioned by corporeally compounded sensory contact; and feelings conditioned by corporeally compounded sensory contact do not exist and cannot be apprehended in feelings

conditioned by visually compounded sensory contact, feelings conditioned by aurally compounded sensory contact, feelings conditioned by nasally compounded sensory contact, or feelings conditioned by lingually compounded sensory contact. Feelings conditioned by visually compounded sensory contact, feelings conditioned by aurally compounded sensory contact, feelings conditioned by nasally compounded sensory contact, feelings conditioned by lingually compounded sensory contact, and feelings conditioned by corporeally compounded sensory contact do not exist and cannot be apprehended in feelings conditioned by mentally compounded sensory contact; feelings conditioned by mentally compounded sensory contact do not exist and cannot be apprehended in feelings conditioned by mentally compounded sensory contact; and feelings conditioned by mentally compounded sensory contact do not exist and cannot be apprehended in feelings conditioned by visually compounded sensory contact, feelings conditioned by aurally compounded sensory contact, feelings conditioned by nasally compounded sensory contact, feelings conditioned by lingually compounded sensory contact, or feelings conditioned by corporeally compounded sensory contact. [B4]

12.256 “The earth element [F.59.b] does not exist and cannot be apprehended in the earth element, the earth element does not exist and cannot be apprehended in the water element, the water element does not exist and cannot be apprehended in the water element, and the water element does not exist and cannot be apprehended in the earth element. The earth element and the water element do not exist and cannot be apprehended in the fire element, the fire element does not exist and cannot be apprehend in the fire element, and the fire element does not exist and cannot be apprehended in the earth element or the water element. The earth element, the water element, and the fire element do not exist and cannot be apprehended in the wind element; the wind element does not exist and cannot be apprehended in the wind element; and the wind element does not exist and cannot be apprehended in the earth element, the water element, or the fire element. The earth element, the water element, the fire element, and the wind element do not exist and cannot be apprehended in the space element; the space element does not exist and cannot be apprehended in the space element; and the space element does not exist and cannot be apprehended in the earth element, the water element, the fire element, or the wind element. The earth element, the water element, the fire element, the wind element, and the space element do not exist and cannot be apprehended in the consciousness element; the consciousness element does not exist and cannot be

apprehended in the consciousness element; and the consciousness element does not exist and cannot be apprehended in the earth element, the water element, the fire element, the wind element, or the space element.

12.257 “Venerable Śāradvatīputra, ignorance does not exist and cannot be apprehended in ignorance, ignorance does not exist and cannot be apprehended in formative predispositions, formative predispositions do not exist and cannot be apprehended in formative predispositions, and formative predispositions do not exist and cannot be apprehended in ignorance. Ignorance and formative predispositions do not exist and cannot be apprehended in consciousness, consciousness does not exist and [F.60.a] cannot be apprehend in consciousness, and consciousness does not exist and cannot be apprehended in ignorance or formative predispositions. Ignorance, formative predispositions, and consciousness do not exist and cannot be apprehended in name and form; name and form do not exist and cannot be apprehended in name and form; and name and form do not exist and cannot be apprehended in ignorance, formative predispositions, or consciousness. Ignorance, formative predispositions, consciousness, and name and form do not exist and cannot be apprehended in the six sense fields; the six sense fields do not exist and cannot be apprehended in the six sense fields; and the six sense fields do not exist and cannot be apprehended in ignorance, formative predispositions, consciousness, or name and form. Ignorance, formative predispositions, consciousness, name and form, and the six sense fields do not exist and cannot be apprehended in sensory contact; sensory contact does not exist and cannot be apprehended in sensory contact; and sensory contact does not exist and cannot be apprehended in ignorance, formative predispositions, consciousness, name and form, or the six sense fields. Ignorance, formative predispositions, consciousness, name and form, the six sense fields, and sensory contact do not exist and cannot be apprehended in sensation; sensation does not exist and cannot be apprehended in sensation; and sensation does not exist and cannot be apprehended in ignorance, formative predispositions, consciousness, name and form, the six sense fields, or sensory contact. Ignorance, formative predispositions, consciousness, name and form, the six sense fields, sensory contact, and sensation do not exist and cannot be apprehended in craving; craving does not exist and cannot be apprehended in craving; and craving does not exist and cannot be apprehended in ignorance, formative predispositions, consciousness, name and form, the six sense fields, sensory contact, or sensation. Ignorance, formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, and craving do not exist [F.60.b] and cannot be apprehended in grasping; grasping does not exist and cannot be

apprehended in grasping; and grasping does not exist and cannot be apprehended in ignorance, formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, or craving. Ignorance, formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, and grasping do not exist and cannot be apprehended in the rebirth process; the rebirth process does not exist and cannot be apprehended in the rebirth process; and the rebirth process does not exist and cannot be apprehended in ignorance, formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, or grasping. Ignorance, formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, and the rebirth process do not exist and cannot be apprehended in birth; birth does not exist and cannot be apprehended in birth; and birth does not exist and cannot be apprehended in ignorance, formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, or the rebirth process. Ignorance, formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, and birth do not exist and cannot be apprehended in aging and death; aging and death do not exist and cannot be apprehended in aging and death; and aging and death do not exist and cannot be apprehended in ignorance, formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, or birth.

12.258 “The perfection of generosity does not exist and cannot be apprehended in the perfection of generosity, the perfection of generosity does not exist and cannot be apprehended in the perfection of ethical discipline, the perfection of ethical discipline does not exist and cannot be apprehended in the perfection of ethical discipline, and the perfection of ethical discipline does not exist [F.61.a] and cannot be apprehended in the perfection of generosity. The perfection of generosity and the perfection of ethical discipline do not exist and cannot be apprehended in the perfection of tolerance, the perfection of tolerance does not exist and cannot be apprehend in the perfection of tolerance, and the perfection of tolerance does not exist and cannot be apprehended in the perfection of generosity or the perfection of ethical discipline. The perfection of generosity, the perfection of ethical discipline, and the perfection of tolerance do not exist and cannot be apprehended in the perfection of perseverance; the perfection of perseverance does not exist and cannot be apprehended in the perfection of perseverance; and the perfection of perseverance does not exist and cannot be apprehended in the perfection of generosity, the perfection of

ethical discipline, or the perfection of tolerance. The perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, and the perfection of perseverance do not exist and cannot be apprehended in the perfection of meditative concentration; the perfection of meditative concentration does not exist and cannot be apprehended in the perfection of meditative concentration; and the perfection of meditative concentration does not exist and cannot be apprehended in the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, or the perfection of perseverance. The perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, and the perfection of meditative concentration do not exist and cannot be apprehended in the perfection of wisdom; the perfection of wisdom does not exist and cannot be apprehended in the perfection of wisdom; and the perfection of wisdom does not exist and cannot be apprehended in the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, [F.61.b] the perfection of perseverance, or the perfection of meditative concentration.

12.259 “The emptiness of internal phenomena does not exist and cannot be apprehended in the emptiness of internal phenomena, the emptiness of internal phenomena does not exist and cannot be apprehended in the emptiness of external phenomena, the emptiness of external phenomena does not exist and cannot be apprehended in the emptiness of external phenomena, and the emptiness of external phenomena does not exist and cannot be apprehended in the emptiness of internal phenomena.

12.260 “The emptiness of internal phenomena and the emptiness of external phenomena do not exist and cannot be apprehended in the emptiness of external and internal phenomena, the emptiness of external and internal phenomena does not exist and cannot be apprehended in the emptiness of external and internal phenomena, and the emptiness of external and internal phenomena does not exist and cannot be apprehended in the emptiness of internal phenomena or the emptiness of external phenomena.

12.261 “The emptiness of internal phenomena, the emptiness of external phenomena, and the emptiness of external and internal phenomena do not exist and cannot be apprehended in the emptiness of emptiness, the emptiness of emptiness does not exist and cannot be apprehended in the emptiness of emptiness, and the emptiness of emptiness does not exist and cannot be apprehended in the emptiness of internal phenomena, the emptiness of external phenomena, or the emptiness of external and internal phenomena.

- 12.262 “The emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, and the emptiness of emptiness do not exist and cannot be apprehended in the emptiness of great extent, the emptiness of great extent does not exist and cannot be apprehended in the emptiness of great extent, and the emptiness of great extent does not exist and cannot be apprehended in the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, or the emptiness of emptiness.
- 12.263 “The emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, and the emptiness of great extent do not exist and cannot be apprehended in the emptiness of ultimate reality; the emptiness of ultimate reality does not exist and cannot be apprehended in the emptiness of ultimate reality; and the emptiness of ultimate reality does not exist and cannot be apprehended in the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, or the emptiness of great extent.
- 12.264 “The emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, and the emptiness of ultimate reality [F.62.a] do not exist and cannot be apprehended in the emptiness of conditioned phenomena; the emptiness of conditioned phenomena does not exist and cannot be apprehended in the emptiness of conditioned phenomena; and the emptiness of conditioned phenomena does not exist and cannot be apprehended in the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, or the emptiness of ultimate reality.
- 12.265 “The emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, and the emptiness of conditioned phenomena do not exist and cannot be apprehended in the emptiness of unconditioned phenomena; the emptiness of unconditioned phenomena does not exist and cannot be apprehended in the emptiness of unconditioned phenomena; and the emptiness of unconditioned phenomena does not exist and cannot be apprehended in the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, or the emptiness of conditioned phenomena.

12.266 “The emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, and the emptiness of unconditioned phenomena do not exist and cannot be apprehended in the emptiness of the unlimited; the emptiness of the unlimited does not exist and cannot be apprehended in the emptiness of the unlimited; and the emptiness of the unlimited does not exist and cannot be apprehended in the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, or the emptiness of unconditioned phenomena.

12.267 “The emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, and the emptiness of the unlimited [F.62.b] do not exist and cannot be apprehended in the emptiness of that which has neither beginning nor end; the emptiness of that which has neither beginning nor end does not exist and cannot be apprehended in the emptiness of that which has neither beginning nor end; and the emptiness of that which has neither beginning nor end does not exist and cannot be apprehended in the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, or the emptiness of the unlimited.

12.268 “The emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, and the emptiness of that which has neither beginning nor end do not exist and cannot be apprehended in the emptiness of nonexclusion; the emptiness of nonexclusion does not exist and cannot be apprehended in the emptiness of nonexclusion; and the emptiness of nonexclusion does not exist and cannot be apprehended in the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of

ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, or the emptiness of that which has neither beginning nor end.

12.269 “The emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, and the emptiness of nonexclusion do not exist and cannot be apprehended in the emptiness of inherent nature; the emptiness of inherent nature does not exist and cannot be apprehended in the emptiness of inherent nature; and the emptiness of inherent nature does not exist and cannot be apprehended in the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness [F.63.a] of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, or the emptiness of nonexclusion.

12.270 “The emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, and the emptiness of inherent nature do not exist and cannot be apprehended in the emptiness of all phenomena; the emptiness of all phenomena does not exist and cannot be apprehended in the emptiness of all phenomena; and the emptiness of all phenomena does not exist and cannot be apprehended in the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, or the emptiness of inherent nature.

12.271 “The emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of

that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, and the emptiness of all phenomena do not exist and cannot be apprehended in the emptiness of intrinsic defining characteristics; the emptiness of intrinsic defining characteristics does not exist and cannot be apprehended in the emptiness of intrinsic defining characteristics; and the emptiness of intrinsic defining characteristics does not exist and cannot be apprehended in the emptiness of internal phenomena, the emptiness of external phenomena, [F.63.b] the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, or the emptiness of all phenomena.

12.272 “The emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, and the emptiness of intrinsic defining characteristics do not exist and cannot be apprehended in the emptiness of that which cannot be apprehended; the emptiness of that which cannot be apprehended does not exist and cannot be apprehended in the emptiness of that which cannot be apprehended; and the emptiness of that which cannot be apprehended does not exist and cannot be apprehended in the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, or the emptiness of intrinsic defining characteristics.

12.273 “The emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the

emptiness of [F.64.a] intrinsic defining characteristics, and the emptiness of that which cannot be apprehended do not exist and cannot be apprehended in the emptiness of nonentities; the emptiness of nonentities does not exist and cannot be apprehended in the emptiness of nonentities; and the emptiness of nonentities does not exist and cannot be apprehended in the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, or the emptiness of that which cannot be apprehended.

12.274 “The emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, and the emptiness of nonentities do not exist and cannot be apprehended in the emptiness of essential nature; the emptiness of essential nature does not exist and cannot be apprehended in the emptiness of essential nature; and the emptiness of essential nature does not exist and cannot be apprehended in the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, [F.64.b] or the emptiness of nonentities.

12.275 “The emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of

that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, and the emptiness of essential nature do not exist and cannot be apprehended in the emptiness of an essential nature of nonentities; the emptiness of an essential nature of nonentities does not exist and cannot be apprehended in the emptiness of an essential nature of nonentities; and the emptiness of an essential nature of nonentities does not exist and cannot be apprehended in the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, or the emptiness of essential nature.

12.276 “The applications of mindfulness do not exist and cannot be apprehended in the applications of mindfulness, the applications of mindfulness do not exist and cannot be apprehended in the correct exertions, the correct exertions do not exist and cannot be apprehended in the correct exertions, and the correct exertions do not exist and cannot be apprehended in the applications of mindfulness.

12.277 “The applications of mindfulness and the correct exertions do not exist and cannot be apprehended in the supports for miraculous ability, the supports for miraculous ability do not exist [F.65.a] and cannot be apprehended in the supports for miraculous ability, and the supports for miraculous ability do not exist and cannot be apprehended in the applications of mindfulness or the correct exertions.

12.278 “The applications of mindfulness, the correct exertions, and the supports for miraculous ability do not exist and cannot be apprehended in the faculties; the faculties do not exist and cannot be apprehended in the faculties; and the faculties do not exist and cannot be apprehended in the applications of mindfulness, the correct exertions, or the supports for miraculous ability.

12.279 “The applications of mindfulness, the correct exertions, the supports for miraculous ability, and the faculties do not exist and cannot be apprehended in the powers; the powers do not exist and cannot be apprehended in the

powers; and the powers do not exist and cannot be apprehended in the applications of mindfulness, the correct exertions, the supports for miraculous ability, or the faculties.

12.280 “The applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, and the powers do not exist and cannot be apprehended in the branches of enlightenment; the branches of enlightenment do not exist and cannot be apprehended in the branches of enlightenment; and the branches of enlightenment do not exist and cannot be apprehended in the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, or the powers.

12.281 “The applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, and the branches of enlightenment do not exist and cannot be apprehended in the path; the path does not exist and cannot be apprehended in the path; and the path does not exist and cannot be apprehended in the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, or the branches of enlightenment.

12.282 “The truths of the noble ones do not exist and cannot be apprehended in the truths of the noble ones, the truths of the noble ones [F.65.b] do not exist and cannot be apprehended in the meditative concentrations, the meditative concentrations do not exist and cannot be apprehended in the meditative concentrations, and the meditative concentrations do not exist and cannot be apprehended in the truths of the noble ones.

12.283 “The truths of the noble ones and the meditative concentrations do not exist and cannot be apprehended in the immeasurable attitudes, the immeasurable attitudes do not exist and cannot be apprehended in the immeasurable attitudes, and the immeasurable attitudes do not exist and cannot be apprehended in the truths of the noble ones or the meditative concentrations.

12.284 “The truths of the noble ones, the meditative concentrations, and the immeasurable attitudes do not exist and cannot be apprehended in the formless absorptions; the formless absorptions do not exist and cannot be apprehended in the formless absorptions; and the formless absorptions do not exist and cannot be apprehended in the truths of the noble ones, the meditative concentrations, or the immeasurable attitudes.

12.285 “The truths of the noble ones, the meditative concentrations, the immeasurable attitudes, and the formless absorptions do not exist and cannot be apprehended in the liberations; the liberations do not exist and cannot be apprehended in the liberations; and the liberations do not exist and cannot be apprehended in the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, or the formless absorptions.

- 12.286 “The truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, and the liberations do not exist and cannot be apprehended in the serial steps of meditative absorption; the serial steps of meditative absorption do not exist and cannot be apprehended in the serial steps of meditative absorption; and the serial steps of meditative absorption do not exist and cannot be apprehended in the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, or [F.66.a] the liberations.
- 12.287 “The truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the liberations, and the serial steps of meditative absorption do not exist and cannot be apprehended in the gateways to liberation; the gateways to liberation do not exist and cannot be apprehended in the gateways to liberation; and the gateways to liberation do not exist and cannot be apprehended in the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the liberations, or the serial steps of meditative absorption.
- 12.288 “The truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the liberations, the serial steps of meditative absorption, and the gateways to liberation do not exist and cannot be apprehended in the extrasensory powers; the extrasensory powers do not exist and cannot be apprehended in the extrasensory powers; and the extrasensory powers do not exist and cannot be apprehended in the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the liberations, the serial steps of meditative absorption, or the gateways to liberation.
- 12.289 “The truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the liberations, the serial steps of meditative absorption, the gateways to liberation, and the extrasensory powers do not exist and cannot be apprehended in the meditative stabilities; the meditative stabilities do not exist and cannot be apprehended in the meditative stabilities; and the meditative stabilities do not exist and cannot be apprehended in the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the liberations, the serial steps of meditative absorption, the gateways to liberation, or the extrasensory powers.
- 12.290 “The truths of the noble ones, [F.66.b] the meditative concentrations, the immeasurable attitudes, the formless absorptions, the liberations, the serial steps of meditative absorption, the gateways to liberation, the extrasensory powers, and the meditative stabilities do not exist and cannot be apprehended in the dhāraṇī gateways; the dhāraṇī gateways do not exist

and cannot be apprehended in the dhāraṇī gateways; and the dhāraṇī gateways do not exist and cannot be apprehended in the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the liberations, the serial steps of meditative absorption, the gateways to liberation, the extrasensory powers, or the meditative stabilities.

12.291 “The powers of the tathāgatas do not exist and cannot be apprehended in the powers of the tathāgatas, the powers of the tathāgatas do not exist and cannot be apprehended in the fearlessnesses, the fearlessnesses do not exist and cannot be apprehended in the fearlessnesses, and the fearlessnesses do not exist and cannot be apprehended in the powers of the tathāgatas.

12.292 “The powers of the tathāgatas and the fearlessnesses do not exist and cannot be apprehended in the kinds of exact knowledge, the kinds of exact knowledge do not exist and cannot be apprehended in the kinds of exact knowledge, and the kinds of exact knowledge do not exist and cannot be apprehended in the powers of the tathāgatas or the fearlessnesses.

12.293 “The powers of the tathāgatas, the fearlessnesses, and the kinds of exact knowledge do not exist and cannot be apprehended in great loving kindness; great loving kindness does not exist and cannot be apprehended in great loving kindness; and great loving kindness does not exist and cannot be apprehended in the powers of the tathāgatas, the fearlessnesses, or the kinds of exact knowledge.

12.294 “The powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, and great loving kindness do not exist and cannot be apprehended in great compassion; great compassion does not exist and cannot be apprehended in great compassion; and great compassion does not exist [F.67.a] and cannot be apprehended in the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, or great loving kindness.

12.295 “The powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, and great compassion do not exist and cannot be apprehended in the distinct qualities of the buddhas; the distinct qualities of the buddhas do not exist and cannot be apprehended in the distinct qualities of the buddhas; and the distinct qualities of the buddhas do not exist and cannot be apprehended in the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, or great compassion.

12.296 “The attributes of the level of the spiritual family do not exist and cannot be apprehended in the attributes of the level of the spiritual family, the attributes of the level of the spiritual family do not exist and cannot be apprehended in the attributes of the eighth level, the attributes of those at the eighth level do not exist and cannot be apprehended in the attributes of

those at the eighth level, and the attributes of those at the eighth level do not exist and cannot be apprehended in the attributes of those at the level of the spiritual family.

12.297 “The attributes of the level of the spiritual family and the attributes of the eighth level do not exist and cannot be apprehended in the attributes of those who have entered the stream, the attributes of those who have entered the stream do not exist and cannot be apprehended in the attributes of those who have entered the stream, and the attributes of those who have entered the stream do not exist and cannot be apprehended in the attributes of the level of the spiritual family or the attributes of the eighth level.

12.298 “The attributes of the level of the spiritual family, the attributes of the eighth level, and the attributes of those who have entered the stream do not exist and cannot be apprehended in the attributes of the level of once-returners; the attributes of the level of once-returners do not exist and cannot be apprehended in the attributes of the level of once-returners; and the attributes of the level of once-returners do not exist and cannot be apprehended in the attributes of the level of the spiritual family, the attributes of the eighth level, or the attributes of those who have entered the stream.

12.299 “The attributes of the level of the spiritual family, the attributes of the eighth level, the attributes of those who have entered the stream, and the attributes of the level of once-returners do not exist and cannot be apprehended in the attributes of the level of non-returners; the attributes of the level of non-returners do not exist and cannot be apprehended in the attributes of the level of non-returners; and the attributes of the level of non-returners [F.67.b] do not exist and cannot be apprehended in the attributes of the level of the spiritual family, the attributes of the eighth level, the attributes of those who have entered the stream, or the attributes of the level of once-returners.

12.300 “The attributes of the level of the spiritual family, the attributes of the eighth level, the attributes of those who have entered the stream, the attributes of the level of once-returners, and the attributes of the level of non-returners do not exist and cannot be apprehended in the attributes of the arhats; the attributes of the arhats do not exist and cannot be apprehended in the attributes of the arhats; and the attributes of the arhats do not exist and cannot be apprehended in the attributes of the level of the spiritual family, the attributes of the eighth level, the attributes of those who have entered the stream, the attributes of the level of once-returners, or the attributes of the level of non-returners.

- 12.301 “The level of ordinary people does not exist and cannot be apprehended at the level of ordinary people, the level of ordinary people does not exist and cannot be apprehended at the level of the spiritual family, the level of ordinary people and the level of the spiritual family do not exist and cannot be apprehended at the eighth level, the eighth level does not exist and cannot be apprehended at the eighth level, and the eighth level cannot be apprehended at the level of ordinary people or the level of the spiritual family.
- 12.302 “The level of ordinary people, the level of the spiritual family, and the eighth level do not exist and cannot be apprehended at the level of insight; the level of insight does not exist and cannot be apprehended at the level of insight; and the level of insight does not exist and cannot be apprehended at the level of ordinary people, the level of the spiritual family, or the eighth level.
- 12.303 “The level of ordinary people, the level of the spiritual family, the eighth level, and the level of insight do not exist and cannot be apprehended at the level of attenuated refinement; the level of attenuated refinement does not exist and cannot be apprehended at the level of attenuated refinement; and the level of attenuated refinement does not exist and cannot be apprehended at the level of ordinary people, the level of the spiritual family, the eighth level, or the level of insight.
- 12.304 “The level of ordinary people, the level of the spiritual family, the eighth level, the level of insight, and the level of attenuated refinement do not exist and cannot be apprehended at the level of no attachment; the level of no attachment does not exist and cannot be apprehended at the level of no attachment; and the level of no attachment does not exist and cannot be apprehended at the level of ordinary people, the level of the spiritual family, [F.68.a] the eighth level, the level of insight, or the level of attenuated refinement.
- 12.305 “The level of ordinary people, the level of the spiritual family, the eighth level, the level of insight, the level of attenuated refinement, and the level of no attachment do not exist and cannot be apprehended at the level of spiritual achievement; the level of spiritual achievement does not exist and cannot be apprehended at the level of spiritual achievement; and the level of spiritual achievement does not exist and cannot be apprehended at the level of ordinary people, the level of the spiritual family, the eighth level, the level of insight, the level of attenuated refinement, or the level of no attachment.
- 12.306 “The level of ordinary people, the level of the spiritual family, the eighth level, the level of insight, the level of attenuated refinement, the level of no attachment, and the level of spiritual achievement do not exist and cannot be apprehended at the level of the pratyekabuddhas; the level of the

pratyekabuddhas does not exist and cannot be apprehended at the level of the pratyekabuddhas; and the level of the pratyekabuddhas does not exist and cannot be apprehended at the level of ordinary people, the level of the spiritual family, the eighth level, the level of insight, the level of attenuated refinement, the level of no attachment, or the level of spiritual achievement.

12.307 “The level of ordinary people, the level of the spiritual family, the eighth level, the level of insight, the level of attenuated refinement, the level of no attachment, the level of spiritual achievement, and the level of the pratyekabuddhas do not exist and cannot be apprehended at the level of the bodhisattvas; the level of the bodhisattvas does not exist and cannot be apprehended at the level of the bodhisattvas; and the level of the bodhisattvas does not exist and cannot be apprehended at the level of ordinary people, the level of the spiritual family, the eighth level, the level of insight, the level of attenuated refinement, the level of no attachment, the level of spiritual achievement, or the level of the pratyekabuddhas.

12.308 “The level of ordinary people, the level of the spiritual family, the eighth level, the level of insight, the level of attenuated refinement, the level of no attachment, the level of spiritual achievement, the level of the pratyekabuddhas, and the level of the bodhisattvas [F.68.b] do not exist and cannot be apprehended at the level of the perfectly complete buddhas; the level of the perfectly complete buddhas does not exist and cannot be apprehended at the level of the perfectly complete buddhas; and the level of the perfectly complete buddhas does not exist and cannot be apprehended at the level of ordinary people, the level of the spiritual family, the eighth level, the level of insight, the level of attenuated refinement, the level of no attachment, the level of spiritual achievement, the level of the pratyekabuddhas, or the level of the bodhisattvas.

12.309 “knowledge of all the dharmas does not exist and cannot be apprehended in knowledge of all the dharmas, knowledge of all the dharmas does not exist and cannot be apprehended in the knowledge of the aspects of the path, the knowledge of the aspects of the path does not exist and cannot be apprehended in the knowledge of the aspects of the path, and the knowledge of the aspects of the path does not exist and cannot be apprehended in knowledge of all the dharmas.

12.310 “knowledge of all the dharmas and the knowledge of the aspects of the path do not exist and cannot be apprehended in the all-aspect omniscience, all-aspect omniscience does not exist and cannot be apprehended in all-aspect omniscience, and all-aspect omniscience does not exist and cannot be apprehended in knowledge of all the dharmas or the knowledge of the aspects of the path.

- 12.311 “Those who have entered the stream do not exist and cannot be apprehended in those who have entered the stream, those who have entered the stream do not exist and cannot be apprehended in once-returners, once-returners do not exist and cannot be apprehended in once-returners, once-returners do not exist and cannot be apprehended in those who have entered the stream, those who have entered the stream and once-returners do not exist and cannot be apprehended in non-returners, non-returners do not exist and cannot be apprehended in non-returners, and non-returners do not exist and cannot be apprehended in those who have entered the stream or once-returners.
- 12.312 “Those who have entered the stream, once-returners, and non-returners do not exist and cannot be apprehended in arhats; arhats do not exist and cannot be apprehended in arhats; and arhats [F.69.a] do not exist and cannot be apprehended in those who have entered the stream, once-returners, or non-returners.
- 12.313 “Those who have entered the stream, once-returners, non-returners, and arhats do not exist and cannot be apprehended in pratyekabuddhas; pratyekabuddhas do not exist and cannot be apprehended in pratyekabuddhas; and pratyekabuddhas do not exist and cannot be apprehended in those who have entered the stream, once-returners, non-returners, or arhats.
- 12.314 “Those who have entered the stream, once-returners, non-returners, arhats, and pratyekabuddhas do not exist and cannot be apprehended in bodhisattvas; bodhisattvas do not exist and cannot be apprehended in bodhisattvas; and bodhisattvas do not exist and cannot be apprehended in those who have entered the stream, once-returners, non-returners, arhats, or pratyekabuddhas.
- 12.315 “Those who have entered the stream, once-returners, non-returners, arhats, pratyekabuddhas, and bodhisattvas do not exist and cannot be apprehended in tathāgatas; tathāgatas do not exist and cannot be apprehended in tathāgatas; and tathāgatas do not exist and cannot be apprehended in those who have entered the stream, once-returners, non-returners, arhats, pratyekabuddhas, or bodhisattvas.
- 12.316 “Bodhisattvas do not exist and cannot be apprehended in bodhisattvas. Bodhisattvas do not exist and cannot be apprehended in the perfection of wisdom. The perfection of wisdom does not exist and cannot be apprehended in the perfection of wisdom. The perfection of wisdom does not exist and cannot be apprehended in bodhisattvas.
- 12.317 “Bodhisattvas and the perfection of wisdom do not exist and cannot be apprehended in teaching and instruction. Teaching and instruction do not exist and cannot [F.69.b] be apprehended in teaching and instruction.

Teaching and instruction do not exist and cannot be apprehended in bodhisattvas or the perfection of wisdom.

12.318 “So it is, Venerable Śāradvatīputra, that because all phenomena do not exist and cannot be apprehended, bodhisattvas do not exist and cannot be apprehended.

12.319 “Venerable Śāradvatīputra, you also said, ‘Why do you say, “One says ‘a bodhisattva.’ It is a mere name”?’ Venerable Śāradvatīputra, this name *bodhisattva* has been designated adventitiously, and so ‘one says “a bodhisattva.” It is a mere name.’ Venerable Śāradvatīputra, these names *physical forms, feelings, perceptions, formative predispositions, and consciousness* have been designated adventitiously. This is because a name does not come from anywhere, does not go anywhere, and does not dwell anywhere. That which is a ‘mere name’ is not physical forms, it is not feelings, it is not perceptions, it is not formative predispositions, and it is not consciousness. If you ask why, it is because a name is empty of the essential nature of a name, and that which is empty is not a name, and so ‘one says “a bodhisattva.” It is a mere name.’

12.320 “Venerable Śāradvatīputra, these names *eyes, ears, nose, tongue, body, and mental faculty* have been designated adventitiously. This is because a name does not come from anywhere, does not go anywhere, and does not dwell anywhere. That which is a ‘mere name’ is not the eyes, it is not the ears, it is not the nose, it is not the tongue, it is not the body, and it is not the mental faculty. If you ask why, it is because a name is empty of the essential nature of a name, and that which is empty [F.70.a] is not a name, and so ‘one says “a bodhisattva.” It is a mere name.’

12.321 “Venerable Śāradvatīputra, these names *sights, sounds, odors, tastes, tangibles, and mental phenomena* have been designated adventitiously. This is because a name does not come from anywhere, does not go anywhere, and does not dwell anywhere. That which is a ‘mere name’ is not sights, it is not sounds, it is not odors, it is not tastes, it is not tangibles, and it is not mental phenomena. If you ask why, it is because a name is empty of the essential nature of a name, and that which is empty is not a name, and so ‘one says “a bodhisattva.” It is a mere name.’

12.322 “Venerable Śāradvatīputra, these names *visual consciousness, auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, and mental consciousness* have been designated adventitiously. This is because a name does not come from anywhere, does not go anywhere, and does not dwell anywhere. That which is a ‘mere name’ is not visual consciousness, it is not auditory consciousness, it is not olfactory consciousness, it is not gustatory consciousness, it is not tactile consciousness, and it is not mental

consciousness. If you ask why, it is because a name is empty of the essential nature of a name, and that which is empty is not a name, and so ‘one says “a bodhisattva.” It is a mere name.’

12.323 “Venerable Śāradvatīputra, these names *visually compounded sensory contact, aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, and mentally compounded sensory contact* [F.70.b] have been designated adventitiously. This is because a name does not come from anywhere, does not go anywhere, and does not dwell anywhere. That which is a ‘mere name’ is not visually compounded sensory contact, it is not aurally compounded sensory contact, it is not nasally compounded sensory contact, it is not lingually compounded sensory contact, it is not corporeally compounded sensory contact, and it is not mentally compounded sensory contact. If you ask why, it is because a name is empty of the essential nature of a name, and that which is empty is not a name, and so ‘one says “a bodhisattva.” It is a mere name.’

12.324 “Venerable Śāradvatīputra, these names *feelings conditioned by visually compounded sensory contact, feelings conditioned by aurally compounded sensory contact, feelings conditioned by nasally compounded sensory contact, feelings conditioned by lingually compounded sensory contact, feelings conditioned by corporeally compounded sensory contact, and feelings conditioned by mentally compounded sensory contact* have been designated adventitiously. This is because a name does not come from anywhere, does not go anywhere, and does not dwell anywhere. That which is a ‘mere name’ is not feelings conditioned by visually compounded sensory contact, it is not feelings conditioned by aurally compounded sensory contact, it is not feelings conditioned by nasally compounded sensory contact, it is not feelings conditioned by lingually compounded sensory contact, it is not feelings conditioned by corporeally compounded sensory contact, and it is not feelings conditioned by mentally compounded sensory contact. If you ask why, it is because a name is empty of the essential nature of a name, and that which is empty is not a name, and so ‘one says “a bodhisattva.” It is a mere name.’

12.325 “Venerable Śāradvatīputra, these names *earth element, water element, fire element, wind element, space element*, [F.71.a] and *consciousness element* have been designated adventitiously. This is because a name does not come from anywhere, does not go anywhere, and does not dwell anywhere. That which is a ‘mere name’ is not the earth element, it is not the water element, it is not the fire element, it is not the wind element, it is not the space element, and it is not the consciousness element. If you ask why, it is because a name is empty of the essential nature of a name, and that which is empty is not a name, and so ‘one says “a bodhisattva.” It is a mere name.’

- 12.326 “Venerable Śāradvatīputra, these names *ignorance, formative predispositions, consciousness, name and form, six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, birth, and aging and death* have been designated adventitiously. This is because a name does not come from anywhere, does not go anywhere, and does not dwell anywhere. That which is a ‘mere name’ is not ignorance, it is not formative predispositions, it is not consciousness, it is not name and form, it is not the six sense fields, it is not sensory contact, it is not sensation, it is not craving, it is not grasping, it is not the rebirth process, it is not birth, and it is not aging and death. If you ask why, it is because a name is empty of the essential nature of a name, and that which is empty is not a name, and so ‘one says “a bodhisattva.” It is a mere name.’
- 12.327 “Moreover, Venerable Śāradvatīputra, *the perfection of generosity* is a mere name. The perfection of generosity is not in the name, [F.71.b] nor is the name in the perfection of generosity. If you ask why, it is because both that which is a name and that which is the perfection of generosity do not exist and cannot be apprehended. That is why this *bodhisattva* is a mere name.
- 12.328 “*The perfection of ethical discipline* is a mere name. The perfection of ethical discipline is not in the name, nor is the name in the perfection of ethical discipline. If you ask why, it is because both that which is a name and that which is the perfection of ethical discipline do not exist and cannot be apprehended. That is why this *bodhisattva* is a mere name.
- 12.329 “*The perfection of tolerance* is a mere name. The perfection of tolerance is not in the name, nor is the name in the perfection of tolerance. If you ask why, it is because both that which is a name and that which is the perfection of tolerance do not exist and cannot be apprehended. That is why this *bodhisattva* is a mere name.
- 12.330 “*The perfection of perseverance* is a mere name. The perfection of perseverance is not in the name, nor is the name in the perfection of perseverance. If you ask why, it is because both that which is a name and that which is the perfection of perseverance do not exist and cannot be apprehended. That is why this *bodhisattva* is a mere name.
- 12.331 “*The perfection of meditative concentration* is a mere name. The perfection of meditative concentration is not in the name, nor is the name in the perfection of meditative concentration. If you ask why, it is because both that which is a name and that which is the perfection of meditative concentration do not exist and cannot be apprehended. That is why this *bodhisattva* is a mere name. [F.72.a]
- 12.332 “*The perfection of wisdom* is a mere name. The perfection of wisdom is not in the name, nor is the name in the perfection of wisdom. If you ask why, it is because both that which is a name and that which is the perfection of

wisdom do not exist and cannot be apprehended. That is why this *bodhisattva* is a mere name.

12.333 *“The emptiness of internal phenomena is a mere name. The emptiness of internal phenomena is not in the name, nor is the name in the emptiness of internal phenomena. If you ask why, it is because both that which is a name and that which is the emptiness of internal phenomena do not exist and cannot be apprehended. That is why this bodhisattva is a mere name.*

12.334 *“The emptiness of external phenomena is a mere name. The emptiness of external phenomena is not in the name, nor is the name in the emptiness of external phenomena. If you ask why, it is because both that which is a name and that which is the emptiness of external phenomena do not exist and cannot be apprehended. That is why this bodhisattva is a mere name.*

12.335 *“The emptiness of external and internal phenomena is a mere name. The emptiness of external and internal phenomena is not in the name, nor is the name in the emptiness of external and internal phenomena. If you ask why, it is because both that which is a name and that which is the emptiness of external and internal phenomena do not exist and cannot be apprehended. That is why this bodhisattva is a mere name.*

12.336 *“The emptiness of emptiness is a mere name. The emptiness of emptiness is not in the name, nor is the name in the emptiness of emptiness. If you ask why, it is because both that which is a name and that which is the emptiness of emptiness do not exist and cannot be apprehended. That is why this bodhisattva is a mere name.*

12.337 *“The emptiness of great extent is a mere name. The emptiness of great extent is not in the name, nor is the name in the emptiness of great extent. If you ask why, [F.72.b] it is because both that which is a name and that which is the emptiness of great extent do not exist and cannot be apprehended. That is why this bodhisattva is a mere name.*

12.338 *“The emptiness of ultimate reality is a mere name. The emptiness of ultimate reality is not in the name, nor is the name in the emptiness of ultimate reality. If you ask why, it is because both that which is a name and that which is the emptiness of ultimate reality do not exist and cannot be apprehended. That is why this bodhisattva is a mere name.*

12.339 *“The emptiness of conditioned phenomena is a mere name. The emptiness of conditioned phenomena is not in the name, nor is the name in the emptiness of conditioned phenomena. If you ask why, it is because both that which is a name and that which is the emptiness of conditioned phenomena do not exist and cannot be apprehended. That is why this bodhisattva is a mere name.*

12.340 *“The emptiness of unconditioned phenomena is a mere name. The emptiness of unconditioned phenomena is not in the name, nor is the name in the emptiness of unconditioned phenomena. If you ask why, it is because both*

that which is a name and that which is the emptiness of unconditioned phenomena do not exist and cannot be apprehended. That is why this *bodhisattva* is a mere name.

12.341 *“The emptiness of the unlimited is a mere name. The emptiness of the unlimited is not in the name, nor is the name in the emptiness of the unlimited. If you ask why, it is because both that which is a name and that which is the emptiness of the unlimited do not exist and cannot be apprehended. That is why this bodhisattva is a mere name.*

12.342 *“The emptiness of that which has neither beginning nor end is a mere name. The emptiness of that which has neither beginning nor end is not in the name, nor is the name in the emptiness of that which has neither beginning nor end. If you ask why, [F.73.a] it is because both that which is a name and that which is the emptiness of that which has neither beginning nor end do not exist and cannot be apprehended. That is why this bodhisattva is a mere name.*

12.343 *“The emptiness of nonexclusion is a mere name. The emptiness of nonexclusion is not in the name, nor is the name in the emptiness of nonexclusion. If you ask why, it is because both that which is a name and that which is the emptiness of nonexclusion do not exist and cannot be apprehended. That is why this bodhisattva is a mere name.*

12.344 *“The emptiness of inherent nature is a mere name. The emptiness of inherent nature is not in the name, nor is the name in the emptiness of inherent nature. If you ask why, it is because both that which is a name and that which is the emptiness of inherent nature do not exist and cannot be apprehended. That is why this bodhisattva is a mere name.*

12.345 *“The emptiness of all phenomena is a mere name. The emptiness of all phenomena is not in the name, nor is the name in the emptiness of all phenomena. If you ask why, it is because both that which is a name and that which is the emptiness of all phenomena do not exist and cannot be apprehended. That is why this bodhisattva is a mere name.*

12.346 *“The emptiness of intrinsic defining characteristics is a mere name. The emptiness of intrinsic defining characteristics is not in the name, nor is the name in the emptiness of intrinsic defining characteristics. If you ask why, it is because both that which is a name and that which is the emptiness of intrinsic defining characteristics do not exist and cannot be apprehended. That is why this bodhisattva is a mere name.*

12.347 *“The emptiness of that which cannot be apprehended is a mere name. The emptiness of that which cannot be apprehended is not in the name, nor is the name [F.73.b] in the emptiness of that which cannot be apprehended. If you ask why, it is because both that which is a name and that which is the emptiness of that which cannot be apprehended do not exist and cannot be apprehended. That is why this bodhisattva is a mere name.*

- 12.348 “*The emptiness of nonentities* is a mere name. The emptiness of nonentities is not in the name, nor is the name in the emptiness of nonentities. If you ask why, it is because both that which is a name and that which is the emptiness of nonentities do not exist and cannot be apprehended. That is why this *bodhisattva* is a mere name.
- 12.349 “*The emptiness of essential nature* is a mere name. The emptiness of essential nature is not in the name, nor is the name in the emptiness of essential nature. If you ask why, it is because both that which is a name and that which is the emptiness of essential nature do not exist and cannot be apprehended. That is why this *bodhisattva* is a mere name.
- 12.350 “*The emptiness of an essential nature of nonentities* is a mere name. The emptiness of an essential nature of nonentities is not in the name, nor is the name in the emptiness of an essential nature of nonentities. If you ask why, it is because both that which is a name and that which is the emptiness of an essential nature of nonentities do not exist and cannot be apprehended. That is why this *bodhisattva* is a mere name.
- 12.351 “Venerable Śāradvatīputra, *the applications of mindfulness* is a mere name. The applications of mindfulness are not in the name, nor is the name in the applications of mindfulness. [F.74.a] If you ask why, it is because both that which is a name and that which is the applications of mindfulness do not exist and cannot be apprehended. That is why this *bodhisattva* is a mere name.
- 12.352 “Venerable Śāradvatīputra, *the correct exertions* is a mere name. The correct exertions are not in the name, nor is the name in the correct exertions. If you ask why, it is because both that which is a name and that which is the correct exertions do not exist and cannot be apprehended. That is why this *bodhisattva* is a mere name.
- 12.353 “Venerable Śāradvatīputra, *the supports for miraculous ability* is a mere name. The supports for miraculous ability are not in the name, nor is the name in the supports for miraculous ability. If you ask why, it is because both that which is a name and that which is the supports for miraculous ability do not exist and cannot be apprehended. That is why this *bodhisattva* is a mere name.
- 12.354 “Venerable Śāradvatīputra, *the faculties* is a mere name. the faculties are not in the name, nor is the name in the faculties. If you ask why, it is because both that which is a name and that which is the faculties do not exist and cannot be apprehended. That is why this *bodhisattva* is a mere name.
- 12.355 “Venerable Śāradvatīputra, *the powers* is a mere name. the powers are not in the name, nor is the name in the powers. If you ask why, it is because both that which is a name and that which is the powers do not exist and cannot be apprehended. That is why this *bodhisattva* is a mere name.

- 12.356 “Venerable Śāradvatīputra, *the branches of enlightenment* is a mere name. The branches of enlightenment are not in the name, nor is the name in [F.74.b] the branches of enlightenment. If you ask why, it is because both that which is a name and that which is the branches of enlightenment do not exist and cannot be apprehended. That is why this *bodhisattva* is a mere name.
- 12.357 “Venerable Śāradvatīputra, *the noble eightfold path* is a mere name. The noble eightfold path is not in the name, nor is the name in the noble eightfold path. If you ask why, it is because both that which is a name and that which is the noble eightfold path do not exist and cannot be apprehended. That is why this *bodhisattva* is a mere name.
- 12.358 “Venerable Śāradvatīputra, *the truths of the noble ones* is a mere name. The truths of the noble ones are not in the name, nor is the name in the truths of the noble ones. If you ask why, it is because both that which is a name and that which is the truths of the noble ones do not exist and cannot be apprehended. That is why this *bodhisattva* is a mere name.
- 12.359 “Venerable Śāradvatīputra, *the meditative concentrations* is a mere name. The meditative concentrations are not in the name, nor is the name in the meditative concentrations. If you ask why, it is because both that which is a name and that which is the meditative concentrations do not exist and cannot be apprehended. That is why this *bodhisattva* is a mere name.
- 12.360 “Venerable Śāradvatīputra, *the immeasurable attitudes* is a mere name. The immeasurable attitudes are not in the name, nor is the name in the immeasurable attitudes. If you ask why, it is because both that which is a name and that which is the immeasurable attitudes do not exist and cannot be apprehended. [F.75.a] That is why this *bodhisattva* is a mere name.
- 12.361 “Venerable Śāradvatīputra, *the formless absorptions* is a mere name. The formless absorptions are not in the name, nor is the name in the formless absorptions. If you ask why, it is because both that which is a name and that which is the formless absorptions do not exist and cannot be apprehended. That is why this *bodhisattva* is a mere name.
- 12.362 “Venerable Śāradvatīputra, *the liberations* is a mere name. The liberations are not in the name, nor is the name in the liberations. If you ask why, it is because both that which is a name and that which is the liberations do not exist and cannot be apprehended. That is why this *bodhisattva* is a mere name.
- 12.363 “Venerable Śāradvatīputra, *the nine serial steps of meditative absorption* is a mere name. The nine serial steps of meditative absorption are not in the name, nor is the name in the nine serial steps of meditative absorption. If you ask why, it is because both that which is a name and that which is the nine serial steps of meditative absorption do not exist and cannot be apprehended. That is why this *bodhisattva* is a mere name.

- 12.364 “Venerable Śāradvatīputra, *the emptiness, signlessness, and wishlessness gateways to liberation* is a mere name. The emptiness, signlessness, and wishlessness gateways to liberation are not in the name, nor is the name in the emptiness, signlessness, and wishlessness gateways to liberation. If you ask why, it is because [F.75.b] both that which is a name and that which is the gateways to liberation do not exist and cannot be apprehended. That is why this *bodhisattva* is a mere name.
- 12.365 “Venerable Śāradvatīputra, *the extrasensory powers* is a mere name. The extrasensory powers are not in the name, nor is the name in the extrasensory powers. If you ask why, it is because both that which is a name and that which is the extrasensory powers do not exist and cannot be apprehended. That is why this *bodhisattva* is a mere name.
- 12.366 “Venerable Śāradvatīputra, *the meditative stabilities* is a mere name. The meditative stabilities are not in the name, nor is the name in the meditative stabilities. If you ask why, it is because both that which is a name and that which is the meditative stabilities do not exist and cannot be apprehended. That is why this *bodhisattva* is a mere name.
- 12.367 “Venerable Śāradvatīputra, *the dhāraṇī gateways* is a mere name. The dhāraṇī gateways are not in the name, nor is the name in the dhāraṇī gateways. If you ask why, it is because both that which is a name and that which is the dhāraṇī gateways do not exist and cannot be apprehended. That is why this *bodhisattva* is a mere name.
- 12.368 “Venerable Śāradvatīputra, *the ten powers of the tathāgatas* is a mere name. the powers of the tathāgatas are not in the name, nor is the name in the powers of the tathāgatas. If you ask why, it is because both that which is a name and that which is the powers of the tathāgatas do not exist and cannot be apprehended. That is why this *bodhisattva* [F.76.a] is a mere name.
- 12.369 “Venerable Śāradvatīputra, *the four fearlessnesses* is a mere name. The fearlessnesses are not in the name, nor is the name in the fearlessnesses. If you ask why, it is because both that which is a name and that which is the fearlessnesses do not exist and cannot be apprehended. That is why this *bodhisattva* is a mere name.
- 12.370 “Venerable Śāradvatīputra, *the four kinds of exact knowledge* is a mere name. The kinds of exact knowledge are not in the name, nor is the name in the kinds of exact knowledge. If you ask why, it is because both that which is a name and that which is the kinds of exact knowledge do not exist and cannot be apprehended. That is why this *bodhisattva* is a mere name.
- 12.371 “Venerable Śāradvatīputra, *great loving kindness* is a mere name. Great loving kindness is not in the name, nor is the name in great loving kindness. If you ask why, it is because both that which is a name and that which is

great loving kindness do not exist and cannot be apprehended. That is why this *bodhisattva* is a mere name.

12.372 “Venerable Śāradvatīputra, *great compassion* is a mere name. Great compassion is not in the name, nor is the name in great compassion. If you ask why, it is because both that which is a name and that which is great compassion do not exist and cannot be apprehended. That is why this *bodhisattva* is a mere name.

12.373 “Venerable Śāradvatīputra, *the eighteen distinct qualities of the buddhas* is a mere name. The distinct qualities of the buddhas [F.76.b] are not in the name, nor is the name in the distinct qualities of the buddhas. If you ask why, it is because both that which is a name and that which is the distinct qualities of the buddhas do not exist and cannot be apprehended. That is why this *bodhisattva* is a mere name.

12.374 “Venerable Śāradvatīputra, this name *knowledge of all the dharmas* has been designated adventitiously. knowledge of all the dharmas is not in the name, nor is the name in knowledge of all the dharmas. If you ask why, it is because both that which is a name and that which is knowledge of all the dharmas do not exist and cannot be apprehended. That is why this *bodhisattva* is a mere name.

12.375 “Venerable Śāradvatīputra, this name *the knowledge of the aspects of the path* has been designated adventitiously. The knowledge of the aspects of the path is not in the name, nor is the name in the knowledge of the aspects of the path. If you ask why, it is because both that which is a name and that which is the knowledge of the aspects of the path do not exist and cannot be apprehended. That is why this *bodhisattva* is a mere name.

12.376 “Venerable Śāradvatīputra, this name *all-aspect omniscience* has been designated adventitiously. All-aspect omniscience is not in the name, nor is the name in all-aspect omniscience. If you ask why, it is because both that which is a name and that which is all-aspect omniscience do not exist and cannot be apprehended. That is why this *bodhisattva* is a mere name. [B5]

12.377 “Venerable Śāradvatīputra, you said, ‘Why do you say, “One says ‘self, self,’ [F.77.a] even though a self has absolutely not come into being; ‘being, being,’ even though a being has absolutely not come into being; ‘life form, life form,’ even though a life form has absolutely not come into being; ‘living being, living being,’ even though a living being has absolutely not come into being; ‘life, life,’ even though a life has absolutely not come into being; ‘individual, individual,’ even though an individual has absolutely not come into being; ‘person, person,’ even though a person has absolutely not come into being; ‘one born of Manu, one born of Manu,’ even though one born of Manu has absolutely not come into being; ‘a child of Manu, a child of Manu,’ even though a child of Manu has absolutely not come into being; ‘agent,

agent,' even though an agent has absolutely not come into being; 'experiencer, experiencer,' even though an experiencer has absolutely not come into being; 'knower, knower,' even though a knower has absolutely not come into being; and 'viewer, viewer,' even though a viewer has absolutely not come into being"?'

12.378 "Venerable Śāradvatīputra, since the self absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since a being absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since a life form absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since a living being absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since a life absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since a person absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since an individual absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since one born of Manu absolutely [F.77.b] does not exist and cannot be apprehended, how could it be possible that it comes into being; since a child of Manu absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since an agent absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since an experiencer absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since a knower absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; and since a viewer absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being?

12.379 "Since physical forms absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; since feelings absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; since perceptions absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; since formative predispositions absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; and since consciousness absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being?

12.380 "Since the eyes absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; since the ears absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; since the nose absolutely does not exist and cannot be

apprehended, how could it be possible that it comes into being; since the tongue absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since the body absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; and since the mental faculty absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being?

12.381 “Since sights absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; since sounds absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; since odors absolutely do not exist and cannot be apprehended, how could [F.78.a] it be possible that they come into being; since tastes absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; since tangibles absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; and since mental phenomena absolutely do not exist and cannot be apprehended, how could it be possible that they come into being?

12.382 “Since visual consciousness absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since auditory consciousness absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since olfactory consciousness absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since gustatory consciousness absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since tactile consciousness absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; and since mental consciousness absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being?

12.383 “Since visually compounded sensory contact absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since aurally compounded sensory contact absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since nasally compounded sensory contact absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since lingually compounded sensory contact absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since corporeally compounded sensory contact absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; and since mentally compounded sensory contact absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being?

12.384 “Since feelings conditioned by visually compounded sensory contact absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; since feelings conditioned by aurally compounded sensory contact absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; since feelings conditioned by nasally compounded sensory contact [F.78.b] absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; since feelings conditioned by lingually compounded sensory contact absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; since feelings conditioned by corporeally compounded sensory contact absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; and since feelings conditioned by mentally compounded sensory contact absolutely do not exist and cannot be apprehended, how could it be possible that they come into being?

12.385 “Since the earth element absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since the water element absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since the fire element absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since the wind element absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since the space element absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; and since the consciousness element absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being?

12.386 “Since ignorance absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since formative predispositions absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; since consciousness absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since name and form absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; since the six sense fields absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; since sensory contact absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since sensation absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since craving absolutely does not exist and cannot be apprehended, how could it be possible that it [F.79.a] comes into being; since grasping absolutely does not exist and cannot be apprehended, how could it

be possible that it comes into being; since the rebirth process absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since birth absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; and since aging and death absolutely do not exist and cannot be apprehended, how could it be possible that they come into being?

12.387 “Since the perfection of generosity absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since the perfection of ethical discipline absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since the perfection of tolerance absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since the perfection of perseverance absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since the perfection of meditative concentration absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; and since the perfection of wisdom absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being?

12.388 “Since the emptiness of internal phenomena absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since the emptiness of external phenomena absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since the emptiness of external and internal phenomena absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since the emptiness of emptiness absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since the emptiness of great extent absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since the emptiness of ultimate reality absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since the emptiness of conditioned phenomena absolutely does not exist and cannot be apprehended, [F.79.b] how could it be possible that it comes into being; since the emptiness of unconditioned phenomena absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since the emptiness of the unlimited absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since the emptiness of that which has neither beginning nor end absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since the emptiness of nonexclusion absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since the emptiness of inherent nature absolutely does not exist and

cannot be apprehended, how could it be possible that it comes into being; since the emptiness of all phenomena absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since the emptiness of intrinsic defining characteristics absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since the emptiness of that which cannot be apprehended absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since the emptiness of nonentities absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since the emptiness of essential nature absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; and since the emptiness of an essential nature of nonentities absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being?

12.389 “Since the applications of mindfulness absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; since the correct exertions absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; since the supports for miraculous ability absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; since the faculties absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; since the powers absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; since the branches of enlightenment [F.80.a] absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; since the noble eightfold path absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being?

12.390 “Since the truths of the noble ones absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; since the meditative concentrations absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; since the immeasurable attitudes absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; since the formless absorptions absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; since the eight liberations absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; since the nine serial steps of meditative absorption absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; since the emptiness, signlessness, and wishlessness gateways to liberation absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; since the

extrasensory powers absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; since the meditative stabilities absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; since the dhāraṇī gateways absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; since the ten powers of the tathāgatas absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; since the four fearlessnesses absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; since the four kinds of exact knowledge absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; since great loving kindness absolutely does not exist and cannot be apprehended, how could it be possible [F.80.b] that it comes into being; since great compassion absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since the eighteen distinct qualities of the buddhas absolutely do not exist and cannot be apprehended, how could it be possible that they come into being?

12.391 “Since śrāvakas absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; since pratyekabuddhas absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; since bodhisattvas absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; and since tathāgatas, arhats, perfectly complete perfect buddhas absolutely do not exist and cannot be apprehended, how could it be possible that they come into being?

12.392 “Venerable Śāradvatīputra, where you said, ‘Similarly, are all phenomena in their essential nature nonentities?’⁶⁰² Venerable Śāradvatīputra, that is so! If you ask why, Venerable Śāradvatīputra, it is because an essential nature does not arise from a conjunction.⁶⁰³

12.393 Śāradvatīputra then asked, “Venerable Subhūti, what does not have an essential nature arising from a conjunction?”

12.394 Subhūti replied, “Physical forms do not have an essential nature arising from a conjunction, feelings do not have an essential nature arising from a conjunction, perceptions do not have an essential nature arising from a conjunction, formative predispositions do not have an essential nature arising from a conjunction, and consciousness does not have an essential nature arising from a conjunction.

12.395 “Venerable Śāradvatīputra, the eyes do not have an essential nature arising from a conjunction, the ears do not have an essential nature arising from a conjunction, the nose does not have an essential nature arising from a conjunction, the tongue does not have an essential nature arising from a

conjunction, the body does not have an essential nature arising from a conjunction, and the mental faculty does not have an essential nature arising from a conjunction. Sights do not have an essential nature arising [F.81.a] from a conjunction, sounds do not have an essential nature arising from a conjunction, odors do not have an essential nature arising from a conjunction, tastes do not have an essential nature arising from a conjunction, tangibles do not have an essential nature arising from a conjunction, and mental phenomena do not have an essential nature arising from a conjunction. Visual consciousness does not have an essential nature arising from a conjunction, auditory consciousness does not have an essential nature arising from a conjunction, olfactory consciousness does not have an essential nature arising from a conjunction, gustatory consciousness does not have an essential nature arising from a conjunction, tactile consciousness does not have an essential nature arising from a conjunction, and mental consciousness does not have an essential nature arising from a conjunction. Visually compounded sensory contact does not have an essential nature arising from a conjunction, aurally compounded sensory contact does not have an essential nature arising from a conjunction, nasally compounded sensory contact does not have an essential nature arising from a conjunction, lingually compounded sensory contact does not have an essential nature arising from a conjunction, corporeally compounded sensory contact does not have an essential nature arising from a conjunction, and mentally compounded sensory contact does not have an essential nature arising from a conjunction. Feelings conditioned by visually compounded sensory contact do not have an essential nature arising from a conjunction, feelings conditioned by aurally compounded sensory contact do not have an essential nature arising from a conjunction, feelings conditioned by nasally compounded sensory contact do not have an essential nature arising from a conjunction, feelings conditioned by lingually compounded sensory contact do not have an essential nature arising from a conjunction, feelings conditioned by corporeally compounded sensory contact do not have an essential nature arising from a conjunction, and feelings conditioned by mentally compounded sensory contact do not have an essential nature arising from a conjunction.

- 12.396 “The earth element does not have an essential nature arising from a conjunction, the water element does not have an essential nature arising from a conjunction, the fire element does not have an essential nature arising from a conjunction, the wind element does not have an essential nature arising from a conjunction, the space element does not have [F.81.b] an essential nature arising from a conjunction, and the consciousness element does not have an essential nature arising from a conjunction.

- 12.397 “Ignorance does not have an essential nature arising from a conjunction, formative predispositions do not have an essential nature arising from a conjunction, consciousness does not have an essential nature arising from a conjunction, name and form do not have an essential nature arising from a conjunction, the six sense fields do not have an essential nature arising from a conjunction, sensory contact does not have an essential nature arising from a conjunction, sensation does not have an essential nature arising from a conjunction, craving does not have an essential nature arising from a conjunction, grasping does not have an essential nature arising from a conjunction, the rebirth process does not have an essential nature arising from a conjunction, birth does not have an essential nature arising from a conjunction, and aging and death do not have an essential nature arising from a conjunction.
- 12.398 “The perfection of generosity does not have an essential nature arising from a conjunction, the perfection of ethical discipline does not have an essential nature arising from a conjunction, the perfection of tolerance does not have an essential nature arising from a conjunction, the perfection of perseverance does not have an essential nature arising from a conjunction, the perfection of meditative concentration does not have an essential nature arising from a conjunction, and the perfection of wisdom does not have an essential nature arising from a conjunction.
- 12.399 “The emptiness of internal phenomena does not have an essential nature arising from a conjunction, the emptiness of external phenomena does not have an essential nature arising from a conjunction, the emptiness of external and internal phenomena does not have an essential nature arising from a conjunction, the emptiness of emptiness does not have an essential nature arising from a conjunction, the emptiness of great extent does not have an essential nature arising from a conjunction, the emptiness of ultimate reality does not have an essential nature arising from a conjunction, the emptiness of conditioned phenomena does not have an essential nature arising from a conjunction, the emptiness of unconditioned phenomena does not have an essential nature arising from a conjunction, the emptiness of the unlimited does not have an essential nature arising from a conjunction, the emptiness of that which has neither beginning nor end does not have an essential nature arising from a conjunction, the emptiness of nonexclusion [F.82.a] does not have an essential nature arising from a conjunction, the emptiness of inherent nature does not have an essential nature arising from a conjunction, the emptiness of all phenomena does not have an essential nature arising from a conjunction, the emptiness of intrinsic defining characteristics does not have an essential nature arising from a conjunction, the emptiness of that which cannot be apprehended does not have an

essential nature arising from a conjunction, the emptiness of nonentities does not have an essential nature arising from a conjunction, the emptiness of essential nature does not have an essential nature arising from a conjunction, and the emptiness of an essential nature of nonentities does not have an essential nature arising from a conjunction.

12.400 “The applications of mindfulness do not have an essential nature arising from a conjunction, the correct exertions do not have an essential nature arising from a conjunction, the supports for miraculous ability do not have an essential nature arising from a conjunction, the faculties do not have an essential nature arising from a conjunction, the powers do not have an essential nature arising from a conjunction, the branches of enlightenment do not have an essential nature arising from a conjunction, and the noble eightfold path does not have an essential nature arising from a conjunction.

12.401 “The truths of the noble ones do not have an essential nature arising from a conjunction, the meditative concentrations do not have an essential nature arising from a conjunction, the immeasurable attitudes do not have an essential nature arising from a conjunction, the formless absorptions do not have an essential nature arising from a conjunction, the eight liberations do not have an essential nature arising from a conjunction, the nine serial steps of meditative absorption do not have an essential nature arising from a conjunction, the emptiness, signlessness, and wishlessness gateways to liberation do not have an essential nature arising from a conjunction, the extrasensory powers do not have an essential nature arising from a conjunction, the meditative stabilities do not have an essential nature arising from a conjunction, the dhāraṇī gateways do not have an essential nature arising from a conjunction, the ten powers of the tathāgatas do not have an essential nature [F.82.b] arising from a conjunction, the four fearlessnesses do not have an essential nature arising from a conjunction, the four kinds of exact knowledge do not have an essential nature arising from a conjunction, great loving kindness does not have an essential nature arising from a conjunction, great compassion does not have an essential nature arising from a conjunction, and the eighteen distinct qualities of the buddhas do not have an essential nature arising from a conjunction.

12.402 “Moreover, Venerable Śāradvatīputra, all phenomena are impermanent, but not because anything at all disappears.”

12.403 Śāradvatīputra asked, “Venerable Subhūti, what are all those phenomena that are impermanent, but not because anything at all disappears?”

12.404 “Venerable Śāradvatīputra,” replied Subhūti, “physical forms are impermanent, but not because anything at all disappears; feelings are impermanent, but not because anything at all disappears; perceptions are impermanent, but not because anything at all disappears; formative

predispositions are impermanent, but not because anything at all disappears; and consciousness is impermanent, but not because anything at all disappears.

- 12.405 “The eyes are impermanent, but not because anything at all disappears; the ears are impermanent, but not because anything at all disappears; the nose is impermanent, but not because anything at all disappears; the tongue is impermanent, but not because anything at all disappears; the body is impermanent, but not because anything at all disappears; and the mental faculty is impermanent, but not because anything at all disappears. Sights are impermanent, but not because anything at all disappears; sounds are impermanent, but not because anything at all disappears; odors are impermanent, but not because anything at all disappears; tastes are impermanent, but not because anything at all disappears; tangibles are impermanent, but not because anything at all disappears; and mental phenomena are impermanent, but not because anything at all disappears. Visual consciousness is impermanent, but not because [F.83.a] anything at all disappears; auditory consciousness is impermanent, but not because anything at all disappears; olfactory consciousness is impermanent, but not because anything at all disappears; gustatory consciousness is impermanent, but not because anything at all disappears; tactile consciousness is impermanent, but not because anything at all disappears; and mental consciousness is impermanent, but not because anything at all disappears. Visually compounded sensory contact is impermanent, but not because anything at all disappears; aurally compounded sensory contact is impermanent, but not because anything at all disappears; nasally compounded sensory contact is impermanent, but not because anything at all disappears; lingually compounded sensory contact is impermanent, but not because anything at all disappears; corporeally compounded sensory contact is impermanent, but not because anything at all disappears; and mentally compounded sensory contact is impermanent, but not because anything at all disappears. Feelings conditioned by visually compounded sensory contact are impermanent, but not because anything at all disappears; feelings conditioned by aurally compounded sensory contact are impermanent, but not because anything at all disappears; feelings conditioned by nasally compounded sensory contact are impermanent, but not because anything at all disappears; feelings conditioned by lingually compounded sensory contact are impermanent, but not because anything at all disappears; feelings conditioned by corporeally compounded sensory contact are impermanent, but not because anything at all disappears; and feelings conditioned by mentally compounded sensory contact are impermanent, but not because anything at all disappears.

- 12.406 “The earth element is impermanent, but not because anything at all disappears; the water element is impermanent, but not because anything at all disappears; the fire element is impermanent, but not because anything at all disappears; the wind element is impermanent, but not because anything at all disappears; the space element is impermanent, but not because anything at all disappears; and the consciousness element is impermanent, but not because anything at all [F.83.b] disappears.
- 12.407 “Ignorance is impermanent, but not because anything at all disappears; formative predispositions are impermanent, but not because anything at all disappears; consciousness is impermanent, but not because anything at all disappears; name and form are impermanent, but not because anything at all disappears; the six sense fields are impermanent, but not because anything at all disappears; sensory contact is impermanent, but not because anything at all disappears; sensation is impermanent, but not because anything at all disappears; craving is impermanent, but not because anything at all disappears; grasping is impermanent, but not because anything at all disappears; the rebirth process is impermanent, but not because anything at all disappears; birth is impermanent, but not because anything at all disappears; and aging and death are impermanent, but not because anything at all disappears.
- 12.408 “The perfection of generosity is impermanent, but not because anything at all disappears; the perfection of ethical discipline is impermanent, but not because anything at all disappears; the perfection of tolerance is impermanent, but not because anything at all disappears; the perfection of perseverance is impermanent, but not because anything at all disappears; the perfection of meditative concentration is impermanent, but not because anything at all disappears; and the perfection of wisdom is impermanent, but not because anything at all disappears.
- 12.409 “The emptiness of internal phenomena is impermanent, but not because anything at all disappears; the emptiness of external phenomena is impermanent, but not because anything at all disappears; the emptiness of external and internal phenomena is impermanent, but not because anything at all disappears; the emptiness of emptiness is impermanent, but not because anything at all disappears; the emptiness of great extent is impermanent, but not because anything at all disappears; the emptiness of ultimate reality is impermanent, but not because anything at all disappears; the emptiness of conditioned phenomena is impermanent, but not because anything at all disappears; the emptiness of unconditioned phenomena is impermanent, but not because anything at all disappears; the emptiness of the unlimited [F.84.a] is impermanent, but not because anything at all disappears; the emptiness of that which has neither beginning nor end is

impermanent, but not because anything at all disappears; the emptiness of nonexclusion is impermanent, but not because anything at all disappears; the emptiness of inherent nature is impermanent, but not because anything at all disappears; the emptiness of all phenomena is impermanent, but not because anything at all disappears; the emptiness of intrinsic defining characteristics is impermanent, but not because anything at all disappears; the emptiness of that which cannot be apprehended is impermanent, but not because anything at all disappears; the emptiness of nonentities is impermanent, but not because anything at all disappears; the emptiness of essential nature is impermanent, but not because anything at all disappears; and the emptiness of an essential nature of nonentities is impermanent, but not because anything at all disappears.

12.410 “The applications of mindfulness are impermanent, but not because anything at all disappears; the correct exertions are impermanent, but not because anything at all disappears; the supports for miraculous ability are impermanent, but not because anything at all disappears; the faculties are impermanent, but not because anything at all disappears; the powers are impermanent, but not because anything at all disappears; the branches of enlightenment are impermanent, but not because anything at all disappears; and the noble eightfold path is impermanent, but not because anything at all disappears.

12.411 “The truths of the noble ones are impermanent, but not because anything at all disappears; the meditative concentrations are impermanent, but not because anything at all disappears; the immeasurable attitudes are impermanent, but not because anything at all disappears; the formless absorptions are impermanent, but not because anything at all disappears; the eight liberations are impermanent, but not because anything at all disappears; the nine serial steps of meditative absorption are impermanent, but not because anything at all disappears; the emptiness, signlessness, and wishlessness [F.84.b] gateways to liberation are impermanent, but not because anything at all disappears; the extrasensory powers are impermanent, but not because anything at all disappears; the meditative stabilities are impermanent, but not because anything at all disappears; the dhāraṇī gateways are impermanent, but not because anything at all disappears; the ten powers of the tathāgatas are impermanent, but not because anything at all disappears; the four fearlessnesses are impermanent, but not because anything at all disappears; the four kinds of exact knowledge are impermanent, but not because anything at all disappears; great loving kindness is impermanent, but not because anything at all

disappears; great compassion is impermanent, but not because anything at all disappears; and the eighteen distinct qualities of the buddhas are impermanent, but not because anything at all disappears.

12.412 “If you ask why, Venerable Śāradvatīputra, it is because that which is suffering is a nonentity, and extinct. For this reason, Venerable Śāradvatīputra, all phenomena are impermanent, but not because anything at all disappears.

12.413 “Moreover, Venerable Śāradvatīputra, all phenomena are suffering, but not because anything at all disappears.”

12.414 Śāradvatīputra asked, “Venerable Subhūti, what are all those phenomena that are suffering, but not because anything at all disappears?”

12.415 “Venerable Śāradvatīputra,” replied Subhūti, “physical forms are suffering, but not because anything at all disappears; feelings are suffering, but not because anything at all disappears; perceptions are suffering, but not because anything at all disappears; formative predispositions are suffering, but not because anything at all disappears; and consciousness is suffering, but not because anything at all disappears.

12.416 “Venerable Śāradvatīputra, the eyes are suffering, but not because anything at all disappears; the ears are suffering, but not because [F.85.a] anything at all disappears; the nose is suffering, but not because anything at all disappears; the tongue is suffering, but not because anything at all disappears; the body is suffering, but not because anything at all disappears; and the mental faculty is suffering, but not because anything at all disappears. Sights are suffering, but not because anything at all disappears; sounds are suffering, but not because anything at all disappears; odors are suffering, but not because anything at all disappears; tastes are suffering, but not because anything at all disappears; tangibles are suffering, but not because anything at all disappears; and mental phenomena are suffering, but not because anything at all disappears. Visual consciousness is suffering, but not because anything at all disappears; auditory consciousness is suffering, but not because anything at all disappears; olfactory consciousness is suffering, but not because anything at all disappears; gustatory consciousness is suffering, but not because anything at all disappears; tactile consciousness is suffering, but not because anything at all disappears; and mental consciousness is suffering, but not because anything at all disappears. Visually compounded sensory contact is suffering, but not because anything at all disappears; aurally compounded sensory contact is suffering, but not because anything at all disappears; nasally compounded sensory contact is suffering, but not because anything at all disappears; lingually compounded sensory contact is suffering, but not because anything at all disappears; corporeally compounded sensory

contact is suffering, but not because anything at all disappears; and mentally compounded sensory contact is suffering, but not because anything at all disappears. Feelings conditioned by visually compounded sensory contact are suffering, but not because anything at all disappears; feelings conditioned by aurally compounded sensory contact are suffering, [F.85.b] but not because anything at all disappears; feelings conditioned by nasally compounded sensory contact are suffering, but not because anything at all disappears; feelings conditioned by lingually compounded sensory contact are suffering, but not because anything at all disappears; feelings conditioned by corporeally compounded sensory contact are suffering, but not because anything at all disappears; and feelings conditioned by mentally compounded sensory contact are suffering, but not because anything at all disappears.

12.417 “The earth element is suffering, but not because anything at all disappears; the water element is suffering, but not because anything at all disappears; the fire element is suffering, but not because anything at all disappears; the wind element is suffering, but not because anything at all disappears; the space element is suffering, but not because anything at all disappears; and the consciousness element is suffering, but not because anything at all disappears.

12.418 “Venerable Śāradvatīputra, ignorance is suffering, but not because anything at all disappears; formative predispositions are suffering, but not because anything at all disappears; consciousness is suffering, but not because anything at all disappears; name and form are suffering, but not because anything at all disappears; the six sense fields are suffering, but not because anything at all disappears; sensory contact is suffering, but not because anything at all disappears; sensation is suffering, but not because anything at all disappears; craving is suffering, but not because anything at all disappears; grasping is suffering, but not because anything at all disappears; the rebirth process is suffering, but not because anything at all disappears; birth is suffering, but not because anything at all disappears; and aging and death are suffering, but not because anything at all disappears.

12.419 “The perfection of generosity is suffering, but not because anything at all disappears; the perfection of ethical discipline is suffering, but [F.86.a] not because anything at all disappears; the perfection of tolerance is suffering, but not because anything at all disappears; the perfection of perseverance is suffering, but not because anything at all disappears; the perfection of meditative concentration is suffering, but not because anything at all disappears; and the perfection of wisdom is suffering, but not because anything at all disappears.

12.420 “Venerable Śāradvatīputra, the emptiness of internal phenomena is suffering, but not because anything at all disappears; the emptiness of external phenomena is suffering, but not because anything at all disappears; the emptiness of external and internal phenomena is suffering, but not because anything at all disappears; the emptiness of emptiness is suffering, but not because anything at all disappears; the emptiness of great extent is suffering, but not because anything at all disappears; the emptiness of ultimate reality is suffering, but not because anything at all disappears; the emptiness of conditioned phenomena is suffering, but not because anything at all disappears; the emptiness of unconditioned phenomena is suffering, but not because anything at all disappears; the emptiness of the unlimited is suffering, but not because anything at all disappears; the emptiness of that which has neither beginning nor end is suffering, but not because anything at all disappears; the emptiness of nonexclusion is suffering, but not because anything at all disappears; the emptiness of inherent nature is suffering, but not because anything at all disappears; the emptiness of all phenomena is suffering, but not because anything at all disappears; the emptiness of intrinsic defining characteristics is suffering, but not because anything at all disappears; the emptiness of that which cannot be apprehended is suffering, but not because anything at all disappears; the emptiness of nonentities is suffering, but not because anything at all disappears; the emptiness of essential nature is suffering, but not because anything at all disappears; and the emptiness of an essential nature of nonentities [F.86.b] is suffering, but not because anything at all disappears.

12.421 “The applications of mindfulness are suffering, but not because anything at all disappears; the correct exertions are suffering, but not because anything at all disappears; the supports for miraculous ability are suffering, but not because anything at all disappears; the faculties are suffering, but not because anything at all disappears; the powers are suffering, but not because anything at all disappears; the branches of enlightenment are suffering, but not because anything at all disappears; and the noble eightfold path is suffering, but not because anything at all disappears.

12.422 “The truths of the noble ones are suffering, but not because anything at all disappears; the meditative concentrations are suffering, but not because anything at all disappears; the immeasurable attitudes are suffering, but not because anything at all disappears; the formless absorptions are suffering, but not because anything at all disappears; the eight liberations are suffering, but not because anything at all disappears; the nine serial steps of meditative absorption are suffering, but not because anything at all disappears; the emptiness, signlessness, and wishlessness gateways to liberation are suffering, but not because anything at all disappears; the

extrasensory powers are suffering, but not because anything at all disappears; the meditative stabilities are suffering, but not because anything at all disappears; the dhāraṇī gateways are suffering, but not because anything at all disappears; the ten powers of the tathāgatas are suffering, but not because anything at all disappears; the four fearlessnesses are suffering, but not because anything at all disappears; the four kinds of exact knowledge are suffering, but not because anything at all disappears; great loving kindness [F.87.a] is suffering, but not because anything at all disappears; great compassion is suffering, but not because anything at all disappears; and the eighteen distinct qualities of the buddhas are suffering, but not because anything at all disappears.

12.423 “If you ask why, Venerable Śāradvatīputra, it is because that which is suffering is a nonentity, and extinct. For this reason, Venerable Śāradvatīputra, all phenomena are suffering, but not because anything at all disappears.

12.424 “Moreover, Venerable Śāradvatīputra, all phenomena are nonself, but not because anything at all disappears.”

12.425 Śāradvatīputra asked, “Venerable Subhūti, what are all those phenomena that are nonself, but not because anything at all disappears?”

12.426 “Venerable Śāradvatīputra,” replied Subhūti, “physical forms are nonself, but not because anything at all disappears; feelings are nonself, but not because anything at all disappears; perceptions are nonself, but not because anything at all disappears; formative predispositions are nonself, but not because anything at all disappears; and consciousness is nonself, but not because anything at all disappears.

12.427 “The eyes are nonself, but not because anything at all disappears; the ears are nonself, but not because anything at all disappears; the nose is nonself, but not because anything at all disappears; the tongue is nonself, but not because anything at all disappears; the body is nonself, but not because anything at all disappears; and the mental faculty is nonself, but not because anything at all disappears. Sights are nonself, but not because anything at all disappears; sounds are nonself, but not because anything at all disappears; odors are nonself, but not because anything at all disappears; tastes are nonself, but not because anything at all disappears; tangibles [F.87.b] are nonself, but not because anything at all disappears; and mental phenomena are nonself, but not because anything at all disappears. Visual consciousness is nonself, but not because anything at all disappears; auditory consciousness is nonself, but not because anything at all disappears; olfactory consciousness is nonself, but not because anything at all disappears; gustatory consciousness is nonself, but not because anything at all disappears; tactile consciousness is nonself, but not because anything at

all disappears; and mental consciousness is nonself, but not because anything at all disappears. Visually compounded sensory contact is nonself, but not because anything at all disappears; aurally compounded sensory contact is nonself, but not because anything at all disappears; nasally compounded sensory contact is nonself, but not because anything at all disappears; lingually compounded sensory contact is nonself, but not because anything at all disappears; corporeally compounded sensory contact is nonself, but not because anything at all disappears; and mentally compounded sensory contact is nonself, but not because anything at all disappears. Feelings conditioned by visually compounded sensory contact are nonself, but not because anything at all disappears; feelings conditioned by aurally compounded sensory contact are nonself, but not because anything at all disappears; feelings conditioned by nasally compounded sensory contact are nonself, but not because anything at all disappears; feelings conditioned by lingually compounded sensory contact are nonself, but not because anything at all disappears; feelings conditioned by corporeally compounded sensory contact are nonself, but not because anything at all disappears; and feelings conditioned by mentally compounded sensory contact are nonself, but not because anything at all disappears.

12.428 “The earth element is nonself, but not because anything at all disappears; the water element is nonself, but not because anything at all disappears; the fire element is nonself, [F.88.a] but not because anything at all disappears; the wind element is nonself, but not because anything at all disappears; the space element is nonself, but not because anything at all disappears; and the consciousness element is nonself, but not because anything at all disappears.

12.429 “Ignorance is nonself, but not because anything at all disappears; formative predispositions are nonself, but not because anything at all disappears; consciousness is nonself, but not because anything at all disappears; name and form are nonself, but not because anything at all disappears; the six sense fields are nonself, but not because anything at all disappears; sensory contact is nonself, but not because anything at all disappears; sensation is nonself, but not because anything at all disappears; craving is nonself, but not because anything at all disappears; grasping is nonself, but not because anything at all disappears; the rebirth process is nonself, but not because anything at all disappears; birth is nonself, but not because anything at all disappears; and aging and death are nonself, but not because anything at all disappears.

- 12.430 “The perfection of generosity is nonself, but not because anything at all disappears; the perfection of ethical discipline is nonself, but not because anything at all disappears; the perfection of tolerance is nonself, but not because anything at all disappears; the perfection of perseverance is nonself, but not because anything at all disappears; the perfection of meditative concentration is nonself, but not because anything at all disappears; and the perfection of wisdom is nonself, but not because anything at all disappears.
- 12.431 “Venerable Śāradvatīputra, the emptiness of internal phenomena is nonself, but not because anything at all disappears; the emptiness of external phenomena is nonself, but not because anything at all disappears; the emptiness of external and internal phenomena is nonself, but not because anything at all disappears; the emptiness of emptiness is nonself, [F.88.b] but not because anything at all disappears; the emptiness of great extent is nonself, but not because anything at all disappears; the emptiness of ultimate reality is nonself, but not because anything at all disappears; the emptiness of conditioned phenomena is nonself, but not because anything at all disappears; the emptiness of unconditioned phenomena is nonself, but not because anything at all disappears; the emptiness of the unlimited is nonself, but not because anything at all disappears; the emptiness of that which has neither beginning nor end is nonself, but not because anything at all disappears; the emptiness of nonexclusion is nonself, but not because anything at all disappears; the emptiness of inherent nature is nonself, but not because anything at all disappears; the emptiness of all phenomena is nonself, but not because anything at all disappears; the emptiness of intrinsic defining characteristics is nonself, but not because anything at all disappears; the emptiness of that which cannot be apprehended is nonself, but not because anything at all disappears; the emptiness of nonentities is nonself, but not because anything at all disappears; the emptiness of essential nature is nonself, but not because anything at all disappears; and the emptiness of an essential nature of nonentities is nonself, but not because anything at all disappears.
- 12.432 “The applications of mindfulness are nonself, but not because anything at all disappears; the correct exertions are nonself, but not because anything at all disappears; the supports for miraculous ability are nonself, but not because anything at all disappears; the faculties are nonself, but not because anything at all disappears; the powers are nonself, but not because anything at all disappears; the branches of enlightenment are nonself, but not because anything at all disappears; and the noble eightfold path is nonself, but not because anything at all disappears.

- 12.433 “The truths of the noble ones are nonself, but not because anything at all disappears; [F.89.a] the meditative concentrations are nonself, but not because anything at all disappears; the immeasurable attitudes are nonself, but not because anything at all disappears; the formless absorptions are nonself, but not because anything at all disappears; the eight liberations are nonself, but not because anything at all disappears; the nine serial steps of meditative absorption are nonself, but not because anything at all disappears; the emptiness, signlessness, and wishlessness gateways to liberation are nonself, but not because anything at all disappears; the extrasensory powers are nonself, but not because anything at all disappears; the meditative stabilities are nonself, but not because anything at all disappears; the dhāraṇī gateways are nonself, but not because anything at all disappears; the ten powers of the tathāgatas are nonself, but not because anything at all disappears; the four fearlessnesses are nonself, but not because anything at all disappears; the four kinds of exact knowledge are nonself, but not because anything at all disappears; great loving kindness is nonself, but not because anything at all disappears; great compassion is nonself, but not because anything at all disappears; and the eighteen distinct qualities of the buddhas are nonself, but not because anything at all disappears.
- 12.434 “If you ask why, Venerable Śāradvatīputra, it is because that which is nonself is a nonentity, and extinct. For this reason, Venerable Śāradvatīputra, all phenomena are nonself, but not because anything at all disappears.
- 12.435 “Moreover, Venerable Śāradvatīputra, all phenomena are at peace, but not because anything at all disappears.”
- 12.436 Śāradvatīputra asked, “Venerable Subhūti, what are all those phenomena that are at peace, but not because anything at all disappears?”
- 12.437 “Venerable Śāradvatīputra,” [F.89.b] replied Subhūti, “physical forms are at peace, but not because anything at all disappears; feelings are at peace, but not because anything at all disappears; perceptions are at peace, but not because anything at all disappears; formative predispositions are at peace, but not because anything at all disappears; and consciousness is at peace, but not because anything at all disappears.
- 12.438 “Venerable Śāradvatīputra, the eyes are at peace, but not because anything at all disappears; the ears are at peace, but not because anything at all disappears; the nose is at peace, but not because anything at all disappears; the tongue is at peace, but not because anything at all disappears; the body is at peace, but not because anything at all disappears; and the mental faculty is at peace, but not because anything at all disappears. Venerable Śāradvatīputra, sights are at peace, but not because anything at all disappears; sounds are at peace, but not because anything at

all disappears; odors are at peace, but not because anything at all disappears; tastes are at peace, but not because anything at all disappears; tangibles are at peace, but not because anything at all disappears; and mental phenomena are at peace, but not because anything at all disappears. Venerable Śāradvatīputra, visual consciousness is at peace, but not because anything at all disappears; auditory consciousness is at peace, but not because anything at all disappears; olfactory consciousness is at peace, but not because anything at all disappears; gustatory consciousness is at peace, but not because anything at all disappears; tactile consciousness is at peace, but not because anything at all disappears; and mental consciousness is at peace, but not because anything at all disappears. Venerable Śāradvatīputra, visually compounded sensory contact is at peace, but not because anything at all disappears; aurally compounded sensory contact is at peace, but not because anything at all disappears; nasally compounded sensory contact is at peace, but not because anything at all disappears; lingually compounded sensory contact is at peace, but not because anything at all disappears; corporeally compounded sensory contact is at peace, but not because [F.90.a] anything at all disappears; and mentally compounded sensory contact is at peace, but not because anything at all disappears. Venerable Śāradvatīputra, feelings conditioned by visually compounded sensory contact are at peace, but not because anything at all disappears; feelings conditioned by aurally compounded sensory contact are at peace, but not because anything at all disappears; feelings conditioned by nasally compounded sensory contact are at peace, but not because anything at all disappears; feelings conditioned by lingually compounded sensory contact are at peace, but not because anything at all disappears; feelings conditioned by corporeally compounded sensory contact are at peace, but not because anything at all disappears; and feelings conditioned by mentally compounded sensory contact are at peace, but not because anything at all disappears.

12.439 “Venerable Śāradvatīputra, the earth element is at peace, but not because anything at all disappears; the water element is at peace, but not because anything at all disappears; the fire element is at peace, but not because anything at all disappears; the wind element is at peace, but not because anything at all disappears; the space element is at peace, but not because anything at all disappears; and the consciousness element is at peace, but not because anything at all disappears.

12.440 “Venerable Śāradvatīputra, ignorance is at peace, but not because anything at all disappears; formative predispositions are at peace, but not because anything at all disappears; consciousness is at peace, but not because anything at all disappears; name and form are at peace, but not because anything at all disappears; the six sense fields are at peace, but not

because anything at all disappears; sensory contact is at peace, but not because anything at all disappears; sensation is at peace, but not because anything at all disappears; craving is at peace, but not because anything at all disappears; grasping is at peace, but not because anything at all disappears; the rebirth process is at peace, but not because anything at all disappears; birth is at peace, but not because anything at all disappears; and aging and death are at peace, but not because anything at all disappears.

12.441 “Venerable Śāradvatīputra, [F.90.b] the perfection of generosity is at peace, but not because anything at all disappears; the perfection of ethical discipline is at peace, but not because anything at all disappears; the perfection of tolerance is at peace, but not because anything at all disappears; the perfection of perseverance is at peace, but not because anything at all disappears; the perfection of meditative concentration is at peace, but not because anything at all disappears; and the perfection of wisdom is at peace, but not because anything at all disappears.

12.442 “Venerable Śāradvatīputra, the emptiness of internal phenomena is at peace, but not because anything at all disappears; the emptiness of external phenomena is at peace, but not because anything at all disappears; the emptiness of external and internal phenomena is at peace, but not because anything at all disappears; the emptiness of emptiness is at peace, but not because anything at all disappears; the emptiness of great extent is at peace, but not because anything at all disappears; the emptiness of ultimate reality is at peace, but not because anything at all disappears; the emptiness of conditioned phenomena is at peace, but not because anything at all disappears; the emptiness of unconditioned phenomena is at peace, but not because anything at all disappears; the emptiness of the unlimited is at peace, but not because anything at all disappears; the emptiness of that which has neither beginning nor end is at peace, but not because anything at all disappears; the emptiness of nonexclusion is at peace, but not because anything at all disappears; the emptiness of inherent nature is at peace, but not because anything at all disappears; the emptiness of all phenomena is at peace, but not because anything at all disappears; the emptiness of intrinsic defining characteristics is at peace, but not because anything at all disappears; the emptiness of that which cannot be apprehended is at peace, but not because anything at all disappears; the emptiness of nonentities is at peace, but not because anything at all disappears; the emptiness of essential nature is at peace, but not because anything at all disappears; and the emptiness of an essential nature of nonentities is at peace, but not because anything at all disappears.

- 12.443 “Venerable Śāradvatīputra, the applications of mindfulness are [F.91.a] at peace, but not because anything at all disappears; the correct exertions are at peace, but not because anything at all disappears; the supports for miraculous ability are at peace, but not because anything at all disappears; the faculties are at peace, but not because anything at all disappears; the powers are at peace, but not because anything at all disappears; the branches of enlightenment are at peace, but not because anything at all disappears; and the noble eightfold path is at peace, but not because anything at all disappears.
- 12.444 “Venerable Śāradvatīputra, the truths of the noble ones are at peace, but not because anything at all disappears; the meditative concentrations are at peace, but not because anything at all disappears; the immeasurable attitudes are at peace, but not because anything at all disappears; the formless absorptions are at peace, but not because anything at all disappears; the eight liberations are at peace, but not because anything at all disappears; the nine serial steps of meditative absorption are at peace, but not because anything at all disappears; the emptiness, signlessness, and wishlessness gateways to liberation are at peace, but not because anything at all disappears; the extrasensory powers are at peace, but not because anything at all disappears; the meditative stabilities are at peace, but not because anything at all disappears; the dhāraṇī gateways are at peace, but not because anything at all disappears; the ten powers of the tathāgatas are at peace, but not because anything at all disappears; the four fearlessnesses are at peace, but not because anything at all disappears; the four kinds of exact knowledge are at peace, but not because anything at all disappears; great loving kindness is at peace, but not because anything at all disappears; great compassion is at peace, but not because anything at all disappears; and the eighteen distinct qualities of the buddhas are at peace, [F.91.b] but not because anything at all disappears.
- 12.445 “If you ask why, Venerable Śāradvatīputra, it is because that which is at peace is a nonentity, and extinct. For this reason, Venerable Śāradvatīputra, all phenomena are at peace, but not because anything at all disappears.
- 12.446 “Moreover, Venerable Śāradvatīputra, all phenomena are empty, but not because anything at all disappears.”
- 12.447 Śāradvatīputra asked, “Venerable Subhūti, what are all those phenomena that are empty, but not because anything at all disappears?”
- 12.448 “Venerable Śāradvatīputra,” replied Subhūti, “physical forms are empty, but not because anything at all disappears; feelings are empty, but not because anything at all disappears; perceptions are empty, but not because

anything at all disappears; formative predispositions are empty, but not because anything at all disappears; and consciousness is empty, but not because anything at all disappears.

12.449 “Venerable Śāradvatīputra, the eyes are empty, but not because anything at all disappears; the ears are empty, but not because anything at all disappears; the nose is empty, but not because anything at all disappears; the tongue is empty, but not because anything at all disappears; the body is empty, but not because anything at all disappears; and the mental faculty is empty, but not because anything at all disappears. Venerable Śāradvatīputra, sights are empty, but not because anything at all disappears; sounds are empty, but not because anything at all disappears; odors are empty, but not because anything at all disappears; tastes are empty, but not because anything at all disappears; tangibles are empty, but not because anything at all disappears; and mental phenomena are empty, but not because anything at all disappears. Venerable Śāradvatīputra, visual consciousness is empty, but not because anything at all disappears; auditory consciousness is empty, but not because anything at all disappears; olfactory consciousness is empty, but not because anything at all disappears; gustatory [F.92.a] consciousness is empty, but not because anything at all disappears; tactile consciousness is empty, but not because anything at all disappears; and mental consciousness is empty, but not because anything at all disappears. Visually compounded sensory contact is empty, but not because anything at all disappears; aurally compounded sensory contact is empty, but not because anything at all disappears; nasally compounded sensory contact is empty, but not because anything at all disappears; lingually compounded sensory contact is empty, but not because anything at all disappears; corporeally compounded sensory contact is empty, but not because anything at all disappears; and mentally compounded sensory contact is empty, but not because anything at all disappears. Venerable Śāradvatīputra, feelings conditioned by visually compounded sensory contact are empty, but not because anything at all disappears; feelings conditioned by aurally compounded sensory contact are empty, but not because anything at all disappears; feelings conditioned by nasally compounded sensory contact are empty, but not because anything at all disappears; feelings conditioned by lingually compounded sensory contact are empty, but not because anything at all disappears; feelings conditioned by corporeally compounded sensory contact are empty, but not because anything at all disappears; and feelings conditioned by mentally compounded sensory contact are empty, but not because anything at all disappears.

- 12.450 “Venerable Śāradvatīputra, the earth element is empty, but not because anything at all disappears; the water element is empty, but not because anything at all disappears; the fire element is empty, but not because anything at all disappears; the wind element is empty, but not because anything at all disappears; the space element is empty, but not because anything at all disappears; and the consciousness element is empty, but not because anything at all disappears.
- 12.451 “Venerable Śāradvatīputra, ignorance is empty, but not because anything at all disappears; formative predispositions are empty, but not because anything at all disappears; [F.92.b] consciousness is empty, but not because anything at all disappears; name and form are empty, but not because anything at all disappears; the six sense fields are empty, but not because anything at all disappears; sensory contact is empty, but not because anything at all disappears; sensation is empty, but not because anything at all disappears; craving is empty, but not because anything at all disappears; grasping is empty, but not because anything at all disappears; the rebirth process is empty, but not because anything at all disappears; birth is empty, but not because anything at all disappears; and aging and death are empty, but not because anything at all disappears.
- 12.452 “Venerable Śāradvatīputra, the perfection of generosity is empty, but not because anything at all disappears; the perfection of ethical discipline is empty, but not because anything at all disappears; the perfection of tolerance is empty, but not because anything at all disappears; the perfection of perseverance is empty, but not because anything at all disappears; the perfection of meditative concentration is empty, but not because anything at all disappears; and the perfection of wisdom is empty, but not because anything at all disappears.
- 12.453 “Venerable Śāradvatīputra, the emptiness of internal phenomena is empty, but not because anything at all disappears; the emptiness of external phenomena is empty, but not because anything at all disappears; the emptiness of external and internal phenomena is empty, but not because anything at all disappears; the emptiness of emptiness is empty, but not because anything at all disappears; the emptiness of great extent is empty, but not because anything at all disappears; the emptiness of ultimate reality is empty, but not because anything at all disappears; the emptiness of conditioned phenomena is empty, but not because anything at all disappears; the emptiness of unconditioned phenomena is empty, but not because anything at all disappears; the emptiness of the unlimited is empty, but not because anything at all disappears; the emptiness of that which has neither beginning nor end is empty, [F.93.a] but not because anything at all disappears; the emptiness of nonexclusion is empty, but not because

anything at all disappears; the emptiness of inherent nature is empty, but not because anything at all disappears; the emptiness of all phenomena is empty, but not because anything at all disappears; the emptiness of intrinsic defining characteristics is empty, but not because anything at all disappears; the emptiness of that which cannot be apprehended is empty, but not because anything at all disappears; the emptiness of nonentities is empty, but not because anything at all disappears; the emptiness of essential nature is empty, but not because anything at all disappears; and the emptiness of an essential nature of nonentities is empty, but not because anything at all disappears.

12.454 “Venerable Śāradvatīputra, the applications of mindfulness are empty, but not because anything at all disappears; the correct exertions are empty, but not because anything at all disappears; the supports for miraculous ability are empty, but not because anything at all disappears; the faculties are empty, but not because anything at all disappears; the powers are empty, but not because anything at all disappears; the branches of enlightenment are empty, but not because anything at all disappears; and the noble eightfold path is empty, but not because anything at all disappears.

12.455 “The truths of the noble ones are empty, but not because anything at all disappears; the meditative concentrations are empty, but not because anything at all disappears; the immeasurable attitudes are empty, but not because anything at all disappears; the formless absorptions are empty, but not because anything at all disappears; the eight liberations are empty, but not because anything at all disappears; the nine serial steps of meditative absorption are empty, but not because anything at all disappears; the emptiness, signlessness, [F.93.b] and wishlessness gateways to liberation are empty, but not because anything at all disappears; the extrasensory powers are empty, but not because anything at all disappears; the meditative stabilities are empty, but not because anything at all disappears; the dhāraṇī gateways are empty, but not because anything at all disappears; the ten powers of the tathāgatas are empty, but not because anything at all disappears; the four fearlessnesses are empty, but not because anything at all disappears; the four kinds of exact knowledge are empty, but not because anything at all disappears; great loving kindness is empty, but not because anything at all disappears; great compassion is empty, but not because anything at all disappears; and the eighteen distinct qualities of the buddhas are empty, but not because anything at all disappears.

12.456 “If you ask why, Venerable Śāradvatīputra, it is because that which is empty is a nonentity, and extinct. For this reason, Venerable Śāradvatīputra, all phenomena are empty, but not because anything at all disappears. [B6]

- 12.457 “Moreover, Venerable Śāradvatīputra, all phenomena are signless, but not because anything at all disappears.”
- 12.458 Śāradvatīputra asked, “Venerable Subhūti, what are all those phenomena that are signless, but not because anything at all disappears?”
- 12.459 “Venerable Śāradvatīputra,” replied Subhūti, “physical forms are signless, but not because anything at all disappears; feelings are signless, but not because anything at all disappears; perceptions are signless, but not because anything at all disappears; formative predispositions are signless, but not because anything at all disappears; and consciousness is signless, but not because anything at all disappears.
- 12.460 “Venerable Śāradvatīputra, the eyes are signless, [F.94.a] but not because anything at all disappears; the ears are signless, but not because anything at all disappears; the nose is signless, but not because anything at all disappears; the tongue is signless, but not because anything at all disappears; the body is signless, but not because anything at all disappears; and the mental faculty is signless, but not because anything at all disappears. Venerable Śāradvatīputra, sights are signless, but not because anything at all disappears; sounds are signless, but not because anything at all disappears; odors are signless, but not because anything at all disappears; tastes are signless, but not because anything at all disappears; tangibles are signless, but not because anything at all disappears; and mental phenomena are signless, but not because anything at all disappears. Venerable Śāradvatīputra, visual consciousness is signless, but not because anything at all disappears; auditory consciousness is signless, but not because anything at all disappears; olfactory consciousness is signless, but not because anything at all disappears; gustatory consciousness is signless, but not because anything at all disappears; tactile consciousness is signless, but not because anything at all disappears; and mental consciousness is signless, but not because anything at all disappears. Venerable Śāradvatīputra, visually compounded sensory contact is signless, but not because anything at all disappears; aurally compounded sensory contact is signless, but not because anything at all disappears; nasally compounded sensory contact is signless, but not because anything at all disappears; lingually compounded sensory contact is signless, but not because anything at all disappears; corporeally compounded sensory contact is signless, but not because anything at all disappears; and mentally compounded sensory contact [F.94.b] is signless, but not because anything at all disappears. Venerable Śāradvatīputra, feelings conditioned by visually compounded sensory contact are signless, but not because anything at all disappears; feelings conditioned by aurally compounded sensory contact are signless, but not because anything at all disappears; feelings conditioned by nasally

compounded sensory contact are signless, but not because anything at all disappears; feelings conditioned by lingually compounded sensory contact are signless, but not because anything at all disappears; feelings conditioned by corporeally compounded sensory contact are signless, but not because anything at all disappears; and feelings conditioned by mentally compounded sensory contact are signless, but not because anything at all disappears.

12.461 “Venerable Śāradvatīputra, the earth element is signless, but not because anything at all disappears; the water element is signless, but not because anything at all disappears; the fire element is signless, but not because anything at all disappears; the wind element is signless, but not because anything at all disappears; the space element is signless, but not because anything at all disappears; and the consciousness element is signless, but not because anything at all disappears.

12.462 “Venerable Śāradvatīputra, ignorance is signless, but not because anything at all disappears; formative predispositions are signless, but not because anything at all disappears; consciousness is signless, but not because anything at all disappears; name and form are signless, but not because anything at all disappears; the six sense fields are signless, but not because anything at all disappears; sensory contact is signless, but not because anything at all disappears; sensation is signless, but not because anything at all disappears; craving is signless, but not because anything at all disappears; grasping is signless, but not because anything at all [F.95.a] disappears; the rebirth process is signless, but not because anything at all disappears; birth is signless, but not because anything at all disappears; and aging and death are signless, but not because anything at all disappears.

12.463 “Venerable Śāradvatīputra, the perfection of generosity is signless, but not because anything at all disappears; the perfection of ethical discipline is signless, but not because anything at all disappears; the perfection of tolerance is signless, but not because anything at all disappears; the perfection of perseverance is signless, but not because anything at all disappears; the perfection of meditative concentration is signless, but not because anything at all disappears; and the perfection of wisdom is signless, but not because anything at all disappears.

12.464 “Venerable Śāradvatīputra, the emptiness of internal phenomena is signless, but not because anything at all disappears; the emptiness of external phenomena is signless, but not because anything at all disappears; the emptiness of external and internal phenomena is signless, but not because anything at all disappears; the emptiness of emptiness is signless, but not because anything at all disappears; the emptiness of great extent is signless, but not because anything at all disappears; the emptiness of

ultimate reality is signless, but not because anything at all disappears; the emptiness of conditioned phenomena is signless, but not because anything at all disappears; the emptiness of unconditioned phenomena is signless, but not because anything at all disappears; the emptiness of the unlimited is signless, but not because anything at all disappears; the emptiness of that which has neither beginning nor end is signless, but not because anything at all disappears; the emptiness of nonexclusion is signless, but not because anything at all disappears; the emptiness of inherent nature is signless, [F.95.b] but not because anything at all disappears; the emptiness of all phenomena is signless, but not because anything at all disappears; the emptiness of intrinsic defining characteristics is signless, but not because anything at all disappears; the emptiness of that which cannot be apprehended is signless, but not because anything at all disappears; the emptiness of nonentities is signless, but not because anything at all disappears; the emptiness of essential nature is signless, but not because anything at all disappears; and the emptiness of an essential nature of nonentities is signless, but not because anything at all disappears.

12.465 “Venerable Śāradvatīputra, the applications of mindfulness are signless, but not because anything at all disappears; the correct exertions are signless, but not because anything at all disappears; the supports for miraculous ability are signless, but not because anything at all disappears; the faculties are signless, but not because anything at all disappears; the powers are signless, but not because anything at all disappears; the branches of enlightenment are signless, but not because anything at all disappears; and the noble eightfold path is signless, but not because anything at all disappears.

12.466 “Venerable Śāradvatīputra, the truths of the noble ones are signless, but not because anything at all disappears; the meditative concentrations are signless, but not because anything at all disappears; the immeasurable attitudes are signless, but not because anything at all disappears; the formless absorptions are signless, but not because anything at all disappears; the eight liberations are signless, but not because anything at all disappears; the nine serial steps of meditative absorption are signless, but not because anything at all disappears; the emptiness, [F.96.a] signlessness, and wishlessness gateways to liberation are signless, but not because anything at all disappears; the extrasensory powers are signless, but not because anything at all disappears; the meditative stabilities are signless, but not because anything at all disappears; the dhāraṇī gateways are signless, but not because anything at all disappears; the ten powers of the tathāgatas are signless, but not because anything at all disappears; the four fearlessnesses are signless, but not because anything at all disappears; the

four kinds of exact knowledge are signless, but not because anything at all disappears; great loving kindness is signless, but not because anything at all disappears; great compassion is signless, but not because anything at all disappears; and the eighteen distinct qualities of the buddhas are signless, but not because anything at all disappears.

12.467 “If you ask why, Venerable Śāradvatīputra, it is because that which is signless is a nonentity, and extinct. For this reason, Venerable Śāradvatīputra, all phenomena are signless, but not because anything at all disappears.

12.468 “Moreover, Venerable Śāradvatīputra, all phenomena are wishless, but not because anything at all disappears.”

12.469 Śāradvatīputra asked, “Venerable Subhūti, what are all those phenomena that are wishless, but not because anything at all disappears?”

12.470 “Venerable Śāradvatīputra,” replied Subhūti, “physical forms are wishless, but not because anything at all disappears; feelings are wishless, but not because anything at all disappears; perceptions are wishless, but not because anything at all disappears; formative predispositions are wishless, but not because anything at all disappears; and consciousness is wishless, but not because anything at all disappears.

12.471 “Venerable [F.96.b] Śāradvatīputra, the eyes are wishless, but not because anything at all disappears; the ears are wishless, but not because anything at all disappears; the nose is wishless, but not because anything at all disappears; the tongue is wishless, but not because anything at all disappears; the body is wishless, but not because anything at all disappears; and the mental faculty is wishless, but not because anything at all disappears. Venerable Śāradvatīputra, sights are wishless, but not because anything at all disappears; sounds are wishless, but not because anything at all disappears; odors are wishless, but not because anything at all disappears; tastes are wishless, but not because anything at all disappears; tangibles are wishless, but not because anything at all disappears; and mental phenomena are wishless, but not because anything at all disappears. Venerable Śāradvatīputra, visual consciousness is wishless, but not because anything at all disappears; auditory consciousness is wishless, but not because anything at all disappears; olfactory consciousness is wishless, but not because anything at all disappears; gustatory consciousness is wishless, but not because anything at all disappears; tactile consciousness is wishless, but not because anything at all disappears; and mental consciousness is wishless, but not because anything at all disappears. Venerable Śāradvatīputra, visually compounded sensory contact is wishless, but not because anything at all disappears; aurally compounded sensory contact is wishless, but not because anything at all disappears; nasally compounded

sensory contact is wishless, but not because anything at all disappears; lingually compounded sensory contact is wishless, but not because anything at all disappears; corporeally compounded sensory contact is wishless, but not because anything at all disappears; and mentally compounded sensory contact is wishless, [F.97.a] but not because anything at all disappears. Venerable Śāradvatīputra, feelings conditioned by visually compounded sensory contact are wishless, but not because anything at all disappears; feelings conditioned by aurally compounded sensory contact are wishless, but not because anything at all disappears; feelings conditioned by nasally compounded sensory contact are wishless, but not because anything at all disappears; feelings conditioned by lingually compounded sensory contact are wishless, but not because anything at all disappears; feelings conditioned by corporeally compounded sensory contact are wishless, but not because anything at all disappears; and feelings conditioned by mentally compounded sensory contact are wishless, but not because anything at all disappears.

12.472 “Venerable Śāradvatīputra, the earth element is wishless, but not because anything at all disappears; the water element is wishless, but not because anything at all disappears; the fire element is wishless, but not because anything at all disappears; the wind element is wishless, but not because anything at all disappears; the space element is wishless, but not because anything at all disappears; and the consciousness element is wishless, but not because anything at all disappears.

12.473 “Venerable Śāradvatīputra, ignorance is wishless, but not because anything at all disappears; formative predispositions are wishless, but not because anything at all disappears; consciousness is wishless, but not because anything at all disappears; name and form are wishless, but not because anything at all disappears; the six sense fields are wishless, but not because anything at all disappears; sensory contact is wishless, but not because anything at all disappears; sensation is wishless, but not because anything at all disappears; craving is wishless, but not because anything at all disappears; grasping is wishless, [F.97.b] but not because anything at all disappears; the rebirth process is wishless, but not because anything at all disappears; birth is wishless, but not because anything at all disappears; and aging and death are wishless, but not because anything at all disappears.

12.474 “Venerable Śāradvatīputra, the perfection of generosity is wishless, but not because anything at all disappears; the perfection of ethical discipline is wishless, but not because anything at all disappears; the perfection of tolerance is wishless, but not because anything at all disappears; the perfection of perseverance is wishless, but not because anything at all

disappears; the perfection of meditative concentration is wishless, but not because anything at all disappears; and the perfection of wisdom is wishless, but not because anything at all disappears.

12.475 “Venerable Śāradvatīputra, the emptiness of internal phenomena is wishless, but not because anything at all disappears; the emptiness of external phenomena is wishless, but not because anything at all disappears; the emptiness of external and internal phenomena is wishless, but not because anything at all disappears; the emptiness of emptiness is wishless, but not because anything at all disappears; the emptiness of great extent is wishless, but not because anything at all disappears; the emptiness of ultimate reality is wishless, but not because anything at all disappears; the emptiness of conditioned phenomena is wishless, but not because anything at all disappears; the emptiness of unconditioned phenomena is wishless, but not because anything at all disappears; the emptiness of the unlimited is wishless, but not because anything at all disappears; the emptiness of that which has neither beginning nor end is wishless, but not because anything at all disappears; the emptiness of nonexclusion is wishless, but not because anything at all disappears; the emptiness of inherent nature is wishless, but not because anything at all disappears; the emptiness of all phenomena [F.98.a] is wishless, but not because anything at all disappears; the emptiness of intrinsic defining characteristics is wishless, but not because anything at all disappears; the emptiness of that which cannot be apprehended is wishless, but not because anything at all disappears; the emptiness of nonentities is wishless, but not because anything at all disappears; the emptiness of essential nature is wishless, but not because anything at all disappears; and the emptiness of an essential nature of nonentities is wishless, but not because anything at all disappears.

12.476 “Venerable Śāradvatīputra, the applications of mindfulness are wishless, but not because anything at all disappears; the correct exertions are wishless, but not because anything at all disappears; the supports for miraculous ability are wishless, but not because anything at all disappears; the faculties are wishless, but not because anything at all disappears; the powers are wishless, but not because anything at all disappears; the branches of enlightenment are wishless, but not because anything at all disappears; and the noble eightfold path is wishless, but not because anything at all disappears.

12.477 “Venerable Śāradvatīputra, the truths of the noble ones are wishless, but not because anything at all disappears; the meditative concentrations are wishless, but not because anything at all disappears; the immeasurable attitudes are wishless, but not because anything at all disappears; the formless absorptions are wishless, but not because anything at all

disappears; the eight liberations are wishless, but not because anything at all disappears; the nine serial steps of meditative absorption are wishless, but not because anything at all disappears; the emptiness, [F.98.b] signlessness, and wishlessness gateways to liberation are wishless, but not because anything at all disappears; the extrasensory powers are wishless, but not because anything at all disappears; the meditative stabilities are wishless, but not because anything at all disappears; the dhāraṇī gateways are wishless, but not because anything at all disappears; the ten powers of the tathāgatas are wishless, but not because anything at all disappears; the four fearlessnesses are wishless, but not because anything at all disappears; the four kinds of exact knowledge are wishless, but not because anything at all disappears; great loving kindness is wishless, but not because anything at all disappears; great compassion is wishless, but not because anything at all disappears; and the eighteen distinct qualities of the buddhas are wishless, but not because anything at all disappears.

12.478 “If you ask why, Venerable Śāradvatīputra, it is because that which is wishless is a nonentity, and extinct. For this reason, Venerable Śāradvatīputra, all phenomena are wishless, but not because anything at all disappears.

12.479 “Moreover, Venerable Śāradvatīputra, all phenomena are virtuous, but not because anything at all disappears.”

12.480 Śāradvatīputra asked, “Venerable Subhūti, what are all those phenomena that are virtuous, but not because anything at all disappears?”

12.481 “Venerable Śāradvatīputra,” replied Subhūti, “physical forms are virtuous, but not because anything at all disappears; feelings are virtuous, but not because anything at all disappears; perceptions are virtuous, but not because anything at all disappears; formative predispositions are virtuous, but not because anything at all disappears; and consciousness is virtuous, but not because anything at all disappears.

12.482 “Venerable Śāradvatīputra, the eyes are virtuous, but not because anything at all disappears; the ears are virtuous, but not because anything at all disappears; the nose is virtuous, but not because anything at all disappears; the tongue is virtuous, but not because anything at all [F.99.a] disappears; the body is virtuous, but not because anything at all disappears; and the mental faculty is virtuous, but not because anything at all disappears. Venerable Śāradvatīputra, sights are virtuous, but not because anything at all disappears; sounds are virtuous, but not because anything at all disappears; odors are virtuous, but not because anything at all disappears; tastes are virtuous, but not because anything at all disappears; tangibles are virtuous, but not because anything at all disappears; and mental phenomena are virtuous, but not because anything at all disappears.

Venerable Śāradvatīputra, visual consciousness is virtuous, but not because anything at all disappears; auditory consciousness is virtuous, but not because anything at all disappears; olfactory consciousness is virtuous, but not because anything at all disappears; gustatory consciousness is virtuous, but not because anything at all disappears; tactile consciousness is virtuous, but not because anything at all disappears; and mental consciousness is virtuous, but not because anything at all disappears. Venerable Śāradvatīputra, visually compounded sensory contact is virtuous, but not because anything at all disappears; aurally compounded sensory contact is virtuous, but not because anything at all disappears; nasally compounded sensory contact is virtuous, but not because anything at all disappears; lingually compounded sensory contact is virtuous, but not because anything at all disappears; corporeally compounded sensory contact is virtuous, but not because anything at all disappears; and mentally compounded sensory contact is virtuous, but not because anything at all disappears. Venerable Śāradvatīputra, feelings conditioned by visually compounded sensory contact are virtuous, but not because anything at all disappears; feelings conditioned by aurally compounded sensory contact are virtuous, but not because anything at all disappears; feelings conditioned by nasally compounded sensory contact are virtuous, but not because anything at all disappears; feelings conditioned by lingually compounded sensory contact are virtuous, but not because anything at all disappears; feelings conditioned by corporeally compounded sensory contact are virtuous, but not because anything at all disappears; and [F.99.b] feelings conditioned by mentally compounded sensory contact are virtuous, but not because anything at all disappears.

12.483 “Venerable Śāradvatīputra, the earth element is virtuous, but not because anything at all disappears; the water element is virtuous, but not because anything at all disappears; the fire element is virtuous, but not because anything at all disappears; the wind element is virtuous, but not because anything at all disappears; the space element is virtuous, but not because anything at all disappears; and the consciousness element is virtuous, but not because anything at all disappears.

12.484 “Venerable Śāradvatīputra, ignorance is virtuous, but not because anything at all disappears; formative predispositions are virtuous, but not because anything at all disappears; consciousness is virtuous, but not because anything at all disappears; name and form are virtuous, but not because anything at all disappears; the six sense fields are virtuous, but not because anything at all disappears; sensory contact is virtuous, but not because anything at all disappears; sensation is virtuous, but not because anything at all disappears; craving is virtuous, but not because anything at

all disappears; grasping is virtuous, but not because anything at all disappears; the rebirth process is virtuous, but not because anything at all disappears; birth is virtuous, but not because anything at all disappears; and aging and death are virtuous, but not because anything at all disappears.

12.485 “Venerable Śāradvatīputra, the perfection of generosity is virtuous, but not because anything at all disappears; the perfection of ethical discipline is virtuous, but not because anything at all disappears; the perfection of tolerance is virtuous, but not because anything at all disappears; the perfection of perseverance is virtuous, but not because anything at all disappears; the perfection of meditative concentration is virtuous, but not because anything at all disappears; and the perfection of wisdom is virtuous, but not because anything at all disappears.

12.486 “Venerable Śāradvatīputra, the emptiness of internal phenomena is virtuous, but not because anything at all disappears; the emptiness of external phenomena [F.100.a] is virtuous, but not because anything at all disappears; the emptiness of external and internal phenomena is virtuous, but not because anything at all disappears; the emptiness of emptiness is virtuous, but not because anything at all disappears; the emptiness of great extent is virtuous, but not because anything at all disappears; the emptiness of ultimate reality is virtuous, but not because anything at all disappears; the emptiness of conditioned phenomena is virtuous, but not because anything at all disappears; the emptiness of unconditioned phenomena is virtuous, but not because anything at all disappears; the emptiness of the unlimited is virtuous, but not because anything at all disappears; the emptiness of that which has neither beginning nor end is virtuous, but not because anything at all disappears; the emptiness of nonexclusion is virtuous, but not because anything at all disappears; the emptiness of inherent nature is virtuous, but not because anything at all disappears; the emptiness of all phenomena is virtuous, but not because anything at all disappears; the emptiness of intrinsic defining characteristics is virtuous, but not because anything at all disappears; the emptiness of that which cannot be apprehended is virtuous, but not because anything at all disappears; the emptiness of nonentities is virtuous, but not because anything at all disappears; the emptiness of essential nature is virtuous, but not because anything at all disappears; and the emptiness of an essential nature of nonentities is virtuous, but not because anything at all disappears.

12.487 “Venerable Śāradvatīputra, the applications of mindfulness are virtuous, but not because anything at all disappears; the correct exertions are virtuous, but not because anything at all disappears; the supports for miraculous ability are virtuous, but not because anything at all disappears; the faculties are virtuous, but not because anything at all disappears; the powers are

virtuous, but not because anything at all disappears; the branches of enlightenment are virtuous, but not because anything at all disappears; and the noble eightfold path is virtuous, but [F.100.b] not because anything at all disappears.

12.488 “Venerable Śāradvatīputra, the truths of the noble ones are virtuous, but not because anything at all disappears; the meditative concentrations are virtuous, but not because anything at all disappears; the immeasurable attitudes are virtuous, but not because anything at all disappears; the formless absorptions are virtuous, but not because anything at all disappears; the eight liberations are virtuous, but not because anything at all disappears; the nine serial steps of meditative absorption are virtuous, but not because anything at all disappears; the emptiness, signlessness, and wishlessness gateways to liberation are virtuous, but not because anything at all disappears; the extrasensory powers are virtuous, but not because anything at all disappears; the meditative stabilities are virtuous, but not because anything at all disappears; the dhāraṇī gateways are virtuous, but not because anything at all disappears; the ten powers of the tathāgatas are virtuous, but not because anything at all disappears; the four fearlessnesses are virtuous, but not because anything at all disappears; the four kinds of exact knowledge are virtuous, but not because anything at all disappears; great loving kindness is virtuous, but not because anything at all disappears; great compassion is virtuous, but not because anything at all disappears; and the eighteen distinct qualities of the buddhas are virtuous, but not because anything at all disappears.

12.489 “If you ask why, Venerable Śāradvatīputra, it is because that which is virtuous is a nonentity, and extinct. For this reason, Venerable Śāradvatīputra, all phenomena are virtuous, but not because anything at all disappears.

12.490 “Moreover, Venerable Śāradvatīputra, all phenomena are not a basic transgression, but not because anything at all disappears.”

12.491 Śāradvatīputra asked, “Venerable Subhūti, what are all those phenomena that are not a basic transgression, but not because anything at all disappears?”

12.492 “Venerable Śāradvatīputra,” replied Subhūti, “physical forms [F.101.a] are not a basic transgression, but not because anything at all disappears; feelings are not a basic transgression, but not because anything at all disappears; perceptions are not a basic transgression, but not because anything at all disappears; formative predispositions are not a basic transgression, but not because anything at all disappears; and consciousness is not a basic transgression, but not because anything at all disappears.

12.493 “Venerable Śāradvatīputra, the eyes are not a basic transgression, but not because anything at all disappears; the ears are not a basic transgression, but not because anything at all disappears; the nose is not a basic transgression, but not because anything at all disappears; the tongue is not a basic transgression, but not because anything at all disappears; the body is not a basic transgression, but not because anything at all disappears; and the mental faculty is not a basic transgression, but not because anything at all disappears. Venerable Śāradvatīputra, sights are not a basic transgression, but not because anything at all disappears; sounds are not a basic transgression, but not because anything at all disappears; odors are not a basic transgression, but not because anything at all disappears; tastes are not a basic transgression, but not because anything at all disappears; tangibles are not a basic transgression, but not because anything at all disappears; and mental phenomena are not a basic transgression, but not because anything at all disappears. Venerable Śāradvatīputra, visual consciousness is not a basic transgression, but not because anything at all disappears; auditory consciousness is not a basic transgression, but not because anything at all disappears; olfactory consciousness is not a basic transgression, but not because anything at all disappears; gustatory consciousness is not a basic transgression, but not because anything at all disappears; tactile consciousness is not a basic transgression, but not because anything at all disappears; and mental consciousness is not a basic transgression, but not because anything at all disappears. Venerable Śāradvatīputra, visually compounded sensory contact is not a basic transgression, but not because anything at all disappears; aurally compounded sensory [F.101.b] contact is not a basic transgression, but not because anything at all disappears; nasally compounded sensory contact is not a basic transgression, but not because anything at all disappears; lingually compounded sensory contact is not a basic transgression, but not because anything at all disappears; corporeally compounded sensory contact is not a basic transgression, but not because anything at all disappears; and mentally compounded sensory contact is not a basic transgression, but not because anything at all disappears. Venerable Śāradvatīputra, feelings conditioned by visually compounded sensory contact are not a basic transgression, but not because anything at all disappears; feelings conditioned by aurally compounded sensory contact are not a basic transgression, but not because anything at all disappears; feelings conditioned by nasally compounded sensory contact are not a basic transgression, but not because anything at all disappears; feelings conditioned by lingually compounded sensory contact are not a basic transgression, but not because anything at all disappears; feelings

conditioned by corporeally compounded sensory contact are not a basic transgression, but not because anything at all disappears; and feelings conditioned by mentally compounded sensory contact are not a basic transgression, but not because anything at all disappears.

12.494 “Venerable Śāradvatīputra, the earth element is not a basic transgression, but not because anything at all disappears; the water element is not a basic transgression, but not because anything at all disappears; the fire element is not a basic transgression, but not because anything at all disappears; the wind element is not a basic transgression, but not because anything at all disappears; the space element is not a basic transgression, but not because anything at all disappears; and the consciousness element is not a basic transgression, but not because anything at all disappears.

12.495 “Venerable Śāradvatīputra, ignorance is not a basic transgression, but not because anything at all disappears; formative predispositions are not a basic transgression, but not because anything at all disappears; consciousness is not a basic transgression, but not because anything at all disappears; name and form are not [F.102.a] a basic transgression, but not because anything at all disappears; the six sense fields are not a basic transgression, but not because anything at all disappears; sensory contact is not a basic transgression, but not because anything at all disappears; sensation is not a basic transgression, but not because anything at all disappears; craving is not a basic transgression, but not because anything at all disappears; grasping is not a basic transgression, but not because anything at all disappears; the rebirth process is not a basic transgression, but not because anything at all disappears; birth is not a basic transgression, but not because anything at all disappears; and aging and death are not a basic transgression, but not because anything at all disappears.

12.496 “Venerable Śāradvatīputra, the perfection of generosity is not a basic transgression, but not because anything at all disappears; the perfection of ethical discipline is not a basic transgression, but not because anything at all disappears; the perfection of tolerance is not a basic transgression, but not because anything at all disappears; the perfection of perseverance is not a basic transgression, but not because anything at all disappears; the perfection of meditative concentration is not a basic transgression, but not because anything at all disappears; and the perfection of wisdom is not a basic transgression, but not because anything at all disappears.

12.497 “Venerable Śāradvatīputra, the emptiness of internal phenomena is not a basic transgression, but not because anything at all disappears; the emptiness of external phenomena is not a basic transgression, but not because anything at all disappears; the emptiness of external and internal phenomena is not a basic transgression, but not because anything at all

disappears; the emptiness of emptiness is not a basic transgression, but not because anything at all disappears; the emptiness of great extent is not a basic transgression, but not because anything at all disappears; the emptiness of ultimate reality is not a basic transgression, but not because anything at all disappears; the emptiness of conditioned phenomena is not a basic transgression, but not because anything at all disappears; the emptiness of unconditioned phenomena is not a basic transgression, [F.102.b] but not because anything at all disappears; the emptiness of the unlimited is not a basic transgression, but not because anything at all disappears; the emptiness of that which has neither beginning nor end is not a basic transgression, but not because anything at all disappears; the emptiness of nonexclusion is not a basic transgression, but not because anything at all disappears; the emptiness of inherent nature is not a basic transgression, but not because anything at all disappears; the emptiness of all phenomena is not a basic transgression, but not because anything at all disappears; the emptiness of intrinsic defining characteristics is not a basic transgression, but not because anything at all disappears; the emptiness of that which cannot be apprehended is not a basic transgression, but not because anything at all disappears; the emptiness of nonentities is not a basic transgression, but not because anything at all disappears; the emptiness of essential nature is not a basic transgression, but not because anything at all disappears; and the emptiness of an essential nature of nonentities is not a basic transgression, but not because anything at all disappears.

12.498 “Venerable Śāradvatīputra, the applications of mindfulness are not a basic transgression, but not because anything at all disappears; the correct exertions are not a basic transgression, but not because anything at all disappears; the supports for miraculous ability are not a basic transgression, but not because anything at all disappears; the faculties are not a basic transgression, but not because anything at all disappears; the powers are not a basic transgression, but not because anything at all disappears; the branches of enlightenment are not a basic transgression, but not because anything at all disappears; and the noble eightfold path is not a basic transgression, but not because anything at all disappears.

12.499 “Venerable Śāradvatīputra, the truths of the noble ones are not a basic transgression, but not because anything at all disappears; the meditative concentrations are not a basic transgression, but not because anything at all disappears; the immeasurable attitudes are not a basic transgression, but not because anything at all disappears; the [F.103.a] formless absorptions are not a basic transgression, but not because anything at all disappears; the eight liberations are not a basic transgression, but not because anything at all

disappears; the nine serial steps of meditative absorption are not a basic transgression, but not because anything at all disappears; the emptiness, signlessness, and wishlessness gateways to liberation are not a basic transgression, but not because anything at all disappears; the extrasensory powers are not a basic transgression, but not because anything at all disappears; the meditative stabilities are not a basic transgression, but not because anything at all disappears; the dhāraṇī gateways are not a basic transgression, but not because anything at all disappears; the ten powers of the tathāgatas are not a basic transgression, but not because anything at all disappears; the four fearlessnesses are not a basic transgression, but not because anything at all disappears; the four kinds of exact knowledge are not a basic transgression, but not because anything at all disappears; great loving kindness is not a basic transgression, but not because anything at all disappears; great compassion is not a basic transgression, but not because anything at all disappears; and the eighteen distinct qualities of the buddhas are not a basic transgression, but not because anything at all disappears.

12.500 “If you ask why, Venerable Śāradvatīputra, it is because that which is not a basic transgression is a nonentity, and extinct. For this reason, Venerable Śāradvatīputra, all phenomena are not basic transgressions, but not because anything at all disappears.

12.501 “Moreover, Venerable Śāradvatīputra, all phenomena are uncontaminated, but not because anything at all disappears.”

12.502 Śāradvatīputra asked, “Venerable Subhūti, what are all those phenomena that are uncontaminated, but not because anything at all disappears?”

12.503 “Venerable Śāradvatīputra,” replied Subhūti, “physical forms are uncontaminated, but not because anything at all disappears; [F.103.b] feelings are uncontaminated, but not because anything at all disappears; perceptions are uncontaminated, but not because anything at all disappears; formative predispositions are uncontaminated, but not because anything at all disappears; and consciousness is uncontaminated, but not because anything at all disappears.

12.504 “Venerable Śāradvatīputra, the eyes are uncontaminated, but not because anything at all disappears; the ears are uncontaminated, but not because anything at all disappears; the nose is uncontaminated, but not because anything at all disappears; the tongue is uncontaminated, but not because anything at all disappears; the body is uncontaminated, but not because anything at all disappears; and the mental faculty is uncontaminated, but not because anything at all disappears. Venerable Śāradvatīputra, sights are uncontaminated, but not because anything at all disappears; sounds are uncontaminated, but not because anything at all disappears; odors are uncontaminated, but not because anything at all disappears; tastes are

uncontaminated, but not because anything at all disappears; tangibles are uncontaminated, but not because anything at all disappears; and mental phenomena are uncontaminated, but not because anything at all disappears. Venerable Śāradvatīputra, visual consciousness is uncontaminated, but not because anything at all disappears; auditory consciousness is uncontaminated, but not because anything at all disappears; olfactory consciousness is uncontaminated, but not because anything at all disappears; gustatory consciousness is uncontaminated, but not because anything at all disappears; tactile consciousness is uncontaminated, but not because anything at all disappears; and mental consciousness is uncontaminated, but not because anything at all disappears. Venerable Śāradvatīputra, visually compounded sensory contact is uncontaminated, but not because anything at all disappears; aurally compounded sensory contact is uncontaminated, but not because anything at all disappears; nasally compounded sensory contact is uncontaminated, but not because anything at all disappears; lingually compounded sensory contact [F.104.a] is uncontaminated, but not because anything at all disappears; corporeally compounded sensory contact is uncontaminated, but not because anything at all disappears; and mentally compounded sensory contact is uncontaminated, but not because anything at all disappears. Venerable Śāradvatīputra, feelings conditioned by visually compounded sensory contact are uncontaminated, but not because anything at all disappears; feelings conditioned by aurally compounded sensory contact are uncontaminated, but not because anything at all disappears; feelings conditioned by nasally compounded sensory contact are uncontaminated, but not because anything at all disappears; feelings conditioned by lingually compounded sensory contact are uncontaminated, but not because anything at all disappears; feelings conditioned by corporeally compounded sensory contact are uncontaminated, but not because anything at all disappears; and feelings conditioned by mentally compounded sensory contact are uncontaminated, but not because anything at all disappears.

- 12.505 “Venerable Śāradvatīputra, the earth element is uncontaminated, but not because anything at all disappears; the water element is uncontaminated, but not because anything at all disappears; the fire element is uncontaminated, but not because anything at all disappears; the wind element is uncontaminated, but not because anything at all disappears; the space element is uncontaminated, but not because anything at all disappears; and the consciousness element is uncontaminated, but not because anything at all disappears.

- 12.506 “Venerable Śāradvatīputra, ignorance is uncontaminated, but not because anything at all disappears; formative predispositions are uncontaminated, but not because anything at all disappears; consciousness is uncontaminated, but not because anything at all disappears; name and form are uncontaminated, but not because anything at all disappears; the six sense fields are uncontaminated, but not because anything at all disappears; sensory contact is uncontaminated, but not because anything at all disappears; sensation is uncontaminated, but not because anything at all disappears; craving is uncontaminated, but not because anything at all disappears; grasping is uncontaminated, but not because anything at all disappears; the rebirth process is uncontaminated, but not because anything at all disappears; birth is uncontaminated, but not because anything at all disappears; and aging and death are uncontaminated, but not because anything at all disappears.
- 12.507 “Venerable Śāradvatīputra, the perfection of generosity is uncontaminated, but not because anything at all disappears; the perfection of ethical discipline is uncontaminated, but not because anything at all disappears; the perfection of tolerance is uncontaminated, but not because anything at all disappears; the perfection of perseverance is uncontaminated, but not because anything at all disappears; the perfection of meditative concentration is uncontaminated, but not because anything at all disappears; and the perfection of wisdom is uncontaminated, but not because anything at all disappears.
- 12.508 “Venerable Śāradvatīputra, the emptiness of internal phenomena is uncontaminated, but not because anything at all disappears; the emptiness of external phenomena is uncontaminated, but not because anything at all disappears; the emptiness of external and internal phenomena is uncontaminated, but not because anything at all disappears; the emptiness of emptiness is uncontaminated, but not because anything at all disappears; the emptiness of great extent is uncontaminated, but not because anything at all disappears; the emptiness of ultimate reality is uncontaminated, but not because anything at all disappears; the emptiness of conditioned phenomena is uncontaminated, but not because anything at all disappears; the emptiness of unconditioned phenomena is uncontaminated, but not because anything at all disappears; the emptiness of the unlimited is uncontaminated, but not because anything at all disappears; the emptiness of that which has neither beginning nor end is uncontaminated, but not because anything at all disappears; the emptiness of nonexclusion is uncontaminated, but not because anything at all disappears; the emptiness of inherent nature is uncontaminated, but not because anything at all disappears; the emptiness of all phenomena is uncontaminated, but not

because anything at all disappears; the emptiness of intrinsic defining characteristics is uncontaminated, but not because anything at all disappears; [F.105.a] the emptiness of that which cannot be apprehended is uncontaminated, but not because anything at all disappears; the emptiness of nonentities is uncontaminated, but not because anything at all disappears; the emptiness of essential nature is uncontaminated, but not because anything at all disappears; and the emptiness of an essential nature of nonentities is uncontaminated, but not because anything at all disappears.

12.509 “Venerable Śāradvatīputra, the applications of mindfulness are uncontaminated, but not because anything at all disappears; the correct exertions are uncontaminated, but not because anything at all disappears; the supports for miraculous ability are uncontaminated, but not because anything at all disappears; the faculties are uncontaminated, but not because anything at all disappears; the powers are uncontaminated, but not because anything at all disappears; the branches of enlightenment are uncontaminated, but not because anything at all disappears; and the noble eightfold path is uncontaminated, but not because anything at all disappears.

12.510 “Venerable Śāradvatīputra, the truths of the noble ones are uncontaminated, but not because anything at all disappears; the meditative concentrations are uncontaminated, but not because anything at all disappears; the immeasurable attitudes are uncontaminated, but not because anything at all disappears; the formless absorptions are uncontaminated, but not because anything at all disappears; the eight liberations are uncontaminated, but not because anything at all disappears; the nine serial steps of meditative absorption are uncontaminated, but not because anything at all disappears; the emptiness, signlessness, and wishlessness gateways to liberation are uncontaminated, but not because anything at all disappears; the extrasensory powers are uncontaminated, but not because anything at all disappears; the meditative stabilities are uncontaminated, but not because anything at all disappears; the dhāraṇī gateways are uncontaminated, but not because anything at all disappears; the ten powers of the tathāgatas [F.105.b] are uncontaminated, but not because anything at all disappears; the four fearlessnesses are uncontaminated, but not because anything at all disappears; the four kinds of exact knowledge are uncontaminated, but not because anything at all disappears; great loving kindness is uncontaminated, but not because anything at all disappears; great compassion is uncontaminated, but not because anything at all disappears; and the eighteen distinct qualities of the buddhas are uncontaminated, but not because anything at all disappears.

- 12.511 “If you ask why, Venerable Śāradvatīputra, it is because that which is uncontaminated is a nonentity, and extinct. For this reason, Venerable Śāradvatīputra, all phenomena are not uncontaminated, but not because anything at all disappears.
- 12.512 “Moreover, Venerable Śāradvatīputra, all phenomena are without affliction, but not because anything at all disappears.”
- 12.513 Śāradvatīputra asked, “Subhūti, what are all those phenomena that are without affliction, but not because anything at all disappears?”
- 12.514 “Śāradvatīputra,” replied Subhūti, “physical forms are without affliction, but not because anything at all disappears; feelings are without affliction, but not because anything at all disappears; perceptions are without affliction, but not because anything at all disappears; formative predispositions are without affliction, but not because anything at all disappears; and consciousness is without affliction, but not because anything at all disappears.
- 12.515 “Śāradvatīputra, the eyes are without affliction, but not because anything at all disappears; the ears are without affliction, but not because anything at all disappears; the nose is without affliction, but not because anything at all disappears; the tongue is without affliction, but not because anything at all disappears; the body is without affliction, but not because anything at all disappears; and the mental faculty is without affliction, but not because anything at all disappears. Śāradvatīputra, sights are without affliction, but not because anything at all disappears; sounds are [F.106.a] without affliction, but not because anything at all disappears; odors are without affliction, but not because anything at all disappears; tastes are without affliction, but not because anything at all disappears; tangibles are without affliction, but not because anything at all disappears; and mental phenomena are without affliction, but not because anything at all disappears. Śāradvatīputra, visual consciousness is without affliction, but not because anything at all disappears; auditory consciousness is without affliction, but not because anything at all disappears; olfactory consciousness is without affliction, but not because anything at all disappears; gustatory consciousness is without affliction, but not because anything at all disappears; tactile consciousness is without affliction, but not because anything at all disappears; and mental consciousness is without affliction, but not because anything at all disappears. Śāradvatīputra, visually compounded sensory contact is without affliction, but not because anything at all disappears; aurally compounded sensory contact is without affliction, but not because anything at all disappears; nasally compounded sensory contact is without affliction, but not because anything at all disappears; lingually compounded sensory contact is without affliction, but not because

anything at all disappears; corporeally compounded sensory contact is without affliction, but not because anything at all disappears; and mentally compounded sensory contact is without affliction, but not because anything at all disappears. Śāradvatīputra, feelings conditioned by visually compounded sensory contact are without affliction, but not because anything at all disappears; feelings conditioned by aurally compounded sensory contact are without affliction, but not because anything at all disappears; feelings conditioned by nasally compounded sensory contact are without affliction, but not because anything at all disappears; feelings conditioned by lingually compounded sensory contact are without affliction, but not because anything at all disappears; feelings conditioned by [F.106.b] corporeally compounded sensory contact are without affliction, but not because anything at all disappears; and feelings conditioned by mentally compounded sensory contact are without affliction, but not because anything at all disappears.

12.516 “Śāradvatīputra, the earth element is without affliction, but not because anything at all disappears; the water element is without affliction, but not because anything at all disappears; the fire element is without affliction, but not because anything at all disappears; the wind element is without affliction, but not because anything at all disappears; the space element is without affliction, but not because anything at all disappears; and the consciousness element is without affliction, but not because anything at all disappears.

12.517 “Venerable Śāradvatīputra, ignorance is without affliction, but not because anything at all disappears; formative predispositions are without affliction, but not because anything at all disappears; consciousness is without affliction, but not because anything at all disappears; name and form are without affliction, but not because anything at all disappears; the six sense fields are without affliction, but not because anything at all disappears; sensory contact is without affliction, but not because anything at all disappears; sensation is without affliction, but not because anything at all disappears; craving is without affliction, but not because anything at all disappears; grasping is without affliction, but not because anything at all disappears; the rebirth process is without affliction, but not because anything at all disappears; birth is without affliction, but not because anything at all disappears; and aging and death are without affliction, but not because anything at all disappears.

12.518 “Venerable Śāradvatīputra, the perfection of generosity is without affliction, but not because anything at all disappears; the perfection of ethical discipline is without affliction, but not because anything at all disappears; the perfection of tolerance is without affliction, but not because anything at

all disappears; [F.107.a] the perfection of perseverance is without affliction, but not because anything at all disappears; the perfection of meditative concentration is without affliction, but not because anything at all disappears; and the perfection of wisdom is without affliction, but not because anything at all disappears.

12.519 “Venerable Śāradvatīputra, the emptiness of internal phenomena is without affliction, but not because anything at all disappears; the emptiness of external phenomena is without affliction, but not because anything at all disappears; the emptiness of external and internal phenomena is without affliction, but not because anything at all disappears; the emptiness of emptiness is without affliction, but not because anything at all disappears; the emptiness of great extent is without affliction, but not because anything at all disappears; the emptiness of ultimate reality is without affliction, but not because anything at all disappears; the emptiness of conditioned phenomena is without affliction, but not because anything at all disappears; the emptiness of unconditioned phenomena is without affliction, but not because anything at all disappears; the emptiness of the unlimited is without affliction, but not because anything at all disappears; the emptiness of that which has neither beginning nor end is without affliction, but not because anything at all disappears; the emptiness of nonexclusion is without affliction, but not because anything at all disappears; the emptiness of inherent nature is without affliction, but not because anything at all disappears; the emptiness of all phenomena is without affliction, but not because anything at all disappears; the emptiness of intrinsic defining characteristics is without affliction, but not because anything at all disappears; the emptiness of that which cannot be apprehended is without affliction, but not because anything at all disappears; the emptiness of nonentities is without affliction, but not because anything at all disappears; the emptiness of essential nature is without affliction, but not because anything at all disappears; and the emptiness of an essential nature of nonentities is without affliction, but not because anything at all disappears. [F.107.b]

12.520 “Venerable Śāradvatīputra, the applications of mindfulness are without affliction, but not because anything at all disappears; the correct exertions are without affliction, but not because anything at all disappears; the supports for miraculous ability are without affliction, but not because anything at all disappears; the faculties are without affliction, but not because anything at all disappears; the powers are without affliction, but not because anything at all disappears; the branches of enlightenment are

without affliction, but not because anything at all disappears; and the noble eightfold path is without affliction, but not because anything at all disappears.

12.521 “Venerable Śāradvatīputra, the truths of the noble ones are without affliction, but not because anything at all disappears; the meditative concentrations are without affliction, but not because anything at all disappears; the immeasurable attitudes are without affliction, but not because anything at all disappears; the formless absorptions are without affliction, but not because anything at all disappears; the eight liberations are without affliction, but not because anything at all disappears; the nine serial steps of meditative absorption are without affliction, but not because anything at all disappears; the emptiness, signlessness, and wishlessness gateways to liberation are without affliction, but not because anything at all disappears; the extrasensory powers are without affliction, but not because anything at all disappears; the meditative stabilities are without affliction, but not because anything at all disappears; the dhāraṇī gateways are without affliction, but not because anything at all disappears; the ten powers of the tathāgatas are without affliction, but not because anything at all disappears; the four fearlessnesses are without affliction, but not because anything at all disappears; the four kinds of exact knowledge [F.108.a] are without affliction, but not because anything at all disappears; great loving kindness is without affliction, but not because anything at all disappears; great compassion is without affliction, but not because anything at all disappears; and the eighteen distinct qualities of the buddhas are without affliction, but not because anything at all disappears.

12.522 “If you ask why, Venerable Śāradvatīputra, it is because that which is without affliction is a nonentity, and extinct. For this reason, Venerable Śāradvatīputra, all phenomena are without affliction, but not because anything at all disappears.

12.523 “Moreover, Venerable Śāradvatīputra, all phenomena are purified, but not because anything at all disappears.”

12.524 Śāradvatīputra asked, “Venerable Subhūti, what are all those phenomena that are purified, but not because anything at all disappears?”

12.525 “Venerable Śāradvatīputra,” replied Subhūti, “physical forms are purified, but not because anything at all disappears; feelings are purified, but not because anything at all disappears; perceptions are purified, but not because anything at all disappears; formative predispositions are purified, but not because anything at all disappears; and consciousness is purified, but not because anything at all disappears.

12.526 “Venerable Śāradvatīputra, the eyes are purified, but not because anything at all disappears; the ears are purified, but not because anything at all disappears; the nose is purified, but not because anything at all disappears; the tongue is purified, but not because anything at all disappears; the body is purified, but not because anything at all disappears; and the mental faculty is purified, but not because anything at all disappears. Venerable Śāradvatīputra, sights are purified, but not because anything at all disappears; sounds are purified, but not because anything at all disappears; odors are purified, but not because anything at all disappears; tastes are purified, but not because anything at all disappears; tangibles are [F.108.b] purified, but not because anything at all disappears; and mental phenomena are purified, but not because anything at all disappears. Venerable Śāradvatīputra, visual consciousness is purified, but not because anything at all disappears; auditory consciousness is purified, but not because anything at all disappears; olfactory consciousness is purified, but not because anything at all disappears; gustatory consciousness is purified, but not because anything at all disappears; tactile consciousness is purified, but not because anything at all disappears; and mental consciousness is purified, but not because anything at all disappears. Venerable Śāradvatīputra, visually compounded sensory contact is purified, but not because anything at all disappears; aurally compounded sensory contact is purified, but not because anything at all disappears; nasally compounded sensory contact is purified, but not because anything at all disappears; lingually compounded sensory contact is purified, but not because anything at all disappears; corporeally compounded sensory contact is purified, but not because anything at all disappears; and mentally compounded sensory contact is purified, but not because anything at all disappears. Venerable Śāradvatīputra, feelings conditioned by visually compounded sensory contact are purified, but not because anything at all disappears; feelings conditioned by aurally compounded sensory contact are purified, but not because anything at all disappears; feelings conditioned by nasally compounded sensory contact are purified, but not because anything at all disappears; feelings conditioned by lingually compounded sensory contact are purified, but not because anything at all disappears; feelings conditioned by corporeally compounded sensory contact are purified, but not because anything at all disappears; and feelings conditioned by mentally compounded sensory contact are purified, but not because anything at all disappears.

12.527 “Venerable Śāradvatīputra, the earth element is purified, but not because anything at all disappears; the water element is purified, but not because anything at all disappears; the fire element [F.109.a] is purified, but not

because anything at all disappears; the wind element is purified, but not because anything at all disappears; the space element is purified, but not because anything at all disappears; and the consciousness element is purified, but not because anything at all disappears.

12.528 “Venerable Śāradvatīputra, ignorance is purified, but not because anything at all disappears; formative predispositions are purified, but not because anything at all disappears; consciousness is purified, but not because anything at all disappears; name and form are purified, but not because anything at all disappears; the six sense fields are purified, but not because anything at all disappears; sensory contact is purified, but not because anything at all disappears; sensation is purified, but not because anything at all disappears; craving is purified, but not because anything at all disappears; grasping is purified, but not because anything at all disappears; the rebirth process is purified, but not because anything at all disappears; birth is purified, but not because anything at all disappears; and aging and death are purified, but not because anything at all disappears.

12.529 “Venerable Śāradvatīputra, the perfection of generosity is purified, but not because anything at all disappears; the perfection of ethical discipline is purified, but not because anything at all disappears; the perfection of tolerance is purified, but not because anything at all disappears; the perfection of perseverance is purified, but not because anything at all disappears; the perfection of meditative concentration is purified, but not because anything at all disappears; and the perfection of wisdom is purified, but not because anything at all disappears.

12.530 “Venerable Śāradvatīputra, the emptiness of internal phenomena is purified, but not because anything at all disappears; the emptiness of external phenomena is purified, but not because anything at all disappears; the emptiness of external [F.109.b] and internal phenomena is purified, but not because anything at all disappears; the emptiness of emptiness is purified, but not because anything at all disappears; the emptiness of great extent is purified, but not because anything at all disappears; the emptiness of ultimate reality is purified, but not because anything at all disappears; the emptiness of conditioned phenomena is purified, but not because anything at all disappears; the emptiness of unconditioned phenomena is purified, but not because anything at all disappears; the emptiness of the unlimited is purified, but not because anything at all disappears; the emptiness of that which has neither beginning nor end is purified, but not because anything at all disappears; the emptiness of nonexclusion is purified, but not because anything at all disappears; the emptiness of inherent nature is purified, but not because anything at all disappears; the emptiness of all phenomena is purified, but not because anything at all disappears; the emptiness of

intrinsic defining characteristics is purified, but not because anything at all disappears; the emptiness of that which cannot be apprehended is purified, but not because anything at all disappears; the emptiness of nonentities is purified, but not because anything at all disappears; the emptiness of essential nature is purified, but not because anything at all disappears; and the emptiness of an essential nature of nonentities is purified, but not because anything at all disappears.

12.531 “Venerable Śāradvatīputra, the applications of mindfulness are purified, but not because anything at all disappears; the correct exertions are purified, but not because anything at all disappears; the supports for miraculous ability are purified, but not because anything at all disappears; the faculties are purified, but not because anything at all disappears; the powers are purified, but not because anything at all disappears; the branches of enlightenment are purified, but not because anything at all disappears; and the noble eightfold [F.110.a] path is purified, but not because anything at all disappears.

12.532 “Venerable Śāradvatīputra, the truths of the noble ones are purified, but not because anything at all disappears; the meditative concentrations are purified, but not because anything at all disappears; the immeasurable attitudes are purified, but not because anything at all disappears; the formless absorptions are purified, but not because anything at all disappears; the eight liberations are purified, but not because anything at all disappears; the nine serial steps of meditative absorption are purified, but not because anything at all disappears; the emptiness, signlessness, and wishlessness gateways to liberation are purified, but not because anything at all disappears; the extrasensory powers are purified, but not because anything at all disappears; the meditative stabilities are purified, but not because anything at all disappears; the dhāraṇī gateways are purified, but not because anything at all disappears; the ten powers of the tathāgatas are purified, but not because anything at all disappears; the four fearlessnesses are purified, but not because anything at all disappears; the four kinds of exact knowledge are purified, but not because anything at all disappears; great loving kindness is purified, but not because anything at all disappears; great compassion is purified, but not because anything at all disappears; and the eighteen distinct qualities of the buddhas are purified, but not because anything at all disappears.

12.533 “If you ask why, Venerable Śāradvatīputra, it is because that which is purified is a nonentity, and extinct. For this reason, Venerable Śāradvatīputra, all phenomena are purified, but not because anything at all disappears. [F.110.b] [B7]

- 12.534 “Moreover, Venerable Śāradvatīputra, all phenomena are supramundane, but not because anything at all disappears.”
- 12.535 Śāradvatīputra asked, “Venerable Subhūti, what are all those phenomena that are supramundane, but not because anything at all disappears?”
- 12.536 “Venerable Śāradvatīputra,” replied Subhūti, “physical forms are supramundane, but not because anything at all disappears; feelings are supramundane, but not because anything at all disappears; perceptions are supramundane, but not because anything at all disappears; formative predispositions are supramundane, but not because anything at all disappears; and consciousness is supramundane, but not because anything at all disappears.
- 12.537 “Venerable Śāradvatīputra, the eyes are supramundane, but not because anything at all disappears; the ears are supramundane, but not because anything at all disappears; the nose is supramundane, but not because anything at all disappears; the tongue is supramundane, but not because anything at all disappears; the body is supramundane, but not because anything at all disappears; and the mental faculty is supramundane, but not because anything at all disappears. Venerable Śāradvatīputra, sights are supramundane, but not because anything at all disappears; sounds are supramundane, but not because anything at all disappears; odors are supramundane, but not because anything at all disappears; tastes are supramundane, but not because anything at all disappears; tangibles are supramundane, but not because anything at all disappears; and mental phenomena are supramundane, but not because anything at all disappears. Venerable Śāradvatīputra, visual consciousness is supramundane, [F.111.a] but not because anything at all disappears; auditory consciousness is supramundane, but not because anything at all disappears; olfactory consciousness is supramundane, but not because anything at all disappears; gustatory consciousness is supramundane, but not because anything at all disappears; tactile consciousness is supramundane, but not because anything at all disappears; and mental consciousness is supramundane, but not because anything at all disappears. Venerable Śāradvatīputra, visually compounded sensory contact is supramundane, but not because anything at all disappears; aurally compounded sensory contact is supramundane, but not because anything at all disappears; nasally compounded sensory contact is supramundane, but not because anything at all disappears; lingually compounded sensory contact is supramundane, but not because anything at all disappears; corporeally compounded sensory contact is supramundane, but not because anything at all disappears; and mentally compounded sensory contact is supramundane, but not because anything at all disappears. Venerable Śāradvatīputra, feelings conditioned by visually

compounded sensory contact are supramundane, but not because anything at all disappears; feelings conditioned by aurally compounded sensory contact are supramundane, but not because anything at all disappears; feelings conditioned by nasally compounded sensory contact are supramundane, but not because anything at all disappears; feelings conditioned by lingually compounded sensory contact are supramundane, but not because anything at all disappears; feelings conditioned by corporeally compounded sensory contact are supramundane, but not because anything at all disappears; and feelings conditioned by mentally compounded sensory contact are supramundane, but not because anything at all disappears.

12.538 “Venerable Śāradvatīputra, the earth element is supramundane, but not because anything at all disappears; the water element is supramundane, but not because anything at all disappears; the fire element is supramundane, but not [F.111.b] because anything at all disappears; the wind element is supramundane, but not because anything at all disappears; the space element is supramundane, but not because anything at all disappears; and the consciousness element is supramundane, but not because anything at all disappears.

12.539 “Venerable Śāradvatīputra, ignorance is supramundane, but not because anything at all disappears; formative predispositions are supramundane, but not because anything at all disappears; consciousness is supramundane, but not because anything at all disappears; name and form are supramundane, but not because anything at all disappears; the six sense fields are supramundane, but not because anything at all disappears; sensory contact is supramundane, but not because anything at all disappears; sensation is supramundane, but not because anything at all disappears; craving is supramundane, but not because anything at all disappears; grasping is supramundane, but not because anything at all disappears; the rebirth process is supramundane, but not because anything at all disappears; birth is supramundane, but not because anything at all disappears; and aging and death are supramundane, but not because anything at all disappears.

12.540 “Venerable Śāradvatīputra, the perfection of generosity is supramundane, but not because anything at all disappears; the perfection of ethical discipline is supramundane, but not because anything at all disappears; the perfection of tolerance is supramundane, but not because anything at all disappears; the perfection of perseverance is supramundane, but not because anything at all disappears; the perfection of meditative concentration is supramundane, but not because anything at all disappears; and the perfection of wisdom is supramundane, but not because anything at all disappears.

- 12.541 “Venerable Śāradvatīputra, the emptiness of internal phenomena [F.112.a] is supramundane, but not because anything at all disappears; the emptiness of external phenomena is supramundane, but not because anything at all disappears; the emptiness of external and internal phenomena is supramundane, but not because anything at all disappears; the emptiness of emptiness is supramundane, but not because anything at all disappears; the emptiness of great extent is supramundane, but not because anything at all disappears; the emptiness of ultimate reality is supramundane, but not because anything at all disappears; the emptiness of conditioned phenomena is supramundane, but not because anything at all disappears; the emptiness of unconditioned phenomena is supramundane, but not because anything at all disappears; the emptiness of the unlimited is supramundane, but not because anything at all disappears; the emptiness of that which has neither beginning nor end is supramundane, but not because anything at all disappears; the emptiness of nonexclusion is supramundane, but not because anything at all disappears; the emptiness of inherent nature is supramundane, but not because anything at all disappears; the emptiness of all phenomena is supramundane, but not because anything at all disappears; the emptiness of intrinsic defining characteristics is supramundane, but not because anything at all disappears; the emptiness of that which cannot be apprehended is supramundane, but not because anything at all disappears; the emptiness of nonentities is supramundane, but not because anything at all disappears; the emptiness of essential nature is supramundane, but not because anything at all disappears; and the emptiness of an essential nature of nonentities is supramundane, but not because anything at all disappears.
- 12.542 “Venerable Śāradvatīputra, the applications of mindfulness are supramundane, but not because anything at all disappears; the correct exertions are [F.112.b] supramundane, but not because anything at all disappears; the supports for miraculous ability are supramundane, but not because anything at all disappears; the faculties are supramundane, but not because anything at all disappears; the powers are supramundane, but not because anything at all disappears; the branches of enlightenment are supramundane, but not because anything at all disappears; and the noble eightfold path is supramundane, but not because anything at all disappears.
- 12.543 “Venerable Śāradvatīputra, the truths of the noble ones are supramundane, but not because anything at all disappears; the meditative concentrations are supramundane, but not because anything at all disappears; the immeasurable attitudes are supramundane, but not because anything at all disappears; the formless absorptions are supramundane, but not because anything at all disappears; the eight liberations are

supramundane, but not because anything at all disappears; the nine serial steps of meditative absorption are supramundane, but not because anything at all disappears; the emptiness, signlessness, and wishlessness gateways to liberation are supramundane, but not because anything at all disappears; the extrasensory powers are supramundane, but not because anything at all disappears; the meditative stabilities are supramundane, but not because anything at all disappears; the dhāraṇī gateways are supramundane, but not because anything at all disappears; the ten powers of the tathāgatas are supramundane, but not because anything at all disappears; the four fearlessnesses are supramundane, but not because anything at all disappears; the four kinds of exact knowledge are supramundane, but not because anything at all disappears; great loving kindness is supramundane, but not because [F.113.a] anything at all disappears; great compassion is supramundane, but not because anything at all disappears; and the eighteen distinct qualities of the buddhas are supramundane, but not because anything at all disappears.

12.544 “If you ask why, Venerable Śāradvatīputra, it is because that which is supramundane is a nonentity, and extinct. For this reason, Venerable Śāradvatīputra, all phenomena are supramundane, but not because anything at all disappears.

12.545 “Moreover, Venerable Śāradvatīputra, all phenomena are unconditioned, but not because anything at all disappears.”

12.546 Śāradvatīputra asked, “Venerable Subhūti, what are all those phenomena that are unconditioned, but not because anything at all disappears?”

12.547 “Venerable Śāradvatīputra,” replied Subhūti, “physical forms are unconditioned, but not because anything at all disappears; feelings are unconditioned, but not because anything at all disappears; perceptions are unconditioned, but not because anything at all disappears; formative predispositions are unconditioned, but not because anything at all disappears; and consciousness is unconditioned, but not because anything at all disappears.

12.548 “Venerable Śāradvatīputra, the eyes are unconditioned, but not because anything at all disappears; the ears are unconditioned, but not because anything at all disappears; the nose is unconditioned, but not because anything at all disappears; the tongue is unconditioned, but not because anything at all disappears; the body is unconditioned, but not because anything at all disappears; and the mental faculty is unconditioned, but not because anything at all disappears. Venerable Śāradvatīputra, sights are unconditioned, but not because anything at all disappears; sounds are unconditioned, but not because anything at all disappears; odors are unconditioned, but not because anything at all disappears; tastes are

unconditioned, but not because anything at all disappears; tangibles are unconditioned, but not because anything at all disappears; and mental phenomena are unconditioned, [F.113.b] but not because anything at all disappears. Venerable Śāradvatīputra, visual consciousness is unconditioned, but not because anything at all disappears; auditory consciousness is unconditioned, but not because anything at all disappears; olfactory consciousness is unconditioned, but not because anything at all disappears; gustatory consciousness is unconditioned, but not because anything at all disappears; tactile consciousness is unconditioned, but not because anything at all disappears; and mental consciousness is unconditioned, but not because anything at all disappears. Venerable Śāradvatīputra, visually compounded sensory contact is unconditioned, but not because anything at all disappears; aurally compounded sensory contact is unconditioned, but not because anything at all disappears; nasally compounded sensory contact is unconditioned, but not because anything at all disappears; lingually compounded sensory contact is unconditioned, but not because anything at all disappears; corporeally compounded sensory contact is unconditioned, but not because anything at all disappears; and mentally compounded sensory contact is unconditioned, but not because anything at all disappears. Venerable Śāradvatīputra, feelings conditioned by visually compounded sensory contact are unconditioned, but not because anything at all disappears; feelings conditioned by aurally compounded sensory contact are unconditioned, but not because anything at all disappears; feelings conditioned by nasally compounded sensory contact are unconditioned, but not because anything at all disappears; feelings conditioned by lingually compounded sensory contact are unconditioned, but not because anything at all disappears; feelings conditioned by corporeally compounded sensory contact are unconditioned, but not because anything at all disappears; and feelings conditioned by mentally compounded sensory contact are unconditioned, but not because anything at all disappears.

- 12.549 “Venerable Śāradvatīputra, the earth element is unconditioned, but not because anything at all disappears; the water element is unconditioned, but not because anything at all disappears; the fire element is unconditioned, but not [F.114.a] because anything at all disappears; the wind element is unconditioned, but not because anything at all disappears; the space element is unconditioned, but not because anything at all disappears; and the consciousness element is unconditioned, but not because anything at all disappears.

- 12.550 “Venerable Śāradvatīputra, ignorance is unconditioned, but not because anything at all disappears; formative predispositions are unconditioned, but not because anything at all disappears; consciousness is unconditioned, but not because anything at all disappears; name and form are unconditioned, but not because anything at all disappears; the six sense fields are unconditioned, but not because anything at all disappears; sensory contact is unconditioned, but not because anything at all disappears; sensation is unconditioned, but not because anything at all disappears; craving is unconditioned, but not because anything at all disappears; grasping is unconditioned, but not because anything at all disappears; the rebirth process is unconditioned, but not because anything at all disappears; birth is unconditioned, but not because anything at all disappears; and aging and death are unconditioned, but not because anything at all disappears.
- 12.551 “Venerable Śāradvatīputra, the perfection of generosity is unconditioned, but not because anything at all disappears; the perfection of ethical discipline is unconditioned, but not because anything at all disappears; the perfection of tolerance is unconditioned, but not because anything at all disappears; the perfection of perseverance is unconditioned, but not because anything at all disappears; the perfection of meditative concentration is unconditioned, but not because anything at all disappears; and the perfection of wisdom is unconditioned, but not because anything at all disappears.
- 12.552 “Venerable Śāradvatīputra, the emptiness of internal phenomena is unconditioned, but not because anything at all disappears; the emptiness of external phenomena is [F.114.b] unconditioned, but not because anything at all disappears; the emptiness of external and internal phenomena is unconditioned, but not because anything at all disappears; the emptiness of emptiness is unconditioned, but not because anything at all disappears; the emptiness of great extent is unconditioned, but not because anything at all disappears; the emptiness of ultimate reality is unconditioned, but not because anything at all disappears; the emptiness of conditioned phenomena is unconditioned, but not because anything at all disappears; the emptiness of unconditioned phenomena is unconditioned, but not because anything at all disappears; the emptiness of the unlimited is unconditioned, but not because anything at all disappears; the emptiness of that which has neither beginning nor end is unconditioned, but not because anything at all disappears; the emptiness of nonexclusion is unconditioned, but not because anything at all disappears; the emptiness of inherent nature is unconditioned, but not because anything at all disappears; the emptiness of all phenomena is unconditioned, but not because anything at all disappears; the emptiness of intrinsic defining characteristics is

unconditioned, but not because anything at all disappears; the emptiness of that which cannot be apprehended is unconditioned, but not because anything at all disappears; the emptiness of nonentities is unconditioned, but not because anything at all disappears; the emptiness of essential nature is unconditioned, but not because anything at all disappears; and the emptiness of an essential nature of nonentities is unconditioned, but not because anything at all disappears.

12.553 “Venerable Śāradvatīputra, the applications of mindfulness are unconditioned, but not because anything at all disappears; the correct exertions are unconditioned, but not because anything at all disappears; the supports for miraculous ability are unconditioned, but not because anything at all disappears; the faculties are unconditioned, but not because anything at all disappears; the powers are unconditioned, but not because anything at all disappears; the branches of enlightenment are unconditioned, but not because anything at all disappears; and the [F.115.a] noble eightfold path is unconditioned, but not because anything at all disappears.

12.554 “Venerable Śāradvatīputra, the truths of the noble ones are unconditioned, but not because anything at all disappears; the meditative concentrations are unconditioned, but not because anything at all disappears; the immeasurable attitudes are unconditioned, but not because anything at all disappears; the formless absorptions are unconditioned, but not because anything at all disappears; the eight liberations are unconditioned, but not because anything at all disappears; the nine serial steps of meditative absorption are unconditioned, but not because anything at all disappears; the emptiness, signlessness, and wishlessness gateways to liberation are unconditioned, but not because anything at all disappears; the extrasensory powers are unconditioned, but not because anything at all disappears; the meditative stabilities are unconditioned, but not because anything at all disappears; the dhāraṇī gateways are unconditioned, but not because anything at all disappears; the ten powers of the tathāgatas are unconditioned, but not because anything at all disappears; the four fearlessnesses are unconditioned, but not because anything at all disappears; the four kinds of exact knowledge are unconditioned, but not because anything at all disappears; great loving kindness is unconditioned, but not because anything at all disappears; great compassion is unconditioned, but not because anything at all disappears; and the eighteen distinct qualities of the buddhas are unconditioned, but not because anything at all disappears.

12.555 “If you ask why, Venerable Śāradvatīputra, it is because that which is unconditioned is a nonentity, and extinct. For this reason, Venerable Śāradvatīputra, all phenomena are unconditioned, but not because anything at all disappears.

- 12.556 “Moreover, Venerable Śāradvatīputra, [F.115.b] all phenomena are not eternal⁶⁰⁴ and they are not perishable.”
- 12.557 Śāradvatīputra asked, “Venerable Subhūti, why are all phenomena not eternal and not perishable?”
- 12.558 “Venerable Śāradvatīputra,” replied Subhūti, “physical forms are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. Feelings are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. Perceptions are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. Formative predispositions are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. Consciousness is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature.
- 12.559 “Venerable Śāradvatīputra, the eyes are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. The ears are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. The nose is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. The tongue is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. The body is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. The mental faculty is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature.
- 12.560 “Venerable Śāradvatīputra, sights are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. Sounds are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. Odors are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. Tastes are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. Tangibles are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. Mental phenomena are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature.
- 12.561 “Venerable Śāradvatīputra, visual consciousness [F.116.a] is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. Auditory consciousness is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. Olfactory consciousness is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. Gustatory consciousness is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. Tactile

consciousness is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. Mental consciousness is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature.

12.562 “Venerable Śāradvatīputra, visually compounded sensory contact is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. Aurally compounded sensory contact is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. Nasally compounded sensory contact is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. Lingually compounded sensory contact is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. Corporeally compounded sensory contact is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. Mentally compounded sensory contact is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature.

12.563 “Venerable Śāradvatīputra, feelings conditioned by visually compounded sensory contact are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. Feelings conditioned by aurally compounded sensory contact are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. Feelings conditioned by nasally compounded sensory contact are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. Feelings conditioned by lingually compounded sensory contact are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. [F.116.b] Feelings conditioned by corporeally compounded sensory contact are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. Feelings conditioned by mentally compounded sensory contact are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature.

12.564 “Venerable Śāradvatīputra, the earth element is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. The water element is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. The fire element is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. The wind element is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. The space element is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. The consciousness element is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature.

12.565 “Venerable Śāradvatīputra, ignorance is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. Formative predispositions are not eternal and they are not perishable. If you ask why, it

is because that is their inherent nature. Consciousness is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. Name and form are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. The six sense fields are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. Sensory contact is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. Sensation is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. Craving is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. Grasping is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. The rebirth process is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. [F.117.a] Birth is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. Aging and death are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature.

12.566 “Venerable Śāradvatīputra, the perfection of generosity is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. The perfection of ethical discipline is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. The perfection of tolerance is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. The perfection of perseverance is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. The perfection of meditative concentration is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. The perfection of wisdom is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature.

12.567 “Venerable Śāradvatīputra, the emptiness of internal phenomena is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. The emptiness of external phenomena is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. The emptiness of external and internal phenomena is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. The emptiness of emptiness is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. The emptiness of great extent is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. The emptiness of ultimate reality is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. The emptiness of conditioned phenomena is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. The emptiness of unconditioned phenomena is not eternal and it is not perishable. If you ask

why, it is because that is its inherent nature. The emptiness of the unlimited is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. The emptiness of that which has neither beginning nor end is not eternal [F.117.b] and it is not perishable. If you ask why, it is because that is its inherent nature. The emptiness of nonexclusion is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. The emptiness of inherent nature is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. The emptiness of all phenomena is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. The emptiness of intrinsic defining characteristics is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. The emptiness of that which cannot be apprehended is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. The emptiness of nonentities is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. The emptiness of essential nature is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. The emptiness of an essential nature of nonentities is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature.

12.568 “Venerable Śāradvatīputra, the applications of mindfulness are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. The correct exertions are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. The supports for miraculous ability are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. the faculties are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. the powers are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. The branches of enlightenment are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. The noble eightfold path is not eternal and it is not perishable. If you ask why, [F.118.a] it is because that is its inherent nature.

12.569 “Venerable Śāradvatīputra, the truths of the noble ones are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. The meditative concentrations are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. The immeasurable attitudes are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. The formless absorptions are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. The eight liberations are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. The

nine serial steps of meditative absorption are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. The emptiness, signlessness, and wishlessness gateways to liberation are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. The extrasensory powers are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. The meditative stabilities are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. The dhāraṇī gateways are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. The ten powers of the tathāgatas are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. The four fearlessnesses are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. The four kinds of exact knowledge are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. Great loving kindness is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. Great compassion is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. The eighteen distinct qualities of the buddhas are not eternal and they are not perishable. [F.118.b] If you ask why, it is because that is their inherent nature.

12.570 “Venerable Śāradvatīputra, virtuous phenomena are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. Nonvirtuous phenomena are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. Conditioned phenomena are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. Unconditioned phenomena are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. Contaminated phenomena are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. Uncontaminated phenomena are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature.

12.571 “Venerable Śāradvatīputra, it is for this reason that all phenomena are in their essential nature nonentities.

12.572 “Venerable Śāradvatīputra, you said, ‘Why do you say, “Why have physical forms not come into being, why have feelings not come into being, why have perceptions not come into being, why have formative predispositions not come into being, and why has consciousness not come into being”?’⁶⁰⁵ Venerable Śāradvatīputra, it is so! If you ask why, Venerable Śāradvatīputra, it is because physical forms have not been brought about by conditions,⁶⁰⁶ feelings have not been brought about by conditions, perceptions have not been brought about by conditions, formative

predispositions have not been brought about by conditions, and consciousness has not been brought about by conditions. If you ask why, it is because there is nothing that brings about physical forms, there is nothing that brings about feelings, there is nothing that brings about perceptions, there is nothing that brings about formative predispositions, and there is nothing that brings about consciousness.

12.573 “Venerable Śāradvatīputra, the eyes have not been brought about by conditions. If you ask why, it is because there is nothing that brings them about. The ears have not been brought about by conditions. If you ask why, it is because there is nothing that brings [F.119.a] them about. The nose has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. The tongue has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. The body has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. The mental faculty has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. Venerable Śāradvatīputra, sights have not been brought about by conditions. If you ask why, it is because there is nothing that brings them about. Sounds have not been brought about by conditions. If you ask why, it is because there is nothing that brings them about. Odors have not been brought about by conditions. If you ask why, it is because there is nothing that brings them about. Tastes have not been brought about by conditions. If you ask why, it is because there is nothing that brings them about. Tangibles have not been brought about by conditions. If you ask why, it is because there is nothing that brings them about. Mental phenomena have not been brought about by conditions. If you ask why, it is because there is nothing that brings them about.

12.574 “Venerable Śāradvatīputra, visual consciousness has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. Auditory consciousness has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. Olfactory consciousness has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. Gustatory consciousness has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. Tactile consciousness has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. Mental consciousness has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about.

12.575 “Visually compounded sensory contact has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. [F.119.b] Aurally compounded sensory contact has not been brought about

by conditions. If you ask why, it is because there is nothing that brings it about. Nasally compounded sensory contact has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. Lingually compounded sensory contact has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. Corporeally compounded sensory contact has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. Mentally compounded sensory contact has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about.

12.576 “Venerable Śāradvatīputra, feelings conditioned by visually compounded sensory contact have not been brought about by conditions. If you ask why, it is because there is nothing that brings them about. Feelings conditioned by aurally compounded sensory contact have not been brought about by conditions. If you ask why, it is because there is nothing that brings them about. Feelings conditioned by nasally compounded sensory contact have not been brought about by conditions. If you ask why, it is because there is nothing that brings them about. Feelings conditioned by lingually compounded sensory contact have not been brought about by conditions. If you ask why, it is because there is nothing that brings them about. Feelings conditioned by corporeally compounded sensory contact have not been brought about by conditions. If you ask why, it is because there is nothing that brings them about. Feelings conditioned by mentally compounded sensory contact have not been brought about by conditions. If you ask why, it is because there is nothing that brings them about.

12.577 “Venerable Śāradvatīputra, the earth element has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. The water element has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. The fire element has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. The wind element has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. [F.120.a] The space element has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. The consciousness element has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about.

12.578 “Venerable Śāradvatīputra, ignorance has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. Formative predispositions have not been brought about by conditions. If you ask why, it is because there is nothing that brings them about. Consciousness has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. Name and form have not

been brought about by conditions. If you ask why, it is because there is nothing that brings them about. The six sense fields have not been brought about by conditions. If you ask why, it is because there is nothing that brings them about. Sensory contact has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. Sensation has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. Craving has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. Grasping has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. The rebirth process has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. Birth has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. Aging and death have not been brought about by conditions. If you ask why, it is because there is nothing that brings them about.

12.579 “Venerable Śāradvatīputra, the perfection of generosity has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. The perfection of ethical discipline has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. The perfection of tolerance has not been brought about by conditions. [F.120.b] If you ask why, it is because there is nothing that brings it about. The perfection of perseverance has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. The perfection of meditative concentration has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. The perfection of wisdom has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about.

12.580 “Venerable Śāradvatīputra, the emptiness of internal phenomena has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. The emptiness of external phenomena has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. The emptiness of external and internal phenomena has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. The emptiness of emptiness has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. The emptiness of great extent has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. The emptiness of ultimate reality has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. The emptiness of conditioned phenomena has not been brought about by conditions. If you ask why, it is because there is nothing that brings

it about. The emptiness of unconditioned phenomena has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. The emptiness of the unlimited has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. The emptiness of that which has neither beginning nor end has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. The emptiness of nonexclusion has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. The emptiness of inherent nature has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. The emptiness of all phenomena has not been brought about [F.121.a] by conditions. If you ask why, it is because there is nothing that brings it about. The emptiness of intrinsic defining characteristics has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. The emptiness of that which cannot be apprehended has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. The emptiness of nonentities has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. The emptiness of essential nature has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. The emptiness of an essential nature of nonentities has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about.

12.581 “Venerable Śāradvatīputra, the applications of mindfulness have not been brought about by conditions. If you ask why, it is because there is nothing that brings them about. The correct exertions have not been brought about by conditions. If you ask why, it is because there is nothing that brings them about. The supports for miraculous ability have not been brought about by conditions. If you ask why, it is because there is nothing that brings them about. the faculties have not been brought about by conditions. If you ask why, it is because there is nothing that brings them about. the powers have not been brought about by conditions. If you ask why, it is because there is nothing that brings them about. The branches of enlightenment have not been brought about by conditions. If you ask why, it is because there is nothing that brings them about. The noble eightfold path has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about.

12.582 “Venerable Śāradvatīputra, the truths of the noble ones have not been brought about by conditions. If you ask why, it is because there is nothing that brings them about. The meditative concentrations have not been brought about by conditions. If you ask why, it is because there is nothing

that brings them about. The immeasurable attitudes [F.121.b] have not been brought about by conditions. If you ask why, it is because there is nothing that brings them about. The formless absorptions have not been brought about by conditions. If you ask why, it is because there is nothing that brings them about. The liberations have not been brought about by conditions. If you ask why, it is because there is nothing that brings them about. The serial steps of meditative absorption have not been brought about by conditions. If you ask why, it is because there is nothing that brings them about. The emptiness, signlessness, and wishlessness gateways to liberation have not been brought about by conditions. If you ask why, it is because there is nothing that brings them about. The extrasensory powers have not been brought about by conditions. If you ask why, it is because there is nothing that brings them about. The meditative stabilities have not been brought about by conditions. If you ask why, it is because there is nothing that brings them about. The dhāraṇī gateways have not been brought about by conditions. If you ask why, it is because there is nothing that brings them about. The ten powers of the tathāgatas have not been brought about by conditions. If you ask why, it is because there is nothing that brings them about. The four fearlessnesses have not been brought about by conditions. If you ask why, it is because there is nothing that brings them about. The four kinds of exact knowledge have not been brought about by conditions. If you ask why, it is because there is nothing that brings them about. Great loving kindness has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. Great compassion has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. The eighteen distinct qualities of the buddhas have not been brought about by conditions. If you ask why, it is because there is nothing that brings them about.

12.583 “Venerable Śāradvatīputra, it is for this reason that physical forms have not come into being, feelings have not come into being, perceptions have not come into being, [F.122.a] formative predispositions have not come into being, and consciousness has not come into being.

12.584 “Venerable Śāradvatīputra, you said, ‘Venerable Subhūti, why do you say, “Something that has not come into being is not physical forms, something that has not come into being is not feelings, something that has not come into being is not perceptions, something that has not come into being is not formative predispositions, and something that has not come into being is not consciousness”?’ Venerable Śāradvatīputra, it is so! If you ask why, Venerable Śāradvatīputra, it is because physical forms are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its

state. Feelings are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. Perceptions are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. Formative predispositions are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. Consciousness is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state.

12.585 “The eyes are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The ears are empty of an inherent nature. That which is empty of an inherent nature neither arises [F.122.b] nor perishes, and that which neither arises nor perishes does not change its state. The nose is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The tongue is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The body is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The mental faculty is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state.

12.586 “Sights are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. Sounds are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. Odors are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. Tastes are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. Tangibles are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its

state. Mental phenomena are empty of an inherent nature. That which is empty of an inherent nature [F.123.a] neither arises nor perishes, and that which neither arises nor perishes does not change its state.

12.587 “Visual consciousness is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. Auditory consciousness is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. Olfactory consciousness is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. Gustatory consciousness is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. Tactile consciousness is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. Mental consciousness is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state.

12.588 “Visually compounded sensory contact is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. Aurally compounded sensory contact is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. Nasally compounded sensory contact is empty of an inherent nature. That which is empty of an inherent nature [F.123.b] neither arises nor perishes, and that which neither arises nor perishes does not change its state. Lingually compounded sensory contact is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. Corporeally compounded sensory contact is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. Mentally compounded sensory contact is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state.

12.589 “Feelings conditioned by visually compounded sensory contact are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. Feelings conditioned by aurally compounded sensory

contact are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. Feelings conditioned by nasally compounded sensory contact are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. Feelings conditioned by lingually compounded sensory contact are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. Feelings conditioned by corporeally compounded sensory contact are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. [F.124.a] Feelings conditioned by mentally compounded sensory contact are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state.

12.590 “The earth element is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The water element is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The fire element is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The wind element is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The space element is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The consciousness element is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state.

12.591 “Ignorance is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. Formative predispositions are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. [F.124.b] Consciousness is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. Name and form are empty of an inherent nature. That which is empty of an inherent nature

neither arises nor perishes, and that which neither arises nor perishes does not change its state. The six sense fields are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. Sensory contact is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. Sensation is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. Craving is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. Grasping is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The rebirth process is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. Birth is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. Aging and death are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor [F.125.a] perishes does not change its state.

- 12.592 “The perfection of generosity is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The perfection of ethical discipline is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The perfection of tolerance is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The perfection of perseverance is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The perfection of meditative concentration is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The perfection of wisdom is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. [B8]

12.593 “The emptiness of internal phenomena is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The emptiness of external phenomena is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes [F.125.b] does not change its state. The emptiness of external and internal phenomena is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The emptiness of emptiness is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The emptiness of great extent is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The emptiness of ultimate reality is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The emptiness of conditioned phenomena is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The emptiness of unconditioned phenomena is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The emptiness of the unlimited is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The emptiness of that which has neither beginning nor end is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The emptiness of nonexclusion is empty of an inherent nature. That which is empty of an inherent nature neither arises [F.126.a] nor perishes, and that which neither arises nor perishes does not change its state. The emptiness of inherent nature is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The emptiness of all phenomena is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The emptiness of intrinsic defining characteristics is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The emptiness of that which cannot be apprehended is empty of an inherent nature. That which is

empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The emptiness of nonentities is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The emptiness of essential nature is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The emptiness of an essential nature of nonentities is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state.

12.594 “The applications of mindfulness are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The correct exertions are empty of an inherent nature. That which is empty of an inherent nature [F.126.b] neither arises nor perishes, and that which neither arises nor perishes does not change its state. The supports for miraculous ability are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. the faculties are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. the powers are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The branches of enlightenment are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The noble eightfold path is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state.

12.595 “The truths of the noble ones are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The meditative concentrations are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The immeasurable attitudes are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The formless absorptions are empty of an inherent nature. That which is empty [F.127.a] of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The eight

liberations are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The nine serial steps of meditative absorption are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The emptiness, signlessness, and wishlessness gateways to liberation are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The extrasensory powers are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The meditative stabilities are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The dhāraṇī gateways are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The ten powers of the tathāgatas are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The four fearlessnesses are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The four kinds of exact knowledge are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. Great loving kindness is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. Great compassion is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The eighteen distinct qualities of the buddhas are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state.

- 12.596 “Venerable Śāradvatīputra, it is for this reason that something that has not come into being is not physical forms, something that has not come into being is not feelings, something that has not come into being is not perceptions, something that has not come into being is not formative predispositions, and something that has not come into being is not consciousness; that something that has not come into being is not the eyes, something that has not come into being is not the ears, something that has

not come into being is not the nose, something that has not come into being is not the tongue, something that has not come into being is not the body, and something that has not come into being is not the mental faculty; that something that has not come into being is not sights, something that has not come into being is not sounds, something that has not come into being is not odors, something that has not come into being is not tastes, something that has not come into being is not tangibles, and something that has not come into being is not mental phenomena; that something [F.128.a] that has not come into being is not visual consciousness, something that has not come into being is not auditory consciousness, something that has not come into being is not olfactory consciousness, something that has not come into being is not gustatory consciousness, something that has not come into being is not tactile consciousness, and something that has not come into being is not mental consciousness; that something that has not come into being is not visually compounded sensory contact, something that has not come into being is not aurally compounded sensory contact, something that has not come into being is not nasally compounded sensory contact, something that has not come into being is not lingually compounded sensory contact, something that has not come into being is not corporeally compounded sensory contact, and something that has not come into being is not mentally compounded sensory contact; that something that has not come into being is not feelings conditioned by visually compounded sensory contact, something that has not come into being is not feelings conditioned by aurally compounded sensory contact, something that has not come into being is not feelings conditioned by nasally compounded sensory contact, something that has not come into being is not feelings conditioned by lingually compounded sensory contact, something that has not come into being is not feelings conditioned by corporeally compounded sensory contact, and something that has not come into being is not feelings conditioned by mentally compounded sensory contact; that something that has not come into being is not the earth element, something that has not come into being is not the water element, something that has not come into being is not the fire element, something that has not come into being is not the wind element, something that has not come into being is not the space element, and something that has not come into being is not the consciousness element; that something that has not come into being is not [F.128.b] ignorance, something that has not come into being is not formative predispositions, something that has not come into being is not consciousness, something that has not come into being is not name and form, something that has not come into being is not the six sense fields, something that has not come into being is not sensory contact, something

that has not come into being is not sensation, something that has not come into being is not craving, something that has not come into being is not grasping, something that has not come into being is not the rebirth process, something that has not come into being is not birth, and something that has not come into being is not aging and death; that something that has not come into being is not the perfection of generosity, something that has not come into being is not the perfection of ethical discipline, something that has not come into being is not the perfection of tolerance, something that has not come into being is not the perfection of perseverance, something that has not come into being is not the perfection of meditative concentration, and something that has not come into being is not the perfection of wisdom; that something that has not come into being is not the emptiness of internal phenomena, something that has not come into being is not the emptiness of external phenomena, something that has not come into being is not the emptiness of external and internal phenomena, something that has not come into being is not the emptiness of emptiness, something that has not come into being is not the emptiness of great extent, something that has not come into being is not the emptiness of ultimate reality, something that has not come into being is not the emptiness of conditioned phenomena, something that has not come into being is not the emptiness of unconditioned phenomena, something that has not come into being is not the emptiness of the unlimited, something that has not come into being is not the emptiness of that which has neither beginning nor end, something that has not come into being is not the emptiness of nonexclusion, [F.129.a] something that has not come into being is not the emptiness of inherent nature, something that has not come into being is not the emptiness of all phenomena, something that has not come into being is not the emptiness of intrinsic defining characteristics, something that has not come into being is not the emptiness of that which cannot be apprehended, something that has not come into being is not the emptiness of nonentities, something that has not come into being is not the emptiness of essential nature, and something that has not come into being is not the emptiness of an essential nature of nonentities; that something that has not come into being is not the applications of mindfulness, something that has not come into being is not the correct exertions, something that has not come into being is not the supports for miraculous ability, something that has not come into being is not the faculties, something that has not come into being is not the powers, something that has not come into being is not the branches of enlightenment, and something that has not come into being is not the noble eightfold path; and that something that has not come into being is not the truths of the noble ones, something that has not come into being is not the

meditative concentrations, something that has not come into being is not the immeasurable attitudes, something that has not come into being is not the formless absorptions, something that has not come into being is not the eight liberations, something that has not come into being is not the nine serial steps of meditative absorption, something that has not come into being is not the emptiness, signlessness, and wishlessness gateways to liberation, something that has not come into being is not the extrasensory powers, something that has not come into being is not the meditative stabilities, something that has not come into being is not the dhāraṇī gateways, [F.129.b] something that has not come into being is not the ten powers of the tathāgatas, something that has not come into being is not the four fearlessnesses, something that has not come into being is not the four kinds of exact knowledge, something that has not come into being is not great loving kindness, something that has not come into being is not great compassion, something that has not come into being is not the eighteen distinct qualities of the buddhas, something that has not come into being is not knowledge of all the dharmas, something that has not come into being is not the knowledge of the aspects of the path, and something that has not come into being is not all-aspect omniscience.

12.597 “Venerable Śāradvatīputra, you also said, ‘Why do you say, “How then should one who has not come into being give teaching and instruction in the perfection of wisdom, which has also not come into being”?’ Venerable Śāradvatīputra, it is because that which has not come into being is the perfection of wisdom, and that which is the perfection of wisdom has not come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the perfection of wisdom’—are without duality and cannot be divided into two. Venerable Śāradvatīputra, it is for this reason that I said, ‘How then should one who has not come into being give teaching and instruction in the perfection of wisdom, which has also not come into being?’

12.598 “Venerable Śāradvatīputra, you also said, ‘Why do you say, “One cannot apprehend such bodhisattva great beings who are practicing for enlightenment as other than not having come into being”?’ Venerable Śāradvatīputra, this is because, when bodhisattva great beings practice the perfection of wisdom, they do not observe that something that has not come into being is one thing and a bodhisattva another. Therefore, these two phenomena—‘that which has not [F.130.a] come into being’ and ‘a bodhisattva’—are without duality and cannot be divided into two.

12.599 “They do not observe physical forms as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘physical forms’—are without duality and cannot be divided into

two. They do not observe feelings as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘feelings’—are without duality and cannot be divided into two. They do not observe perceptions as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘perceptions’—are without duality and cannot be divided into two. They do not observe formative predispositions as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘formative predispositions’—are without duality and cannot be divided into two. They do not observe consciousness as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘consciousness’—are without duality and cannot be divided into two.

12.600 “They do not observe the eyes as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the eyes’—are without duality and cannot be divided into two. They do not observe the ears as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the ears’—are without duality and cannot be divided into two. They do not observe the nose as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the nose’—are without duality and cannot be divided into two. They do not observe the tongue as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the tongue’—are [F.130.b] without duality and cannot be divided into two. They do not observe the body as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the body’—are without duality and cannot be divided into two. They do not observe the mental faculty as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the mental faculty’—are without duality and cannot be divided into two.

12.601 “They do not observe sights as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘sights’—are without duality and cannot be divided into two. They do not observe sounds as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘sounds’—are without duality and cannot be divided into two. They do not observe odors as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘odors’—are without duality and cannot be divided into two. They do not observe tastes as other than not having come into being. Therefore, these two phenomena—‘that

which has not come into being' and 'tastes'—are without duality and cannot be divided into two. They do not observe tangibles as other than not having come into being. Therefore, these two phenomena—'that which has not come into being' and 'tangibles'—are without duality and cannot be divided into two. They do not observe mental phenomena as other than not having come into being. Therefore, these two phenomena—'that which has not come into being' and 'mental phenomena'—are without duality and cannot be divided into two.

12.602 “They do not observe visual consciousness as other than not having come into being. Therefore, these two phenomena—'that which has not come into being' and 'visual consciousness'—are without duality and cannot be divided into two. They do not observe auditory consciousness as other than [F.131.a] not having come into being. Therefore, these two phenomena—'that which has not come into being' and 'auditory consciousness'—are without duality and cannot be divided into two. They do not observe olfactory consciousness as other than not having come into being. Therefore, these two phenomena—'that which has not come into being' and 'olfactory consciousness'—are without duality and cannot be divided into two. They do not observe gustatory consciousness as other than not having come into being. Therefore, these two phenomena—'that which has not come into being' and 'gustatory consciousness'—are without duality and cannot be divided into two. They do not observe tactile consciousness as other than not having come into being. Therefore, these two phenomena—'that which has not come into being' and 'tactile consciousness'—are without duality and cannot be divided into two. They do not observe mental consciousness as other than not having come into being. Therefore, these two phenomena—'that which has not come into being' and 'mental consciousness'—are without duality and cannot be divided into two.

12.603 “They do not observe visually compounded sensory contact as other than not having come into being. Therefore, these two phenomena—'that which has not come into being' and 'visually compounded sensory contact'—are without duality and cannot be divided into two. They do not observe aurally compounded sensory contact as other than not having come into being. Therefore, these two phenomena—'that which has not come into being' and 'aurally compounded sensory contact'—are without duality and cannot be divided into two. They do not observe nasally compounded sensory contact as other than not having come into being. Therefore, these two phenomena—'that which has not come into being' and 'nasally compounded sensory contact'—are without duality and cannot be divided into two. They do not observe lingually compounded sensory contact

[F.131.b] as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘lingually compounded sensory contact’—are without duality and cannot be divided into two. They do not observe corporeally compounded sensory contact as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘corporeally compounded sensory contact’—are without duality and cannot be divided into two. They do not observe mentally compounded sensory contact as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘mentally compounded sensory contact’—are without duality and cannot be divided into two.

12.604 “They do not observe feelings conditioned by visually compounded sensory contact as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘feelings conditioned by visually compounded sensory contact’—are without duality and cannot be divided into two. They do not observe feelings conditioned by aurally compounded sensory contact as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘feelings conditioned by aurally compounded sensory contact’—are without duality and cannot be divided into two. They do not observe feelings conditioned by nasally compounded sensory contact as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘feelings conditioned by nasally compounded sensory contact’—are without duality and cannot be divided into two. They do not observe feelings conditioned by lingually compounded sensory contact as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘feelings conditioned by lingually compounded sensory contact’—are without duality and cannot be divided into two. They do not observe feelings conditioned by corporeally compounded sensory contact as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and [F.132.a] ‘feelings conditioned by corporeally compounded sensory contact’—are without duality and cannot be divided into two. They do not observe feelings conditioned by mentally compounded sensory contact as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘feelings conditioned by mentally compounded sensory contact’—are without duality and cannot be divided into two.

12.605 “They do not observe the earth element as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the earth element’—are without duality and cannot be divided into two. They do not observe the water element as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the water element’—are without duality and cannot be divided into two. They do not observe the fire element as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the fire element’—are without duality and cannot be divided into two. They do not observe the wind element as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the wind element’—are without duality and cannot be divided into two. They do not observe the space element as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the space element’—are without duality and cannot be divided into two. They do not observe the consciousness element as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the consciousness element’—are without duality and cannot be divided into two.

12.606 “They do not observe ignorance as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘ignorance’—are [F.132.b] without duality and cannot be divided into two. They do not observe formative predispositions as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘formative predispositions’—are without duality and cannot be divided into two. They do not observe consciousness as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘consciousness’—are without duality and cannot be divided into two. They do not observe name and form as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘name and form’—are without duality and cannot be divided into two. They do not observe the six sense fields as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the six sense fields’—are without duality and cannot be divided into two. They do not observe sensory contact as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘sensory contact’—are without duality and cannot be divided into two. They do not observe sensation as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘sensation’—are without duality and cannot be divided into two. They do not observe craving

as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘craving’—are without duality and cannot be divided into two. They do not observe grasping as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘grasping’—are without duality and cannot be divided into two. They do not observe the rebirth process as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the rebirth process’—are without duality and cannot be divided into two. They do not observe birth as other [F.133.a] than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘birth’—are without duality and cannot be divided into two. They do not observe aging and death as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘aging and death’—are without duality and cannot be divided into two.

12.607 “They do not observe the perfection of generosity as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the perfection of generosity’—are without duality and cannot be divided into two. They do not observe the perfection of ethical discipline as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the perfection of ethical discipline’—are without duality and cannot be divided into two. They do not observe the perfection of tolerance as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the perfection of tolerance’—are without duality and cannot be divided into two. They do not observe the perfection of perseverance as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the perfection of perseverance’—are without duality and cannot be divided into two. They do not observe the perfection of meditative concentration as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the perfection of meditative concentration’—are without duality and cannot be divided into two. They do not observe the perfection of wisdom as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the perfection of wisdom’—are without duality and cannot be divided into two.

12.608 “They do not observe the emptiness of internal phenomena [F.133.b] as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the emptiness of internal phenomena’—are without duality and cannot be divided into two. They do not observe the emptiness of external phenomena as other than not

having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the emptiness of external phenomena’—are without duality and cannot be divided into two. They do not observe the emptiness of external and internal phenomena as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the emptiness of external and internal phenomena’—are without duality and cannot be divided into two. They do not observe the emptiness of emptiness as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the emptiness of emptiness’—are without duality and cannot be divided into two. They do not observe the emptiness of great extent as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the emptiness of great extent’—are without duality and cannot be divided into two. They do not observe the emptiness of ultimate reality as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the emptiness of ultimate reality’—are without duality and cannot be divided into two. They do not observe the emptiness of conditioned phenomena as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the emptiness of conditioned phenomena’—are without duality and cannot be divided into two. They do not observe the emptiness of unconditioned phenomena as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the emptiness of unconditioned phenomena’—are without duality and cannot be divided into two. They do not observe the emptiness of the unlimited as other than not having come into being. [F.134.a] Therefore, these two phenomena—‘that which has not come into being’ and ‘the emptiness of the unlimited’—are without duality and cannot be divided into two. They do not observe the emptiness of that which has neither beginning nor end as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the emptiness of that which has neither beginning nor end’—are without duality and cannot be divided into two. They do not observe the emptiness of nonexclusion as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the emptiness of nonexclusion’—are without duality and cannot be divided into two. They do not observe the emptiness of inherent nature as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the emptiness of inherent nature’—are without duality and cannot be divided into two. They do not observe the emptiness of all phenomena as other than not having come into being. Therefore, these two

phenomena—‘that which has not come into being’ and ‘the emptiness of all phenomena’—are without duality and cannot be divided into two. They do not observe the emptiness of intrinsic defining characteristics as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the emptiness of intrinsic defining characteristics’—are without duality and cannot be divided into two. They do not observe the emptiness of that which cannot be apprehended as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the emptiness of that which cannot be apprehended’—are without duality and cannot be divided into two. They do not observe the emptiness of nonentities as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the emptiness of nonentities’—are without duality and cannot be divided into two. They do not observe the emptiness of essential nature [F.134.b] as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the emptiness of essential nature’—are without duality and cannot be divided into two. They do not observe the emptiness of an essential nature of nonentities as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the emptiness of an essential nature of nonentities’—are without duality and cannot be divided into two.

12.609 “They do not observe the applications of mindfulness as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the applications of mindfulness’—are without duality and cannot be divided into two. They do not observe the correct exertions as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the correct exertions’—are without duality and cannot be divided into two. They do not observe the supports for miraculous ability as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the supports for miraculous ability’—are without duality and cannot be divided into two. They do not observe the faculties as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the faculties’—are without duality and cannot be divided into two. They do not observe the powers as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the powers’—are without duality and cannot be divided into two. They do not observe the branches of enlightenment as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the branches of enlightenment’—are without duality and cannot be divided into two. They

do not observe the noble eightfold path as other than [F.135.a] not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the noble eightfold path’—are without duality and cannot be divided into two.

12.610 “They do not observe the truths of the noble ones as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the truths of the noble ones’—are without duality and cannot be divided into two. They do not observe the meditative concentrations as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the meditative concentrations’—are without duality and cannot be divided into two. They do not observe the immeasurable attitudes as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the immeasurable attitudes’—are without duality and cannot be divided into two. They do not observe the formless absorptions as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the formless absorptions’—are without duality and cannot be divided into two. They do not observe the liberations as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the liberations’—are without duality and cannot be divided into two. They do not observe the serial steps of meditative absorption as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the serial steps of meditative absorption’—are without duality and cannot be divided into two. They do not observe the emptiness, signlessness, and wishlessness gateways to liberation as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the emptiness, signlessness, [F.135.b] and wishlessness gateways to liberation’—are without duality and cannot be divided into two. They do not observe the extrasensory powers as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the extrasensory powers’—are without duality and cannot be divided into two. They do not observe the meditative stabilities as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the meditative stabilities’—are without duality and cannot be divided into two. They do not observe the dhāraṇī gateways as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the dhāraṇī gateways’—are without duality and cannot be divided into two. They do not observe the ten powers of the tathāgatas as other than not having come into being. Therefore, these two phenomena—‘that which has not come into

being' and 'the powers of the tathāgatas'—are without duality and cannot be divided into two. They do not observe the four fearlessnesses as other than not having come into being. Therefore, these two phenomena—'that which has not come into being' and 'the fearlessnesses'—are without duality and cannot be divided into two. They do not observe the four kinds of exact knowledge as other than not having come into being. Therefore, these two phenomena—'that which has not come into being' and 'the kinds of exact knowledge'—are without duality and cannot be divided into two. They do not observe great loving kindness as other than not having come into being. Therefore, these two phenomena—'that which has not come into being' and 'great loving kindness'—are without duality and cannot be divided into two. They do not observe great compassion as other than not having come into being. Therefore, these two phenomena—'that which has not come into being' [F.136.a] and 'great compassion'—are without duality and cannot be divided into two. They do not observe the eighteen distinct qualities of the buddhas as other than not having come into being. Therefore, these two phenomena—'that which has not come into being' and 'the distinct qualities of the buddhas'—are without duality and cannot be divided into two.

12.611 “They do not observe knowledge of all the dharmas as other than not having come into being. Therefore, these two phenomena—'that which has not come into being' and 'knowledge of all the dharmas'—are without duality and cannot be divided into two. They do not observe the knowledge of the aspects of the path as other than not having come into being. Therefore, these two phenomena—'that which has not come into being' and 'the knowledge of the aspects of the path'—are without duality and cannot be divided into two. They do not observe all-aspect omniscience as other than not having come into being. Therefore, these two phenomena—'that which has not come into being' and 'all-aspect omniscience'—are without duality and cannot be divided into two.

12.612 “Venerable Śāradvatīputra, it is for this reason that one cannot apprehend such bodhisattvas who are practicing for enlightenment as other than not having come into being.

12.613 “Venerable Śāradvatīputra, you also said, ‘Why do you say, “If, when such teachings are given, the bodhisattva great beings are not afraid, not frightened, and not terrified, then these bodhisattva great beings are practicing the perfection of wisdom”?’ Venerable Śāradvatīputra, it is because bodhisattva great beings observe all phenomena without activity.⁶⁰⁷ They observe all phenomena to resemble a dream, observe all phenomena to resemble a magical [F.136.b] display, observe all phenomena to resemble a mirage, observe all phenomena to resemble an echo, observe all phenomena

to resemble an optical aberration, and observe all phenomena to resemble a magical display. It is for this reason that when bodhisattva great beings are practicing the perfection of wisdom, they are not afraid, not frightened, and not terrified upon hearing this teaching.”

12.614 Then the venerable Subhūti said to the Blessed One, “Blessed Lord, when bodhisattva great beings practice the perfection of wisdom and investigate those phenomena accordingly, at that time they do not apprehend physical forms; they do not grasp, do not dwell on, are not fixated on, and do not designate them as ‘physical forms.’ At that time they do not apprehend feelings; they do not grasp, do not dwell on, are not fixated on, and do not designate them as ‘feelings.’ At that time they do not apprehend perceptions; they do not grasp, do not dwell on, are not fixated on, and do not designate them as ‘perceptions.’ At that time they do not apprehend formative predispositions; they do not grasp, do not dwell on, are not fixated on, and do not designate them as ‘formative predispositions.’ At that time they do not apprehend consciousness; they do not grasp, do not dwell on, are not fixated on, and do not designate it as ‘consciousness.’

12.615 “At that time they do not apprehend the eyes; they do not grasp, do not dwell on, are not fixated on, and do not designate them as ‘the eyes.’ At that time they do not apprehend the ears; they do not grasp, do not dwell on, are not fixated on, and do not designate them as ‘the ears.’ At that time they do not apprehend the nose; they do not grasp, do not dwell on, are not fixated on, and do not designate it as ‘the nose.’ At that time they do not apprehend the tongue; they do not grasp, [F.137.a] do not dwell on, are not fixated on, and do not designate it as ‘the tongue.’ At that time they do not apprehend the body; they do not grasp, do not dwell on, are not fixated on, and do not designate it as ‘the body.’ At that time they do not apprehend the mental faculty; they do not grasp, do not dwell on, are not fixated on, and do not designate it as ‘the mental faculty.’

12.616 “At that time they do not apprehend sights; they do not grasp, do not dwell on, are not fixated on, and do not designate them as ‘sights.’ At that time they do not apprehend sounds; they do not grasp, do not dwell on, are not fixated on, and do not designate them as ‘sounds.’ At that time they do not apprehend odors; they do not grasp, do not dwell on, are not fixated on, and do not designate them as ‘odors.’ At that time they do not apprehend tastes; they do not grasp, do not dwell on, are not fixated on, and do not designate them as ‘tastes.’ At that time they do not apprehend tangibles; they do not grasp, do not dwell on, are not fixated on, and do not designate them as ‘tangibles.’ At that time they do not apprehend mental phenomena; they do not grasp, do not dwell on, are not fixated on, and do not designate them as ‘mental phenomena.’

12.617 At that time they do not apprehend visual consciousness; they do not grasp, do not dwell on, are not fixated on, and do not designate it as 'visual consciousness.' At that time they do not apprehend auditory consciousness; they do not grasp, do not dwell on, are not fixated on, and do not designate it as 'auditory consciousness.' At that time they do not apprehend olfactory consciousness; they do not grasp, do not dwell on, are not fixated on, and do not designate it as 'olfactory consciousness.' At that time they do not apprehend gustatory consciousness; they do not grasp, do not dwell on, are not fixated on, [F.137.b] and do not designate it as 'gustatory consciousness.' At that time they do not apprehend tactile consciousness; they do not grasp, do not dwell on, are not fixated on, and do not designate it as 'tactile consciousness.' At that time they do not apprehend mental consciousness; they do not grasp, do not dwell on, are not fixated on, and do not designate it as 'mental consciousness.'

12.618 "At that time they do not apprehend visually compounded sensory contact; they do not grasp, do not dwell on, are not fixated on, and do not designate it as 'this is visually compounded sensory contact.' At that time they do not apprehend aurally compounded sensory contact; they do not grasp, do not dwell on, are not fixated on, and do not designate it as 'aurally compounded sensory contact.' At that time they do not apprehend nasally compounded sensory contact; they do not grasp, do not dwell on, are not fixated on, and do not designate it as 'nasally compounded sensory contact.' At that time they do not apprehend lingually compounded sensory contact; they do not grasp, do not dwell on, are not fixated on, and do not designate it as 'lingually compounded sensory contact.' At that time they do not apprehend corporeally compounded sensory contact; they do not grasp, do not dwell on, are not fixated on, and do not designate it as 'corporeally compounded sensory contact.' At that time they do not apprehend mentally compounded sensory contact; they do not grasp, do not dwell on, are not fixated on, and do not designate it as 'mentally compounded sensory contact.'

12.619 "At that time they do not apprehend feelings conditioned by visually compounded sensory contact; they do not grasp, do not dwell on, are not fixated on, and do not designate them as 'feelings conditioned by visually compounded sensory contact.' At that time they do not apprehend feelings conditioned by aurally compounded sensory contact; they do not grasp, do not dwell on, are not fixated on, and do not designate them as 'feelings conditioned by aurally compounded sensory contact.' [F.138.a] At that time they do not apprehend feelings conditioned by nasally compounded sensory contact; they do not grasp, do not dwell on, are not fixated on, and do not designate them as 'feelings conditioned by nasally compounded

sensory contact.' At that time they do not apprehend feelings conditioned by lingually compounded sensory contact; they do not grasp, do not dwell on, are not fixated on, and do not designate them as 'feelings conditioned by lingually compounded sensory contact.' At that time they do not apprehend feelings conditioned by corporeally compounded sensory contact; they do not grasp, do not dwell on, are not fixated on, and do not designate them as 'feelings conditioned by corporeally compounded sensory contact.' At that time they do not apprehend feelings conditioned by mentally compounded sensory contact; they do not grasp, do not dwell on, are not fixated on, and do not designate them as 'feelings conditioned by mentally compounded sensory contact.'

12.620 "At that time they do not apprehend the earth element; they do not grasp, do not dwell on, are not fixated on, and do not designate it as 'the earth element.' At that time they do not apprehend the water element; they do not grasp, do not dwell on, are not fixated on, and do not designate it as 'the water element.' At that time they do not apprehend the fire element; they do not grasp, do not dwell on, are not fixated on, and do not designate it as 'the fire element.' At that time they do not apprehend the wind element; they do not grasp, do not dwell on, are not fixated on, and do not designate it as 'the wind element.' At that time they do not apprehend the space element; they do not grasp, do not dwell on, are not fixated on, and do not designate it as 'the space element.' At that time they do not apprehend the consciousness element; they do not grasp, do not dwell on, are not fixated on, and do not designate it as 'the consciousness element.'

12.621 "At that time they do not apprehend ignorance; they do not grasp, do not dwell on, are not fixated on, and do not [F.138.b] designate it as 'ignorance.' At that time they do not apprehend formative predispositions; they do not grasp, do not dwell on, are not fixated on, and do not designate them as 'formative predispositions.' At that time they do not apprehend consciousness; they do not grasp, do not dwell on, are not fixated on, and do not designate it as 'consciousness.' At that time they do not apprehend name and form; they do not grasp, do not dwell on, are not fixated on, and do not designate them as 'name and form.' At that time they do not apprehend the six sense fields; they do not grasp, do not dwell on, are not fixated on, and do not designate them as 'the six sense fields.' At that time they do not apprehend sensory contact; they do not grasp, do not dwell on, are not fixated on, and do not designate it as 'sensory contact.' At that time they do not apprehend sensation; they do not grasp, do not dwell on, are not fixated on, and do not designate it as 'sensation.' At that time they do not apprehend craving; they do not grasp, do not dwell on, are not fixated on, and do not designate it as 'craving.' At that time they do not apprehend

grasping; they do not grasp, do not dwell on, are not fixated on, and do not designate it as 'grasping.' At that time they do not apprehend the rebirth process; they do not grasp, do not dwell on, are not fixated on, and do not designate it as 'the rebirth process.' At that time they do not apprehend birth; they do not grasp, do not dwell on, are not fixated on, and do not designate it as 'birth.' At that time they do not apprehend aging and death; they do not grasp, do not dwell on, are not fixated on, and do not designate them as 'aging and death.'

12.622 "Blessed Lord, when bodhisattva great beings practice the perfection of wisdom and investigate [F.139.a] those phenomena accordingly, at that time they do not apprehend the perfection of generosity; they do not grasp, do not dwell on, are not fixated on, and do not designate it as 'the perfection of generosity.' At that time they do not apprehend the perfection of ethical discipline; they do not grasp, do not dwell on, are not fixated on, and do not designate it as 'the perfection of ethical discipline.' At that time they do not apprehend the perfection of tolerance; they do not grasp, do not dwell on, are not fixated on, and do not designate it as 'the perfection of tolerance.' At that time they do not apprehend the perfection of perseverance; they do not grasp, do not dwell on, are not fixated on, and do not designate it as 'the perfection of perseverance.' At that time they do not apprehend the perfection of meditative concentration; they do not grasp, do not dwell on, are not fixated on, and do not designate it as 'the perfection of meditative concentration.' At that time they do not apprehend the perfection of wisdom; they do not grasp, do not dwell on, are not fixated on, and do not designate it as 'the perfection of wisdom.'

12.623 "At that time they do not apprehend the emptiness of internal phenomena; they do not grasp, do not dwell on, are not fixated on, and do not designate it as 'the emptiness of internal phenomena.' At that time they do not apprehend the emptiness of external phenomena; they do not grasp, do not dwell on, are not fixated on, and do not designate it as 'the emptiness of external phenomena.' At that time they do not apprehend the emptiness of external and internal phenomena; they do not grasp, do not dwell on, are not fixated on, and do not designate it as 'the emptiness of external and internal phenomena.' At that time they do not apprehend the emptiness of emptiness; they do not grasp, do not dwell on, are not fixated on, and do not designate it as 'the emptiness of emptiness.' At that time they do not apprehend the emptiness of great extent; they do not grasp, do not dwell on, [F.139.b] are not fixated on, and do not designate it as 'the emptiness of great extent.' At that time they do not apprehend the emptiness of ultimate reality; they do not grasp, do not dwell on, are not fixated on, and do not designate it as 'the emptiness of ultimate reality.' At that time they do not apprehend

the emptiness of conditioned phenomena; they do not grasp, do not dwell on, are not fixated on, and do not designate it as 'the emptiness of conditioned phenomena.' At that time they do not apprehend the emptiness of unconditioned phenomena; they do not grasp, do not dwell on, are not fixated on, and do not designate it as 'the emptiness of unconditioned phenomena.' At that time they do not apprehend the emptiness of the unlimited; they do not grasp, do not dwell on, are not fixated on, and do not designate it as 'the emptiness of the unlimited.' At that time they do not apprehend the emptiness of that which has neither beginning nor end; they do not grasp, do not dwell on, are not fixated on, and do not designate it as 'the emptiness of that which has neither beginning nor end.' At that time they do not apprehend the emptiness of nonexclusion; they do not grasp, do not dwell on, are not fixated on, and do not designate it as 'the emptiness of nonexclusion.' At that time they do not apprehend the emptiness of inherent nature; they do not grasp, do not dwell on, are not fixated on, and do not designate it as 'the emptiness of inherent nature.' At that time they do not apprehend the emptiness of all phenomena; they do not grasp, do not dwell on, are not fixated on, and do not designate it as 'the emptiness of all phenomena.' At that time they do not apprehend the emptiness of intrinsic defining characteristics; they do not grasp, do not dwell on, are not fixated on, and do not designate it as 'the emptiness of intrinsic defining characteristics.' At that time they do not apprehend the emptiness of that which cannot be apprehended; they do not grasp, do not dwell on, are not fixated on, and do not designate [F.140.a] it 'the emptiness of that which cannot be apprehended.' At that time they do not apprehend the emptiness of nonentities; they do not grasp, do not dwell on, are not fixated on, and do not designate it as 'the emptiness of nonentities.' At that time they do not apprehend the emptiness of essential nature; they do not grasp, do not dwell on, are not fixated on, and do not designate it as 'the emptiness of essential nature.' At that time they do not apprehend the emptiness of an essential nature of nonentities; they do not grasp, do not dwell on, are not fixated on, and do not designate it as 'the emptiness of an essential nature of nonentities.'

- 12.624 "Blessed Lord, when bodhisattva great beings practice the perfection of wisdom and investigate those phenomena accordingly, at that time they do not apprehend the applications of mindfulness; they do not grasp, do not dwell on, are not fixated on, and do not designate them as 'the applications of mindfulness.' At that time they do not apprehend the correct exertions; they do not grasp, do not dwell on, are not fixated on, and do not designate them as 'the correct exertions.' At that time they do not apprehend the supports for miraculous ability; they do not grasp, do not dwell on, are not

fixated on, and do not designate them as ‘the supports for miraculous ability.’ At that time they do not apprehend the faculties; they do not grasp, do not dwell on, are not fixated on, and do not designate them as ‘the faculties.’ At that time they do not apprehend the powers; they do not grasp, do not dwell on, are not fixated on, and do not designate them as ‘the powers.’ At that time they do not apprehend the branches of enlightenment; they do not grasp, do not dwell on, are not fixated on, and do not designate them as ‘the branches of enlightenment.’ [F.140.b] At that time they do not apprehend the noble eightfold path; they do not grasp, do not dwell on, are not fixated on, and do not designate it as ‘the noble eightfold path.’

12.625 “At that time they do not apprehend the truths of the noble ones; they do not grasp, do not dwell on, are not fixated on, and do not designate them as ‘the truths of the noble ones.’ At that time they do not apprehend the meditative concentrations; they do not grasp, do not dwell on, are not fixated on, and do not designate them as ‘the meditative concentrations.’ At that time they do not apprehend the immeasurable attitudes; they do not grasp, do not dwell on, are not fixated on, and do not designate them as ‘the immeasurable attitudes.’ At that time they do not apprehend the formless absorptions; they do not grasp, do not dwell on, are not fixated on, and do not designate them as ‘the formless absorptions.’ At that time they do not apprehend the liberations; they do not grasp, do not dwell on, are not fixated on, and do not designate them as ‘the eight liberations.’ At that time they do not apprehend the serial steps of meditative absorption; they do not grasp, do not dwell on, are not fixated on, and do not designate them as ‘the nine serial steps of meditative absorption.’ At that time they do not apprehend the emptiness, signlessness, and wishlessness gateways to liberation; they do not grasp, do not dwell on, are not fixated on, and do not designate them as ‘the emptiness, signlessness, and wishlessness gateways to liberation.’ At that time they do not apprehend the extrasensory powers; they do not grasp, do not dwell on, are not fixated on, and do not designate them as ‘the extrasensory powers.’ At that time they do not apprehend the meditative stabilities; they do not grasp, [F.141.a] do not dwell on, are not fixated on, and do not designate them as ‘the meditative stabilities.’ At that time they do not apprehend the dhāraṇī gateways; they do not grasp, do not dwell on, are not fixated on, and do not designate them as ‘the dhāraṇī gateways.’ At that time they do not apprehend the powers of the tathāgatas; they do not grasp, do not dwell on, are not fixated on, and do not designate them as ‘the ten powers of the tathāgatas.’ At that time they do not apprehend the fearlessnesses; they do not grasp, do not dwell on, are not fixated on, and do not designate them as ‘the four fearlessnesses.’ At that time they do not apprehend the kinds of exact knowledge; they do not grasp, do not dwell on,

are not fixated on, and do not designate them as ‘the four kinds of exact knowledge.’ At that time they do not apprehend great loving kindness; they do not grasp, do not dwell on, are not fixated on, and do not designate it as ‘great loving kindness.’ At that time they do not apprehend great compassion; they do not grasp, do not dwell on, are not fixated on, and do not designate it as ‘great compassion.’ At that time they do not apprehend the distinct qualities of the buddhas; they do not grasp, do not dwell on, are not fixated on, and do not designate them as ‘the eighteen distinct qualities of the buddhas.’ [B9]

- 12.626 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they do not apprehend the meditative stabilities and the dhāraṇī gateways; they do not grasp, do not dwell on, [F.141.b] are not fixated on, and do not designate them as ‘the meditative stabilities and the dhāraṇī gateways.’ If you ask why, it is because, when bodhisattva great beings practice the perfection of wisdom, they do not observe physical forms, do not observe feelings, do not observe perceptions, do not observe formative predispositions, and do not observe consciousness; they do not observe the eyes, do not observe the ears, do not observe the nose, do not observe the tongue, do not observe the body, and do not observe the mental faculty; they do not observe sights, do not observe sounds, do not observe odors, do not observe tastes, do not observe tangibles, and do not observe mental phenomena; they do not observe visual consciousness, do not observe auditory consciousness, do not observe olfactory consciousness, do not observe gustatory consciousness, do not observe tactile consciousness, and do not observe mental consciousness; they do not observe visually compounded sensory contact, do not observe aurally compounded sensory contact, do not observe nasally compounded sensory contact, do not observe lingually compounded sensory contact, do not observe corporeally compounded sensory contact, and do not observe mentally compounded sensory contact; they do not observe feelings conditioned by visually compounded sensory contact, do not observe feelings conditioned by aurally compounded sensory contact, do not observe feelings conditioned by nasally compounded sensory contact, do not observe feelings conditioned by lingually compounded sensory contact, do not observe [F.142.a] feelings conditioned by corporeally compounded sensory contact, and do not observe feelings conditioned by mentally compounded sensory contact; they do not observe the earth element, do not observe the water element, do not observe the fire element, do not observe the wind element, do not observe the space element, and do not observe the consciousness element; and they do not observe ignorance, do not observe formative predispositions, do not observe consciousness, do not observe name and

form, do not observe the six sense fields, do not observe sensory contact, do not observe sensation, do not observe craving, do not observe grasping, do not observe the rebirth process, do not observe birth, and do not observe aging and death.

- 12.627 “They do not observe the perfection of generosity, do not observe the perfection of ethical discipline, do not observe the perfection of tolerance, do not observe the perfection of perseverance, do not observe the perfection of meditative concentration, and do not observe the perfection of wisdom; they do not observe the emptiness of internal phenomena, do not observe the emptiness of external phenomena, do not observe the emptiness of external and internal phenomena, do not observe the emptiness of emptiness, do not observe the emptiness of great extent, do not observe the emptiness of ultimate reality, do not observe the emptiness of conditioned phenomena, do not observe the emptiness of unconditioned phenomena, do not observe the emptiness of the unlimited, [F.142.b] do not observe the emptiness of that which has neither beginning nor end, do not observe the emptiness of nonexclusion, do not observe the emptiness of inherent nature, do not observe the emptiness of all phenomena, do not observe the emptiness of intrinsic defining characteristics, do not observe the emptiness of that which cannot be apprehended, do not observe the emptiness of nonentities, do not observe the emptiness of essential nature, and do not observe the emptiness of an essential nature of nonentities; they do not observe the applications of mindfulness, do not observe the correct exertions, do not observe the supports for miraculous ability, do not observe the faculties, do not observe the powers, do not observe the branches of enlightenment, and do not observe the noble eightfold path; they do not observe the truths of the noble ones, do not observe the meditative concentrations, do not observe the immeasurable attitudes, do not observe the formless absorptions, do not observe the eight liberations, do not observe the nine serial steps of meditative absorption, do not observe the emptiness, signlessness, and wishlessness gateways to liberation, do not observe the extrasensory powers, do not observe the meditative stabilities, do not observe the dhāraṇī gateways, do not observe the ten powers of the tathāgatas, do not observe the four fearlessnesses, do not observe the four kinds of [F.143.a] exact knowledge, do not observe great loving kindness, do not observe great compassion, and do not observe the eighteen distinct qualities of the buddhas; and they do not observe knowledge of all the dharmas, do not observe the knowledge of the aspects of the path, and do not observe all-aspect omniscience.

12.628 “If you ask why, Blessed Lord, it is because that nonarising of physical forms is not physical forms, therefore physical forms and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of physical forms is not physical forms. Blessed Lord, that nonarising of feelings is not feelings, therefore feelings and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of feelings is not feelings. Blessed Lord, that nonarising of perceptions is not perceptions, therefore perceptions and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of perceptions is not perceptions. Blessed Lord, that nonarising of formative predispositions is not formative predispositions, therefore formative predispositions and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because [F.143.b] nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of formative predispositions is not formative predispositions. Blessed Lord, that nonarising of consciousness is not consciousness, therefore consciousness and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of consciousness is not consciousness.

12.629 “Blessed Lord, that nonarising of the eyes is not the eyes, therefore the eyes and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the eyes is not the eyes. Blessed Lord, that nonarising of the ears is not the ears, therefore the ears and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the ears is not the ears. Blessed Lord, that nonarising of the nose is not the nose, therefore the nose and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the nose is not the nose. Blessed Lord, that nonarising of the tongue is not the tongue, therefore the tongue and nonarising are without duality and cannot be divided into two. If one were to ask [F.144.a] why, Blessed Lord, it is because nonarising

is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the tongue is not the tongue. Blessed Lord, that nonarising of the body is not the body, therefore the body and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the body is not the body. Blessed Lord, that nonarising of the mental faculty is not the mental faculty, therefore the mental faculty and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the mental faculty is not the mental faculty.

12.630 “Blessed Lord, that nonarising of sights is not sights, therefore sights and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of sights is not sights. Blessed Lord, that nonarising of sounds is not sounds, therefore sounds and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of sounds is not sounds. Blessed Lord, that nonarising of odors is not odors, therefore odors and nonarising [F.144.b] are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of odors is not odors. Blessed Lord, that nonarising of sounds is not sounds, therefore sounds and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of sounds is not sounds. Blessed Lord, that nonarising of tastes is not tastes, therefore tastes and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of tastes is not tastes. Blessed Lord, that nonarising of tangibles is not tangibles, therefore tangibles and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of tangibles is not tangibles. Blessed Lord, that nonarising of mental objects is not mental objects, therefore mental objects and nonarising are without duality and cannot be divided into two. If you

ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of mental objects is not mental objects.

12.631 “Blessed Lord, that nonarising of visual consciousness is not visual consciousness, therefore visual consciousness and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of visual consciousness [F.145.a] is not visual consciousness. Blessed Lord, that nonarising of auditory consciousness is not auditory consciousness, therefore auditory consciousness and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of auditory consciousness is not auditory consciousness. Blessed Lord, that nonarising of olfactory consciousness is not olfactory consciousness, therefore olfactory consciousness and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of olfactory consciousness is not olfactory consciousness. Blessed Lord, that nonarising of gustatory consciousness is not gustatory consciousness, therefore gustatory consciousness and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of gustatory consciousness is not gustatory consciousness. Blessed Lord, that nonarising of tactile consciousness is not tactile consciousness, therefore tactile consciousness and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, [F.145.b] is not many, and is not something different. For that reason, the nonarising of tactile consciousness is not tactile consciousness. Blessed Lord, that nonarising of mental consciousness is not mental consciousness, therefore mental consciousness and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of mental consciousness is not mental consciousness.

12.632 “Blessed Lord, that nonarising of visually compounded sensory contact is not visually compounded sensory contact, therefore visually compounded sensory contact and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the

nonarising of visually compounded sensory contact is not visually compounded sensory contact. Blessed Lord, that nonarising of aurally compounded sensory contact is not aurally compounded sensory contact, therefore aurally compounded sensory contact and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of aurally compounded sensory contact is not aurally compounded sensory contact. Blessed Lord, that nonarising of nasally compounded sensory contact is not nasally compounded sensory contact, therefore nasally compounded sensory contact and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, [F.146.a] is not two, is not many, and is not something different. For that reason, the nonarising of nasally compounded sensory contact is not nasally compounded sensory contact. Blessed Lord, that nonarising of lingually compounded sensory contact is not lingually compounded sensory contact, therefore lingually compounded sensory contact and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of lingually compounded sensory contact is not lingually compounded sensory contact. Blessed Lord, that nonarising of corporeally compounded sensory contact is not corporeally compounded sensory contact, therefore corporeally compounded sensory contact and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of corporeally compounded sensory contact is not corporeally compounded sensory contact. Blessed Lord, that nonarising of mentally compounded sensory contact is not mentally compounded sensory contact, therefore mentally compounded sensory contact and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of mentally compounded sensory contact is not mentally compounded sensory contact.

- 12.633 “Blessed Lord, that nonarising of feelings conditioned by visually compounded sensory contact is not feelings conditioned by visually compounded sensory contact, therefore feelings conditioned by visually compounded sensory contact and nonarising are without duality and cannot be divided into two. If one were [F.146.b] to ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of feelings conditioned by visually

compounded sensory contact is not feelings conditioned by visually compounded sensory contact. Blessed Lord, that nonarising of feelings conditioned by aurally compounded sensory contact is not feelings conditioned by aurally compounded sensory contact, therefore feelings conditioned by aurally compounded sensory contact and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of feelings conditioned by aurally compounded sensory contact is not feelings conditioned by aurally compounded sensory contact. Blessed Lord, that nonarising of feelings conditioned by nasally compounded sensory contact is not feelings conditioned by nasally compounded sensory contact, therefore feelings conditioned by nasally compounded sensory contact and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of feelings conditioned by nasally compounded sensory contact is not feelings conditioned by nasally compounded sensory contact. Blessed Lord, that nonarising of feelings conditioned by lingually compounded sensory contact is not feelings conditioned by lingually compounded sensory contact, therefore feelings conditioned by lingually compounded sensory contact and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of feelings conditioned by lingually compounded [F.147.a] sensory contact is not feelings conditioned by lingually compounded sensory contact. Blessed Lord, that nonarising of feelings conditioned by corporeally compounded sensory contact is not feelings conditioned by corporeally compounded sensory contact, therefore feelings conditioned by corporeally compounded sensory contact and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of feelings conditioned by corporeally compounded sensory contact is not feelings conditioned by corporeally compounded sensory contact. Blessed Lord, that nonarising of feelings conditioned by mentally compounded sensory contact is not feelings conditioned by mentally compounded sensory contact, therefore feelings conditioned by mentally compounded sensory contact and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that

reason, the nonarising of feelings conditioned by mentally compounded sensory contact is not feelings conditioned by mentally compounded sensory contact.

12.634 “Blessed Lord, that nonarising of the earth element is not the earth element, therefore the earth element and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the earth element is not the earth element. Blessed Lord, that nonarising of the water element is not the water element, therefore the water element and nonarising are without duality and cannot be divided into two. [F.147.b] If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the water element is not the water element. Blessed Lord, that nonarising of the fire element is not the fire element, therefore the fire element and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the fire element is not the fire element. Blessed Lord, that nonarising of the wind element is not the wind element, therefore the wind element and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the wind element is not the wind element. Blessed Lord, that nonarising of the space element is not the space element, therefore the space element and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the space element is not the space element. Blessed Lord, that nonarising of the consciousness element is not the consciousness element, therefore the consciousness element and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising [F.148.a] is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the consciousness element is not the consciousness element.

12.635 “Blessed Lord, that nonarising of ignorance is not ignorance, therefore ignorance and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of ignorance is not ignorance. Blessed Lord, that nonarising of formative predispositions is not formative predispositions, therefore formative predispositions and nonarising are without duality and cannot be

divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of formative predispositions is not formative predispositions. Blessed Lord, that nonarising of consciousness is not consciousness, therefore consciousness and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of consciousness is not consciousness. Blessed Lord, that nonarising of name and form is not name and form, therefore name and form and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of name and form [F.148.b] is not name and form. Blessed Lord, that nonarising of the six sense fields is not the six sense fields, therefore the six sense fields and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the six sense fields is not the six sense fields. Blessed Lord, that nonarising of sensory contact is not sensory contact, therefore sensory contact and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of sensory contact is not sensory contact. Blessed Lord, that nonarising of sensation is not sensation, therefore sensation and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of sensation is not sensation. Blessed Lord, that nonarising of craving is not craving, therefore craving and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of craving is not craving. Blessed Lord, that nonarising of grasping is not grasping, therefore grasping and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, [F.149.a] it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of grasping is not grasping. Blessed Lord, that nonarising of the rebirth process is not the rebirth process, therefore the rebirth process and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the rebirth process is not the

rebirth process. Blessed Lord, that nonarising of birth is not birth, therefore birth and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of birth is not birth. Blessed Lord, that nonarising of aging and death is not aging and death, therefore aging and death and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of aging and death is not aging and death.

12.636 “Blessed Lord, that nonarising of the perfection of generosity is not the perfection of generosity, therefore the perfection of generosity and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the perfection of generosity [F.149.b] is not the perfection of generosity. Blessed Lord, that nonarising of the perfection of ethical discipline is not the perfection of ethical discipline, therefore the perfection of ethical discipline and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the perfection of ethical discipline is not the perfection of ethical discipline. Blessed Lord, that nonarising of the perfection of tolerance is not the perfection of tolerance, therefore the perfection of tolerance and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the perfection of tolerance is not the perfection of tolerance. Blessed Lord, that nonarising of the perfection of perseverance is not the perfection of perseverance, therefore the perfection of perseverance and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the perfection of perseverance is not the perfection of perseverance. Blessed Lord, that nonarising of the perfection of meditative concentration is not the perfection of meditative concentration, therefore the perfection of meditative concentration and nonarising are without duality and cannot be [F.150.a] divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the perfection of meditative concentration is not the perfection of meditative concentration. Blessed Lord, that nonarising of the perfection of wisdom is not the

perfection of wisdom, therefore the perfection of wisdom and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the perfection of wisdom is not the perfection of wisdom.

12.637 “Blessed Lord, that nonarising of the emptiness of internal phenomena is not the emptiness of internal phenomena, therefore the emptiness of internal phenomena and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the emptiness of internal phenomena is not the emptiness of internal phenomena. Blessed Lord, that nonarising of the emptiness of external phenomena is not the emptiness of external phenomena, therefore the emptiness of external phenomena and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the emptiness of external phenomena is not the emptiness of external phenomena. Blessed Lord, that nonarising of the emptiness of external and internal phenomena is not the emptiness of external and internal phenomena, therefore the emptiness of external and internal phenomena [F.150.b] and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the emptiness of external and internal phenomena is not the emptiness of external and internal phenomena. Blessed Lord, that nonarising of the emptiness of emptiness is not the emptiness of emptiness, therefore the emptiness of emptiness and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the emptiness of emptiness is not the emptiness of emptiness. Blessed Lord, that nonarising of the emptiness of great extent is not the emptiness of great extent, therefore the emptiness of great extent and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the emptiness of great extent is not the emptiness of great extent. Blessed Lord, that nonarising of the emptiness of ultimate reality is not the emptiness of ultimate reality, therefore the emptiness of ultimate reality and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of

the emptiness of ultimate reality is not the emptiness of ultimate reality. Blessed Lord, that nonarising of the emptiness of conditioned phenomena is not the emptiness of conditioned phenomena, therefore the [F.151.a] emptiness of conditioned phenomena and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the emptiness of conditioned phenomena is not the emptiness of conditioned phenomena. Blessed Lord, that nonarising of the emptiness of unconditioned phenomena is not the emptiness of unconditioned phenomena, therefore the emptiness of unconditioned phenomena and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the emptiness of unconditioned phenomena is not the emptiness of unconditioned phenomena. Blessed Lord, that nonarising of the emptiness of the unlimited is not the emptiness of the unlimited, therefore the emptiness of the unlimited and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the emptiness of the unlimited is not the emptiness of the unlimited. Blessed Lord, that nonarising of the emptiness of that which has neither beginning nor end is not the emptiness of that which has neither beginning nor end, therefore the emptiness of that which has neither beginning nor end and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the emptiness of that which has neither beginning nor end [F.151.b] is not the emptiness of that which has neither beginning nor end. Blessed Lord, that nonarising of the emptiness of nonexclusion is not the emptiness of nonexclusion, therefore the emptiness of nonexclusion and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the emptiness of nonexclusion is not the emptiness of nonexclusion. Blessed Lord, that nonarising of the emptiness of inherent nature is not the emptiness of inherent nature, therefore the emptiness of inherent nature and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the emptiness of inherent nature is not the emptiness of inherent nature. Blessed Lord, that nonarising of the emptiness of all phenomena is not the emptiness

of all phenomena, therefore the emptiness of all phenomena and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the emptiness of all phenomena is not the emptiness of all phenomena. Blessed Lord, that nonarising of the emptiness of intrinsic defining characteristics is not the emptiness of intrinsic defining characteristics, therefore the emptiness of intrinsic defining characteristics and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, [F.152.a] it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the emptiness of intrinsic defining characteristics is not the emptiness of intrinsic defining characteristics. Blessed Lord, that nonarising of the emptiness of that which cannot be apprehended is not the emptiness of that which cannot be apprehended, therefore the emptiness of that which cannot be apprehended and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the emptiness of that which cannot be apprehended is not the emptiness of that which cannot be apprehended. Blessed Lord, that nonarising of the emptiness of nonentities is not the emptiness of nonentities, therefore the emptiness of nonentities and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the emptiness of nonentities is not the emptiness of nonentities. Blessed Lord, that nonarising of the emptiness of essential nature is not the emptiness of essential nature, therefore the emptiness of essential nature and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the emptiness of essential nature is not the emptiness of essential nature. Blessed Lord, that nonarising of the emptiness of an essential nature of nonentities is not the [F.152.b] emptiness of an essential nature of nonentities, therefore the emptiness of an essential nature of nonentities and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the emptiness of an essential nature of nonentities is not the emptiness of an essential nature of nonentities.

12.638 “Blessed Lord, that nonarising of the applications of mindfulness is not the applications of mindfulness, therefore the applications of mindfulness and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the applications of mindfulness is not the applications of mindfulness. Blessed Lord, that nonarising of the correct exertions is not the correct exertions, therefore the correct exertions and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the correct exertions is not the correct exertions. Blessed Lord, that nonarising of the supports for miraculous ability is not the supports for miraculous ability, therefore the supports for miraculous ability and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the supports for miraculous ability is not [F.153.a] the supports for miraculous ability. Blessed Lord, that nonarising of the faculties is not the faculties, therefore the faculties and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the faculties is not the faculties. Blessed Lord, that nonarising of the powers is not the powers, therefore the powers and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the powers is not the powers. Blessed Lord, that nonarising of the branches of enlightenment is not the branches of enlightenment, therefore the branches of enlightenment and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the branches of enlightenment is not the branches of enlightenment. Blessed Lord, that nonarising of the noble eightfold path is not the noble eightfold path, therefore the noble eightfold path and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not [F.153.b] something different. For that reason, the nonarising of the noble eightfold path is not the noble eightfold path.

12.639 “Blessed Lord, that nonarising of the truths of the noble ones is not the truths of the noble ones, therefore the truths of the noble ones and nonarising are without duality and cannot be divided into two. If you ask

why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the truths of the noble ones is not the truths of the noble ones. Blessed Lord, that nonarising of the meditative concentrations is not the meditative concentrations, therefore the meditative concentrations and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the meditative concentrations is not the meditative concentrations. Blessed Lord, that nonarising of the immeasurable attitudes is not the immeasurable attitudes, therefore the immeasurable attitudes and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the immeasurable attitudes is not the immeasurable attitudes. Blessed Lord, that nonarising of the formless absorptions is not the formless absorptions, therefore the formless absorptions and nonarising are without duality and cannot [F.154.a] be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the formless absorptions is not the formless absorptions. Blessed Lord, that nonarising of the liberations is not the liberations, therefore the liberations and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the liberations is not the liberations. Blessed Lord, that nonarising of the serial steps of meditative absorption is not the serial steps of meditative absorption, therefore the serial steps of meditative absorption and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the serial steps of meditative absorption is not the serial steps of meditative absorption. Blessed Lord, that nonarising of the emptiness, signlessness, and wishlessness gateways to liberation is not the emptiness, signlessness, and wishlessness gateways to liberation, therefore the emptiness, signlessness, and wishlessness gateways to liberation and nonarising are without duality and cannot be divided into two. If you ask why, [F.154.b] Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the emptiness, signlessness, and wishlessness gateways to liberation is not the emptiness, signlessness, and wishlessness gateways to liberation. Blessed Lord, that nonarising of the extrasensory powers is not the

extrasensory powers, therefore the extrasensory powers and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the extrasensory powers is not the extrasensory powers. Blessed Lord, that nonarising of the meditative stabilities is not the meditative stabilities, therefore the meditative stabilities and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the meditative stabilities is not the meditative stabilities. Blessed Lord, that nonarising of the dhāraṇī gateways is not the dhāraṇī gateways, therefore the dhāraṇī gateways and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the dhāraṇī gateways is not the dhāraṇī gateways. Blessed Lord, that nonarising of the powers of the tathāgatas is not the powers of the tathāgatas, therefore the powers of the tathāgatas [F.155.a] and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the powers of the tathāgatas is not the powers of the tathāgatas. Blessed Lord, that nonarising of the fearlessnesses is not the fearlessnesses, therefore the fearlessnesses and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the fearlessnesses is not the fearlessnesses. Blessed Lord, that nonarising of the kinds of exact knowledge is not the kinds of exact knowledge, therefore the kinds of exact knowledge and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the kinds of exact knowledge is not the kinds of exact knowledge. Blessed Lord, that nonarising of great loving kindness is not great loving kindness, therefore great loving kindness and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of great loving kindness is not great loving kindness. [F.155.b] Blessed Lord, that nonarising of great compassion is not great compassion, therefore great compassion and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not

many, and is not something different. For that reason, the nonarising of great compassion is not great compassion. Blessed Lord, that nonarising of the eighteen distinct qualities of the buddhas is not the distinct qualities of the buddhas, therefore the distinct qualities of the buddhas and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the distinct qualities of the buddhas is not the distinct qualities of the buddhas.

12.640 “Blessed Lord, that nonarising of the real nature is not the real nature, therefore the real nature and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the real nature is not the real nature. Blessed Lord, that nonarising of the reality of phenomena is not the reality of phenomena, therefore the reality of phenomena and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the reality of phenomena is not the reality of phenomena. Blessed Lord, that nonarising of the realm of phenomena [F.156.a] is not the realm of phenomena, therefore the realm of phenomena and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the realm of phenomena is not the realm of phenomena. Blessed Lord, that nonarising of the maturity of phenomena is not the maturity of phenomena, therefore the maturity of phenomena and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the maturity of phenomena is not the maturity of phenomena. Blessed Lord, that nonarising of the very limit of reality is not the very limit of reality, therefore the very limit of reality and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the very limit of reality is not the very limit of reality. Blessed Lord, that nonarising of the realm of the inconceivable is not the realm of the inconceivable, therefore the realm of the inconceivable and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the realm of the inconceivable is not the realm of the inconceivable. Blessed Lord, that

[F.156.b] nonarising of knowledge of all the dharmas is not knowledge of all the dharmas, therefore knowledge of all the dharmas and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of knowledge of all the dharmas is not knowledge of all the dharmas. Blessed Lord, that nonarising of the knowledge of the aspects of the path is not the knowledge of the aspects of the path, therefore the knowledge of the aspects of the path and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the knowledge of the aspects of the path is not the knowledge of the aspects of the path. Blessed Lord, that nonarising of all-aspect omniscience is not all-aspect omniscience, therefore all-aspect omniscience and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of all-aspect omniscience is not all-aspect omniscience. [B10]

12.641 “If you ask why, Blessed Lord, it is because that perishing of physical forms is not physical forms, therefore physical forms and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not [F.157.a] something different. For that reason, the perishing of physical forms is not physical forms. Blessed Lord, that perishing of feelings is not feelings, therefore feelings and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of feelings is not feelings. Blessed Lord, that perishing of perceptions is not perceptions, therefore perceptions and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of perceptions is not perceptions. Blessed Lord, that perishing of formative predispositions is not formative predispositions, therefore formative predispositions and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of formative predispositions is not formative predispositions. Blessed Lord, that perishing of consciousness is not consciousness, therefore consciousness and perishing are without duality and cannot be divided into two. If you ask

why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of consciousness is not consciousness.

12.642 “Blessed Lord, that perishing of the eyes is not the eyes, therefore the eyes and perishing are without duality and cannot [F.157.b] be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the eyes is not the eyes. Blessed Lord, that perishing of the ears is not the ears, therefore the ears and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the ears is not the ears. Blessed Lord, that perishing of the nose is not the nose, therefore the nose and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the nose is not the nose. Blessed Lord, that perishing of the tongue is not the tongue, therefore the tongue and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the tongue is not the tongue. Blessed Lord, that perishing of the body is not the body, therefore the body and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the body is not the body. Blessed Lord, that perishing of the mental faculty is not the mental faculty, therefore the mental faculty and perishing are without duality and cannot be divided into two. If you ask why, Blessed [F.158.a] Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the mental faculty is not the mental faculty.

12.643 “Blessed Lord, that perishing of sights is not sights, therefore sights and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of sights is not sights. Blessed Lord, that perishing of sounds is not sounds, therefore sounds and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of sounds is not sounds. Blessed Lord, that perishing of odors is not odors, therefore odors and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not

two, is not many, and is not something different. For that reason, the perishing of odors is not odors. Blessed Lord, that perishing of sounds is not sounds, therefore sounds and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of sounds is not sounds. Blessed Lord, that perishing of tastes is not tastes, therefore tastes and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of tastes is not tastes. Blessed Lord, that perishing of tangibles is not tangibles, therefore tangibles and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of tangibles [F.158.b] is not tangibles. Blessed Lord, that perishing of mental objects is not mental objects, therefore mental objects and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of mental objects is not mental objects.

12.644 “Blessed Lord, that perishing of visual consciousness is not visual consciousness, therefore visual consciousness and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of visual consciousness is not visual consciousness. Blessed Lord, that perishing of auditory consciousness is not auditory consciousness, therefore auditory consciousness and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of auditory consciousness is not auditory consciousness. Blessed Lord, that perishing of olfactory consciousness is not olfactory consciousness, therefore olfactory consciousness and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of olfactory consciousness is not olfactory consciousness. Blessed Lord, that perishing of gustatory [F.159.a] consciousness is not gustatory consciousness, therefore gustatory consciousness and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of gustatory consciousness is not gustatory consciousness. Blessed Lord, that perishing of tactile

consciousness is not tactile consciousness, therefore tactile consciousness and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of tactile consciousness is not tactile consciousness. Blessed Lord, that perishing of mental consciousness is not mental consciousness, therefore mental consciousness and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of mental consciousness is not mental consciousness.

12.645 “Blessed Lord, that perishing of visually compounded sensory contact is not visually compounded sensory contact, therefore visually compounded sensory contact and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of visually compounded sensory contact is not visually compounded sensory contact. Blessed Lord, [F.159.b] that perishing of aurally compounded sensory contact is not aurally compounded sensory contact, therefore aurally compounded sensory contact and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of aurally compounded sensory contact is not aurally compounded sensory contact. Blessed Lord, that perishing of nasally compounded sensory contact is not nasally compounded sensory contact, therefore nasally compounded sensory contact and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of nasally compounded sensory contact is not nasally compounded sensory contact. Blessed Lord, that perishing of lingually compounded sensory contact is not lingually compounded sensory contact, therefore lingually compounded sensory contact and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of lingually compounded sensory contact is not lingually compounded sensory contact. Blessed Lord, that perishing of corporeally compounded sensory contact is not corporeally compounded sensory contact, therefore corporeally compounded sensory contact and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of corporeally

compounded sensory contact is not corporeally compounded sensory contact. Blessed Lord, that perishing of mentally compounded sensory contact is not mentally compounded sensory [F.160.a] contact, therefore mentally compounded sensory contact and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of mentally compounded sensory contact is not mentally compounded sensory contact.

12.646 "Blessed Lord, that perishing of feelings conditioned by visually compounded sensory contact is not feelings conditioned by visually compounded sensory contact, therefore feelings conditioned by visually compounded sensory contact and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of feelings conditioned by visually compounded sensory contact is not feelings conditioned by visually compounded sensory contact. Blessed Lord, that perishing of feelings conditioned by aurally compounded sensory contact is not feelings conditioned by aurally compounded sensory contact, therefore feelings conditioned by aurally compounded sensory contact and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of feelings conditioned by aurally compounded sensory contact is not feelings conditioned by aurally compounded sensory contact. Blessed Lord, that perishing of feelings conditioned by nasally compounded sensory contact is not feelings conditioned by nasally compounded sensory contact, therefore feelings conditioned by nasally compounded sensory contact and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, [F.160.b] is not two, is not many, and is not something different. For that reason, the perishing of feelings conditioned by nasally compounded sensory contact is not feelings conditioned by nasally compounded sensory contact. Blessed Lord, that perishing of feelings conditioned by lingually compounded sensory contact is not feelings conditioned by lingually compounded sensory contact, therefore feelings conditioned by lingually compounded sensory contact and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of feelings conditioned by lingually compounded sensory contact is not feelings conditioned by lingually compounded sensory contact. Blessed Lord, that perishing of feelings conditioned by

corporeally compounded sensory contact is not feelings conditioned by corporeally compounded sensory contact, therefore feelings conditioned by corporeally compounded sensory contact and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of feelings conditioned by corporeally compounded sensory contact is not feelings conditioned by corporeally compounded sensory contact. Blessed Lord, that perishing of feelings conditioned by mentally compounded sensory contact is not feelings conditioned by mentally compounded sensory contact, therefore feelings conditioned by mentally compounded sensory contact and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of feelings conditioned by mentally compounded sensory contact is not [F.161.a] feelings conditioned by mentally compounded sensory contact.

12.647 “Blessed Lord, that perishing of the earth element is not the earth element, therefore the earth element and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the earth element is not the earth element. Blessed Lord, that perishing of the water element is not the water element, therefore the water element and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the water element is not the water element. Blessed Lord, that perishing of the fire element is not the fire element, therefore the fire element and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the fire element is not the fire element. Blessed Lord, that perishing of the wind element is not the wind element, therefore the wind element and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the wind element is not the wind element. Blessed Lord, that perishing [F.161.b] of the space element is not the space element, therefore the space element and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the space element is not the space element. Blessed Lord, that perishing of the consciousness

element is not the consciousness element, therefore the consciousness element and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the consciousness element is not the consciousness element.

12.648 “Blessed Lord, that perishing of ignorance is not ignorance, therefore ignorance and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of ignorance is not ignorance. Blessed Lord, that perishing of formative predispositions is not formative predispositions, therefore formative predispositions and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of formative predispositions is not formative predispositions. Blessed Lord, that perishing of consciousness is not consciousness, therefore consciousness and perishing are without duality and cannot be divided into two. If you ask why, [F.162.a] Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of consciousness is not consciousness. Blessed Lord, that perishing of name and form is not name and form, therefore name and form and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of name and form is not name and form. Blessed Lord, that perishing of the six sense fields is not the six sense fields, therefore the six sense fields and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the six sense fields is not the six sense fields. Blessed Lord, that perishing of sensory contact is not sensory contact, therefore sensory contact and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of sensory contact is not sensory contact. Blessed Lord, that perishing of sensation is not sensation, therefore sensation and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of sensation [F.162.b] is not sensation. Blessed Lord, that perishing of craving is not craving, therefore craving and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because

perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of craving is not craving. Blessed Lord, that perishing of grasping is not grasping, therefore grasping and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of grasping is not grasping. Blessed Lord, that perishing of the rebirth process is not the rebirth process, therefore the rebirth process and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the rebirth process is not the rebirth process. Blessed Lord, that perishing of birth is not birth, therefore birth and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of birth is not birth. Blessed Lord, that perishing of aging and death is not aging and death, therefore aging and death and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not [F.163.a] many, and is not something different. For that reason, the perishing of aging and death is not aging and death.

- 12.649 “Blessed Lord, that perishing of the perfection of generosity is not the perfection of generosity, therefore the perfection of generosity and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the perfection of generosity is not the perfection of generosity. Blessed Lord, that perishing of the perfection of ethical discipline is not the perfection of ethical discipline, therefore the perfection of ethical discipline and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the perfection of ethical discipline is not the perfection of ethical discipline. Blessed Lord, that perishing of the perfection of tolerance is not the perfection of tolerance, therefore the perfection of tolerance and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the perfection of tolerance is not the perfection of tolerance. Blessed Lord, that perishing of the perfection of perseverance is not the perfection of perseverance, therefore the perfection of perseverance and perishing are without duality and cannot [F.163.b] be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not

many, and is not something different. For that reason, the perishing of the perfection of perseverance is not the perfection of perseverance. Blessed Lord, that perishing of the perfection of meditative concentration is not the perfection of meditative concentration, therefore the perfection of meditative concentration and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the perfection of meditative concentration is not the perfection of meditative concentration. Blessed Lord, that perishing of the perfection of wisdom is not the perfection of wisdom, therefore the perfection of wisdom and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the perfection of wisdom is not the perfection of wisdom.

12.650 “Blessed Lord, that perishing of the emptiness of internal phenomena is not the emptiness of internal phenomena, therefore the emptiness of internal phenomena and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the emptiness of internal phenomena is not the emptiness of internal phenomena. Blessed Lord, that perishing of the emptiness of external phenomena is not the emptiness of external phenomena, therefore the emptiness of external phenomena and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the emptiness of external phenomena is not the emptiness of external phenomena. Blessed Lord, that perishing of the emptiness of external and internal phenomena is not the [F.164.a] emptiness of external and internal phenomena, therefore the emptiness of external and internal phenomena and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the emptiness of external and internal phenomena is not the emptiness of external and internal phenomena. Blessed Lord, that perishing of the emptiness of emptiness is not the emptiness of emptiness, therefore the emptiness of emptiness and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the emptiness of emptiness is not the emptiness of emptiness. Blessed Lord, that perishing of the emptiness of great extent is not the emptiness of great extent, therefore the emptiness of great extent and

perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the emptiness of great extent is not the emptiness of great extent. Blessed Lord, that perishing of the emptiness of ultimate reality is not the emptiness of ultimate reality, [F.164.b] therefore the emptiness of ultimate reality and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the emptiness of ultimate reality is not the emptiness of ultimate reality. Blessed Lord, that perishing of the emptiness of conditioned phenomena is not the emptiness of conditioned phenomena, therefore the emptiness of conditioned phenomena and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the emptiness of conditioned phenomena is not the emptiness of conditioned phenomena. Blessed Lord, that perishing of the emptiness of unconditioned phenomena is not the emptiness of unconditioned phenomena, therefore the emptiness of unconditioned phenomena and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the emptiness of unconditioned phenomena is not the emptiness of unconditioned phenomena. Blessed Lord, that perishing of the emptiness of the unlimited is not the emptiness of the unlimited, therefore the emptiness of the unlimited and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the emptiness of the unlimited is not the emptiness of the unlimited. Blessed [F.165.a] Lord, that perishing of the emptiness of that which has neither beginning nor end is not the emptiness of that which has neither beginning nor end, therefore the emptiness of that which has neither beginning nor end and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the emptiness of that which has neither beginning nor end is not the emptiness of that which has neither beginning nor end. Blessed Lord, that perishing of the emptiness of nonexclusion is not the emptiness of nonexclusion, therefore the emptiness of nonexclusion and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not

something different. For that reason, the perishing of the emptiness of nonexclusion is not the emptiness of nonexclusion. Blessed Lord, that perishing of the emptiness of inherent nature is not the emptiness of inherent nature, therefore the emptiness of inherent nature and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the emptiness of inherent nature is not the emptiness of inherent nature. Blessed Lord, that perishing of the emptiness of all phenomena is not the emptiness of all phenomena, therefore the emptiness of all phenomena and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, [F.165.b] the perishing of the emptiness of all phenomena is not the emptiness of all phenomena. Blessed Lord, that perishing of the emptiness of intrinsic defining characteristics is not the emptiness of intrinsic defining characteristics, therefore the emptiness of intrinsic defining characteristics and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the emptiness of intrinsic defining characteristics is not the emptiness of intrinsic defining characteristics. Blessed Lord, that perishing of the emptiness of that which cannot be apprehended is not the emptiness of that which cannot be apprehended, therefore the emptiness of that which cannot be apprehended and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the emptiness of that which cannot be apprehended is not the emptiness of that which cannot be apprehended. Blessed Lord, that perishing of the emptiness of nonentities is not the emptiness of nonentities, therefore the emptiness of nonentities and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the emptiness of nonentities is not the emptiness of nonentities. Blessed Lord, that perishing of the emptiness of essential nature is not the emptiness of essential nature, therefore the emptiness of essential nature and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, [F.166.a] is not two, is not many, and is not something different. For that reason, the perishing of the emptiness of essential nature is not the emptiness of essential nature. Blessed Lord, that perishing of the emptiness of an essential nature of nonentities is not the

emptiness of an essential nature of nonentities, therefore the emptiness of an essential nature of nonentities and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the emptiness of an essential nature of nonentities is not the emptiness of an essential nature of nonentities.

12.651 “Blessed Lord, that perishing of the applications of mindfulness is not the applications of mindfulness, therefore the applications of mindfulness and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the applications of mindfulness is not the applications of mindfulness. Blessed Lord, that perishing of the correct exertions is not the correct exertions, therefore the correct exertions and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the correct exertions is not the correct exertions. Blessed Lord, that perishing of the supports for miraculous ability is not the supports for miraculous ability, therefore [F.166.b] the supports for miraculous ability and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the supports for miraculous ability is not the supports for miraculous ability. Blessed Lord, that perishing of the faculties is not the faculties, therefore the faculties and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the faculties is not the faculties. Blessed Lord, that perishing of the powers is not the powers, therefore the powers and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the powers is not the powers. Blessed Lord, that perishing of the branches of enlightenment is not the branches of enlightenment, therefore the branches of enlightenment and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the branches of enlightenment is not the branches of enlightenment. Blessed Lord, that perishing of the noble eightfold path is not the noble eightfold path, [F.167.a] therefore the noble eightfold path and perishing are without duality and cannot be divided into two. If you ask

why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the noble eightfold path is not the noble eightfold path.

12.652 “Blessed Lord, that perishing of the truths of the noble ones is not the truths of the noble ones, therefore the truths of the noble ones and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the truths of the noble ones is not the truths of the noble ones. Blessed Lord, that perishing of the meditative concentrations is not the meditative concentrations, therefore the meditative concentrations and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the meditative concentrations is not the meditative concentrations. Blessed Lord, that perishing of the immeasurable attitudes is not the immeasurable attitudes, therefore the immeasurable attitudes and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the immeasurable attitudes is not the immeasurable attitudes. Blessed Lord, [F.167.b] that perishing of the formless absorptions is not the formless absorptions, therefore the formless absorptions and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the formless absorptions is not the formless absorptions. Blessed Lord, that perishing of the liberations is not the liberations, therefore the liberations and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the liberations is not the liberations. Blessed Lord, that perishing of the serial steps of meditative absorption is not the serial steps of meditative absorption, therefore the serial steps of meditative absorption and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the serial steps of meditative absorption is not the serial steps of meditative absorption. Blessed Lord, that perishing of the emptiness, signlessness, and wishlessness gateways to liberation is not the emptiness, signlessness, and wishlessness gateways to liberation, therefore the emptiness, signlessness, [F.168.a] and wishlessness gateways to liberation and perishing are without duality and cannot be divided into two. If you ask

why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the emptiness, signlessness, and wishlessness gateways to liberation is not the emptiness, signlessness, and wishlessness gateways to liberation. Blessed Lord, that perishing of the extrasensory powers is not the extrasensory powers, therefore the extrasensory powers and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the extrasensory powers is not the extrasensory powers. Blessed Lord, that perishing of the meditative stabilities is not the meditative stabilities, therefore the meditative stabilities and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the meditative stabilities is not the meditative stabilities. Blessed Lord, that perishing of the dhāraṇī gateways is not the dhāraṇī gateways, therefore the dhāraṇī gateways and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the dhāraṇī [F.168.b] gateways is not the dhāraṇī gateways. Blessed Lord, that perishing of the powers of the tathāgatas is not the powers of the tathāgatas, therefore the powers of the tathāgatas and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the powers of the tathāgatas is not the powers of the tathāgatas. Blessed Lord, that perishing of the fearlessnesses is not the fearlessnesses, therefore the fearlessnesses and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the fearlessnesses is not the fearlessnesses. Blessed Lord, that perishing of the kinds of exact knowledge is not the kinds of exact knowledge, therefore the kinds of exact knowledge and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the kinds of exact knowledge is not the kinds of exact knowledge. Blessed Lord, that perishing of great loving kindness is not great loving kindness, therefore great loving kindness and perishing are without duality and cannot be divided into two. If one were to ask [F.169.a] why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason,

the perishing of great loving kindness is not great loving kindness. Blessed Lord, that perishing of great compassion is not great compassion, therefore great compassion and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of great compassion is not great compassion. Blessed Lord, that perishing of the eighteen distinct qualities of the buddhas is not the distinct qualities of the buddhas, therefore the distinct qualities of the buddhas and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the distinct qualities of the buddhas is not the distinct qualities of the buddhas.

12.653 “Blessed Lord, that perishing of knowledge of all the dharmas is not knowledge of all the dharmas,⁶⁰⁸ therefore knowledge of all the dharmas and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of knowledge of all the dharmas is not knowledge of all the dharmas. Blessed Lord, that perishing of the knowledge of the aspects of the path is not the knowledge of the aspects of the path, therefore the knowledge of the aspects [F.169.b] of the path and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the knowledge of the aspects of the path is not the knowledge of the aspects of the path. Blessed Lord, that perishing of all-aspect omniscience is not all-aspect omniscience, therefore all-aspect omniscience and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of all-aspect omniscience is not all-aspect omniscience. [B11]

12.654 “Furthermore, Blessed Lord, that which is called ‘physical forms’ is counted a phenomenon without duality and without decline.⁶⁰⁹ That which is called ‘feelings’ is counted a phenomenon without duality and without decline. That which is called ‘perceptions’ is counted a phenomenon without duality and without decline. That which is called ‘formative predispositions’ is counted a phenomenon without duality and without decline. That which is called ‘consciousness’ is counted a phenomenon without duality and without decline.

12.655 “That which is called ‘the eyes’ is counted a phenomenon without duality and without decline. That which is called ‘the ears’ is counted a phenomenon without duality and without decline. [F.170.a] That which is

called 'the nose' is counted a phenomenon without duality and without decline. That which is called 'the tongue' is counted a phenomenon without duality and without decline. That which is called 'the body' is counted a phenomenon without duality and without decline. That which is called 'the mental faculty' is counted a phenomenon without duality and without decline. That which is called 'sights' is counted a phenomenon without duality and without decline. That which is called 'sounds' is counted a phenomenon without duality and without decline. That which is called 'odors' is counted a phenomenon without duality and without decline. That which is called 'tastes' is counted a phenomenon without duality and without decline. That which is called 'tangibles' is counted a phenomenon without duality and without decline. That which is called 'mental phenomena' is counted a phenomenon without duality and without decline. That which is called 'visual consciousness' is counted a phenomenon without duality and without decline. That which is called 'auditory consciousness' is counted a phenomenon without duality and without decline. That which is called 'olfactory consciousness' is counted a phenomenon without duality and without decline. That which is called 'gustatory consciousness' is counted a phenomenon without duality and without decline. That which is called 'tactile consciousness' is counted a phenomenon without duality and without decline. [F.170.b] That which is called 'mental consciousness' is counted a phenomenon without duality and without decline. That which is called 'visually compounded sensory contact' is counted a phenomenon without duality and without decline. That which is called 'aurally compounded sensory contact' is counted a phenomenon without duality and without decline. That which is called 'nasally compounded sensory contact' is counted a phenomenon without duality and without decline. That which is called 'lingually compounded sensory contact' is counted a phenomenon without duality and without decline. That which is called 'corporeally compounded sensory contact' is counted a phenomenon without duality and without decline. That which is called 'mentally compounded sensory contact' is counted a phenomenon without duality and without decline. That which is called 'feelings conditioned by visually compounded sensory contact' is counted a phenomenon without duality and without decline. That which is called 'feelings conditioned by aurally compounded sensory contact' is counted a phenomenon without duality and without decline. That which is called 'feelings conditioned by nasally compounded sensory contact' is counted a phenomenon without duality and without decline. That which is called 'feelings conditioned by lingually compounded sensory contact' is counted a phenomenon without duality and without decline. That which is called 'feelings conditioned by

corporeally compounded sensory contact' is counted a phenomenon without duality and without decline. That which is called 'feelings conditioned by mentally compounded sensory contact' is counted a phenomenon without duality and without decline.

12.656 "That which is called 'the earth element' [F.171.a] is counted a phenomenon without duality and without decline. That which is called 'the water element' is counted a phenomenon without duality and without decline. That which is called 'the fire element' is counted a phenomenon without duality and without decline. That which is called 'the wind element' is counted a phenomenon without duality and without decline. That which is called 'the space element' is counted a phenomenon without duality and without decline. That which is called 'the consciousness element' is counted a phenomenon without duality and without decline.

12.657 "That which is called 'ignorance' is counted a phenomenon without duality and without decline. That which is called 'formative predispositions' is counted a phenomenon without duality and without decline. That which is called 'consciousness' is counted a phenomenon without duality and without decline. That which is called 'name and form' is counted a phenomenon without duality and without decline. That which is called 'the six sense fields' is counted a phenomenon without duality and without decline. That which is called 'sensory contact' is counted a phenomenon without duality and without decline. That which is called 'sensation' is counted a phenomenon without duality and without decline. That which is called 'craving' is counted a phenomenon without duality and without decline. That which is called 'grasping' is counted a phenomenon without duality and without decline. That which is called 'the rebirth process' [F.171.b] is counted a phenomenon without duality and without decline. That which is called 'birth' is counted a phenomenon without duality and without decline. That which is called 'aging and death' is counted a phenomenon without duality and without decline.

12.658 "That which is called 'the perfection of generosity' is counted a phenomenon without duality and without decline. That which is called 'the perfection of ethical discipline' is counted a phenomenon without duality and without decline. That which is called 'the perfection of tolerance' is counted a phenomenon without duality and without decline. That which is called 'the perfection of perseverance' is counted a phenomenon without duality and without decline. That which is called 'the perfection of meditative concentration' is counted a phenomenon without duality and without decline. That which is called 'the perfection of wisdom' is counted a phenomenon without duality and without decline.

12.659 “That which is called ‘the emptiness of internal phenomena’ is counted a phenomenon without duality and without decline. That which is called ‘the emptiness of external phenomena’ is counted a phenomenon without duality and without decline. That which is called ‘the emptiness of external and internal phenomena’ is counted a phenomenon without duality and without decline. That which is called ‘the emptiness of emptiness’ is counted a phenomenon without duality and without decline. That which is called ‘the emptiness of great extent’ is counted a phenomenon without duality and without decline. [F.172.a] That which is called ‘the emptiness of ultimate reality’ is counted a phenomenon without duality and without decline. That which is called ‘the emptiness of conditioned phenomena’ is counted a phenomenon without duality and without decline. That which is called ‘the emptiness of unconditioned phenomena’ is counted a phenomenon without duality and without decline. That which is called ‘the emptiness of the unlimited’ is counted a phenomenon without duality and without decline. That which is called ‘the emptiness of that which has neither beginning nor end’ is counted a phenomenon without duality and without decline. That which is called ‘the emptiness of nonexclusion’ is counted a phenomenon without duality and without decline. That which is called ‘the emptiness of inherent nature’ is counted a phenomenon without duality and without decline. That which is called ‘the emptiness of all phenomena’ is counted a phenomenon without duality and without decline. That which is called ‘the emptiness of intrinsic defining characteristics’ is counted a phenomenon without duality and without decline. That which is called ‘the emptiness of that which cannot be apprehended’ is counted a phenomenon without duality and without decline. That which is called ‘the emptiness of nonentities’ is counted a phenomenon without duality and without decline. That which is called ‘the emptiness of essential nature’ is counted a phenomenon without duality and without decline. That which is called ‘the emptiness of an essential nature of nonentities’ is counted a phenomenon without duality and without decline.

12.660 “That which is called ‘the applications of mindfulness’ is counted a phenomenon without duality and without decline. [F.172.b] That which is called ‘the correct exertions’ is counted a phenomenon without duality and without decline. That which is called ‘the supports for miraculous ability’ is counted a phenomenon without duality and without decline. That which is called ‘the faculties’ is counted a phenomenon without duality and without decline. That which is called ‘the powers’ is counted a phenomenon without duality and without decline. That which is called ‘the branches of

enlightenment' is counted a phenomenon without duality and without decline. That which is called 'the noble eightfold path' is counted a phenomenon without duality and without decline.

12.661 "That which is called 'the truths of the noble ones' is counted a phenomenon without duality and without decline. That which is called 'the meditative concentrations' is counted a phenomenon without duality and without decline. That which is called 'the immeasurable attitudes' is counted a phenomenon without duality and without decline. That which is called 'the formless absorptions' is counted a phenomenon without duality and without decline. That which is called 'the liberations' is counted a phenomenon without duality and without decline. That which is called 'the serial steps of meditative absorption' is counted a phenomenon without duality and without decline. That which is called 'the emptiness, signlessness, and wishlessness gateways to liberation' is counted a phenomenon without duality and without decline. That which is called 'the extrasensory powers' [F.173.a] is counted a phenomenon without duality and without decline. That which is called 'the meditative stabilities' is counted a phenomenon without duality and without decline. That which is called 'the dhāraṇī gateways' is counted a phenomenon without duality and without decline. That which is called 'the ten powers of the tathāgatas' is counted a phenomenon without duality and without decline. That which is called 'the four fearlessnesses' is counted a phenomenon without duality and without decline. That which is called 'the four kinds of exact knowledge' is counted a phenomenon without duality and without decline. That which is called 'great compassion' is counted a phenomenon without duality and without decline. That which is called 'the eighteen distinct qualities of the buddhas' is counted a phenomenon without duality and without decline.

12.662 "That which is called 'omniscience' is counted a phenomenon without duality and without decline. That which is called 'the knowledge of the aspects of the path' is counted a phenomenon without duality and without decline. That which is called 'all-aspect omniscience' is counted a phenomenon without duality and without decline."

12.663 *This completes the twelfth chapter from The Perfection of Wisdom in One Hundred Thousand Lines.*

CHAPTER 13

- 13.1 Then the venerable Śāradvatīputra inquired of the venerable Subhūti, “Venerable Subhūti, when bodhisattva great [F.173.b] beings practice the perfection of wisdom, how do they investigate these phenomena? And, Venerable Subhūti, what is a bodhisattva? What is the perfection of wisdom? What is investigation?”
- 13.2 The venerable Śāradvatīputra having asked this, the venerable Subhūti then replied to him, “Venerable Śāradvatīputra, you said, ‘What is a bodhisattva?’ A being (*sattva*) is enlightenment (*bodhi*), and therefore is called a *bodhisattva*. With that enlightenment they know the aspects of all phenomena, but they are not attached to those phenomena. If you ask which phenomena they know the aspects of, they know the aspects of physical forms, but they are not attached to them; they know the aspects of feelings, but they are not attached to them; they know the aspects of perceptions, but they are not attached to them; they know the aspects of formative predispositions, but they are not attached to them; and they know the aspects of consciousness, but they are not attached to it.
- 13.3 “They know the aspects of the eyes, but they are not attached to them; they know the aspects of the ears, but they are not attached to them; they know the aspects of the nose, but they are not attached to it; they know the aspects of the tongue, but they are not attached to it; they know the aspects of the body, but they are not attached to it; and they know the aspects of the mental faculty, but they are not attached to it. They know the aspects of sights, but they are not attached to them; they know the aspects of sounds, but they are not attached to them; they know the aspects of odors, but they are not attached to them; they know the aspects of tastes, but they are not attached to them; they know the aspects of tangibles, but they are not attached to them; and they know the aspects of mental phenomena, but they are not attached to them. They know the aspects of visual consciousness, but they are not attached to it; they [F.174.a] know the aspects of auditory

consciousness, but they are not attached to it; they know the aspects of olfactory consciousness, but they are not attached to it; they know the aspects of gustatory consciousness, but they are not attached to it; they know the aspects of tactile consciousness, but they are not attached to it; and they know the aspects of mental consciousness, but they are not attached to it. They know the aspects of visually compounded sensory contact, but they are not attached to it; they know the aspects of aurally compounded sensory contact, but they are not attached to it; they know the aspects of nasally compounded sensory contact, but they are not attached to it; they know the aspects of lingually compounded sensory contact, but they are not attached to it; they know the aspects of corporeally compounded sensory contact, but they are not attached to it; and they know the aspects of mentally compounded sensory contact, but they are not attached to it. They know the aspects of feelings conditioned by visually compounded sensory contact, but they are not attached to them; they know the aspects of feelings conditioned by aurally compounded sensory contact, but they are not attached to them; they know the aspects of feelings conditioned by nasally compounded sensory contact, but they are not attached to them; they know the aspects of feelings conditioned by lingually compounded sensory contact, but they are not attached to them; they know the aspects of feelings conditioned by corporeally compounded sensory contact, but they are not attached to them; and they know the aspects of feelings conditioned by mentally compounded sensory contact, but they are not attached to them.

13.4 “They know the aspects of the earth element, but they are not attached to it; they know the aspects of the water element, but they are not attached to it; they know the aspects of the fire element, but they are not attached to it; they know the aspects of the wind element, but they are not attached to it; they know the aspects of the space element, but they [F.174.b] are not attached to it; and they know the aspects of the consciousness element, but they are not attached to it.

13.5 “They know the aspects of ignorance, but they are not attached to it; they know the aspects of formative predispositions, but they are not attached to them; they know the aspects of consciousness, but they are not attached to it; they know the aspects of name and form, but they are not attached to them; they know the aspects of the six sense fields, but they are not attached to them; they know the aspects of sensory contact, but they are not attached to it; they know the aspects of sensation, but they are not attached to it; they know the aspects of craving, but they are not attached to it; they know the aspects of grasping, but they are not attached to it; they know the aspects of

the rebirth process, but they are not attached to it; they know the aspects of birth, but they are not attached to it; and they know the aspects of aging and death, but they are not attached to them.

13.6 “They know the aspects of the perfection of generosity, but they are not attached to it; they know the aspects of the perfection of ethical discipline, but they are not attached to it; they know the aspects of the perfection of tolerance, but they are not attached to it; they know the aspects of the perfection of perseverance, but they are not attached to it; they know the aspects of the perfection of meditative concentration, but they are not attached to it; and they know the aspects of the perfection of wisdom, but they are not attached to it.

13.7 “They know the aspects of the emptiness of internal phenomena, but they are not attached to it; they know the aspects of the emptiness of external phenomena, but they are not attached to it; they know the aspects of the emptiness of external and internal phenomena, but they are not attached to it; they know the aspects of the emptiness of emptiness, but they are not attached to it; they know the aspects of the emptiness of great extent, but they are not attached to it; they know the aspects of the emptiness of ultimate reality, but they are not attached to it; [F.175.a] they know the aspects of the emptiness of conditioned phenomena, but they are not attached to it; they know the aspects of the emptiness of unconditioned phenomena, but they are not attached to it; they know the aspects of the emptiness of the unlimited, but they are not attached to it; they know the aspects of the emptiness of that which has neither beginning nor end, but they are not attached to it; they know the aspects of the emptiness of nonexclusion, but they are not attached to it; they know the aspects of the emptiness of inherent nature, but they are not attached to it; they know the aspects of the emptiness of all phenomena, but they are not attached to it; they know the aspects of the emptiness of intrinsic defining characteristics, but they are not attached to it; they know the aspects of the emptiness of that which cannot be apprehended, but they are not attached to it; they know the aspects of the emptiness of nonentities, but they are not attached to it; they know the aspects of the emptiness of essential nature, but they are not attached to it; and they know the aspects of the emptiness of an essential nature of nonentities, but they are not attached to it.

13.8 “They know the aspects of the applications of mindfulness, but they are not attached to them; they know the aspects of the correct exertions, but they are not attached to them; they know the aspects of the supports for miraculous ability, but they are not attached to them; they know the aspects of the faculties, but they are not attached to them; they know the aspects of

the powers, but they are not attached to them; they know the aspects of the branches of enlightenment, but they are not attached to them; and they know the aspects of the noble eightfold path, but they are not attached to it.

- 13.9 “They know the aspects of the truths of the noble ones, but they are not attached to them; they know the aspects of the meditative concentrations, but they are not attached to them; they know the aspects of the immeasurable attitudes, but they are not attached to them; [F.175.b] they know the aspects of the formless absorptions, but they are not attached to them; they know the aspects of the liberations, but they are not attached to them; they know the aspects of the nine serial steps of meditative absorption, but they are not attached to them; they know the aspects of the emptiness, signlessness, and wishlessness gateways to liberation, but they are not attached to them; they know the aspects of the extrasensory powers, but they are not attached to them; they know the aspects of the meditative stabilities, but they are not attached to them; they know the aspects of the dhāraṇī gateways, but they are not attached to them; they know the aspects of the powers of the tathāgatas, but they are not attached to them; they know the aspects of the fearlessnesses, but they are not attached to them; they know the aspects of the kinds of exact knowledge, but they are not attached to them; they know the aspects of great loving kindness, but they are not attached to it; they know the aspects of great compassion, but they are not attached to it; and they know the aspects of the eighteen distinct qualities of the buddhas, but they are not attached to them.”

- 13.10 Śāradvatīputra asked, “Venerable Subhūti, what aspects do all phenomena come in?”

“Venerable Śāradvatīputra,” replied the venerable Subhūti, “the aspects, modes, and signs through which phenomena are shaped, namely, the conditioned and unconditioned phenomena, or sights, sounds, odors, tastes, and tangibles, or external and internal phenomena through which they are known—those, the aspects, modes, and signs through which they are shaped, are called ‘the aspects all phenomena come in.’

- 13.11 “Venerable Śāradvatīputra, you said, ‘What is the perfection of wisdom?’ Venerable Śāradvatīputra, that which is called ‘wisdom gone to the other side’ is the far removed.⁶¹⁰ [F.176.a] If you ask from what it is far removed, Venerable Śāradvatīputra, it is far removed from the aggregates. That is why it is said to be far removed. It is far removed from the sensory elements. That is why it is said to be far removed. It is far removed from the sense fields. That is why it is said to be far removed. It is far removed from all afflicted mental states. That is why it is said to be far removed. It is far removed from all sorts of opinions. That is why it is said to be far removed. It is far removed from the six classes of living beings. That is why it is said to be far removed.

- 13.12 “It is far removed from the perfection of generosity, so it is said to be far removed; far removed from the perfection of ethical discipline, so it is said to be far removed; far removed from the perfection of tolerance, so it is said to be far removed; far removed from the perfection of perseverance, so it is said to be far removed; far removed from the perfection of meditative concentration, so it is said to be far removed; and far removed from the perfection of wisdom so it is said to be far removed.
- 13.13 “It is far removed from the emptiness of internal phenomena, so it is said to be far removed; far removed from the emptiness of external phenomena, so it is said to be far removed; far removed from the emptiness of external and internal phenomena, so it is said to be far removed; far removed from the emptiness of emptiness, so it is said to be far removed; far removed from the emptiness of great extent, so it is said to be far removed; far removed from the emptiness of ultimate reality, so it is said to be far removed; far removed from the emptiness of conditioned phenomena, so it is said to be far removed; far removed from the emptiness of unconditioned phenomena, so it is said to be far removed; far removed from [F.176.b] the emptiness of the unlimited, so it is said to be far removed; far removed from the emptiness of that which has neither beginning nor end, so it is said to be far removed; far removed from the emptiness of nonexclusion, so it is said to be far removed; far removed from the emptiness of inherent nature, so it is said to be far removed; far removed from the emptiness of all phenomena, so it is said to be far removed; far removed from the emptiness of intrinsic defining characteristics, so it is said to be far removed; far removed from the emptiness of that which cannot be apprehended, so it is said to be far removed; far removed from the emptiness of nonentities, so it is said to be far removed; far removed from the emptiness of essential nature, so it is said to be far removed; and far removed from the emptiness of an essential nature of nonentities, so it is said to be far removed.
- 13.14 “It is far removed from the applications of mindfulness, so it is said to be far removed; far removed from the correct exertions, so it is said to be far removed; far removed from the supports for miraculous ability, so it is said to be far removed; far removed from the faculties, so it is said to be far removed; far removed from the powers, so it is said to be far removed; far removed from the branches of enlightenment, so it is said to be far removed; and far removed from the noble eightfold path, so it is said to be far removed.
- 13.15 “It is far removed from the truths of the noble ones, so it is said to be far removed; far removed from the meditative concentrations, so it is said to be far removed; far removed from the immeasurable attitudes, so it is said to be far removed; far removed from the formless [F.177.a] absorptions, so it is said to be far removed; far removed from the liberations, so it is said to be far

removed; far removed from the serial steps of meditative absorption, so it is said to be far removed; far removed from the emptiness, signlessness, and wishlessness gateways to liberation, so it is said to be far removed; far removed from the extrasensory powers, so it is said to be far removed; far removed from the meditative stabilities, so it is said to be far removed; and far removed from the dhāraṇī gateways, so it is said to be far removed.

13.16 “It is far removed from the powers of the tathāgatas, so it is said to be far removed; far removed from the fearlessnesses, so it is said to be far removed; far removed from the kinds of exact knowledge, so it is said to be far removed; far removed from great loving kindness, so it is said to be far removed; far removed from great compassion, so it is said to be far removed; and far removed from the distinct qualities of the buddhas, so it is said to be far removed.

13.17 “It is far removed from knowledge of all the dharmas, so it is said to be far removed; far removed from the knowledge of the aspects of the path, so it is said to be far removed; and far removed from all-aspect omniscience, so it is said to be far removed. For this reason, Venerable Śāradvatīputra, the perfection of wisdom is far removed.

13.18 “Venerable Śāradvatīputra you also said, ‘What is investigation?’ Venerable Śāradvatīputra, here, when bodhisattva great beings practice the perfection of wisdom, [F.177.b] they do not investigate whether physical forms are ‘permanent’ or are ‘impermanent’; do not investigate whether physical forms are ‘happiness’ or are ‘suffering’; do not investigate whether physical forms are ‘self’ or are ‘selfless’; do not investigate whether physical forms are ‘pleasant’ or are ‘unpleasant’; do not investigate whether physical forms are ‘empty’ or are ‘not empty’; do not investigate whether physical forms are ‘with signs’ or are ‘signless’; do not investigate whether physical forms are ‘wished for’ or are ‘wishless’; do not investigate whether physical forms are ‘at peace’ or are ‘not at peace’; and do not investigate whether physical forms are ‘void’ or are ‘not void.’

13.19 “They do not investigate whether feelings are ‘permanent’ or are ‘impermanent’; do not investigate whether feelings are ‘happiness’ or are ‘suffering’; do not investigate whether feelings are ‘self’ or are ‘selfless’; do not investigate whether feelings are ‘pleasant’ or are ‘unpleasant’; do not investigate whether feelings are ‘empty’ or are ‘not empty’; do not investigate whether feelings are ‘with signs’ or are ‘signless’; do not investigate whether feelings are ‘wished for’ or are ‘wishless’; do not investigate whether feelings are ‘at peace’ or are ‘not at peace’; and do not investigate whether feelings are ‘void’ or are ‘not void.’

- 13.20 “They do not investigate whether perceptions are ‘permanent’ or are ‘impermanent’; do not investigate whether perceptions are ‘happiness’ or are ‘suffering’; do not investigate whether perceptions are ‘self’ or are ‘selfless’; do not investigate whether perceptions are ‘pleasant’ or are ‘unpleasant’; do not investigate whether perceptions are ‘empty’ or are ‘not empty’; do not investigate whether perceptions are ‘with signs’ or are ‘signless’; do not investigate whether perceptions are ‘wished for’ or are ‘wishless’; do not investigate whether perceptions are ‘at peace’ or are [F.178.a] ‘not at peace’; and do not investigate whether perceptions are ‘void’ or are ‘not void.’
- 13.21 “They do not investigate whether formative predispositions are ‘permanent’ or are ‘impermanent’; do not investigate whether formative predispositions are ‘happiness’ or are ‘suffering’; do not investigate whether formative predispositions are ‘self’ or are ‘selfless’; do not investigate whether formative predispositions are ‘pleasant’ or are ‘unpleasant’; do not investigate whether formative predispositions are ‘empty’ or are ‘not empty’; do not investigate whether formative predispositions are ‘with signs’ or are ‘signless’; do not investigate whether formative predispositions are ‘wished for’ or are ‘wishless’; do not investigate whether formative predispositions are ‘at peace’ or are ‘not at peace’; and do not investigate whether formative predispositions are ‘void’ or are ‘not void.’
- 13.22 “They do not investigate whether formative predispositions are ‘permanent’ or are ‘impermanent’; do not investigate whether formative predispositions are ‘happiness’ or are ‘suffering’; do not investigate whether formative predispositions are ‘self’ or are ‘selfless’; do not investigate whether formative predispositions are ‘pleasant’ or are ‘unpleasant’; do not investigate whether formative predispositions are ‘empty’ or are ‘not empty’; do not investigate whether formative predispositions are ‘with signs’ or are ‘signless’; do not investigate whether formative predispositions are ‘wished for’ or are ‘wishless’; do not investigate whether formative predispositions are ‘at peace’ or are ‘not at peace’; and do not investigate whether formative predispositions are ‘void’ or are ‘not void.’
- 13.23 “They do not investigate whether consciousness is ‘permanent’ or is ‘impermanent’; do not investigate whether consciousness is ‘happiness’ or is ‘suffering’; do not investigate whether consciousness is ‘self’ or is ‘selfless’; do not investigate whether consciousness is ‘pleasant’ or is ‘unpleasant’; do not investigate whether consciousness is ‘empty’ or is ‘not empty’; do not investigate whether consciousness is ‘with signs’ or is ‘signless’; do not investigate whether consciousness is ‘wished for’ or is ‘wishless’; do not investigate whether consciousness is ‘at peace’ or is ‘not at peace’; and do not investigate whether consciousness is ‘void’ or is ‘not void.’

- 13.24 "They do not investigate whether the eyes are 'permanent' or are 'impermanent'; do not investigate whether the eyes are 'happiness' or are 'suffering'; do not investigate whether the eyes are 'self' or are 'selfless'; do not investigate whether the eyes are 'pleasant' or are 'unpleasant'; do not investigate whether [F.178.b] the eyes are 'empty' or are 'not empty'; do not investigate whether the eyes are 'with signs' or are 'signless'; do not investigate whether the eyes are 'wished for' or are 'wishless'; do not investigate whether the eyes are 'at peace' or are 'not at peace'; and do not investigate whether the eyes are 'void' or are 'not void.'
- 13.25 "They do not investigate whether the ears are 'permanent' or are 'impermanent'; do not investigate whether the ears are 'happiness' or are 'suffering'; do not investigate whether the ears are 'self' or are 'selfless'; do not investigate whether the ears are 'pleasant' or are 'unpleasant'; do not investigate whether the ears are 'empty' or are 'not empty'; do not investigate whether the ears are 'with signs' or are 'signless'; do not investigate whether the ears are 'wished for' or are 'wishless'; do not investigate whether the ears are 'at peace' or are 'not at peace'; and do not investigate whether the ears are 'void' or are 'not void.'
- 13.26 "They do not investigate whether the nose is 'permanent' or is 'impermanent'; do not investigate whether the nose is 'happiness' or is 'suffering'; do not investigate whether the nose is 'self' or is 'selfless'; do not investigate whether the nose is 'pleasant' or is 'unpleasant'; do not investigate whether the nose is 'empty' or is 'not empty'; do not investigate whether the nose is 'with signs' or is 'signless'; do not investigate whether the nose is 'wished for' or is 'wishless'; do not investigate whether the nose is 'at peace' or is 'not at peace'; and do not investigate whether the nose is 'void' or is 'not void.'
- 13.27 "They do not investigate whether the tongue is 'permanent' or is 'impermanent'; do not investigate whether the tongue is 'happiness' or is 'suffering'; do not investigate whether the tongue is 'self' or is 'selfless'; do not investigate whether the tongue is 'pleasant' or is [F.179.a] 'unpleasant'; do not investigate whether the tongue is 'empty' or is 'not empty'; do not investigate whether the tongue is 'with signs' or is 'signless'; do not investigate whether the tongue is 'wished for' or is 'wishless'; do not investigate whether the tongue is 'at peace' or is 'not at peace'; and do not investigate whether the tongue is 'void' or is 'not void.'
- 13.28 "They do not investigate whether the body is 'permanent' or is 'impermanent'; do not investigate whether the body is 'happiness' or is 'suffering'; do not investigate whether the body is 'self' or is 'selfless'; do not investigate whether the body is 'pleasant' or is 'unpleasant'; do not investigate whether the body is 'empty' or is 'not empty'; do not investigate

whether the body is 'with signs' or is 'signless'; do not investigate whether the body is 'wished for' or is 'wishless'; do not investigate whether the body is 'at peace' or is 'not at peace'; and do not investigate whether the body is 'void' or is 'not void.'

13.29 "They do not investigate whether the mental faculty is 'permanent' or is 'impermanent'; do not investigate whether the mental faculty is 'happiness' or is 'suffering'; do not investigate whether the mental faculty is 'self' or is 'selfless'; do not investigate whether the mental faculty is 'pleasant' or is 'unpleasant'; do not investigate whether the mental faculty is 'empty' or is 'not empty'; do not investigate whether the mental faculty is 'with signs' or is 'signless'; do not investigate whether the mental faculty is 'wished for' or is 'wishless'; do not investigate whether the mental faculty is 'at peace' or is 'not at peace'; and do not investigate whether the mental faculty is 'void' or is 'not void.'

13.30 "They do not investigate whether sights are 'permanent' or are 'impermanent'; do not investigate whether sights are 'happiness' or are 'suffering'; [F.179.b] do not investigate whether sights are 'self' or are 'selfless'; do not investigate whether sights are 'pleasant' or are 'unpleasant'; do not investigate whether sights are 'empty' or are 'not empty'; do not investigate whether sights are 'with signs' or are 'signless'; do not investigate whether sights are 'wished for' or are 'wishless'; do not investigate whether sights are 'at peace' or are 'not at peace'; and do not investigate whether sights are 'void' or are 'not void.'

13.31 "They do not investigate whether sounds are 'permanent' or are 'impermanent'; do not investigate whether sounds are 'happiness' or are 'suffering'; do not investigate whether sounds are 'self' or are 'selfless'; do not investigate whether sounds are 'pleasant' or are 'unpleasant'; do not investigate whether sounds are 'empty' or are 'not empty'; do not investigate whether sounds are 'with signs' or are 'signless'; do not investigate whether sounds are 'wished for' or are 'wishless'; do not investigate whether sounds are 'at peace' or are 'not at peace'; and do not investigate whether sounds are 'void' or are 'not void.'

13.32 "They do not investigate whether odors are 'permanent' or are 'impermanent'; do not investigate whether odors are 'happiness' or are 'suffering'; do not investigate whether odors are 'self' or are 'selfless'; do not investigate whether odors are 'pleasant' or are 'unpleasant'; do not investigate whether odors are 'empty' or are 'not empty'; do not investigate whether odors are 'with signs' or are 'signless'; do not investigate whether odors are 'wished for' or are 'wishless'; do not investigate whether odors are 'at peace' or are 'not at peace'; and do not investigate whether odors are 'void' or are 'not void.'

- 13.33 “They do not investigate whether tastes are ‘permanent’ [F.180.a] or are ‘impermanent’; do not investigate whether tastes are ‘happiness’ or are ‘suffering’; do not investigate whether tastes are ‘self’ or are ‘selfless’; do not investigate whether tastes are ‘pleasant’ or are ‘unpleasant’; do not investigate whether tastes are ‘empty’ or are ‘not empty’; do not investigate whether tastes are ‘with signs’ or are ‘signless’; do not investigate whether tastes are ‘wished for’ or are ‘wishless’; do not investigate whether tastes are ‘at peace’ or are ‘not at peace’; and do not investigate whether tastes are ‘void’ or are ‘not void.’
- 13.34 “They do not investigate whether tangibles are ‘permanent’ or are ‘impermanent’; do not investigate whether tangibles are ‘happiness’ or are ‘suffering’; do not investigate whether tangibles are ‘self’ or are ‘selfless’; do not investigate whether tangibles are ‘pleasant’ or are ‘unpleasant’; do not investigate whether tangibles are ‘empty’ or are ‘not empty’; do not investigate whether tangibles are ‘with signs’ or are ‘signless’; do not investigate whether tangibles are ‘wished for’ or are ‘wishless’; do not investigate whether tangibles are ‘at peace’ or are ‘not at peace’; and do not investigate whether tangibles are ‘void’ or are ‘not void.’
- 13.35 “They do not investigate whether mental phenomena are ‘permanent’ or are ‘impermanent’; do not investigate whether mental phenomena are ‘happiness’ or are ‘suffering’; do not investigate whether mental phenomena are ‘self’ or are ‘selfless’; do not investigate whether mental phenomena are ‘pleasant’ or are ‘unpleasant’; do not investigate whether mental phenomena are ‘empty’ or are ‘not empty’; do not investigate whether mental phenomena are ‘with signs’ or are ‘signless’; do not investigate whether mental phenomena are ‘wished for’ or are ‘wishless’; do not investigate whether mental phenomena are ‘at peace’ or are ‘not at peace’; and do not investigate whether mental phenomena are ‘void’ [F.180.b] or are ‘not void.’
- 13.36 “They do not investigate whether visual consciousness is ‘permanent’ or is ‘impermanent’; do not investigate whether visual consciousness is ‘happiness’ or is ‘suffering’; do not investigate whether visual consciousness is ‘self’ or is ‘selfless’; do not investigate whether visual consciousness is ‘pleasant’ or is ‘unpleasant’; do not investigate whether visual consciousness is ‘empty’ or is ‘not empty’; do not investigate whether visual consciousness is ‘with signs’ or is ‘signless’; do not investigate whether visual consciousness is ‘wished for’ or is ‘wishless’; do not investigate whether visual consciousness is ‘at peace’ or is ‘not at peace’; and do not investigate whether visual consciousness is ‘void’ or is ‘not void.’
- 13.37 “They do not investigate whether auditory consciousness is ‘permanent’ or is ‘impermanent’; do not investigate whether auditory consciousness is ‘happiness’ or is ‘suffering’; do not investigate whether auditory

consciousness is 'self' or is 'selfless'; do not investigate whether auditory consciousness is 'pleasant' or is 'unpleasant'; do not investigate whether auditory consciousness is 'empty' or is 'not empty'; do not investigate whether auditory consciousness is 'with signs' or is 'signless'; do not investigate whether auditory consciousness is 'wished for' or is 'wishless'; do not investigate whether auditory consciousness is 'at peace' or is 'not at peace'; and do not investigate whether auditory consciousness is 'void' or is 'not void.'

13.38 "They do not investigate whether olfactory consciousness is 'permanent' or is 'impermanent'; do not [F.181.a] investigate whether olfactory consciousness is 'happiness' or is 'suffering'; do not investigate whether olfactory consciousness is 'self' or is 'selfless'; do not investigate whether olfactory consciousness is 'pleasant' or is 'unpleasant'; do not investigate whether olfactory consciousness is 'empty' or is 'not empty'; do not investigate whether olfactory consciousness is 'with signs' or is 'signless'; do not investigate whether olfactory consciousness is 'wished for' or is 'wishless'; do not investigate whether olfactory consciousness is 'at peace' or is 'not at peace'; and do not investigate whether olfactory consciousness is 'void' or is 'not void.'

13.39 "They do not investigate whether gustatory consciousness is 'permanent' or is 'impermanent'; do not investigate whether gustatory consciousness is 'happiness' or is 'suffering'; do not investigate whether gustatory consciousness is 'self' or is 'selfless'; do not investigate whether gustatory consciousness is 'pleasant' or is 'unpleasant'; do not investigate whether gustatory consciousness is 'empty' or is 'not empty'; do not investigate whether gustatory consciousness is 'with signs' or is 'signless'; do not investigate whether gustatory consciousness is 'wished for' or is 'wishless'; do not investigate whether gustatory consciousness is 'at peace' or is 'not at peace'; and do not investigate whether gustatory consciousness is 'void' or is 'not void.'

13.40 "They do not investigate whether tactile consciousness is 'permanent' or is 'impermanent'; do not investigate whether tactile consciousness is 'happiness' or is 'suffering'; do not investigate whether tactile consciousness [F.181.b] is 'self' or is 'selfless'; do not investigate whether tactile consciousness is 'pleasant' or is 'unpleasant'; do not investigate whether tactile consciousness is 'empty' or is 'not empty'; do not investigate whether tactile consciousness is 'with signs' or is 'signless'; do not investigate whether tactile consciousness is 'wished for' or is 'wishless'; do not investigate whether tactile consciousness is 'at peace' or is 'not at peace'; and do not investigate whether tactile consciousness is 'void' or is 'not void.'

- 13.41 “They do not investigate whether mental consciousness is ‘permanent’ or is ‘impermanent’; do not investigate whether mental consciousness is ‘happiness’ or is ‘suffering’; do not investigate whether mental consciousness is ‘self’ or is ‘selfless’; do not investigate whether mental consciousness is ‘pleasant’ or is ‘unpleasant’; do not investigate whether mental consciousness is ‘empty’ or is ‘not empty’; do not investigate whether mental consciousness is ‘with signs’ or is ‘signless’; do not investigate whether mental consciousness is ‘wished for’ or is ‘wishless’; do not investigate whether mental consciousness is ‘at peace’ or is ‘not at peace’; and do not investigate whether mental consciousness is ‘void’ or is ‘not void.’
- 13.42 “They do not investigate whether visually compounded sensory contact is ‘permanent’ or is ‘impermanent’; do not investigate whether visually compounded sensory contact is ‘happiness’ or is ‘suffering’; do not investigate whether visually compounded sensory contact is ‘self’ or is ‘selfless’; do not investigate whether visually compounded sensory contact is ‘pleasant’ [F.182.a] or is ‘unpleasant’; do not investigate whether visually compounded sensory contact is ‘empty’ or is ‘not empty’; do not investigate whether visually compounded sensory contact is ‘with signs’ or is ‘signless’; do not investigate whether visually compounded sensory contact is ‘wished for’ or is ‘wishless’; do not investigate whether visually compounded sensory contact is ‘at peace’ or is ‘not at peace’; and do not investigate whether visually compounded sensory contact is ‘void’ or is ‘not void.’
- 13.43 “They do not investigate whether aurally compounded sensory contact is ‘permanent’ or is ‘impermanent’; do not investigate whether aurally compounded sensory contact is ‘happiness’ or is ‘suffering’; do not investigate whether aurally compounded sensory contact is ‘self’ or is ‘selfless’; do not investigate whether aurally compounded sensory contact is ‘pleasant’ or is ‘unpleasant’; do not investigate whether aurally compounded sensory contact is ‘empty’ or is ‘not empty’; do not investigate whether aurally compounded sensory contact is ‘with signs’ or is ‘signless’; do not investigate whether aurally compounded sensory contact is ‘wished for’ or is ‘wishless’; do not investigate whether aurally compounded sensory contact is ‘at peace’ or is ‘not at peace’; and do not investigate whether aurally compounded sensory contact is ‘void’ or is ‘not void.’
- 13.44 “They do not investigate whether nasally compounded sensory contact is ‘permanent’ or is ‘impermanent’; do not investigate whether nasally compounded sensory contact is ‘happiness’ or is ‘suffering’; do not investigate whether nasally compounded sensory contact is ‘self’ or is ‘selfless’; do not investigate whether nasally compounded sensory contact is ‘pleasant’ or is ‘unpleasant’; do not investigate whether nasally

compounded sensory contact is 'empty' or is 'not empty'; do not investigate whether nasally compounded sensory contact is [F.182.b] 'with signs' or is 'signless'; do not investigate whether nasally compounded sensory contact is 'wished for' or is 'wishless'; do not investigate whether nasally compounded sensory contact is 'at peace' or is 'not at peace'; and do not investigate whether nasally compounded sensory contact is 'void' or is 'not void.'

13.45 "They do not investigate whether lingually compounded sensory contact is 'permanent' or is 'impermanent'; do not investigate whether lingually compounded sensory contact is 'happiness' or is 'suffering'; do not investigate whether lingually compounded sensory contact is 'self' or is 'selfless'; do not investigate whether lingually compounded sensory contact is 'pleasant' or is 'unpleasant'; do not investigate whether lingually compounded sensory contact is 'empty' or is 'not empty'; do not investigate whether lingually compounded sensory contact is 'with signs' or is 'signless'; do not investigate whether lingually compounded sensory contact is 'wished for' or is 'wishless'; do not investigate whether lingually compounded sensory contact is 'at peace' or is 'not at peace'; and do not investigate whether lingually compounded sensory contact is 'void' or is 'not void.'

13.46 "They do not investigate whether corporeally compounded sensory contact is 'permanent' or is 'impermanent'; do not investigate whether corporeally compounded sensory contact is 'happiness' or is 'suffering'; do not investigate whether corporeally compounded sensory contact is 'self' or is 'selfless'; do not investigate whether corporeally compounded sensory contact is 'pleasant' or is 'unpleasant'; do not investigate whether corporeally compounded sensory contact is 'empty' or is 'not empty'; do not investigate whether corporeally compounded sensory contact is 'with signs' or is 'signless'; do not investigate whether corporeally compounded sensory contact is 'wished for' or is 'wishless'; do not investigate whether corporeally compounded sensory contact is [F.183.a] 'at peace' or is 'not at peace'; and do not investigate whether corporeally compounded sensory contact is 'void' or is 'not void.'

13.47 "They do not investigate whether mentally compounded sensory contact is 'permanent' or is 'impermanent'; do not investigate whether mentally compounded sensory contact is 'happiness' or is 'suffering'; do not investigate whether mentally compounded sensory contact is 'self' or is 'selfless'; do not investigate whether mentally compounded sensory contact is 'pleasant' or is 'unpleasant'; do not investigate whether mentally compounded sensory contact is 'empty' or is 'not empty'; do not investigate whether mentally compounded sensory contact is 'with signs' or is

'signless'; do not investigate whether mentally compounded sensory contact is 'wished for' or is 'wishless'; do not investigate whether mentally compounded sensory contact is 'at peace' or is 'not at peace'; and do not investigate whether mentally compounded sensory contact is 'void' or is 'not void.'

13.48 "They do not investigate whether feelings conditioned by visually compounded sensory contact are 'permanent' or are 'impermanent'; do not investigate whether feelings conditioned by visually compounded sensory contact are 'happiness' or are 'suffering'; do not investigate whether feelings conditioned by visually compounded sensory contact are 'self' or are 'selfless'; do not investigate whether feelings conditioned by visually compounded sensory contact are 'pleasant' or are 'unpleasant'; do not investigate whether feelings conditioned by visually compounded sensory contact are 'empty' or are 'not empty'; do not investigate whether feelings conditioned by visually compounded sensory contact are 'with signs' or are 'signless'; do not investigate whether feelings conditioned by visually compounded sensory contact are 'wished for' or are 'wishless'; do not investigate whether feelings conditioned by visually compounded sensory contact are [F.183.b] 'at peace' or are 'not at peace'; and do not investigate whether feelings conditioned by visually compounded sensory contact are 'void' or are 'not void.'

13.49 "They do not investigate whether feelings conditioned by aurally compounded sensory contact are 'permanent' or are 'impermanent'; do not investigate whether feelings conditioned by aurally compounded sensory contact are 'happiness' or are 'suffering'; do not investigate whether feelings conditioned by aurally compounded sensory contact are 'self' or are 'selfless'; do not investigate whether feelings conditioned by aurally compounded sensory contact are 'pleasant' or are 'unpleasant'; do not investigate whether feelings conditioned by aurally compounded sensory contact are 'empty' or are 'not empty'; do not investigate whether feelings conditioned by aurally compounded sensory contact are 'with signs' or are 'signless'; do not investigate whether feelings conditioned by aurally compounded sensory contact are 'wished for' or are 'wishless'; do not investigate whether feelings conditioned by aurally compounded sensory contact are 'at peace' or are 'not at peace'; and do not investigate whether feelings conditioned by aurally compounded sensory contact are 'void' or are 'not void.'

13.50 "They do not investigate whether feelings conditioned by nasally compounded sensory contact are 'permanent' or are 'impermanent'; do not investigate whether feelings conditioned by nasally compounded sensory contact are 'happiness' or are 'suffering'; do not investigate whether feelings

conditioned by nasally compounded sensory contact are 'self' or are 'selfless'; do not investigate whether feelings conditioned by nasally compounded sensory contact are 'pleasant' or are 'unpleasant'; do not investigate whether feelings conditioned by nasally compounded sensory contact are 'empty' or are 'not empty'; do not investigate whether feelings conditioned by nasally compounded sensory contact are 'with signs' or are 'signless'; do not investigate [F.184.a] whether feelings conditioned by nasally compounded sensory contact are 'wished for' or are 'wishless'; do not investigate whether feelings conditioned by nasally compounded sensory contact are 'at peace' or are 'not at peace'; and do not investigate whether feelings conditioned by nasally compounded sensory contact are 'void' or are 'not void.'

13.51 "They do not investigate whether feelings conditioned by lingually compounded sensory contact are 'permanent' or are 'impermanent'; do not investigate whether feelings conditioned by lingually compounded sensory contact are 'happiness' or are 'suffering'; do not investigate whether feelings conditioned by lingually compounded sensory contact are 'self' or are 'selfless'; do not investigate whether feelings conditioned by lingually compounded sensory contact are 'pleasant' or are 'unpleasant'; do not investigate whether feelings conditioned by lingually compounded sensory contact are 'empty' or are 'not empty'; do not investigate whether feelings conditioned by lingually compounded sensory contact are 'with signs' or are 'signless'; do not investigate whether feelings conditioned by lingually compounded sensory contact are 'wished for' or are 'wishless'; do not investigate whether feelings conditioned by lingually compounded sensory contact are 'at peace' or are 'not at peace'; and do not investigate whether feelings conditioned by lingually compounded sensory contact are 'void' or are 'not void.'

13.52 "They do not investigate whether feelings conditioned by corporeally compounded sensory contact are 'permanent' or are 'impermanent'; do not investigate whether feelings conditioned by corporeally compounded sensory contact are 'happiness' or are 'suffering'; do not investigate whether feelings conditioned by corporeally compounded sensory contact are 'self' or are 'selfless'; do not investigate whether feelings conditioned by corporeally compounded sensory contact are 'pleasant' or are 'unpleasant'; do not investigate whether feelings conditioned by corporeally compounded sensory contact [F.184.b] are 'empty' or are 'not empty'; do not investigate whether feelings conditioned by corporeally compounded sensory contact are 'with signs' or are 'signless'; do not investigate whether feelings conditioned by corporeally compounded sensory contact are 'wished for' or are 'wishless'; do not investigate whether feelings conditioned by

corporeally compounded sensory contact are 'at peace' or are 'not at peace'; and do not investigate whether feelings conditioned by corporeally compounded sensory contact are 'void' or are 'not void.'

13.53 "They do not investigate whether feelings conditioned by mentally compounded sensory contact are 'permanent' or are 'impermanent'; do not investigate whether feelings conditioned by mentally compounded sensory contact are 'happiness' or are 'suffering'; do not investigate whether feelings conditioned by mentally compounded sensory contact are 'self' or are 'selfless'; do not investigate whether feelings conditioned by mentally compounded sensory contact are 'pleasant' or are 'unpleasant'; do not investigate whether feelings conditioned by mentally compounded sensory contact are 'empty' or are 'not empty'; do not investigate whether feelings conditioned by mentally compounded sensory contact are 'with signs' or are 'signless'; do not investigate whether feelings conditioned by mentally compounded sensory contact are 'wished for' or are 'wishless'; do not investigate whether feelings conditioned by mentally compounded sensory contact are 'at peace' or are 'not at peace'; and do not investigate whether feelings conditioned by mentally compounded sensory contact are 'void' or are 'not void.'

13.54 "They do not investigate whether the earth element is 'permanent' or is 'impermanent'; do not investigate whether the earth element is 'happiness' or is 'suffering'; do not investigate whether the earth element [F.185.a] is 'self' or is 'selfless'; do not investigate whether the earth element is 'pleasant' or is 'unpleasant'; do not investigate whether the earth element is 'empty' or is 'not empty'; do not investigate whether the earth element is 'with signs' or is 'signless'; do not investigate whether the earth element is 'wished for' or is 'wishless'; do not investigate whether the earth element is 'at peace' or is 'not at peace'; and do not investigate whether the earth element is 'void' or is 'not void.'

13.55 "They do not investigate whether the water element is 'permanent' or is 'impermanent'; do not investigate whether the water element is 'happiness' or is 'suffering'; do not investigate whether the water element is 'self' or is 'selfless'; do not investigate whether the water element is 'pleasant' or is 'unpleasant'; do not investigate whether the water element is 'empty' or is 'not empty'; do not investigate whether the water element is 'with signs' or is 'signless'; do not investigate whether the water element is 'wished for' or is 'wishless'; do not investigate whether the water element is 'at peace' or is 'not at peace'; and do not investigate whether the water element is 'void' or is 'not void.'

- 13.56 “They do not investigate whether the fire element is ‘permanent’ or is ‘impermanent’; do not investigate whether the fire element is ‘happiness’ or is ‘suffering’; do not investigate whether the fire element is ‘self’ or is ‘selfless’; do not investigate whether the fire element is ‘pleasant’ or is ‘unpleasant’; do not investigate whether the fire element is ‘empty’ or is ‘not empty’; do not investigate whether the fire element is ‘with signs’ or is [F.185.b] ‘signless’; do not investigate whether the fire element is ‘wished for’ or is ‘wishless’; do not investigate whether the fire element is ‘at peace’ or is ‘not at peace’; and do not investigate whether the fire element is ‘void’ or is ‘not void.’
- 13.57 “They do not investigate whether the wind element is ‘permanent’ or is ‘impermanent’; do not investigate whether the wind element is ‘happiness’ or is ‘suffering’; do not investigate whether the wind element is ‘self’ or is ‘selfless’; do not investigate whether the wind element is ‘pleasant’ or is ‘unpleasant’; do not investigate whether the wind element is ‘empty’ or is ‘not empty’; do not investigate whether the wind element is ‘with signs’ or is ‘signless’; do not investigate whether the wind element is ‘wished for’ or is ‘wishless’; do not investigate whether the wind element is ‘at peace’ or is ‘not at peace’; and do not investigate whether the wind element is ‘void’ or is ‘not void.’
- 13.58 “They do not investigate whether the space element is ‘permanent’ or is ‘impermanent’; do not investigate whether the space element is ‘happiness’ or is ‘suffering’; do not investigate whether the space element is ‘self’ or is ‘selfless’; do not investigate whether the space element is ‘pleasant’ or is ‘unpleasant’; do not investigate whether the space element is ‘empty’ or is ‘not empty’; do not investigate whether the space element is ‘with signs’ or is ‘signless’; do not investigate whether the space element is ‘wished for’ or is ‘wishless’; do not investigate whether the space element is ‘at peace’ or is ‘not at peace’; and do not investigate whether the space element is ‘void’ or is ‘not void.’
- 13.59 “They do not investigate whether the consciousness element [F.186.a] is ‘permanent’ or is ‘impermanent’; do not investigate whether the consciousness element is ‘happiness’ or is ‘suffering’; do not investigate whether the consciousness element is ‘self’ or is ‘selfless’; do not investigate whether the consciousness element is ‘pleasant’ or is ‘unpleasant’; do not investigate whether the consciousness element is ‘empty’ or is ‘not empty’; do not investigate whether the consciousness element is ‘with signs’ or is ‘signless’; do not investigate whether the consciousness element is ‘wished for’ or is ‘wishless’; do not investigate whether the consciousness element is ‘at peace’ or is ‘not at peace’; and do not investigate whether the consciousness element is ‘void’ or is ‘not void.’

- 13.60 “They do not investigate whether ignorance is ‘permanent’ or is ‘impermanent’; do not investigate whether ignorance is ‘happiness’ or is ‘suffering’; do not investigate whether ignorance is ‘self’ or is ‘selfless’; do not investigate whether ignorance is ‘pleasant’ or is ‘unpleasant’; do not investigate whether ignorance is ‘empty’ or is ‘not empty’; do not investigate whether ignorance is ‘with signs’ or is ‘signless’; do not investigate whether ignorance is ‘wished for’ or is ‘wishless’; do not investigate whether ignorance is ‘at peace’ or is ‘not at peace’; and do not investigate whether ignorance is ‘void’ or is ‘not void.’
- 13.61 “They do not investigate whether formative predispositions are ‘permanent’ or are ‘impermanent’; do not investigate whether formative predispositions are ‘happiness’ or are ‘suffering’; do not investigate whether formative predispositions are ‘self’ or are ‘selfless’; [F.186.b] do not investigate whether formative predispositions are ‘pleasant’ or are ‘unpleasant’; do not investigate whether formative predispositions are ‘empty’ or are ‘not empty’; do not investigate whether formative predispositions are ‘with signs’ or are ‘signless’; do not investigate whether formative predispositions are ‘wished for’ or are ‘wishless’; do not investigate whether formative predispositions are ‘at peace’ or are ‘not at peace’; and do not investigate whether formative predispositions are ‘void’ or are ‘not void.’
- 13.62 “They do not investigate whether consciousness is ‘permanent’ or is ‘impermanent’; do not investigate whether consciousness is ‘happiness’ or is ‘suffering’; do not investigate whether consciousness is ‘self’ or is ‘selfless’; do not investigate whether consciousness is ‘pleasant’ or is ‘unpleasant’; do not investigate whether consciousness is ‘empty’ or is ‘not empty’; do not investigate whether consciousness is ‘with signs’ or is ‘signless’; do not investigate whether consciousness is ‘wished for’ or is ‘wishless’; do not investigate whether consciousness is ‘at peace’ or is ‘not at peace’; and do not investigate whether consciousness is ‘void’ or is ‘not void.’
- 13.63 “They do not investigate whether name and form are ‘permanent’ or are ‘impermanent’; do not investigate whether name and form are ‘happiness’ or are ‘suffering’; do not investigate whether name and form are ‘self’ or are ‘selfless’; do not investigate whether name and form are ‘pleasant’ or are ‘unpleasant’; do not investigate whether name and form are ‘empty’ or are ‘not empty’; do not investigate whether name and form are ‘with signs’ or are ‘signless’; do not investigate whether name and form are ‘wished for’ or are ‘wishless’; do not investigate whether name and form [F.187.a] are ‘at peace’ or are ‘not at peace’; and do not investigate whether name and form are ‘void’ or are ‘not void.’

- 13.64 “They do not investigate whether the six sense fields are ‘permanent’ or are ‘impermanent’; do not investigate whether the six sense fields are ‘happiness’ or are ‘suffering’; do not investigate whether the six sense fields are ‘self’ or are ‘selfless’; do not investigate whether the six sense fields are ‘pleasant’ or are ‘unpleasant’; do not investigate whether the six sense fields are ‘empty’ or are ‘not empty’; do not investigate whether the six sense fields are ‘with signs’ or are ‘signless’; do not investigate whether the six sense fields are ‘wished for’ or are ‘wishless’; do not investigate whether the six sense fields are ‘at peace’ or are ‘not at peace’; and do not investigate whether the six sense fields are ‘void’ or are ‘not void.’
- 13.65 “They do not investigate whether sensory contact is ‘permanent’ or is ‘impermanent’; do not investigate whether sensory contact is ‘happiness’ or is ‘suffering’; do not investigate whether sensory contact is ‘self’ or is ‘selfless’; do not investigate whether sensory contact is ‘pleasant’ or is ‘unpleasant’; do not investigate whether sensory contact is ‘empty’ or is ‘not empty’; do not investigate whether sensory contact is ‘with signs’ or is ‘signless’; do not investigate whether sensory contact is ‘wished for’ or is ‘wishless’; do not investigate whether sensory contact is ‘at peace’ or is ‘not at peace’; and do not investigate whether sensory contact is ‘void’ or is ‘not void.’
- 13.66 “They do not investigate whether sensation is ‘permanent’ or is ‘impermanent’; do not investigate whether sensation is ‘happiness’ or is ‘suffering’; do not investigate whether sensation is ‘self’ or is ‘selfless’; do not investigate whether sensation is ‘pleasant’ [F.187.b] or is ‘unpleasant’; do not investigate whether sensation is ‘empty’ or is ‘not empty’; do not investigate whether sensation is ‘with signs’ or is ‘signless’; do not investigate whether sensation is ‘wished for’ or is ‘wishless’; do not investigate whether sensation is ‘at peace’ or is ‘not at peace’; and do not investigate whether sensation is ‘void’ or is ‘not void.’
- 13.67 “They do not investigate whether craving is ‘permanent’ or is ‘impermanent’; do not investigate whether craving is ‘happiness’ or is ‘suffering’; do not investigate whether craving is ‘self’ or is ‘selfless’; do not investigate whether craving is ‘pleasant’ or is ‘unpleasant’; do not investigate whether craving is ‘empty’ or is ‘not empty’; do not investigate whether craving is ‘with signs’ or is ‘signless’; do not investigate whether craving is ‘wished for’ or is ‘wishless’; do not investigate whether craving is ‘at peace’ or is ‘not at peace’; and do not investigate whether craving is ‘void’ or is ‘not void.’
- 13.68 “They do not investigate whether grasping is ‘permanent’ or is ‘impermanent’; do not investigate whether grasping is ‘happiness’ or is ‘suffering’; do not investigate whether grasping is ‘self’ or is ‘selfless’; do not

investigate whether grasping is 'pleasant' or is 'unpleasant'; do not investigate whether grasping is 'empty' or is 'not empty'; do not investigate whether grasping is 'with signs' or is 'signless'; do not investigate whether grasping is 'wished for' or is 'wishless'; do not investigate whether grasping is 'at peace' or is 'not at peace'; and do not investigate whether grasping is 'void' or is 'not void.'

13.69 "They do not investigate whether the rebirth process is 'permanent' or is 'impermanent'; do not investigate whether the rebirth process [F.188.a] is 'happiness' or is 'suffering'; do not investigate whether the rebirth process is 'self' or is 'selfless'; do not investigate whether the rebirth process is 'pleasant' or is 'unpleasant'; do not investigate whether the rebirth process is 'empty' or is 'not empty'; do not investigate whether the rebirth process is 'with signs' or is 'signless'; do not investigate whether the rebirth process is 'wished for' or is 'wishless'; do not investigate whether the rebirth process is 'at peace' or is 'not at peace'; and do not investigate whether the rebirth process is 'void' or is 'not void.'

13.70 "They do not investigate whether birth is 'permanent' or is 'impermanent'; do not investigate whether birth is 'happiness' or is 'suffering'; do not investigate whether birth is 'self' or is 'selfless'; do not investigate whether birth is 'pleasant' or is 'unpleasant'; do not investigate whether birth is 'empty' or is 'not empty'; do not investigate whether birth is 'with signs' or is 'signless'; do not investigate whether birth is 'wished for' or is 'wishless'; do not investigate whether birth is 'at peace' or is 'not at peace'; and do not investigate whether birth is 'void' or is 'not void.'

13.71 "They do not investigate whether aging and death are 'permanent' or are 'impermanent'; do not investigate whether aging and death are 'happiness' or are 'suffering'; do not investigate whether aging and death are 'self' or are 'selfless'; do not investigate whether aging and death are 'pleasant' or are 'unpleasant'; do not investigate whether aging and death are 'empty' or are 'not empty'; do not investigate whether aging and death are 'with signs' or are 'signless'; do not investigate whether aging and death are 'wished for' or are 'wishless'; do not investigate whether aging and death are [F.188.b] 'at peace' or are 'not at peace'; and do not investigate whether aging and death are 'void' or are 'not void.' [B12]

13.72 "They do not investigate whether the perfection of generosity is 'permanent' or is 'impermanent'; do not investigate whether the perfection of generosity is 'happiness' or is 'suffering'; do not investigate whether the perfection of generosity is 'self' or is 'selfless'; do not investigate whether the perfection of generosity is 'pleasant' or is 'unpleasant'; do not investigate whether the perfection of generosity is 'empty' or is 'not empty'; do not investigate whether the perfection of generosity is 'with signs' or is

'signless'; do not investigate whether the perfection of generosity is 'wished for' or is 'wishless'; do not investigate whether the perfection of generosity is 'at peace' or is 'not at peace'; and do not investigate whether the perfection of generosity is 'void' or is 'not void.'

13.73 "They do not investigate whether the perfection of ethical discipline is 'permanent' or is 'impermanent'; do not investigate whether the perfection of ethical discipline is 'happiness' or is 'suffering'; do not investigate whether the perfection of ethical discipline is 'self' or is 'selfless'; do not investigate whether the perfection of ethical discipline is 'pleasant' or is 'unpleasant'; do not investigate whether the perfection of ethical discipline is 'empty' or is 'not empty'; do not investigate whether the perfection of ethical discipline is 'with signs' or is 'signless'; do not investigate whether the perfection of ethical discipline is 'wished for' or is 'wishless'; do not investigate whether [F.189.a] the perfection of ethical discipline is 'at peace' or is 'not at peace'; and do not investigate whether the perfection of ethical discipline is 'void' or is 'not void.'

13.74 "They do not investigate whether the perfection of tolerance is 'permanent' or is 'impermanent'; do not investigate whether the perfection of tolerance is 'happiness' or is 'suffering'; do not investigate whether the perfection of tolerance is 'self' or is 'selfless'; do not investigate whether the perfection of tolerance is 'pleasant' or is 'unpleasant'; do not investigate whether the perfection of tolerance is 'empty' or is 'not empty'; do not investigate whether the perfection of tolerance is 'with signs' or is 'signless'; do not investigate whether the perfection of tolerance is 'wished for' or is 'wishless'; do not investigate whether the perfection of tolerance is 'at peace' or is 'not at peace'; and do not investigate whether the perfection of tolerance is 'void' or is 'not void.'

13.75 "They do not investigate whether the perfection of perseverance is 'permanent' or is 'impermanent'; do not investigate whether the perfection of perseverance is 'happiness' or is 'suffering'; do not investigate whether the perfection of perseverance is 'self' or is 'selfless'; do not investigate whether the perfection of perseverance is 'pleasant' or is 'unpleasant'; do not investigate whether the perfection of perseverance is 'empty' or is 'not empty'; do not investigate whether the perfection of perseverance is 'with signs' or is 'signless'; do not investigate whether the perfection of perseverance is 'wished for' or is 'wishless'; do not investigate whether the perfection of perseverance is [F.189.b] 'at peace' or is 'not at peace'; and do not investigate whether the perfection of perseverance is 'void' or is 'not void.'

- 13.76 “They do not investigate whether the perfection of meditative concentration is ‘permanent’ or is ‘impermanent’; do not investigate whether the perfection of meditative concentration is ‘happiness’ or is ‘suffering’; do not investigate whether the perfection of meditative concentration is ‘self’ or is ‘selfless’; do not investigate whether the perfection of meditative concentration is ‘pleasant’ or is ‘unpleasant’; do not investigate whether the perfection of meditative concentration is ‘empty’ or is ‘not empty’; do not investigate whether the perfection of meditative concentration is ‘with signs’ or is ‘signless’; do not investigate whether the perfection of meditative concentration is ‘wished for’ or is ‘wishless’; do not investigate whether the perfection of meditative concentration is ‘at peace’ or is ‘not at peace’; and do not investigate whether the perfection of meditative concentration is ‘void’ or is ‘not void.’
- 13.77 “They do not investigate whether the perfection of wisdom is ‘permanent’ or is ‘impermanent’; do not investigate whether the perfection of wisdom is ‘happiness’ or is ‘suffering’; do not investigate whether the perfection of wisdom is ‘self’ or is ‘selfless’; do not investigate whether the perfection of wisdom is ‘pleasant’ or is ‘unpleasant’; do not investigate whether the perfection of wisdom is ‘empty’ or is ‘not empty’; do not investigate whether the perfection of wisdom is ‘with signs’ or is ‘signless’; do not investigate whether the perfection of wisdom is ‘wished for’ or is ‘wishless’; do not investigate whether the perfection of wisdom is ‘at peace’ or is ‘not at peace’; and do not investigate [F.190.a] whether the perfection of wisdom is ‘void’ or is ‘not void.’
- 13.78 “They do not investigate whether the emptiness of internal phenomena is ‘permanent’ or is ‘impermanent’; do not investigate whether the emptiness of internal phenomena is ‘happiness’ or is ‘suffering’; do not investigate whether the emptiness of internal phenomena is ‘self’ or is ‘selfless’; do not investigate whether the emptiness of internal phenomena is ‘pleasant’ or is ‘unpleasant’; do not investigate whether the emptiness of internal phenomena is ‘empty’ or is ‘not empty’; do not investigate whether the emptiness of internal phenomena is ‘with signs’ or is ‘signless’; do not investigate whether the emptiness of internal phenomena is ‘wished for’ or is ‘wishless’; do not investigate whether the emptiness of internal phenomena is ‘at peace’ or is ‘not at peace’; and do not investigate whether the emptiness of internal phenomena is ‘void’ or is ‘not void.’
- 13.79 “They do not investigate whether the emptiness of external phenomena is ‘permanent’ or is ‘impermanent’; do not investigate whether the emptiness of external phenomena is ‘happiness’ or is ‘suffering’; do not investigate whether the emptiness of external phenomena is ‘self’ or is ‘selfless’; do not investigate whether the emptiness of external phenomena is ‘pleasant’ or is

‘unpleasant’; do not investigate whether the emptiness of external phenomena is ‘empty’ or is ‘not empty’; do not investigate whether the emptiness of external phenomena is ‘with signs’ or is ‘signless’; do not investigate whether the emptiness of external phenomena is ‘wished for’ or is ‘wishless’; do not investigate whether the emptiness of external phenomena is ‘at peace’ or is ‘not at peace’; and do not investigate whether the emptiness of external phenomena is ‘void’ or is ‘not void.’

13.80 “They do not investigate whether the emptiness of external and internal phenomena is ‘permanent’ or is ‘impermanent’; do not investigate whether the emptiness of external and internal phenomena is ‘happiness’ or is ‘suffering’; do not investigate whether the emptiness of external and internal phenomena is ‘self’ [F.190.b] or is ‘selfless’; do not investigate whether the emptiness of external and internal phenomena is ‘pleasant’ or is ‘unpleasant’; do not investigate whether the emptiness of external and internal phenomena is ‘empty’ or is ‘not empty’; do not investigate whether the emptiness of external and internal phenomena is ‘with signs’ or is ‘signless’; do not investigate whether the emptiness of external and internal phenomena is ‘wished for’ or is ‘wishless’; do not investigate whether the emptiness of external and internal phenomena is ‘at peace’ or is ‘not at peace’; and do not investigate whether the emptiness of external and internal phenomena is ‘void’ or is ‘not void.’

13.81 “They do not investigate whether the emptiness of emptiness is ‘permanent’ or is ‘impermanent’; do not investigate whether the emptiness of emptiness is ‘happiness’ or is ‘suffering’; do not investigate whether the emptiness of emptiness is ‘self’ or is ‘selfless’; do not investigate whether the emptiness of emptiness is ‘pleasant’ or is ‘unpleasant’; do not investigate whether the emptiness of emptiness is ‘empty’ or is ‘not empty’; do not investigate whether the emptiness of emptiness is ‘with signs’ or is ‘signless’; do not investigate whether the emptiness of emptiness is ‘wished for’ or is ‘wishless’; do not investigate whether the emptiness of emptiness is ‘at peace’ or is ‘not at peace’; and do not investigate whether the emptiness of emptiness is ‘void’ or is ‘not void.’

13.82 “They do not investigate whether the emptiness of great extent is ‘permanent’ or is ‘impermanent’; do not investigate whether the emptiness of great extent is ‘happiness’ or is ‘suffering’; do not investigate whether the emptiness of great extent is ‘self’ or is ‘selfless’; do not investigate whether the emptiness of great extent is ‘pleasant’ or is ‘unpleasant’; do not investigate whether the emptiness of great extent is ‘empty’ or is ‘not empty’; do not investigate [F.191.a] whether the emptiness of great extent is ‘with signs’ or is ‘signless’; do not investigate whether the emptiness of

great extent is 'wished for' or is 'wishless'; do not investigate whether the emptiness of great extent is 'at peace' or is 'not at peace'; and do not investigate whether the emptiness of great extent is 'void' or is 'not void.'

13.83 "They do not investigate whether the emptiness of ultimate reality is 'permanent' or is 'impermanent'; do not investigate whether the emptiness of ultimate reality is 'happiness' or is 'suffering'; do not investigate whether the emptiness of ultimate reality is 'self' or is 'selfless'; do not investigate whether the emptiness of ultimate reality is 'pleasant' or is 'unpleasant'; do not investigate whether the emptiness of ultimate reality is 'empty' or is 'not empty'; do not investigate whether the emptiness of ultimate reality is 'with signs' or is 'signless'; do not investigate whether the emptiness of ultimate reality is 'wished for' or is 'wishless'; do not investigate whether the emptiness of ultimate reality is 'at peace' or is 'not at peace'; and do not investigate whether the emptiness of ultimate reality is 'void' or is 'not void.'

13.84 "They do not investigate whether the emptiness of conditioned phenomena is 'permanent' or is 'impermanent'; do not investigate whether the emptiness of conditioned phenomena is 'happiness' or is 'suffering'; do not investigate whether the emptiness of conditioned phenomena is 'self' or is 'selfless'; do not investigate whether the emptiness of conditioned phenomena is 'pleasant' or is 'unpleasant'; do not investigate whether the emptiness of conditioned phenomena is 'empty' or is 'not empty'; do not investigate whether the emptiness of conditioned phenomena is 'with signs' or is 'signless'; do not investigate whether the emptiness of conditioned phenomena is 'wished for' or is 'wishless'; do not investigate whether [F.191.b] the emptiness of conditioned phenomena is 'at peace' or is 'not at peace'; and do not investigate whether the emptiness of conditioned phenomena is 'void' or is 'not void.'

13.85 "They do not investigate whether the emptiness of unconditioned phenomena is 'permanent' or is 'impermanent'; do not investigate whether the emptiness of unconditioned phenomena is 'happiness' or is 'suffering'; do not investigate whether the emptiness of unconditioned phenomena is 'self' or is 'selfless'; do not investigate whether the emptiness of unconditioned phenomena is 'pleasant' or is 'unpleasant'; do not investigate whether the emptiness of unconditioned phenomena is 'empty' or is 'not empty'; do not investigate whether the emptiness of unconditioned phenomena is 'with signs' or is 'signless'; do not investigate whether the emptiness of unconditioned phenomena is 'wished for' or is 'wishless'; do not investigate whether the emptiness of unconditioned phenomena is 'at peace' or is 'not at peace'; and do not investigate whether the emptiness of unconditioned phenomena is 'void' or is 'not void.'

- 13.86 “They do not investigate whether the emptiness of the unlimited is ‘permanent’ or is ‘impermanent’; do not investigate whether the emptiness of the unlimited is ‘happiness’ or is ‘suffering’; do not investigate whether the emptiness of the unlimited is ‘self’ or is ‘selfless’; do not investigate whether the emptiness of the unlimited is ‘pleasant’ or is ‘unpleasant’; do not investigate whether the emptiness of the unlimited is ‘empty’ or is ‘not empty’; do not investigate whether the emptiness of the unlimited is ‘with signs’ or is ‘signless’; do not investigate whether the emptiness of the unlimited is ‘wished for’ or is ‘wishless’; do not investigate whether the emptiness of the unlimited is ‘at peace’ or is ‘not at peace’; and do not investigate whether the emptiness of the unlimited is ‘void’ [F.192.a] or is ‘not void.’
- 13.87 “They do not investigate whether the emptiness of that which has neither beginning nor end is ‘permanent’ or is ‘impermanent’; do not investigate whether the emptiness of that which has neither beginning nor end is ‘happiness’ or is ‘suffering’; do not investigate whether the emptiness of that which has neither beginning nor end is ‘self’ or is ‘selfless’; do not investigate whether the emptiness of that which has neither beginning nor end is ‘pleasant’ or is ‘unpleasant’; do not investigate whether the emptiness of that which has neither beginning nor end is ‘empty’ or is ‘not empty’; do not investigate whether the emptiness of that which has neither beginning nor end is ‘with signs’ or is ‘signless’; do not investigate whether the emptiness of that which has neither beginning nor end is ‘wished for’ or is ‘wishless’; do not investigate whether the emptiness of that which has neither beginning nor end is ‘at peace’ or is ‘not at peace’; and do not investigate whether the emptiness of that which has neither beginning nor end is ‘void’ or is ‘not void.’
- 13.88 “They do not investigate whether the emptiness of nonexclusion is ‘permanent’ or is ‘impermanent’; do not investigate whether the emptiness of nonexclusion is ‘happiness’ or is ‘suffering’; do not investigate whether the emptiness of nonexclusion is ‘self’ or is ‘selfless’; do not investigate whether the emptiness of nonexclusion is ‘pleasant’ or is ‘unpleasant’; do not investigate whether the emptiness of nonexclusion is ‘empty’ or is ‘not empty’; do not investigate whether the emptiness of nonexclusion is ‘with signs’ or is ‘signless’; do not investigate whether the emptiness of nonexclusion is ‘wished for’ or is ‘wishless’; do not investigate whether the emptiness of nonexclusion is ‘at peace’ or is ‘not at peace’; and do not investigate whether the emptiness of nonexclusion is ‘void’ or [F.192.b] is ‘not void.’

- 13.89 “They do not investigate whether the emptiness of inherent nature is ‘permanent’ or is ‘impermanent’; do not investigate whether the emptiness of inherent nature is ‘happiness’ or is ‘suffering’; do not investigate whether the emptiness of inherent nature is ‘self’ or is ‘selfless’; do not investigate whether the emptiness of inherent nature is ‘pleasant’ or is ‘unpleasant’; do not investigate whether the emptiness of inherent nature is ‘empty’ or is ‘not empty’; do not investigate whether the emptiness of inherent nature is ‘with signs’ or is ‘signless’; do not investigate whether the emptiness of inherent nature is ‘wished for’ or is ‘wishless’; do not investigate whether the emptiness of inherent nature is ‘at peace’ or is ‘not at peace’; and do not investigate whether the emptiness of inherent nature is ‘void’ or is ‘not void.’
- 13.90 “They do not investigate whether the emptiness of all phenomena is ‘permanent’ or is ‘impermanent’; do not investigate whether the emptiness of all phenomena is ‘happiness’ or is ‘suffering’; do not investigate whether the emptiness of all phenomena is ‘self’ or is ‘selfless’; do not investigate whether the emptiness of all phenomena is ‘pleasant’ or is ‘unpleasant’; do not investigate whether the emptiness of all phenomena is ‘empty’ or is ‘not empty’; do not investigate whether the emptiness of all phenomena is ‘with signs’ or is ‘signless’; do not investigate whether the emptiness of all phenomena is ‘wished for’ or is ‘wishless’; do not investigate whether the emptiness of all phenomena is ‘at peace’ or is ‘not at peace’; and do not investigate whether the emptiness of all phenomena is ‘void’ or is ‘not void.’
- 13.91 “They do not investigate whether the emptiness of intrinsic defining characteristics is ‘permanent’ or is ‘impermanent’; do not [F.193.a] investigate whether the emptiness of intrinsic defining characteristics is ‘happiness’ or is ‘suffering’; do not investigate whether the emptiness of intrinsic defining characteristics is ‘self’ or is ‘selfless’; do not investigate whether the emptiness of intrinsic defining characteristics is ‘pleasant’ or is ‘unpleasant’; do not investigate whether the emptiness of intrinsic defining characteristics is ‘empty’ or is ‘not empty’; do not investigate whether the emptiness of intrinsic defining characteristics is ‘with signs’ or is ‘signless’; do not investigate whether the emptiness of intrinsic defining characteristics is ‘wished for’ or is ‘wishless’; do not investigate whether the emptiness of intrinsic defining characteristics is ‘at peace’ or is ‘not at peace’; and do not investigate whether the emptiness of intrinsic defining characteristics is ‘void’ or is ‘not void.’
- 13.92 “They do not investigate whether the emptiness of that which cannot be apprehended is ‘permanent’ or is ‘impermanent’; do not investigate whether the emptiness of that which cannot be apprehended is ‘happiness’ or is ‘suffering’; do not investigate whether the emptiness of that which cannot be apprehended is ‘self’ or is ‘selfless’; do not investigate whether the

emptiness of that which cannot be apprehended is 'pleasant' or is 'unpleasant'; do not investigate whether the emptiness of that which cannot be apprehended is 'empty' or is 'not empty'; do not investigate whether the emptiness of that which cannot be apprehended is 'with signs' or is 'signless'; do not investigate whether the emptiness of that which cannot be apprehended is 'wished for' or is 'wishless'; do not investigate whether the emptiness of that which cannot be apprehended is 'at peace' or is 'not at peace'; and do not investigate whether the emptiness of that which cannot be apprehended is 'void' or is 'not void.'

13.93 "They do not investigate whether the emptiness of nonentities is 'permanent' or is 'impermanent'; do not investigate whether the emptiness of nonentities is 'happiness' [F.193.b] or is 'suffering'; do not investigate whether the emptiness of nonentities is 'self' or is 'selfless'; do not investigate whether the emptiness of nonentities is 'pleasant' or is 'unpleasant'; do not investigate whether the emptiness of nonentities is 'empty' or is 'not empty'; do not investigate whether the emptiness of nonentities is 'with signs' or is 'signless'; do not investigate whether the emptiness of nonentities is 'wished for' or is 'wishless'; do not investigate whether the emptiness of nonentities is 'at peace' or is 'not at peace'; and do not investigate whether the emptiness of nonentities is 'void' or is 'not void.'

13.94 "They do not investigate whether the emptiness of essential nature is 'permanent' or is 'impermanent'; do not investigate whether the emptiness of essential nature is 'happiness' or is 'suffering'; do not investigate whether the emptiness of essential nature is 'self' or is 'selfless'; do not investigate whether the emptiness of essential nature is 'pleasant' or is 'unpleasant'; do not investigate whether the emptiness of essential nature is 'empty' or is 'not empty'; do not investigate whether the emptiness of essential nature is 'with signs' or is 'signless'; do not investigate whether the emptiness of essential nature is 'wished for' or is 'wishless'; do not investigate whether the emptiness of essential nature is 'at peace' or is 'not at peace'; and do not investigate whether the emptiness of essential nature is 'void' or is 'not void.'

13.95 "They do not investigate whether the emptiness of an essential nature of nonentities is 'permanent' or is 'impermanent'; do not investigate whether the emptiness of an essential nature of nonentities [F.194.a] is 'happiness' or is 'suffering'; do not investigate whether the emptiness of an essential nature of nonentities is 'self' or is 'selfless'; do not investigate whether the emptiness of an essential nature of nonentities is 'pleasant' or is 'unpleasant'; do not investigate whether the emptiness of an essential nature of nonentities is 'empty' or is 'not empty'; do not investigate whether the emptiness of an essential nature of nonentities is 'with signs' or is

'signless'; do not investigate whether the emptiness of an essential nature of nonentities is 'wished for' or is 'wishless'; do not investigate whether the emptiness of an essential nature of nonentities is 'at peace' or is 'not at peace'; and do not investigate whether the emptiness of an essential nature of nonentities is 'void' or is 'not void.'

13.96 "They do not investigate whether the applications of mindfulness are 'permanent' or are 'impermanent'; do not investigate whether the applications of mindfulness are 'happiness' or are 'suffering'; do not investigate whether the applications of mindfulness are 'self' or are 'selfless'; do not investigate whether the applications of mindfulness are 'pleasant' or are 'unpleasant'; do not investigate whether the applications of mindfulness are 'empty' or are 'not empty'; do not investigate whether the applications of mindfulness are 'with signs' or are 'signless'; do not investigate whether the applications of mindfulness are 'wished for' or are 'wishless'; do not investigate whether the applications of mindfulness are 'at peace' or are 'not at peace'; and do not investigate whether the applications of mindfulness are 'void' or are 'not void.'

13.97 "They do not investigate whether the correct exertions are 'permanent' or are 'impermanent'; do not investigate whether the correct exertions are 'happiness' or are 'suffering'; do not investigate whether the correct exertions are 'self' or are 'selfless'; [F.194.b] do not investigate whether the correct exertions are 'pleasant' or are 'unpleasant'; do not investigate whether the correct exertions are 'empty' or are 'not empty'; do not investigate whether the correct exertions are 'with signs' or are 'signless'; do not investigate whether the correct exertions are 'wished for' or are 'wishless'; do not investigate whether the correct exertions are 'at peace' or are 'not at peace'; and do not investigate whether the correct exertions are 'void' or are 'not void.'

13.98 "They do not investigate whether the supports for miraculous ability are 'permanent' or are 'impermanent'; do not investigate whether the supports for miraculous ability are 'happiness' or are 'suffering'; do not investigate whether the supports for miraculous ability are 'self' or are 'selfless'; do not investigate whether the supports for miraculous ability are 'pleasant' or are 'unpleasant'; do not investigate whether the supports for miraculous ability are 'empty' or are 'not empty'; do not investigate whether the supports for miraculous ability are 'with signs' or are 'signless'; do not investigate whether the supports for miraculous ability are 'wished for' or are 'wishless'; do not investigate whether the supports for miraculous ability are 'at peace' or are 'not at peace'; and do not investigate whether the supports for miraculous ability are 'void' or are 'not void.'

- 13.99 “They do not investigate whether the faculties are ‘permanent’ or are ‘impermanent’; do not investigate whether the faculties are ‘happiness’ or are ‘suffering’; do not investigate whether the faculties are ‘self’ or are ‘selfless’; do not investigate whether the faculties are ‘pleasant’ or are ‘unpleasant’; do not investigate whether the faculties are [F.195.a] ‘empty’ or are ‘not empty’; do not investigate whether the faculties are ‘with signs’ or are ‘signless’; do not investigate whether the faculties are ‘wished for’ or are ‘wishless’; do not investigate whether the faculties are ‘at peace’ or are ‘not at peace’; and do not investigate whether the faculties are ‘void’ or are ‘not void.’
- 13.100 “They do not investigate whether the powers are ‘permanent’ or are ‘impermanent’; do not investigate whether the powers are ‘happiness’ or are ‘suffering’; do not investigate whether the powers are ‘self’ or are ‘selfless’; do not investigate whether the powers are ‘pleasant’ or are ‘unpleasant’; do not investigate whether the powers are ‘empty’ or are ‘not empty’; do not investigate whether the powers are ‘with signs’ or are ‘signless’; do not investigate whether the powers are ‘wished for’ or are ‘wishless’; do not investigate whether the powers are ‘at peace’ or are ‘not at peace’; and do not investigate whether the powers are ‘void’ or are ‘not void.’
- 13.101 “They do not investigate whether the branches of enlightenment are ‘permanent’ or are ‘impermanent’; do not investigate whether the branches of enlightenment are ‘happiness’ or are ‘suffering’; do not investigate whether the branches of enlightenment are ‘self’ or are ‘selfless’; do not investigate whether the branches of enlightenment are ‘pleasant’ or are ‘unpleasant’; do not investigate whether the branches of enlightenment are [F.195.b] ‘empty’ or are ‘not empty’; do not investigate whether the branches of enlightenment are ‘with signs’ or are ‘signless’; do not investigate whether the branches of enlightenment are ‘wished for’ or are ‘wishless’; do not investigate whether the branches of enlightenment are ‘at peace’ or are ‘not at peace’; and do not investigate whether the branches of enlightenment are ‘void’ or are ‘not void.’
- 13.102 “They do not investigate whether the noble eightfold path is ‘permanent’ or is ‘impermanent’; do not investigate whether the noble eightfold path is ‘happiness’ or is ‘suffering’; do not investigate whether the noble eightfold path is ‘self’ or is ‘selfless’; do not investigate whether the noble eightfold path is ‘pleasant’ or is ‘unpleasant’; do not investigate whether the noble eightfold path is ‘empty’ or is ‘not empty’; do not investigate whether the noble eightfold path is ‘with signs’ or is ‘signless’; do not investigate whether the noble eightfold path is ‘wished for’ or is ‘wishless’; do not

investigate whether the noble eightfold path is 'at peace' or is 'not at peace'; and do not investigate whether the noble eightfold path is 'void' or is 'not void.'

13.103 "They do not investigate whether the truths of the noble ones are 'permanent' or are 'impermanent'; do not investigate whether the truths of the noble ones are 'happiness' or are 'suffering'; do not investigate whether the truths of the noble ones are 'self' or are 'selfless'; do not investigate whether the truths of the noble ones are 'pleasant' or are 'unpleasant'; do not investigate whether [F.196.a] the truths of the noble ones are 'empty' or are 'not empty'; do not investigate whether the truths of the noble ones are 'with signs' or are 'signless'; do not investigate whether the truths of the noble ones are 'wished for' or are 'wishless'; do not investigate whether the truths of the noble ones are 'at peace' or are 'not at peace'; and do not investigate whether the truths of the noble ones are 'void' or are 'not void.'

13.104 "They do not investigate whether the meditative concentrations are 'permanent' or are 'impermanent'; do not investigate whether the meditative concentrations are 'happiness' or are 'suffering'; do not investigate whether the meditative concentrations are 'self' or are 'selfless'; do not investigate whether the meditative concentrations are 'pleasant' or are 'unpleasant'; do not investigate whether the meditative concentrations are 'empty' or are 'not empty'; do not investigate whether the meditative concentrations are 'with signs' or are 'signless'; do not investigate whether the meditative concentrations are 'wished for' or are 'wishless'; do not investigate whether the meditative concentrations are 'at peace' or are 'not at peace'; and do not investigate whether the meditative concentrations are 'void' or are 'not void.'

13.105 "They do not investigate whether the immeasurable attitudes are 'permanent' or are 'impermanent'; do not investigate whether the immeasurable attitudes are 'happiness' or are 'suffering'; do not investigate whether the immeasurable attitudes are 'self' or are 'selfless'; do not investigate whether the immeasurable attitudes are 'pleasant' or are 'unpleasant'; do not investigate whether the immeasurable attitudes are 'empty' or are 'not empty'; do not investigate whether the immeasurable attitudes are 'with signs' or are [F.196.b] 'signless'; do not investigate whether the immeasurable attitudes are 'wished for' or are 'wishless'; do not investigate whether the immeasurable attitudes are 'at peace' or are 'not at peace'; and do not investigate whether the immeasurable attitudes are 'void' or are 'not void.'

13.106 "They do not investigate whether the formless absorptions are 'permanent' or are 'impermanent'; do not investigate whether the formless absorptions are 'happiness' or are 'suffering'; do not investigate whether the formless absorptions are 'self' or are 'selfless'; do not investigate whether

the formless absorptions are 'pleasant' or are 'unpleasant'; do not investigate whether the formless absorptions are 'empty' or are 'not empty'; do not investigate whether the formless absorptions are 'with signs' or are 'signless'; do not investigate whether the formless absorptions are 'wished for' or are 'wishless'; do not investigate whether the formless absorptions are 'at peace' or are 'not at peace'; and do not investigate whether the formless absorptions are 'void' or are 'not void.'

13.107 "They do not investigate whether the liberations are 'permanent' or are 'impermanent'; do not investigate whether the liberations are 'happiness' or are 'suffering'; do not investigate whether the liberations are 'self' or are 'selfless'; do not investigate whether the liberations are 'pleasant' or are 'unpleasant'; do not investigate whether the liberations are 'empty' or are 'not empty'; do not investigate whether the liberations [F.197.a] are 'with signs' or are 'signless'; do not investigate whether the liberations are 'wished for' or are 'wishless'; do not investigate whether the liberations are 'at peace' or are 'not at peace'; and do not investigate whether the liberations are 'void' or are 'not void.'

13.108 "They do not investigate whether the serial steps of meditative absorption are 'permanent' or are 'impermanent'; do not investigate whether the serial steps of meditative absorption are 'happiness' or are 'suffering'; do not investigate whether the serial steps of meditative absorption are 'self' or are 'selfless'; do not investigate whether the serial steps of meditative absorption are 'pleasant' or are 'unpleasant'; do not investigate whether the serial steps of meditative absorption are 'empty' or are 'not empty'; do not investigate whether the serial steps of meditative absorption are 'with signs' or are 'signless'; do not investigate whether the serial steps of meditative absorption are 'wished for' or are 'wishless'; do not investigate whether the serial steps of meditative absorption are 'at peace' or are 'not at peace'; and do not investigate whether the serial steps of meditative absorption are 'void' or are 'not void.'

13.109 "They do not investigate whether the emptiness, signlessness, and wishlessness gateways to liberation are 'permanent' or are 'impermanent'; do not investigate whether the emptiness, signlessness, and wishlessness gateways to liberation are 'happiness' or are 'suffering'; do not investigate whether the emptiness, [F.197.b] signlessness, and wishlessness gateways to liberation are 'self' or are 'selfless'; do not investigate whether the emptiness, signlessness, and wishlessness gateways to liberation are 'pleasant' or are 'unpleasant'; do not investigate whether the emptiness, signlessness, and wishlessness gateways to liberation are 'empty' or are 'not empty'; do not investigate whether the emptiness, signlessness, and wishlessness gateways to liberation are 'with signs' or are 'signless'; do not

investigate whether the emptiness, signlessness, and wishlessness gateways to liberation are 'wished for' or are 'wishless'; do not investigate whether the emptiness, signlessness, and wishlessness gateways to liberation are 'at peace' or are 'not at peace'; and do not investigate whether the emptiness, signlessness, and wishlessness gateways to liberation are 'void' or are 'not void.'

13.110 "They do not investigate whether the extrasensory powers are 'permanent' or are 'impermanent'; do not investigate whether the extrasensory powers are 'happiness' or are 'suffering'; do not investigate whether the extrasensory powers are 'self' or are 'selfless'; do not investigate whether the extrasensory powers are 'pleasant' or are 'unpleasant'; do not investigate whether the extrasensory powers are 'empty' or are 'not empty'; do not investigate whether the extrasensory powers are 'with signs' or are 'signless'; do not investigate whether the extrasensory powers are 'wished for' or are 'wishless'; do not investigate whether the extrasensory powers are 'at peace' or are 'not at peace'; and do not [F.198.a] investigate whether the extrasensory powers are 'void' or are 'not void.'

13.111 "They do not investigate whether the meditative stabilities are 'permanent' or are 'impermanent'; do not investigate whether the meditative stabilities are 'happiness' or are 'suffering'; do not investigate whether the meditative stabilities are 'self' or are 'selfless'; do not investigate whether the meditative stabilities are 'pleasant' or are 'unpleasant'; do not investigate whether the meditative stabilities are 'empty' or are 'not empty'; do not investigate whether the meditative stabilities are 'with signs' or are 'signless'; do not investigate whether the meditative stabilities are 'wished for' or are 'wishless'; do not investigate whether the meditative stabilities are 'at peace' or are 'not at peace'; and do not investigate whether the meditative stabilities are 'void' or are 'not void.'

13.112 "They do not investigate whether the dhāraṇī gateways are 'permanent' or are 'impermanent'; do not investigate whether the dhāraṇī gateways are 'happiness' or are 'suffering'; do not investigate whether the dhāraṇī gateways are 'self' or are 'selfless'; do not investigate whether the dhāraṇī gateways are 'pleasant' or are 'unpleasant'; do not investigate whether the dhāraṇī gateways are 'empty' or are 'not empty'; do not investigate whether the dhāraṇī gateways are 'with signs' or are 'signless'; do not investigate whether the dhāraṇī gateways are 'wished for' or are 'wishless'; do not investigate whether the dhāraṇī gateways are 'at peace' or are 'not at peace'; and do not investigate whether the dhāraṇī gateways are 'void' or are 'not void.'

- 13.113 “They do not investigate whether the powers of the tathāgatas are ‘permanent’ or are ‘impermanent’; do not investigate whether [F.198.b] the powers of the tathāgatas are ‘happiness’ or are ‘suffering’; do not investigate whether the powers of the tathāgatas are ‘self’ or are ‘selfless’; do not investigate whether the powers of the tathāgatas are ‘pleasant’ or are ‘unpleasant’; do not investigate whether the powers of the tathāgatas are ‘empty’ or are ‘not empty’; do not investigate whether the powers of the tathāgatas are ‘with signs’ or are ‘signless’; do not investigate whether the powers of the tathāgatas are ‘wished for’ or are ‘wishless’; do not investigate whether the powers of the tathāgatas are ‘at peace’ or are ‘not at peace’; and do not investigate whether the powers of the tathāgatas are ‘void’ or are ‘not void.’
- 13.114 “They do not investigate whether the fearlessnesses are ‘permanent’ or are ‘impermanent’; do not investigate whether the fearlessnesses are ‘happiness’ or are ‘suffering’; do not investigate whether the fearlessnesses are ‘self’ or are ‘selfless’; do not investigate whether the fearlessnesses are ‘pleasant’ or are ‘unpleasant’; do not investigate whether the fearlessnesses are ‘empty’ or are ‘not empty’; do not investigate whether the fearlessnesses are ‘with signs’ or are ‘signless’; do not investigate whether the fearlessnesses are ‘wished for’ or are ‘wishless’; do not investigate whether the fearlessnesses are ‘at peace’ or are ‘not at peace’; and do not investigate whether the fearlessnesses are ‘void’ or are ‘not void.’
- 13.115 “They do not investigate whether the kinds of exact knowledge are ‘permanent’ or are ‘impermanent’; do not investigate whether the kinds of exact knowledge are ‘happiness’ [F.199.a] or are ‘suffering’; do not investigate whether the kinds of exact knowledge are ‘self’ or are ‘selfless’; do not investigate whether the kinds of exact knowledge are ‘pleasant’ or are ‘unpleasant’; do not investigate whether the kinds of exact knowledge are ‘empty’ or are ‘not empty’; do not investigate whether the kinds of exact knowledge are ‘with signs’ or are ‘signless’; do not investigate whether the kinds of exact knowledge are ‘wished for’ or are ‘wishless’; do not investigate whether the kinds of exact knowledge are ‘at peace’ or are ‘not at peace’; and do not investigate whether the kinds of exact knowledge are ‘void’ or are ‘not void.’
- 13.116 “They do not investigate whether great loving kindness is ‘permanent’ or is ‘impermanent’; do not investigate whether great loving kindness is ‘happiness’ or is ‘suffering’; do not investigate whether great loving kindness is ‘self’ or is ‘selfless’; do not investigate whether great loving kindness is ‘pleasant’ or is ‘unpleasant’; do not investigate whether great loving kindness is ‘empty’ or is ‘not empty’; do not investigate whether great loving kindness is ‘with signs’ or is ‘signless’; do not investigate whether

great loving kindness is 'wished for' or is 'wishless'; do not investigate whether great loving kindness is 'at peace' or is 'not at peace'; and do not investigate whether great loving kindness is 'void' or is 'not void.'

13.117 "They do not investigate whether great compassion is 'permanent' or is 'impermanent'; do not investigate whether great compassion is 'happiness' or is 'suffering'; do not investigate whether great compassion is 'self' or is 'selfless'; do not investigate whether great compassion is [F.199.b] 'pleasant' or is 'unpleasant'; do not investigate whether great compassion is 'empty' or is 'not empty'; do not investigate whether great compassion is 'with signs' or is 'signless'; do not investigate whether great compassion is 'wished for' or is 'wishless'; do not investigate whether great compassion is 'at peace' or is 'not at peace'; and do not investigate whether great compassion is 'void' or is 'not void.'

13.118 "They do not investigate whether the distinct qualities of the buddhas are 'permanent' or are 'impermanent'; do not investigate whether the distinct qualities of the buddhas are 'happiness' or are 'suffering'; do not investigate whether the distinct qualities of the buddhas are 'self' or are 'selfless'; do not investigate whether the distinct qualities of the buddhas are 'pleasant' or are 'unpleasant'; do not investigate whether the distinct qualities of the buddhas are 'empty' or are 'not empty'; do not investigate whether the distinct qualities of the buddhas are 'with signs' or are 'signless'; do not investigate whether the distinct qualities of the buddhas are 'wished for' or are 'wishless'; do not investigate whether the distinct qualities of the buddhas are 'at peace' or are 'not at peace'; and do not investigate whether the distinct qualities of the buddhas are 'void' or are 'not void.'

13.119 "They do not investigate whether knowledge of all the dharma is 'permanent' or is 'impermanent'; do not investigate whether knowledge of all the dharma is 'happiness' or is 'suffering'; do not investigate whether knowledge of all the dharma is 'self' or is 'selfless'; do not investigate whether knowledge of all the dharma is 'pleasant' or is 'unpleasant'; do not investigate whether knowledge of all the dharma is [F.200.a] 'empty' or is 'not empty'; do not investigate whether knowledge of all the dharma is 'with signs' or is 'signless'; do not investigate whether knowledge of all the dharma is 'wished for' or is 'wishless'; do not investigate whether knowledge of all the dharma is 'at peace' or is 'not at peace'; and do not investigate whether knowledge of all the dharma is 'void' or is 'not void.'

13.120 "They do not investigate whether the knowledge of the aspects of the path is 'permanent' or is 'impermanent'; do not investigate whether the knowledge of the aspects of the path is 'happiness' or is 'suffering'; do not investigate whether the knowledge of the aspects of the path is 'self' or is 'selfless'; do not investigate whether the knowledge of the aspects of the

path is 'pleasant' or is 'unpleasant'; do not investigate whether the knowledge of the aspects of the path is 'empty' or is 'not empty'; do not investigate whether the knowledge of the aspects of the path is 'with signs' or is 'signless'; do not investigate whether the knowledge of the aspects of the path is 'wished for' or is 'wishless'; do not investigate whether the knowledge of the aspects of the path is 'at peace' or is 'not at peace'; and do not investigate whether the knowledge of the aspects of the path is 'void' or is 'not void.'

13.121 "They do not investigate whether all-aspect omniscience is 'permanent' or is 'impermanent'; do not investigate whether all-aspect omniscience is 'happiness' or is 'suffering'; do not investigate whether all-aspect omniscience is 'self' or is 'selfless'; do not investigate whether all-aspect omniscience is 'pleasant' or is 'unpleasant'; do not investigate whether all-aspect omniscience is 'empty' or is 'not empty'; [F.200.b] do not investigate whether all-aspect omniscience is 'with signs' or is 'signless'; do not investigate whether all-aspect omniscience is 'wished for' or is 'wishless'; do not investigate whether all-aspect omniscience is 'at peace' or is 'not at peace'; and do not investigate whether all-aspect omniscience is 'void' or is 'not void.' " [B13]

13.122 Śāradvatīputra then asked, "Venerable Subhūti, why do you say, 'The nonarising of physical forms is not physical forms, the nonarising of feelings is not feelings, the nonarising of perceptions is not perceptions, the nonarising of formative predispositions is not formative predispositions, and the nonarising of consciousness is not consciousness?'

13.123 "Venerable Subhūti, why do you say, 'The nonarising of the eyes is not the eyes, the nonarising of the ears is not the ears, the nonarising of the nose is not the nose, the nonarising of the tongue is not the tongue, that nonarising of the body is not the body, and the nonarising of the mental faculty is not the mental faculty?'

13.124 "Venerable Subhūti, why do you say, 'The nonarising of sights is not sights, the nonarising of sounds is not sounds, the nonarising of odors is not odors, the nonarising of tastes is not tastes, the nonarising of tangibles is not tangibles, and the nonarising of mental phenomena [F.201.a] is not mental phenomena?'

13.125 "Venerable Subhūti, why do you say, 'The nonarising of visual consciousness is not visual consciousness, the nonarising of auditory consciousness is not auditory consciousness, the nonarising of olfactory consciousness is not olfactory consciousness, the nonarising of gustatory consciousness is not gustatory consciousness, the nonarising of tactile consciousness is not tactile consciousness, and the nonarising of mental consciousness is not mental consciousness?'

- 13.126 “Venerable Subhūti, why do you say, ‘The nonarising of visually compounded sensory contact is not visually compounded sensory contact, the nonarising of aurally compounded sensory contact is not aurally compounded sensory contact, the nonarising of nasally compounded sensory contact is not nasally compounded sensory contact, the nonarising of lingually compounded sensory contact is not lingually compounded sensory contact, the nonarising of corporeally compounded sensory contact is not corporeally compounded sensory contact, and the nonarising of mentally compounded sensory contact is not mentally compounded sensory contact?’
- 13.127 “Venerable Subhūti, why do you say, ‘The nonarising of feelings conditioned by visually compounded sensory contact is not feelings conditioned by visually compounded sensory contact, the nonarising of feelings conditioned by aurally compounded sensory contact is not feelings conditioned by aurally compounded sensory contact, the nonarising of feelings conditioned by nasally compounded sensory contact is not feelings conditioned by nasally compounded sensory contact, the nonarising of feelings conditioned by lingually compounded sensory contact is not feelings conditioned by lingually compounded sensory contact, the nonarising of feelings conditioned by corporeally compounded sensory contact [F.201.b] is not feelings conditioned by corporeally compounded sensory contact, and the nonarising of feelings conditioned by mentally compounded sensory contact is not feelings conditioned by mentally compounded sensory contact?’
- 13.128 “Venerable Subhūti, why do you say, ‘The nonarising of the earth element is not the earth element, the nonarising of the water element is not the water element, the nonarising of the fire element is not the fire element, the nonarising of the wind element is not the wind element, the nonarising of the space element is not the space element, and the nonarising of the consciousness element is not the consciousness element?’
- 13.129 “Venerable Subhūti, why do you say, ‘The nonarising of ignorance is not ignorance, the nonarising of formative predispositions is not formative predispositions, the nonarising of consciousness is not consciousness, the nonarising of name and form is not name and form, the nonarising of the six sense fields is not the six sense fields, the nonarising of sensory contact is not sensory contact, the nonarising of sensation is not sensation, the nonarising of craving is not craving, the nonarising of grasping is not grasping, the nonarising of the rebirth process is not the rebirth process, the nonarising of birth is not birth, and the nonarising of aging and death is not aging and death?’

13.130 “Venerable Subhūti, why do you say, ‘The nonarising of the perfection of generosity is not the perfection of generosity, the nonarising of the perfection of ethical discipline is not the perfection of ethical discipline, [F.202.a] the nonarising of the perfection of tolerance is not the perfection of tolerance, the nonarising of the perfection of perseverance is not the perfection of perseverance, the nonarising of the perfection of meditative concentration is not the perfection of meditative concentration, and the nonarising of the perfection of wisdom is not the perfection of wisdom?’

13.131 “Venerable Subhūti, why do you say, ‘The nonarising of the emptiness of internal phenomena is not the emptiness of internal phenomena, the nonarising of the emptiness of external phenomena is not the emptiness of external phenomena, the nonarising of the emptiness of external and internal phenomena is not the emptiness of external and internal phenomena, the nonarising of the emptiness of emptiness is not the emptiness of emptiness, the nonarising of the emptiness of great extent is not the emptiness of great extent, the nonarising of the emptiness of ultimate reality is not the emptiness of ultimate reality, the nonarising of the emptiness of conditioned phenomena is not the emptiness of conditioned phenomena, the nonarising of the emptiness of unconditioned phenomena is not the emptiness of unconditioned phenomena, the nonarising of the emptiness of the unlimited is not the emptiness of the unlimited, the nonarising of the emptiness of that which has neither beginning nor end is not the emptiness of that which has neither beginning nor end, the nonarising of the emptiness of nonexclusion is not the emptiness of nonexclusion, the nonarising of the emptiness of inherent nature is not the emptiness of inherent nature, the nonarising of the emptiness of all phenomena is not the emptiness of all phenomena, the nonarising of the emptiness of intrinsic defining characteristics is not the emptiness of intrinsic defining characteristics, the nonarising of the emptiness of that which cannot be apprehended is not the emptiness of [F.202.b] that which cannot be apprehended, the nonarising of the emptiness of nonentities is not the emptiness of nonentities, the nonarising of the emptiness of essential nature is not the emptiness of essential nature, and the nonarising of the emptiness of an essential nature of nonentities is not the emptiness of an essential nature of nonentities?’

13.132 “Venerable Subhūti, why do you say, ‘The nonarising of the applications of mindfulness is not the applications of mindfulness, the nonarising of the correct exertions is not the correct exertions, the nonarising of the supports for miraculous ability is not the supports for miraculous ability, the nonarising of the faculties is not the faculties, the nonarising of the powers is not the powers, the nonarising of the branches of enlightenment is not the

branches of enlightenment, the nonarising of the noble eightfold path is not the noble eightfold path, the nonarising of the truths of the noble ones is not the truths of the noble ones, the nonarising of the meditative concentrations is not the meditative concentrations, the nonarising of the immeasurable attitudes is not the immeasurable attitudes, the nonarising of the formless absorptions is not the formless absorptions, the nonarising of the liberations is not the liberations, the nonarising of the serial steps of meditative absorption is not the serial steps of meditative absorption, the nonarising of the emptiness, signlessness, and wishlessness [F.203.a] gateways to liberation is not the emptiness, signlessness, and wishlessness gateways to liberation, the nonarising of the extrasensory powers is not the extrasensory powers, the nonarising of the meditative stabilities is not the meditative stabilities, the nonarising of the dhāraṇī gateways is not the dhāraṇī gateways, the nonarising of the powers of the tathāgatas is not the powers of the tathāgatas, the nonarising of the fearlessnesses is not the fearlessnesses, the nonarising of the kinds of exact knowledge is not the kinds of exact knowledge, the nonarising of great loving kindness is not great loving kindness, the nonarising of great compassion is not great compassion, and the nonarising of the distinct qualities of the buddhas is not the distinct qualities of the buddhas?

13.133 “Venerable Subhūti, why do you say, ‘The nonarising of knowledge of all the dharmas is not knowledge of all the dharmas, the nonarising of the knowledge of the aspects of the path is not the knowledge of the aspects of the path, and the nonarising of all-aspect omniscience is not all-aspect omniscience?’”

13.134 “Venerable Śāradvatīputra,” replied Subhūti, “physical forms are empty of physical forms, and that which is empty is not physical forms, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of physical forms is not physical forms. Venerable Śāradvatīputra, feelings are empty of feelings, and that which is empty is not feelings, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of feelings is not feelings. Venerable [F.203.b] Śāradvatīputra, perceptions are empty of perceptions, and that which is empty is not perceptions, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of perceptions is not perceptions. Venerable Śāradvatīputra, formative predispositions are empty of formative predispositions, and that which is empty is not formative predispositions, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of formative predispositions is not formative predispositions. Venerable Śāradvatīputra, consciousness is empty of consciousness, and

that which is empty is not consciousness, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of consciousness is not consciousness.

13.135 “Venerable Śāradvatīputra, the eyes are empty of the eyes, and that which is empty is not the eyes, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the eyes is not the eyes. Venerable Śāradvatīputra, the ears are empty of the ears, and that which is empty is not the ears, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the ears is not the ears. Venerable Śāradvatīputra, the nose is empty of the nose, and that which is empty is not the nose, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the nose is not the nose. Venerable Śāradvatīputra, the tongue is empty of the tongue, and that which is empty is not the tongue, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the tongue is not the tongue. Venerable Śāradvatīputra, the body is empty of the body, and that which is empty is not the body, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the body is not the body. Venerable Śāradvatīputra, the mental faculty is empty of the mental faculty, and that which is empty is not the mental faculty, nor does it arise. Venerable Śāradvatīputra, for that reason [F.204.a] the nonarising of the mental faculty is not the mental faculty.

13.136 “Venerable Śāradvatīputra, sights are empty of sights, and that which is empty is not sights, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of sights is not sights. Venerable Śāradvatīputra, sounds are empty of sounds, and that which is empty is not sounds, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of sounds is not sounds. Venerable Śāradvatīputra, odors are empty of odors, and that which is empty is not odors, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of odors is not odors. Venerable Śāradvatīputra, tastes are empty of tastes, and that which is empty is not tastes, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of tastes is not tastes. Venerable Śāradvatīputra, tangibles are empty of tangibles, and that which is empty is not tangibles, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of tangibles is not tangibles. Venerable Śāradvatīputra, mental phenomena are empty of mental phenomena, and that which is empty is not mental phenomena, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of mental phenomena is not mental phenomena.

13.137 “Venerable Śāradvatīputra, visual consciousness is empty of visual consciousness, and that which is empty is not visual consciousness, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of visual consciousness is not visual consciousness. Venerable Śāradvatīputra,

auditory consciousness is empty of auditory consciousness, and that which is empty is not auditory consciousness, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of auditory consciousness [F.204.b] is not auditory consciousness. Venerable Śāradvatīputra, olfactory consciousness is empty of olfactory consciousness, and that which is empty is not olfactory consciousness, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of olfactory consciousness is not olfactory consciousness. Venerable Śāradvatīputra, gustatory consciousness is empty of gustatory consciousness, and that which is empty is not gustatory consciousness, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of gustatory consciousness is not gustatory consciousness. Venerable Śāradvatīputra, tactile consciousness is empty of tactile consciousness, and that which is empty is not tactile consciousness, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of tactile consciousness is not tactile consciousness. Venerable Śāradvatīputra, mental consciousness is empty of mental consciousness, and that which is empty is not mental consciousness, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of mental consciousness is not mental consciousness.

- 13.138 “Venerable Śāradvatīputra, visually compounded sensory contact is empty of visually compounded sensory contact, and that which is empty is not visually compounded sensory contact, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of visually compounded sensory contact is not visually compounded sensory contact. Venerable Śāradvatīputra, aurally compounded sensory contact is empty of aurally compounded sensory contact, and that which is empty is not aurally compounded sensory contact, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of aurally compounded sensory contact is not aurally compounded sensory contact. Venerable Śāradvatīputra, [F.205.a] nasally compounded sensory contact is empty of nasally compounded sensory contact, and that which is empty is not nasally compounded sensory contact, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of nasally compounded sensory contact is not nasally compounded sensory contact. Venerable Śāradvatīputra, lingually compounded sensory contact is empty of lingually compounded sensory contact, and that which is empty is not lingually compounded sensory contact, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of lingually compounded sensory contact is not lingually compounded sensory contact. Venerable Śāradvatīputra, corporeally compounded sensory contact is empty of corporeally compounded sensory contact, and that which is empty is not corporeally compounded sensory

contact, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of corporeally compounded sensory contact is not corporeally compounded sensory contact. Venerable Śāradvatīputra, mentally compounded sensory contact is empty of mentally compounded sensory contact, and that which is empty is not mentally compounded sensory contact, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of mentally compounded sensory contact is not mentally compounded sensory contact.

- 13.139 “Venerable Śāradvatīputra, feelings conditioned by visually compounded sensory contact are empty of feelings conditioned by visually compounded sensory contact, and that which is empty is not feelings conditioned by visually compounded sensory contact, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of feelings conditioned by visually compounded sensory contact is not feelings conditioned by visually compounded sensory contact. Venerable Śāradvatīputra, feelings conditioned by aurally compounded sensory contact are empty of feelings conditioned by aurally compounded sensory contact, and that which is empty is not feelings conditioned by aurally compounded sensory contact, nor does it arise. Venerable Śāradvatīputra, for that reason [F.205.b] the nonarising of feelings conditioned by aurally compounded sensory contact is not feelings conditioned by aurally compounded sensory contact. Venerable Śāradvatīputra, feelings conditioned by nasally compounded sensory contact are empty of feelings conditioned by nasally compounded sensory contact, and that which is empty is not feelings conditioned by nasally compounded sensory contact, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of feelings conditioned by nasally compounded sensory contact is not feelings conditioned by nasally compounded sensory contact. Venerable Śāradvatīputra, feelings conditioned by lingually compounded sensory contact are empty of feelings conditioned by lingually compounded sensory contact, and that which is empty is not feelings conditioned by lingually compounded sensory contact, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of feelings conditioned by lingually compounded sensory contact is not feelings conditioned by lingually compounded sensory contact. Venerable Śāradvatīputra, feelings conditioned by corporeally compounded sensory contact are empty of feelings conditioned by corporeally compounded sensory contact, and that which is empty is not feelings conditioned by corporeally compounded sensory contact, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of feelings conditioned by corporeally compounded sensory contact is not feelings conditioned by corporeally compounded sensory contact. Venerable Śāradvatīputra, feelings

conditioned by mentally compounded sensory contact are empty of feelings conditioned by mentally compounded sensory contact, and that which is empty is not feelings conditioned by mentally compounded sensory contact, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of feelings conditioned by mentally compounded sensory contact is not feelings conditioned by mentally compounded sensory contact.

13.140 “Venerable Śāradvatīputra, the earth element is empty of the earth element, and that which is empty is not the earth element, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising [F.206.a] of the earth element is not the earth element. Venerable Śāradvatīputra, the water element is empty of the water element, and that which is empty is not the water element, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the water element is not the water element. Venerable Śāradvatīputra, the fire element is empty of the fire element, and that which is empty is not the fire element, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the fire element is not the fire element. Venerable Śāradvatīputra, the wind element is empty of the wind element, and that which is empty is not the wind element, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the wind element is not the wind element. Venerable Śāradvatīputra, the space element is empty of the space element, and that which is empty is not the space element, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the space element is not the space element. Venerable Śāradvatīputra, the consciousness element is empty of the consciousness element, and that which is empty is not the consciousness element, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the consciousness element is not the consciousness element.

13.141 “Venerable Śāradvatīputra, ignorance is empty of ignorance, and that which is empty is not ignorance, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of ignorance is not ignorance. Venerable Śāradvatīputra, formative predispositions are empty of formative predispositions, and that which is empty is not formative predispositions, nor does it arise. Venerable Śāradvatīputra, for that reason [F.206.b] the nonarising of formative predispositions is not formative predispositions. Venerable Śāradvatīputra, consciousness is empty of consciousness, and that which is empty is not consciousness, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of consciousness is not consciousness. Venerable Śāradvatīputra, name and form are empty of name and form, and that which is empty is not name and form, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of name and form is not name and form. Venerable Śāradvatīputra, the six sense fields are empty

of the six sense fields, and that which is empty is not the six sense fields, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the six sense fields is not the six sense fields. Venerable Śāradvatīputra, sensory contact is empty of sensory contact, and that which is empty is not sensory contact, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of sensory contact is not sensory contact. Venerable Śāradvatīputra, sensation is empty of sensation, and that which is empty is not sensation, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of sensation is not sensation. Venerable Śāradvatīputra, craving is empty of craving, and that which is empty [F.207.a] is not craving, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of craving is not craving. Venerable Śāradvatīputra, grasping is empty of grasping, and that which is empty is not grasping, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of grasping is not grasping. Venerable Śāradvatīputra, the rebirth process is empty of the rebirth process, and that which is empty is not the rebirth process, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the rebirth process is not the rebirth process. Venerable Śāradvatīputra, birth is empty of birth, and that which is empty is not birth, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of birth is not birth. Venerable Śāradvatīputra, aging and death are empty of aging and death, and that which is empty is not aging and death, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of aging and death is not aging and death.

- 13.142 “Venerable Śāradvatīputra, the perfection of generosity is empty of the perfection of generosity, and that which is empty is not the perfection of generosity, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the perfection of generosity is not the perfection of generosity. Venerable Śāradvatīputra, the perfection of ethical discipline is empty of the perfection of ethical discipline, and that which is empty is not the perfection of ethical discipline, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the perfection of ethical discipline is not the perfection of ethical discipline. Venerable Śāradvatīputra, the perfection of tolerance is empty of the perfection of tolerance, and that which is empty is not the perfection of tolerance, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the perfection of tolerance is not the perfection of tolerance. Venerable Śāradvatīputra, the perfection of perseverance is empty of the perfection of perseverance, and that which is empty is not the perfection of perseverance, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the perfection of perseverance is [F.207.b] not the perfection of perseverance. Venerable

Śāradvatīputra, the perfection of meditative concentration is empty of the perfection of meditative concentration, and that which is empty is not the perfection of meditative concentration, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the perfection of meditative concentration is not the perfection of meditative concentration. Venerable Śāradvatīputra, the perfection of wisdom is empty of the perfection of wisdom, and that which is empty is not the perfection of wisdom, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the perfection of wisdom is not the perfection of wisdom.

- 13.143 “Venerable Śāradvatīputra, the emptiness of internal phenomena is empty of the emptiness of internal phenomena, and that which is empty is not the emptiness of internal phenomena, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the emptiness of internal phenomena is not the emptiness of internal phenomena. Venerable Śāradvatīputra, the emptiness of external phenomena is empty of the emptiness of external phenomena, and that which is empty is not the emptiness of external phenomena, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the emptiness of external phenomena is not the emptiness of external phenomena. Venerable Śāradvatīputra, the emptiness of external and internal phenomena is empty of the emptiness of external and internal phenomena, and that which is empty is not the emptiness of external and internal phenomena, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the emptiness of external and internal phenomena is not the emptiness of external and internal phenomena. Venerable Śāradvatīputra, the emptiness of emptiness is empty of the emptiness of emptiness, and that which is empty is not the emptiness of emptiness, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the emptiness of emptiness is not the emptiness of emptiness. Venerable [F.208.a] Śāradvatīputra, the emptiness of great extent is empty of the emptiness of great extent, and that which is empty is not the emptiness of great extent, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the emptiness of great extent is not the emptiness of great extent. Venerable Śāradvatīputra, the emptiness of ultimate reality is empty of the emptiness of ultimate reality, and that which is empty is not the emptiness of ultimate reality, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the emptiness of ultimate reality is not the emptiness of ultimate reality. Venerable Śāradvatīputra, the emptiness of conditioned phenomena is empty of the emptiness of conditioned phenomena, and that which is empty is not the emptiness of conditioned phenomena, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the emptiness of

conditioned phenomena is not the emptiness of conditioned phenomena. Venerable Śāradvatīputra, the emptiness of unconditioned phenomena is empty of the emptiness of unconditioned phenomena, and that which is empty is not the emptiness of unconditioned phenomena, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the emptiness of unconditioned phenomena is not the emptiness of unconditioned phenomena. Venerable Śāradvatīputra, the emptiness of the unlimited is empty of the emptiness of the unlimited, and that which is empty is not the emptiness of the unlimited, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the emptiness of the unlimited is not the emptiness of the unlimited. Venerable Śāradvatīputra, the emptiness of that which has neither beginning nor end is empty of the emptiness of that which has neither beginning nor end, and that which is empty is not the emptiness of that which has neither beginning nor end, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising [F.208.b] of the emptiness of that which has neither beginning nor end is not the emptiness of that which has neither beginning nor end. Venerable Śāradvatīputra, the emptiness of nonexclusion is empty of the emptiness of nonexclusion, and that which is empty is not the emptiness of nonexclusion, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the emptiness of nonexclusion is not the emptiness of nonexclusion. Venerable Śāradvatīputra, the emptiness of inherent nature is empty of the emptiness of inherent nature, and that which is empty is not the emptiness of inherent nature, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the emptiness of inherent nature is not the emptiness of inherent nature. Venerable Śāradvatīputra, the emptiness of all phenomena is empty of the emptiness of all phenomena, and that which is empty is not the emptiness of all phenomena, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the emptiness of all phenomena is not the emptiness of all phenomena. Venerable Śāradvatīputra, the emptiness of intrinsic defining characteristics is empty of the emptiness of intrinsic defining characteristics, and that which is empty is not the emptiness of intrinsic defining characteristics, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the emptiness of intrinsic defining characteristics is not the emptiness of intrinsic defining characteristics. Venerable Śāradvatīputra, the emptiness of that which cannot be apprehended is empty of the emptiness of that which cannot be apprehended, and that which is empty is not the emptiness of that which cannot be apprehended, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the emptiness of that which cannot be apprehended is not the emptiness of that which cannot be apprehended.

Venerable Śāradvatīputra, the emptiness of nonentities is empty of the emptiness of nonentities, and that which is empty is not the emptiness of nonentities, nor does it arise. Venerable [F.209.a] Śāradvatīputra, for that reason the nonarising of the emptiness of nonentities is not the emptiness of nonentities. Venerable Śāradvatīputra, the emptiness of essential nature is empty of the emptiness of essential nature, and that which is empty is not the emptiness of essential nature, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the emptiness of essential nature is not the emptiness of essential nature. Venerable Śāradvatīputra, the emptiness of an essential nature of nonentities is empty of the emptiness of an essential nature of nonentities, and that which is empty is not the emptiness of an essential nature of nonentities, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the emptiness of an essential nature of nonentities is not the emptiness of an essential nature of nonentities.

- 13.144 “Venerable Śāradvatīputra, the applications of mindfulness are empty of the applications of mindfulness, and that which is empty is not the applications of mindfulness, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the applications of mindfulness is not the applications of mindfulness. Venerable Śāradvatīputra, the correct exertions are empty of the correct exertions, and that which is empty is not the correct exertions, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the correct exertions is not the correct exertions. Venerable Śāradvatīputra, the supports for miraculous ability are empty of the supports for miraculous ability, and that which is empty is not the supports for miraculous ability, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the supports for miraculous ability is not the supports for miraculous ability. Venerable [F.209.b] Śāradvatīputra, the faculties are empty of the faculties, and that which is empty is not the faculties, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the faculties is not the faculties. Venerable Śāradvatīputra, the powers are empty of the powers, and that which is empty is not the powers, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the powers is not the powers. Venerable Śāradvatīputra, the branches of enlightenment are empty of the branches of enlightenment, and that which is empty is not the branches of enlightenment, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the branches of enlightenment is not the branches of enlightenment. Venerable Śāradvatīputra, the noble eightfold path is empty of the noble eightfold path, and that which is empty is not the noble eightfold path, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the noble eightfold path is not the noble eightfold path.

13.145 “Venerable Śāradvatīputra, the truths of the noble ones are empty of the truths of the noble ones, and that which is empty is not the truths of the noble ones, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the truths of the noble ones is not the truths of the noble ones. Venerable Śāradvatīputra, the meditative concentrations are empty of the meditative concentrations, and that which is empty is not the meditative concentrations, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising [F.210.a] of the meditative concentrations is not the meditative concentrations. Venerable Śāradvatīputra, the immeasurable attitudes are empty of the immeasurable attitudes, and that which is empty is not the immeasurable attitudes, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the immeasurable attitudes is not the immeasurable attitudes. Venerable Śāradvatīputra, the formless absorptions are empty of the formless absorptions, and that which is empty is not the formless absorptions, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the formless absorptions is not the formless absorptions. Venerable Śāradvatīputra, the liberations are empty of the liberations, and that which is empty is not the liberations, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the liberations is not the liberations. Venerable Śāradvatīputra, the serial steps of meditative absorption are empty of the serial steps of meditative absorption, and that which is empty is not the serial steps of meditative absorption, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the serial steps of meditative absorption is not the serial steps of meditative absorption. Venerable Śāradvatīputra, the emptiness, signlessness, and wishlessness gateways to liberation are empty of the emptiness, signlessness, and wishlessness gateways to liberation, and that which is empty is not the emptiness, signlessness, and wishlessness gateways to liberation, nor does it arise. [F.210.b] Venerable Śāradvatīputra, for that reason the nonarising of the emptiness, signlessness, and wishlessness gateways to liberation is not the emptiness, signlessness, and wishlessness gateways to liberation. Venerable Śāradvatīputra, the extrasensory powers are empty of the extrasensory powers, and that which is empty is not the extrasensory powers, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the extrasensory powers is not the extrasensory powers. Venerable Śāradvatīputra, the meditative stabilities are empty of the meditative stabilities, and that which is empty is not the meditative stabilities, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the meditative stabilities is not the meditative stabilities. Venerable Śāradvatīputra, the dhāraṇī gateways are empty of the dhāraṇī gateways, and that which is empty is not the dhāraṇī gateways, nor does it

arise. Venerable Śāradvatīputra, for that reason the nonarising of the dhāraṇī gateways is not the dhāraṇī gateways. Venerable Śāradvatīputra, the powers of the tathāgatas are empty of the powers of the tathāgatas, and that which is empty is not the powers of the tathāgatas, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the powers of the tathāgatas is not the powers of the tathāgatas. Venerable Śāradvatīputra, the fearlessnesses are empty of the fearlessnesses, and that which is empty is not the fearlessnesses, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the fearlessnesses is not the fearlessnesses. [F.211.a] Venerable Śāradvatīputra, the kinds of exact knowledge are empty of the kinds of exact knowledge, and that which is empty is not the kinds of exact knowledge, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the kinds of exact knowledge is not the kinds of exact knowledge. Venerable Śāradvatīputra, great loving kindness is empty of great loving kindness, and that which is empty is not great loving kindness, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of great loving kindness is not great loving kindness. Venerable Śāradvatīputra, great compassion is empty of great compassion, and that which is empty is not great compassion, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of great compassion is not great compassion. Venerable Śāradvatīputra, the distinct qualities of the buddhas are empty of the distinct qualities of the buddhas, and that which is empty is not the distinct qualities of the buddhas, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the distinct qualities of the buddhas is not the distinct qualities of the buddhas.

13.146 “Venerable Śāradvatīputra, knowledge of all the dharmas is empty of knowledge of all the dharmas, and that which is empty is not knowledge of all the dharmas, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of knowledge of all the dharmas is not knowledge of all the dharmas. Venerable Śāradvatīputra, the knowledge of the aspects of the path is empty of the knowledge of the aspects of the path, and that which is empty is not the knowledge of the aspects of the path, nor does it arise. Venerable Śāradvatīputra, for that reason [F.211.b] the nonarising of the knowledge of the aspects of the path is not the knowledge of the aspects of the path. Venerable Śāradvatīputra, all-aspect omniscience is empty of all-aspect omniscience, and that which is empty is not all-aspect omniscience, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of all-aspect omniscience is not all-aspect omniscience.”

13.147 Śāradvatīputra then asked, “Venerable Subhūti, why do you say, ‘The perishing of physical forms is not physical forms, the perishing of feelings is not feelings, the perishing of perceptions is not perceptions, the perishing of

formative predispositions is not formative predispositions, and the perishing of consciousness is not consciousness?’

13.148 “ ‘The perishing of the eyes is not the eyes, the perishing of the ears is not the ears, the perishing of the nose is not the nose, the perishing of the tongue is not the tongue, the perishing of the body is not the body, and the perishing of the mental faculty is not the mental faculty?’

13.149 “ ‘The perishing of sights is not sights, the perishing of sounds is not sounds, the perishing of odors is not odors, the perishing of tastes is not tastes, the perishing of tangibles is not tangibles, and the perishing of mental phenomena is not mental phenomena?’

13.150 “ ‘The perishing of visual consciousness is not visual consciousness, the perishing of auditory consciousness is not auditory consciousness, the perishing of olfactory consciousness is not olfactory consciousness, the perishing of gustatory consciousness is not gustatory consciousness, the perishing of tactile consciousness is not tactile consciousness, [F.212.a] and the perishing of mental consciousness is not mental consciousness?’

13.151 “ ‘The perishing of visually compounded sensory contact is not visually compounded sensory contact, the perishing of aurally compounded sensory contact is not aurally compounded sensory contact, the perishing of nasally compounded sensory contact is not nasally compounded sensory contact, the perishing of lingually compounded sensory contact is not lingually compounded sensory contact, the perishing of corporeally compounded sensory contact is not corporeally compounded sensory contact, and the perishing of mentally compounded sensory contact is not mentally compounded sensory contact?’

13.152 “ ‘The perishing of feelings conditioned by visually compounded sensory contact is not feelings conditioned by visually compounded sensory contact, the perishing of feelings conditioned by aurally compounded sensory contact is not feelings conditioned by aurally compounded sensory contact, the perishing of feelings conditioned by nasally compounded sensory contact is not feelings conditioned by nasally compounded sensory contact, the perishing of feelings conditioned by lingually compounded sensory contact is not feelings conditioned by lingually compounded sensory contact, the perishing of feelings conditioned by corporeally compounded sensory contact is not feelings conditioned by corporeally compounded sensory contact, and the perishing of feelings conditioned by mentally compounded sensory contact is not feelings conditioned by mentally compounded sensory contact?’

13.153 “ ‘The perishing of the earth element is not the earth element, the perishing of the water element is not the water element, the perishing of the fire element is not the fire element, the perishing of the wind element is not

the wind element, the perishing of the space element is not the space element, and the perishing of the consciousness element is not the consciousness element?’

13.154 “ ‘The perishing of ignorance [F.212.b] is not ignorance, the perishing of formative predispositions is not formative predispositions, the perishing of consciousness is not consciousness, the perishing of name and form is not name and form, the perishing of the six sense fields is not the six sense fields, the perishing of sensory contact is not sensory contact, the perishing of sensation is not sensation, the perishing of craving is not craving, the perishing of grasping is not grasping, the perishing of the rebirth process is not the rebirth process, the perishing of birth is not birth, and the perishing of aging and death is not aging and death?’

13.155 “ ‘The perishing of the perfection of generosity is not the perfection of generosity, the perishing of the perfection of ethical discipline is not the perfection of ethical discipline, the perishing of the perfection of tolerance is not the perfection of tolerance, the perishing of the perfection of perseverance is not the perfection of perseverance, the perishing of the perfection of meditative concentration is not the perfection of meditative concentration, and the perishing of the perfection of wisdom is not the perfection of wisdom?’

13.156 “ ‘The perishing of the emptiness of internal phenomena is not the emptiness of internal phenomena, the perishing of the emptiness of external phenomena is not the emptiness of external phenomena, the perishing of the emptiness of external and internal phenomena is not the emptiness of external and internal phenomena, the perishing of the emptiness of emptiness is not the emptiness of emptiness, the perishing of the emptiness of great extent is not the emptiness of great extent, the perishing of the [F.213.a] emptiness of ultimate reality is not the emptiness of ultimate reality, the perishing of the emptiness of conditioned phenomena is not the emptiness of conditioned phenomena, the perishing of the emptiness of unconditioned phenomena is not the emptiness of unconditioned phenomena, the perishing of the emptiness of the unlimited is not the emptiness of the unlimited, the perishing of the emptiness of that which has neither beginning nor end is not the emptiness of that which has neither beginning nor end, the perishing of the emptiness of nonexclusion is not the emptiness of nonexclusion, the perishing of the emptiness of inherent nature is not the emptiness of inherent nature, the perishing of the emptiness of all phenomena is not the emptiness of all phenomena, the perishing of the emptiness of intrinsic defining characteristics is not the emptiness of intrinsic defining characteristics, the perishing of the emptiness of that which cannot be apprehended is not the emptiness of that which cannot be

apprehended, the perishing of the emptiness of nonentities is not the emptiness of nonentities, the perishing of the emptiness of essential nature is not the emptiness of essential nature, and the perishing of the emptiness of an essential nature of nonentities is not the emptiness of an essential nature of nonentities?’

13.157 “ ‘The perishing of the applications of mindfulness is not the applications of mindfulness, the perishing of the correct exertions is not the correct exertions, the perishing of the supports for miraculous ability is not the supports for miraculous ability, the perishing of the faculties is not the faculties, the perishing of the powers is not the powers, the perishing of the branches of enlightenment is not the branches of enlightenment, the perishing of the noble eightfold path is not [F.213.b] the noble eightfold path, the perishing of the truths of the noble ones is not the truths of the noble ones, the perishing of the meditative concentrations is not the meditative concentrations, the perishing of the immeasurable attitudes is not the immeasurable attitudes, the perishing of the formless absorptions is not the formless absorptions, the perishing of the liberations is not the liberations, the perishing of the serial steps of meditative absorption is not the serial steps of meditative absorption, the perishing of the emptiness, signlessness, and wishlessness gateways to liberation is not the emptiness, signlessness, and wishlessness gateways to liberation, the perishing of the extrasensory powers is not the extrasensory powers, the perishing of the meditative stabilities is not the meditative stabilities, the perishing of the dhāraṇī gateways is not the dhāraṇī gateways, the perishing of the powers of the tathāgatas is not the powers of the tathāgatas, the perishing of the fearlessnesses is not the fearlessnesses, the perishing of the kinds of exact knowledge is not the kinds of exact knowledge, the perishing of great loving kindness is not great loving kindness, the perishing of great compassion is not great compassion, and the perishing of the distinct qualities of the buddhas is not the distinct qualities of the buddhas?’

13.158 “ ‘The perishing of knowledge of all the dharmas is not [F.214.a] knowledge of all the dharmas, the perishing of the knowledge of the aspects of the path is not the knowledge of the aspects of the path, and the perishing of all-aspect omniscience is not all-aspect omniscience?’” [B14]

13.159 “Venerable Śāradvatīputra,” replied Subhūti, “it is because all those phenomena—the perishing, the physical forms, and that which cannot be divided into two; the perishing, the feelings, and that which cannot be divided into two; the perishing, the perceptions, and that which cannot be divided into two; the perishing, the formative predispositions, and that which cannot be divided into two; and the perishing, the consciousness, and that which cannot be divided into two—are neither conjoined nor disjoined,

and are immaterial, impossible to indicate, unobstructed, and have only one defining characteristic, which is to say, they are without defining characteristics.

- 13.160 “All those phenomena—the perishing, the eyes, and that which cannot be divided into two; the perishing the ears, and that which cannot be divided into two; the perishing, the nose, and that which cannot be divided into two; the perishing, the tongue, and that which cannot be divided into two; the perishing, the body, and that which cannot be divided into two; and the perishing, the mental faculty, and that which cannot be divided into two—are neither conjoined nor disjoined, and are immaterial, impossible to indicate, unobstructed, and have only [F.214.b] one defining characteristic, which is to say, they are without defining characteristics. All those phenomena—the perishing, the sights, and that which cannot be divided into two; the perishing, the sounds, and that which cannot be divided into two; the perishing, the odors, and that which cannot be divided into two; the perishing, the tastes, and that which cannot be divided into two; the perishing, the tangibles, and that which cannot be divided into two; and the perishing, the mental phenomena, and that which cannot be divided into two—are neither conjoined nor disjoined, and are immaterial, impossible to indicate, unobstructed, and have only one defining characteristic, which is to say, they are without defining characteristics. All those phenomena—the perishing, the visual consciousness, and that which cannot be divided into two; the perishing, the auditory consciousness, and that which cannot be divided into two; the perishing, the olfactory consciousness, and that which cannot be divided into two; the perishing, the gustatory consciousness, and that which cannot be divided into two; the perishing, the tactile consciousness, and that which cannot be divided into two; and the perishing, the mental consciousness, and that which cannot be divided into two—are neither conjoined nor disjoined, and are immaterial, impossible to indicate, unobstructed, and have only one defining characteristic, which is to say, they are without defining characteristics. All those phenomena—the perishing, the visually compounded sensory contact, and that which cannot be divided into two; the perishing, the aurally compounded sensory contact, [F.215.a] and that which cannot be divided into two; the perishing, the nasally compounded sensory contact, and that which cannot be divided into two; the perishing, the lingually compounded sensory contact, and that which cannot be divided into two; the perishing, the corporeally compounded sensory contact, and that which cannot be divided into two; and the perishing, the mentally compounded sensory contact, and that which cannot be divided into two—are neither conjoined nor disjoined, and are immaterial, impossible to indicate, unobstructed, and have only one

defining characteristic, which is to say, they are without defining characteristics. All those phenomena—the perishing, the feelings conditioned by visually compounded sensory contact, and that which cannot be divided into two; the perishing, the feelings conditioned by aurally compounded sensory contact, and that which cannot be divided into two; the perishing, the feelings conditioned by nasally compounded sensory contact, and that which cannot be divided into two; the perishing, the feelings conditioned by lingually compounded sensory contact, and that which cannot be divided into two; the perishing, the feelings conditioned by corporeally compounded sensory contact, and that which cannot be divided into two; and the perishing, the feelings conditioned by mentally compounded sensory contact, and that which cannot be divided into two—are neither conjoined nor disjoined, and are immaterial, impossible to indicate, unobstructed, and have only one defining characteristic, which is to say, they are without defining characteristics.

13.161 “All those phenomena—the perishing, the earth element, and that which cannot be divided into two; the perishing, [F.215.b] the water element, and that which cannot be divided into two; the perishing, the fire element, and that which cannot be divided into two; the perishing, the wind element, and that which cannot be divided into two; the perishing, the space element, and that which cannot be divided into two; and the perishing, the consciousness element, and that which cannot be divided into two—are neither conjoined nor disjoined, and are immaterial, impossible to indicate, unobstructed, and have only one defining characteristic, which is to say, they are without defining characteristics.

13.162 “All those phenomena—the perishing, the ignorance, and that which cannot be divided into two; the perishing, the formative predispositions, and that which cannot be divided into two; the perishing, the consciousness, and that which cannot be divided into two; the perishing, the name and form, and that which cannot be divided into two; the perishing, the six sense fields, and that which cannot be divided into two; the perishing, the sensory contact, and that which cannot be divided into two; the perishing, the sensation, and that which cannot be divided into two; the perishing, the craving, and that which cannot be divided into two; the perishing, the grasping, and that which cannot be divided into two; the perishing, the rebirth process, and that which cannot be divided into two; the perishing, the birth, and that which cannot be divided into two; and the perishing, [F.216.a] the aging and death, and that which cannot be divided into two—are neither conjoined nor disjoined, and are immaterial, impossible to indicate, unobstructed, and have only one defining characteristic, which is to say, they are without defining characteristics.

13.163 “All those phenomena—the perishing, the perfection of generosity, and that which cannot be divided into two; the perishing, the perfection of ethical discipline, and that which cannot be divided into two; the perishing, the perfection of tolerance, and that which cannot be divided into two; the perishing, the perfection of perseverance, and that which cannot be divided into two; the perishing, the perfection of meditative concentration, and that which cannot be divided into two; and the perishing, the perfection of wisdom, and that which cannot be divided into two—are neither conjoined nor disjoined, are immaterial, and impossible to indicate, unobstructed, and have only one defining characteristic, which is to say, they are without defining characteristics.

13.164 “All those phenomena—the perishing, the emptiness of internal phenomena, and that which cannot be divided into two; the perishing, the emptiness of external phenomena, and that which cannot be divided into two; the perishing, the emptiness of external and internal phenomena, and that which cannot be divided into two; the perishing, the emptiness of emptiness, and that which cannot be divided into two; the perishing, the emptiness of great extent, and that which cannot be divided into two; the perishing, the emptiness of ultimate reality, and that which cannot be divided into two; the perishing, [F.216.b] the emptiness of conditioned phenomena, and that which cannot be divided into two; the perishing, the emptiness of unconditioned phenomena, and that which cannot be divided into two; the perishing, the emptiness of the unlimited, and that which cannot be divided into two; the perishing, the emptiness of that which has neither beginning nor end, and that which cannot be divided into two; the perishing, the emptiness of nonexclusion, and that which cannot be divided into two; the perishing, the emptiness of inherent nature, and that which cannot be divided into two; the perishing, the emptiness of all phenomena, and that which cannot be divided into two; the perishing, the emptiness of intrinsic defining characteristics, and that which cannot be divided into two; the perishing, the emptiness of that which cannot be apprehended, and that which cannot be divided into two; the perishing, the emptiness of nonentities, and that which cannot be divided into two; the perishing, the emptiness of essential nature, and that which cannot be divided into two; and the perishing, the emptiness of an essential nature of nonentities, and that which cannot be divided into two—are neither conjoined nor disjoined, and are immaterial, impossible to indicate, unobstructed, and have only one defining characteristic, which is to say, they are without defining characteristics.

13.165 “All those phenomena—the perishing, the applications of mindfulness, and that which cannot be divided into two; the perishing, the correct exertions, and that which cannot be divided into two; [F.217.a] the perishing, the supports for miraculous ability, and that which cannot be divided into two; the perishing, the faculties, and that which cannot be divided into two; the perishing, the powers, and that which cannot be divided into two; the perishing, the branches of enlightenment, and that which cannot be divided into two; the perishing, the noble eightfold path, and that which cannot be divided into two; the perishing, the truths of the noble ones, and that which cannot be divided into two; the perishing, the meditative concentrations, and that which cannot be divided into two; the perishing, the immeasurable attitudes, and that which cannot be divided into two; the perishing, the formless absorptions, and that which cannot be divided into two; the perishing, the liberations, and that which cannot be divided into two; the perishing, the serial steps of meditative absorption, and that which cannot be divided into two; the perishing, the emptiness, signlessness, and wishlessness gateways to liberation, and that which cannot be divided into two; the perishing, the extrasensory powers, and that which cannot be divided into two; the perishing, the meditative stabilities, and that which cannot be divided into two; and the perishing, the dhāraṇī gateways, and that which cannot be divided into two—are neither conjoined nor [F.217.b] disjoined, and are immaterial, impossible to indicate, unobstructed, and have only one defining characteristic, which is to say, they are without defining characteristics.

13.166 “All those phenomena—the perishing, the powers of the tathāgatas, and that which cannot be divided into two; the perishing, the fearlessnesses, and that which cannot be divided into two; the perishing, the kinds of exact knowledge, and that which cannot be divided into two; the perishing, the great loving kindness, and that which cannot be divided into two; the perishing, the great compassion, and that which cannot be divided into two; and the perishing, the eighteen distinct qualities of the buddhas, and that which cannot be divided into two—are neither conjoined nor disjoined, and are immaterial, impossible to indicate, unobstructed, and have only one defining characteristic, which is to say, they are without defining characteristics.

13.167 “All those phenomena—the perishing, the fruit of having entered the stream, and that which cannot be divided into two; the perishing, the fruit of once-returner, and that which cannot be divided into two; the perishing, the fruit of non-returner, and that which cannot be divided into two; the perishing, the arhatship, and that which cannot be divided into two; and the perishing, the individual enlightenment, and that which cannot be divided

into two—are neither conjoined nor disjoined, and are immaterial, impossible to indicate, unobstructed, and have only one defining characteristic, which is to say, they are without defining characteristics.

13.168 “All those phenomena—the perishing, [F.218.a] the knowledge of the aspects of the path, and that which cannot be divided into two, and the perishing, the all-aspect omniscience, and that which cannot be divided into two—are neither conjoined nor disjoined, and are immaterial, impossible to indicate, unobstructed, and have only one defining characteristic, which is to say, they are without defining characteristics.

13.169 “Venerable Śāradvatīputra, for that reason the perishing of physical forms is not physical forms, the perishing of feelings is not feelings, the perishing of perceptions is not perceptions, the perishing of formative predispositions is not formative predispositions, and the perishing of consciousness is not consciousness.

13.170 “The perishing of the eyes is not the eyes, the perishing of the ears is not the ears, the perishing of the nose is not the nose, the perishing of the tongue is not the tongue, the perishing of the body is not the body, and the perishing of the mental faculty is not the mental faculty. The perishing of sights is not sights, the perishing of sounds is not sounds, the perishing of odors is not odors, the perishing of tastes is not tastes, the perishing of tangibles is not tangibles, and the perishing of mental phenomena is not mental phenomena. The perishing of visual consciousness is not visual consciousness, the perishing of auditory consciousness is not auditory consciousness, the perishing of olfactory consciousness is not olfactory consciousness, the perishing of gustatory consciousness is not gustatory consciousness, the perishing of tactile consciousness is not tactile [F.218.b] consciousness, and the perishing of mental consciousness is not mental consciousness. The perishing of visually compounded sensory contact is not visually compounded sensory contact, the perishing of aurally compounded sensory contact is not aurally compounded sensory contact, the perishing of nasally compounded sensory contact is not nasally compounded sensory contact, the perishing of lingually compounded sensory contact is not lingually compounded sensory contact, the perishing of corporeally compounded sensory contact is not corporeally compounded sensory contact, and the perishing of mentally compounded sensory contact is not mentally compounded sensory contact. The perishing of feelings conditioned by visually compounded sensory contact is not feelings conditioned by visually compounded sensory contact, the perishing of feelings conditioned by aurally compounded sensory contact is not feelings conditioned by aurally compounded sensory contact, the perishing of feelings conditioned by nasally compounded sensory contact is not feelings

conditioned by nasally compounded sensory contact, the perishing of feelings conditioned by lingually compounded sensory contact is not feelings conditioned by lingually compounded sensory contact, the perishing of feelings conditioned by corporeally compounded sensory contact is not feelings conditioned by corporeally compounded sensory contact, and the perishing of feelings conditioned by mentally compounded sensory contact is not feelings conditioned by mentally compounded sensory contact.

- 13.171 “The perishing of the earth element is not the earth element, the perishing of the water element is not the water element, the perishing of the fire element is not the fire element, the perishing of the wind element is not the wind element, the perishing of the space element is not the space element, and the perishing of the consciousness element is not the consciousness element.
- 13.172 “The perishing [F.219.a] of ignorance is not ignorance, the perishing of formative predispositions is not formative predispositions, the perishing of consciousness is not consciousness, the perishing of name and form is not name and form, the perishing of the six sense fields is not the six sense fields, the perishing of sensory contact is not sensory contact, the perishing of sensation is not sensation, the perishing of craving is not craving, the perishing of grasping is not grasping, the perishing of the rebirth process is not the rebirth process, the perishing of birth is not birth, and the perishing of aging and death is not aging and death.
- 13.173 “The perishing of the perfection of generosity is not the perfection of generosity, the perishing of the perfection of ethical discipline is not the perfection of ethical discipline, the perishing of the perfection of tolerance is not the perfection of tolerance, the perishing of the perfection of perseverance is not the perfection of perseverance, the perishing of the perfection of meditative concentration is not the perfection of meditative concentration, and the perishing of the perfection of wisdom is not the perfection of wisdom.
- 13.174 “The perishing of the emptiness of internal phenomena is not the emptiness of internal phenomena, the perishing of the emptiness of external phenomena is not the emptiness of external phenomena, the perishing of the emptiness of external and internal phenomena is not the emptiness of external and internal phenomena, the perishing of the emptiness of emptiness is not the emptiness of emptiness, the perishing of the emptiness of great extent is not the emptiness of great extent, the perishing of the emptiness of ultimate [F.219.b] reality is not the emptiness of ultimate reality, the perishing of the emptiness of conditioned phenomena is not the emptiness of conditioned phenomena, the perishing of the emptiness of

unconditioned phenomena is not the emptiness of unconditioned phenomena, the perishing of the emptiness of the unlimited is not the emptiness of the unlimited, the perishing of the emptiness of that which has neither beginning nor end is not the emptiness of that which has neither beginning nor end, the perishing of the emptiness of nonexclusion is not the emptiness of nonexclusion, the perishing of the emptiness of inherent nature is not the emptiness of inherent nature, the perishing of the emptiness of all phenomena is not the emptiness of all phenomena, the perishing of the emptiness of intrinsic defining characteristics is not the emptiness of intrinsic defining characteristics, the perishing of the emptiness of that which cannot be apprehended is not the emptiness of that which cannot be apprehended, the perishing of the emptiness of nonentities is not the emptiness of nonentities, the perishing of the emptiness of essential nature is not the emptiness of essential nature, and the perishing of the emptiness of an essential nature of nonentities is not the emptiness of an essential nature of nonentities.

- 13.175 “The perishing of the applications of mindfulness is not the applications of mindfulness, the perishing of the correct exertions is not the correct exertions, the perishing of the supports for miraculous ability is not the supports for miraculous ability, the perishing of the faculties is not the faculties, the perishing of the powers is not the powers, the perishing of the branches of enlightenment is not the branches of enlightenment, the perishing of the noble eightfold path is not the [F.220.a] noble eightfold path, the perishing of the truths of the noble ones is not the truths of the noble ones, the perishing of the meditative concentrations is not the meditative concentrations, the perishing of the immeasurable attitudes is not the immeasurable attitudes, the perishing of the formless absorptions is not the formless absorptions, the perishing of the liberations is not the liberations, the perishing of the serial steps of meditative absorption is not the serial steps of meditative absorption, the perishing of the emptiness, signlessness, and wishlessness gateways to liberation is not the emptiness, signlessness, and wishlessness gateways to liberation, the perishing of the extrasensory powers is not the extrasensory powers, the perishing of the meditative stabilities is not the meditative stabilities, the perishing of the dhāraṇī gateways is not the dhāraṇī gateways, the perishing of the powers of the tathāgatas is not the powers of the tathāgatas, the perishing of the fearlessnesses is not the fearlessnesses, the perishing of the kinds of exact knowledge is not the kinds of exact knowledge, the perishing of great loving kindness is not great loving kindness, the perishing of great compassion is not great compassion, and the perishing of the distinct qualities of the buddhas is not the distinct qualities of the buddhas.

- 13.176 “The perishing of knowledge of all the dharmas is not knowledge of all the dharmas, the perishing of the knowledge [F.220.b] of the aspects of the path is not the knowledge of the aspects of the path, and the perishing of all-aspect omniscience is not all-aspect omniscience.”
- 13.177 Śāradvatīputra then asked, “Subhūti, why do you say, ‘That which is called “physical forms” is counted a phenomenon without duality. That which is called “feelings” is counted a phenomenon without duality. That which is called “perceptions” is counted a phenomenon without duality. That which is called “formative predispositions” is counted a phenomenon without duality. That which is called “consciousness” is counted a phenomenon without duality.
- 13.178 “ ‘That which is called “the eyes” is counted a phenomenon without duality. That which is called “the ears” is counted a phenomenon without duality. That which is called “the nose” is counted a phenomenon without duality. That which is called “the tongue” is counted a phenomenon without duality. That which is called “the body” is counted a phenomenon without duality. That which is called “the mental faculty” is counted a phenomenon without duality. That which is called “sights” is counted a phenomenon without duality. That which is called “sounds” is counted a phenomenon without duality. That which is called “odors” is counted a phenomenon without duality. That which is called “tastes” is counted a phenomenon without duality. That which is called “tangibles” is counted a phenomenon without duality. That which is called “mental phenomena” is counted a phenomenon without duality. That which is called “visual consciousness” is counted a phenomenon without duality. That which is called “auditory consciousness” is counted a phenomenon without duality. That which is called “olfactory consciousness” is counted a phenomenon without duality. That which is called “gustatory consciousness” is counted a phenomenon without duality. That which is called “tactile [F.221.a] consciousness” is counted a phenomenon without duality. That which is called “mental consciousness is counted a phenomenon without duality. That which is called “visually compounded sensory contact” is counted a phenomenon without duality. That which is called “aurally compounded sensory contact” is counted a phenomenon without duality. That which is called “nasally compounded sensory contact” is counted a phenomenon without duality. That which is called “lingually compounded sensory contact” is counted a phenomenon without duality. That which is called “corporeally compounded sensory contact” is counted a phenomenon without duality. That which is called “mentally compounded sensory contact” is counted a phenomenon without duality. That which is called “feelings conditioned by visually compounded sensory contact” is counted a phenomenon without

duality. That which is called “feelings conditioned by aurally compounded sensory contact” is counted a phenomenon without duality. That which is called “feelings conditioned by nasally compounded sensory contact” is counted a phenomenon without duality. That which is called “feelings conditioned by lingually compounded sensory contact” is counted a phenomenon without duality. That which is called “feelings conditioned by corporeally compounded sensory contact” is counted a phenomenon without duality. That which is called “feelings conditioned by mentally compounded sensory contact” is counted a phenomenon without duality.

13.179 “ ‘That which is called “the earth element” is counted a phenomenon without duality. That which is called “the water element” is counted a phenomenon without duality. That which is called “the fire element” is counted a phenomenon without duality. That which is called “the wind element” is counted a phenomenon without duality. That which is called “the space element” is counted a phenomenon without duality. That which is called “the consciousness element” [F.221.b] is counted a phenomenon without duality.

13.180 “ ‘That which is called “ignorance” is counted a phenomenon without duality. That which is called “formative predispositions” is counted a phenomenon without duality. That which is called “consciousness” is counted a phenomenon without duality. That which is called “name and form” is counted a phenomenon without duality. That which is called “the six sense fields” is counted a phenomenon without duality. That which is called “sensory contact” is counted a phenomenon without duality. That which is called “sensation” is counted a phenomenon without duality. That which is called “craving” is counted a phenomenon without duality. That which is called “grasping” is counted a phenomenon without duality. That which is called “the rebirth process” is counted a phenomenon without duality. That which is called “birth” is counted a phenomenon without duality. That which is called “aging and death” is counted a phenomenon without duality.

13.181 “ ‘That which is called “the perfection of generosity” is counted a phenomenon without duality. That which is called “the perfection of ethical discipline” is counted a phenomenon without duality. That which is called “the perfection of tolerance” is counted a phenomenon without duality. That which is called “the perfection of perseverance” is counted a phenomenon without duality. That which is called “the perfection of meditative concentration” is counted a phenomenon without duality. That which is called “the perfection of wisdom” is counted a phenomenon without duality.

- 13.182 “ ‘That which is called “the emptiness of internal phenomena” is counted a phenomenon without duality. That which is called “the emptiness of external phenomena” is counted a phenomenon without duality. That which is called “the emptiness of external and internal phenomena” is counted a phenomenon without duality. That which is called “the emptiness of emptiness” [F.222.a] is counted a phenomenon without duality. That which is called “the emptiness of great extent” is counted a phenomenon without duality. That which is called “the emptiness of ultimate reality” is counted a phenomenon without duality. That which is called “the emptiness of conditioned phenomena” is counted a phenomenon without duality. That which is called “the emptiness of unconditioned phenomena” is counted a phenomenon without duality. That which is called “the emptiness of the unlimited” is counted a phenomenon without duality. That which is called “the emptiness of that which has neither beginning nor end” is counted a phenomenon without duality. That which is called “the emptiness of nonexclusion” is counted a phenomenon without duality. That which is called “the emptiness of inherent nature” is counted a phenomenon without duality. That which is called “the emptiness of all phenomena” is counted a phenomenon without duality. That which is called “the emptiness of intrinsic defining characteristics” is counted a phenomenon without duality. That which is called “the emptiness of that which cannot be apprehended” is counted a phenomenon without duality. That which is called “the emptiness of nonentities” is counted a phenomenon without duality. That which is called “the emptiness of essential nature” is counted a phenomenon without duality. That which is called “the emptiness of an essential nature of nonentities” is counted a phenomenon without duality.
- 13.183 “ ‘That which is called “the applications of mindfulness” is counted a phenomenon without duality. That which is called “the correct exertions” is counted a phenomenon without duality. That which is called “the supports for miraculous ability” is counted a phenomenon without duality. That which is called “the faculties” is counted a phenomenon without duality. That which is called “the powers” [F.222.b] is counted a phenomenon without duality. That which is called “the branches of enlightenment” is counted a phenomenon without duality. That which is called “the noble eightfold path” is counted a phenomenon without duality.
- 13.184 “ ‘That which is called “the truths of the noble ones” is counted a phenomenon without duality. That which is called “the meditative concentrations” is counted a phenomenon without duality. That which is called “the immeasurable attitudes” is counted a phenomenon without duality. That which is called “the formless absorptions” is counted a phenomenon without duality. That which is called “the liberations” is

counted a phenomenon without duality. That which is called “the serial steps of meditative absorption” is counted a phenomenon without duality. That which is called “the emptiness, signlessness, and wishlessness gateways to liberation” is counted a phenomenon without duality. That which is called “the extrasensory powers” is counted a phenomenon without duality. That which is called “the meditative stabilities” is counted a phenomenon without duality. That which is called “the dhāraṇī gateways” is counted a phenomenon without duality. That which is called “the ten powers of the tathāgatas” is counted a phenomenon without duality. That which is called “the four fearlessnesses” is counted a phenomenon without duality. That which is called “the four kinds of exact knowledge” is counted a phenomenon without duality. That which is called “great compassion” is counted a phenomenon without duality. That which is called “the eighteen distinct qualities of the buddhas” is counted a phenomenon without duality.

13.185 “That which is called [F.223.a] “knowledge of all the dharmas” is counted a phenomenon without duality. That which is called “the knowledge of the aspects of the path” is counted a phenomenon without duality. And that which is called “all-aspect omniscience” is counted a phenomenon without duality?”

13.186 “Venerable Śāradvatīputra,” replied Subhūti, “it is because physical forms are not one thing and nonarising another. Nonarising itself is physical forms, and physical forms themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘physical forms’ is counted as without duality. It is because feelings are not one thing and nonarising another. Nonarising itself is feelings, and feelings themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘feelings’ is counted as without duality. It is because perceptions are not one thing and nonarising another. Nonarising itself is perceptions, and perceptions themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘perceptions’ is counted as without duality. It is because formative predispositions are not one thing and nonarising another. Nonarising itself is formative predispositions, and formative predispositions themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘formative predispositions’ is counted as without duality. It is because consciousness is not one thing and nonarising another. Nonarising itself is consciousness, and consciousness itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘consciousness’ is counted as without duality.

13.187 “It is because the eyes are not one thing and nonarising another. Nonarising itself [F.223.b] is the eyes, and the eyes themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called

‘the eyes’ is counted as without duality. It is because the ears are not one thing and nonarising another. Nonarising itself is the ears, and the ears themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘the ears’ is counted as without duality. It is because the nose is not one thing and nonarising another. Nonarising itself is the nose, and the nose itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘the nose’ is counted as without duality. It is because the tongue is not one thing and nonarising another. Nonarising itself is the tongue, and the tongue itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘the tongue’ is counted as without duality. It is because the body is not one thing and nonarising another. Nonarising itself is the body, and the body itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘the body’ is counted as without duality. It is because the mental faculty is not one thing and nonarising another. Nonarising itself is the mental faculty, and the mental faculty itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘the mental faculty’ is counted as without duality.

13.188 “It is because sights are not one thing and nonarising another. Nonarising itself is sights, and sights themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘sights’ is counted as without duality. It is because sounds are not one thing and nonarising another. Nonarising itself is sounds, and sounds themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘sounds’ [F.224.a] is counted as without duality. It is because odors are not one thing and nonarising another. Nonarising itself is odors, and odors themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘odors’ is counted as without duality. It is because tastes are not one thing and nonarising another. Nonarising itself is tastes, and tastes themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘tastes’ is counted as without duality. It is because tangibles are not one thing and nonarising another. Nonarising itself is tangibles, and tangibles themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘tangibles’ is counted as without duality. It is because mental phenomena are not one thing and nonarising another. Nonarising itself is mental phenomena, and mental phenomena themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘mental phenomena’ is counted as without duality.

13.189 “It is because visual consciousness is not one thing and nonarising another. Nonarising itself is visual consciousness, and visual consciousness itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘visual consciousness’ is counted as without duality. It is because

auditory consciousness is not one thing and nonarising another. Nonarising itself is auditory consciousness, and auditory consciousness itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'auditory consciousness' is counted as without duality. It is because olfactory consciousness is not one thing and [F.224.b] nonarising another. Nonarising itself is olfactory consciousness, and olfactory consciousness itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'olfactory consciousness' is counted as without duality. It is because gustatory consciousness is not one thing and nonarising another. Nonarising itself is gustatory consciousness, and gustatory consciousness itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'gustatory consciousness' is counted as without duality. It is because tactile consciousness is not one thing and nonarising another. Nonarising itself is tactile consciousness, and tactile consciousness itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'tactile consciousness' is counted as without duality. It is because mental consciousness is not one thing and nonarising another. Nonarising itself is mental consciousness, and mental consciousness itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'mental consciousness' is counted as without duality.

- 13.190 "It is because visually compounded sensory contact is not one thing and nonarising another. Nonarising itself is visually compounded sensory contact, and visually compounded sensory contact itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'visually compounded sensory contact' is counted as without duality. It is because aurally compounded sensory contact is not one thing and nonarising another. Nonarising itself is aurally compounded sensory contact, and aurally compounded sensory contact itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'aurally compounded sensory contact' [F.225.a] is counted as without duality. It is because nasally compounded sensory contact is not one thing and nonarising another. Nonarising itself is nasally compounded sensory contact, and nasally compounded sensory contact itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'nasally compounded sensory contact' is counted as without duality. It is because lingually compounded sensory contact is not one thing and nonarising another. Nonarising itself is lingually compounded sensory contact, and lingually compounded sensory contact itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'lingually compounded sensory contact' is counted as without duality. It is because corporeally compounded sensory contact is not one thing and nonarising another. Nonarising itself is corporeally compounded sensory

contact, and corporeally compounded sensory contact itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘corporeally compounded sensory contact’ is counted as without duality. It is because mentally compounded sensory contact is not one thing and nonarising another. Nonarising itself is mentally compounded sensory contact, and mentally compounded sensory contact itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘mentally compounded sensory contact’ is counted as without duality.

- 13.191 “It is because feelings conditioned by visually compounded sensory contact are not one thing and nonarising another. Nonarising itself is feelings conditioned by visually compounded sensory contact, and feelings conditioned by visually compounded sensory contact themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘feelings conditioned by visually compounded sensory contact’ is counted as without duality. It is because feelings conditioned by aurally compounded sensory contact are not one thing and nonarising another. [F.225.b] Nonarising itself is feelings conditioned by aurally compounded sensory contact, and feelings conditioned by aurally compounded sensory contact themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘feelings conditioned by aurally compounded sensory contact’ is counted as without duality. It is because feelings conditioned by nasally compounded sensory contact are not one thing and nonarising another. Nonarising itself is feelings conditioned by nasally compounded sensory contact, and feelings conditioned by nasally compounded sensory contact themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘feelings conditioned by nasally compounded sensory contact’ is counted as without duality. It is because feelings conditioned by lingually compounded sensory contact are not one thing and nonarising another. Nonarising itself is feelings conditioned by lingually compounded sensory contact, and feelings conditioned by lingually compounded sensory contact themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘feelings conditioned by lingually compounded sensory contact’ is counted as without duality. It is because feelings conditioned by corporeally compounded sensory contact are not one thing and nonarising another. Nonarising itself is feelings conditioned by corporeally compounded sensory contact, and feelings conditioned by corporeally compounded sensory contact themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘feelings conditioned by corporeally compounded sensory contact’ is counted as without duality. It is because feelings conditioned by mentally compounded sensory contact are not one thing and nonarising another.

Nonarising itself is feelings conditioned by mentally compounded sensory contact, and feelings conditioned by mentally compounded sensory contact themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'feelings conditioned by mentally compounded sensory contact' is counted as without duality.

13.192 "It is because the earth element [F.226.a] is not one thing and nonarising another. Nonarising itself is the earth element, and the earth element itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'the earth element' is counted as without duality. It is because the water element is not one thing and nonarising another. Nonarising itself is the water element, and the water element itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'the water element' is counted as without duality. It is because the fire element is not one thing and nonarising another. Nonarising itself is the fire element, and the fire element itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'the fire element' is counted as without duality. It is because the wind element is not one thing and nonarising another. Nonarising itself is the wind element, and the wind element itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'the wind element' is counted as without duality. It is because the space element is not one thing and nonarising another. Nonarising itself is the space element, and the space element itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'the space element' is counted as without duality. It is because the consciousness element is not one thing and nonarising another. Nonarising itself is the consciousness element, and the consciousness element itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'the consciousness element' is counted as without duality.

13.193 "It is because ignorance is not one thing [F.226.b] and nonarising another. Nonarising itself is ignorance, and ignorance itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'ignorance' is counted as without duality. It is because formative predispositions are not one thing and nonarising another. Nonarising itself is formative predispositions, and formative predispositions themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'formative predispositions' is counted as without duality. It is because consciousness is not one thing and nonarising another. Nonarising itself is consciousness, and consciousness itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'consciousness' is counted as without duality. It is because name and form are not one thing and nonarising another. Nonarising itself is name and form, and name and form themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'name and form' is counted as

without duality. It is because the six sense fields are not one thing and nonarising another. Nonarising itself is the six sense fields, and the six sense fields themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'the six sense fields' is counted as without duality. It is because sensory contact is not one thing and nonarising another. Nonarising itself is sensory contact, and sensory contact itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'sensory contact' is counted as without duality. It is because sensation is not one thing and nonarising another. Nonarising itself is sensation, and sensation itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'sensation' is counted as without duality. It is because craving is not one thing and nonarising another. Nonarising itself is craving, and craving itself is nonarising. For that reason, Venerable Śāradvatīputra, [F.227.a] that which is called 'craving' is counted as without duality. It is because grasping is not one thing and nonarising another. Nonarising itself is grasping, and grasping itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'grasping' is counted as without duality. It is because the rebirth process is not one thing and nonarising another. Nonarising itself is the rebirth process, and the rebirth process itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'the rebirth process' is counted as without duality. It is because birth is not one thing and nonarising another. Nonarising itself is birth, and birth itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'birth' is counted as without duality. It is because aging and death are not one thing and nonarising another. Nonarising itself is aging and death, and aging and death themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'aging and death' is counted as without duality.

- 13.194 "It is because the perfection of generosity is not one thing and nonarising another. Nonarising itself is the perfection of generosity, and the perfection of generosity itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'the perfection of generosity' is counted as without duality. It is because the perfection of ethical discipline [F.227.b] is not one thing and nonarising another. Nonarising itself is the perfection of ethical discipline, and the perfection of ethical discipline itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'the perfection of ethical discipline' is counted as without duality. It is because the perfection of tolerance is not one thing and nonarising another. Nonarising itself is the perfection of tolerance, and the perfection of tolerance itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'the perfection of tolerance' is counted as without duality. It is because the perfection of perseverance is not one thing and nonarising another.

Nonarising itself is the perfection of perseverance, and the perfection of perseverance itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘the perfection of perseverance’ is counted as without duality. It is because the perfection of meditative concentration is not one thing and nonarising another. Nonarising itself is the perfection of meditative concentration, and the perfection of meditative concentration itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘the perfection of meditative concentration’ is counted as without duality. It is because the perfection of wisdom is not one thing and nonarising another. Nonarising itself is the perfection of wisdom, and the perfection of wisdom itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘the perfection of wisdom’ is counted as without duality. [F.228.a] [B15]

- 13.195 “It is because the emptiness of internal phenomena is not one thing and nonarising another. Nonarising itself is the emptiness of internal phenomena, and the emptiness of internal phenomena itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘the emptiness of internal phenomena’ is counted as without duality. It is because the emptiness of external phenomena is not one thing and nonarising another. Nonarising itself is the emptiness of external phenomena, and the emptiness of external phenomena itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘the emptiness of external phenomena’ is counted as without duality. It is because the emptiness of external and internal phenomena is not one thing and nonarising another. Nonarising itself is the emptiness of external and internal phenomena, and the emptiness of external and internal phenomena itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘the emptiness of external and internal phenomena’ is counted as without duality. It is because the emptiness of emptiness is not one thing and nonarising another. Nonarising itself is the emptiness of emptiness, and the emptiness of emptiness itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘the emptiness of emptiness’ is counted as without duality. It is because the emptiness of great extent is not one thing and nonarising another. Nonarising itself is the emptiness of great extent, and the emptiness of great extent itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘the emptiness of great extent’ is counted as without duality. It is because the emptiness of ultimate reality is not one thing and nonarising another. Nonarising itself is the emptiness of ultimate reality, and the emptiness of ultimate reality itself is nonarising. For that reason, [F.228.b] Venerable Śāradvatīputra, that which is called ‘the emptiness of ultimate reality’ is counted as without duality. It is because the

emptiness of conditioned phenomena is not one thing and nonarising another. Nonarising itself is the emptiness of conditioned phenomena, and the emptiness of conditioned phenomena itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'the emptiness of conditioned phenomena' is counted as without duality. It is because the emptiness of unconditioned phenomena is not one thing and nonarising another. Nonarising itself is the emptiness of unconditioned phenomena, and the emptiness of unconditioned phenomena itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'the emptiness of unconditioned phenomena' is counted as without duality. It is because the emptiness of the unlimited is not one thing and nonarising another. Nonarising itself is the emptiness of the unlimited, and the emptiness of the unlimited itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'the emptiness of the unlimited' is counted as without duality. It is because the emptiness of that which has neither beginning nor end is not one thing and nonarising another. Nonarising itself is the emptiness of that which has neither beginning nor end, and the emptiness of that which has neither beginning nor end itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'the emptiness of that which has neither beginning nor end' is counted as without duality. It is because the emptiness of nonexclusion is not one thing and nonarising another. Nonarising itself is the emptiness of nonexclusion, and the emptiness of nonexclusion itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'the emptiness of nonexclusion' [F.229.a] is counted as without duality. It is because the emptiness of inherent nature is not one thing and nonarising another. Nonarising itself is the emptiness of inherent nature, and the emptiness of inherent nature itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'the emptiness of inherent nature' is counted as without duality. It is because the emptiness of all phenomena is not one thing and nonarising another. Nonarising itself is the emptiness of all phenomena, and the emptiness of all phenomena itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'the emptiness of all phenomena' is counted as without duality. It is because the emptiness of intrinsic defining characteristics is not one thing and nonarising another. Nonarising itself is the emptiness of intrinsic defining characteristics, and the emptiness of intrinsic defining characteristics itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'the emptiness of intrinsic defining characteristics' is counted as without duality. It is because the emptiness of that which cannot be apprehended is not one thing and nonarising another. Nonarising itself is the emptiness of that which cannot be apprehended, and the emptiness of

that which cannot be apprehended itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘the emptiness of that which cannot be apprehended’ is counted as without duality. It is because the emptiness of nonentities is not one thing and nonarising another. Nonarising itself is the emptiness of nonentities, and the emptiness of nonentities itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘the emptiness of nonentities’ is counted as without duality. It is because the emptiness of essential nature is not one thing [F.229.b] and nonarising another. Nonarising itself is the emptiness of essential nature, and the emptiness of essential nature itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘the emptiness of essential nature’ is counted as without duality. It is because the emptiness of an essential nature of nonentities is not one thing and nonarising another. Nonarising itself is the emptiness of an essential nature of nonentities, and the emptiness of an essential nature of nonentities itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘the emptiness of an essential nature of nonentities’ is counted as without duality.

- 13.196 “It is because the applications of mindfulness are not one thing and nonarising another. Nonarising itself is the applications of mindfulness, and the applications of mindfulness themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘the applications of mindfulness’ is counted as without duality. It is because the correct exertions are not one thing and nonarising another. Nonarising itself is the correct exertions, and the correct exertions themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘the correct exertions’ is counted as without duality. It is because the supports for miraculous ability are not one thing and nonarising another. Nonarising itself is the supports for miraculous ability, and the supports for miraculous ability themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘the supports for miraculous ability’ is counted as without duality. It is because the faculties are not one thing and nonarising another. Nonarising itself is [F.230.a] the faculties, and the faculties themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘the faculties’ is counted as without duality. It is because the powers are not one thing and nonarising another. Nonarising itself is the powers, and the powers themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘the powers’ is counted as without duality. It is because the branches of enlightenment are not one thing and nonarising another. Nonarising itself is the branches of enlightenment, and the branches of enlightenment themselves are nonarising. For that reason,

Venerable Śāradvatīputra, that which is called ‘the branches of enlightenment’ is counted as without duality. It is because the noble eightfold path is not one thing and nonarising another. Nonarising itself is the noble eightfold path, and the noble eightfold path itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘the noble eightfold path’ is counted as without duality.

- 13.197 “It is because the truths of the noble ones are not one thing and nonarising another. Nonarising itself is the truths of the noble ones, and the truths of the noble ones themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘the truths of the noble ones’ is counted as without duality. It is because the meditative concentrations are not one thing and nonarising another. Nonarising itself is the meditative concentrations, and the meditative concentrations themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘the meditative [F.230.b] concentrations’ is counted as without duality. It is because the immeasurable attitudes are not one thing and nonarising another. Nonarising itself is the immeasurable attitudes, and the immeasurable attitudes themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘the immeasurable attitudes’ is counted as without duality. It is because the formless absorptions are not one thing and nonarising another. Nonarising itself is the formless absorptions, and the formless absorptions themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘the formless absorptions’ is counted as without duality. It is because the liberations are not one thing and nonarising another. Nonarising itself is the liberations, and the liberations themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘the liberations’ is counted as without duality. It is because the serial steps of meditative absorption are not one thing and nonarising another. Nonarising itself is the serial steps of meditative absorption, and the serial steps of meditative absorption themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘the serial steps of meditative absorption’ is counted as without duality. It is because the emptiness, signlessness, and wishlessness gateways to liberation are not one thing and nonarising another. Nonarising itself is the emptiness, signlessness, [F.231.a] and wishlessness gateways to liberation, and the emptiness, signlessness, and wishlessness gateways to liberation themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘the emptiness, signlessness, and wishlessness gateways to liberation’ is counted as without duality. It is because the extrasensory powers are not one thing and nonarising another. Nonarising itself is the extrasensory powers, and the extrasensory powers

themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘the extrasensory powers’ is counted as without duality. It is because the meditative stabilities are not one thing and nonarising another. Nonarising itself is the meditative stabilities, and the meditative stabilities themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘the meditative stabilities’ is counted as without duality. It is because the dhāraṇī gateways are not one thing and nonarising another. Nonarising itself is the dhāraṇī gateways, and the dhāraṇī gateways themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘the dhāraṇī gateways’ is counted as without duality.

13.198 “It is because the powers of the tathāgatas are not one thing and nonarising another. Nonarising itself is the powers of the tathāgatas, and the powers of the tathāgatas themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘the powers of the tathāgatas’ is counted as without duality. It is because the fearlessnesses are not one thing and nonarising another. Nonarising itself is the fearlessnesses, [F.231.b] and the fearlessnesses themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘the fearlessnesses’ is counted as without duality. It is because the kinds of exact knowledge are not one thing and nonarising another. Nonarising itself is the kinds of exact knowledge, and the kinds of exact knowledge themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘the kinds of exact knowledge’ is counted as without duality. It is because great loving kindness is not one thing and nonarising another. Nonarising itself is great loving kindness, and great loving kindness itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘great loving kindness’ is counted as without duality. It is because great compassion is not one thing and nonarising another. Nonarising itself is great compassion, and great compassion itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘great compassion’ is counted as without duality. It is because the distinct qualities of the buddhas are not one thing and nonarising another. Nonarising itself is the distinct qualities of the buddhas, and the distinct qualities of the buddhas themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘the distinct qualities of the buddhas’ is counted as without duality.

13.199 “It is because the fruit of having entered the stream is not one thing and nonarising another. Nonarising itself is the fruit of having entered the stream, and the fruit of having entered the stream itself is nonarising. For that reason, [F.232.a] Venerable Śāradvatīputra, that which is called ‘the fruit of having entered the stream’ is counted as without duality. It is because the fruit of once-returner is not one thing and nonarising another. Nonarising

itself is the fruit of once-returner, and the fruit of once-returner itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'the fruit of once-returner' is counted as without duality. It is because the fruit of non-returner is not one thing and nonarising another. Nonarising itself is the fruit of non-returner, and the fruit of non-returner itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'the fruit of non-returner' is counted as without duality. It is because arhatship is not one thing and nonarising another. Nonarising itself is arhatship, and arhatship itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'arhatship' is counted as without duality. It is because individual enlightenment is not one thing and nonarising another. Nonarising itself is individual enlightenment, and individual enlightenment itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'individual enlightenment' is counted as without duality. It is because the knowledge of the aspects of the path is not one thing and nonarising another. Nonarising itself is the knowledge of the aspects of the path, and the knowledge of the aspects of the path itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'the knowledge of the aspects of the path' is counted as without duality. [F.232.b] It is because all-aspect omniscience is not one thing and nonarising another. Nonarising itself is all-aspect omniscience, and all-aspect omniscience itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'all-aspect omniscience' is counted as without duality."

13.200 Venerable Subhūti then said to the Blessed One, "Blessed Lord, when bodhisattva great beings practice the perfection of wisdom and investigate those phenomena accordingly, then, because of utter purity, they see the nonarising of physical forms, because of utter purity they see the nonarising of feelings, because of utter purity they see the nonarising of perceptions,, because of utter purity they see the nonarising of formative predispositions,, and because of utter purity they see the nonarising of consciousness.

13.201 "Because of utter purity they see the nonarising of the eyes, because of utter purity they see the nonarising of the ears, because of utter purity they see the nonarising of the nose, because of utter purity they see the nonarising of the tongue, because of utter purity they see the nonarising of the body, and because of utter purity they see the nonarising of the mental faculty. Because of utter purity they see the nonarising of sights, because of utter purity they see the nonarising of sounds, because of utter purity they see the nonarising of odors, because of utter purity they see the nonarising of tastes, because of utter purity [F.233.a] they see the nonarising of tangibles, and because of utter purity they see the nonarising of mental phenomena. Because of utter purity they see the nonarising of visual

consciousness, because of utter purity they see the nonarising of auditory consciousness, because of utter purity they see the nonarising of olfactory consciousness, because of utter purity they see the nonarising of gustatory consciousness, because of utter purity they see the nonarising of tactile consciousness, and because of utter purity they see the nonarising of mental consciousness. Because of utter purity they see the nonarising of visually compounded sensory contact, because of utter purity they see the nonarising of aurally compounded sensory contact, because of utter purity they see the nonarising of nasally compounded sensory contact, because of utter purity they see the nonarising of lingually compounded sensory contact, because of utter purity they see the nonarising of corporeally compounded sensory contact, and because of utter purity they see the nonarising of mentally compounded sensory contact. Because of utter purity they see the nonarising of feelings conditioned by visually compounded sensory contact, because of utter purity they see the nonarising of feelings conditioned by aurally compounded sensory contact, because of utter purity they see the nonarising of feelings conditioned by nasally compounded sensory contact, because of utter purity they see the nonarising of feelings conditioned by lingually compounded sensory contact, because of utter purity they see the nonarising of feelings conditioned by corporeally compounded sensory contact, [F.233.b] and because of utter purity they see the nonarising of feelings conditioned by mentally compounded sensory contact.

13.202 “Because of utter purity they see the nonarising of the earth element, because of utter purity they see the nonarising of the water element, because of utter purity they see the nonarising of the fire element, because of utter purity they see the nonarising of the wind element, because of utter purity they see the nonarising of the space element, and because of utter purity they see the nonarising of the consciousness element.

13.203 “Because of utter purity they see the nonarising of ignorance, because of utter purity they see the nonarising of formative predispositions, because of utter purity they see the nonarising of consciousness, because of utter purity they see the nonarising of name and form, because of utter purity they see the nonarising of the six sense fields, because of utter purity they see the nonarising of sensory contact, because of utter purity they see the nonarising of sensation, because of utter purity they see the nonarising of craving, because of utter purity they see the nonarising of grasping, because of utter purity they see the nonarising of the rebirth process, because of utter purity they see the nonarising of birth, and because of utter purity they see the nonarising of aging and death.

- 13.204 “Because of utter purity they see the nonarising of the perfection of generosity, because of utter purity they see the nonarising of the perfection of ethical discipline, [F.234.a] because of utter purity they see the nonarising of the perfection of tolerance, because of utter purity they see the nonarising of the perfection of perseverance, because of utter purity they see the nonarising of the perfection of meditative concentration, and because of utter purity they see the nonarising of the perfection of wisdom.
- 13.205 “Because of utter purity they see the nonarising of the emptiness of internal phenomena, because of utter purity they see the nonarising of the emptiness of external phenomena, because of utter purity they see the nonarising of the emptiness of external and internal phenomena, because of utter purity they see the nonarising of the emptiness of emptiness, because of utter purity they see the nonarising of the emptiness of great extent, because of utter purity they see the nonarising of the emptiness of ultimate reality, because of utter purity they see the nonarising of the emptiness of conditioned phenomena, because of utter purity they see the nonarising of the emptiness of unconditioned phenomena, because of utter purity they see the nonarising of the emptiness of the unlimited, because of utter purity they see the nonarising of the emptiness of that which has neither beginning nor end, because of utter purity they see the nonarising of the emptiness of nonexclusion, because of utter purity they see the nonarising of the emptiness of inherent nature, because of utter purity they see the nonarising of the emptiness of all phenomena, because of utter purity they see the nonarising of the emptiness of intrinsic defining characteristics, [F.234.b] because of utter purity they see the nonarising of the emptiness of that which cannot be apprehended, because of utter purity they see the nonarising of the emptiness of nonentities, because of utter purity they see the nonarising of the emptiness of essential nature, and because of utter purity they see the nonarising of the emptiness of an essential nature of nonentities.
- 13.206 “Because of utter purity they see the nonarising of the applications of mindfulness, because of utter purity they see the nonarising of the correct exertions, because of utter purity they see the nonarising of the supports for miraculous ability, because of utter purity they see the nonarising of the faculties, because of utter purity they see the nonarising of the powers, because of utter purity they see the nonarising of the branches of enlightenment, and because of utter purity they see the nonarising of the noble eightfold path.
- 13.207 “Because of utter purity they see the nonarising of the truths of the noble ones, because of utter purity they see the nonarising of the meditative concentrations, because of utter purity they see the nonarising of the

immeasurable attitudes, because of utter purity they see the nonarising of the formless absorptions, because of utter purity they see the nonarising of the liberations, because of utter purity they see the nonarising of the serial steps of meditative absorption, because of utter purity they see the nonarising of the emptiness, [F.235.a] signlessness, and wishlessness gateways to liberation, because of utter purity they see the nonarising of the extrasensory powers, because of utter purity they see the nonarising of the meditative stabilities, because of utter purity they see the nonarising of the dhāraṇī gateways, because of utter purity they see the nonarising of the powers of the tathāgatas, because of utter purity they see the nonarising of the fearlessnesses, because of utter purity they see the nonarising of the kinds of exact knowledge, because of utter purity they see the nonarising of great loving kindness, because of utter purity they see the nonarising of great compassion, and because of utter purity they see the nonarising of the eighteen distinct qualities of the buddhas.

13.208 “Because of utter purity they see the nonarising of knowledge of all the dharmas, because of utter purity they see the nonarising of the knowledge of the aspects of the path, and because of utter purity they see the nonarising of all-aspect omniscience.

13.209 “Because of utter purity they see the nonarising of ordinary persons, and because of utter purity they see the nonarising of the attributes of ordinary persons. Because of utter purity they see the nonarising of those who have entered the stream, and because of utter purity they see the nonarising of the attributes of those who have entered the stream. Because of utter purity they see the nonarising of the once-returners, and because of utter purity they see the nonarising of the attributes of the once-returners. Because of utter purity [F.235.b] they see the nonarising of the non-returners, and because of utter purity they see the nonarising of the attributes of the non-returners. Because of utter purity they see the nonarising of the arhats, and because of utter purity they see the nonarising of the attributes of the arhats. Because of utter purity they see the nonarising of the pratyekabuddhas, and because of utter purity they see the nonarising of the attributes of the pratyekabuddhas. Because of utter purity they see the nonarising of the bodhisattvas, and because of utter purity they see the nonarising of the attributes of the bodhisattvas. And because of utter purity they see the nonarising of the buddhas, and because of utter purity they see the nonarising of the attributes of the buddhas.”

13.210 Venerable Śāradvatīputra then said to Venerable Subhūti, “Venerable Subhūti, as I understand the meaning of your words, physical forms are nonarising, feelings are nonarising, perceptions are nonarising, formative predispositions are nonarising, and consciousness is nonarising.

- 13.211 “The eyes are nonarising, the ears are nonarising, the nose is nonarising, the tongue is nonarising, the body is nonarising, and the mental faculty is nonarising; sights are nonarising, sounds are nonarising, odors are nonarising, tastes are nonarising, tangibles are nonarising, and mental phenomena are nonarising; visual consciousness is nonarising, auditory consciousness is nonarising, olfactory consciousness is nonarising, gustatory consciousness is nonarising, tactile consciousness is nonarising, and mental consciousness is nonarising; visually compounded sensory contact [F.236.a] is nonarising, aurally compounded sensory contact is nonarising, nasally compounded sensory contact is nonarising, lingually compounded sensory contact is nonarising, corporeally compounded sensory contact is nonarising, and mentally compounded sensory contact is nonarising; and feelings conditioned by visually compounded sensory contact are nonarising, feelings conditioned by aurally compounded sensory contact are nonarising, feelings conditioned by nasally compounded sensory contact are nonarising, feelings conditioned by lingually compounded sensory contact are nonarising, feelings conditioned by corporeally compounded sensory contact are nonarising, and feelings conditioned by mentally compounded sensory contact are nonarising.
- 13.212 “The earth element is nonarising, the water element is nonarising, the fire element is nonarising, the wind element is nonarising, the space element is nonarising, and the consciousness element is nonarising.
- 13.213 “Ignorance is nonarising, formative predispositions are nonarising, consciousness is nonarising, name and form are nonarising, the six sense fields are nonarising, sensory contact is nonarising, sensation is nonarising, craving is nonarising, grasping is nonarising, the rebirth process is nonarising, birth is nonarising, and aging and death are nonarising.
- 13.214 “The perfection of generosity is nonarising, the perfection of ethical discipline is nonarising, the perfection of tolerance is nonarising, the perfection of perseverance is nonarising, the perfection of meditative concentration is nonarising, and the perfection of wisdom is nonarising.
- 13.215 “The emptiness of internal phenomena is nonarising, the emptiness of external phenomena is nonarising, the emptiness of external and internal phenomena is nonarising, the emptiness of emptiness is nonarising, the emptiness of great extent is nonarising, the emptiness of ultimate reality is nonarising, the emptiness of [F.236.b] conditioned phenomena is nonarising, the emptiness of unconditioned phenomena is nonarising, the emptiness of the unlimited is nonarising, the emptiness of that which has neither beginning nor end is nonarising, the emptiness of nonexclusion is nonarising, the emptiness of inherent nature is nonarising, the emptiness of all phenomena is nonarising, the emptiness of intrinsic defining

- characteristics is nonarising, the emptiness of that which cannot be apprehended is nonarising, the emptiness of nonentities is nonarising, the emptiness of essential nature is nonarising, and the emptiness of an essential nature of nonentities is nonarising.
- 13.216 “The applications of mindfulness are nonarising, the correct exertions are nonarising, the supports for miraculous ability are nonarising, the faculties are nonarising, the powers are nonarising, the branches of enlightenment are nonarising, and the noble eightfold path is nonarising.
- 13.217 “The truths of the noble ones are nonarising, the four meditative concentrations are nonarising, the four immeasurable attitudes are nonarising, the four formless absorptions are nonarising, the eight liberations are nonarising, the nine serial steps of meditative absorption are nonarising, the emptiness, signlessness, and wishlessness gateways to liberation are nonarising, the extrasensory powers are nonarising, the meditative stabilities are nonarising, the dhāraṇī gateways are nonarising, the ten powers of the tathāgatas are nonarising, the four fearlessnesses are nonarising, the four kinds of exact knowledge are nonarising, great loving kindness is nonarising, great compassion is nonarising, and the eighteen distinct qualities of the buddhas are nonarising.
- 13.218 “knowledge of all the dharmas is nonarising, the knowledge of the aspects of the path is nonarising, and all-aspect omniscience is nonarising. [F.237.a]
- 13.219 “Ordinary persons are nonarising, and the attributes of ordinary persons are nonarising; those who have entered the stream are nonarising, and the attributes of those who have entered the stream are nonarising; the once-returners are nonarising, and the attributes of the once-returners are nonarising; the non-returners are nonarising, and the attributes of the non-returners are nonarising; the arhats are nonarising, and the attributes of the arhats are nonarising; the pratyekabuddhas are nonarising, and the attributes of the pratyekabuddhas are nonarising; the bodhisattvas are nonarising, and the attributes of the bodhisattvas are nonarising; and the buddhas are nonarising, and the attributes of the buddhas are nonarising.
- 13.220 “If that is so, Venerable Subhūti—if physical forms do not arise, feelings do not arise, perceptions do not arise, formative predispositions do not arise, and consciousness does not arise; the eyes do not arise, the ears do not arise, the nose does not arise, the tongue does not arise, the body does not arise, and the mental faculty does not arise; sights do not arise, sounds do not arise, odors do not arise, tastes do not arise, tangibles do not arise, and mental phenomena do not arise; visual consciousness does not arise, auditory consciousness does not arise, olfactory consciousness does not arise, gustatory consciousness does not arise, tactile consciousness does not

arise, and mental consciousness does not arise; visually compounded sensory contact does not arise, aurally compounded sensory contact does not arise, nasally compounded sensory contact does not arise, lingually compounded sensory contact does not arise, corporeally compounded sensory contact does not arise, and mentally compounded sensory contact does not arise; feelings conditioned by visually compounded sensory contact do not arise, feelings conditioned by aurally compounded sensory contact do not arise, feelings conditioned by nasally compounded sensory contact [F.237.b] do not arise, feelings conditioned by lingually compounded sensory contact do not arise, feelings conditioned by corporeally compounded sensory contact do not arise, and feelings conditioned by mentally compounded sensory contact do not arise; the earth element does not arise, the water element does not arise, the fire element does not arise, the wind element does not arise, the space element does not arise, and the consciousness element does not arise; ignorance does not arise, formative predispositions do not arise, consciousness does not arise, name and form do not arise, the six sense fields do not arise, sensory contact does not arise, sensation does not arise, craving does not arise, grasping does not arise, the rebirth process does not arise, birth does not arise, and aging and death do not arise; the perfection of generosity does not arise, the perfection of ethical discipline does not arise, the perfection of tolerance does not arise, the perfection of perseverance does not arise, the perfection of meditative concentration does not arise, and the perfection of wisdom does not arise; the emptiness of internal phenomena does not arise, the emptiness of external phenomena does not arise, the emptiness of external and internal phenomena does not arise, the emptiness of emptiness does not arise, the emptiness of great extent does not arise, the emptiness of ultimate reality does not arise, the emptiness of conditioned phenomena does not arise, the emptiness of unconditioned phenomena does not arise, the emptiness of the unlimited does not arise, the emptiness of that which has neither beginning nor end does not arise, the emptiness of nonexclusion does not arise, the emptiness of inherent nature does not arise, the emptiness of all phenomena does not arise, the emptiness of intrinsic defining characteristics does not arise, the emptiness of that which cannot be apprehended does not arise, the emptiness of nonentities does not arise, the emptiness of essential nature does not arise, and the emptiness of an essential nature of nonentities does not arise; the applications of mindfulness do not arise, [F.238.a] the correct exertions do not arise, the supports for miraculous ability do not arise, the faculties do not arise, the powers do not arise, the branches of enlightenment do not arise, and the noble eightfold path does not arise; the truths of the noble ones do not arise, the meditative concentrations do not arise, the

immeasurable attitudes do not arise, the formless absorptions do not arise, the eight liberations do not arise, the nine serial steps of meditative absorption do not arise, the emptiness, signlessness, and wishlessness gateways to liberation do not arise, the extrasensory powers do not arise, the meditative stabilities do not arise, the dhāraṇī gateways do not arise, the ten powers of the tathāgatas do not arise, the four fearlessnesses do not arise, the four kinds of exact knowledge do not arise, great loving kindness does not arise, great compassion does not arise, and the eighteen distinct qualities of the buddhas do not arise; knowledge of all the dharmas does not arise, the knowledge of the aspects of the path does not arise, and all-aspect omniscience does not arise; ordinary persons do not arise and the attributes of ordinary persons do not arise; those who have entered the stream do not arise and the attributes of those who have entered the stream do not arise; the once-returners do not arise and the attributes of the once-returners do not arise; the non-returners do not arise and the attributes of the non-returners do not arise; the arhats do not arise and the attributes of the arhats do not arise; the pratyekabuddhas do not arise and the attributes of the pratyekabuddhas do not arise; the bodhisattvas do not arise and the attributes of the bodhisattvas do not arise; and the buddhas do not arise and the attributes of the buddhas [F.238.b] do not arise—then indeed those in the vehicle of the śrāvakas would have already attained the fruit of having entered the stream, the fruit of once-returner, the fruit of non-returner, and arhatship. Those in the vehicle of the pratyekabuddhas, too, would have already attained their individual enlightenment, and the bodhisattva great beings would have already attained all-aspect omniscience. The five classes of beings would not be differentiated. And bodhisattva great beings would have already attained the fivefold enlightenment.⁶¹¹

13.221 “Venerable Subhūti, if all phenomena are nonarising, why should those who have entered the stream cultivate the path in order to abandon the three fetters? Why should the once-returners cultivate the path in order to attenuate desire, hatred, and delusion? Why should the non-returners cultivate the path in order to abandon the five fetters associated with the inferior?⁶¹² Why should arhats cultivate the path in order to abandon the five fetters associated with the superior? Why should followers of the vehicle of the pratyekabuddhas cultivate the path for the sake of individual enlightenment? Why should bodhisattva great beings undergo sufferings and practice the difficult practices for the sake of beings? Why should the tathāgatas fully awaken to unsurpassed, perfectly complete enlightenment? Why should the tathāgatas turn the wheel of the Dharma?”

- 13.222 Venerable Subhūti then said to Venerable Śāradvatīputra, “Venerable Śāradvatīputra, I do not hold that a nonarising phenomenon has an attainment, or a realization.⁶¹³ I do not hold that in nonarising there are those [F.239.a] who have entered the stream, nor do I hold that there is the fruit of having entered the stream. I do not hold that in nonarising there are once-returners, nor do I hold that there is the fruit of once-returners. I do not hold that in nonarising there are non-returners, nor do I hold that there is the fruit of non-returners. I do not hold that in nonarising there are arhats, nor do I hold that there is arhatship. I do not hold that in nonarising there are pratyekabuddhas, nor do I hold that there is individual enlightenment.
- 13.223 “Venerable Śāradvatīputra, I do not accept that bodhisattvas are undertaking difficult practices, or that bodhisattva great beings practice with the idea of difficulty. And why? Because it is not possible, Venerable Śāradvatīputra, for bodhisattva great beings who entertain the idea of difficulty to work for the welfare of infinite, countless beings. Rather, Venerable Śāradvatīputra, it is by developing the perception that they are their father, developing the perception that they are their mother, developing the perception that they are their child, and developing the perception that they are themselves that they can work for the welfare of infinite, countless beings. Venerable Śāradvatīputra, bodhisattva great beings must produce this thought: ‘Just as “the self, the self” is said but is nonexistent and cannot be apprehended at all in any way at all, I must produce that thought in just such a way about all inner and outer phenomena as well.’
- 13.224 “If they produce such an idea, the idea of difficulty does not arise. And why? Because bodhisattva great beings do not appropriate⁶¹⁴ and do not apprehend any phenomenon as anything at all in any way at all.
- 13.225 “Venerable Śāradvatīputra, I do not hold that in nonarising there are tathāgatas, nor do I hold that there is unsurpassed, perfectly complete enlightenment. There is no attainment [F.239.b] or being attained by a nonarising phenomenon in accordance with the tathāgatas having turned the wheel of the Dharma.”⁶¹⁵
- 13.226 Śāradvatīputra then asked, “Venerable Subhūti, do you hold that a nonarising attainment is attained by an arising phenomenon, or do you hold that an arising attainment is attained by a nonarising phenomenon?”⁶¹⁶
- 13.227 “Venerable Śāradvatīputra,” replied Subhūti, “I do not hold that a nonarising attainment is being attained by an arising phenomenon, nor do I hold that an arising attainment is attained by a nonarising phenomenon.”
- 13.228 “Well then, Venerable Subhūti, is there no attainment? Is there no clear realization?” asked Śāradvatīputra.

- 13.229 “Venerable Śāradvatīputra,” replied Subhūti, “there is indeed an attainment and there is a clear realization, but not as those two.⁶¹⁷ Venerable Śāradvatīputra, an attainment or a clear realization is designated by worldly convention. Those who have entered the stream, or once-returners, or non-returners, or arhats, or pratyekabuddhas, or bodhisattvas, or buddhas are also designated by worldly convention. Ultimately, however, an attainment, or a clear realization, or those who have entered the stream, or once-returners, or non-returners, or arhats, or pratyekabuddhas, or bodhisattvas, or buddhas are not designated.”
- 13.230 “Venerable Subhūti, just as an attainment and a clear realization exist as worldly conventions, similarly, are the five classes of beings also different as worldly conventions, but not ultimately?” asked Śāradvatīputra.
- 13.231 “Venerable Śāradvatīputra, that is so!” replied Subhūti. “Just as attainment and clear realization exist as worldly conventions, similarly, the five classes of beings also are differentiated as worldly conventions, but not ultimately. If you ask why, Venerable Śāradvatīputra, [F.240.a] it is because, ultimately, there is no action and no maturation of an action, no arising and no ceasing, and no defilement and no purification.”
- 13.232 “Venerable Subhūti, does a phenomenon that has not arisen arise, or does a phenomenon that has arisen arise?” asked Śāradvatīputra.
- 13.233 “Venerable Śāradvatīputra,” replied Subhūti, “I do not hold that phenomena that have not arisen arise, nor do I hold that phenomena that have arisen arise.”
- 13.234 “Venerable Subhūti, what phenomena that have not arisen do you hold not to arise?” asked Śāradvatīputra. [B16]
- 13.235 “Venerable Śāradvatīputra,” replied Subhūti, “I do not hold that physical forms that have not arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that feelings that have not arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that perceptions that have not arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that formative predispositions that have not arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that consciousness that has not arisen, which is empty of essential nature, arises.
- 13.236 “Venerable Śāradvatīputra, I do not hold that the eyes that have not arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the ears that have not arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the nose that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the tongue that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold

that the body that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the mental faculty that has not arisen, [F.240.b] which is empty of essential nature, arises.

13.237 “Venerable Śāradvatīputra, I do not hold that sights that have not arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that sounds that have not arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that odors that have not arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that tastes that have not arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that tangibles that have not arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that mental phenomena that have not arisen, which are empty of essential nature, arise.

13.238 “Venerable Śāradvatīputra, I do not hold that visual consciousness that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that auditory consciousness that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that olfactory consciousness that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that gustatory consciousness that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that tactile consciousness that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that mental consciousness that has not arisen, which is empty of essential nature, arises.

13.239 “Venerable Śāradvatīputra, I do not hold that visually compounded sensory contact that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that aurally compounded sensory contact that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that nasally compounded sensory contact that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that lingually compounded [F.241.a] sensory contact that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that corporeally compounded sensory contact that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that mentally compounded sensory contact that has not arisen, which is empty of essential nature, arises.

13.240 “Venerable Śāradvatīputra, I do not hold that feelings conditioned by visually compounded sensory contact that have not arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that feelings conditioned by aurally compounded sensory contact that have not

arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that feelings conditioned by nasally compounded sensory contact that have not arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that feelings conditioned by lingually compounded sensory contact that have not arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that feelings conditioned by corporeally compounded sensory contact that have not arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that feelings conditioned by mentally compounded sensory contact that have not arisen, which are empty of essential nature, arise.

13.241 “Venerable Śāradvatīputra, I do not hold the earth element that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the water element that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the fire element that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the wind element that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the space element that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the consciousness element that has not arisen, which is empty [F.241.b] of essential nature, arises.

13.242 “Venerable Śāradvatīputra, I do not hold that ignorance that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that formative predispositions that have not arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that consciousness that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that name and form that have not arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the six sense fields that have not arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that sensory contact that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that sensation that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that craving that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that grasping that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the rebirth process that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not

hold that birth that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that aging and death that have not arisen, which are empty of essential nature, arise.

13.243 “Venerable Śāradvatīputra, I do not hold that the perfection of generosity that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the perfection of ethical discipline that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the perfection of tolerance that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the perfection of perseverance that has not arisen, which is empty of essential nature, arises. Venerable [F.242.a] Śāradvatīputra, I do not hold that the perfection of meditative concentration that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the perfection of wisdom that has not arisen, which is empty of essential nature, arises.

13.244 “Venerable Śāradvatīputra, I do not hold that the emptiness of internal phenomena that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the emptiness of external phenomena that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the emptiness of external and internal phenomena that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the emptiness of emptiness that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the emptiness of great extent that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the emptiness of ultimate reality that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the emptiness of conditioned phenomena that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the emptiness of unconditioned phenomena that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the emptiness of the unlimited that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the emptiness of that which has neither beginning nor end that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the emptiness of nonexclusion that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the emptiness of inherent nature that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the emptiness of all phenomena that has not arisen, which is empty of essential nature, arises. Venerable

Śāradvatīputra, [F.242.b] I do not hold that the emptiness of intrinsic defining characteristics that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the emptiness of that which cannot be apprehended that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the emptiness of nonentities that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the emptiness of essential nature that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the emptiness of an essential nature of nonentities that has not arisen, which is empty of essential nature, arises.

13.245 “Venerable Śāradvatīputra, I do not hold that the applications of mindfulness that have not arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the correct exertions that have not arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the supports for miraculous ability that have not arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the faculties that have not arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the powers that have not arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the branches of enlightenment that have not arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the noble eightfold path that has not arisen, which is empty of essential nature, arises.

13.246 “Venerable Śāradvatīputra, I do not hold that the truths of the noble ones that have not arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the meditative concentrations that have not arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the immeasurable attitudes that have not arisen, which are empty [F.243.a] of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the formless absorptions that have not arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the liberations that have not arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the serial steps of meditative absorption that have not arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the emptiness, signlessness, and wishlessness gateways to liberation that have not arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the extrasensory powers that have not arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the meditative stabilities that have not arisen, which are

empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the dhāraṇī gateways that have not arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the powers of the tathāgatas that have not arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the fearlessnesses that have not arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the kinds of exact knowledge that have not arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that great loving kindness that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that great compassion that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the distinct qualities of the buddhas that have not arisen, which are empty of essential nature, arise.

13.247 “Venerable Śāradvatīputra, I do not hold [F.243.b] that the fruit of having entered the stream that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the fruit of once-returner that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the fruit of non-returner that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that arhatship that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that individual enlightenment that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the knowledge of the aspects of the path that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that all-aspect omniscience that has not arisen, which is empty of essential nature, arises.”

13.248 Śāradvatīputra asked, “Venerable Subhūti, what phenomena that have arisen do you hold not to arise?”

13.249 “Venerable Śāradvatīputra,” replied Subhūti, “I do not hold that physical forms that have arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that feelings that have arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that perceptions that have arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that formative predispositions that have arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that consciousness that has arisen, which is empty of essential nature, arises.

13.250 “Venerable Śāradvatīputra, I do not hold that the eyes that have arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the ears that have arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the nose that has arisen, which

is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the tongue that has arisen, which is empty of essential nature, arises. [F.244.a] Venerable Śāradvatīputra, I do not hold that the body that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the mental faculty that has arisen, which is empty of essential nature, arises.

13.251 “Venerable Śāradvatīputra, I do not hold that sights that have arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that sounds that have arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that odors that have arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that tastes that have arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that tangibles that have arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that mental phenomena that have arisen, which are empty of essential nature, arise.

13.252 “Venerable Śāradvatīputra, I do not hold that visual consciousness that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that auditory consciousness that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that olfactory consciousness that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that gustatory consciousness that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that tactile consciousness that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that mental consciousness that has arisen, which is empty of essential nature, arises.

13.253 “Venerable Śāradvatīputra, I do not hold that visually compounded sensory contact that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that aurally compounded sensory contact that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that nasally compounded sensory contact that has arisen, which is empty of essential nature, [F.244.b] arises. Venerable Śāradvatīputra, I do not hold that lingually compounded sensory contact that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that corporeally compounded sensory contact that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that mentally compounded sensory contact that has arisen, which is empty of essential nature, arises.

- 13.254 “Venerable Śāradvatīputra, I do not hold that feelings conditioned by visually compounded sensory contact that have arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that feelings conditioned by aurally compounded sensory contact that have arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that feelings conditioned by nasally compounded sensory contact that have arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that feelings conditioned by lingually compounded sensory contact that have arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that feelings conditioned by corporeally compounded sensory contact that have arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that feelings conditioned by mentally compounded sensory contact that have arisen, which are empty of essential nature, arise.
- 13.255 “Venerable Śāradvatīputra, I do not hold the earth element that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the water element that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the fire element that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the wind element that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the space element that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the consciousness element that has arisen, [F.245.a] which is empty of essential nature, arises.
- 13.256 “Venerable Śāradvatīputra, I do not hold that ignorance that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that formative predispositions that have arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that consciousness that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that name and form that have arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the six sense fields that have arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that sensory contact that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that sensation that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that craving that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that grasping that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the rebirth process that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that birth that has arisen, which is

empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that and aging and death that have arisen, which are empty of essential nature, arise.

13.257 “Venerable Śāradvatīputra, I do not hold that the perfection of generosity that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the perfection of ethical discipline that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the perfection of tolerance that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the perfection of perseverance that has arisen, which is empty of essential [F.245.b] existence, arises. Venerable Śāradvatīputra, I do not hold that the perfection of meditative concentration that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that and the perfection of wisdom that has arisen, which is empty of essential nature, arises.

13.258 “Venerable Śāradvatīputra, I do not hold that the emptiness of internal phenomena that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the emptiness of external phenomena that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the emptiness of external and internal phenomena that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the emptiness of emptiness that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the emptiness of great extent that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the emptiness of ultimate reality that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the emptiness of conditioned phenomena that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the emptiness of unconditioned phenomena that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the emptiness of the unlimited that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the emptiness of that which has neither beginning nor end that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the emptiness of nonexclusion that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the emptiness of inherent nature that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the emptiness of all phenomena that has arisen, which is empty of essential nature, arises. Venerable [F.246.a] Śāradvatīputra, I do not hold that the emptiness of

intrinsic defining characteristics that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the emptiness of that which cannot be apprehended that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the emptiness of nonentities that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the emptiness of essential nature that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the emptiness of an essential nature of nonentities that has arisen, which is empty of essential nature, arises.

13.259 “Venerable Śāradvatīputra, I do not hold that the applications of mindfulness that have arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the correct exertions that have arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the supports for miraculous ability that have arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the faculties that have arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the powers that have arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the branches of enlightenment that have arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the noble eightfold path that has arisen, which is empty of essential nature, arises.

13.260 “Venerable Śāradvatīputra, I do not hold that the truths of the noble ones that have arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the meditative concentrations that have arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the immeasurable attitudes that have arisen, which are empty of [F.246.b] essential nature, arise. Venerable Śāradvatīputra, I do not hold that the formless absorptions that have arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the liberations that have arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the serial steps of meditative absorption that have arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the emptiness, signlessness, and wishlessness gateways to liberation that have arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the extrasensory powers that have arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the meditative stabilities that have arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the dhāraṇī gateways that have arisen,

which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the powers of the tathāgatas that have arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the fearlessnesses that have arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the kinds of exact knowledge that have arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that great loving kindness that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that great compassion that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the distinct qualities of the buddhas that have arisen, which are empty of essential nature, arise.

13.261 “Venerable Śāradvatīputra, I do not hold that the fruit of having entered the stream that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, [F.247.a] I do not hold that the fruit of once-returner that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the fruit of non-returner that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that arhatship that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that individual enlightenment that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the knowledge of the aspects of the path that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that all-aspect omniscience that has arisen, which is empty of essential nature, arises.”

13.262 Venerable Śāradvatīputra asked, “Venerable Subhūti, does arising arise? Or else, does nonarising arise?”

13.263 “Venerable Śāradvatīputra,” replied Subhūti, “arising does not arise, nor does nonarising arise. If you ask why, Venerable Śāradvatīputra, it is because both phenomena that arise and phenomena that are nonarising are neither conjoined nor disjoined, and are immaterial, impossible to indicate, unobstructed, and have only one defining characteristic, which is to say, they are without defining characteristics. For that reason, Venerable Śāradvatīputra, arising does not arise, nor does nonarising arise.”

13.264 Venerable Śāradvatīputra asked, “Venerable Subhūti, if you have the confidence that inspires you to say ‘phenomena that have not arisen, phenomena that have not arisen,’ well then, Venerable Subhūti, do you also have the confidence that inspires you to say there is no arising of phenomena that have not arisen?”

- 13.265 “Venerable Śāradvatīputra,” replied Subhūti, “you say, ‘You have the confidence that inspires you to say “phenomena that have not arisen, phenomena that have not arisen.” ’ Venerable Śāradvatīputra, I do not have the confidence that inspires me to say ‘phenomena that have not arisen, phenomena that [F.247.b] have not arisen.’ Venerable Śāradvatīputra, I also do not have the confidence that inspires me to say there is no arising of phenomena that have not arisen. If you ask why, Venerable Śāradvatīputra, it is because all the phenomena—the phenomenon that has not arisen, the nonarising, the confidence that inspires speech, the sayings, and the failure to arise⁶¹⁸— are neither conjoined nor disjoined, and are immaterial, impossible to indicate, unobstructed, and have only one defining characteristic, which is to say, they are without defining characteristics.”
- 13.266 Śāradvatīputra asked, “Venerable Subhūti, is a statement a nonarising, is a confidence that inspires the statement also a nonarising, and is a phenomenon also a nonarising? Are those phenomena about which there is a confidence that inspires speaking also a nonarising?”
- 13.267 “Venerable Śāradvatīputra, it is so!” replied Subhūti. “The statement has not arisen. The confidence that inspires speaking has not arisen. The phenomenon has not arisen. Those phenomena about which there is a confidence that inspires speaking also have not arisen.⁶¹⁹ If you ask why, Venerable Śāradvatīputra, it is because physical forms are nonarising, feelings are nonarising, perceptions are nonarising, formative predispositions are nonarising, and consciousness is nonarising.
- 13.268 “The eyes are nonarising, the ears are nonarising, the nose is nonarising, the tongue is nonarising, the body is nonarising, and the mental faculty is nonarising; sights are nonarising, sounds are nonarising, odors are nonarising, tastes are nonarising, tangibles are nonarising, and mental phenomena is nonarising; visual consciousness is nonarising, auditory consciousness is nonarising, olfactory consciousness is nonarising, gustatory consciousness is nonarising, tactile consciousness is nonarising, and mental consciousness is nonarising; visually compounded sensory contact is nonarising, aurally compounded sensory contact is nonarising, nasally compounded sensory contact is [F.248.a] nonarising, lingually compounded sensory contact is nonarising, corporeally compounded sensory contact is nonarising, and mentally compounded sensory contact is nonarising; and feelings conditioned by visually compounded sensory contact are nonarising, feelings conditioned by aurally compounded sensory contact are nonarising, feelings conditioned by nasally compounded sensory contact are nonarising, feelings conditioned by lingually compounded

- sensory contact are nonarising, feelings conditioned by corporeally compounded sensory contact are nonarising, and feelings conditioned by mentally compounded sensory contact are nonarising.
- 13.269 “The earth element is nonarising, the water element is nonarising, the fire element is nonarising, the wind element is nonarising, the space element is nonarising, and the consciousness element is nonarising.
- 13.270 “Ignorance is nonarising, formative predispositions are nonarising, consciousness is nonarising, name and form are nonarising, the six sense fields are nonarising, sensory contact is nonarising, sensation is nonarising, craving is nonarising, grasping is nonarising, the rebirth process is nonarising, birth is nonarising, and aging and death are nonarising.
- 13.271 “The perfection of generosity is nonarising, the perfection of ethical discipline is nonarising, the perfection of tolerance is nonarising, the perfection of perseverance is nonarising, the perfection of meditative concentration is nonarising, and the perfection of wisdom is nonarising.
- 13.272 “The emptiness of internal phenomena is nonarising, the emptiness of external phenomena is nonarising, the emptiness of external and internal phenomena is nonarising, the emptiness of emptiness is nonarising, the emptiness of great extent is nonarising, the emptiness of ultimate reality is nonarising, the emptiness of conditioned phenomena is nonarising, the emptiness of unconditioned phenomena is nonarising, the emptiness of the unlimited is nonarising, the emptiness of that which has neither beginning nor end is nonarising, the emptiness of nonexclusion is nonarising, the emptiness of inherent nature is nonarising, the emptiness of all phenomena is nonarising, the emptiness of intrinsic defining characteristics is nonarising, the [F.248.b] emptiness of that which cannot be apprehended is nonarising, the emptiness of nonentities is nonarising, the emptiness of essential nature is nonarising, and the emptiness of an essential nature of nonentities is nonarising.
- 13.273 “The applications of mindfulness are nonarising, the correct exertions are nonarising, the supports for miraculous ability are nonarising, the faculties are nonarising, the powers are nonarising, the branches of enlightenment are nonarising, and the noble eightfold path is nonarising.
- 13.274 “The truths of the noble ones are nonarising, the meditative concentrations are nonarising, the immeasurable attitudes are nonarising, the formless absorptions are nonarising, the liberations are nonarising, the serial steps of meditative absorption are nonarising, the emptiness, signlessness, and wishlessness gateways to liberation are nonarising, the extrasensory powers are nonarising, the meditative stabilities are nonarising, the dhāraṇī gateways are nonarising, the powers of the tathāgatas are nonarising, the fearlessnesses are nonarising, the kinds of

exact knowledge are nonarising, great loving kindness is nonarising, great compassion is nonarising, and the distinct qualities of the buddhas are nonarising.

13.275 “And the fruit of having entered the stream is nonarising, the fruit of once-returner is nonarising, the fruit of non-returner is nonarising, arhatship is nonarising, individual enlightenment is nonarising, the knowledge of the aspects of the path is nonarising, and all-aspect omniscience is nonarising.

13.276 “Venerable Śāradvatīputra, for this reason the statement is nonarising, the confidence that inspires speaking is nonarising, and the phenomenon is nonarising. Those phenomena about which there is a confidence that inspires speaking are also nonarisings.”

13.277 Śāradvatīputra said, “Venerable Subhūti, you should rightly be established as supreme among those who teach the Dharma! If you ask [F.249.a] why, it is because however the elder Subhūti is questioned, he is not impeded by it.”

13.278 “Venerable Śāradvatīputra,” replied Subhūti, “it is the reality of things that however those śrāvakas of the Blessed One, who have not taken any phenomenon as a support, are questioned, they are not impeded by it. If you ask why, it is because all phenomena are without any support.”⁶²⁰

13.279 Śāradvatīputra asked, “Venerable Subhūti, how is it that all phenomena are without any support?”

13.280 “Venerable Śāradvatīputra,” replied Subhūti, “physical forms are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both. Venerable Śāradvatīputra, feelings are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both. Venerable Śāradvatīputra, perceptions are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both. Venerable Śāradvatīputra, formative predispositions are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both. Venerable Śāradvatīputra, consciousness is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both.

13.281 “Venerable Śāradvatīputra, the eyes are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena and they cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the ears are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena,

and they cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the nose is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable [F.249.b] Śāradvatīputra, the tongue is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the body is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the mental faculty is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both.

13.282 “Venerable Śāradvatīputra, sights are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both. Venerable Śāradvatīputra, sounds are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both. Venerable Śāradvatīputra, odors are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both. Venerable Śāradvatīputra, tastes are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both. Venerable Śāradvatīputra, tangibles are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both. Venerable Śāradvatīputra, mental phenomena are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both.

13.283 “Venerable Śāradvatīputra, visual consciousness is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, auditory consciousness is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. [F.250.a] Venerable Śāradvatīputra, olfactory consciousness is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, gustatory consciousness is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena,

and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, tactile consciousness is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, mental consciousness is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both.

13.284 “Venerable Śāradvatīputra, visually compounded sensory contact is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, aurally compounded sensory contact is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, nasally compounded sensory contact is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, lingually compounded sensory contact is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, corporeally compounded sensory contact is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, mentally compounded sensory contact is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended [F.250.b] in the absence of both.

13.285 “Venerable Śāradvatīputra, feelings conditioned by visually compounded sensory contact are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both. Venerable Śāradvatīputra, feelings conditioned by aurally compounded sensory contact are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both. Venerable Śāradvatīputra, feelings conditioned by nasally compounded sensory contact are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both. Venerable Śāradvatīputra, feelings conditioned by lingually compounded sensory contact are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be

apprehended in the absence of both. Venerable Śāradvatīputra, feelings conditioned by corporeally compounded sensory contact are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both. Venerable Śāradvatīputra, feelings conditioned by mentally compounded sensory contact are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both.

13.286 “Venerable Śāradvatīputra, the earth element is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the water element is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the fire element is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the wind element is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, [F.251.a] and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the space element is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the consciousness element is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both.

13.287 “Venerable Śāradvatīputra, ignorance is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, formative predispositions are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both. Venerable Śāradvatīputra, consciousness is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, name and form are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the six sense fields are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both. Venerable

Śāradvatīputra, sensory contact is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, sensation is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, craving is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, grasping [F.251.b] is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the rebirth process is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, birth is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, aging and death are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both.

13.288 “Venerable Śāradvatīputra, the perfection of generosity is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the perfection of ethical discipline is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the perfection of tolerance is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the perfection of perseverance is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the perfection of meditative concentration is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the perfection of wisdom is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both.

13.289 “Venerable Śāradvatīputra, the emptiness of internal phenomena is empty of an inherent nature, so it [F.252.a] has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the

absence of both. Venerable Śāradvatīputra, the emptiness of external phenomena is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the emptiness of external and internal phenomena is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the emptiness of emptiness is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the emptiness of great extent is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the emptiness of ultimate reality is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the emptiness of conditioned phenomena is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the emptiness of unconditioned phenomena is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the emptiness of the unlimited is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the emptiness of that which has neither beginning nor end is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, [F.252.b] the emptiness of nonexclusion is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the emptiness of inherent nature is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the emptiness of all phenomena is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the emptiness of intrinsic defining characteristics is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of

both. Venerable Śāradvatīputra, the emptiness of that which cannot be apprehended is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the emptiness of nonentities is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the emptiness of essential nature is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the emptiness of an essential nature of nonentities is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both.

13.290 “Venerable Śāradvatīputra, the applications of mindfulness are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the correct exertions are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both. [F.253.a] Venerable Śāradvatīputra, the supports for miraculous ability are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the faculties are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the powers are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the branches of enlightenment are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the noble eightfold path is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both.

13.291 “Venerable Śāradvatīputra, the truths of the noble ones are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the meditative concentrations are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the

absence of both. Venerable Śāradvatīputra, the immeasurable attitudes are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the formless absorptions are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the liberations are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended [F.253.b] in the absence of both. Venerable Śāradvatīputra, the serial steps of meditative absorption are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the emptiness, signlessness, and wishlessness gateways to liberation are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the extrasensory powers are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the meditative stabilities are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the dhāraṇī gateways are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the powers of the tathāgatas are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the fearlessnesses are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the kinds of exact knowledge are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both. Venerable Śāradvatīputra, great loving kindness is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, great [F.254.a] compassion is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable

Śāradvatīputra, the distinct qualities of the buddhas are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both.

13.292 “Venerable Śāradvatīputra, the fruit of having entered the stream is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the fruit of once-returner is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the fruit of non-returner is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, arhatship is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, individual enlightenment is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the knowledge of the aspects of the path is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, all-aspect omniscience is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both.

13.293 “Venerable Śāradvatīputra, that is the reason that all phenomena have no supports because they are empty of an inherent nature. [F.254.b] [B17]

13.294 “Venerable Śāradvatīputra, bodhisattva great beings who practice the six perfections should refine⁶²¹ physical forms in that manner; they should refine feelings, should refine perceptions, should refine formative predispositions, and should refine consciousness; they should refine the eyes, should refine the ears, should refine the nose, should refine the tongue, should refine the body, and should refine the mental faculty; they should refine sights, should refine sounds, should refine odors, should refine tastes, should refine tangibles, and should refine mental phenomena; they should refine visual consciousness, should refine auditory consciousness, should refine olfactory consciousness, should refine gustatory consciousness, should refine tactile consciousness, and should refine mental consciousness; they should refine visually compounded sensory contact, should refine aurally compounded sensory contact, should refine nasally compounded sensory contact, should refine lingually

compounded sensory contact, should refine corporeally compounded sensory contact, and should refine mentally compounded sensory contact; they should refine feelings conditioned by visually compounded sensory contact, should refine feelings conditioned by aurally compounded sensory contact, should refine feelings conditioned by nasally compounded sensory contact, should refine feelings conditioned by lingually compounded sensory contact, should refine feelings conditioned by corporeally compounded sensory contact, and should refine feelings conditioned by mentally compounded sensory contact; they should [F.255.a] refine the earth element, should refine the water element, should refine the fire element, should refine the wind element, should refine the space element, and should refine the consciousness element; they should refine ignorance, should refine formative predispositions, should refine consciousness, should refine name and form, should refine the six sense fields, should refine sensory contact, should refine sensation, should refine craving, should refine grasping, should refine the rebirth process, should refine birth, and should refine aging and death; they should refine the perfection of generosity, should refine the perfection of ethical discipline, should refine the perfection of tolerance, should refine the perfection of perseverance, should refine the perfection of meditative concentration, and should refine the perfection of wisdom; they should refine the emptiness of internal phenomena, should refine the emptiness of external phenomena, should refine the emptiness of external and internal phenomena, should refine the emptiness of emptiness, should refine the emptiness of great extent, should refine the emptiness of ultimate reality, should refine the emptiness of conditioned phenomena, should refine the emptiness of unconditioned phenomena, should refine the emptiness of the unlimited, should refine the emptiness of that which has neither beginning nor end, should refine the emptiness of nonexclusion, should refine the emptiness of inherent nature, should refine the emptiness of all phenomena, should refine [F.255.b] the emptiness of intrinsic defining characteristics, should refine the emptiness of that which cannot be apprehended, should refine the emptiness of nonentities, should refine the emptiness of essential nature, and should refine the emptiness of an essential nature of nonentities; they should refine the applications of mindfulness, should refine the correct exertions, should refine the supports for miraculous ability, should refine the faculties, should refine the powers, should refine the branches of enlightenment, and should refine the noble eightfold path; they should refine the truths of the noble ones, should refine the meditative concentrations, should refine the immeasurable attitudes, should refine the formless absorptions, should refine the liberations, should refine the serial steps of meditative absorption, should refine the emptiness,

signlessness, and wishlessness gateways to liberation, should refine the extrasensory powers, should refine the meditative stabilities, should refine the dhāraṇī gateways, should refine the powers of the tathāgatas, should refine the fearlessnesses, should refine the kinds of exact knowledge, should refine great loving kindness, should refine great compassion, and should refine the distinct qualities of the buddhas; and they should refine knowledge of all the dharmas, should refine the knowledge of the aspects of the path, and they should refine all-aspect omniscience.”

13.295 Venerable Śāradvatīputra then asked Venerable [F.256.a] Subhūti, “Venerable Subhūti, when bodhisattva great beings practice the six perfections, how do they refine the path to enlightenment?”

13.296 “Venerable Śāradvatīputra,” replied Subhūti, “the perfection of generosity is mundane and it is supramundane. The perfection of ethical discipline is mundane and is supramundane. The perfection of tolerance is mundane and is supramundane. The perfection of perseverance is mundane and is supramundane. The perfection of meditative concentration is mundane and is supramundane. And the perfection of wisdom is mundane and is supramundane.”

13.297 Śāradvatīputra asked, “Venerable Subhūti, what is the mundane perfection of generosity? What is the supramundane perfection of generosity?”

13.298 “Venerable Śāradvatīputra,” replied Subhūti, “here bodhisattva great beings are givers and, having become liberal donors, they offer food to virtuous ascetics, brahmin priests, the destitute, the starving, travelers, and beggars who are in need of food. They offer drink to those in need of drink, vehicles to those in need of vehicles, clothing to those in need of clothing, flowers to those in need of flowers, garlands to those in need of garlands, incense to those in need of incense, unguents to those in need of unguents, lodgings to those in need of lodgings, bedding and mats to those in need of bedding and mats, resources to those in need of resources, medications to those in need of medications, *up to* they offer whatever other resources humans might need. They offer a son to those in need of a son. They offer a daughter to those in need of a daughter. They offer a wife to those in need of a wife. [F.256.b] They offer a kingdom to those in need of a kingdom. They offer their head to those in need of a head. They offer a limb and a vital organ to those in need of a limb and a vital organ. They offer flesh, blood, and marrow to those in need of flesh, blood, and marrow. While taking things as a support, they practice liberality, thinking, ‘I am giving. They are receiving. This is generosity. I am without miserliness. I am a liberal donor. I give away everything. I am doing as the lord buddhas command. I am practicing the perfection of generosity.’ Having given these gifts, making common cause

with all beings, by way of apprehending something they dedicate the merit to unsurpassed, perfectly complete enlightenment, dedicating with the thought, 'Through this fruit of my gift may these beings in this very lifetime become happy and, without having appropriated anything,⁶²² attain the final nirvāṇa.'

13.299 "They give gifts while attached by three attachments.⁶²³ If you ask what these three are, they are the perception of self, the perception of others, and the perception of giving. Attached by these three attachments they give gifts.

13.300 "This is called the mundane perfection of generosity. If you ask why it is called the mundane perfection of generosity, it is because it does not move beyond, is not superior to, and does not transcend the mundane. Therefore it is called the mundane perfection of generosity.

13.301 "If you ask what, between them, is the supramundane perfection of generosity, it is so called because of the purity of the three spheres. If you ask what the purity of the three spheres is, here, Venerable Śāradvatīputra, when bodhisattva great beings offer gifts, they do not apprehend a self, they do not apprehend [F.257.a] a recipient, they do not apprehend giving, and they do not delight in the maturation. Venerable Śāradvatīputra, this is the purity of the three spheres of bodhisattva great beings.

13.302 "Moreover, Venerable Śāradvatīputra, bodhisattva great beings giving gifts bestow the giving on all beings, but they do not apprehend those beings. They dedicate the merit to unsurpassed, perfectly complete enlightenment without observing even the slightest mental image. This, Venerable Śāradvatīputra, is called the 'supramundane perfection of generosity.' If you ask why it is called the mundane perfection of generosity, it is because it moves beyond, is superior to, and transcends the mundane. Therefore it is called the supramundane perfection of generosity.

13.303 "Venerable Śāradvatīputra, the perfection of ethical discipline is mundane and is supramundane. If you ask what, between them, is the mundane perfection of ethical discipline, Venerable Śāradvatīputra, here bodhisattva great beings maintain ethical discipline, maintaining it while taking things as a support, thinking, 'I maintain ethical discipline for the sake of all beings. This is ethical discipline. I am doing as the lord buddhas command.' Maintaining ethical discipline in this manner, making common cause with all beings, by way of apprehending something they dedicate the merit to unsurpassed, perfectly complete enlightenment, dedicating with the thought, 'Through this fruit of my ethical discipline may these beings in this very lifetime become happy and, without having appropriated anything, attain the final nirvāṇa.'

- 13.304 “They maintain ethical discipline while attached by the three attachments of the perception of self, [F.257.b] the perception of others, and the perception of ethical discipline. This is called the mundane perfection of ethical discipline. If you ask why it is called the mundane perfection of ethical discipline, it is because it does not move beyond, is not superior to, and does not transcend the mundane. Therefore it is called mundane.
- 13.305 “If you ask what, between them, is the supramundane perfection of ethical discipline, it is so called because of the purity of the three spheres. If you ask what the purity of the three spheres is, here, Venerable Śāradvatīputra, when bodhisattva great beings maintain ethical discipline, they do not apprehend a self, they do not apprehend beings, they do not apprehend ethical discipline, and they do not delight in the maturation. Moreover, bodhisattva great beings bestow ethical discipline on all beings, but they do not apprehend those beings. They dedicate the merit to unsurpassed, perfectly complete enlightenment without observing even the slightest mental image. This, Venerable Śāradvatīputra, is called the supramundane perfection of ethical discipline because it moves beyond, is superior to, and transcends the mundane. Therefore it is called supramundane.
- 13.306 “Venerable Śāradvatīputra, the perfection of tolerance is mundane and is supramundane. If you ask what, between them, is the mundane perfection of tolerance, Venerable Śāradvatīputra, here bodhisattva great beings cultivate tolerance, cultivating it while taking things as a support, thinking, ‘I cultivate tolerance for the sake of all beings. This is tolerance. I am doing as the lord buddhas command.’ Making common cause with all beings, by way of apprehending that tolerance, they dedicate the merit to unsurpassed, perfectly [F.258.a] complete enlightenment, dedicating with the thought, ‘Through this fruit of my tolerance may these beings in this very lifetime become happy and, without having appropriated anything, attain the final nirvāṇa.’
- 13.307 “They cultivate tolerance while attached by the three attachments of the perception of self, the perception of others, and the perception of tolerance. This is called the mundane perfection of tolerance because it does not move beyond, is not superior to, and does not transcend the mundane. Therefore it is called mundane.
- 13.308 “If you ask what, between them, is the supramundane perfection of tolerance, it is so called because of the purity of the three spheres. If you ask what the purity of the three spheres is, here, Venerable Śāradvatīputra, when bodhisattva great beings cultivate tolerance, they do not apprehend a self, they do not apprehend beings, they do not apprehend tolerance, and they do not delight in the maturation. Moreover, bodhisattva great beings bestow tolerance on all beings, but they do not apprehend those beings. They

dedicate the merit to unsurpassed, perfectly complete enlightenment without observing even the slightest mental image. This is the supramundane perfection of tolerance because it moves beyond, is superior to, and transcends the mundane. Therefore it is called supramundane.

13.309 “Venerable Śāradvatīputra, the perfection of perseverance is mundane and is supramundane. If you ask what, between them, is the mundane perfection of perseverance, Venerable Śāradvatīputra, here bodhisattva great beings undertake perseverance, undertaking it while taking things as a support, thinking, ‘I undertake perseverance for the sake of all beings. This is the body. This is the mind. This is perseverance. I am doing [F.258.b] as the lord buddhas command. I am practicing the perfection of perseverance.’ Making common cause with all beings, by way of apprehending that perseverance, they dedicate the merit to unsurpassed, perfectly complete enlightenment, dedicating with the thought, ‘Through this fruit of my perseverance may these beings in this very lifetime become happy and, without having appropriated anything, attain the final nirvāṇa.’

13.310 “They undertake perseverance while attached by the three attachments of the perception of self, the perception of others, and the perception of perseverance. This is called the mundane perfection of perseverance because it does not move beyond, is not superior to, and does not transcend the mundane. Therefore it is called mundane.

13.311 “If you ask what, between them, is the supramundane perfection of perseverance, it is so called because of the purity of the three spheres. If you ask what the purity of the three spheres is, here, Venerable Śāradvatīputra, when bodhisattva great beings undertake perseverance, they do not apprehend a self, they do not apprehend beings, they do not apprehend perseverance, and they do not delight in the maturation. Moreover, bodhisattva great beings bestow perseverance on all beings, but they do not apprehend those beings. They dedicate the merit to unsurpassed, perfectly complete enlightenment without observing even the slightest mental image. This is called the supramundane perfection of perseverance because it moves beyond, is superior to, and transcends the mundane. Therefore it is called supramundane.

13.312 “Venerable Śāradvatīputra, the perfection of meditative concentration is mundane and is supramundane. If you ask what, between them, is the mundane [F.259.a] perfection of meditative concentration, Venerable Śāradvatīputra, here bodhisattva great beings enter into absorption in meditative concentration, entering into absorption while taking things as a support, thinking, ‘I enter into absorption in meditative concentration for the sake of all beings. This is meditative concentration. I am doing as the lord buddhas command.’ Making common cause with all beings, by way of

apprehending entry into absorption in that meditative concentration, they dedicate the merit to unsurpassed, perfectly complete enlightenment, dedicating with the thought, 'Through this fruit of my meditative concentration may these beings in this very lifetime become happy and, without having appropriated anything, attain the final nirvāṇa.'

13.313 "They enter into absorption in meditative concentration while attached by the three attachments of the perception of self, the perception of others, and the perception of meditative concentration. This is called the mundane perfection of perseverance because it does not move beyond, is not superior to, and does not transcend the mundane. Therefore it is called mundane.

13.314 "If you ask what, between them, is the supramundane perfection of perseverance, it is so called because of the purity of the three spheres. If you ask what the purity of the three spheres is, here, Venerable Śāradvatīputra, when bodhisattva great beings enter into absorption in meditative concentration, they do not apprehend a self, they do not apprehend beings, they do not apprehend meditative concentration, and they do not delight in the maturation. Moreover, bodhisattva great beings bestow meditative concentration on all beings, but they do not apprehend those beings. They dedicate the merit to unsurpassed, perfectly complete enlightenment without observing even the slightest mental image. This is called the supramundane perfection [F.259.b] of meditative concentration because it moves beyond, is superior to, and transcends the mundane. Therefore it is called supramundane.

13.315 "Venerable Śāradvatīputra, the perfection of wisdom is mundane and is supramundane. If you ask what, between them, is the mundane perfection of wisdom, Venerable Śāradvatīputra, here bodhisattva great beings cultivate wisdom, cultivating it while taking things as a support. By way of apprehending something, for the sake of self and others they confess all wrongdoing, rejoice in all merits, and request all the buddhas to teach.⁶²⁴ Without skillful means they dedicate all those roots of virtue to unsurpassed, perfectly complete enlightenment, thinking, 'I cultivate wisdom for the sake of all beings. This is wisdom. I am doing as the lord buddhas command.' Making common cause with all beings, by way of apprehending that cultivation of wisdom, they dedicate the merit to unsurpassed, perfectly complete enlightenment, dedicating with the thought, 'Through this fruit of my wisdom may these beings in this very lifetime become happy and, without having appropriated anything, attain the final nirvāṇa.'

13.316 "They cultivate wisdom while attached by the three attachments of the perception of self, the perception of others, and the perception of wisdom. This is called the mundane perfection of wisdom because it does not move

beyond, is not superior to, and does not transcend the mundane. Therefore it is called mundane.

13.317 “If you ask what, among them, is the supramundane perfection of wisdom, it is so called because of the purity of the three spheres. If you ask what the purity of the three spheres is, here, Venerable Śāradvatīputra, [F.260.a] when bodhisattva great beings cultivate wisdom, they do not apprehend a self, they do not apprehend beings, they do not apprehend wisdom, and they do not delight in the maturation. Moreover, bodhisattva great beings bestow wisdom on all beings, but they do not apprehend those beings. They dedicate the merit to unsurpassed, perfectly complete enlightenment without observing even the slightest mental image. This is called the supramundane perfection of wisdom because it moves beyond, is superior to, and transcends the mundane. Therefore it is called the supramundane perfection of wisdom.

13.318 “So it is, Venerable Śāradvatīputra, that bodhisattva great beings practice the six perfections and refine the path to enlightenment.”

13.319 Śāradvatīputra asked, “Venerable Subhūti, what is the bodhisattva great beings’ path to enlightenment?”

13.320 “Venerable Śāradvatīputra,” replied Subhūti, “the perfection of generosity is the bodhisattva great beings’ path to enlightenment, the perfection of ethical discipline is the bodhisattva great beings’ path to enlightenment, the perfection of tolerance is the bodhisattva great beings’ path to enlightenment, the perfection of perseverance is the bodhisattva great beings’ path to enlightenment, the perfection of meditative concentration is the bodhisattva great beings’ path to enlightenment, and the perfection of wisdom is the bodhisattva great beings’ path to enlightenment.

13.321 “Venerable Śāradvatīputra, the emptiness of internal phenomena is the bodhisattva great beings’ path to enlightenment, the emptiness of external phenomena is the bodhisattva [F.260.b] great beings’ path to enlightenment, the emptiness of external and internal phenomena is the bodhisattva great beings’ path to enlightenment, the emptiness of emptiness is the bodhisattva great beings’ path to enlightenment, the emptiness of great extent is the bodhisattva great beings’ path to enlightenment, the emptiness of ultimate reality is the bodhisattva great beings’ path to enlightenment, the emptiness of conditioned phenomena is the bodhisattva great beings’ path to enlightenment, the emptiness of unconditioned phenomena is the bodhisattva great beings’ path to enlightenment, the emptiness of the unlimited is the bodhisattva great beings’ path to enlightenment, the emptiness of that which has neither beginning nor end is the bodhisattva great beings’ path to enlightenment, the emptiness of nonexclusion is the bodhisattva great beings’ path to enlightenment, the emptiness of inherent

nature is the bodhisattva great beings' path to enlightenment, the emptiness of all phenomena is the bodhisattva great beings' path to enlightenment, the emptiness of intrinsic defining characteristics is the bodhisattva great beings' path to enlightenment, the emptiness of that which cannot be apprehended is the bodhisattva great beings' path to enlightenment, the emptiness of nonentities is the bodhisattva great beings' path to enlightenment, the emptiness of essential nature is the bodhisattva great beings' path to enlightenment, and the emptiness of an essential nature of nonentities is the bodhisattva great beings' path to enlightenment.

13.322 “Venerable Śāradvatīputra, the four applications of mindfulness are the bodhisattva great beings' path to enlightenment, the four correct exertions [F.261.a] are the bodhisattva great beings' path to enlightenment, the four supports for miraculous ability are the bodhisattva great beings' path to enlightenment, the five faculties are the bodhisattva great beings' path to enlightenment, the five powers are the bodhisattva great beings' path to enlightenment, the seven branches of enlightenment are the bodhisattva great beings' path to enlightenment, and the noble eightfold path is the bodhisattva great beings' path to enlightenment.

13.323 “Venerable Śāradvatīputra, the four truths of the noble ones are the bodhisattva great beings' path to enlightenment, the four meditative concentrations are the bodhisattva great beings' path to enlightenment, the four immeasurable attitudes are the bodhisattva great beings' path to enlightenment, the four formless absorptions are the bodhisattva great beings' path to enlightenment, the eight liberations are the bodhisattva great beings' path to enlightenment, the nine serial steps of meditative absorption are the bodhisattva great beings' path to enlightenment, the emptiness, signlessness, and wishlessness gateways to liberation are the bodhisattva great beings' path to enlightenment, the five extrasensory powers are the bodhisattva great beings' path to enlightenment, all the meditative stabilities are the bodhisattva great beings' path to enlightenment, all the dhāraṇī gateways are the bodhisattva great beings' path to enlightenment, the ten powers of the tathāgatas are the bodhisattva great beings' path to enlightenment, the four fearlessnesses are the bodhisattva [F.261.b] great beings' path to enlightenment, the four kinds of exact knowledge are the bodhisattva great beings' path to enlightenment, great loving kindness is the bodhisattva great beings' path to enlightenment, great compassion is the bodhisattva great beings' path to enlightenment, and, Venerable Śāradvatīputra, the eighteen distinct qualities of the buddhas are the bodhisattva great beings' path to enlightenment.”

13.324 “Excellent, excellent, Subhūti!” said Śāradvatīputra. “Of which perfection is this⁶²⁵ the power?”

13.325 “Venerable Śāradvatīputra,” replied Subhūti, “this is the power of the perfection of wisdom. If you ask why, Venerable Śāradvatīputra, it is because the perfection of wisdom is the generator of all virtuous attributes—the attributes of the śrāvakas, the attributes of the pratyekabuddhas, the attributes of the bodhisattvas, and the attributes of the buddhas. Venerable Śāradvatīputra, the perfection of wisdom is the one that fully incorporates and perfectly incorporates⁶²⁶ all virtuous attributes—the attributes of the śrāvakas, the attributes of the pratyekabuddhas, the attributes of the bodhisattvas, and the attributes of the buddhas. Venerable Śāradvatīputra, the tathāgatas, arhats, perfectly complete buddhas of the past fully awakened to unsurpassed, perfectly complete enlightenment having practiced just this perfection of wisdom. Venerable Śāradvatīputra, the tathāgatas, arhats, perfectly complete buddhas of the future will fully awaken to unsurpassed, perfectly complete enlightenment having practiced just this perfection of wisdom. And, Venerable Śāradvatīputra, all the tathāgatas, arhats, perfectly complete buddhas who are residing and maintaining themselves at the present time, [F.262.a] in the world systems of the ten directions, are also fully awakening to unsurpassed, perfectly complete enlightenment having practiced just this perfection of wisdom.

13.326 “Venerable Śāradvatīputra, if, when this perfection of wisdom is explained, bodhisattva great beings do not become unsure and do not become perplexed, then, Venerable Śāradvatīputra, one should know that these bodhisattva great beings, without apprehending anything, thus practice this practice⁶²⁷ in order to offer sanctuary to all beings and in order not to forsake any beings, and one should know that these bodhisattva great beings are inseparable from the attention that pays attention to great compassion.”

13.327 Śāradvatīputra said, “Venerable Subhūti, if you hold that those who practice this practice—that is to say, those who are inseparable from the attention that pays attention to great compassion—are bodhisattva great beings, in that case, Venerable Subhūti, all beings would be bodhisattvas. If you ask why, Venerable Subhūti, it is because all beings are inseparable from attention.”⁶²⁸

13.328 “Excellent, excellent, Venerable Śāradvatīputra!” replied Subhūti. “Venerable Śāradvatīputra, just that reality you had in mind when you thought, ‘I will question this, I will question this,’ you have expressed in a true statement and have fully grasped. If you ask why, Venerable Śāradvatīputra, it is because one should know that that attention is nonexistent because beings are nonexistent, one should know that that attention is a nonentity because beings are nonentities, one should know that that attention is without an essential nature because beings are without

an essential nature, [F.262.b] one should know the emptiness of that attention because of the emptiness of beings, one should know that that attention is void because beings are void, and one should know that that attention will not cause full awakening⁶²⁹ because beings will not fully awaken.

13.329 “Venerable Śāradvatīputra, one should know that that attention is nonexistent because physical forms are nonexistent, one should know that that attention is a nonentity because physical forms are nonentities, one should know that that attention is without an essential nature because physical forms are without an essential nature, one should know the emptiness of that attention because of the emptiness of physical forms, one should know that that attention is void because physical forms are void, and one should know that that attention will not cause full awakening because physical forms will not fully awaken.

13.330 “Venerable Śāradvatīputra, one should know that that attention is nonexistent because feelings are nonexistent, one should know that that attention is a nonentity because feelings are nonentities, one should know that that attention is without an essential nature because feelings are without an essential nature, one should know the emptiness of that attention because of the emptiness of feelings, one should know that that attention is void because feelings are void, and one should know that that attention will not cause full awakening because feelings will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because perceptions are nonexistent, one should know that that attention is a nonentity because perceptions are nonentities, one should know that that attention is without an essential nature because perceptions are without an essential nature, one should know the emptiness of that attention because of the emptiness of perceptions, one should know that that attention is void [F.263.a] because perceptions are void, and one should know that that attention will not cause full awakening because perceptions will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because formative predispositions are nonexistent, one should know that that attention is a nonentity because formative predispositions are nonentities, one should know that that attention is without an essential nature because formative predispositions are without an essential nature, one should know the emptiness of that attention because of the emptiness of formative predispositions, one should know that that attention is void because formative predispositions are void, and one should know that that attention will not cause full awakening because formative predispositions will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because consciousness is nonexistent, one should

know that that attention is a nonentity because consciousness is a nonentity, one should know that that attention is without an essential nature because consciousness is without an essential nature, one should know the emptiness of that attention because of the emptiness of consciousness, one should know that that attention is void because consciousness is void, and one should know that that attention will not cause full awakening because consciousness will not fully awaken.

- 13.331 “Venerable Śāradvatīputra, one should know that that attention is nonexistent because the eyes are nonexistent, one should know that that attention is a nonentity because the eyes are nonentities, one should know that that attention is without an essential nature because the eyes are without an essential nature, one should know the emptiness of that attention because of the emptiness of the eyes, one should know that that attention is void because the eyes are void, and one should know that that attention [F.263.b] will not cause full awakening because the eyes will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the ears are nonexistent, one should know that that attention is a nonentity because the ears are nonentities, one should know that that attention is without an essential nature because the ears are without an essential nature, one should know the emptiness of that attention because of the emptiness of the ears, one should know that that attention is void because the ears are void, and one should know that that attention will not cause full awakening because the ears will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the nose is nonexistent, one should know that that attention is a nonentity because the nose is a nonentity, one should know that that attention is without an essential nature because the nose is without an essential nature, one should know the emptiness of that attention because of the emptiness of the nose, one should know that that attention is void because the nose is void, and one should know that that attention will not cause full awakening because the nose will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the tongue is nonexistent, one should know that that attention is a nonentity because the tongue is a nonentity, one should know that that attention is without an essential nature because the tongue is without an essential nature, one should know the emptiness of that attention because of the emptiness of the tongue, one should know that that attention is void because the tongue is void, and one should know that that attention will not cause full awakening because the tongue will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the body [F.264.a] is nonexistent, one should know that that attention is a nonentity because the

body is a nonentity, one should know that that attention is without an essential nature because the body is without an essential nature, one should know the emptiness of that attention because of the emptiness of the body, one should know that that attention is void because the body is void, and one should know that that attention will not cause full awakening because the body will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the mental faculty is nonexistent, one should know that that attention is a nonentity because the mental faculty is a nonentity, one should know that that attention is without an essential nature because the mental faculty is without an essential nature, one should know the emptiness of that attention because of the emptiness of the mental faculty, one should know that that attention is void because the mental faculty is void, and one should know that that attention will not cause full awakening because the mental faculty will not fully awaken.

- 13.332 “Venerable Śāradvatīputra, one should know that that attention is nonexistent because sights are nonexistent, one should know that that attention is a nonentity because sights are nonentities, one should know that that attention is without an essential nature because sights are without an essential nature, one should know the emptiness of that attention because of the emptiness of sights, one should know that that attention is void because sights are void, and one should know that that attention will not cause full awakening because sights will not fully awaken. Venerable Śāradvatīputra, [F.264.b] one should know that that attention is nonexistent because sounds are nonexistent, one should know that that attention is a nonentity because sounds are nonentities, one should know that that attention is without an essential nature because sounds are without an essential nature, one should know the emptiness of that attention because of the emptiness of sounds, one should know that that attention is void because sounds are void, and one should know that that attention will not cause full awakening because sounds will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because odors are nonexistent, one should know that that attention is a nonentity because odors are nonentities, one should know that that attention is without an essential nature because odors are without an essential nature, one should know the emptiness of that attention because of the emptiness of odors, one should know that that attention is void because odors are void, and one should know that that attention will not cause full awakening because odors will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because tastes are nonexistent, one should know that that attention is a nonentity because tastes are nonentities, one should know that that attention is without an essential nature because tastes are without an

essential nature, one should know the emptiness of that attention because of the emptiness of tastes, one should know that that attention is void because tastes are void, and one should know that that attention will not cause full awakening because tastes will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because tangibles are nonexistent, one should know that that attention is a nonentity because tangibles are nonentities, one should know that that attention is without an essential nature because tangibles are without an essential nature, one should know the emptiness of that attention [F.265.a] because of the emptiness of tangibles, one should know that that attention is void because tangibles are void, and one should know that that attention will not cause full awakening because tangibles will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because mental phenomena are nonexistent, one should know that that attention is a nonentity because mental phenomena are nonentities, one should know that that attention is without an essential nature because mental phenomena are without an essential nature, one should know the emptiness of that attention because of the emptiness of mental phenomena, one should know that that attention is void because mental phenomena are void, and one should know that that attention will not cause full awakening because mental phenomena will not fully awaken.

- 13.333 “Venerable Śāradvatīputra, one should know that that attention is nonexistent because visual consciousness is nonexistent, one should know that that attention is a nonentity because visual consciousness is a nonentity, one should know that that attention is without an essential nature because visual consciousness is without an essential nature, one should know the emptiness of that attention because of the emptiness of visual consciousness, one should know that that attention is void because visual consciousness is void, and one should know that that attention will not cause full awakening because visual consciousness will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because auditory consciousness is nonexistent, one should know that that attention is a nonentity because auditory consciousness is a nonentity, one should know that that attention is without an essential nature because auditory consciousness is without an essential nature, one should know the emptiness [F.265.b] of that attention because of the emptiness of auditory consciousness, one should know that that attention is void because auditory consciousness is void, and one should know that that attention will not cause full awakening because auditory consciousness will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because olfactory consciousness is nonexistent, one should

know that that attention is a nonentity because olfactory consciousness is a nonentity, one should know that that attention is without an essential nature because olfactory consciousness is without an essential nature, one should know the emptiness of that attention because of the emptiness of olfactory consciousness, one should know that that attention is void because olfactory consciousness is void, and one should know that that attention will not cause full awakening because olfactory consciousness will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because gustatory consciousness is nonexistent, one should know that that attention is a nonentity because gustatory consciousness is a nonentity, one should know that that attention is without an essential nature because gustatory consciousness is without an essential nature, one should know the emptiness of that attention because of the emptiness of gustatory consciousness, one should know that that attention is void because gustatory consciousness is void, and one should know that that attention will not cause full awakening because gustatory consciousness will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because tactile consciousness is nonexistent, one should know that that attention is a nonentity because tactile consciousness is a nonentity, one should know that that attention [F.266.a] is without an essential nature because tactile consciousness is without an essential nature, one should know the emptiness of that attention because of the emptiness of tactile consciousness, one should know that that attention is void because tactile consciousness is void, and one should know that that attention will not cause full awakening because tactile consciousness will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because mental consciousness is nonexistent, one should know that that attention is a nonentity because mental consciousness is a nonentity, one should know that that attention is without an essential nature because mental consciousness is without an essential nature, one should know the emptiness of that attention because of the emptiness of mental consciousness, one should know that that attention is void because mental consciousness is void, and one should know that that attention will not cause full awakening because mental consciousness will not fully awaken.

- 13.334 “Venerable Śāradvatīputra, one should know that that attention is nonexistent because visually compounded sensory contact is nonexistent, one should know that that attention is a nonentity because visually compounded sensory contact is a nonentity, one should know that that attention is without an essential nature because visually compounded sensory contact is without an essential nature, one should know the emptiness of that attention because of the emptiness of visually

compounded sensory contact, one should know that that attention is void because visually compounded sensory contact is void, and one should know that that attention will not cause full awakening because visually compounded sensory contact will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent [F.266.b] because aurally compounded sensory contact is nonexistent, one should know that that attention is a nonentity because aurally compounded sensory contact is a nonentity, one should know that that attention is without an essential nature because aurally compounded sensory contact is without an essential nature, one should know the emptiness of that attention because of the emptiness of aurally compounded sensory contact, one should know that that attention is void because aurally compounded sensory contact is void, and one should know that that attention will not cause full awakening because aurally compounded sensory contact will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because nasally compounded sensory contact is nonexistent, one should know that that attention is a nonentity because nasally compounded sensory contact is a nonentity, one should know that that attention is without an essential nature because nasally compounded sensory contact is without an essential nature, one should know the emptiness of that attention because of the emptiness of nasally compounded sensory contact, one should know that that attention is void because nasally compounded sensory contact is void, and one should know that that attention will not cause full awakening because nasally compounded sensory contact will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because lingually compounded sensory contact is nonexistent, one should know that that attention is a nonentity because lingually compounded sensory contact is a nonentity, one should know that that attention is without an essential nature because lingually compounded sensory contact is without an essential nature, one should know the emptiness of that attention because of the emptiness of lingually compounded sensory contact, one should know that that attention is void because lingually compounded sensory contact is void, and one should know that that attention will not cause full awakening because lingually compounded sensory contact [F.267.a] will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because corporeally compounded sensory contact is nonexistent, one should know that that attention is a nonentity because corporeally compounded sensory contact is a nonentity, one should know that that attention is without an essential nature because corporeally compounded sensory contact is without an essential nature, one should

know the emptiness of that attention because of the emptiness of corporeally compounded sensory contact, one should know that that attention is void because corporeally compounded sensory contact is void, and one should know that that attention will not cause full awakening because corporeally compounded sensory contact will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because mentally compounded sensory contact is nonexistent, one should know that that attention is a nonentity because mentally compounded sensory contact is a nonentity, one should know that that attention is without an essential nature because mentally compounded sensory contact is without an essential nature, one should know the emptiness of that attention because of the emptiness of mentally compounded sensory contact, one should know that that attention is void because mentally compounded sensory contact is void, and one should know that that attention will not cause full awakening because mentally compounded sensory contact will not fully awaken.

- 13.335 “Venerable Śāradvatīputra, one should know that that attention is nonexistent because feelings conditioned by visually compounded sensory contact are nonexistent, one should know that that attention is a nonentity because feelings conditioned by visually compounded sensory contact are nonentities, one should know that that attention is without an essential nature because feelings conditioned by visually compounded sensory contact are without an essential nature, one should know the emptiness of that attention because of the emptiness of [F.267.b] feelings conditioned by visually compounded sensory contact, one should know that that attention is void because feelings conditioned by visually compounded sensory contact are void, and one should know that that attention will not cause full awakening because feelings conditioned by visually compounded sensory contact will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because feelings conditioned by aurally compounded sensory contact are nonexistent, one should know that that attention is a nonentity because feelings conditioned by aurally compounded sensory contact are nonentities, one should know that that attention is without an essential nature because feelings conditioned by aurally compounded sensory contact are without an essential nature, one should know the emptiness of that attention because of the emptiness of feelings conditioned by aurally compounded sensory contact, one should know that that attention is void because feelings conditioned by aurally compounded sensory contact are void, and one should know that that attention will not cause full awakening because feelings conditioned by aurally compounded sensory contact will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because

feelings conditioned by nasally compounded sensory contact are nonexistent, one should know that that attention is a nonentity because feelings conditioned by nasally compounded sensory contact are nonentities, one should know that that attention is without an essential nature because feelings conditioned by nasally compounded sensory contact are without an essential nature, one should know the emptiness of that attention because of the emptiness of feelings conditioned by nasally compounded sensory contact, one should know that that attention is void because feelings conditioned by nasally compounded sensory contact are void, and one should know that that attention will not cause full awakening because feelings conditioned by nasally compounded sensory contact will not fully awaken. [F.268.a] Venerable Śāradvatīputra, one should know that that attention is nonexistent because feelings conditioned by lingually compounded sensory contact are nonexistent, one should know that that attention is a nonentity because feelings conditioned by lingually compounded sensory contact are nonentities, one should know that that attention is without an essential nature because feelings conditioned by lingually compounded sensory contact are without an essential nature, one should know the emptiness of that attention because of the emptiness of feelings conditioned by lingually compounded sensory contact, one should know that that attention is void because feelings conditioned by lingually compounded sensory contact are void, and one should know that that attention will not cause full awakening because feelings conditioned by lingually compounded sensory contact will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because feelings conditioned by corporeally compounded sensory contact are nonexistent, one should know that that attention is a nonentity because feelings conditioned by corporeally compounded sensory contact are nonentities, one should know that that attention is without an essential nature because feelings conditioned by corporeally compounded sensory contact are without an essential nature, one should know the emptiness of that attention because of the emptiness of feelings conditioned by corporeally compounded sensory contact, one should know that that attention is void because feelings conditioned by corporeally compounded sensory contact are void, and one should know that that attention will not cause full awakening because feelings conditioned by corporeally compounded sensory contact will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because feelings conditioned by mentally compounded sensory contact are nonexistent, one should know that that attention is a nonentity because feelings conditioned by mentally compounded sensory contact are

nonentities, one should know that that attention is without an essential nature because [F.268.b] feelings conditioned by mentally compounded sensory contact are without an essential nature, one should know the emptiness of that attention because of the emptiness of feelings conditioned by mentally compounded sensory contact, one should know that that attention is void because feelings conditioned by mentally compounded sensory contact are void, and one should know that that attention will not cause full awakening because feelings conditioned by mentally compounded sensory contact will not fully awaken. [B18]

- 13.336 “Venerable Śāradvatīputra, one should know that that attention is nonexistent because the earth element is nonexistent, one should know that that attention is a nonentity because the earth element is a nonentity, one should know that that attention is without an essential nature because the earth element is without an essential nature, one should know the emptiness of that attention because of the emptiness of the earth element, one should know that that attention is void because the earth element is void, and one should know that that attention will not cause full awakening because the earth element will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the water element is nonexistent, one should know that that attention is a nonentity because the water element is a nonentity, one should know that that attention is without an essential nature because the water element is without an essential nature, one should know the emptiness of that attention because of the emptiness of the water element, one should know that that attention is void because the water element is void, and one should know that that attention will not cause full awakening because the water element will not fully awaken. Venerable Śāradvatīputra, [F.269.a] one should know that that attention is nonexistent because the fire element is nonexistent, one should know that that attention is a nonentity because the fire element is a nonentity, one should know that that attention is without an essential nature because the fire element is without an essential nature, one should know the emptiness of that attention because of the emptiness of the fire element, one should know that that attention is void because the fire element is void, and one should know that that attention will not cause full awakening because the fire element will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the wind element is nonexistent, one should know that that attention is a nonentity because the wind element is a nonentity, one should know that that attention is without an essential nature because the wind element is without an essential nature, one should know the emptiness of that attention because of the emptiness of the wind element, one should know that that attention is void because the

wind element is void, and one should know that that attention will not cause full awakening because the wind element will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the space element is nonexistent, one should know that that attention is a nonentity because the space element is a nonentity, one should know that that attention is without an essential nature because the space element is without an essential nature, one should know the emptiness of that attention because of the emptiness of the space element, one should know that that attention is void because the space element is void, and one should know that that attention will not cause full awakening because the space element will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent [F.269.b] because the consciousness element is nonexistent, one should know that that attention is a nonentity because the consciousness element is a nonentity, one should know that that attention is without an essential nature because the consciousness element is without an essential nature, one should know the emptiness of that attention because of the emptiness of the consciousness element, one should know that that attention is void because the consciousness element is void, and one should know that that attention will not cause full awakening because the consciousness element will not fully awaken.

- 13.337 “Venerable Śāradvatīputra, one should know that that attention is nonexistent because ignorance is nonexistent, one should know that that attention is a nonentity because ignorance is a nonentity, one should know that that attention is without an essential nature because ignorance is without an essential nature, one should know the emptiness of that attention because of the emptiness of ignorance, one should know that that attention is void because ignorance is void, and one should know that that attention will not cause full awakening because ignorance will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because formative predispositions are nonexistent, one should know that that attention is a nonentity because formative predispositions are nonentities, one should know that that attention is without an essential nature because formative predispositions are without an essential nature, one should know the emptiness of that attention because of the emptiness of formative predispositions, one should know that that attention is void because formative predispositions are void, and one should know that that attention will not cause full awakening because formative predispositions will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because consciousness is nonexistent, one should know that that attention is a nonentity [F.270.a] because consciousness is a nonentity, one should know that that attention is without an essential nature

because consciousness is without an essential nature, one should know the emptiness of that attention because of the emptiness of consciousness, one should know that that attention is void because consciousness is void, and one should know that that attention will not cause full awakening because consciousness will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because name and form are nonexistent, one should know that that attention is a nonentity because name and form are nonentities, one should know that that attention is without an essential nature because name and form are without an essential nature, one should know the emptiness of that attention because of the emptiness of name and form, one should know that that attention is void because name and form are void, and one should know that that attention will not cause full awakening because name and form will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the six sense fields are nonexistent, one should know that that attention is a nonentity because the six sense fields are nonentities, one should know that that attention is without an essential nature because the six sense fields are without an essential nature, one should know the emptiness of that attention because of the emptiness of the six sense fields, one should know that that attention is void because the six sense fields are void, and one should know that that attention will not cause full awakening because the six sense fields will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because sensory contact is nonexistent, one should know that that attention is a nonentity [F.270.b] because sensory contact is a nonentity, one should know that that attention is without an essential nature because sensory contact is without an essential nature, one should know the emptiness of that attention because of the emptiness of sensory contact, one should know that that attention is void because sensory contact is void, and one should know that that attention will not cause full awakening because sensory contact will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because sensation is nonexistent, one should know that that attention is a nonentity because sensation is a nonentity, one should know that that attention is without an essential nature because sensation is without an essential nature, one should know the emptiness of that attention because of the emptiness of sensation, one should know that that attention is void because sensation is void, and one should know that that attention will not cause full awakening because sensation will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because craving is nonexistent, one should know that that attention is a nonentity because craving is a nonentity, one should know

that that attention is without an essential nature because craving is without an essential nature, one should know the emptiness of that attention because of the emptiness of craving, one should know that that attention is void because craving is void, and one should know that that attention will not cause full awakening because craving will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because grasping is nonexistent, one should know that that attention is a nonentity because grasping is a nonentity, one should know that that attention is without an essential nature because grasping is without an essential nature, one should know the emptiness [F.271.a] of that attention because of the emptiness of grasping, one should know that that attention is void because grasping is void, and one should know that that attention will not cause full awakening because grasping will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the rebirth process is nonexistent, one should know that that attention is a nonentity because the rebirth process is a nonentity, one should know that that attention is without an essential nature because the rebirth process is without an essential nature, one should know the emptiness of that attention because of the emptiness of the rebirth process, one should know that that attention is void because the rebirth process is void, and one should know that that attention will not cause full awakening because the rebirth process will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because birth is nonexistent, one should know that that attention is a nonentity because birth is a nonentity, one should know that that attention is without an essential nature because birth is without an essential nature, one should know the emptiness of that attention because of the emptiness of birth, one should know that that attention is void because birth is void, and one should know that that attention will not cause full awakening because birth will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because aging and death are nonexistent, one should know that that attention is a nonentity because aging and death are nonentities, one should know that that attention is without an essential nature because aging and death are without an essential nature, one should know the emptiness of that attention because of the emptiness of aging and death, one should know that that attention is void because aging and death are void, [F.271.b] and one should know that that attention will not cause full awakening because aging and death will not fully awaken.

- 13.338 “Venerable Śāradvatīputra, one should know that that attention is nonexistent because the perfection of generosity is nonexistent, one should know that that attention is a nonentity because the perfection of generosity

is a nonentity, one should know that that attention is without an essential nature because the perfection of generosity is without an essential nature, one should know the emptiness of that attention because of the emptiness of the perfection of generosity, one should know that that attention is void because the perfection of generosity is void, and one should know that that attention will not cause full awakening because the perfection of generosity will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the perfection of ethical discipline is nonexistent, one should know that that attention is a nonentity because the perfection of ethical discipline is a nonentity, one should know that that attention is without an essential nature because the perfection of ethical discipline is without an essential nature, one should know the emptiness of that attention because of the emptiness of the perfection of ethical discipline, one should know that that attention is void because the perfection of ethical discipline is void, and one should know that that attention will not cause full awakening because the perfection of ethical discipline will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the perfection of tolerance is nonexistent, one should know that that attention is a nonentity because the perfection of tolerance is a nonentity, one should know that that attention is without an essential nature because the perfection of tolerance is without an essential nature, one should know the emptiness of that attention [F.272.a] because of the emptiness of the perfection of tolerance, one should know that that attention is void because the perfection of tolerance is void, and one should know that that attention will not cause full awakening because the perfection of tolerance will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the perfection of perseverance is nonexistent, one should know that that attention is a nonentity because the perfection of perseverance is a nonentity, one should know that that attention is without an essential nature because the perfection of perseverance is without an essential nature, one should know the emptiness of that attention because of the emptiness of the perfection of perseverance, one should know that that attention is void because the perfection of perseverance is void, and one should know that that attention will not cause full awakening because the perfection of perseverance will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the perfection of meditative concentration is nonexistent, one should know that that attention is a nonentity because the perfection of meditative concentration is a nonentity, one should know that that attention is without an essential nature because the perfection of meditative concentration is without an essential nature, one should know

the emptiness of that attention because of the emptiness of the perfection of meditative concentration, one should know that that attention is void because the perfection of meditative concentration is void, and one should know that that attention will not cause full awakening because the perfection of meditative concentration will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent [F.272.b] because the perfection of wisdom is nonexistent, one should know that that attention is a nonentity because the perfection of wisdom is a nonentity, one should know that that attention is without an essential nature because the perfection of wisdom is without an essential nature, one should know the emptiness of that attention because of the emptiness of the perfection of wisdom, one should know that that attention is void because the perfection of wisdom is void, and one should know that that attention will not cause full awakening because the perfection of wisdom will not fully awaken.

- 13.339 “Venerable Śāradvatīputra, one should know that that attention is nonexistent because the emptiness of internal phenomena is nonexistent, one should know that that attention is a nonentity because the emptiness of internal phenomena is a nonentity, one should know that that attention is without an essential nature because the emptiness of internal phenomena is without an essential nature, one should know the emptiness of that attention because of the emptiness of the emptiness of internal phenomena, one should know that that attention is void because the emptiness of internal phenomena is void, and one should know that that attention will not cause full awakening because the emptiness of internal phenomena will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the emptiness of external phenomena is nonexistent, one should know that that attention is a nonentity because the emptiness of external phenomena is a nonentity, one should know that that attention is without an essential nature because the emptiness of external phenomena is without an essential nature, one should know the emptiness of that attention because of the emptiness of the emptiness of external phenomena, one should know that that attention is void because the emptiness of external phenomena is void, and one should know that that attention will not cause full awakening because the emptiness of external phenomena will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because [F.273.a] the emptiness of external and internal phenomena is nonexistent, one should know that that attention is a nonentity because the emptiness of external and internal phenomena is a nonentity, one should know that that attention is without an essential nature because the emptiness of external and internal phenomena is without an essential nature, one should know the emptiness of that attention because of

the emptiness of the emptiness of external and internal phenomena, one should know that that attention is void because the emptiness of external and internal phenomena is void, and one should know that that attention will not cause full awakening because the emptiness of external and internal phenomena will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the emptiness of emptiness is nonexistent, one should know that that attention is a nonentity because the emptiness of emptiness is a nonentity, one should know that that attention is without an essential nature because the emptiness of emptiness is without an essential nature, one should know the emptiness of that attention because of the emptiness of the emptiness of emptiness, one should know that that attention is void because the emptiness of emptiness is void, and one should know that that attention will not cause full awakening because the emptiness of emptiness will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the emptiness of great extent is nonexistent, one should know that that attention is a nonentity because the emptiness of great extent is a nonentity, one should know that that attention is without an essential nature because the emptiness of great extent is without an essential nature, one should know the emptiness of that attention because of the emptiness of the emptiness of great extent, one should know that that attention is void because the emptiness of great extent is void, and one should know that that attention will not cause full awakening because the emptiness [F.273.b] of great extent will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the emptiness of ultimate reality is nonexistent, one should know that that attention is a nonentity because the emptiness of ultimate reality is a nonentity, one should know that that attention is without an essential nature because the emptiness of ultimate reality is without an essential nature, one should know the emptiness of that attention because of the emptiness of the emptiness of ultimate reality, one should know that that attention is void because the emptiness of ultimate reality is void, and one should know that that attention will not cause full awakening because the emptiness of ultimate reality will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the emptiness of conditioned phenomena is nonexistent, one should know that that attention is a nonentity because the emptiness of conditioned phenomena is a nonentity, one should know that that attention is without an essential nature because the emptiness of conditioned phenomena is without an essential nature, one should know the emptiness of that attention because of the emptiness of the emptiness of conditioned phenomena, one should know that that attention is void

because the emptiness of conditioned phenomena is void, and one should know that that attention will not cause full awakening because the emptiness of conditioned phenomena will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the emptiness of unconditioned phenomena is nonexistent, one should know that that attention is a nonentity because the emptiness of unconditioned phenomena is a nonentity, one should know that that attention is without an essential nature because the emptiness of unconditioned phenomena is without an essential nature, one should know the emptiness of that attention because of the emptiness of the emptiness of unconditioned phenomena, [F.274.a] one should know that that attention is void because the emptiness of unconditioned phenomena is void, and one should know that that attention will not cause full awakening because the emptiness of unconditioned phenomena will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the emptiness of the unlimited is nonexistent, one should know that that attention is a nonentity because the emptiness of the unlimited is a nonentity, one should know that that attention is without an essential nature because the emptiness of the unlimited is without an essential nature, one should know the emptiness of that attention because of the emptiness of the emptiness of the unlimited, one should know that that attention is void because the emptiness of the unlimited is void, and one should know that that attention will not cause full awakening because the emptiness of the unlimited will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the emptiness of that which has neither beginning nor end is nonexistent, one should know that that attention is a nonentity because the emptiness of that which has neither beginning nor end is a nonentity, one should know that that attention is without an essential nature because the emptiness of that which has neither beginning nor end is without an essential nature, one should know the emptiness of that attention because of the emptiness of the emptiness of that which has neither beginning nor end, one should know that that attention is void because the emptiness of that which has neither beginning nor end is void, and one should know that that attention will not cause full awakening because the emptiness of that which has neither beginning nor end will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the emptiness of nonexclusion [F.274.b] is nonexistent, one should know that that attention is a nonentity because the emptiness of nonexclusion is a nonentity, one should know that that attention is without an essential nature because the emptiness of nonexclusion is without an essential nature, one should know the emptiness

of that attention because of the emptiness of the emptiness of nonexclusion, one should know that that attention is void because the emptiness of nonexclusion is void, and one should know that that attention will not cause full awakening because the emptiness of nonexclusion will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the emptiness of inherent nature is nonexistent, one should know that that attention is a nonentity because the emptiness of inherent nature is a nonentity, one should know that that attention is without an essential nature because the emptiness of inherent nature is without an essential nature, one should know the emptiness of that attention because of the emptiness of the emptiness of inherent nature, one should know that that attention is void because the emptiness of inherent nature is void, and one should know that that attention will not cause full awakening because the emptiness of inherent nature will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the emptiness of all phenomena is nonexistent, one should know that that attention is a nonentity because the emptiness of all phenomena is a nonentity, one should know that that attention is without an essential nature because the emptiness of all phenomena is without an essential nature, one should know the emptiness of that attention because of the emptiness of the emptiness of all phenomena, one should know that that attention is void because the emptiness of all phenomena is void, and one should know that that attention will not cause full awakening because the emptiness [F.275.a] of all phenomena will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the emptiness of intrinsic defining characteristics is nonexistent, one should know that that attention is a nonentity because the emptiness of intrinsic defining characteristics is a nonentity, one should know that that attention is without an essential nature because the emptiness of intrinsic defining characteristics is without an essential nature, one should know the emptiness of that attention because of the emptiness of the emptiness of intrinsic defining characteristics, one should know that that attention is void because the emptiness of intrinsic defining characteristics is void, and one should know that that attention will not cause full awakening because the emptiness of intrinsic defining characteristics will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the emptiness of that which cannot be apprehended is nonexistent, one should know that that attention is a nonentity because the emptiness of that which cannot be apprehended is a nonentity, one should know that that attention is without an essential nature because the emptiness of that which cannot be apprehended is without an essential

nature, one should know the emptiness of that attention because of the emptiness of the emptiness of that which cannot be apprehended, one should know that that attention is void because the emptiness of that which cannot be apprehended is void, and one should know that that attention will not cause full awakening because the emptiness of that which cannot be apprehended will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the emptiness of nonentities is nonexistent, one should know that that attention is a nonentity because the emptiness of nonentities is a nonentity, one should know that that attention is without an essential nature because the emptiness of nonentities is without an essential nature, one should know [F.275.b] the emptiness of that attention because of the emptiness of the emptiness of nonentities, one should know that that attention is void because the emptiness of nonentities is void, and one should know that that attention will not cause full awakening because the emptiness of nonentities will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the emptiness of essential nature is nonexistent, one should know that that attention is a nonentity because the emptiness of essential nature is a nonentity, one should know that that attention is without an essential nature because the emptiness of essential nature is without an essential nature, one should know the emptiness of that attention because of the emptiness of the emptiness of essential nature, one should know that that attention is void because the emptiness of essential nature is void, and one should know that that attention will not cause full awakening because the emptiness of essential nature will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the emptiness of an essential nature of nonentities is nonexistent, one should know that that attention is a nonentity because the emptiness of an essential nature of nonentities is a nonentity, one should know that that attention is without an essential nature because the emptiness of an essential nature of nonentities is without an essential nature, one should know the emptiness of that attention because of the emptiness of the emptiness of an essential nature of nonentities, one should know that that attention is void because the emptiness of an essential nature of nonentities is void, and one should know that that attention will not cause full awakening because the emptiness of an essential nature of nonentities will not fully awaken.

13.340 “Venerable Śāradvatīputra, one should know that that attention is nonexistent [F.276.a] because the applications of mindfulness are nonexistent, one should know that that attention is a nonentity because the applications of mindfulness are nonentities, one should know that that

attention is without an essential nature because the applications of mindfulness are without an essential nature, one should know the emptiness of that attention because of the emptiness of the applications of mindfulness, one should know that that attention is void because the applications of mindfulness are void, and one should know that that attention will not cause full awakening because the applications of mindfulness will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the correct exertions are nonexistent, one should know that that attention is a nonentity because the correct exertions are nonentities, one should know that that attention is without an essential nature because the correct exertions are without an essential nature, one should know the emptiness of that attention because of the emptiness of the correct exertions, one should know that that attention is void because the correct exertions are void, and one should know that that attention will not cause full awakening because the correct exertions will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the supports for miraculous ability are nonexistent, one should know that that attention is a nonentity because the supports for miraculous ability are nonentities, one should know that that attention is without an essential nature because the supports for miraculous ability are without an essential nature, one should know the emptiness of that attention because of the emptiness of the supports for miraculous ability, one should know that that attention is void because the supports for miraculous ability are void, and one should know that that attention will not cause full awakening because the supports [F.276.b] for miraculous ability will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the faculties are nonexistent, one should know that that attention is a nonentity because the faculties are nonentities, one should know that that attention is without an essential nature because the faculties are without an essential nature, one should know the emptiness of that attention because of the emptiness of the faculties, one should know that that attention is void because the faculties are void, and one should know that that attention will not cause full awakening because the faculties will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the powers are nonexistent, one should know that that attention is a nonentity because the powers are nonentities, one should know that that attention is without an essential nature because the powers are without an essential nature, one should know the emptiness of that attention because of the emptiness of the powers, one should know that that attention is void because the powers are void, and one should know that that attention will not cause full awakening because the powers

will not fully awaken. [F.277.a] Venerable Śāradvatīputra, one should know that that attention is nonexistent because the noble eightfold path is nonexistent, one should know that that attention is a nonentity because the noble eightfold path is a nonentity, one should know that that attention is without an essential nature because the noble eightfold path is without an essential nature, one should know the emptiness of that attention because of the emptiness of the noble eightfold path, one should know that that attention is void because the noble eightfold path is void, and one should know that that attention will not cause full awakening because the noble eightfold path will not fully awaken.

- 13.341 “Venerable Śāradvatīputra, one should know that that attention is nonexistent because the truths of the noble ones are nonexistent, one should know that that attention is a nonentity because the truths of the noble ones are nonentities, one should know that that attention is without an essential nature because the truths of the noble ones are without an essential nature, one should know the emptiness of that attention because of the emptiness of the truths of the noble ones, one should know that that attention is void because the truths of the noble ones are void, and one should know that that attention will not cause full awakening because the truths of the noble ones will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the meditative concentrations are nonexistent, one should know that that attention is a nonentity because the meditative concentrations are nonentities, one should know that that attention is without an essential nature because the meditative concentrations are without an essential nature, one should know the emptiness of that attention because of the emptiness of the meditative concentrations, one should know [F.277.b] that that attention is void because the meditative concentrations are void, and one should know that that attention will not cause full awakening because the meditative concentrations will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the immeasurable attitudes are nonexistent, one should know that that attention is a nonentity because the immeasurable attitudes are nonentities, one should know that that attention is without an essential nature because the immeasurable attitudes are without an essential nature, one should know the emptiness of that attention because of the emptiness of the immeasurable attitudes, one should know that that attention is void because the immeasurable attitudes are void, and one should know that that attention will not cause full awakening because the immeasurable attitudes will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the formless absorptions are nonexistent, one should

know that that attention is a nonentity because the formless absorptions are nonentities, one should know that that attention is without an essential nature because the formless absorptions are without an essential nature, one should know the emptiness of that attention because of the emptiness of the formless absorptions, one should know that that attention is void because the formless absorptions are void, and one should know that that attention will not cause full awakening because the formless absorptions will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the liberations are nonexistent, one should know that that attention is a nonentity because the liberations are nonentities, one should know that that attention is without an essential nature because the liberations [F.278.a] are without an essential nature, one should know the emptiness of that attention because of the emptiness of the liberations, one should know that that attention is void because the liberations are void, and one should know that that attention will not cause full awakening because the liberations will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the serial steps of meditative absorption are nonexistent, one should know that that attention is a nonentity because the serial steps of meditative absorption are nonentities, one should know that that attention is without an essential nature because the serial steps of meditative absorption are without an essential nature, one should know the emptiness of that attention because of the emptiness of the serial steps of meditative absorption, one should know that that attention is void because the serial steps of meditative absorption are void, and one should know that that attention will not cause full awakening because the serial steps of meditative absorption will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because emptiness is nonexistent, one should know that that attention is a nonentity because emptiness is a nonentity, one should know that that attention is without an essential nature because emptiness is without an essential nature, one should know the emptiness of that attention because of the emptiness of emptiness, one should know that that attention is void because emptiness is void, and one should know that that attention will not cause full awakening because emptiness will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because signlessness is nonexistent, one should know that that attention is a nonentity because signlessness is a nonentity, one should know that that attention is without an essential nature because signlessness is without an essential nature, one should know the emptiness of that attention because of the emptiness of signlessness, one should know that that attention is void because signlessness is void, and one should know that that attention will

not cause full awakening because signlessness will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because wishlessness is nonexistent, [F.278.b] one should know that that attention is a nonentity because wishlessness is a nonentity, one should know that that attention is without an essential nature because wishlessness is without an essential nature, one should know the emptiness of that attention because of the emptiness of wishlessness, one should know that that attention is void because wishlessness is void, and one should know that that attention will not cause full awakening because wishlessness will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the extrasensory powers are nonexistent, one should know that that attention is a nonentity because the extrasensory powers are nonentities, one should know that that attention is without an essential nature because the extrasensory powers are without an essential nature, one should know the emptiness of that attention because of the emptiness of the extrasensory powers, one should know that that attention is void because the extrasensory powers are void, and one should know that that attention will not cause full awakening because the extrasensory powers will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the meditative stabilities are nonexistent, one should know that that attention is a nonentity [F.279.a] because the meditative stabilities are nonentities, one should know that that attention is without an essential nature because the meditative stabilities are without an essential nature, one should know the emptiness of that attention because of the emptiness of the meditative stabilities, one should know that that attention is void because the meditative stabilities are void, and one should know that that attention will not cause full awakening because the meditative stabilities will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the dhāraṇī gateways are nonexistent, one should know that that attention is a nonentity because the dhāraṇī gateways are nonentities, one should know that that attention is without an essential nature because the dhāraṇī gateways are without an essential nature, one should know the emptiness of that attention because of the emptiness of the dhāraṇī gateways, one should know that that attention is void because the dhāraṇī gateways are void, and one should know that that attention will not cause full awakening because the dhāraṇī gateways will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the powers of the tathāgatas are nonexistent, one should know that that attention is a nonentity because the powers of the tathāgatas are nonentities, one should know that that attention is without an essential nature because the powers of the tathāgatas

are without an essential nature, one should know the emptiness of that attention because of the emptiness of the powers of the tathāgatas, one should know that that attention is void because the powers of the tathāgatas are void, and one should know that that attention will not cause full awakening because the powers of the tathāgatas will not fully awaken. Venerable Śāradvatīputra, one [F.279.b] should know that that attention is nonexistent because the fearlessnesses are nonexistent, one should know that that attention is a nonentity because the fearlessnesses are nonentities, one should know that that attention is without an essential nature because the fearlessnesses are without an essential nature, one should know the emptiness of that attention because of the emptiness of the fearlessnesses, one should know that that attention is void because the fearlessnesses are void, and one should know that that attention will not cause full awakening because the fearlessnesses will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the kinds of exact knowledge are nonexistent, one should know that that attention is a nonentity because the kinds of exact knowledge are nonentities, one should know that that attention is without an essential nature because the kinds of exact knowledge are without an essential nature, one should know the emptiness of that attention because of the emptiness of the kinds of exact knowledge, one should know that that attention is void because the kinds of exact knowledge are void, and one should know that that attention will not cause full awakening because the kinds of exact knowledge will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because great loving kindness is nonexistent, one should know that that attention is a nonentity because great loving kindness is a nonentity, one should know that that attention is without an essential nature because great loving kindness is without an essential nature, one should know the emptiness of that attention because of the emptiness of great loving kindness, one should know that that attention is void because great loving kindness is void, and one should know that that attention will not cause full awakening because great loving kindness will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because great compassion is nonexistent, one should know that that attention is a nonentity because great compassion is a nonentity, one should know that that attention is without an essential nature because great compassion is without an essential nature, one should know the emptiness of that attention because of the emptiness of great compassion, one should know that that attention is void because great compassion is void, and one should know that that attention will not cause full awakening [F.280.a] because great compassion will not fully awaken. Venerable Śāradvatīputra,

one should know that that attention is nonexistent because the distinct qualities of the buddhas are nonexistent, one should know that that attention is a nonentity because the distinct qualities of the buddhas are nonentities, one should know that that attention is without an essential nature because the distinct qualities of the buddhas are without an essential nature, one should know the emptiness of that attention because of the emptiness of the distinct qualities of the buddhas, one should know that that attention is void because the distinct qualities of the buddhas are void, and one should know that that attention will not cause full awakening because the distinct qualities of the buddhas will not fully awaken.

13.342 Venerable Śāradvatīputra, one should know that that attention is nonexistent because knowledge of all the dharmas is nonexistent, one should know that that attention is a nonentity because knowledge of all the dharmas is a nonentity, one should know that that attention is without an essential nature because [F.280.b] knowledge of all the dharmas is without an essential nature, one should know the emptiness of that attention because of the emptiness of knowledge of all the dharmas, one should know that that attention is void because knowledge of all the dharmas is void, and one should know that that attention will not cause full awakening because knowledge of all the dharmas will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the knowledge of the aspects of the path is nonexistent, one should know that that attention is a nonentity because the knowledge of the aspects of the path is a nonentity, one should know that that attention is without an essential nature because the knowledge of the aspects of the path is without an essential nature, one should know the emptiness of that attention because of the emptiness of the knowledge of the aspects of the path, one should know that that attention is void because the knowledge of the aspects of the path is void, and one should know that that attention will not cause full awakening because the knowledge of the aspects of the path will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because all-aspect omniscience is nonexistent, one should know that that attention is a nonentity because all-aspect omniscience is a nonentity, one should know that that attention is without an essential nature because all-aspect omniscience is without an essential nature, one should know the emptiness of that attention because of the emptiness of all-aspect omniscience, one should know that that attention is void because all-aspect omniscience is void, and one should know that that attention will not cause full awakening because all-aspect omniscience will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent [F.281.a] because enlightenment is nonexistent, one

should know that that attention is a nonentity because enlightenment is a nonentity, one should know that that attention is without an essential nature because enlightenment is without an essential nature, one should know the emptiness of that attention because of the emptiness of enlightenment, one should know that that attention is void because enlightenment is void, and one should know that that attention will not cause full awakening because enlightenment will not fully awaken.

13.343 “Venerable Śāradvatīputra, for this reason one should know that bodhisattva great beings are indeed inseparable from paying attention to great compassion.”

13.344 The Blessed One then congratulated Venerable Subhūti: “Excellent, Subhūti, excellent. The perfection of wisdom should be taught to bodhisattva great beings just as you, Subhūti, through the mighty power of the tathāgatas, teach it. Bodhisattva great beings should indeed train in the perfection of wisdom, just as you teach it.”

13.345 When Venerable Subhūti had spoken this chapter of the perfection of wisdom,⁶³⁰ this world system of the great trichiliocosm shook in six ways. That is to say, it shook, shuddered, and juddered. It rocked, reeled, and tottered. It quivered, careened, and convulsed. It trembled, throbbed, and quaked. It rumbled, roared, and thundered. It faltered, lurched, and staggered.⁶³¹ As its eastern sides plunged down, its western sides reared up; as its eastern sides reared up, its western sides plunged down; [F.281.b] as its northern sides plunged down, its southern sides reared up; as its northern sides reared up, its southern sides plunged down; as its center plunged down, its edges reared up; and as its edges plunged down, its center reared up.

13.346 At that time, the Blessed One smiled. Then Venerable Subhūti asked the Blessed One, “Blessed Lord, what is the reason and what are the circumstances for your smile?”

13.347 Venerable Subhūti having asked this, the Blessed One then said to him, “Subhūti, just as I teach the perfection of wisdom in this world system of Patient Endurance, in immeasurable and countless world systems of the eastern direction, too, the tathāgatas, arhats, perfectly complete buddhas teach this very perfection of wisdom to bodhisattva great beings. Subhūti, just as I teach the perfection of wisdom in this world system of Patient Endurance, in immeasurable and countless world systems of the southern direction, too, the tathāgatas, arhats, perfectly complete buddhas teach this very perfection of wisdom to bodhisattva great beings. Subhūti, just as I teach the perfection of wisdom in this world system of Patient Endurance, in immeasurable and countless world systems of the western direction, too, the tathāgatas, arhats, perfectly complete buddhas teach this very perfection of

wisdom to bodhisattva great beings. Subhūti, just as I teach the perfection of wisdom [F.282.a] in this world system of Patient Endurance, in immeasurable and countless world systems of the northern direction, too, the tathāgatas, arhats, perfectly complete buddhas teach this very perfection of wisdom to bodhisattva great beings. Subhūti, just as I teach the perfection of wisdom in this world system of Patient Endurance, in immeasurable and countless world systems of the northeastern intermediate direction, too, the tathāgatas, arhats, perfectly complete buddhas teach this very perfection of wisdom to bodhisattva great beings. Subhūti, just as I teach the perfection of wisdom in this world system of Patient Endurance, in immeasurable and countless world systems of the southeastern intermediate direction, too, the tathāgatas, arhats, perfectly complete buddhas teach this very perfection of wisdom to bodhisattva great beings. Subhūti, just as I teach the perfection of wisdom in this world system of Patient Endurance, in immeasurable and countless world systems of the southwestern intermediate direction, too, the tathāgatas, arhats, perfectly complete buddhas teach this very perfection of wisdom to bodhisattva great beings. Subhūti, just as I teach the perfection of wisdom in this world system of Patient Endurance, in immeasurable [F.282.b] and countless world systems of the northwestern intermediate direction, too, the tathāgatas, arhats, perfectly complete buddhas teach this very perfection of wisdom to bodhisattva great beings. Subhūti, just as I teach the perfection of wisdom in this world system of Patient Endurance, in immeasurable and countless world systems of the direction of the nadir, too, the tathāgatas, arhats, perfectly complete buddhas teach this very perfection of wisdom to bodhisattva great beings. Subhūti, just as I teach the perfection of wisdom in this world system of Patient Endurance, in immeasurable and countless world systems of the direction of the zenith, too, the tathāgatas, arhats, perfectly complete buddhas teach this very perfection of wisdom to bodhisattva great beings.”

13.348 When this teaching on the perfection of wisdom was being delivered, twelve billion gods and human beings developed the acceptance that phenomena are nonarising. Also, when the blessed lord buddhas taught this perfection of wisdom in world systems in all the ten directions, an immeasurable, countless number of beings set their minds on unsurpassed, perfectly complete enlightenment.

13.349 *This completes the thirteenth chapter, “Subhūti,” from The Perfection of Wisdom in One Hundred Thousand Lines. [B19]*

- 14.1 Then as many Great Kings as there are in this great billionfold world system, [F.283.a] together with many hundreds of thousands of one hundred million billion gods, all congregated there, in that same assembly. As many Śakras, mighty lords of the gods, as there are in this great billionfold world system, together with many hundreds of thousands of one hundred million billion gods, all congregated there, in that same assembly. As many Suyāma gods as there are in this great billionfold world system, together with many hundreds of thousands of one hundred million billion gods, all congregated there, in that same assembly. As many Saṃtuṣṭa⁶³² gods as there are in this great billionfold world system, together with many hundreds of thousands of one hundred million billion gods, all congregated there, in that same assembly. As many Nirmāṇarati gods as there are in this great billionfold world system, together with many hundreds of thousands of one hundred million billion gods, all congregated there, in that same assembly. As many Paranirmitavaśavartin gods as there are in this great billionfold world system, together with many hundreds of thousands of one hundred million billion gods, all congregated there, in that same assembly. As many Mahābrahmā gods as there are in this great billionfold world system, together with many hundreds of thousands of one hundred million billion gods, all congregated there, in that same assembly. As many Ābhāsvara gods as there are in this great billionfold world system, together with many hundreds of thousands of one hundred million billion gods, all congregated there, in that same assembly. As many Śubhakarṣṇa gods as there are in this great billionfold world system, together with many hundreds of thousands of one hundred million billion gods, all congregated there, in that same assembly. As many Vṛhatphala gods as there are in this great billionfold world system, [F.283.b] together with many hundreds of thousands of one hundred million billion gods, all congregated there, in that same assembly. And as many gods in the realms of the Śuddhāvāsa⁶³³ as there are in this

great billionfold world system, together with many hundreds of thousands of one hundred million billion gods, all congregated there, in that same assembly. Yet the radiance of the bodies of the gods of the Cāturmahārājika realm originating through the ripening of their past actions, the radiance of the bodies of the gods of the Trayastriṃśa realm originating through the ripening of their past actions, the radiance of the bodies of the gods of the Yāma realm originating through the ripening of their past actions, the radiance of the bodies of the gods of the Tuṣita realm originating through the ripening of their past actions, the radiance of the bodies of the gods of the Nirmāṇarati realm originating through the ripening of their past actions, the radiance of the bodies of the gods of the Paranirmitavaśavartin realm originating through the ripening of their past actions, the radiance of the bodies of the gods of the Mahābrahmā realm originating through the ripening of their past actions, the radiance of the bodies of the gods of the Ābhāsvara realm originating through the ripening of their past actions, the radiance of the bodies of the gods of the Śubhakarṣna realm originating through the ripening of their past actions, the radiance of the bodies of the gods of the Vṛhatphala realm originating through the ripening of their past actions, and the radiance of the bodies of gods in the Śuddhāvāsa realms originating through the ripening of their past actions—all those radiances—did not approach a hundredth part, did not approach a thousandth part, did not approach a hundred thousandth part, did not approach even a hundred thousand ten million billionth part of the natural radiance of the Tathāgata; they did not stand up to any number, fraction, calculation, or example of it. All those radiances of the gods, originating through the ripening of their past actions, [F.284.a] neither sparkled, nor gleamed, nor shone alongside the radiance of the Tathāgata’s body. The radiance of the Tathāgata’s body alone was the best among them. It was foremost. It was the greatest. It was superior. It was excellent. It was supreme. It was perfect. It was unsurpassed, and it was unexcelled.

- 14.2 Then Śakra, mighty lord of the gods, said to the venerable Subhūti, “Venerable monk Subhūti, the gods of the Cāturmahārājika realm, the gods of the Trayastriṃśa realm, the gods of the Yāma realm, the gods of the Tuṣita realm, the gods of the Nirmāṇarati realm, and the gods of the Paranirmitavaśavartin realm; the gods of the Brahmakāyika realm, the gods of the Ābhāsvara realm, the gods of the Śubhakarṣna realm,⁶³⁴ and the gods in the Śuddhāvāsa realms, as many as there are, have come together wanting to hear the Dharma, in order to listen to specific instruction for coming to an authoritative conclusion about this exposition⁶³⁵ of the perfection of wisdom.

How then should bodhisattva great beings dwell in the perfection of wisdom? What is the bodhisattva great beings' perfection of wisdom? How should bodhisattva great beings train in the perfection of wisdom?"

14.3 The venerable Subhūti then replied to Śakra, mighty lord of the gods, "Kauśika, you should therefore listen carefully and pay attention. Through the power of the buddhas, and through the blessings of the buddhas, I will explain to the bodhisattva great beings the perfection of wisdom, how bodhisattva great beings should dwell in and train in the perfection of wisdom, [F.284.b] and that those gods who have not yet set their minds on unsurpassed, perfect, complete enlightenment should also set their minds on unsurpassed, perfect, complete enlightenment. As for those who have entered into perfect maturity,⁶³⁶ they are not able to set their minds on unsurpassed, perfect, complete enlightenment. If you ask why, it is because a boundary to the continuum of saṃsāra has been demarcated by them. However, if they do set their minds on unsurpassed, perfect, complete enlightenment, I rejoice in them as well. Since attributes even more distinguished than the distinguished attributes are yet to be gained, I do not obstruct their virtues.⁶³⁷

14.4 "Kauśika, in this regard, you might ask, 'What is this perfection of wisdom of bodhisattva great beings?' Kauśika, here bodhisattva great beings who have set the intention connected with all-aspect omniscience should, without apprehending anything, pay attention to physical forms as impermanent. They should pay attention to physical forms as suffering. They should pay attention to physical forms as nonself. They should pay attention to physical forms as at peace. They should pay attention to physical forms as void. They should pay attention to physical forms as a disease. They should pay attention to physical forms as a pustule. They should pay attention to physical forms as a sharp pain. They should pay attention to physical forms as bad.⁶³⁸ They should pay attention to physical forms as a sickness. They should pay attention to physical forms as an enemy. They should pay attention to physical forms as prone to decay. They should pay attention to physical forms as disturbed.⁶³⁹ They should pay attention to physical forms as brittle.⁶⁴⁰ They should pay attention to physical forms as dangerous. They should pay attention to physical forms as a contagious disease.⁶⁴¹ They should pay attention to physical forms as empty. They should pay attention to physical forms as not one's own. They should pay attention to physical forms as unreliable. And they should [F.285.a] pay attention to physical forms as an injury.⁶⁴²

14.5 "Those who have set the intention connected with all-aspect omniscience should, without apprehending anything, pay attention to feelings as impermanent. They should pay attention to feelings as suffering. They

should pay attention to feelings as nonself. They should pay attention to feelings as at peace. They should pay attention to feelings as void. They should pay attention to feelings as a disease. They should pay attention to feelings as a pustule. They should pay attention to feelings as a sharp pain. They should pay attention to feelings as bad. They should pay attention to feelings as a sickness. They should pay attention to feelings as an enemy. They should pay attention to feelings as prone to decay. They should pay attention to feelings as disturbed. They should pay attention to feelings as brittle. They should pay attention to feelings as dangerous. They should pay attention to feelings as a contagious disease. They should pay attention to feelings as empty. They should pay attention to feelings as not one's own. They should pay attention to feelings as unreliable. And they should pay attention to feelings as an injury.

14.6 “Those who have set the intention connected with all-aspect omniscience should, without apprehending anything, pay attention to perceptions as impermanent. They should pay attention to perceptions as suffering. They should pay attention to perceptions as nonself. They should pay attention to perceptions as at peace. They should pay attention to perceptions as void. They should pay attention to perceptions as a disease. They should pay attention to perceptions as a pustule. They should pay attention to perceptions as a sharp pain. They should pay attention to perceptions as bad. They should pay attention to perceptions as a sickness. They should pay attention to perceptions as an enemy. They should pay attention to perceptions as prone to decay. They should pay attention to perceptions as disturbed. They should pay attention to perceptions as brittle. They should pay attention to perceptions as dangerous. They should pay attention to perceptions as a contagious disease. They should pay attention to perceptions as empty. They should pay attention to [F.285.b] perceptions as not one's own. They should pay attention to perceptions as unreliable. And they should pay attention to perceptions as an injury.

14.7 “Those who have set the intention connected with all-aspect omniscience should, without apprehending anything, pay attention to formative predispositions as impermanent. They should pay attention to formative predispositions as suffering. They should pay attention to formative predispositions as nonself. They should pay attention to formative predispositions as at peace. They should pay attention to formative predispositions as void. They should pay attention to formative predispositions as a disease. They should pay attention to formative predispositions as a pustule. They should pay attention to formative predispositions as a sharp pain. They should pay attention to formative predispositions as bad. They should pay attention to formative

predispositions as a sickness. They should pay attention to formative predispositions as an enemy. They should pay attention to formative predispositions as prone to decay. They should pay attention to formative predispositions as disturbed. They should pay attention to formative predispositions as brittle. They should pay attention to formative predispositions as dangerous. They should pay attention to formative predispositions as a contagious disease. They should pay attention to formative predispositions as empty. They should pay attention to formative predispositions as not one's own. They should pay attention to formative predispositions as unreliable. And they should pay attention to formative predispositions as an injury.

14.8 "Those who have set the intention connected with all-aspect omniscience should, without apprehending anything, pay attention to consciousness as impermanent. They should pay attention to consciousness as suffering. They should pay attention to consciousness as nonself. They should pay attention to consciousness as at peace. They should pay attention to consciousness as void. They should pay attention to consciousness as a disease. They should pay attention to consciousness as a pustule. They should pay attention to consciousness as a sharp pain. They should pay attention to consciousness as bad. They should pay attention to consciousness as a sickness. They should pay attention to consciousness as an enemy. They should pay attention to consciousness as prone to decay. They should pay attention to consciousness as disturbed. They should pay attention [F.286.a] to consciousness as brittle. They should pay attention to consciousness as dangerous. They should pay attention to consciousness as a contagious disease. They should pay attention to consciousness as empty. They should pay attention to consciousness as not one's own. They should pay attention to consciousness as unreliable. And they should pay attention to consciousness as an injury.

14.9 "Those who have set the intention connected with all-aspect omniscience should, without apprehending anything, pay attention to the eyes as impermanent. They should pay attention to the eyes as suffering. They should pay attention to the eyes as nonself. They should pay attention to the eyes as at peace. They should pay attention to the eyes as void. They should pay attention to the eyes as a disease. They should pay attention to the eyes as a pustule. They should pay attention to the eyes as a sharp pain. They should pay attention to the eyes as bad. They should pay attention to the eyes as a sickness. They should pay attention to the eyes as an enemy. They should pay attention to the eyes as prone to decay. They should pay attention to the eyes as disturbed. They should pay attention to the eyes as brittle. They should pay attention to the eyes as dangerous. They should pay

attention to the eyes as a contagious disease. They should pay attention to the eyes as empty. They should pay attention to the eyes as not one's own. They should pay attention to the eyes as unreliable. And they should pay attention to the eyes as an injury.

14.10 "Those who have set the intention connected with all-aspect omniscience should, without apprehending anything, pay attention to the ears as impermanent. They should pay attention to the ears as suffering. They should pay attention to the ears as nonself. They should pay attention to the ears as at peace. They should pay attention to the ears as void. They should pay attention to the ears as a disease. They should pay attention to the ears as a pustule. They should pay attention to the ears as a sharp pain. They should pay attention to the ears as bad. They should pay attention to the ears as a sickness. They should pay attention to the ears as an enemy. They should pay attention to the ears as prone to decay. They should pay attention to the ears as disturbed. They should pay attention to the ears as brittle. They should pay attention to the ears as dangerous. They should pay attention to the ears as a contagious disease. They should pay attention to the ears as empty. They should pay attention to the ears as not one's own. They should pay attention to the ears as unreliable. And they should pay attention to the ears as an injury.

14.11 "Those who have set the intention connected with all-aspect omniscience should, without apprehending anything, pay attention to the nose as impermanent. They should pay attention to the nose as suffering. They should pay attention to the nose as nonself. They should pay attention to the nose as at peace. They should pay attention to the nose [F.286.b] as void. They should pay attention to the nose as a disease. They should pay attention to the nose as a pustule. They should pay attention to the nose as a sharp pain. They should pay attention to the nose as bad. They should pay attention to the nose as a sickness. They should pay attention to the nose as an enemy. They should pay attention to the nose as prone to decay. They should pay attention to the nose as disturbed. They should pay attention to the nose as brittle. They should pay attention to the nose as dangerous. They should pay attention to the nose as a contagious disease. They should pay attention to the nose as empty. They should pay attention to the nose as not one's own. They should pay attention to the nose as unreliable. And they should pay attention to the nose as an injury.

14.12 "Those who have set the intention connected with all-aspect omniscience should, without apprehending anything, pay attention to the tongue as impermanent. They should pay attention to the tongue as suffering. They should pay attention to the tongue as nonself. They should pay attention to the tongue as at peace. They should pay attention to the tongue as void.

They should pay attention to the tongue as a disease. They should pay attention to the tongue as a pustule. They should pay attention to the tongue as a sharp pain. They should pay attention to the tongue as bad. They should pay attention to the tongue as a sickness. They should pay attention to the tongue as an enemy. They should pay attention to the tongue as prone to decay. They should pay attention to the tongue as disturbed. They should pay attention to the tongue as brittle. They should pay attention to the tongue as dangerous. They should pay attention to the tongue as a contagious disease. They should pay attention to the tongue as empty. They should pay attention to the tongue as not one's own. They should pay attention to the tongue as unreliable. And they should pay attention to the tongue as an injury.

14.13 "Those who have set the intention connected with all-aspect omniscience should, without apprehending anything, pay attention to [F.287.a] the body as impermanent. They should pay attention to the body as suffering. They should pay attention to the body as nonself. They should pay attention to the body as at peace. They should pay attention to the body as void. They should pay attention to the body as a disease. They should pay attention to the body as a pustule. They should pay attention to the body as a sharp pain. They should pay attention to the body as bad. They should pay attention to the body as a sickness. They should pay attention to the body as an enemy. They should pay attention to the body as prone to decay. They should pay attention to the body as disturbed. They should pay attention to the body as brittle. They should pay attention to the body as dangerous. They should pay attention to the body as a contagious disease. They should pay attention to the body as empty. They should pay attention to the body as not one's own. They should pay attention to the body as unreliable. And they should pay attention to the body as an injury.

14.14 "Those who have set the intention connected with all-aspect omniscience should, without apprehending anything, pay attention to the mental faculty as impermanent. They should pay attention to the mental faculty as suffering. They should pay attention to the mental faculty as nonself. They should pay attention to the mental faculty as at peace. They should pay attention to the mental faculty as void. They should pay attention to the mental faculty as a disease. They should pay attention to the mental faculty as a pustule. They should pay attention to the mental faculty as a sharp pain. They should pay attention to the mental faculty as bad. They should pay attention to the mental faculty as a sickness. They should pay attention to the mental faculty as an enemy. They should pay attention to the mental faculty as prone to decay. They should pay attention to the mental faculty as disturbed. They should pay attention to the mental faculty as brittle. They

should pay attention to the mental faculty as dangerous. They should pay attention to the mental faculty as a contagious disease. They should pay attention to the mental faculty as empty. They should pay attention to the mental faculty as not one's own. They should pay attention to the mental faculty as unreliable. And they should pay attention to the mental faculty as an injury.

14.15 “Those who have set the intention connected with all-aspect omniscience should, without apprehending anything, pay attention to sights as impermanent. They should pay attention to sights as suffering. They should pay attention to sights [F.287.b] as nonself. They should pay attention to sights as at peace. They should pay attention to sights as void. They should pay attention to sights as a disease. They should pay attention to sights as a pustule. They should pay attention to sights as a sharp pain. They should pay attention to sights as bad. They should pay attention to sights as a sickness. They should pay attention to sights as an enemy. They should pay attention to sights as prone to decay. They should pay attention to sights as disturbed. They should pay attention to sights as brittle. They should pay attention to sights as dangerous. They should pay attention to sights as a contagious disease. They should pay attention to sights as empty. They should pay attention to sights as not one's own. They should pay attention to sights as unreliable. And they should pay attention to sights as an injury.

14.16 “Those who have set the intention connected with all-aspect omniscience should, without apprehending anything, pay attention to sounds as impermanent. They should pay attention to sounds as suffering. They should pay attention to sounds as nonself. They should pay attention to sounds as at peace. They should pay attention to sounds as void. They should pay attention to sounds as a disease. They should pay attention to sounds as a pustule. They should pay attention to sounds as a sharp pain. They should pay attention to sounds as bad. They should pay attention to sounds as a sickness. They should pay attention to sounds as an enemy. They should pay attention to sounds as prone to decay. They should pay attention to sounds as disturbed. They should pay attention to sounds as brittle. They should pay attention to sounds as dangerous. They should pay attention to sounds as a contagious disease. They should pay attention to sounds as empty. They should pay attention to sounds as not one's own. They should pay attention to sounds as unreliable. And they should pay attention to sounds as an injury.

14.17 “Those who have set the intention connected with all-aspect omniscience should, without apprehending anything, pay attention to odors as impermanent. They should pay attention to odors as suffering. They should pay attention to odors as nonself. They should pay attention to odors as at

peace. They should pay attention to odors as void. They should pay attention to odors [F.288.a] as a disease. They should pay attention to odors as a pustule. They should pay attention to odors as a sharp pain. They should pay attention to odors as bad. They should pay attention to odors as a sickness. They should pay attention to odors as an enemy. They should pay attention to odors as prone to decay. They should pay attention to odors as disturbed. They should pay attention to odors as brittle. They should pay attention to odors as dangerous. They should pay attention to odors as a contagious disease. They should pay attention to odors as empty. They should pay attention to odors as not one's own. They should pay attention to odors as unreliable. And they should pay attention to odors as an injury.

14.18 "Those who have set the intention connected with all-aspect omniscience should, without apprehending anything, pay attention to tastes as impermanent. They should pay attention to tastes as suffering. They should pay attention to tastes as nonself. They should pay attention to tastes as at peace. They should pay attention to tastes as void. They should pay attention to tastes as a disease. They should pay attention to tastes as a pustule. They should pay attention to tastes as a sharp pain. They should pay attention to tastes as bad. They should pay attention to tastes as a sickness. They should pay attention to tastes as an enemy. They should pay attention to tastes as prone to decay. They should pay attention to tastes as disturbed. They should pay attention to tastes as brittle. They should pay attention to tastes as dangerous. They should pay attention to tastes as a contagious disease. They should pay attention to tastes as empty. They should pay attention to tastes as not one's own. They should pay attention to tastes as unreliable. And they should pay attention to tastes as an injury.

14.19 "Those who have set the intention connected with all-aspect omniscience should, without apprehending anything, pay attention to tangibles as impermanent. They should pay attention to tangibles as suffering. They should pay attention to tangibles as nonself. They should pay attention to tangibles as at peace. They should pay attention to tangibles as void. They should pay attention to tangibles as a disease. They should pay attention to tangibles as a pustule. They should pay attention to tangibles as a sharp pain. They should pay attention to tangibles as bad. They should pay attention to tangibles as a sickness. They should pay attention to tangibles as an enemy. They should pay attention to tangibles as prone to decay. They should pay attention to tangibles as disturbed. They should pay attention to [F.288.b] tangibles as brittle. They should pay attention to tangibles as dangerous. They should pay attention to tangibles as a contagious disease.

They should pay attention to tangibles as empty. They should pay attention to tangibles as not one's own. They should pay attention to tangibles as unreliable. And they should pay attention to tangibles as an injury.

14.20 "Those who have set the intention connected with all-aspect omniscience should, without apprehending anything, pay attention to mental phenomena as impermanent. They should pay attention to mental phenomena as suffering. They should pay attention to mental phenomena as nonself. They should pay attention to mental phenomena as at peace. They should pay attention to mental phenomena as void. They should pay attention to mental phenomena as a disease. They should pay attention to mental phenomena as a pustule. They should pay attention to mental phenomena as a sharp pain. They should pay attention to mental phenomena as bad. They should pay attention to mental phenomena as a sickness. They should pay attention to mental phenomena as an enemy. They should pay attention to mental phenomena as prone to decay. They should pay attention to mental phenomena as disturbed. They should pay attention to mental phenomena as brittle. They should pay attention to mental phenomena as dangerous. They should pay attention to mental phenomena as a contagious disease. They should pay attention to mental phenomena as empty. They should pay attention to mental phenomena as not one's own. They should pay attention to mental phenomena as unreliable. And they should pay attention to mental phenomena as an injury.

14.21 "Those who have set the intention connected with all-aspect omniscience should, without apprehending anything, pay attention to visual consciousness as impermanent. They should pay attention to visual consciousness as suffering. They should pay attention to visual consciousness as nonself. They should pay attention to visual consciousness as at peace. They should pay attention to visual consciousness as void. They should pay attention to visual consciousness as a disease. They should pay attention to visual consciousness as a pustule. They should pay attention to visual consciousness as a sharp pain. They should pay attention to visual consciousness as bad. They should pay attention to visual consciousness as a sickness. They should pay attention to visual consciousness as an enemy. They should pay attention to visual consciousness [F.289.a] as prone to decay. They should pay attention to visual consciousness as disturbed. They should pay attention to visual consciousness as brittle. They should pay attention to visual consciousness as dangerous. They should pay attention to visual consciousness as a contagious disease. They should pay attention to visual consciousness as empty. They should pay attention to visual

consciousness as not one's own. They should pay attention to visual consciousness as unreliable. And they should pay attention to visual consciousness as an injury.

14.22 "Those who have set the intention connected with all-aspect omniscience should, without apprehending anything, pay attention to auditory consciousness as impermanent. They should pay attention to auditory consciousness as suffering. They should pay attention to auditory consciousness as nonself. They should pay attention to auditory consciousness as at peace. They should pay attention to auditory consciousness as void. They should pay attention to auditory consciousness as a disease. They should pay attention to auditory consciousness as a pustule. They should pay attention to auditory consciousness as a sharp pain. They should pay attention to auditory consciousness as bad. They should pay attention to auditory consciousness as a sickness. They should pay attention to auditory consciousness as an enemy. They should pay attention to auditory consciousness as prone to decay. They should pay attention to auditory consciousness as disturbed. They should pay attention to auditory consciousness as brittle. They should pay attention to auditory consciousness as dangerous. They should pay attention to auditory consciousness as a contagious disease. They should pay attention to auditory consciousness as empty. They should pay attention to auditory consciousness as not one's own. They should pay attention to auditory consciousness as unreliable. And they should pay attention to auditory consciousness as an injury.

14.23 "Those who have set the intention connected with all-aspect omniscience should, [F.289.b] without apprehending anything, pay attention to olfactory consciousness as impermanent. They should pay attention to olfactory consciousness as suffering. They should pay attention to olfactory consciousness as nonself. They should pay attention to olfactory consciousness as at peace. They should pay attention to olfactory consciousness as void. They should pay attention to olfactory consciousness as a disease. They should pay attention to olfactory consciousness as a pustule. They should pay attention to olfactory consciousness as a sharp pain. They should pay attention to olfactory consciousness as bad. They should pay attention to olfactory consciousness as a sickness. They should pay attention to olfactory consciousness as an enemy. They should pay attention to olfactory consciousness as prone to decay. They should pay attention to olfactory consciousness as disturbed. They should pay attention to olfactory consciousness as brittle. They should pay attention to olfactory consciousness as dangerous. They should pay attention to olfactory consciousness as a contagious disease. They should pay attention to

olfactory consciousness as empty. They should pay attention to olfactory consciousness as not one's own. They should pay attention to olfactory consciousness as unreliable. And they should pay attention to olfactory consciousness as an injury.

14.24 "Those who have set the intention connected with all-aspect omniscience should, without apprehending anything, pay attention to gustatory consciousness as impermanent. They should pay attention to gustatory consciousness as suffering. They should pay attention to gustatory consciousness as nonself. They should pay attention to gustatory consciousness as at peace. They should pay attention to gustatory consciousness as void. They should pay attention to gustatory consciousness as a disease. They should pay attention to gustatory consciousness as a pustule. They should pay attention to gustatory consciousness as a sharp pain. They should pay attention to gustatory consciousness as bad. They should pay attention to gustatory consciousness as a sickness. They should pay [F.290.a] attention to gustatory consciousness as an enemy. They should pay attention to gustatory consciousness as prone to decay. They should pay attention to gustatory consciousness as disturbed. They should pay attention to gustatory consciousness as brittle. They should pay attention to gustatory consciousness as dangerous. They should pay attention to gustatory consciousness as a contagious disease. They should pay attention to gustatory consciousness as empty. They should pay attention to gustatory consciousness as not one's own. They should pay attention to gustatory consciousness as unreliable. And they should pay attention to gustatory consciousness as an injury.

14.25 "Those who have set the intention connected with all-aspect omniscience should, without apprehending anything, pay attention to tactile consciousness as impermanent. They should pay attention to tactile consciousness as suffering. They should pay attention to tactile consciousness as nonself. They should pay attention to tactile consciousness as at peace. They should pay attention to tactile consciousness as void. They should pay attention to tactile consciousness as a disease. They should pay attention to tactile consciousness as a pustule. They should pay attention to tactile consciousness as a sharp pain. They should pay attention to tactile consciousness as bad. They should pay attention to tactile consciousness as a sickness. They should pay attention to tactile consciousness as an enemy. They should pay attention to tactile consciousness as prone to decay. They should pay attention to tactile consciousness as disturbed. They should pay attention to tactile consciousness as brittle. They should pay attention to tactile consciousness as dangerous. They should pay attention to tactile consciousness as a contagious disease. They should pay attention to tactile

consciousness as empty. They should pay attention to tactile consciousness as not one's own. They should pay attention to tactile consciousness as unreliable. And they should pay attention to tactile consciousness as an injury.

14.26 “Those who have set the intention [F.290.b] connected with all-aspect omniscience should, without apprehending anything, pay attention to mental consciousness as impermanent. They should pay attention to mental consciousness as suffering. They should pay attention to mental consciousness as nonself. They should pay attention to mental consciousness as at peace. They should pay attention to mental consciousness as void. They should pay attention to mental consciousness as a disease. They should pay attention to mental consciousness as a pustule. They should pay attention to mental consciousness as a sharp pain. They should pay attention to mental consciousness as bad. They should pay attention to mental consciousness as a sickness. They should pay attention to mental consciousness as an enemy. They should pay attention to mental consciousness as prone to decay. They should pay attention to mental consciousness as disturbed. They should pay attention to mental consciousness as brittle. They should pay attention to mental consciousness as dangerous. They should pay attention to mental consciousness as a contagious disease. They should pay attention to mental consciousness as empty. They should pay attention to mental consciousness as not one's own. They should pay attention to mental consciousness as unreliable. And they should pay attention to mental consciousness as an injury.

14.27 “Those who have set the intention connected with all-aspect omniscience should, without apprehending anything, pay attention to visually compounded sensory contact as impermanent. They should pay attention to visually compounded sensory contact as suffering. They should pay attention to visually compounded sensory contact as nonself. They should pay attention to visually compounded sensory contact as at peace. They should pay attention to visually compounded sensory contact as void. They should pay attention to visually compounded sensory contact as a disease. They should pay attention to visually compounded sensory contact as a pustule. They should pay attention to visually compounded sensory contact as a sharp pain. They should pay attention to visually compounded sensory contact as bad. They should pay [F.291.a] attention to visually compounded sensory contact as a sickness. They should pay attention to visually compounded sensory contact as an enemy. They should pay attention to visually compounded sensory contact as prone to decay. They should pay attention to visually compounded sensory contact as disturbed. They should pay attention to visually compounded sensory contact as brittle. They should

pay attention to visually compounded sensory contact as dangerous. They should pay attention to visually compounded sensory contact as a contagious disease. They should pay attention to visually compounded sensory contact as empty. They should pay attention to visually compounded sensory contact as not one's own. They should pay attention to visually compounded sensory contact as unreliable. And they should pay attention to visually compounded sensory contact as an injury.

14.28 "Those who have set the intention connected with all-aspect omniscience should, without apprehending anything, pay attention to aurally compounded sensory contact as impermanent. They should pay attention to aurally compounded sensory contact as suffering. They should pay attention to aurally compounded sensory contact as nonself. They should pay attention to aurally compounded sensory contact as at peace. They should pay attention to aurally compounded sensory contact as void. They should pay attention to aurally compounded sensory contact as a disease. They should pay attention to aurally compounded sensory contact as a pustule. They should pay attention to aurally compounded sensory contact as a sharp pain. They should pay attention to aurally compounded sensory contact as bad. They should pay attention to aurally compounded sensory contact as a sickness. They should pay attention to aurally compounded sensory contact as an enemy. They should pay attention to aurally compounded sensory contact as prone to decay. They should pay attention to aurally compounded sensory contact as disturbed. They should pay attention to aurally compounded sensory contact as brittle. They should pay attention to aurally compounded sensory contact as dangerous. They should pay attention to aurally compounded sensory contact as a contagious disease. They should pay attention to aurally compounded sensory contact as empty. They should pay attention to aurally compounded sensory contact as not one's own. They should pay attention to aurally compounded sensory contact as unreliable. [F.291.b] And they should pay attention to aurally compounded sensory contact as an injury.

14.29 "Those who have set the intention connected with all-aspect omniscience should, without apprehending anything, pay attention to nasally compounded sensory contact as impermanent. They should pay attention to nasally compounded sensory contact as suffering. They should pay attention to nasally compounded sensory contact as nonself. They should pay attention to nasally compounded sensory contact as at peace. They should pay attention to nasally compounded sensory contact as void. They should pay attention to nasally compounded sensory contact as a disease. They should pay attention to nasally compounded sensory contact as a pustule. They should pay attention to nasally compounded sensory contact as a

sharp pain. They should pay attention to nasally compounded sensory contact as bad. They should pay attention to nasally compounded sensory contact as a sickness. They should pay attention to nasally compounded sensory contact as an enemy. They should pay attention to nasally compounded sensory contact as prone to decay. They should pay attention to nasally compounded sensory contact as disturbed. They should pay attention to nasally compounded sensory contact as brittle. They should pay attention to nasally compounded sensory contact as dangerous. They should pay attention to nasally compounded sensory contact as a contagious disease. They should pay attention to nasally compounded sensory contact as empty. They should pay attention to nasally compounded sensory contact as not one's own. They should pay attention to nasally compounded sensory contact as unreliable. And they should pay attention to nasally compounded sensory contact as an injury.

14.30 "Those who have set the intention connected with all-aspect omniscience should, without apprehending anything, pay attention to lingually compounded sensory contact as impermanent. They should pay attention to lingually compounded sensory contact as suffering. They should pay attention to lingually compounded sensory contact as nonself. They should pay attention to lingually compounded sensory contact as at peace. They should pay attention to lingually compounded sensory contact as void. They should pay attention to lingually compounded sensory contact as a disease. They should pay attention to lingually compounded sensory contact as a pustule. They should pay attention to lingually compounded sensory contact as a sharp pain. They should pay attention to lingually compounded sensory contact as bad. They should pay attention to lingually compounded sensory contact as a sickness. They should pay attention [F.292.a] to lingually compounded sensory contact as an enemy. They should pay attention to lingually compounded sensory contact as prone to decay. They should pay attention to lingually compounded sensory contact as disturbed. They should pay attention to lingually compounded sensory contact as brittle. They should pay attention to lingually compounded sensory contact as dangerous. They should pay attention to lingually compounded sensory contact as a contagious disease. They should pay attention to lingually compounded sensory contact as empty. They should pay attention to lingually compounded sensory contact as not one's own. They should pay attention to lingually compounded sensory contact as unreliable. And they should pay attention to lingually compounded sensory contact as an injury.

14.31 "Those who have set the intention connected with [F.292.b] all-aspect omniscience should, without apprehending anything, pay attention to corporeally compounded sensory contact as impermanent. They should pay

attention to corporeally compounded sensory contact as suffering. They should pay attention to corporeally compounded sensory contact as nonself. They should pay attention to corporeally compounded sensory contact as at peace. They should pay attention to corporeally compounded sensory contact as void. They should pay attention to corporeally compounded sensory contact as a disease. They should pay attention to corporeally compounded sensory contact as a pustule. They should pay attention to corporeally compounded sensory contact as a sharp pain. They should pay attention to corporeally compounded sensory contact as bad. They should pay attention to corporeally compounded sensory contact as a sickness. They should pay attention to corporeally compounded sensory contact as an enemy. They should pay attention to corporeally compounded sensory contact as prone to decay. They should pay attention to corporeally compounded sensory contact as disturbed. They should pay attention to corporeally compounded sensory contact as brittle. They should pay attention to corporeally compounded sensory contact as dangerous. They should pay attention to corporeally compounded sensory contact as a contagious disease. They should pay attention to corporeally compounded sensory contact as empty. They should pay attention to corporeally compounded sensory contact as not one's own. They should pay attention to corporeally compounded sensory contact as unreliable. And they should pay attention to corporeally compounded sensory contact as an injury.

- 14.32 “Those who have set the intention connected with all-aspect omniscience should, without apprehending anything, pay attention to mentally compounded sensory contact as impermanent. They should pay attention to mentally compounded sensory contact as suffering. They should pay attention to mentally compounded sensory contact as nonself. They should pay attention to mentally compounded sensory contact as at peace. They should pay attention to mentally compounded sensory contact as void. They should pay attention to mentally compounded sensory contact as a disease. They should pay attention to mentally compounded sensory contact as a pustule. They should pay attention to mentally compounded sensory contact as a sharp pain. They should pay attention to mentally compounded sensory contact as bad. They should pay attention to mentally compounded sensory contact as a sickness. They should pay attention to mentally compounded sensory contact as an enemy. They should pay attention to mentally compounded sensory contact as prone to decay. They should pay attention to mentally compounded sensory contact as disturbed. They should pay attention to mentally compounded sensory contact as brittle. They should pay attention to mentally compounded sensory contact as dangerous. They should pay attention to mentally compounded sensory contact as a

contagious disease. They should pay attention to mentally compounded sensory contact as empty. They should pay attention to mentally compounded sensory contact as not one's own. They should pay attention to mentally compounded sensory contact as unreliable. And they should pay attention to mentally compounded sensory contact as an injury.

14.33 "Those who have set the intention connected with all-aspect omniscience should, without apprehending anything, pay attention to feelings conditioned by visually compounded sensory contact as impermanent. They should pay attention to feelings conditioned by visually compounded sensory contact as suffering. They should pay attention to feelings conditioned by visually compounded sensory contact as nonself. They should pay attention to feelings conditioned by visually compounded sensory contact as at peace. They should pay attention to feelings conditioned by visually compounded sensory contact as void. They should pay attention to feelings conditioned by visually compounded sensory contact as a disease. They should pay attention to feelings conditioned by visually compounded sensory contact as a pustule. They should pay attention to feelings conditioned by [F.293.a] visually compounded sensory contact as a sharp pain. They should pay attention to feelings conditioned by visually compounded sensory contact as bad. They should pay attention to feelings conditioned by visually compounded sensory contact as a sickness. They should pay attention to feelings conditioned by visually compounded sensory contact as an enemy. They should pay attention to feelings conditioned by visually compounded sensory contact as prone to decay. They should pay attention to feelings conditioned by visually compounded sensory contact as disturbed. They should pay attention to feelings conditioned by visually compounded sensory contact as brittle. They should pay attention to feelings conditioned by visually compounded sensory contact as dangerous. They should pay attention to feelings conditioned by visually compounded sensory contact as a contagious disease. They should pay attention to feelings conditioned by visually compounded sensory contact as empty. They should pay attention to feelings conditioned by visually compounded sensory contact as not one's own. They should pay attention to feelings conditioned by visually compounded sensory contact as unreliable. And they should pay attention to feelings conditioned by visually compounded sensory contact as an injury.

14.34 "Those who have set the intention connected with all-aspect omniscience should, without apprehending anything, pay attention to feelings conditioned by aurally compounded sensory contact as impermanent. They should pay attention to feelings conditioned by aurally compounded sensory contact as suffering. They should pay attention to feelings

conditioned by aurally compounded sensory contact as nonself. They should pay attention to feelings conditioned by aurally compounded sensory contact as at peace. They should pay attention to feelings conditioned by aurally compounded sensory contact as void. They should pay attention to feelings conditioned by aurally compounded sensory contact as a disease. They should pay attention to feelings conditioned by aurally compounded sensory contact as a pustule. They should pay attention to feelings conditioned by aurally compounded sensory contact as a sharp pain. They should pay attention to feelings conditioned by aurally compounded sensory contact as bad. They should pay attention to feelings conditioned by aurally compounded sensory contact [F.293.b] as a sickness. They should pay attention to feelings conditioned by aurally compounded sensory contact as an enemy. They should pay attention to feelings conditioned by aurally compounded sensory contact as prone to decay. They should pay attention to feelings conditioned by aurally compounded sensory contact as disturbed. They should pay attention to feelings conditioned by aurally compounded sensory contact as brittle. They should pay attention to feelings conditioned by aurally compounded sensory contact as dangerous. They should pay attention to feelings conditioned by aurally compounded sensory contact as a contagious disease. They should pay attention to feelings conditioned by aurally compounded sensory contact as empty. They should pay attention to feelings conditioned by aurally compounded sensory contact as not one's own. They should pay attention to feelings conditioned by aurally compounded sensory contact as unreliable. And they should pay attention to feelings conditioned by aurally compounded sensory contact as an injury.

- 14.35 "Those who have set the intention connected with all-aspect omniscience should, without apprehending anything, pay attention to feelings conditioned by nasally compounded sensory contact as impermanent. They should pay attention to feelings conditioned by nasally compounded sensory contact as suffering. They should pay attention to feelings conditioned by nasally compounded sensory contact as nonself. They should pay attention to feelings conditioned by nasally compounded sensory contact as at peace. They should pay attention to feelings conditioned by nasally compounded sensory contact as void. They should pay attention to feelings conditioned by nasally compounded sensory contact as a disease. They should pay attention to feelings conditioned by nasally compounded sensory contact as a pustule. They should pay attention to feelings conditioned by nasally compounded sensory contact as a sharp pain. They should pay attention to feelings conditioned by nasally compounded sensory contact as bad. They should pay attention to feelings

conditioned by nasally compounded sensory contact as a sickness. They should pay attention to feelings conditioned by nasally compounded sensory contact as an enemy. They should pay attention to feelings conditioned by nasally compounded sensory contact as prone to decay. They should pay attention to feelings conditioned by nasally compounded sensory contact as disturbed. They should pay attention to feelings conditioned by nasally compounded sensory contact as brittle. They should pay attention to [F.294.a] feelings conditioned by nasally compounded sensory contact as dangerous. They should pay attention to feelings conditioned by nasally compounded sensory contact as a contagious disease. They should pay attention to feelings conditioned by nasally compounded sensory contact as empty. They should pay attention to feelings conditioned by nasally compounded sensory contact as not one's own. They should pay attention to feelings conditioned by nasally compounded sensory contact as unreliable. And they should pay attention to feelings conditioned by nasally compounded sensory contact as an injury.

- 14.36 “Those who have set the intention connected with all-aspect omniscience should, without apprehending anything, pay attention to feelings conditioned by lingually compounded sensory contact as impermanent. They should pay attention to feelings conditioned by lingually compounded sensory contact as suffering. They should pay attention to feelings conditioned by lingually compounded sensory contact as nonself. They should pay attention to feelings conditioned by lingually compounded sensory contact as at peace. They should pay attention to feelings conditioned by lingually compounded sensory contact as void. They should pay attention to feelings conditioned by lingually compounded sensory contact as a disease. They should pay attention to feelings conditioned by lingually compounded sensory contact as a pustule. They should pay attention to feelings conditioned by lingually compounded sensory contact as a sharp pain. They should pay attention to feelings conditioned by lingually compounded sensory contact as bad. They should pay attention to feelings conditioned by lingually compounded sensory contact as a sickness. They should pay attention to feelings conditioned by lingually compounded sensory contact as an enemy. They should pay attention to feelings conditioned by lingually compounded sensory contact as prone to decay. They should pay attention to feelings conditioned by lingually compounded sensory contact as disturbed. They should pay attention to feelings conditioned by lingually compounded sensory contact as brittle. They should pay attention to feelings conditioned by lingually compounded sensory contact as dangerous. They should pay attention to feelings conditioned by lingually compounded sensory contact as a contagious

disease. They should pay [F.294.b] attention to feelings conditioned by lingually compounded sensory contact as empty. They should pay attention to feelings conditioned by lingually compounded sensory contact as not one's own. They should pay attention to feelings conditioned by lingually compounded sensory contact as unreliable. And they should pay attention to feelings conditioned by lingually compounded sensory contact as an injury.

14.37 "Those who have set the intention connected with all-aspect omniscience should, without apprehending anything, pay attention to feelings conditioned by corporeally compounded sensory contact as impermanent. They should pay attention to feelings conditioned by corporeally compounded sensory contact as suffering. They should pay attention to feelings conditioned by corporeally compounded sensory contact as nonself. They should pay attention to feelings conditioned by corporeally compounded sensory contact as at peace. They should pay attention to feelings conditioned by corporeally compounded sensory contact as void. They should pay attention to feelings conditioned by corporeally compounded sensory contact as a disease. They should pay attention to feelings conditioned by corporeally compounded sensory contact as a pustule. They should pay attention to feelings conditioned by corporeally compounded sensory contact as a sharp pain. They should pay attention to feelings conditioned by corporeally compounded sensory contact as bad. They should pay attention to feelings conditioned by corporeally compounded sensory contact as a sickness. They should pay attention to feelings conditioned by corporeally compounded sensory contact as an enemy. They should pay attention to feelings conditioned by corporeally compounded sensory contact as prone to decay. They should pay attention to feelings conditioned by corporeally compounded sensory contact as disturbed. They should pay attention to feelings conditioned by corporeally compounded sensory contact as brittle. They should pay attention to feelings conditioned by corporeally compounded sensory contact as dangerous. They should pay attention to feelings conditioned by corporeally compounded sensory contact as a contagious disease. They should pay attention to feelings conditioned by corporeally compounded sensory contact as empty. They should pay attention to feelings conditioned by corporeally compounded sensory contact as not one's own. They should pay attention to feelings conditioned by corporeally compounded [F.295.a] sensory contact as unreliable. And they should pay attention to feelings conditioned by corporeally compounded sensory contact as an injury.

14.38 "Those who have set the intention connected with all-aspect omniscience should, without apprehending anything, pay attention to feelings conditioned by mentally compounded sensory contact as impermanent.

They should pay attention to feelings conditioned by mentally compounded sensory contact as suffering. They should pay attention to feelings conditioned by mentally compounded sensory contact as nonself. They should pay attention to feelings conditioned by mentally compounded sensory contact as at peace. They should pay attention to feelings conditioned by mentally compounded sensory contact as void. They should pay attention to feelings conditioned by mentally compounded sensory contact as a disease. They should pay attention to feelings conditioned by mentally compounded sensory contact as a pustule. They should pay attention to feelings conditioned by mentally compounded sensory contact as a sharp pain. They should pay attention to feelings conditioned by mentally compounded sensory contact as bad. They should pay attention to feelings conditioned by mentally compounded sensory contact as a sickness. They should pay attention to feelings conditioned by mentally compounded sensory contact as an enemy. They should pay attention to feelings conditioned by mentally compounded sensory contact as prone to decay. They should pay attention to feelings conditioned by mentally compounded sensory contact as disturbed. They should pay attention to feelings conditioned by mentally compounded sensory contact as brittle. They should pay attention to feelings conditioned by mentally compounded sensory contact as dangerous. They should pay attention to feelings conditioned by mentally compounded sensory contact as a contagious disease. They should pay attention to feelings conditioned by mentally compounded sensory contact as empty. They should pay attention to feelings conditioned by mentally compounded sensory contact as not one's own. They should pay attention to feelings conditioned by mentally compounded sensory contact as unreliable. And they should pay attention to feelings conditioned by mentally compounded sensory contact as an injury.

[B20] [F.295.b]

- 14.39 “Those who have set the intention connected with all-aspect omniscience should, without apprehending anything, pay attention to the earth element as impermanent. They should pay attention to the earth element as suffering. They should pay attention to the earth element as nonself. They should pay attention to the earth element as at peace. They should pay attention to the earth element as void. They should pay attention to the earth element as a disease. They should pay attention to the earth element as a pustule. They should pay attention to the earth element as a sharp pain. They should pay attention to the earth element as bad. They should pay attention to the earth element as a sickness. They should pay attention to the earth element as an enemy. They should pay attention to the earth element as prone to decay. They should pay attention to the earth element as disturbed. They should

pay attention to the earth element as brittle. They should pay attention to the earth element as dangerous. They should pay attention to the earth element as a contagious disease. They should pay attention to the earth element as empty. They should pay attention to the earth element as not one's own. They should pay attention to the earth element as unreliable. And they should pay attention to the earth element as an injury.

14.40 “Those who have set the intention connected with all-aspect omniscience should, without apprehending anything, pay attention to the water element as impermanent. They should pay attention to the water element as suffering. They should pay attention to the water element as nonself. They should pay attention to the water element as at peace. They should pay attention to the water element as void. They should pay attention to the water element as a disease. They should pay attention to the water element as a pustule. They should pay attention to the water element as a sharp pain. They should pay attention to the water element as bad. They should pay attention to the water element as a sickness. They should pay attention to the water element as an enemy. They should pay attention to the water element as prone to decay. They should pay attention to the water element as disturbed. They should pay attention to the water element as brittle. [F.296.a] They should pay attention to the water element as dangerous. They should pay attention to the water element as a contagious disease. They should pay attention to the water element as empty. They should pay attention to the water element as not one's own. They should pay attention to the water element as unreliable. And they should pay attention to the water element as an injury.

14.41 “Those who have set the intention connected with all-aspect omniscience should, without apprehending anything, pay attention to the fire element as impermanent. They should pay attention to the fire element as suffering. They should pay attention to the fire element as nonself. They should pay attention to the fire element as at peace. They should pay attention to the fire element as void. They should pay attention to the fire element as a disease. They should pay attention to the fire element as a pustule. They should pay attention to the fire element as a sharp pain. They should pay attention to the fire element as bad. They should pay attention to the fire element as a sickness. They should pay attention to the fire element as an enemy. They should pay attention to the fire element as prone to decay. They should pay attention to the fire element as disturbed. They should pay attention to the fire element as brittle. They should pay attention to the fire element as dangerous. They should pay attention to the fire element as a contagious disease. They should pay attention to the fire element as empty. They should

pay attention to the fire element as not one's own. They should pay attention to the fire element as unreliable. And they should pay attention to the fire element as an injury.

14.42 "Those who have set the intention connected with all-aspect omniscience should, without apprehending anything, pay attention to the wind element as impermanent. They should pay attention to the wind element as suffering. They should pay attention to the wind element as nonself. They should pay attention to the wind element as at peace. They should pay attention to the wind element as void. They should pay attention to the wind element as a disease. They should pay attention to the wind element as a pustule. They should pay attention to the wind element as a sharp pain. [F.296.b] They should pay attention to the wind element as bad. They should pay attention to the wind element as a sickness. They should pay attention to the wind element as an enemy. They should pay attention to the wind element as prone to decay. They should pay attention to the wind element as disturbed. They should pay attention to the wind element as brittle. They should pay attention to the wind element as dangerous. They should pay attention to the wind element as a contagious disease. They should pay attention to the wind element as empty. They should pay attention to the wind element as not one's own. They should pay attention to the wind element as unreliable. And they should pay attention to the wind element as an injury.

14.43 "Those who have set the intention connected with all-aspect omniscience should, without apprehending anything, pay attention to the space element as impermanent. They should pay attention to the space element as suffering. They should pay attention to the space element as nonself. They should pay attention to the space element as at peace. They should pay attention to the space element as void. They should pay attention to the space element as a disease. They should pay attention to the space element as a pustule. They should pay attention to the space element as a sharp pain. They should pay attention to the space element as bad. They should pay attention to the space element as a sickness. They should pay attention to the space element as an enemy. They should pay attention to the space element as prone to decay. They should pay attention to the space element as disturbed. They should pay attention to the space element as brittle. They should pay attention to the space element as dangerous. They should pay attention to the space element as a contagious disease. They should pay attention to the space element as empty. They should pay attention to the space element as not one's own. They should pay attention to the space element as unreliable. And they should pay attention to the space element as an injury.

14.44 “Those who have set the intention connected with all-aspect omniscience should, without apprehending anything, [F.297.a] pay attention to the consciousness element as impermanent. They should pay attention to the consciousness element as suffering. They should pay attention to the consciousness element as nonself. They should pay attention to the consciousness element as at peace. They should pay attention to the consciousness element as void. They should pay attention to the consciousness element as a disease. They should pay attention to the consciousness element as a pustule. They should pay attention to the consciousness element as a sharp pain. They should pay attention to the consciousness element as bad. They should pay attention to the consciousness element as a sickness. They should pay attention to the consciousness element as an enemy. They should pay attention to the consciousness element as prone to decay. They should pay attention to the consciousness element as disturbed. They should pay attention to the consciousness element as brittle. They should pay attention to the consciousness element as dangerous. They should pay attention to the consciousness element as a contagious disease. They should pay attention to the consciousness element as empty. They should pay attention to the consciousness element as not one’s own. They should pay attention to the consciousness element as unreliable. And they should pay attention to the consciousness element as an injury.

14.45 “Those who have set the intention connected with all-aspect omniscience should, without apprehending anything, pay attention to ignorance as impermanent. They should pay attention to ignorance as suffering. They should pay attention to ignorance as nonself. They should pay attention to ignorance as at peace. They should pay attention to ignorance as void. They should pay attention to ignorance as a disease. They should pay attention to ignorance as a pustule. They should pay attention to ignorance as a sharp pain. They should pay attention to ignorance as bad. They should pay attention to ignorance as a sickness. They should pay attention to ignorance as an enemy. They should pay attention [F.297.b] to ignorance as prone to decay. They should pay attention to ignorance as disturbed. They should pay attention to ignorance as brittle. They should pay attention to ignorance as dangerous. They should pay attention to ignorance as a contagious disease. They should pay attention to ignorance as empty. They should pay attention to ignorance as not one’s own. They should pay attention to ignorance as unreliable. And they should pay attention to ignorance as an injury.

14.46 “Those who have set the intention connected with all-aspect omniscience should, without apprehending anything, pay attention to formative predispositions as impermanent. They should pay attention to formative predispositions as suffering. They should pay attention to formative predispositions as nonself. They should pay attention to formative predispositions as at peace. They should pay attention to formative predispositions as void. They should pay attention to formative predispositions as a disease. They should pay attention to formative predispositions as a pustule. They should pay attention to formative predispositions as a sharp pain. They should pay attention to formative predispositions as bad. They should pay attention to formative predispositions as a sickness. They should pay attention to formative predispositions as an enemy. They should pay attention to formative predispositions as prone to decay. They should pay attention to formative predispositions as disturbed. They should pay attention to formative predispositions as brittle. They should pay attention to formative predispositions as dangerous. They should pay attention to formative predispositions as a contagious disease. They should pay attention to formative predispositions as empty. They should pay attention to formative predispositions as not one’s own. They should pay attention to formative predispositions as unreliable. And they should pay attention to formative predispositions as an injury.

14.47 “Those who have set the intention connected with all-aspect omniscience should, without apprehending anything, pay attention to consciousness as impermanent. They should pay attention to consciousness as suffering. They should pay attention to consciousness as nonself. They should pay attention to consciousness as at peace. They should pay attention to consciousness as void. They should pay attention to consciousness as a disease. They should pay attention to consciousness as a pustule. They should pay attention to [F.298.a] consciousness as a sharp pain. They should pay attention to consciousness as bad. They should pay attention to consciousness as a sickness. They should pay attention to consciousness as an enemy. They should pay attention to consciousness as prone to decay. They should pay attention to consciousness as disturbed. They should pay attention to consciousness as brittle. They should pay attention to consciousness as dangerous. They should pay attention to consciousness as a contagious disease. They should pay attention to consciousness as empty. They should pay attention to consciousness as not one’s own. They should pay attention to consciousness as unreliable. And they should pay attention to consciousness as an injury.

14.48 “Those who have set the intention connected with all-aspect omniscience should, without apprehending anything, pay attention to name and form as impermanent. They should pay attention to name and form as suffering. They should pay attention to name and form as nonself. They should pay attention to name and form as at peace. They should pay attention to name and form as void. They should pay attention to name and form as a disease. They should pay attention to name and form as a pustule. They should pay attention to name and form as a sharp pain. They should pay attention to name and form as bad. They should pay attention to name and form as a sickness. They should pay attention to name and form as an enemy. They should pay attention to name and form as prone to decay. They should pay attention to name and form as disturbed. They should pay attention to name and form as brittle. They should pay attention to name and form as dangerous. They should pay attention to name and form as a contagious disease. They should pay attention to name and form as empty. They should pay attention to name and form as not one’s own. They should pay attention to name and form as unreliable. And they should pay attention to name [F.298.b] and form as an injury.

14.49 “Those who have set the intention connected with all-aspect omniscience should, without apprehending anything, pay attention to the six sense fields as impermanent. They should pay attention to the six sense fields as suffering. They should pay attention to the six sense fields as nonself. They should pay attention to the six sense fields as at peace. They should pay attention to the six sense fields as void. They should pay attention to the six sense fields as a disease. They should pay attention to the six sense fields as a pustule. They should pay attention to the six sense fields as a sharp pain. They should pay attention to the six sense fields as bad. They should pay attention to the six sense fields as a sickness. They should pay attention to the six sense fields as an enemy. They should pay attention to the six sense fields as prone to decay. They should pay attention to the six sense fields as disturbed. They should pay attention to the six sense fields as brittle. They should pay attention to the six sense fields as dangerous. They should pay attention to the six sense fields as a contagious disease. They should pay attention to the six sense fields as empty. They should pay attention to the six sense fields as not one’s own. They should pay attention to the six sense fields as unreliable. And they should pay attention to the six sense fields as an injury.

14.50 “Those who have set the intention connected with all-aspect omniscience should, without apprehending anything, pay attention to sensory contact as impermanent. They should pay attention to sensory contact as suffering. They should pay attention to sensory contact as nonself. They should pay

attention to sensory contact as at peace. They should pay attention to sensory contact as void. They should pay attention to sensory contact as a disease. They should pay attention to sensory contact as a pustule. They should pay attention to sensory contact as a sharp pain. They should pay attention to sensory contact as bad. They should pay attention to sensory contact as a sickness. They should pay attention to sensory contact as an enemy. They should pay attention to sensory contact as prone to decay. They should pay attention to sensory contact as disturbed. They should pay attention to sensory contact as brittle. They should pay attention to sensory contact as dangerous. They should pay attention to sensory contact as a contagious disease. They should pay attention to sensory contact as empty. [F.299.a] They should pay attention to sensory contact as not one's own. They should pay attention to sensory contact as unreliable. And they should pay attention to sensory contact as an injury.

14.51 "Those who have set the intention connected with all-aspect omniscience should, without apprehending anything, pay attention to sensation as impermanent. They should pay attention to sensation as suffering. They should pay attention to sensation as nonself. They should pay attention to sensation as at peace. They should pay attention to sensation as void. They should pay attention to sensation as a disease. They should pay attention to sensation as a pustule. They should pay attention to sensation as a sharp pain. They should pay attention to sensation as bad. They should pay attention to sensation as a sickness. They should pay attention to sensation as an enemy. They should pay attention to sensation as prone to decay. They should pay attention to sensation as disturbed. They should pay attention to sensation as brittle. They should pay attention to sensation as dangerous. They should pay attention to sensation as a contagious disease. They should pay attention to sensation as empty. They should pay attention to sensation as not one's own. They should pay attention to sensation as unreliable. And they should pay attention to sensation as an injury.

14.52 "Those who have set the intention connected with all-aspect omniscience should, without apprehending anything, pay attention to craving as impermanent. They should pay attention to craving as suffering. They should pay attention to craving as nonself. They should pay attention to craving as at peace. They should pay attention to craving as void. They should pay attention to craving as a disease. They should pay attention to craving as a pustule. They should pay attention to craving as a sharp pain. They should pay attention to craving as bad. They should pay attention to craving as a sickness. They should pay attention to craving as an enemy. They should pay attention to craving as prone to decay. They should pay attention to craving as disturbed. They should pay attention to craving as

brittle. They should pay attention to craving as dangerous. They should pay attention to craving as a contagious disease. They should pay attention to craving as empty. They should pay attention to craving as not one's own. They should pay [F.299.b] attention to craving as unreliable. And they should pay attention to craving as an injury.

14.53 "Those who have set the intention connected with all-aspect omniscience should, without apprehending anything, pay attention to grasping as impermanent. They should pay attention to grasping as suffering. They should pay attention to grasping as nonself. They should pay attention to grasping as at peace. They should pay attention to grasping as void. They should pay attention to grasping as a disease. They should pay attention to grasping as a pustule. They should pay attention to grasping as a sharp pain. They should pay attention to grasping as bad. They should pay attention to grasping as a sickness. They should pay attention to grasping as an enemy. They should pay attention to grasping as prone to decay. They should pay attention to grasping as disturbed. They should pay attention to grasping as brittle. They should pay attention to grasping as dangerous. They should pay attention to grasping as a contagious disease. They should pay attention to grasping as empty. They should pay attention to grasping as not one's own. They should pay attention to grasping as unreliable. And they should pay attention to grasping as an injury.

14.54 "Those who have set the intention connected with all-aspect omniscience should, without apprehending anything, pay attention to the rebirth process as impermanent. They should pay attention to the rebirth process as suffering. They should pay attention to the rebirth process as nonself. They should pay attention to the rebirth process as at peace. They should pay attention to the rebirth process as void. They should pay attention to the rebirth process as a disease. They should pay attention to the rebirth process as a pustule. They should pay attention to the rebirth process as a sharp pain. They should pay attention to the rebirth process as bad. They should pay attention to the rebirth process as a sickness. They should pay attention to the rebirth process as an enemy. They should pay attention to the rebirth process as prone to decay. They should pay attention to the rebirth process as disturbed. They should pay attention to the rebirth process as brittle. They should pay attention to the rebirth process as dangerous. They should pay attention to the rebirth process as a contagious disease. They should pay attention to the rebirth process as empty. They should pay attention to the rebirth process as not one's own. They should pay attention to the rebirth process [F.300.a] as unreliable. And they should pay attention to the rebirth process as an injury.

14.55 “Those who have set the intention connected with all-aspect omniscience should, without apprehending anything, pay attention to birth as impermanent. They should pay attention to birth as suffering. They should pay attention to birth as nonself. They should pay attention to birth as at peace. They should pay attention to birth as void. They should pay attention to birth as a disease. They should pay attention to birth as a pustule. They should pay attention to birth as a sharp pain. They should pay attention to birth as bad. They should pay attention to birth as a sickness. They should pay attention to birth as an enemy. They should pay attention to birth as prone to decay. They should pay attention to birth as disturbed. They should pay attention to birth as brittle. They should pay attention to birth as dangerous. They should pay attention to birth as a contagious disease. They should pay attention to birth as empty. They should pay attention to birth as not one’s own. They should pay attention to birth as unreliable. And they should pay attention to birth as an injury.

14.56 “Those who have set the intention connected with all-aspect omniscience should, without apprehending anything, pay attention to aging and death as impermanent. They should pay attention to aging and death as suffering. They should pay attention to aging and death as nonself. They should pay attention to aging and death as at peace. They should pay attention to aging and death as void. They should pay attention to aging and death as a disease. They should pay attention to aging and death as a pustule. They should pay attention to aging and death as a sharp pain. They should pay attention to aging and death as bad. They should pay attention to aging and death as a sickness. They should pay attention to aging and death as an enemy. They should pay attention to aging and death as prone to decay. They should pay attention to aging and death as disturbed. They should pay attention to aging and death as brittle. They should pay attention to aging and death as dangerous. They should pay attention to aging and death as a contagious disease. They should pay attention to aging and death as empty. They should pay attention to aging and death as not one’s own. They should pay attention to aging [F.300.b] and death as unreliable. And they should pay attention to aging and death as an injury.

14.57 “Moreover, Kauśika, bodhisattva great beings who have set the intention connected with all-aspect omniscience should, without apprehending anything, pay attention to the cessation of ignorance as nonself. They should pay attention to the cessation of ignorance as at peace. They should pay attention to the cessation of ignorance as void. They should pay attention to the cessation of ignorance as emptiness. They should pay attention to the

cessation of ignorance as signlessness. They should pay attention to the cessation of ignorance as wishlessness. And they should pay attention to the cessation of ignorance as unconditioned.

14.58 “Those who have set the intention connected with all-aspect omniscience should, without apprehending anything, pay attention to the cessation of volitional factors from the cessation of ignorance as nonself. They should pay attention to the cessation of volitional factors as at peace. They should pay attention to the cessation of volitional factors as void. They should pay attention to the cessation of volitional factors as emptiness. They should pay attention to the cessation of volitional factors as signlessness. They should pay attention to the cessation of volitional factors as wishlessness. And they should pay attention to the cessation of volitional factors as unconditioned.

14.59 “Those who have set the intention connected with all-aspect omniscience [F.301.a] should, without apprehending anything, pay attention to the cessation of consciousness from the cessation of volitional factors as nonself. They should pay attention to the cessation of consciousness as at peace. They should pay attention to the cessation of consciousness as void. They should pay attention to the cessation of consciousness as emptiness. They should pay attention to the cessation of consciousness as signlessness. They should pay attention to the cessation of consciousness as wishlessness. And they should pay attention to the cessation of consciousness as unconditioned.

14.60 “Those who have set the intention connected with all-aspect omniscience should, without apprehending anything, pay attention to the cessation of name and form from the cessation of consciousness as nonself. They should pay attention to the cessation of name and form as at peace. They should pay attention to the cessation of name and form as void. They should pay attention to the cessation of name and form as emptiness. They should pay attention to the cessation of name and form as signlessness. They should pay attention to the cessation of name and form as wishlessness. And they should pay attention to the cessation of name and form as unconditioned.

14.61 “Those who have set the intention connected with all-aspect omniscience should, without apprehending anything, pay attention to the cessation of the six sense fields from the cessation of name and form as nonself. They should pay attention to the cessation of the six sense fields as at peace. They should pay attention to the cessation of the six sense fields as void. They should pay attention to the cessation of the six sense fields as emptiness. They should pay attention to the cessation of the six sense fields as signlessness. They should pay attention to the cessation of the six sense fields as wishlessness. And they should pay attention to the cessation of the six sense fields as unconditioned.

- 14.62 “Those who have set the intention connected with all-aspect omniscience should, without apprehending anything, pay attention to the cessation of sensory contact from the cessation of the six sense fields as nonself. They should pay attention to the cessation of sensory contact as at peace. They should pay attention to the cessation of sensory contact as void. They should pay attention to the cessation of sensory contact as emptiness. They should pay attention to the cessation of sensory contact as signlessness. They should pay attention to the cessation of sensory contact as wishlessness. And they should pay attention to the cessation of sensory contact as unconditioned.
- 14.63 “Those who have set the intention connected with all-aspect omniscience should, without apprehending anything, pay attention to the cessation of sensation [F.301.b] from the cessation of sensory contact as nonself. They should pay attention to the cessation of sensation as at peace. They should pay attention to the cessation of sensation as void. They should pay attention to the cessation of sensation as emptiness. They should pay attention to the cessation of sensation as signlessness. They should pay attention to the cessation of sensation as wishlessness. And they should pay attention to the cessation of sensation as unconditioned.
- 14.64 “Those who have set the intention connected with all-aspect omniscience should, without apprehending anything, pay attention to the cessation of craving from the cessation of sensation as nonself. They should pay attention to the cessation of craving as at peace. They should pay attention to the cessation of craving as void. They should pay attention to the cessation of craving as emptiness. They should pay attention to the cessation of craving as signlessness. They should pay attention to the cessation of craving as wishlessness. And they should pay attention to the cessation of craving as unconditioned.
- 14.65 “Those who have set the intention connected with all-aspect omniscience should, without apprehending anything, pay attention to the cessation of grasping from the cessation of craving as nonself. They should pay attention to the cessation of grasping as at peace. They should pay attention to the cessation of grasping as void. They should pay attention to the cessation of grasping as emptiness. They should pay attention to the cessation of grasping as signlessness. They should pay attention to the cessation of grasping as wishlessness. And they should pay attention to the cessation of grasping as unconditioned.
- 14.66 “Those who have set the intention connected with all-aspect omniscience should, without apprehending anything, pay attention to the cessation of the rebirth process from the cessation of grasping as nonself. They should pay attention to the cessation of the rebirth process as at peace. They should

pay attention to the cessation of the rebirth process as void. They should pay attention to the cessation of the rebirth process as emptiness. They should pay attention to the cessation of the rebirth process as signlessness. They should pay attention to the cessation of the rebirth [F.302.a] process as wishlessness. And they should pay attention to the cessation of the rebirth process as unconditioned.

14.67 “Those who have set the intention connected with all-aspect omniscience should, without apprehending anything, pay attention to the cessation of birth from the cessation of the rebirth process as nonself. They should pay attention to the cessation of birth as at peace. They should pay attention to the cessation of birth as void. They should pay attention to the cessation of birth as emptiness. They should pay attention to the cessation of birth as signlessness. They should pay attention to the cessation of birth as wishlessness. And they should pay attention to the cessation of birth as unconditioned.

14.68 “Those who have set the intention connected with all-aspect omniscience should, without apprehending anything, pay attention to the cessation of aging and death, sorrow, lamentation, suffering, discomfort, and agitation—this great heap of suffering—from the cessation of birth as nonself. They should pay attention to the cessation of aging and death, sorrow, lamentation, suffering, discomfort, and agitation—this great heap of suffering—as at peace. They should pay attention to the cessation of aging and death, sorrow, lamentation, suffering, discomfort, and agitation—this great heap of suffering—as void. They should pay attention to the cessation of aging and death, sorrow, lamentation, suffering, discomfort, and agitation—this great heap of suffering—as emptiness. They should pay attention to the cessation of aging and death, sorrow, lamentation, suffering, discomfort, and agitation—this great heap of suffering—as signlessness. They should pay attention to [F.302.b] the cessation of aging and death, sorrow, lamentation, suffering, discomfort, and agitation—this great heap of suffering—as wishlessness. And they should pay attention to the cessation of aging and death, sorrow, lamentation, suffering, discomfort, and agitation—this great heap of suffering—as unconditioned.

14.69 “Moreover, Kauśika, without apprehending anything, bodhisattva great beings who have set the intention connected with all-aspect omniscience practice the perfection of generosity. Without apprehending anything, those who have set the intention connected with all-aspect omniscience practice the perfection of ethical discipline. Without apprehending anything, those who have set the intention connected with all-aspect omniscience practice the perfection of tolerance. Without apprehending anything, those who have set the intention connected with all-aspect omniscience practice the

perfection of perseverance. Without apprehending anything, those who have set the intention connected with all-aspect omniscience practice the perfection of meditative concentration. Without apprehending anything, those who have set the intention connected with all-aspect omniscience practice the perfection of wisdom.

14.70 “Moreover, Kauśika, without apprehending anything, bodhisattva great beings who have set the intention connected with all-aspect omniscience cultivate the four applications of mindfulness. Without apprehending anything, those who have set the intention connected with all-aspect omniscience cultivate the four correct exertions. Without apprehending anything, those who have set the intention connected with all-aspect omniscience [F.303.a] cultivate the four supports for miraculous ability. Without apprehending anything, those who have set the intention connected with all-aspect omniscience cultivate the five faculties. Without apprehending anything, those who have set the intention connected with all-aspect omniscience cultivate the five powers. Without apprehending anything, those who have set the intention connected with all-aspect omniscience cultivate the seven branches of enlightenment. Without apprehending anything, those who have set the intention connected with all-aspect omniscience cultivate the noble eightfold path.

14.71 “Without apprehending anything, those who have set the intention connected with all-aspect omniscience cultivate the four truths of the noble ones. Without apprehending anything, those who have set the intention connected with all-aspect omniscience cultivate the four meditative concentrations. Without apprehending anything, those who have set the intention connected with all-aspect omniscience cultivate the four immeasurable attitudes. Without apprehending anything, those who have set the intention connected with all-aspect omniscience cultivate the four formless absorptions. Without apprehending anything, those who have set the intention connected with all-aspect omniscience cultivate the eight liberations. Without apprehending anything, those who have set the intention connected with all-aspect omniscience cultivate the nine serial steps of meditative absorption. Without apprehending anything, those who have set the intention connected with all-aspect omniscience cultivate the emptiness, signlessness, and wishlessness gateways to liberation. Without apprehending anything, [F.303.b] those who have set the intention connected with all-aspect omniscience cultivate the extrasensory powers. Without apprehending anything, those who have set the intention connected with all-aspect omniscience cultivate the meditative stabilities. Without apprehending anything, those who have set the intention connected with all-aspect omniscience cultivate the dhāraṇī gateways.

Without apprehending anything, those who have set the intention connected with all-aspect omniscience cultivate the ten powers of the tathāgatas. Without apprehending anything, those who have set the intention connected with all-aspect omniscience cultivate the four fearlessnesses. Without apprehending anything, those who have set the intention connected with all-aspect omniscience cultivate great loving kindness. Without apprehending anything, those who have set the intention connected with all-aspect omniscience cultivate great compassion. Without apprehending anything, those who have set the intention connected with all-aspect omniscience cultivate the eighteen distinct qualities of the buddhas.

- 14.72 “Moreover, Kauśika, when bodhisattva great beings practice the perfection of wisdom, they analytically train as follows: It is just those phenomena alone moistening, saturating, perfecting, augmenting, and considering phenomena in that way. There is no ‘I’ or ‘mine’ in them. If you ask why, it is because neither does that mind of a bodhisattva great being’s virtuous roots [F.304.a] assist the mind set on enlightenment, nor does that mind set on enlightenment assist that mind of virtuous roots. Neither does that mind set on enlightenment assist the mind that dedicates the virtuous roots, nor does that mind that dedicates assist the mind set on enlightenment.
- 14.73 “Kauśika, the mind of virtuous roots does not exist and is not apprehended in the mind set on enlightenment, and the mind set on enlightenment does not exist and is not apprehended in the mind of virtuous roots. The mind set on enlightenment does not exist and is not apprehended in the mind that dedicates, and the mind that dedicates does not exist and is not apprehended in the mind set on enlightenment.
- 14.74 “Kauśika, that investigation of all phenomena in that manner that does not move toward anything is the perfection of wisdom of bodhisattva great beings.”
- 14.75 The elder Subhūti having said this, Śakra, mighty lord of the gods, inquired of him, “Venerable monk Subhūti, in what way does the mind that dedicates not associate with the mind set on enlightenment? In what way does the mind set on enlightenment not associate with the mind that dedicates? In what way is the mind that dedicates nonexistent and not apprehended in the mind set on enlightenment? In what way is the mind set on enlightenment nonexistent and not apprehended in the mind that dedicates?”
- 14.76 “Kauśika,” replied Subhūti, “that which is the mind that dedicates is not-mind, and that which is the mind set on enlightenment is not the mind that dedicates.⁶⁴³ Therefore, that which is not-mind is inconceivable, and that

which is inconceivable is not-mind. Not-mind does not dedicate to not-mind. Nor does the inconceivable dedicate to the inconceivable. Therefore, [F.304.b] that which is not mind is inconceivable. That which is inconceivable is not mind. This, Kauśika, is the bodhisattva great beings' perfection of wisdom."

14.77 Then the Blessed One said to the venerable Subhūti, "Excellent, Subhūti, excellent! The way, Subhūti, that you are teaching the perfection of wisdom to bodhisattva great beings and energizing them is excellent."

14.78 "Blessed Lord, I should feel gratitude. I should not *not* feel gratitude," replied Subhūti. "That is because when the tathāgatas, arhats, perfectly complete buddhas of the past were alive, those śrāvakas of that time taught and instructed, delighted, urged, encouraged, aroused, established, and absolutely secured the Tathāgata, Arhat, perfectly complete Buddha, when earlier in the form of a bodhisattva, in the six perfections, so that, having trained in the six perfections when earlier in the form of a bodhisattva, the Blessed Lord fully awakened to unsurpassed, perfect, complete enlightenment.

14.79 "Similarly, Blessed Lord, I too should teach, should instruct, should delight, should urge, should encourage, should arouse, should establish, and should absolutely secure bodhisattva great beings in the six perfections. Those bodhisattva great beings whom I have taught, [F.305.a] instructed, delighted, urged, encouraged, aroused, established, and absolutely secured in the six perfections in that manner will also fully awaken to unsurpassed, perfect, complete enlightenment."

14.80 The venerable Subhūti then said to Śakra, mighty lord of the gods, "Kauśika, you should therefore listen carefully and keep this in mind. I will explain how bodhisattva great beings should dwell and how they should not dwell in the perfection of wisdom.

14.81 "Kauśika, physical forms are empty of physical forms, feelings are empty of feelings, perceptions are empty of perceptions, formative predispositions are empty of formative predispositions, and consciousness is empty of consciousness. A bodhisattva is empty of a bodhisattva. Thus, Kauśika, the emptiness of physical forms, the emptiness of feelings, the emptiness of perceptions, the emptiness of formative predispositions, and the emptiness of consciousness, and that emptiness of a bodhisattva, are without duality and cannot be divided into two. Kauśika, bodhisattva great beings should dwell accordingly in the perfection of wisdom.

14.82 "Moreover, Kauśika, the eyes are empty of the eyes, the ears are empty of the ears, the nose is empty of the nose, the tongue is empty of the tongue, the body is empty of the body, and the mental faculty is empty of the mental faculty. A bodhisattva is empty of a bodhisattva. Thus, Kauśika, the

emptiness of the eyes, the emptiness of the ears, the emptiness of the nose, the emptiness of the tongue, the emptiness of the body, and the emptiness of the mental faculty, and that [F.305.b] emptiness of a bodhisattva, are without duality and cannot be divided into two. Kauśika, bodhisattva great beings should dwell accordingly in the perfection of wisdom.

14.83 “Moreover, Kauśika, sights are empty of sights, sounds are empty of sounds, odors are empty of odors, tastes are empty of tastes, tangibles are empty of tangibles, and mental phenomena are empty of mental phenomena. A bodhisattva is empty of a bodhisattva. Thus, Kauśika, the emptiness of sights, the emptiness of sounds, the emptiness of odors, the emptiness of tastes, the emptiness of tangibles, and the emptiness of mental phenomena, and that emptiness of a bodhisattva, are without duality and cannot be divided into two. Kauśika, bodhisattva great beings should dwell accordingly in the perfection of wisdom.

14.84 “Moreover, Kauśika, visual consciousness is empty of visual consciousness, auditory consciousness is empty of auditory consciousness, olfactory consciousness is empty of olfactory consciousness, gustatory consciousness is empty of gustatory consciousness, tactile consciousness is empty of tactile consciousness, and mental consciousness is empty of mental consciousness. A bodhisattva is empty of a bodhisattva. Thus, Kauśika, the emptiness of visual consciousness, the emptiness of auditory consciousness, the emptiness of olfactory consciousness, the emptiness of gustatory consciousness, the emptiness of tactile consciousness, and the emptiness of mental consciousness, and that emptiness of a bodhisattva, are without duality and cannot be divided into two. Kauśika, bodhisattva great beings should dwell accordingly in the perfection of wisdom.

14.85 “Moreover, Kauśika, visually compounded sensory contact is empty of visually compounded sensory contact, [F.306.a] aurally compounded sensory contact is empty of aurally compounded sensory contact, nasally compounded sensory contact is empty of nasally compounded sensory contact, lingually compounded sensory contact is empty of lingually compounded sensory contact, corporeally compounded sensory contact is empty of corporeally compounded sensory contact, and mentally compounded sensory contact is empty of mentally compounded sensory contact. A bodhisattva is empty of a bodhisattva. Thus, Kauśika, the emptiness of visually compounded sensory contact, the emptiness of aurally compounded sensory contact, the emptiness of nasally compounded sensory contact, the emptiness of lingually compounded sensory contact, the emptiness of corporeally compounded sensory contact, and the emptiness of mentally compounded sensory contact, and that emptiness of a

bodhisattva, are without duality and cannot be divided into two. Kauśika, bodhisattva great beings should dwell accordingly in the perfection of wisdom.

14.86 “Moreover, Kauśika, feelings conditioned by visually compounded sensory contact are empty of feelings conditioned by visually compounded sensory contact, feelings conditioned by aurally compounded sensory contact are empty of feelings conditioned by aurally compounded sensory contact, feelings conditioned by nasally compounded sensory contact are empty of feelings conditioned by nasally compounded sensory contact, feelings conditioned by lingually compounded sensory contact are empty of feelings conditioned by lingually compounded sensory contact, feelings conditioned by corporeally compounded sensory contact are empty of feelings conditioned by corporeally compounded sensory contact, and feelings conditioned by mentally compounded sensory contact are empty of feelings conditioned by mentally compounded sensory contact. A bodhisattva is empty of a bodhisattva. Thus, Kauśika, the emptiness of feelings conditioned by visually compounded sensory contact, the emptiness of feelings conditioned by aurally compounded sensory contact, the emptiness of feelings conditioned by nasally compounded sensory contact, the emptiness of feelings conditioned by lingually compounded sensory contact, the emptiness of feelings [F.306.b] conditioned by corporeally compounded sensory contact, and the emptiness of feelings conditioned by mentally compounded sensory contact, and that emptiness of a bodhisattva, are without duality and cannot be divided into two. Kauśika, bodhisattva great beings should dwell accordingly in the perfection of wisdom.

14.87 “Moreover, Kauśika, the earth element is empty of the earth element, the water element is empty of the water element, the fire element is empty of the fire element, the wind element is empty of the wind element, the space element is empty of the space element, and the consciousness element is empty of the consciousness element. A bodhisattva is empty of a bodhisattva. Thus, Kauśika, the emptiness of the earth element, the emptiness of the water element, the emptiness of the fire element, the emptiness of the wind element, the emptiness of the space element, and the emptiness of the consciousness element, and that emptiness of a bodhisattva, are without duality and cannot be divided into two. Kauśika, bodhisattva great beings should dwell accordingly in the perfection of wisdom.

14.88 “Moreover, Kauśika, ignorance is empty of ignorance, formative predispositions are empty of formative predispositions, consciousness is empty of consciousness, name and form are empty of name and form, the six

sense fields are empty of the six sense fields, sensory contact is empty of sensory contact, sensation is empty of sensation, craving is empty of craving, grasping is empty of grasping, the rebirth process is empty of the rebirth process, birth is empty of birth, and aging and death are empty of aging and death. A bodhisattva is empty of a bodhisattva. Thus, Kauśika, the emptiness of ignorance, the emptiness of formative predispositions, the emptiness of consciousness, the emptiness of name and form, [F.307.a] the emptiness of the six sense fields, the emptiness of sensory contact, the emptiness of sensation, the emptiness of craving, the emptiness of grasping, the emptiness of the rebirth process, the emptiness of birth, and the emptiness of aging and death, and that emptiness of a bodhisattva, are without duality and cannot be divided into two. Kauśika, bodhisattva great beings should dwell accordingly in the perfection of wisdom.⁶⁴⁴

14.89 “Moreover, Kauśika, the perfection of generosity is empty of the perfection of generosity, the perfection of ethical discipline is empty of the perfection of ethical discipline, the perfection of tolerance is empty of the perfection of tolerance, the perfection of perseverance is empty of the perfection of perseverance, the perfection of meditative concentration is empty of the perfection of meditative concentration, and the perfection of wisdom is empty of the perfection of wisdom. A bodhisattva is empty of a bodhisattva. Thus, Kauśika, the emptiness of the perfection of generosity, the emptiness of the perfection of ethical discipline, the emptiness of the perfection of tolerance, the emptiness of the perfection of perseverance, the emptiness of the perfection of meditative concentration, and the emptiness of the perfection of wisdom, and that emptiness of a bodhisattva, are without duality and cannot be divided into two. Kauśika, bodhisattva great beings should dwell accordingly in the perfection of wisdom.

14.90 “Moreover, Kauśika, the emptiness of internal phenomena is empty of the emptiness of internal phenomena, the emptiness of external phenomena is empty of the emptiness of external phenomena, the emptiness of external and internal phenomena is empty of the emptiness of external and internal phenomena, the emptiness of emptiness is empty of the emptiness of emptiness, the emptiness [F.307.b] of great extent is empty of the emptiness of great extent, the emptiness of ultimate reality is empty of the emptiness of ultimate reality, the emptiness of conditioned phenomena is empty of the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena is empty of the emptiness of unconditioned phenomena, the emptiness of the unlimited is empty of the emptiness of the unlimited, the emptiness of that which has neither beginning nor end is empty of the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion is empty of the emptiness of nonexclusion, the emptiness of

inherent nature is empty of the emptiness of inherent nature, the emptiness of all phenomena is empty of the emptiness of all phenomena, the emptiness of intrinsic defining characteristics is empty of the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended is empty of the emptiness of that which cannot be apprehended, the emptiness of nonentities is empty of the emptiness of nonentities, the emptiness of essential nature is empty of the emptiness of essential nature, and the emptiness of an essential nature of nonentities is empty of the emptiness of an essential nature of nonentities. A bodhisattva is empty of a bodhisattva. Thus, Kauśika, the emptiness of the emptiness of internal phenomena, the emptiness of the emptiness of external phenomena, the emptiness of the emptiness of external and internal phenomena, the emptiness of the emptiness of emptiness, the emptiness of the emptiness of great extent, the emptiness of the emptiness of ultimate reality, the emptiness of the emptiness of conditioned phenomena, the emptiness of the emptiness of unconditioned phenomena, the emptiness of the emptiness of the unlimited, the emptiness of the emptiness of that which has neither beginning nor end, the emptiness of the emptiness of nonexclusion, the emptiness of the emptiness of inherent nature, the emptiness of the emptiness of all phenomena, the emptiness of the emptiness of intrinsic defining characteristics, the emptiness of the emptiness of that which cannot be apprehended, the emptiness of the emptiness of nonentities, the emptiness of [F.308.a] the emptiness of essential nature, and the emptiness of the emptiness of an essential nature of nonentities, and that emptiness of a bodhisattva, are without duality and cannot be divided into two. Kauśika, bodhisattva great beings should dwell accordingly in the perfection of wisdom.

- 14.91 “Moreover, Kauśika, the applications of mindfulness are empty of the applications of mindfulness, the correct exertions are empty of the correct exertions, the supports for miraculous ability are empty of the supports for miraculous ability, the faculties are empty of the faculties, the powers are empty of the powers, the branches of enlightenment are empty of the branches of enlightenment, and the noble eightfold path is empty of the noble eightfold path. A bodhisattva is empty of a bodhisattva. Thus, Kauśika, the emptiness of the applications of mindfulness, the emptiness of the correct exertions, the emptiness of the supports for miraculous ability, the emptiness of the faculties, the emptiness of the powers, the emptiness of the branches of enlightenment, and the emptiness of the noble eightfold path, and that emptiness of a bodhisattva, are without duality and cannot be divided into two. Kauśika, bodhisattva great beings should dwell accordingly in the perfection of wisdom.

14.92 “Kauśika, the truths of the noble ones are empty of the truths of the noble ones, the meditative concentrations are empty of the meditative concentrations, the immeasurable attitudes are empty of the immeasurable attitudes, the formless absorptions are empty of the formless absorptions, the liberations are empty of the liberations, the serial steps of [F.308.b] meditative absorption are empty of the serial steps of meditative absorption, the emptiness, signlessness, and wishlessness gateways to liberation are empty of the emptiness, signlessness, and wishlessness gateways to liberation, the extrasensory powers are empty of the extrasensory powers, the meditative stabilities are empty of the meditative stabilities, the dhāraṇī gateways are empty of the dhāraṇī gateways, the powers of the tathāgatas are empty of the powers of the tathāgatas, the fearlessnesses are empty of the fearlessnesses, the kinds of exact knowledge are empty of the kinds of exact knowledge, great loving kindness is empty of great loving kindness, great compassion is empty of great compassion, and the distinct qualities of the buddhas are empty of the distinct qualities of the buddhas. A bodhisattva is empty of a bodhisattva. Thus, Kauśika, the emptiness of the truths of the noble ones, the emptiness of the meditative concentrations, the emptiness of the immeasurable attitudes, the emptiness of the formless absorptions, the emptiness of the liberations, the emptiness of the serial steps of meditative absorption, the emptiness of the emptiness, signlessness, and wishlessness gateways to liberation, the emptiness of the extrasensory powers, the emptiness of the meditative stabilities, the emptiness of the dhāraṇī gateways, the emptiness of the powers of the tathāgatas, the emptiness of the fearlessnesses, the emptiness of the kinds of exact knowledge, the emptiness of great loving kindness, the emptiness of great compassion, and the emptiness of the distinct qualities of the buddhas, and that emptiness of a bodhisattva, are without duality and cannot be divided into two. Kauśika, bodhisattva great beings should dwell accordingly in the perfection of wisdom.

14.93 “Moreover, Kauśika, the vehicle of the śrāvakas is empty of the vehicle of the śrāvakas, the vehicle of the pratyekabuddhas is empty of [F.309.a] the vehicle of the pratyekabuddhas, and the vehicle of the buddhas is empty of the vehicle of the buddhas. A bodhisattva is empty of a bodhisattva. Thus, Kauśika, the emptiness of the vehicle of the śrāvakas, the emptiness of the vehicle of the pratyekabuddhas, and the emptiness of the vehicle of the buddhas, and that emptiness of a bodhisattva, are without duality and cannot be divided into two. Kauśika, bodhisattva great beings should dwell accordingly in the perfection of wisdom.

- 14.94 “Moreover, Kauśika, a śrāvaka is empty of a śrāvaka, a pratyekabuddha is empty of a pratyekabuddha, and a buddha is empty of a buddha. A bodhisattva is empty of a bodhisattva. Thus, Kauśika, the emptiness of a śrāvaka, the emptiness of a pratyekabuddha, and the emptiness of a buddha, and that emptiness of a bodhisattva, are without duality and cannot be divided into two. Kauśika, bodhisattva great beings should dwell accordingly in the perfection of wisdom.
- 14.95 “Moreover, Kauśika, the fruit of having entered the stream is empty of the fruit of having entered the stream, the fruit of once-returner is empty of the fruit of once-returner, the fruit of non-returner is empty of the fruit of non-returner, arhatship is empty of arhatship, individual enlightenment is empty of individual enlightenment, the knowledge of the aspects of the path is empty of the knowledge of the aspects of the path, and all-aspect omniscience is empty of all-aspect omniscience. A bodhisattva is empty of a bodhisattva. Thus, Kauśika, the emptiness of the fruit of having entered the stream, the emptiness of the fruit of once-returner, the emptiness of the fruit of non-returner, the emptiness of arhatship, [F.309.b] the emptiness of individual enlightenment, the emptiness of the knowledge of the aspects of the path, and the emptiness of all-aspect omniscience, and that emptiness of a bodhisattva, are without duality and cannot be divided into two. Kauśika, bodhisattva great beings should dwell accordingly in the perfection of wisdom.” [B21]
- 14.96 Then Śakra, mighty lord of the gods, asked the elder Subhūti, “Venerable monk Subhūti, how should bodhisattva great beings not dwell in the perfection of wisdom?”
- 14.97 “Kauśika,” replied Subhūti, “here, when bodhisattva great beings practice the perfection of wisdom, they should not, by way of apprehending anything, dwell in physical forms. They should not, by way of apprehending anything, dwell in feelings; they should not, by way of apprehending anything, dwell in perceptions; they should not, by way of apprehending anything, dwell in formative predispositions; and they should not, by way of apprehending anything, dwell in consciousness. They should not, by way of apprehending anything, dwell in the eyes; they should not, by way of apprehending anything, dwell in the ears; they should not, by way of apprehending anything, dwell in the nose; they should not, by way of apprehending anything, dwell in the tongue; they should not, by way of apprehending anything, dwell in the body; and they should not, by way of apprehending anything, dwell in the mental faculty. They should not, by way of apprehending anything, dwell in sights; they should not, by way of apprehending anything, dwell in sounds; they should not, by way of apprehending anything, dwell in odors; they should not, by way of

apprehending anything, dwell in tastes; they should not, by way of apprehending anything, [F.310.a] dwell in tangibles; and they should not, by way of apprehending anything, dwell in mental phenomena. They should not, by way of apprehending anything, dwell in visual consciousness; they should not, by way of apprehending anything, dwell in auditory consciousness; they should not, by way of apprehending anything, dwell in olfactory consciousness; they should not, by way of apprehending anything, dwell in gustatory consciousness; they should not, by way of apprehending anything, dwell in tactile consciousness; and they should not, by way of apprehending anything, dwell in mental consciousness. They should not, by way of apprehending anything, dwell in visually compounded sensory contact; they should not, by way of apprehending anything, dwell in aurally compounded sensory contact; they should not, by way of apprehending anything, dwell in nasally compounded sensory contact; they should not, by way of apprehending anything, dwell in lingually compounded sensory contact; they should not, by way of apprehending anything, dwell in corporeally compounded sensory contact; and they should not, by way of apprehending anything, dwell in mentally compounded sensory contact. They should not, by way of apprehending anything, dwell in feelings conditioned by visually compounded sensory contact; they should not, by way of apprehending anything, dwell in feelings conditioned by aurally compounded sensory contact; they should not, by way of apprehending anything, dwell in feelings conditioned by nasally compounded sensory contact; they should not, by way of apprehending anything, dwell in feelings conditioned by lingually compounded sensory contact; they should not, by way of apprehending anything, dwell in feelings conditioned by corporeally compounded sensory contact; and they should not, by way of apprehending anything, dwell in feelings conditioned by mentally compounded sensory contact. They should not, by way of apprehending anything, dwell in the earth element; they should not, by way of apprehending anything, dwell in the water element; [F.310.b] they should not, by way of apprehending anything, dwell in the fire element; they should not, by way of apprehending anything, dwell in the wind element; they should not, by way of apprehending anything, dwell in the space element; and they should not, by way of apprehending anything, dwell in the consciousness element. They should not, by way of apprehending anything, dwell in ignorance; they should not, by way of apprehending anything, dwell in formative predispositions; they should not, by way of apprehending anything, dwell in consciousness; they should not, by way of apprehending anything, dwell in name and form; they should not, by way of apprehending anything, dwell in the six sense fields; they should not, by way of

apprehending anything, dwell in sensory contact; they should not, by way of apprehending anything, dwell in sensation; they should not, by way of apprehending anything, dwell in craving; they should not, by way of apprehending anything, dwell in grasping; they should not, by way of apprehending anything, dwell in the rebirth process; they should not, by way of apprehending anything, dwell in birth; and they should not, by way of apprehending anything, dwell in aging and death. They should not, by way of apprehending anything, dwell in the perfection of generosity; they should not, by way of apprehending anything, dwell in the perfection of ethical discipline; they should not, by way of apprehending anything, dwell in the perfection of tolerance; they should not, by way of apprehending anything, dwell in the perfection of perseverance; they should not, by way of apprehending anything, dwell in the perfection of meditative concentration; and they should not, by way of apprehending anything, dwell in the perfection of wisdom. They should not, by way of apprehending anything, dwell in the emptiness of internal phenomena; they should not, by way of apprehending anything, dwell in the emptiness of external [F.311.a] phenomena; they should not, by way of apprehending anything, dwell in the emptiness of external and internal phenomena; they should not, by way of apprehending anything, dwell in the emptiness of emptiness; they should not, by way of apprehending anything, dwell in the emptiness of great extent; they should not, by way of apprehending anything, dwell in the emptiness of ultimate reality; they should not, by way of apprehending anything, dwell in the emptiness of conditioned phenomena; they should not, by way of apprehending anything, dwell in the emptiness of unconditioned phenomena; they should not, by way of apprehending anything, dwell in the emptiness of the unlimited; they should not, by way of apprehending anything, dwell in the emptiness of that which has neither beginning nor end; they should not, by way of apprehending anything, dwell in the emptiness of nonexclusion; they should not, by way of apprehending anything, dwell in the emptiness of inherent nature; they should not, by way of apprehending anything, dwell in the emptiness of all phenomena; they should not, by way of apprehending anything, dwell in the emptiness of intrinsic defining characteristics; they should not, by way of apprehending anything, dwell in the emptiness of that which cannot be apprehended; they should not, by way of apprehending anything, dwell in the emptiness of nonentities; they should not, by way of apprehending anything, dwell in the emptiness of essential nature; and they should not, by way of apprehending anything, dwell in the emptiness of an essential nature of nonentities. They should not, by way of apprehending anything, dwell in the applications of mindfulness; they should not, by way of apprehending

anything, dwell in the correct exertions; they should not, by way of apprehending anything, dwell in the supports for miraculous ability; they should not, by way of apprehending anything, dwell in the faculties; they should not, by way of apprehending anything, dwell in the powers; they should not, by way of apprehending anything, [F.311.b] dwell in the branches of enlightenment; and they should not, by way of apprehending anything, dwell in the noble eightfold path. They should not, by way of apprehending anything, dwell in the truths of the noble ones; they should not, by way of apprehending anything, dwell in the meditative concentrations; they should not, by way of apprehending anything, dwell in the immeasurable attitudes; they should not, by way of apprehending anything, dwell in the formless absorptions; they should not, by way of apprehending anything, dwell in the liberations; they should not, by way of apprehending anything, dwell in the serial steps of meditative absorption; they should not, by way of apprehending anything, dwell in the emptiness, signlessness, and wishlessness gateways to liberation; they should not, by way of apprehending anything, dwell in the extrasensory powers; they should not, by way of apprehending anything, dwell in the meditative stabilities; and they should not, by way of apprehending anything, dwell in the dhāraṇī gateways. They should not, by way of apprehending anything, dwell in the powers of the tathāgatas; they should not, by way of apprehending anything, dwell in the fearlessnesses; they should not, by way of apprehending anything, dwell in the kinds of exact knowledge; they should not, by way of apprehending anything, dwell in great loving kindness; they should not, by way of apprehending anything, dwell in great compassion; and they should not, by way of apprehending anything, dwell in the distinct qualities of the buddhas. They should not, by way of apprehending anything, dwell in the vehicle of the śrāvakas; they should not, by way of apprehending anything, dwell in the vehicle of the pratyekabuddhas; and they should not, by way of apprehending anything, dwell in the vehicle of the buddhas. They should not, by way of apprehending anything, [F.312.a] dwell in the fruit of having entered the stream; they should not, by way of apprehending anything, dwell in the fruit of once-returner; they should not, by way of apprehending anything, dwell in the fruit of non-returner; they should not, by way of apprehending anything, dwell in arhatship; they should not, by way of apprehending anything, dwell in individual enlightenment; and they should not, by way of apprehending anything, dwell in buddhahood. They should not, by way of apprehending anything, dwell in knowledge of all the dharmas; they should

not, by way of apprehending anything, dwell in the knowledge of the aspects of the path; and they should not, by way of apprehending anything, dwell in all-aspect omniscience.

- 14.98 “Kauśika,” replied Subhūti, “here, when bodhisattva great beings practice the perfection of wisdom, they should not, by way of apprehending anything, dwell on the notion of physical forms; they should not, by way of apprehending anything, dwell on the notion of feelings; they should not, by way of apprehending anything, dwell on the notion of perceptions; they should not, by way of apprehending anything, dwell on the notion of formative predispositions; and they should not, by way of apprehending anything, dwell on the notion of consciousness. They should not, by way of apprehending anything, dwell on the notion of the eyes; they should not, by way of apprehending anything, dwell on the notion of the ears; they should not, by way of apprehending anything, dwell on the notion of the nose; they should not, by way of apprehending anything, dwell on the notion of the tongue; they should not, by way of apprehending anything, dwell on the notion of the body; and they should not, by way of apprehending anything, dwell on the notion of the mental faculty. They should not, by way of apprehending anything, dwell on the notion of sights; they should not, by way of apprehending anything, dwell on the notion of sounds; they should not, by way of apprehending anything, dwell on the notion of odors; they should not, by way of apprehending anything, dwell on the notion of tastes; they should not, by way of apprehending anything, [F.312.b] dwell on the notion of tangibles; and they should not, by way of apprehending anything, dwell on the notion of mental phenomena. They should not, by way of apprehending anything, dwell on the notion of visual consciousness; they should not, by way of apprehending anything, dwell on the notion of auditory consciousness; they should not, by way of apprehending anything, dwell on the notion of olfactory consciousness; they should not, by way of apprehending anything, dwell on the notion of gustatory consciousness; they should not, by way of apprehending anything, dwell on the notion of tactile consciousness; and they should not, by way of apprehending anything, dwell on the notion of mental consciousness. They should not, by way of apprehending anything, dwell on the notion of visually compounded sensory contact; they should not, by way of apprehending anything, dwell on the notion of aurally compounded sensory contact; they should not, by way of apprehending anything, dwell on the notion of nasally compounded sensory contact; they should not, by way of apprehending anything, dwell on the notion of lingually compounded sensory contact; they should not, by way of apprehending anything, dwell on the notion of corporeally compounded sensory contact; and they should not, by way of apprehending

anything, dwell on the notion of mentally compounded sensory contact. They should not, by way of apprehending anything, dwell on the notion of feelings conditioned by visually compounded sensory contact; they should not, by way of apprehending anything, dwell on the notion of feelings conditioned by aurally compounded sensory contact; they should not, by way of apprehending anything, dwell on the notion of feelings conditioned by nasally compounded sensory contact; they should not, by way of apprehending anything, dwell on the notion of feelings conditioned by lingually compounded sensory contact; they should not, by way of apprehending anything, dwell on the notion of feelings conditioned by corporeally compounded sensory contact; and they should not, by way of apprehending anything, [F.313.a] dwell on the notion of feelings conditioned by mentally compounded sensory contact. They should not, by way of apprehending anything, dwell on the notion of the earth element; they should not, by way of apprehending anything, dwell on the notion of the water element; they should not, by way of apprehending anything, dwell on the notion of the fire element; they should not, by way of apprehending anything, dwell on the notion of the wind element; they should not, by way of apprehending anything, dwell on the notion of the space element; and they should not, by way of apprehending anything, dwell on the notion of the consciousness element. They should not, by way of apprehending anything, dwell on the notion of ignorance; they should not, by way of apprehending anything, dwell on the notion of formative predispositions; they should not, by way of apprehending anything, dwell on the notion of consciousness; they should not, by way of apprehending anything, dwell on the notion of name and form; they should not, by way of apprehending anything, dwell on the notion of the six sense fields; they should not, by way of apprehending anything, dwell on the notion of sensory contact; they should not, by way of apprehending anything, dwell on the notion of sensation; they should not, by way of apprehending anything, dwell on the notion of craving; they should not, by way of apprehending anything, dwell on the notion of grasping; they should not, by way of apprehending anything, dwell on the notion of the rebirth process; they should not, by way of apprehending anything, dwell on the notion of birth; and they should not, by way of apprehending anything, dwell on the notion of aging and death. They should not, by way of apprehending anything, dwell on the notion of the perfection of generosity; they should not, by way of apprehending anything, dwell on the notion of the perfection of ethical discipline; they should not, by way of apprehending anything, dwell on the notion of the perfection of tolerance; they should not, by way of apprehending anything, [F.313.b] dwell on the notion of the perfection of perseverance; they should

not, by way of apprehending anything, dwell on the notion of the perfection of meditative concentration; and they should not, by way of apprehending anything, dwell on the notion of the perfection of wisdom. They should not, by way of apprehending anything, dwell on the notion of the emptiness of internal phenomena; they should not, by way of apprehending anything, dwell on the notion of the emptiness of external phenomena; they should not, by way of apprehending anything, dwell on the notion of the emptiness of external and internal phenomena; they should not, by way of apprehending anything, dwell on the notion of the emptiness of emptiness; they should not, by way of apprehending anything, dwell on the notion of the emptiness of great extent; they should not, by way of apprehending anything, dwell on the notion of the emptiness of ultimate reality; they should not, by way of apprehending anything, dwell on the notion of the emptiness of conditioned phenomena; they should not, by way of apprehending anything, dwell on the notion of the emptiness of unconditioned phenomena; they should not, by way of apprehending anything, dwell on the notion of the emptiness of the unlimited; they should not, by way of apprehending anything, dwell on the notion of the emptiness of that which has neither beginning nor end; they should not, by way of apprehending anything, dwell on the notion of the emptiness of nonexclusion; they should not, by way of apprehending anything, dwell on the notion of the emptiness of inherent nature; they should not, by way of apprehending anything, dwell on the notion of the emptiness of all phenomena; they should not, by way of apprehending anything, dwell on the notion of the emptiness of intrinsic defining characteristics; they should not, by way of apprehending anything, dwell on the notion of the emptiness of that which cannot be apprehended; they should not, by way of apprehending anything, dwell on the notion of the emptiness of nonentities; they should not, by way of apprehending anything, dwell on the notion of the emptiness of essential nature; and they should not, by way of apprehending anything, dwell on [F.314.a] the notion of the emptiness of an essential nature of nonentities. They should not, by way of apprehending anything, dwell on the notion of the applications of mindfulness; they should not, by way of apprehending anything, dwell on the notion of the correct exertions; they should not, by way of apprehending anything, dwell on the notion of the supports for miraculous ability; they should not, by way of apprehending anything, dwell on the notion of the faculties; they should not, by way of apprehending anything, dwell on the notion of the powers; they should not, by way of apprehending anything, dwell on the notion of the branches of enlightenment; and they should not, by way of apprehending anything, dwell on the notion of the noble eightfold path.

They should not, by way of apprehending anything, dwell on the notion of the truths of the noble ones; they should not, by way of apprehending anything, dwell on the notion of the meditative concentrations; they should not, by way of apprehending anything, dwell on the notion of the immeasurable attitudes; they should not, by way of apprehending anything, dwell on the notion of the formless absorptions; they should not, by way of apprehending anything, dwell on the notion of the liberations; they should not, by way of apprehending anything, dwell on the notion of the serial steps of meditative absorption; they should not, by way of apprehending anything, dwell on the notion of the emptiness, signlessness, and wishlessness gateways to liberation; they should not, by way of apprehending anything, dwell on the notion of the extrasensory powers; they should not, by way of apprehending anything, dwell on the notion of the meditative stabilities; and they should not, by way of apprehending anything, dwell on the notion of the dhāraṇī gateways. They should not, by way of apprehending anything, dwell on the notion of the powers of the tathāgatas; they should not, by way of apprehending anything, dwell on the notion of the fearlessnesses; they should not, by way of apprehending anything, [F.314.b] dwell on the notion of the kinds of exact knowledge; they should not, by way of apprehending anything, dwell on the notion of great loving kindness; they should not, by way of apprehending anything, dwell on the notion of great compassion; and they should not, by way of apprehending anything, dwell on the notion of the distinct qualities of the buddhas. They should not, by way of apprehending anything, dwell on the notion of the fruit of having entered the stream; they should not, by way of apprehending anything, dwell on the notion of the fruit of once-returner; they should not, by way of apprehending anything, dwell on the notion of the fruit of non-returner; they should not, by way of apprehending anything, dwell on the notion of arhatship; they should not, by way of apprehending anything, dwell on the notion of individual enlightenment; they should not, by way of apprehending anything, dwell on the notion of the knowledge of the aspects of the path; and they should not, by way of apprehending anything, dwell on the notion of all-aspect omniscience.

- 14.99 “They should not, by way of apprehending anything, dwell on the notion that physical forms are permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that physical forms are happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that physical forms are a self or nonself; they should not, by way of apprehending anything, dwell on the notion that physical forms are pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that physical forms are at peace or not at

peace; they should not, by way of apprehending anything, dwell on the notion that physical forms are void or not void; they should not, by way of apprehending anything, dwell on the notion that physical forms are empty or not empty; they should not, by way of apprehending anything, dwell on the notion that physical forms have a sign or are signless; and they should not, by way of apprehending anything, dwell on the notion that physical forms [F.315.a] have wishes or do not have wishes.

14.100 “They should not, by way of apprehending anything, dwell on the notion that feelings are permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that feelings are happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that feelings are a self or nonself; they should not, by way of apprehending anything, dwell on the notion that feelings are pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that feelings are at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that feelings are void or not void; they should not, by way of apprehending anything, dwell on the notion that feelings are empty or not empty; they should not, by way of apprehending anything, dwell on the notion that feelings have a sign or are signless; and they should not, by way of apprehending anything, dwell on the notion that feelings have wishes or do not have wishes.

14.101 “They should not, by way of apprehending anything, dwell on the notion that perceptions are permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that perceptions are happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that perceptions are a self or nonself; they should not, by way of apprehending anything, dwell on the notion that perceptions are pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that perceptions are at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that perceptions are void or not void; they should not, by way of apprehending anything, dwell on the notion that perceptions are empty or not empty; they should not, by way of apprehending anything, dwell on the notion that [F.315.b] perceptions have a sign or are signless; and they should not, by way of apprehending anything, dwell on the notion that perceptions have wishes or do not have wishes.

14.102 “They should not, by way of apprehending anything, dwell on the notion that formative predispositions are permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that formative predispositions are happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that formative predispositions

are a self or nonself; they should not, by way of apprehending anything, dwell on the notion that formative predispositions are pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that formative predispositions are at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that formative predispositions are void or not void; they should not, by way of apprehending anything, dwell on the notion that formative predispositions are empty or not empty; they should not, by way of apprehending anything, dwell on the notion that formative predispositions have a sign or are signless; and they should not, by way of apprehending anything, dwell on the notion that formative predispositions have wishes or do not have wishes.

14.103 “They should not, by way of apprehending anything, dwell on the notion that consciousness is permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that consciousness is happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that consciousness is a self or nonself; they should not, by way of apprehending anything, dwell on the notion that consciousness is pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that consciousness is at peace or not at peace; they should not, by way of apprehending anything, [F.316.a] dwell on the notion that consciousness is void or not void; they should not, by way of apprehending anything, dwell on the notion that consciousness is empty or not empty; they should not, by way of apprehending anything, dwell on the notion that consciousness has a sign or is signless; and they should not, by way of apprehending anything, dwell on the notion that consciousness has wishes or does not have wishes.

14.104 “They should not, by way of apprehending anything, dwell on the notion that the eyes are permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that the eyes are happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that the eyes are a self or nonself; they should not, by way of apprehending anything, dwell on the notion that the eyes are pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that the eyes are at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that the eyes are void or not void; they should not, by way of apprehending anything, dwell on the notion that the eyes are empty or not empty; they should not, by way of apprehending anything, dwell on the notion that the eyes have a sign or are signless; and they should not, by way of apprehending anything, dwell on the notion that the eyes have wishes or do not have wishes.

14.105 “They should not, by way of apprehending anything, dwell on the notion that the ears are permanent or impermanent; they should not, [F.316.b] by way of apprehending anything, dwell on the notion that the ears are happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that the ears are a self or nonself; they should not, by way of apprehending anything, dwell on the notion that the ears are pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that the ears are at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that the ears are void or not void; they should not, by way of apprehending anything, dwell on the notion that the ears are empty or not empty; they should not, by way of apprehending anything, dwell on the notion that the ears have a sign or are signless; and they should not, by way of apprehending anything, dwell on the notion that the ears have wishes or do not have wishes.

14.106 “They should not, by way of apprehending anything, dwell on the notion that the nose is permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that the nose is happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that the nose is a self or nonself; they should not, by way of apprehending anything, dwell on the notion that the nose is pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that the nose is at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that the nose is void or not void; they should not, by way of apprehending anything, dwell on the notion that the nose is empty or not empty; they should not, by way of apprehending anything, dwell on the notion that the nose has a sign or is signless; and they should not, by way of apprehending anything, dwell on the notion that the nose has wishes or does not have wishes.

14.107 “They should not, by way of apprehending anything, dwell on the notion that the tongue is permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that the tongue is happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that the tongue [F.317.a] is a self or nonself; they should not, by way of apprehending anything, dwell on the notion that the tongue is pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that the tongue is at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that the tongue is void or not void; they should not, by way of apprehending anything, dwell on the notion that the tongue is empty or not empty; they should not, by way of

apprehending anything, dwell on the notion that the tongue has a sign or is signless; and they should not, by way of apprehending anything, dwell on the notion that the tongue has wishes or does not have wishes.

- 14.108 “They should not, by way of apprehending anything, dwell on the notion that the body is permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that the body is happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that the body is a self or nonself; they should not, by way of apprehending anything, dwell on the notion that the body is pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that the body is at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that the body is void or not void; they should not, by way of apprehending anything, dwell on the notion that the body is empty or not empty; they should not, by way of apprehending anything, dwell on the notion that the body has a sign or is signless; and they should not, by way of apprehending anything, dwell on the notion that the body has wishes or does not have wishes.

- 14.109 “They should not, by way of apprehending anything, dwell on the notion that the mental faculty is permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that the mental faculty [F.317.b] is happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that the mental faculty is a self or nonself; they should not, by way of apprehending anything, dwell on the notion that the mental faculty is pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that the mental faculty is at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that the mental faculty is void or not void; they should not, by way of apprehending anything, dwell on the notion that the mental faculty is empty or not empty; they should not, by way of apprehending anything, dwell on the notion that the mental faculty has a sign or is signless; and they should not, by way of apprehending anything, dwell on the notion that the mental faculty has wishes or does not have wishes.

- 14.110 “They should not, by way of apprehending anything, dwell on the notion that sights are permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that sights are happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that sights are a self or nonself; they should not, by way of apprehending anything, dwell on the notion that sights are pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that sights are at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that sights are void or not void;

they should not, by way of apprehending anything, dwell on the notion that sights are empty or not empty; they should not, by way of apprehending anything, dwell on the notion that sights have a sign or are signless; and they should not, by way of apprehending anything, dwell on the notion that sights have wishes or do not have wishes. [F.318.a]

14.111 “They should not, by way of apprehending anything, dwell on the notion that sounds are permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that sounds are happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that sounds are a self or nonself; they should not, by way of apprehending anything, dwell on the notion that sounds are pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that sounds are at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that sounds are void or not void; they should not, by way of apprehending anything, dwell on the notion that sounds are empty or not empty; they should not, by way of apprehending anything, dwell on the notion that sounds have a sign or are signless; and they should not, by way of apprehending anything, dwell on the notion that sounds have wishes or do not have wishes.

14.112 “They should not, by way of apprehending anything, dwell on the notion that odors are permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that odors are happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that odors are a self or nonself; they should not, by way of apprehending anything, dwell on the notion that odors are pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that odors are at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that odors are void or not void; they should not, by way of apprehending anything, dwell on the notion that odors are empty or not empty; they should not, by way of apprehending anything, dwell on the notion that odors have a sign or are signless; and they should not, by way of apprehending anything, [F.318.b] dwell on the notion that odors have wishes or do not have wishes.

14.113 “They should not, by way of apprehending anything, dwell on the notion that tastes are permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that tastes are happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that tastes are a self or nonself; they should not, by way of apprehending anything, dwell on the notion that tastes are pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that tastes are at peace or not at peace; they should not, by way of

apprehending anything, dwell on the notion that tastes are void or not void; they should not, by way of apprehending anything, dwell on the notion that tastes are empty or not empty; they should not, by way of apprehending anything, dwell on the notion that tastes have a sign or are signless; and they should not, by way of apprehending anything, dwell on the notion that tastes have wishes or do not have wishes.

14.114 “They should not, by way of apprehending anything, dwell on the notion that tangibles are permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that tangibles are happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that tangibles are a self or nonself; they should not, by way of apprehending anything, dwell on the notion that tangibles are pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that tangibles are at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that tangibles are void or not void; they should not, by way of apprehending anything, dwell on the notion that tangibles are empty or not empty; they should not, by way of apprehending anything, dwell on the notion that tangibles [F.319.a] have a sign or are signless; and they should not, by way of apprehending anything, dwell on the notion that tangibles have wishes or do not have wishes.

14.115 “They should not, by way of apprehending anything, dwell on the notion that mental phenomena are permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that mental phenomena are happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that mental phenomena are a self or nonself; they should not, by way of apprehending anything, dwell on the notion that mental phenomena are pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that mental phenomena are at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that mental phenomena are void or not void; they should not, by way of apprehending anything, dwell on the notion that mental phenomena are empty or not empty; they should not, by way of apprehending anything, dwell on the notion that mental phenomena have a sign or are signless; and they should not, by way of apprehending anything, dwell on the notion that mental phenomena have wishes or do not have wishes.

14.116 “They should not, by way of apprehending anything, dwell on the notion that visual consciousness is permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that visual consciousness is happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that visual consciousness is a

self or nonself; they should not, by way of apprehending anything, dwell on the notion that visual consciousness is pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that visual consciousness is at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that [F.319.b] visual consciousness is void or not void; they should not, by way of apprehending anything, dwell on the notion that visual consciousness is empty or not empty; they should not, by way of apprehending anything, dwell on the notion that visual consciousness has a sign or is signless; and they should not, by way of apprehending anything, dwell on the notion that visual consciousness has wishes or does not have wishes.

14.117 “They should not, by way of apprehending anything, dwell on the notion that auditory consciousness is permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that auditory consciousness is happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that auditory consciousness is a self or nonself; they should not, by way of apprehending anything, dwell on the notion that auditory consciousness is pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that auditory consciousness is at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that auditory consciousness is void or not void; they should not, by way of apprehending anything, dwell on the notion that auditory consciousness is empty or not empty; they should not, by way of apprehending anything, dwell on the notion that auditory consciousness has a sign or is signless; and they should not, by way of apprehending anything, dwell on the notion that auditory consciousness has wishes or does not have wishes.

14.118 “They should not, by way of apprehending anything, dwell on the notion that olfactory consciousness is permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that olfactory consciousness is happiness or suffering; they should not, by way of [F.320.a] apprehending anything, dwell on the notion that olfactory consciousness is a self or nonself; they should not, by way of apprehending anything, dwell on the notion that olfactory consciousness is pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that olfactory consciousness is at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that olfactory consciousness is void or not void; they should not, by way of apprehending anything, dwell on the notion that olfactory consciousness is empty or not empty; they should not, by way of apprehending anything, dwell on the notion that

olfactory consciousness has a sign or is signless; and they should not, by way of apprehending anything, dwell on the notion that olfactory consciousness has wishes or does not have wishes.

14.119 “They should not, by way of apprehending anything, dwell on the notion that gustatory consciousness is permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that gustatory consciousness is happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that gustatory consciousness is a self or nonself; they should not, by way of apprehending anything, dwell on the notion that gustatory consciousness is pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that gustatory consciousness is at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that gustatory consciousness is void or not void; they should not, by way of apprehending anything, dwell on the notion that gustatory consciousness is empty or not empty; they should not, by way of apprehending anything, dwell on the notion that gustatory consciousness has a sign [F.320.b] or is signless; and they should not, by way of apprehending anything, dwell on the notion that gustatory consciousness has wishes or does not have wishes.

14.120 “They should not, by way of apprehending anything, dwell on the notion that tactile consciousness is permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that tactile consciousness is happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that tactile consciousness is a self or nonself; they should not, by way of apprehending anything, dwell on the notion that tactile consciousness is pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that tactile consciousness is at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that tactile consciousness is void or not void; they should not, by way of apprehending anything, dwell on the notion that tactile consciousness is empty or not empty; they should not, by way of apprehending anything, dwell on the notion that tactile consciousness has a sign or is signless; and they should not, by way of apprehending anything, dwell on the notion that tactile consciousness has wishes or does not have wishes.

14.121 “They should not, by way of apprehending anything, dwell on the notion that mental consciousness is permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that mental consciousness is happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that mental consciousness is a self or nonself; they should not, by way of apprehending anything, dwell on

the notion that mental consciousness is pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that mental consciousness [F.321.a] is at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that mental consciousness is void or not void; they should not, by way of apprehending anything, dwell on the notion that mental consciousness is empty or not empty; they should not, by way of apprehending anything, dwell on the notion that mental consciousness has a sign or is signless; and they should not, by way of apprehending anything, dwell on the notion that mental consciousness has wishes or does not have wishes.

14.122 “They should not, by way of apprehending anything, dwell on the notion that visually compounded sensory contact is permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that visually compounded sensory contact is happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that visually compounded sensory contact is a self or nonself; they should not, by way of apprehending anything, dwell on the notion that visually compounded sensory contact is pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that visually compounded sensory contact is at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that visually compounded sensory contact is void or not void; they should not, by way of apprehending anything, dwell on the notion that visually compounded sensory contact is empty or not empty; they should not, by way of apprehending anything, dwell on the notion that visually compounded sensory contact has a sign or is signless; and they should not, by way of apprehending anything, dwell on the notion that visually compounded sensory contact has wishes or does not have wishes.

14.123 “They should not, by way of apprehending anything, [F.321.b] dwell on the notion that aurally compounded sensory contact is permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that aurally compounded sensory contact is happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that aurally compounded sensory contact is a self or nonself; they should not, by way of apprehending anything, dwell on the notion that aurally compounded sensory contact is pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that aurally compounded sensory contact is at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that aurally compounded sensory contact is void or not void; they should not, by way of apprehending anything, dwell on the notion that aurally compounded

sensory contact is empty or not empty; they should not, by way of apprehending anything, dwell on the notion that aurally compounded sensory contact has a sign or is signless; and they should not, by way of apprehending anything, dwell on the notion that aurally compounded sensory contact has wishes or does not have wishes.

14.124 “They should not, by way of apprehending anything, dwell on the notion that nasally compounded sensory contact is permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that nasally compounded sensory contact is happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that nasally compounded sensory contact is a self or nonself; they should not, by way of apprehending anything, dwell on the notion that nasally compounded sensory contact is pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that nasally compounded sensory contact is at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that nasally compounded sensory contact is void or not void; they should not, by way of apprehending anything, dwell on the notion that nasally compounded sensory contact is empty or [F.322.a] not empty; they should not, by way of apprehending anything, dwell on the notion that nasally compounded sensory contact has a sign or is signless; and they should not, by way of apprehending anything, dwell on the notion that nasally compounded sensory contact has wishes or does not have wishes.

14.125 “They should not, by way of apprehending anything, dwell on the notion that lingually compounded sensory contact is permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that lingually compounded sensory contact is happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that lingually compounded sensory contact is a self or nonself; they should not, by way of apprehending anything, dwell on the notion that lingually compounded sensory contact is pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that lingually compounded sensory contact is at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that lingually compounded sensory contact is void or not void; they should not, by way of apprehending anything, dwell on the notion that lingually compounded sensory contact is empty or not empty; they should not, by way of apprehending anything, dwell on the notion that lingually compounded sensory contact has a sign or is signless; and they should not, by way of apprehending anything, dwell on the notion that lingually compounded sensory contact has wishes or does not have wishes.

14.126 “They should not, by way of apprehending anything, dwell on the notion that corporeally compounded sensory contact is permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that corporeally compounded sensory contact is happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that corporeally compounded sensory contact is a self or nonself; they should not, by way of apprehending anything, dwell on the notion that [F.322.b] corporeally compounded sensory contact is pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that corporeally compounded sensory contact is at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that corporeally compounded sensory contact is void or not void; they should not, by way of apprehending anything, dwell on the notion that corporeally compounded sensory contact is empty or not empty; they should not, by way of apprehending anything, dwell on the notion that corporeally compounded sensory contact has a sign or is signless; and they should not, by way of apprehending anything, dwell on the notion that corporeally compounded sensory contact has wishes or does not have wishes.

14.127 “They should not, by way of apprehending anything, dwell on the notion that mentally compounded sensory contact is permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that mentally compounded sensory contact is happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that mentally compounded sensory contact is a self or nonself; they should not, by way of apprehending anything, dwell on the notion that mentally compounded sensory contact is pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that mentally compounded sensory contact is at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that mentally compounded sensory contact is void or not void; they should not, by way of apprehending anything, dwell on the notion that mentally compounded sensory contact is empty or not empty; they should not, by way of apprehending anything, dwell on the notion that mentally compounded sensory contact has a sign or is signless; and they should not, by way of apprehending anything, dwell on the notion that mentally compounded sensory contact has wishes or does not have wishes. [F.323.a]

14.128 “They should not, by way of apprehending anything, dwell on the notion that feelings conditioned by visually compounded sensory contact are permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that feelings conditioned by visually compounded sensory contact are happiness or suffering; they should not, by

way of apprehending anything, dwell on the notion that feelings conditioned by visually compounded sensory contact are a self or nonself; they should not, by way of apprehending anything, dwell on the notion that feelings conditioned by visually compounded sensory contact are pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that feelings conditioned by visually compounded sensory contact are at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that feelings conditioned by visually compounded sensory contact are void or not void; they should not, by way of apprehending anything, dwell on the notion that feelings conditioned by visually compounded sensory contact are empty or not empty; they should not, by way of apprehending anything, dwell on the notion that feelings conditioned by visually compounded sensory contact have a sign or are signless; and they should not, by way of apprehending anything, dwell on the notion that feelings conditioned by visually compounded sensory contact have wishes or do not have wishes.

14.129 “They should not, by way of apprehending anything, dwell on the notion that feelings conditioned by aurally compounded sensory contact are permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that feelings conditioned by aurally compounded sensory contact are happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that feelings conditioned by aurally compounded sensory contact are a self or nonself; they should not, by way of apprehending anything, dwell on the notion that feelings conditioned by aurally compounded sensory contact [F.323.b] are pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that feelings conditioned by aurally compounded sensory contact are at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that feelings conditioned by aurally compounded sensory contact are void or not void; they should not, by way of apprehending anything, dwell on the notion that feelings conditioned by aurally compounded sensory contact are empty or not empty; they should not, by way of apprehending anything, dwell on the notion that feelings conditioned by aurally compounded sensory contact have a sign or are signless; and they should not, by way of apprehending anything, dwell on the notion that feelings conditioned by aurally compounded sensory contact have wishes or do not have wishes.

14.130 “They should not, by way of apprehending anything, dwell on the notion that feelings conditioned by nasally compounded sensory contact are permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that feelings conditioned by nasally

compounded sensory contact are happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that feelings conditioned by nasally compounded sensory contact are a self or nonself; they should not, by way of apprehending anything, dwell on the notion that feelings conditioned by nasally compounded sensory contact are pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that feelings conditioned by nasally compounded sensory contact are at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that feelings conditioned by nasally compounded sensory contact are void or not void; they should not, by way of apprehending anything, dwell on the notion that feelings conditioned by nasally compounded sensory contact are empty or not empty; they should not, by way of apprehending anything, [F.324.a] dwell on the notion that feelings conditioned by nasally compounded sensory contact have a sign or are signless; and they should not, by way of apprehending anything, dwell on the notion that feelings conditioned by nasally compounded sensory contact have wishes or do not have wishes.

14.131 “They should not, by way of apprehending anything, dwell on the notion that feelings conditioned by lingually compounded sensory contact are permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that feelings conditioned by lingually compounded sensory contact are happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that feelings conditioned by lingually compounded sensory contact are a self or nonself; they should not, by way of apprehending anything, dwell on the notion that feelings conditioned by lingually compounded sensory contact are pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that feelings conditioned by lingually compounded sensory contact are at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that feelings conditioned by lingually compounded sensory contact are void or not void; they should not, by way of apprehending anything, dwell on the notion that feelings conditioned by lingually compounded sensory contact are empty or not empty; they should not, by way of apprehending anything, dwell on the notion that feelings conditioned by lingually compounded sensory contact have a sign or are signless; and they should not, by way of apprehending anything, dwell on the notion that feelings conditioned by lingually compounded sensory contact have wishes or do not have wishes.

14.132 “They should not, by way of apprehending anything, dwell on the notion that feelings conditioned by corporeally compounded sensory contact are permanent or impermanent; they should not, by way of apprehending

anything, dwell on the notion that feelings conditioned by corporeally compounded sensory contact are [F.324.b] happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that feelings conditioned by corporeally compounded sensory contact are a self or nonself; they should not, by way of apprehending anything, dwell on the notion that feelings conditioned by corporeally compounded sensory contact are pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that feelings conditioned by corporeally compounded sensory contact are at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that feelings conditioned by corporeally compounded sensory contact are void or not void; they should not, by way of apprehending anything, dwell on the notion that feelings conditioned by corporeally compounded sensory contact are empty or not empty; they should not, by way of apprehending anything, dwell on the notion that feelings conditioned by corporeally compounded sensory contact have a sign or are signless; and they should not, by way of apprehending anything, dwell on the notion that feelings conditioned by corporeally compounded sensory contact have wishes or do not have wishes.

- 14.133 “They should not, by way of apprehending anything, dwell on the notion that feelings conditioned by mentally compounded sensory contact are permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that feelings conditioned by mentally compounded sensory contact are happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that feelings conditioned by mentally compounded sensory contact are a self or nonself; they should not, by way of apprehending anything, dwell on the notion that feelings conditioned by mentally compounded sensory contact are pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that feelings conditioned by mentally compounded sensory contact are at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that feelings conditioned by mentally compounded sensory contact [F.325.a] are void or not void; they should not, by way of apprehending anything, dwell on the notion that feelings conditioned by mentally compounded sensory contact are empty or not empty; they should not, by way of apprehending anything, dwell on the notion that feelings conditioned by mentally compounded sensory contact have a sign or are signless; and they should not, by way of apprehending anything, dwell on the notion that feelings conditioned by mentally compounded sensory contact have wishes or do not have wishes. [B22]

14.134 “They should not, by way of apprehending anything, dwell on the notion that the earth element is permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that the earth element is happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that the earth element is a self or nonself; they should not, by way of apprehending anything, dwell on the notion that the earth element is pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that the earth element is at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that the earth element is void or not void; they should not, by way of apprehending anything, dwell on the notion that the earth element is empty or not empty; they should not, by way of apprehending anything, dwell on the notion that the earth element has a sign or is signless; and they should not, by way of apprehending anything, dwell on the notion that the earth element has wishes or does not have wishes.

14.135 “They should not, by way of apprehending anything, dwell on the notion that the water element is permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that the water element is [F.325.b] happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that the water element is a self or nonself; they should not, by way of apprehending anything, dwell on the notion that the water element is pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that the water element is at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that the water element is void or not void; they should not, by way of apprehending anything, dwell on the notion that the water element is empty or not empty; they should not, by way of apprehending anything, dwell on the notion that the water element has a sign or is signless; and they should not, by way of apprehending anything, dwell on the notion that the water element has wishes or does not have wishes.

14.136 “They should not, by way of apprehending anything, dwell on the notion that the fire element is permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that the fire element is happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that the fire element is a self or nonself; they should not, by way of apprehending anything, dwell on the notion that the fire element is pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that the fire element is at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that the fire element is void or not void; they should not, by way of apprehending anything, dwell on the notion that the fire element is empty or not empty;

they should not, by way of apprehending anything, dwell on the notion that the fire element has a sign or is signless; and they should not, by way of apprehending anything, dwell on the notion that the fire element [F.326.a] has wishes or does not have wishes.

14.137 “They should not, by way of apprehending anything, dwell on the notion that the wind element is permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that the wind element is happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that the wind element is a self or nonself; they should not, by way of apprehending anything, dwell on the notion that the wind element is pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that the wind element is at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that the wind element is void or not void; they should not, by way of apprehending anything, dwell on the notion that the wind element is empty or not empty; they should not, by way of apprehending anything, dwell on the notion that the wind element has a sign or is signless; and they should not, by way of apprehending anything, dwell on the notion that the wind element has wishes or does not have wishes.

14.138 “They should not, by way of apprehending anything, dwell on the notion that the space element is permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that the space element is happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that the space element is a self or nonself; they should not, by way of apprehending anything, dwell on the notion that the space element is pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that the space element is at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that the space element is void or [F.326.b] not void; they should not, by way of apprehending anything, dwell on the notion that the space element is empty or not empty; they should not, by way of apprehending anything, dwell on the notion that the space element has a sign or is signless; and they should not, by way of apprehending anything, dwell on the notion that the space element has wishes or does not have wishes.

14.139 “They should not, by way of apprehending anything, dwell on the notion that the consciousness element is permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that the consciousness element is happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that the consciousness element is a self or nonself; they should not, by way of apprehending anything, dwell

on the notion that the consciousness element is pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that the consciousness element is at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that the consciousness element is void or not void; they should not, by way of apprehending anything, dwell on the notion that the consciousness element is empty or not empty; they should not, by way of apprehending anything, dwell on the notion that the consciousness element has a sign or is signless; and they should not, by way of apprehending anything, dwell on the notion that the consciousness element has wishes or does not have wishes.

14.140 “They should not, by way of apprehending anything, dwell on the notion that ignorance is permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that ignorance is happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that ignorance is a self or nonself; they should not, by way of apprehending anything, dwell on the notion that ignorance is pleasant or unpleasant; [F.327.a] they should not, by way of apprehending anything, dwell on the notion that ignorance is at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that ignorance is void or not void; they should not, by way of apprehending anything, dwell on the notion that ignorance is empty or not empty; they should not, by way of apprehending anything, dwell on the notion that ignorance has a sign or is signless; and they should not, by way of apprehending anything, dwell on the notion that ignorance has wishes or does not have wishes.

14.141 “They should not, by way of apprehending anything, dwell on the notion that formative predispositions are permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that formative predispositions are happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that formative predispositions are a self or nonself; they should not, by way of apprehending anything, dwell on the notion that formative predispositions are pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that formative predispositions are at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that formative predispositions are void or not void; they should not, by way of apprehending anything, dwell on the notion that formative predispositions are empty or not empty; they should not, by way of apprehending anything, dwell on the notion that formative predispositions have a sign or are signless; and they should not, by way of apprehending anything, dwell on the notion that formative predispositions have wishes or do not have wishes.

14.142 “They should not, by way of apprehending anything, [F.327.b] dwell on the notion that consciousness is permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that consciousness is happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that consciousness is a self or nonself; they should not, by way of apprehending anything, dwell on the notion that consciousness is pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that consciousness is at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that consciousness is void or not void; they should not, by way of apprehending anything, dwell on the notion that consciousness is empty or not empty; they should not, by way of apprehending anything, dwell on the notion that consciousness has a sign or is signless; and they should not, by way of apprehending anything, dwell on the notion that consciousness has wishes or does not have wishes.

14.143 “They should not, by way of apprehending anything, dwell on the notion that name and form are permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that name and form are happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that name and form are a self or nonself; they should not, by way of apprehending anything, dwell on the notion that name and form are pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that name and form are at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that name and form are void or not void; they should not, by way of apprehending anything, [F.328.a] dwell on the notion that name and form are empty or not empty; they should not, by way of apprehending anything, dwell on the notion that name and form have a sign or are signless; and they should not, by way of apprehending anything, dwell on the notion that name and form have wishes or do not have wishes.

14.144 “They should not, by way of apprehending anything, dwell on the notion that the six sense fields are permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that the six sense fields are happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that the six sense fields are a self or nonself; they should not, by way of apprehending anything, dwell on the notion that the six sense fields are pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that the six sense fields are at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that the six sense fields are void or not void; they should not, by way of apprehending anything, dwell on the notion that the six

sense fields are empty or not empty; they should not, by way of apprehending anything, dwell on the notion that the six sense fields have a sign or are signless; and they should not, by way of apprehending anything, dwell on the notion that the six sense fields have wishes or do not have wishes.

14.145 “They should not, by way of apprehending anything, dwell on the notion that sensory contact is permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that sensory contact is happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that sensory contact is a self or nonself; they should not, by way of apprehending anything, dwell on the notion that sensory contact is pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that sensory contact is at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that sensory contact is void or not void; they should not, by way of apprehending anything, dwell on the notion that sensory contact is empty or not empty; they should not, by way of apprehending anything, dwell on the notion that sensory contact has a sign or is signless; and they should not, by way of apprehending anything, dwell on the notion that sensory contact has wishes or does not have wishes.

14.146 “They should not, by way of apprehending anything, dwell on the notion that sensation is permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that sensation is happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that sensation is a self or nonself; they should not, by way of apprehending anything, dwell on the notion that sensation is pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that sensation is at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that sensation is void or not void; they should not, by way of apprehending anything, dwell on the notion that sensation is empty or not empty; they should not, by way of apprehending anything, dwell on the notion that sensation has a sign or is signless; and they should not, by way of apprehending anything, dwell on the notion that sensation has wishes or does not have wishes.

14.147 “They should not, by way of apprehending anything, dwell on the notion that craving is permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that craving is happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that craving is a self or nonself; they should not, by way of apprehending anything, dwell on the notion that craving is pleasant or unpleasant; [F.329.a] they should not, by way of apprehending anything,

dwell on the notion that craving is at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that craving is void or not void; they should not, by way of apprehending anything, dwell on the notion that craving is empty or not empty; they should not, by way of apprehending anything, dwell on the notion that craving has a sign or is signless; and they should not, by way of apprehending anything, dwell on the notion that craving has wishes or does not have wishes.

14.148 “They should not, by way of apprehending anything, dwell on the notion that grasping is permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that grasping is happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that grasping is a self or nonself; they should not, by way of apprehending anything, dwell on the notion that grasping is pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that grasping is at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that grasping is void or not void; they should not, by way of apprehending anything, dwell on the notion that grasping is empty or not empty; they should not, by way of apprehending anything, dwell on the notion that grasping has a sign or is signless; and they should not, by way of apprehending anything, dwell on the notion that grasping has wishes or does not have wishes.

14.149 “They should not, by way of apprehending anything, dwell on the notion that the rebirth process is permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that the rebirth process is happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that [F.329.b] the rebirth process is a self or nonself; they should not, by way of apprehending anything, dwell on the notion that the rebirth process is pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that the rebirth process is at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that the rebirth process is void or not void; they should not, by way of apprehending anything, dwell on the notion that the rebirth process is empty or not empty; they should not, by way of apprehending anything, dwell on the notion that the rebirth process has a sign or is signless; and they should not, by way of apprehending anything, dwell on the notion that the rebirth process has wishes or does not have wishes.

14.150 “They should not, by way of apprehending anything, dwell on the notion that birth is permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that birth is happiness or suffering; they should not, by way of apprehending anything, dwell on the

notion that birth is a self or nonself; they should not, by way of apprehending anything, dwell on the notion that birth is pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that birth is at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that birth is void or not void; they should not, by way of apprehending anything, dwell on the notion that birth is empty or not empty; they should not, by way of apprehending anything, dwell on the notion that birth has a sign or is signless; and they should not, by way of apprehending anything, dwell on the notion that birth has wishes or does not have wishes.

14.151 “They should not, by way of apprehending anything, dwell on the notion that aging and death are permanent or [F.330.a] impermanent; they should not, by way of apprehending anything, dwell on the notion that aging and death are happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that aging and death are a self or nonself; they should not, by way of apprehending anything, dwell on the notion that aging and death are pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that aging and death are at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that aging and death are void or not void; they should not, by way of apprehending anything, dwell on the notion that aging and death are empty or not empty; they should not, by way of apprehending anything, dwell on the notion that aging and death have a sign or are signless; and they should not, by way of apprehending anything, dwell on the notion that aging and death have wishes or do not have wishes.

14.152 “They should not, by way of apprehending anything, dwell on the notion that the perfection of generosity is permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that the perfection of generosity is happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that the perfection of generosity is a self or nonself; they should not, by way of apprehending anything, dwell on the notion that the perfection of generosity is pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that the perfection of generosity is at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that the perfection of generosity is void or not void; they should not, by way of apprehending anything, dwell on the notion that the perfection of generosity is empty or not empty; they should not, by way of apprehending anything, dwell on the notion that the perfection of generosity [F.330.b] has a

sign or is signless; and they should not, by way of apprehending anything, dwell on the notion that the perfection of generosity has wishes or does not have wishes.

14.153 “They should not, by way of apprehending anything, dwell on the notion that the perfection of ethical discipline is permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that the perfection of ethical discipline is happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that the perfection of ethical discipline is a self or nonself; they should not, by way of apprehending anything, dwell on the notion that the perfection of ethical discipline is pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that the perfection of ethical discipline is at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that the perfection of ethical discipline is void or not void; they should not, by way of apprehending anything, dwell on the notion that the perfection of ethical discipline is empty or not empty; they should not, by way of apprehending anything, dwell on the notion that the perfection of ethical discipline has a sign or is signless; and they should not, by way of apprehending anything, dwell on the notion that the perfection of ethical discipline has wishes or does not have wishes.

14.154 “They should not, by way of apprehending anything, dwell on the notion that the perfection of tolerance is permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that the perfection of tolerance is happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that the perfection of tolerance is a self or nonself; they should not, by way of apprehending [F.331.a] anything, dwell on the notion that the perfection of tolerance is pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that the perfection of tolerance is at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that the perfection of tolerance is void or not void; they should not, by way of apprehending anything, dwell on the notion that the perfection of tolerance is empty or not empty; they should not, by way of apprehending anything, dwell on the notion that the perfection of tolerance has a sign or is signless; and they should not, by way of apprehending anything, dwell on the notion that the perfection of tolerance has wishes or does not have wishes.

14.155 “They should not, by way of apprehending anything, dwell on the notion that the perfection of perseverance is permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that the perfection of perseverance is happiness or suffering; they should not, by

way of apprehending anything, dwell on the notion that the perfection of perseverance is a self or nonself; they should not, by way of apprehending anything, dwell on the notion that the perfection of perseverance is pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that the perfection of perseverance is at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that the perfection of perseverance is void or not void; they should not, by way of apprehending anything, dwell on the notion that the perfection of perseverance is empty or not empty; they should not, by way of apprehending anything, dwell on the notion that the perfection of perseverance has a sign or [F.331.b] is signless; and they should not, by way of apprehending anything, dwell on the notion that the perfection of perseverance has wishes or does not have wishes.

14.156 “They should not, by way of apprehending anything, dwell on the notion that the perfection of meditative concentration is permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that the perfection of meditative concentration is happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that the perfection of meditative concentration is a self or nonself; they should not, by way of apprehending anything, dwell on the notion that the perfection of meditative concentration is pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that the perfection of meditative concentration is at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that the perfection of meditative concentration is void or not void; they should not, by way of apprehending anything, dwell on the notion that the perfection of meditative concentration is empty or not empty; they should not, by way of apprehending anything, dwell on the notion that the perfection of meditative concentration has a sign or is signless; and they should not, by way of apprehending anything, dwell on the notion that the perfection of meditative concentration has wishes or does not have wishes.

14.157 “They should not, by way of apprehending anything, dwell on the notion that the perfection of wisdom is permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that the perfection of wisdom is happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that the perfection of wisdom is a self or [F.332.a] nonself; they should not, by way of apprehending anything, dwell on the notion that the perfection of wisdom is pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that the perfection of wisdom is at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that the perfection of wisdom is

void or not void; they should not, by way of apprehending anything, dwell on the notion that the perfection of wisdom is empty or not empty; they should not, by way of apprehending anything, dwell on the notion that the perfection of wisdom has a sign or is signless; and they should not, by way of apprehending anything, dwell on the notion that the perfection of generosity has wishes or does not have wishes.

14.158 “They should not, by way of apprehending anything, dwell on the notion that the emptiness of internal phenomena is permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that the emptiness of internal phenomena is happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that the emptiness of internal phenomena is a self or nonself; they should not, by way of apprehending anything, dwell on the notion that the emptiness of internal phenomena is pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that the emptiness of internal phenomena is at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that the emptiness of internal phenomena is void or not void; they should not, by way of apprehending anything, dwell on the notion that the emptiness of internal phenomena is empty or not empty; they should not, by way of apprehending anything, dwell on the notion that the emptiness of internal phenomena has a sign or is signless; [F.332.b] and they should not, by way of apprehending anything, dwell on the notion that the emptiness of internal phenomena has wishes or does not have wishes.

14.159 “They should not, by way of apprehending anything, dwell on the notion that the emptiness of external phenomena is permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that the emptiness of external phenomena is happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that the emptiness of external phenomena is a self or nonself; they should not, by way of apprehending anything, dwell on the notion that the emptiness of external phenomena is pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that the emptiness of external phenomena is at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that the emptiness of external phenomena is void or not void; they should not, by way of apprehending anything, dwell on the notion that the emptiness of external phenomena is empty or not empty; they should not, by way of apprehending anything, dwell on the notion that the emptiness of external phenomena has a sign or

is signless; and they should not, by way of apprehending anything, dwell on the notion that the emptiness of external phenomena has wishes or does not have wishes.

14.160 “They should not, by way of apprehending anything, dwell on the notion that the emptiness of external and internal phenomena is permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that the emptiness of external and internal phenomena is happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that the emptiness of external and internal phenomena is a self or nonself; they should not, by way of apprehending anything, dwell on the notion that the emptiness of external and internal phenomena is pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that the emptiness of external and internal phenomena is at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that the emptiness of external and internal phenomena is void or [F.333.a] not void; they should not, by way of apprehending anything, dwell on the notion that the emptiness of external and internal phenomena is empty or not empty; they should not, by way of apprehending anything, dwell on the notion that the emptiness of external and internal phenomena has a sign or is signless; and they should not, by way of apprehending anything, dwell on the notion that the emptiness of external and internal phenomena has wishes or does not have wishes.

14.161 “They should not, by way of apprehending anything, dwell on the notion that the emptiness of emptiness is permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that the emptiness of emptiness is happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that the emptiness of emptiness is a self or nonself; they should not, by way of apprehending anything, dwell on the notion that the emptiness of emptiness is pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that the emptiness of emptiness is at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that the emptiness of emptiness is void or not void; they should not, by way of apprehending anything, dwell on the notion that the emptiness of emptiness is empty or not empty; they should not, by way of apprehending anything, dwell on the notion that the emptiness of emptiness has a sign or is signless; and they should not, by way of apprehending anything, dwell on the notion that the emptiness of emptiness has wishes or does not have wishes.

14.162 “They should not, by way of apprehending anything, dwell on the notion that the emptiness of great extent is permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that the

emptiness of great extent is happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that the emptiness of great extent is a self or [F.333.b] nonself; they should not, by way of apprehending anything, dwell on the notion that the emptiness of great extent is pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that the emptiness of great extent is at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that the emptiness of great extent is void or not void; they should not, by way of apprehending anything, dwell on the notion that the emptiness of great extent is empty or not empty; they should not, by way of apprehending anything, dwell on the notion that the emptiness of great extent has a sign or is signless; and they should not, by way of apprehending anything, dwell on the notion that the emptiness of great extent has wishes or does not have wishes.

14.163 “They should not, by way of apprehending anything, dwell on the notion that the emptiness of ultimate reality is permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that the emptiness of ultimate reality is happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that the emptiness of ultimate reality is a self or nonself; they should not, by way of apprehending anything, dwell on the notion that the emptiness of ultimate reality is pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that the emptiness of ultimate reality is at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that the emptiness of ultimate reality is void or not void; they should not, by way of apprehending anything, dwell on the notion that the emptiness of ultimate reality is empty or not empty; they should not, by way of apprehending anything, dwell on the notion that the emptiness of ultimate reality has a sign or is signless; and they should not, by way of apprehending anything, dwell on the notion that the emptiness of ultimate reality has wishes or does not have wishes. [F.334.a]

14.164 “They should not, by way of apprehending anything, dwell on the notion that the emptiness of conditioned phenomena is permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that the emptiness of conditioned phenomena is happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that the emptiness of conditioned phenomena is a self or nonself; they should not, by way of apprehending anything, dwell on the notion that the emptiness of conditioned phenomena is pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that the emptiness of conditioned phenomena is at peace or not at peace; they should not, by way

of apprehending anything, dwell on the notion that the emptiness of conditioned phenomena is void or not void; they should not, by way of apprehending anything, dwell on the notion that the emptiness of conditioned phenomena is empty or not empty; they should not, by way of apprehending anything, dwell on the notion that the emptiness of conditioned phenomena has a sign or is signless; and they should not, by way of apprehending anything, dwell on the notion that the emptiness of conditioned phenomena has wishes or does not have wishes.

14.165 “They should not, by way of apprehending anything, dwell on the notion that the emptiness of unconditioned phenomena is permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that the emptiness of unconditioned phenomena is happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that the emptiness of unconditioned phenomena is a self or nonself; they should not, by way of apprehending anything, dwell on the notion that the emptiness of unconditioned phenomena is pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that the emptiness of unconditioned phenomena is at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that the emptiness of unconditioned phenomena [F.334.b] is void or not void; they should not, by way of apprehending anything, dwell on the notion that the emptiness of unconditioned phenomena is empty or not empty; they should not, by way of apprehending anything, dwell on the notion that the emptiness of unconditioned phenomena has a sign or is signless; and they should not, by way of apprehending anything, dwell on the notion that the emptiness of unconditioned phenomena has wishes or does not have wishes.

14.166 “They should not, by way of apprehending anything, dwell on the notion that the emptiness of the unlimited is permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that the emptiness of the unlimited is happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that the emptiness of the unlimited is a self or nonself; they should not, by way of apprehending anything, dwell on the notion that the emptiness of the unlimited is pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that the emptiness of the unlimited is at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that the emptiness of the unlimited is void or not void; they should not, by way of apprehending anything, dwell on the notion that the emptiness of the unlimited is empty or not empty; they should not, by way of apprehending anything, dwell on the notion that the emptiness of the unlimited has a sign

or is signless; and they should not, by way of apprehending anything, dwell on the notion that the emptiness of the unlimited has wishes or does not have wishes.

14.167 “They should not, by way of apprehending anything, dwell on the notion that the emptiness of that which has neither beginning nor end is permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that [F.335.a] the emptiness of that which has neither beginning nor end is happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that the emptiness of that which has neither beginning nor end is a self or nonself; they should not, by way of apprehending anything, dwell on the notion that the emptiness of that which has neither beginning nor end is pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that the emptiness of that which has neither beginning nor end is at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that the emptiness of that which has neither beginning nor end is void or not void; they should not, by way of apprehending anything, dwell on the notion that the emptiness of that which has neither beginning nor end is empty or not empty; they should not, by way of apprehending anything, dwell on the notion that the emptiness of that which has neither beginning nor end has a sign or is signless; and they should not, by way of apprehending anything, dwell on the notion that the emptiness of that which has neither beginning nor end has wishes or does not have wishes.

14.168 “They should not, by way of apprehending anything, dwell on the notion that the emptiness of nonexclusion is permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that the emptiness of nonexclusion is happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that the emptiness of nonexclusion is a self or nonself; they should not, by way of apprehending anything, dwell on the notion that the emptiness of nonexclusion is pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that the emptiness of nonexclusion is at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that the emptiness of nonexclusion [F.335.b] is void or not void; they should not, by way of apprehending anything, dwell on the notion that the emptiness of nonexclusion is empty or not empty; they should not, by way of apprehending anything, dwell on the notion that the emptiness of nonexclusion has a sign or is signless; and they should not, by way of apprehending anything, dwell on the notion that the emptiness of nonexclusion has wishes or does not have wishes.

14.169 “They should not, by way of apprehending anything, dwell on the notion that the emptiness of inherent nature is permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that the emptiness of inherent nature is happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that the emptiness of inherent nature is a self or nonself; they should not, by way of apprehending anything, dwell on the notion that the emptiness of inherent nature is pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that the emptiness of inherent nature is at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that the emptiness of inherent nature is void or not void; they should not, by way of apprehending anything, dwell on the notion that the emptiness of inherent nature is empty or not empty; they should not, by way of apprehending anything, dwell on the notion that the emptiness of inherent nature has a sign or is signless; and they should not, by way of apprehending anything, dwell on the notion that the emptiness of inherent nature has wishes or does not have wishes.

14.170 “They should not, by way of apprehending anything, dwell on the notion that the emptiness of all phenomena is permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that the emptiness of all phenomena is happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that the emptiness of all phenomena is a self or nonself; they should not, by [F.336.a] way of apprehending anything, dwell on the notion that the emptiness of all phenomena is pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that the emptiness of all phenomena is at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that the emptiness of all phenomena is void or not void; they should not, by way of apprehending anything, dwell on the notion that the emptiness of all phenomena is empty or not empty; they should not, by way of apprehending anything, dwell on the notion that the emptiness of all phenomena has a sign or is signless; and they should not, by way of apprehending anything, dwell on the notion that the emptiness of all phenomena has wishes or does not have wishes.

14.171 “They should not, by way of apprehending anything, dwell on the notion that the emptiness of intrinsic defining characteristics is permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that the emptiness of intrinsic defining characteristics is happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that the emptiness of intrinsic defining characteristics is a self or nonself; they should not, by way of apprehending anything, dwell

on the notion that the emptiness of intrinsic defining characteristics is pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that the emptiness of intrinsic defining characteristics is at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that the emptiness of intrinsic defining characteristics is void or not void; they should not, by way of apprehending anything, dwell on the notion that the emptiness of intrinsic defining characteristics is empty or not empty; they should not, by way of apprehending anything, [F.336.b] dwell on the notion that the emptiness of intrinsic defining characteristics has a sign or is signless; and they should not, by way of apprehending anything, dwell on the notion that the emptiness of intrinsic defining characteristics has wishes or does not have wishes.

14.172 “They should not, by way of apprehending anything, dwell on the notion that the emptiness of that which cannot be apprehended is permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that the emptiness of that which cannot be apprehended is happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that the emptiness of that which cannot be apprehended is a self or nonself; they should not, by way of apprehending anything, dwell on the notion that the emptiness of that which cannot be apprehended is pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that the emptiness of that which cannot be apprehended is at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that the emptiness of that which cannot be apprehended is void or not void; they should not, by way of apprehending anything, dwell on the notion that the emptiness of that which cannot be apprehended is empty or not empty; they should not, by way of apprehending anything, dwell on the notion that the emptiness of that which cannot be apprehended has a sign or is signless; and they should not, by way of apprehending anything, dwell on the notion that the emptiness of that which cannot be apprehended has wishes or does not have wishes.

14.173 “They should not, by way of apprehending anything, dwell on the notion that the emptiness of nonentities is permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that the emptiness of nonentities [F.337.a] is happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that the emptiness of nonentities is a self or nonself; they should not, by way of apprehending anything, dwell on the notion that the emptiness of nonentities is pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that the emptiness of nonentities is at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that the

emptiness of nonentities is void or not void; they should not, by way of apprehending anything, dwell on the notion that the emptiness of nonentities is empty or not empty; they should not, by way of apprehending anything, dwell on the notion that the emptiness of nonentities has a sign or is signless; and they should not, by way of apprehending anything, dwell on the notion that the emptiness of nonentities has wishes or does not have wishes.

14.174 “They should not, by way of apprehending anything, dwell on the notion that the emptiness of essential nature is permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that the emptiness of essential nature is happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that the emptiness of essential nature is a self or nonself; they should not, by way of apprehending anything, dwell on the notion that the emptiness of essential nature is pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that the emptiness of essential nature is at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that the emptiness of essential nature is void or not void; they should not, by way of apprehending anything, dwell on the notion that the emptiness of essential nature is empty or not empty; they should not, by way of apprehending anything, dwell on the notion that the emptiness of essential nature has a sign or is signless; and they should not, by way of apprehending anything, dwell on the notion that the emptiness of essential nature has wishes or does not have wishes.

14.175 “They should not, by way of apprehending anything, [F.337.b] dwell on the notion that the emptiness of an essential nature of nonentities is permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that the emptiness of an essential nature of nonentities is happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that the emptiness of an essential nature of nonentities is a self or nonself; they should not, by way of apprehending anything, dwell on the notion that the emptiness of an essential nature of nonentities is pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that the emptiness of an essential nature of nonentities is at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that the emptiness of an essential nature of nonentities is void or not void; they should not, by way of apprehending anything, dwell on the notion that the emptiness of an essential nature of nonentities is empty or not empty; they should not, by way of apprehending anything, dwell on the notion that the emptiness of an

essential nature of nonentities has a sign or is signless; and they should not, by way of apprehending anything, dwell on the notion that the emptiness of an essential nature of nonentities has wishes or does not have wishes. [B23]

14.176 “They should not, by way of apprehending anything, dwell on the notion that the applications of mindfulness are permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that the applications of mindfulness are happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that the applications of mindfulness are a self or nonself; [F.338.a] they should not, by way of apprehending anything, dwell on the notion that the applications of mindfulness are pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that the applications of mindfulness are at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that the applications of mindfulness are void or not void; they should not, by way of apprehending anything, dwell on the notion that the applications of mindfulness are empty or not empty; they should not, by way of apprehending anything, dwell on the notion that the applications of mindfulness have a sign or are signless; and they should not, by way of apprehending anything, dwell on the notion that the applications of mindfulness have wishes or do not have wishes.

14.177 “They should not, by way of apprehending anything, dwell on the notion that the correct exertions are permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that the correct exertions are happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that the correct exertions are a self or nonself; they should not, by way of apprehending anything, dwell on the notion that the correct exertions are pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that the correct exertions are at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that the correct exertions are void or not void; they should not, by way of apprehending anything, dwell on the notion that the correct exertions are empty or not empty; they should not, by way of apprehending anything, dwell on the notion that the correct exertions have a sign or are signless; and they should not, by way of apprehending anything, [F.338.b] dwell on the notion that the correct exertions have wishes or do not have wishes.

14.178 “They should not, by way of apprehending anything, dwell on the notion that the supports for miraculous ability are permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that the supports for miraculous ability are happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that the supports for

miraculous ability are a self or nonself; they should not, by way of apprehending anything, dwell on the notion that the supports for miraculous ability are pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that the supports for miraculous ability are at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that the supports for miraculous ability are void or not void; they should not, by way of apprehending anything, dwell on the notion that the supports for miraculous ability are empty or not empty; they should not, by way of apprehending anything, dwell on the notion that the supports for miraculous ability have a sign or are signless; and they should not, by way of apprehending anything, dwell on the notion that the supports for miraculous ability have wishes or do not have wishes.

14.179 “They should not, by way of apprehending anything, dwell on the notion that the faculties are permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that the faculties are happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that the faculties are a self or nonself; they should not, by way of apprehending anything, dwell on the notion that the faculties [F.339.a] are pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that the faculties are at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that the faculties are void or not void; they should not, by way of apprehending anything, dwell on the notion that the faculties are empty or not empty; they should not, by way of apprehending anything, dwell on the notion that the faculties have a sign or are signless; and they should not, by way of apprehending anything, dwell on the notion that the faculties have wishes or do not have wishes.

14.180 “They should not, by way of apprehending anything, dwell on the notion that the powers are permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that the powers are happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that the powers are a self or nonself; they should not, by way of apprehending anything, dwell on the notion that the powers are pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that the powers are at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that the powers are void or not void; they should not, by way of apprehending anything, dwell on the notion that the powers are empty or not empty; they should not, by way of

apprehending anything, dwell on the notion that the powers have a sign or are signless; and they should not, by way of apprehending anything, dwell on the notion that the powers have wishes or do not have wishes.

14.181 “They should not, by way of apprehending anything, dwell on the notion that the branches of enlightenment are permanent or impermanent; they should not, by way of apprehending anything, [F.339.b] dwell on the notion that the branches of enlightenment are happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that the branches of enlightenment are a self or nonself; they should not, by way of apprehending anything, dwell on the notion that the branches of enlightenment are pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that the branches of enlightenment are at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that the branches of enlightenment are void or not void; they should not, by way of apprehending anything, dwell on the notion that the branches of enlightenment are empty or not empty; they should not, by way of apprehending anything, dwell on the notion that the branches of enlightenment have a sign or are signless; and they should not, by way of apprehending anything, dwell on the notion that the branches of enlightenment have wishes or do not have wishes.

14.182 “They should not, by way of apprehending anything, dwell on the notion that the noble eightfold path is permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that the noble eightfold path is happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that the noble eightfold path is a self or nonself; they should not, by way of apprehending anything, dwell on the notion that the noble eightfold path is pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that the noble eightfold path is at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that the noble eightfold path [F.340.a] is void or not void; they should not, by way of apprehending anything, dwell on the notion that the noble eightfold path is empty or not empty; they should not, by way of apprehending anything, dwell on the notion that the noble eightfold path has a sign or is signless; and they should not, by way of apprehending anything, dwell on the notion that the noble eightfold path has wishes or does not have wishes.

14.183 “They should not, by way of apprehending anything, dwell on the notion that the truths of the noble ones are permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that the truths of the noble ones are happiness or suffering; they should not, by way of

apprehending anything, dwell on the notion that the truths of the noble ones are a self or nonself; they should not, by way of apprehending anything, dwell on the notion that the truths of the noble ones are pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that the truths of the noble ones are at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that the truths of the noble ones are void or not void; they should not, by way of apprehending anything, dwell on the notion that the truths of the noble ones are empty or not empty; they should not, by way of apprehending anything, dwell on the notion that the truths of the noble ones have a sign or are signless; and they should not, by way of apprehending anything, dwell on the notion that the truths of the noble ones have wishes or do not have wishes.

14.184 “They should not, by way of apprehending anything, dwell on the notion that the meditative concentrations are permanent or [F.340.b] impermanent; they should not, by way of apprehending anything, dwell on the notion that the meditative concentrations are happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that the meditative concentrations are a self or nonself; they should not, by way of apprehending anything, dwell on the notion that the meditative concentrations are pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that the meditative concentrations are at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that the meditative concentrations are void or not void; they should not, by way of apprehending anything, dwell on the notion that the meditative concentrations are empty or not empty; they should not, by way of apprehending anything, dwell on the notion that the meditative concentrations have a sign or are signless; and they should not, by way of apprehending anything, dwell on the notion that the meditative concentrations have wishes or do not have wishes.

14.185 “They should not, by way of apprehending anything, dwell on the notion that the immeasurable attitudes are permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that the immeasurable attitudes are happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that the immeasurable attitudes are a self or nonself; they should not, by way of apprehending anything, dwell on the notion that the immeasurable attitudes are pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that the immeasurable attitudes are at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that the

immeasurable attitudes are void or not void; they should not, by way of apprehending anything, dwell on the notion that the immeasurable attitudes [F.341.a] are empty or not empty; they should not, by way of apprehending anything, dwell on the notion that the immeasurable attitudes have a sign or are signless; and they should not, by way of apprehending anything, dwell on the notion that the immeasurable attitudes have wishes or do not have wishes.

14.186 “They should not, by way of apprehending anything, dwell on the notion that the formless absorptions are permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that the formless absorptions are happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that the formless absorptions are a self or nonself; they should not, by way of apprehending anything, dwell on the notion that the formless absorptions are pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that the formless absorptions are at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that the formless absorptions are void or not void; they should not, by way of apprehending anything, dwell on the notion that the formless absorptions are empty or not empty; they should not, by way of apprehending anything, dwell on the notion that the formless absorptions have a sign or are signless; and they should not, by way of apprehending anything, dwell on the notion that the formless absorptions have wishes or do not have wishes.

14.187 “They should not, [F.341.b] by way of apprehending anything, dwell on the notion that the liberations are permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that the liberations are happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that the liberations are a self or nonself; they should not, by way of apprehending anything, dwell on the notion that the liberations are pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that the liberations are at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that the liberations are void or not void; they should not, by way of apprehending anything, dwell on the notion that the liberations are empty or not empty; they should not, by way of apprehending anything, dwell on the notion that the liberations have a sign or are signless; and they should not, by way of apprehending anything, dwell on the notion that the liberations have wishes or do not have wishes.

14.188 “They should not, by way of apprehending anything, dwell on the notion that the serial steps of meditative absorption are permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that

the serial steps of meditative absorption are happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that the serial steps of meditative absorption are a self or nonself; they should not, by way of apprehending anything, dwell on the notion that the serial steps of meditative absorption are pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that the serial steps of [F.342.a] meditative absorption are at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that the serial steps of meditative absorption are void or not void; they should not, by way of apprehending anything, dwell on the notion that the serial steps of meditative absorption are empty or not empty; they should not, by way of apprehending anything, dwell on the notion that the serial steps of meditative absorption have a sign or are signless; and they should not, by way of apprehending anything, dwell on the notion that the serial steps of meditative absorption have wishes or do not have wishes.

14.189 “They should not, by way of apprehending anything, dwell on the notion that the emptiness, signlessness, and wishlessness gateways to liberation are permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that the emptiness, signlessness, and wishlessness gateways to liberation are happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that the emptiness, signlessness, and wishlessness gateways to liberation are a self or nonself; they should not, by way of apprehending anything, dwell on the notion that the emptiness, signlessness, and wishlessness gateways to liberation are pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that the emptiness, signlessness, and wishlessness gateways to liberation are at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that the emptiness, signlessness, and wishlessness gateways to liberation are void or [F.342.b] not void; they should not, by way of apprehending anything, dwell on the notion that the emptiness, signlessness, and wishlessness gateways to liberation are empty or not empty; they should not, by way of apprehending anything, dwell on the notion that the emptiness, signlessness, and wishlessness gateways to liberation have a sign or are signless; and they should not, by way of apprehending anything, dwell on the notion that the emptiness, signlessness, and wishlessness gateways to liberation have wishes or do not have wishes.

14.190 “They should not, by way of apprehending anything, dwell on the notion that the extrasensory powers are permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that the

extrasensory powers are happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that the extrasensory powers are a self or nonself; they should not, by way of apprehending anything, dwell on the notion that the extrasensory powers are pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that the extrasensory powers are at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that the extrasensory powers are void or not void; they should not, by way of apprehending anything, dwell on the notion that the extrasensory powers are empty or not empty; they should not, by way of apprehending anything, dwell on the notion that the extrasensory powers have a sign or are signless; and they should not, by way of apprehending anything, dwell on the notion that the extrasensory powers have wishes or do not have wishes.

14.191 “They should not, by way of apprehending anything, [F.343.a] dwell on the notion that the meditative stabilities are permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that the meditative stabilities are happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that the meditative stabilities are a self or nonself; they should not, by way of apprehending anything, dwell on the notion that the meditative stabilities are pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that the meditative stabilities are at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that the meditative stabilities are void or not void; they should not, by way of apprehending anything, dwell on the notion that the meditative stabilities are empty or not empty; they should not, by way of apprehending anything, dwell on the notion that the meditative stabilities have a sign or are signless; and they should not, by way of apprehending anything, dwell on the notion that the meditative stabilities have wishes or do not have wishes.

14.192 “They should not, by way of apprehending anything, dwell on the notion that the dhāraṇī gateways are permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that the dhāraṇī gateways are happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that the dhāraṇī gateways are a self or nonself; they should not, by way of apprehending anything, dwell on the notion that the dhāraṇī gateways are pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that the dhāraṇī gateways are at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that the dhāraṇī gateways [F.343.b] are void or not void; they should not, by way of apprehending anything, dwell on the notion that the dhāraṇī gateways are empty or not

empty; they should not, by way of apprehending anything, dwell on the notion that the dhāraṇī gateways have a sign or are signless; and they should not, by way of apprehending anything, dwell on the notion that the dhāraṇī gateways have wishes or do not have wishes.

14.193 “They should not, by way of apprehending anything, dwell on the notion that the powers of the tathāgatas are permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that the powers of the tathāgatas are happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that the powers of the tathāgatas are a self or nonself; they should not, by way of apprehending anything, dwell on the notion that the powers of the tathāgatas are pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that the powers of the tathāgatas are at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that the powers of the tathāgatas are void or not void; they should not, by way of apprehending anything, dwell on the notion that the powers of the tathāgatas are empty or not empty; they should not, by way of apprehending anything, dwell on the notion that the powers of the tathāgatas have a sign or are signless; and they should not, by way of apprehending anything, dwell on the notion that the powers of the tathāgatas have wishes or do not have wishes.

14.194 “They should not, by way of apprehending anything, dwell on the notion that the fearlessnesses are permanent [F.344.a] or impermanent; they should not, by way of apprehending anything, dwell on the notion that the fearlessnesses are happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that the fearlessnesses are a self or nonself; they should not, by way of apprehending anything, dwell on the notion that the fearlessnesses are pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that the fearlessnesses are at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that the fearlessnesses are void or not void; they should not, by way of apprehending anything, dwell on the notion that the fearlessnesses are empty or not empty; they should not, by way of apprehending anything, dwell on the notion that the fearlessnesses have a sign or are signless; and they should not, by way of apprehending anything, dwell on the notion that the fearlessnesses have wishes or do not have wishes.

14.195 “They should not, by way of apprehending anything, dwell on the notion that the kinds of exact knowledge are permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that the kinds of exact knowledge are happiness or suffering; they should not, by

way of apprehending anything, dwell on the notion that the kinds of exact knowledge are a self or nonself; they should not, by way of apprehending anything, dwell on the notion that the kinds of exact knowledge are pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that the kinds of exact knowledge are at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that the kinds of exact knowledge are void [F.344.b] or not void; they should not, by way of apprehending anything, dwell on the notion that the kinds of exact knowledge are empty or not empty; they should not, by way of apprehending anything, dwell on the notion that the kinds of exact knowledge have a sign or are signless; and they should not, by way of apprehending anything, dwell on the notion that the kinds of exact knowledge have wishes or do not have wishes.

14.196 “They should not, by way of apprehending anything, dwell on the notion that great loving kindness is permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that great loving kindness is happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that great loving kindness is a self or nonself; they should not, by way of apprehending anything, dwell on the notion that great loving kindness is pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that great loving kindness is at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that great loving kindness is void or not void; they should not, by way of apprehending anything, dwell on the notion that great loving kindness is empty or not empty; they should not, by way of apprehending anything, dwell on the notion that great loving kindness has a sign or is signless; and they should not, by way of apprehending anything, dwell on the notion that great loving kindness has wishes or does not have wishes.

14.197 “They should not, by way of apprehending anything, dwell on the notion that great compassion is permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that great compassion is happiness or suffering; [F.345.a] they should not, by way of apprehending anything, dwell on the notion that great compassion is a self or nonself; they should not, by way of apprehending anything, dwell on the notion that great compassion is pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that great compassion is at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that great compassion is void or not void; they should not, by way of apprehending anything, dwell on the notion that great compassion is empty or not empty; they should not, by way of apprehending

anything, dwell on the notion that great compassion has a sign or is signless; and they should not, by way of apprehending anything, dwell on the notion that great compassion has wishes or does not have wishes.

14.198 “They should not, by way of apprehending anything, dwell on the notion that the distinct qualities of the buddhas are permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that the distinct qualities of the buddhas are happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that the distinct qualities of the buddhas are a self or nonself; they should not, by way of apprehending anything, dwell on the notion that the distinct qualities of the buddhas are pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that the distinct qualities of the buddhas are at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that the distinct qualities of the buddhas [F.345.b] are empty or not empty; they should not, by way of apprehending anything, dwell on the notion that the distinct qualities of the buddhas have a sign or are signless; and they should not, by way of apprehending anything, dwell on the notion that the distinct qualities of the buddhas have wishes or do not have wishes.

14.199 “They should not, by way of apprehending anything, dwell on the notion that the fruit of having entered the stream is permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that the fruit of having entered the stream is happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that the fruit of having entered the stream is a self or nonself; they should not, by way of apprehending anything, dwell on the notion that the fruit of having entered the stream is pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that the fruit of having entered the stream is at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that the fruit of having entered the stream is void or not void; they should not, by way of apprehending anything, dwell on the notion that the fruit of having entered the stream is empty or not empty; they should not, by way of apprehending anything, dwell on the notion that the fruit of having entered the stream has a sign or is signless; and they should not, by way of apprehending anything, dwell on the notion that the fruit of having entered the stream has wishes or does not have wishes.

14.200 “They should not, by way of apprehending anything, dwell on the notion that the fruit of once-returner is permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that the fruit of once-returner [F.346.a] is happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that the fruit of once-returner is a self or nonself; they should not, by way of apprehending anything, dwell on the notion that the fruit of once-returner is pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that the fruit of once-returner is at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that the fruit of once-returner is void or not void; they should not, by way of apprehending anything, dwell on the notion that the fruit of once-returner is empty or not empty; they should not, by way of apprehending anything, dwell on the notion that the fruit of once-returner has a sign or is signless; and they should not, by way of apprehending anything, dwell on the notion that the fruit of once-returner has wishes or does not have wishes.

14.201 “They should not, by way of apprehending anything, dwell on the notion that the fruit of non-returner is permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that the fruit of non-returner is happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that the fruit of non-returner is a self or nonself; they should not, by way of apprehending anything, dwell on the notion that the fruit of non-returner is pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that the fruit of non-returner is at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that the fruit of non-returner is void or not void; [F.346.b] they should not, by way of apprehending anything, dwell on the notion that the fruit of non-returner is empty or not empty; they should not, by way of apprehending anything, dwell on the notion that the fruit of non-returner has a sign or is signless; and they should not, by way of apprehending anything, dwell on the notion that the fruit of non-returner has wishes or does not have wishes.

14.202 “They should not, by way of apprehending anything, dwell on the notion that arhatship is permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that arhatship is happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that arhatship is a self or nonself; they should not, by way of apprehending anything, dwell on the notion that arhatship is pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that arhatship is at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that arhatship is void or not

void; they should not, by way of apprehending anything, dwell on the notion that arhatship is empty or not empty; they should not, by way of apprehending anything, dwell on the notion that arhatship has a sign or is signless; and they should not, by way of apprehending anything, dwell on the notion that arhatship has wishes or does not have wishes.

14.203 “They should not, by way of apprehending anything, dwell on the notion that individual enlightenment is permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that individual enlightenment is happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that individual enlightenment [F.347.a] is a self or nonself; they should not, by way of apprehending anything, dwell on the notion that individual enlightenment is pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that individual enlightenment is at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that individual enlightenment is void or not void; they should not, by way of apprehending anything, dwell on the notion that individual enlightenment is empty or not empty; they should not, by way of apprehending anything, dwell on the notion that individual enlightenment has a sign or is signless; and they should not, by way of apprehending anything, dwell on the notion that individual enlightenment has wishes or does not have wishes.

14.204 “They should not, by way of apprehending anything, dwell on the notion that the knowledge of the aspects of the path is permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that the knowledge of the aspects of the path is happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that the knowledge of the aspects of the path is a self or nonself; they should not, by way of apprehending anything, dwell on the notion that the knowledge of the aspects of the path is pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that the knowledge of the aspects of the path is at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that the knowledge of the aspects of the path is void or not void; they should not, by way of apprehending anything, dwell on the notion that the knowledge of the aspects of the path is empty or not empty; they should not, by way of apprehending anything, dwell on the notion that the knowledge of the aspects of the path has a sign [F.347.b] or is signless; and they should not, by way of apprehending anything, dwell on the notion that the knowledge of the aspects of the path has wishes or does not have wishes.

14.205 “They should not, by way of apprehending anything, dwell on the notion that all-aspect omniscience is permanent or impermanent; they should not, by way of apprehending anything, dwell on the notion that all-aspect omniscience is happiness or suffering; they should not, by way of apprehending anything, dwell on the notion that all-aspect omniscience is a self or nonself; they should not, by way of apprehending anything, dwell on the notion that all-aspect omniscience is pleasant or unpleasant; they should not, by way of apprehending anything, dwell on the notion that all-aspect omniscience is at peace or not at peace; they should not, by way of apprehending anything, dwell on the notion that all-aspect omniscience is void or not void; they should not, by way of apprehending anything, dwell on the notion that all-aspect omniscience is empty or not empty; they should not, by way of apprehending anything, dwell on the notion that all-aspect omniscience has a sign or is signless; and they should not, by way of apprehending anything, dwell on the notion that all-aspect omniscience has wishes or does not have wishes.

14.206 “Moreover, Kauśika, they should not, by way of apprehending anything, dwell on the notion of the fruit of having entered the stream that is a designation for the unconditioned phenomenon; they should not, by way of apprehending anything, dwell on the notion of the fruit of once-returner that is a designation for the unconditioned phenomenon; they should not, by way of apprehending anything, dwell on the notion of the fruit of non-returner that is a designation for the unconditioned phenomenon; they should not, by way of apprehending anything, [F.348.a] dwell on the notion of arhatship that is a designation for the unconditioned phenomenon; they should not, by way of apprehending anything, dwell on the notion of individual enlightenment that is a designation for the unconditioned phenomenon; and they should not, by way of apprehending anything, dwell on the notion of unsurpassed, perfectly complete enlightenment that is a designation for the unconditioned phenomenon.

14.207 “They should not, by way of apprehending anything, dwell on the notion that those who have entered the stream are worthy of gifts; they should not, by way of apprehending anything, dwell on the notion that once-returners are worthy of gifts; they should not, by way of apprehending anything, dwell on the notion that non-returners are worthy of gifts; they should not, by way of apprehending anything, dwell on the notion that arhats are worthy of gifts; they should not, by way of apprehending anything, dwell on the notion that individual enlightenment⁶⁴⁵ is worthy of gifts; and they should not, by way of apprehending anything, dwell on the notion that unsurpassed, perfectly complete buddhas are worthy of gifts.

14.208 “Moreover, Kauśika, bodhisattva great beings should not, by way of apprehending anything, dwell on the first level; they should not, by way of apprehending anything, dwell on the second level; they should not, by way of apprehending anything, dwell on the third level; they should not, by way of apprehending anything, dwell on the fourth level; they should not, by way of apprehending anything, dwell on the fifth level; they should not, by way of apprehending anything, dwell on the sixth level; they should not, by way of apprehending anything, dwell on the seventh level; they should not, by way of apprehending anything, dwell on the eighth level; they should not, by way of apprehending anything, dwell on the ninth level; and they should not, by way of apprehending anything, dwell on the tenth level. If you ask why, it is because instead of a dwelling it would become unstable. [F.348.b]

14.209 “Moreover, Kauśika, bodhisattva great beings should not, by way of apprehending anything, dwell on the notion that ‘I, dwelling in the initial setting of the mind on enlightenment, should perfect the perfection of generosity.’ They should not, by way of apprehending anything, dwell on the notion that ‘I, dwelling in the initial setting of the mind on enlightenment, should perfect the perfection of ethical discipline.’ They should not, by way of apprehending anything, dwell on the notion that ‘I, dwelling in the initial setting of the mind on enlightenment, should perfect the perfection of tolerance.’ They should not, by way of apprehending anything, dwell on the notion that ‘I, dwelling in the initial setting of the mind on enlightenment, should perfect the perfection of perseverance.’ They should not, by way of apprehending anything, dwell on the notion that ‘I, dwelling in the initial setting of the mind on enlightenment, should perfect the perfection of meditative concentration.’ And they should not, by way of apprehending anything, dwell on the notion that ‘I, dwelling in the initial setting of the mind on enlightenment, should perfect the perfection of wisdom.’

14.210 “They should not, by way of apprehending anything, dwell on the notion that ‘I should perfect the applications of mindfulness.’ They should not, by way of apprehending anything, dwell on the notion that ‘I should perfect the correct exertions.’ They should not, by way of apprehending anything, dwell on the notion that ‘I should perfect the supports for miraculous ability.’ They should not, by way of apprehending anything, dwell on the notion that ‘I should perfect the faculties.’ They should not, by way of apprehending anything, dwell on the notion that ‘I should perfect the powers.’ They should not, by way of apprehending anything, dwell on the notion that ‘I

should perfect the branches of enlightenment.’ And they should not, by way of apprehending anything, dwell on the notion that ‘I should perfect the noble eightfold path.’

14.211 “Bodhisattva great beings should not, by way of apprehending anything, [F.349.a] dwell on the notion that ‘I should enter a bodhisattva’s maturity.’ Bodhisattva great beings should not, by way of apprehending anything, dwell on the notion that ‘I, having entered into a bodhisattva’s maturity, will abide on the irreversible level.’ Bodhisattva great beings should not, by way of apprehending anything, dwell on the notion that ‘I should complete the five extrasensory powers of a bodhisattva.’ Bodhisattva great beings should not, by way of apprehending anything, dwell on the notion that ‘I, dwelling in the five extrasensory powers of a bodhisattva, should proceed to immeasurable, countless buddhafi elds to behold, pay homage to, worship, and venerate the lord buddhas, to hear the Dharma, and after listening to it teach it as reality to others.’ Bodhisattva great beings should not, by way of apprehending anything, dwell on the notion that ‘I will bring buddhafi elds into being just like those of those lord buddhas.’ Bodhisattva great beings should not, by way of apprehending anything, dwell on the notion that ‘I should bring beings to maturity in enlightenment.’ Bodhisattva great beings also should not, by way of apprehending anything like that, dwell on the notion that ‘I, having traveled to immeasurable, countless world systems, should serve, respect, honor, and worship the tathāgatas, arhats, perfectly complete buddhas with many flowers, garlands, perfumes, unguents, powders, [F.349.b] religious robes, parasols, victory banners, and flags.’

14.212 “Bodhisattva great beings should not, by way of apprehending anything, dwell on the notion that ‘I should establish immeasurable, countless beings in unsurpassed, perfect, complete enlightenment.’

14.213 “They should not, by way of apprehending anything, dwell on the notion that ‘I should develop the five eyes.’ If you ask what the five are, they are the eye of flesh, the eye of divine clairvoyance, the eye of wisdom, the eye of the Dharma, and the eye of the buddhas. They should not, by way of apprehending anything, dwell on the notion that ‘I should develop them.’

14.214 “They should not, by way of apprehending anything, dwell on the notion that ‘I should perfect all the meditative stabilities.’ They should not, by way of apprehending anything, dwell on the notion that ‘I should play with whatever meditative stabilities I desire to play with.’ They should not, by way of apprehending anything, dwell on the notion that ‘I should perfect all the dhāraṇī gateways.’ They should not, by way of apprehending anything, dwell on the notion that ‘I should perfect the ten powers of the tathāgatas.’ They should not, by way of apprehending anything, dwell on the notion that ‘I should perfect the four fearlessnesses.’ They should not, by way of

apprehending anything, dwell on the notion that 'I should perfect the four kinds of exact knowledge.' They should not, by way of apprehending anything, dwell on the notion that 'I should perfect great loving kindness.' They should not, by way of apprehending anything, dwell on the notion that 'I should perfect great compassion.' And they should not, by way of apprehending anything, dwell on the notion that 'I should perfect the eighteen distinct qualities of the buddhas.'

14.215 "They should not, by way of apprehending anything, dwell on the notion that 'I should perfect the thirty-two major marks on the body of a great person.' Bodhisattva great beings should not, by way of apprehending anything, dwell on the notion that 'I should perfect [F.350.a] the eighty minor signs on the body of a great person.'

14.216 "They should not, by way of apprehending anything, dwell on the notion that they are followers on account of faith; they should not, by way of apprehending anything, dwell on the notion that they are followers on account of Dharma; they should not, by way of apprehending anything, dwell on the notion that they are the eighth level; they should not, by way of apprehending anything, dwell on the notion that they are those who have entered the stream;⁶⁴⁶ they should not, by way of apprehending anything, dwell on the notion that they are those who take rebirth no more than seven times; they should not, by way of apprehending anything, dwell on the notion that they are those who go from family to family,⁶⁴⁷ or those who are separated by one life;⁶⁴⁸ they should not, by way of apprehending anything, dwell on the notion that they are persons who are aligned;⁶⁴⁹ they should not, by way of apprehending anything, dwell on the notion that they are persons for whom there is the extinction of life or there is the extinction of afflictive mental states;⁶⁵⁰ they should not, by way of apprehending anything, dwell on the notion that they are those who have entered the stream;⁶⁵¹ they should not, by way of apprehending anything, dwell on the notion that they are those who are qualified by the absence of the degenerations;⁶⁵² they should not, by way of apprehending anything, dwell on the notion that they are once-returners who, having come to this world one time, will bring suffering to an end; they should not, by way of apprehending anything, dwell on the notion that they are candidates for actualizing the fruit of non-returner; they should not, by way of apprehending anything, dwell on the notion that those non-returners will pass into final nirvāṇa in that very lifetime; they should not, by way of apprehending anything, dwell on the notion that they are candidates for actualizing the result of arhat; they should not, by way of apprehending anything, dwell on the notion that they are arhats who, in this very lifetime, pass into the final nirvāṇa in the expanse of nirvāṇa where no remainder of

the aggregates is left behind; and they should not, by way of apprehending anything, dwell on the notion that they are pratyekabuddhas. [F.350.b] They should not, by way of apprehending anything, dwell on the notion that 'I should transcend the level of the śrāvakas and the level of the pratyekabuddhas, and dwell on the levels of the bodhisattvas'; they should not, by way of apprehending anything, dwell on the notion of the transcendental knowledge of a knower of the path and the transcendental knowledge of one with all-aspect omniscience; they should not, by way of apprehending anything, dwell on the notion that 'I, having fully awakened to all phenomena in all their aspects, should end all the propensities for afflicted mental states that cause linking up'; they should not, by way of apprehending anything, dwell on the notion that 'I, having fully awakened to unsurpassed, perfect, complete enlightenment, should turn the wheel of the Dharma'; and they should not, by way of apprehending anything, dwell on the notion that 'I, having accomplished the tasks of the buddhas, should proceed to immeasurable, countless world systems and enable beings to attain final nirvāṇa.'

14.217 "They should not, by way of apprehending anything, dwell on the notion that 'I, dwelling in the four supports for miraculous ability, will become absorbed in a meditative stability, and on account of becoming absorbed in such a meditative stability will remain for eons as numerous as the grains of sand of the river Gaṅgā.'

14.218 "They should not, by way of apprehending anything, dwell on the notion, 'May my lifespan be infinite.' They should not, by way of apprehending anything, dwell on the notion, 'Of my thirty-two major marks of a great person, may each one of them become perfected through a hundred merits.' They should not, by way of apprehending anything, dwell on the notion that 'I should make the size of my single buddhafiield equal the extent of the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā; equal the extent of the world systems of the southern direction, numerous as the grains of sand of the river Gaṅgā; equal the extent of the world systems of the western direction, numerous as the grains of sand of the river Gaṅgā; [F.351.a] equal the extent of the world systems of the northern direction, numerous as the grains of sand of the river Gaṅgā; equal the extent of the world systems of the northeastern direction, numerous as the grains of sand of the river Gaṅgā; equal the extent of the world systems of the southeastern direction, numerous as the grains of sand of the river Gaṅgā; equal the extent of the world systems of the southwestern direction, numerous as the grains of sand of the river Gaṅgā; and equal the extent of the world systems of the northwestern direction, numerous as the grains of sand of the river Gaṅgā.'

- 14.219 “They should not, by way of apprehending anything, dwell on the notion, ‘May the billionfold world system become fashioned out of diamond on account of me.’ They should not, by way of apprehending anything, dwell on the notion, ‘May the fragrance of my tree of enlightenment be enough that the beings who scent it will not be harmed by desire, hatred, or delusion.’ They should not, by way of apprehending anything, dwell on the notion, ‘May they not give rise to the mindset of the śrāvakas or the mindset of the pratyekabuddhas.’ They should not, by way of apprehending anything, dwell on the notion, ‘May they all indeed be assured of unsurpassed, perfect, complete enlightenment.’ And they should not, by way of apprehending anything, dwell on the notion, ‘May those beings who have scented the fragrance of my tree of enlightenment not have any physical or mental ailments.’
- 14.220 “They should not, by way of apprehending anything, dwell on the notion that in that buddhafiield of theirs there should not be the term *physical forms*. They should not, by way of apprehending anything, dwell on the notion that there should not be the term *feelings*, there should not be the term *perceptions*, there should not be the term *formative predispositions*, and there should not be the term *consciousness*. They should not, by way of apprehending anything, dwell on the notion that there should not be [F.351.b] the term *sensory elements*, the term *sense fields*, or the term *links of dependent origination*.
- 14.221 “They should not, by way of apprehending anything, dwell on the notion that there should not be the term *perfection of generosity*, there should not be the term *perfection of ethical discipline*, there should not be the term *perfection of tolerance*, there should not be the term *perfection of perseverance*, there should not be the term *perfection of meditative concentration*, and there should not be the term *perfection of wisdom*.
- 14.222 “They should not, by way of apprehending anything, dwell on the notion that there should not be the term *emptiness of internal phenomena*, there should not be the term *emptiness of external phenomena*, there should not be the term *emptiness of external and internal phenomena*, there should not be the term *emptiness of emptiness*, there should not be the term *emptiness of great extent*, there should not be the term *emptiness of ultimate reality*, there should not be the term *emptiness of conditioned phenomena*, there should not be the term *emptiness of unconditioned phenomena*, there should not be the term *emptiness of the unlimited*, there should not be the term *emptiness of that which has neither beginning nor end*, there should not be the term *emptiness of nonexclusion*, there should not be the term *emptiness of inherent nature*, there should not be the term *emptiness of all phenomena*, there should not be the term *emptiness of intrinsic defining characteristics*, there should not be the term *emptiness of that*

which cannot be apprehended, there should not be the term emptiness of nonentities, there should not be the term emptiness of essential nature, and there should not be the term [F.352.a] emptiness of an essential nature of nonentities.

14.223 “They should not, by way of apprehending anything, dwell on the notion that there should not be the term *applications of mindfulness*, there should not be the term *correct exertions*, there should not be the term *supports for miraculous ability*, and there should not be the term *faculties*. They should not, by way of apprehending anything, dwell on the notion that there should not be the term *powers*, there should not be the term *branches of enlightenment*, there should not be the term *noble eightfold path*, and there should not be the term *truths of the noble ones*. They should not, by way of apprehending anything, dwell on the notion that there should not be the term *meditative concentrations*, there should not be the term *immeasurable attitudes*, there should not be the term *formless absorptions*, and there should not be the term *liberations*. They should not, by way of apprehending anything, dwell on the notion that there should not be the term *serial steps of meditative absorption*, there should not be the term *emptiness, signlessness, and wishlessness gateways to liberation*, there should not be the term *extrasensory powers*, there should not be the term *meditative stabilities*, and there should not be the term *dhāraṇī gateways*. They should not, by way of apprehending anything, dwell on the notion that there should not be the term *powers of the tathāgatas*, there should not be the term *fearlessnesses*, there should not be the term *kinds of exact knowledge*, there should not be the term *great loving kindness*, there should not be the term *great compassion*, [F.352.b] and there should not be the term *distinct qualities of the buddhas*.

14.224 “They should not, by way of apprehending anything, dwell on the notion that there should not be the term *those who have entered the stream*, there should not be the term *once-returners*, there should not be the term *non-returners*, and there should not be the term *arhats*. They should not, by way of apprehending anything, dwell on the notion that there should not be the term *pratyekabuddhas*, there should not be the term *bodhisattvas*, and there should not be the term *buddhas*. [B24]

14.225 “If you ask why, it is because once the tathāgatas, arhats, perfectly complete buddhas have fully awakened to unsurpassed, perfect, complete enlightenment, they do not apprehend any phenomena. So it is, Kauśika, that in the perfection of wisdom bodhisattva great beings should not dwell by way of apprehending anything.”

14.226 Then the venerable Śāriputra thought, “Well then, how should bodhisattva great beings dwell in the perfection of wisdom?”

14.227 The venerable Subhūti, knowing in his mind the mental questioning⁶⁵³ of the venerable Śāradvatīputra, then asked the venerable Śāradvatīputra, “Venerable Śāradvatīputra, do you think that the tathāgatas, arhats, perfectly complete buddhas dwell on anything?”

14.228 “Venerable Subhūti,” he replied, “the tathāgatas do not dwell on anything at all. Venerable Subhūti, the mind of the tathāgatas, arhats, perfectly complete buddhas does not dwell—that is to say, it does not dwell on physical forms, [F.353.a] it does not dwell on feelings, it does not dwell on perceptions, it does not dwell on formative predispositions, and it does not dwell on consciousness. It does not dwell on the eyes, it does not dwell on the ears, it does not dwell on the nose, it does not dwell on the tongue, it does not dwell on the body, and it does not dwell on the mental faculty; it does not dwell on sights, it does not dwell on sounds, it does not dwell on odors, it does not dwell on tastes, it does not dwell on tangibles, and it does not dwell on mental phenomena; and it does not dwell on visual consciousness, it does not dwell on auditory consciousness, it does not dwell on olfactory consciousness, it does not dwell on gustatory consciousness, it does not dwell on tactile consciousness, and it does not dwell on mental consciousness. It does not dwell on visually compounded sensory contact, it does not dwell on aurally compounded sensory contact, it does not dwell on nasally compounded sensory contact, it does not dwell on lingually compounded sensory contact, it does not dwell on corporeally compounded sensory contact, and it does not dwell on mentally compounded sensory contact. It does not dwell on feelings conditioned by visually compounded sensory contact, it does not dwell on feelings conditioned by aurally compounded sensory contact, it does not dwell on feelings conditioned by nasally compounded sensory contact, it does not dwell on feelings conditioned by lingually compounded sensory contact, it does not dwell on feelings conditioned by corporeally compounded sensory contact, and it does not dwell on feelings conditioned by mentally compounded sensory contact. It does not dwell on the earth element, it does not dwell on the water element, it does not dwell on the fire element, it does not dwell on the wind element, it does not dwell on the space element, and it does not dwell on the consciousness element. It does not dwell on ignorance, it does not dwell on formative predispositions, it does not dwell on consciousness, it does not dwell on name and form, it does not dwell on the six sense fields, it does not dwell on sensory contact, it does not dwell on sensation, it does not dwell on craving, it does not dwell on grasping, it does not dwell on the rebirth process, it does not dwell on birth, and it does not dwell [F.353.b] on aging and death. It does not dwell on the perfection of generosity, it does not dwell on the perfection of ethical discipline, it does

not dwell on the perfection of tolerance, it does not dwell on the perfection of perseverance, it does not dwell on the perfection of meditative concentration, and it does not dwell on the perfection of wisdom. It does not dwell on the emptiness of internal phenomena, it does not dwell on the emptiness of external phenomena, it does not dwell on the emptiness of external and internal phenomena, it does not dwell on the emptiness of emptiness, it does not dwell on the emptiness of great extent, it does not dwell on the emptiness of ultimate reality, it does not dwell on the emptiness of conditioned phenomena, it does not dwell on the emptiness of unconditioned phenomena, it does not dwell on the emptiness of the unlimited, it does not dwell on the emptiness of that which has neither beginning nor end, it does not dwell on the emptiness of nonexclusion, it does not dwell on the emptiness of inherent nature, it does not dwell on the emptiness of all phenomena, it does not dwell on the emptiness of intrinsic defining characteristics, it does not dwell on the emptiness of that which cannot be apprehended, it does not dwell on the emptiness of nonentities, it does not dwell on the emptiness of essential nature, and it does not dwell on the emptiness of an essential nature of nonentities. It does not dwell on the applications of mindfulness, it does not dwell on the correct exertions, it does not dwell on the supports for miraculous ability, it does not dwell on the faculties, it does not dwell on the powers, it does not dwell on the branches of enlightenment, and it does not dwell on the noble eightfold path. It does not dwell on the truths of the noble ones, it does not dwell on the meditative concentrations, it does not dwell on the immeasurable attitudes, it does not dwell on the formless absorptions, it does not dwell on the liberations, it does not dwell on the serial steps of meditative absorption, it does not dwell on the emptiness, signlessness, and wishlessness gateways to liberation, it does not dwell on the extrasensory powers, it does not dwell on the meditative stabilities, and it does not dwell [F.354.a] on the dhāraṇī gateways. It does not dwell on the powers of the tathāgatas, it does not dwell on the fearlessnesses, it does not dwell on the kinds of exact knowledge, it does not dwell on great loving kindness, it does not dwell on great compassion, and it does not dwell on the distinct qualities of the buddhas. It does not dwell on knowledge of all the dharmas, it does not dwell on the knowledge of the aspects of the path, and it does not dwell on all-aspect omniscience.”

14.229 Subhūti said, “Venerable Śāradvatīputra, bodhisattva great beings should dwell on the perfection of wisdom in the same way that the tathāgatas, arhats, perfectly complete buddhas neither dwell nor do not dwell on physical forms, neither dwell nor do not dwell on feelings, neither dwell nor do not dwell on perceptions, neither dwell nor do not dwell formative

predispositions, and neither dwell nor do not dwell or consciousness; neither dwell nor do not dwell on the eyes, neither dwell nor do not dwell on the ears, neither dwell nor do not dwell on the nose, neither dwell nor do not dwell on the tongue, neither dwell nor do not dwell on the body, and neither dwell nor do not dwell on the mental faculty; neither dwell nor do not dwell on sights, neither dwell nor do not dwell on sounds, neither dwell nor do not dwell on odors, neither dwell nor do not dwell on tastes, neither dwell nor do not dwell on tangibles, and neither dwell nor do not dwell on mental phenomena; neither dwell nor do not dwell on visual consciousness, neither dwell nor do not dwell on auditory consciousness, [F.354.b] neither dwell nor do not dwell on olfactory consciousness, neither dwell nor do not dwell on gustatory consciousness, neither dwell nor do not dwell on tactile consciousness, and neither dwell nor do not dwell on mental consciousness; neither dwell nor do not dwell on visually compounded sensory contact, neither dwell nor do not dwell on aurally compounded sensory contact, neither dwell nor do not dwell on nasally compounded sensory contact, neither dwell nor do not dwell on lingually compounded sensory contact, neither dwell nor do not dwell on corporeally compounded sensory contact, and neither dwell nor do not dwell on mentally compounded sensory contact; neither dwell nor do not dwell on feelings conditioned by visually compounded sensory contact, neither dwell nor do not dwell on feelings conditioned by aurally compounded sensory contact, neither dwell nor do not dwell on feelings conditioned by nasally compounded sensory contact, neither dwell nor do not dwell on feelings conditioned by lingually compounded sensory contact, neither dwell nor do not dwell on feelings conditioned by corporeally compounded sensory contact, and neither dwell nor do not dwell on feelings conditioned by mentally compounded sensory contact; neither dwell nor do not dwell on the earth element, neither dwell nor do not dwell on the water element, neither dwell nor do not dwell on the fire element, neither dwell nor do not dwell on the wind element, neither dwell nor do not dwell [F.355.a] on the space element, and neither dwell nor do not dwell on the consciousness element; neither dwell nor do not dwell on ignorance, neither dwell nor do not dwell on formative predispositions, neither dwell nor do not dwell on consciousness, neither dwell nor do not dwell on name and form, neither dwell nor do not dwell on the six sense fields, neither dwell nor do not dwell on sensory contact, neither dwell nor do not dwell on sensation, neither dwell nor do not dwell on craving, neither dwell nor do not dwell on grasping, neither dwell nor do not dwell on the rebirth process, neither dwell nor do not dwell on birth, and neither dwell nor do not dwell on aging and death; neither dwell nor do not dwell on the perfection of generosity, neither dwell nor do not dwell on the perfection of

ethical discipline, neither dwell nor do not dwell on the perfection of tolerance, neither dwell nor do not dwell on the perfection of perseverance, neither dwell nor do not dwell on the perfection of meditative concentration, and neither dwell nor do not dwell on the perfection of wisdom; neither dwell nor do not dwell on the emptiness of internal phenomena, neither dwell nor do not dwell on the emptiness of external phenomena, neither dwell nor do not dwell on the emptiness of external and internal phenomena, neither dwell nor do not dwell on the emptiness of emptiness, neither dwell nor do not dwell on [F.355.b] the emptiness of great extent, neither dwell nor do not dwell on the emptiness of ultimate reality, neither dwell nor do not dwell on the emptiness of conditioned phenomena, neither dwell nor do not dwell on the emptiness of unconditioned phenomena, neither dwell nor do not dwell on the emptiness of the unlimited, neither dwell nor do not dwell on the emptiness of that which has neither beginning nor end, neither dwell nor do not dwell on the emptiness of nonexclusion, neither dwell nor do not dwell on the emptiness of inherent nature, neither dwell nor do not dwell on the emptiness of all phenomena, neither dwell nor do not dwell on the emptiness of intrinsic defining characteristics, neither dwell nor do not dwell on the emptiness of that which cannot be apprehended, neither dwell nor do not dwell on the emptiness of nonentities, neither dwell nor do not dwell on the emptiness of essential nature, and neither dwell nor do not dwell on the emptiness of an essential nature of nonentities; neither dwell nor do not dwell on the applications of mindfulness, neither dwell nor do not dwell on the correct exertions, neither dwell nor do not dwell on the supports for miraculous ability, neither dwell nor do not dwell on the faculties, neither dwell nor do not dwell on the powers, neither dwell nor do not dwell on the branches of enlightenment, and neither dwell nor do not dwell on the noble eightfold path; neither dwell [F.356.a] nor do not dwell on the truths of the noble ones, neither dwell nor do not dwell on the meditative concentrations, neither dwell nor do not dwell on the immeasurable attitudes, neither dwell nor do not dwell on the formless absorptions, neither dwell nor do not dwell on the liberations, neither dwell nor do not dwell on the serial steps of meditative absorption, neither dwell nor do not dwell on the emptiness, signlessness, and wishlessness gateways to liberation, neither dwell nor do not dwell on the extrasensory powers, neither dwell nor do not dwell on the meditative stabilities, and neither dwell nor do not dwell on the dhāraṇī gateways; neither dwell nor do not dwell on the powers of the tathāgatas, neither dwell nor do not dwell on the fearlessnesses, neither dwell nor do not dwell on the kinds of exact knowledge, neither dwell nor do not dwell on great loving kindness, neither dwell nor do not dwell on great compassion, and neither

dwell nor do not dwell on the distinct qualities of the buddhas; and neither dwell nor do not dwell on knowledge of all the dharmas, neither dwell nor do not dwell on the knowledge of the aspects of the path, and neither dwell nor do not dwell on all-aspect omniscience. They should dwell in the perfection of wisdom like that. Venerable Śāradvatīputra, [F.356.b] bodhisattva great beings should train and dwell in the perfection of wisdom accordingly, without apprehending anything.”

14.230 This thought then occurred to some gods among the assembly: “The statements of the yakṣas, the language of the yakṣas, the words of the yakṣas, and the expressions of the yakṣas can be comprehended when spoken by the yakṣas,⁶⁵⁴ but the perfection of wisdom that the noble one Subhūti explains, speaks about, teaches, details, elucidates, and gives conclusive instructions about⁶⁵⁵ is incomprehensible.”

14.231 Then the venerable Subhūti, knowing in his mind the mental questioning of these gods, said to those gods, “Gods! Is what has been said not understandable?

“Not understandable, noble Subhūti!” affirmed the gods.

14.232 “Gods,” said Subhūti, “it is because not a single syllable is spoken, and that which is not spoken cannot be heard. If you ask why, gods, it is because the perfection of wisdom is not syllables, so there is no teacher, no listener, and no one who understands. If you ask why, gods, it is because the enlightenment of the tathāgatas, arhats, perfectly complete buddhas is without syllables. Gods, as an analogy, suppose that a tathāgata, arhat, perfectly complete buddha were to conjure an emanation of a buddha, and that emanation too were to conjure up the four assemblies of monks, nuns, laymen, and laywomen, and that emanation were to teach the Dharma to those four assemblies. Do you think, gods, that there would be anyone teaching those assemblies, [F.357.a] or anyone who would hear, or anyone who would understand?”

“There would not, venerable monk Subhūti,” they answered.

14.233 “Similarly, gods,” continued Subhūti, “all phenomena are like things that are conjured up. There nothing is taught by anyone, heard by anyone, or known by anyone at all.

14.234 “Gods, as an analogy, suppose that a person who had fallen asleep were to see in a dream a tathāgata, arhat, perfectly complete buddha, teaching the Dharma. Do you think, gods, it was taught, heard, or understood there?”

“No, venerable monk Subhūti!” they replied.

14.235 “Similarly, gods,” continued Subhūti, “all phenomena are like dreams. There nothing is taught by anyone, heard by anyone, or known by anyone at all.

- 14.236 “Gods, as an analogy, suppose a pair of people standing in a ravine were to praise the Buddha, and praise the Dharma and the Saṅgha. If echoes were to reverberate from those two, do you think, gods, that the first echo would have made the sound of the second echo known?”
- “No, venerable monk Subhūti!” they replied.
- 14.237 “Similarly, gods,” continued Subhūti, “all phenomena are like echoes. There nothing is taught by anyone, heard by anyone, or known by anyone at all.
- 14.238 “Gods, as an analogy, suppose that a clever magician or magician’s apprentice, standing at a major crossroads, were to conjure up a tathāgata, arhat, perfectly complete buddha, and conjure up the four assemblies of monks, nuns, laymen, and laywomen, and that tathāgata were then to teach the Dharma to those four assemblies that had been conjured up. Do you think, gods, [F.357.b] that there would be anyone teaching or listening, or understanding there?”
- “No, venerable monk Subhūti!” they replied.
- 14.239 “Similarly, gods,” continued Subhūti, “all phenomena are like things that are made up.⁶⁵⁶ There nothing is taught by anyone, heard by anyone, or known by anyone at all.”
- 14.240 Those gods then thought, “Oh! This elder Subhūti is making it clear! Oh! He is elucidating the perfection of wisdom! But he is teaching the most profound of all. He is entering into the most subtle of all.”
- 14.241 Then the venerable Subhūti, knowing in his mind the mental questioning of those gods, said to them, “Gods, physical forms are neither profound nor subtle, feelings are neither profound nor subtle, perceptions are neither profound nor subtle, formative predispositions are neither profound nor subtle, and consciousness is neither profound nor subtle. If you ask why, it is because the nature of physical forms is neither profound nor subtle, the nature of feelings is neither profound nor subtle, the nature of perceptions is neither profound nor subtle, the nature of formative predispositions is neither profound nor subtle, and the nature of consciousness is neither profound nor subtle.
- 14.242 “The eyes are neither profound nor subtle, the ears are neither profound nor subtle, the nose is neither profound nor subtle, the tongue is neither profound nor subtle, the body is neither profound nor subtle, and the mental faculty is neither profound nor subtle. If you ask why, it is because the nature of the eyes is neither profound nor subtle, the nature of the ears is neither profound nor subtle, the nature of the nose is neither profound nor subtle, the nature [F.358.a] of the tongue is neither profound nor subtle, the nature of the body is neither profound nor subtle, and the nature of the mental faculty is neither profound nor subtle. Sights are neither profound

nor subtle, sounds are neither profound nor subtle, odors are neither profound nor subtle, tastes are neither profound nor subtle, tangibles are neither profound nor subtle, and mental phenomena are neither profound nor subtle. If you ask why, it is because the nature of sights is neither profound nor subtle, the nature of sounds is neither profound nor subtle, the nature of odors is neither profound nor subtle, the nature of tastes is neither profound nor subtle, the nature of tangibles is neither profound nor subtle, and the nature of mental phenomena is neither profound nor subtle. Visual consciousness is neither profound nor subtle, auditory consciousness is neither profound nor subtle, olfactory consciousness is neither profound nor subtle, gustatory consciousness is neither profound nor subtle, tactile consciousness is neither profound nor subtle, and mental consciousness is neither profound nor subtle. If you ask why, it is because the nature of visual consciousness is neither profound nor subtle, the nature of auditory consciousness is neither profound nor subtle, the nature of olfactory consciousness is neither profound nor subtle, the nature of gustatory consciousness is neither profound nor subtle, the nature of tactile consciousness is neither profound nor subtle, and the nature of mental consciousness is neither profound nor subtle. Visually compounded sensory contact is neither profound nor subtle, aurally compounded sensory contact is neither profound nor subtle, nasally compounded sensory contact is neither profound nor subtle, lingually compounded sensory contact is neither profound nor subtle, corporeally [F.358.b] compounded sensory contact is neither profound nor subtle, and mentally compounded sensory contact is neither profound nor subtle. If you ask why, it is because the nature of visually compounded sensory contact is neither profound nor subtle, the nature of aurally compounded sensory contact is neither profound nor subtle, the nature of nasally compounded sensory contact is neither profound nor subtle, the nature of lingually compounded sensory contact is neither profound nor subtle, the nature of corporeally compounded sensory contact is neither profound nor subtle, and the nature of mentally compounded sensory contact is neither profound nor subtle. Feelings conditioned by visually compounded sensory contact are neither profound nor subtle, feelings conditioned by aurally compounded sensory contact are neither profound nor subtle, feelings conditioned by nasally compounded sensory contact are neither profound nor subtle, feelings conditioned by lingually compounded sensory contact are neither profound nor subtle, feelings conditioned by corporeally compounded sensory contact are neither profound nor subtle, and feelings conditioned by mentally compounded sensory contact are neither profound nor subtle. If you ask why, it is because the nature of feelings conditioned by visually

compounded sensory contact is neither profound nor subtle, the nature of feelings conditioned by aurally compounded sensory contact is neither profound nor subtle, the nature of feelings conditioned by nasally compounded sensory contact is neither profound nor subtle, the nature of feelings conditioned by lingually compounded sensory contact is neither profound nor subtle, the nature of feelings conditioned by corporeally compounded sensory contact is neither profound nor subtle, and the nature of feelings conditioned by mentally compounded sensory contact is neither profound nor subtle.

14.243 “The earth element is neither profound nor subtle, the water element is neither profound nor subtle, the fire element is neither profound nor subtle, the wind element is neither profound nor subtle, the space element is neither profound nor subtle, and the consciousness [F.359.a] element is neither profound nor subtle. If you ask why, it is because the nature of the earth element is neither profound nor subtle, the nature of the water element is neither profound nor subtle, the nature of the fire element is neither profound nor subtle, the nature of the wind element is neither profound nor subtle, the nature of the space element is neither profound nor subtle, and the nature of the consciousness element is neither profound nor subtle.

14.244 “Ignorance is neither profound nor subtle, formative predispositions are neither profound nor subtle, consciousness is neither profound nor subtle, name and form are neither profound nor subtle, the six sense fields are neither profound nor subtle, sensory contact is neither profound nor subtle, sensation is neither profound nor subtle, craving is neither profound nor subtle, grasping is neither profound nor subtle, the rebirth process is neither profound nor subtle, birth is neither profound nor subtle, and aging and death are neither profound nor subtle. If you ask why, it is because the nature of ignorance is neither profound nor subtle, the nature of formative predispositions is neither profound nor subtle, the nature of consciousness is neither profound nor subtle, the nature of name and form is neither profound nor subtle, the nature of the six sense fields is neither profound nor subtle, the nature of sensory contact is neither profound nor subtle, the nature of sensation is neither profound nor subtle, the nature of craving is neither profound nor subtle, the nature of grasping is neither profound nor subtle, the nature of the rebirth process is neither profound nor subtle, the nature of birth is neither profound nor subtle, and the nature of aging and death is neither profound nor subtle.

14.245 “The perfection of generosity is neither profound nor subtle, the perfection of ethical discipline is neither profound nor subtle, the perfection [F.359.b] of tolerance is neither profound nor subtle, the perfection of perseverance is neither profound nor subtle, the perfection of meditative

concentration is neither profound nor subtle, the perfection of wisdom is neither profound nor subtle. If you ask why, it is because the nature of the perfection of generosity is neither profound nor subtle, the nature of the perfection of ethical discipline is neither profound nor subtle, the nature of the perfection of tolerance is neither profound nor subtle, the nature of the perfection of perseverance is neither profound nor subtle, the nature of the perfection of meditative concentration is neither profound nor subtle, and the nature of the perfection of wisdom is neither profound nor subtle.

14.246 “The emptiness of internal phenomena is neither profound nor subtle, the emptiness of external phenomena is neither profound nor subtle, the emptiness of external and internal phenomena is neither profound nor subtle, the emptiness of emptiness is neither profound nor subtle, the emptiness of great extent is neither profound nor subtle, the emptiness of ultimate reality is neither profound nor subtle, the emptiness of conditioned phenomena is neither profound nor subtle, the emptiness of unconditioned phenomena is neither profound nor subtle, the emptiness of the unlimited is neither profound nor subtle, the emptiness of that which has neither beginning nor end is neither profound nor subtle, the emptiness of nonexclusion is neither profound nor subtle, the emptiness of inherent nature is neither profound nor subtle, the emptiness of all phenomena is neither profound nor subtle, the emptiness of intrinsic defining characteristics is neither profound nor subtle, the emptiness of that which cannot be apprehended is neither profound nor subtle, the emptiness of nonentities is neither profound nor subtle, the emptiness of essential nature is neither profound nor subtle, and the emptiness of an essential nature of nonentities is neither profound nor subtle. If you ask [F.360.a] why, it is because the nature of the emptiness of internal phenomena is neither profound nor subtle, the nature of the emptiness of external phenomena is neither profound nor subtle, the nature of the emptiness of external and internal phenomena is neither profound nor subtle, the nature of the emptiness of emptiness is neither profound nor subtle, the nature of the emptiness of great extent is neither profound nor subtle, the nature of the emptiness of ultimate reality is neither profound nor subtle, the nature of the emptiness of conditioned phenomena is neither profound nor subtle, the nature of the emptiness of unconditioned phenomena is neither profound nor subtle, the nature of the emptiness of the unlimited is neither profound nor subtle, the nature of the emptiness of that which has neither beginning nor end is neither profound nor subtle, the nature of the emptiness of nonexclusion is neither profound nor subtle, the nature of the emptiness of inherent nature is neither profound nor subtle, the nature of the emptiness of all phenomena is neither profound nor subtle, the nature of the emptiness of

intrinsic defining characteristics is neither profound nor subtle, the nature of the emptiness of that which cannot be apprehended is neither profound nor subtle, the nature of the emptiness of nonentities is neither profound nor subtle, the nature of the emptiness of essential nature is neither profound nor subtle, and the nature of the emptiness of an essential nature of nonentities is neither profound nor subtle.

14.247 “The applications of mindfulness are neither profound nor subtle, the correct exertions are neither profound nor subtle, the supports for miraculous ability are neither profound nor subtle, the faculties are neither profound nor subtle, the powers are neither profound nor subtle, the branches of enlightenment are neither profound nor subtle, the noble eightfold path is [F.360.b] neither profound nor subtle, the truths of the noble ones are neither profound nor subtle, the meditative concentrations are neither profound nor subtle, the immeasurable attitudes are neither profound nor subtle, the formless absorptions are neither profound nor subtle, the liberations are neither profound nor subtle, the serial steps of meditative absorption are neither profound nor subtle, the emptiness, signlessness, and wishlessness gateways to liberation are neither profound nor subtle, the extrasensory powers are neither profound nor subtle, the meditative stabilities are neither profound nor subtle, the dhāraṇī gateways are neither profound nor subtle, the powers of the tathāgatas are neither profound nor subtle, the fearlessnesses are neither profound nor subtle, the kinds of exact knowledge are neither profound nor subtle, great loving kindness is neither profound nor subtle, great compassion is neither profound nor subtle, and the distinct qualities of the buddhas are neither profound nor subtle. If you ask why, it is because the nature of the applications of mindfulness is neither profound nor subtle, the nature of the correct exertions is neither profound nor subtle, the nature of the supports for miraculous ability is neither profound nor subtle, the nature of the faculties is neither profound nor subtle, the nature of the powers is neither profound nor subtle, the nature of the branches of enlightenment is neither profound nor subtle, the nature of the noble eightfold path is neither profound nor subtle, the nature of the truths of the noble ones is neither profound nor subtle, the nature of the meditative concentrations is neither profound nor subtle, the nature of the immeasurable attitudes is neither profound nor subtle, the nature of the formless absorptions is neither profound nor subtle, the nature of the liberations is neither profound nor [F.361.a] subtle, the nature of the serial steps of meditative absorption is neither profound nor subtle, the nature of the emptiness, signlessness, and wishlessness gateways to liberation is neither profound nor subtle, the nature of the extrasensory powers is neither profound nor subtle, the nature

of the meditative stabilities is neither profound nor subtle, the nature of the dhāraṇī gateways is neither profound nor subtle, the nature of the powers of the tathāgatas is neither profound nor subtle, the nature of the fearlessnesses is neither profound nor subtle, the nature of the kinds of exact knowledge is neither profound nor subtle, the nature of great loving kindness is neither profound nor subtle, the nature of great compassion is neither profound nor subtle, and the nature of the distinct qualities of the buddhas is neither profound nor subtle. knowledge of all the dharmas is neither profound nor subtle, the knowledge of the aspects of the path is neither profound nor subtle, and all-aspect omniscience is neither profound nor subtle. If you ask why, it is because the nature of knowledge of all the dharmas is neither profound nor subtle, the nature of the knowledge of the aspects of the path is neither profound nor subtle, and the nature of all-aspect omniscience is neither profound nor subtle.”

14.248 Then those gods thought, “In this teaching of the Dharma nothing is designated as physical forms, nothing is designated as feelings, nothing is designated as perceptions, nothing is designated as formative predispositions, and nothing is designated as consciousness. In this teaching of the Dharma, nothing is designated as the eyes, nothing is designated as the ears, nothing is designated as the nose, nothing is designated as the tongue, nothing is designated as the body, and nothing is designated as the mental faculty; nothing is designated as sights, nothing is designated [F.361.b] as sounds, nothing is designated as odors, nothing is designated as tastes, nothing is designated as tangibles, and nothing is designated as mental phenomena; nothing is designated as visual consciousness, nothing is designated as auditory consciousness, nothing is designated as olfactory consciousness, nothing is designated as gustatory consciousness, nothing is designated as tactile consciousness, and nothing is designated as mental consciousness. In this teaching of the Dharma, nothing is designated as visually compounded sensory contact, nothing is designated as aurally compounded sensory contact, nothing is designated as nasally compounded sensory contact, nothing is designated as lingually compounded sensory contact, nothing is designated as corporeally compounded sensory contact, and nothing is designated as mentally compounded sensory contact; nothing is designated as feelings conditioned by visually compounded sensory contact, nothing is designated as feelings conditioned by aurally compounded sensory contact, nothing is designated as feelings conditioned by nasally compounded sensory contact, nothing is designated as feelings conditioned by lingually compounded sensory contact, nothing is designated as feelings conditioned by corporeally compounded sensory contact, and nothing is designated as feelings

conditioned by mentally compounded sensory contact. In this teaching of the Dharma nothing is designated as the earth element, nothing is designated as the water element, nothing is designated as the fire element, nothing is designated as the wind element, nothing is designated as the space element, and nothing is designated as the consciousness element. In this teaching of the Dharma, nothing is designated as ignorance, nothing is designated as formative predispositions, nothing is designated as consciousness, nothing is designated as name and form, nothing is designated as the six sense fields, nothing is designated as sensory contact, nothing is designated as sensation, nothing is designated as craving, nothing is designated as grasping, nothing is designated as the rebirth process, nothing is designated as birth, and nothing is designated as aging [F.362.a] and death. In this teaching of the Dharma nothing is designated as the perfection of generosity, nothing is designated as the perfection of ethical discipline, nothing is designated as the perfection of tolerance, nothing is designated as the perfection of perseverance, nothing is designated as the perfection of meditative concentration, and nothing is designated as the perfection of wisdom. In this teaching of the Dharma nothing is designated as the emptiness of internal phenomena, nothing is designated as the emptiness of external phenomena, nothing is designated as the emptiness of external and internal phenomena, nothing is designated as the emptiness of emptiness, nothing is designated as the emptiness of great extent, nothing is designated as the emptiness of ultimate reality, nothing is designated as the emptiness of conditioned phenomena, nothing is designated as the emptiness of unconditioned phenomena, nothing is designated as the emptiness of the unlimited, nothing is designated as the emptiness of that which has neither beginning nor end, nothing is designated as the emptiness of nonexclusion, nothing is designated as the emptiness of inherent nature, nothing is designated as the emptiness of all phenomena, nothing is designated as the emptiness of intrinsic defining characteristics, nothing is designated as the emptiness of that which cannot be apprehended, nothing is designated as the emptiness of nonentities, nothing is designated as the emptiness of essential nature, and nothing is designated as the emptiness of an essential nature of nonentities. In this teaching of the Dharma nothing is designated as the applications of mindfulness, nothing is designated as the correct exertions, nothing is designated as the supports for miraculous ability, nothing is designated as the faculties, nothing is designated as the powers, nothing is designated as the branches of enlightenment, nothing is designated as the noble eightfold path, nothing is designated as the truths of the noble ones, nothing is designated as the meditative concentrations, [F.362.b] nothing is designated

as the immeasurable attitudes, nothing is designated as the formless absorptions, nothing is designated as the eight liberations, nothing is designated as the nine serial steps of meditative absorption, nothing is designated as the emptiness, signlessness, and wishlessness gateways to liberation, nothing is designated as the extrasensory powers, nothing is designated as the meditative stabilities, nothing is designated as the dhāraṇī gateways, nothing is designated as the powers of the tathāgatas, nothing is designated as the fearlessnesses, nothing is designated as the kinds of exact knowledge, nothing is designated as great loving kindness, nothing is designated as great compassion, and nothing is designated as the eighteen distinct qualities of the buddhas. In this Dharma nothing is designated as those who have entered the stream and nothing is designated as the fruit of having entered the stream, nothing is designated as once-returners and nothing is designated as the fruit of once-returner, nothing is designated as non-returners and nothing is designated as the fruit of non-returner, nothing is designated as arhats and nothing is designated as arhatship, nothing is designated as pratyekabuddhas and nothing is designated as individual enlightenment, nothing is designated as bodhisattvas and nothing is designated as the bodhisattva levels, and nothing is designated as buddhas and nothing is designated as enlightenment. Nothing is designated as syllables.”

14.249 The venerable Subhūti then said to those gods, “It is so, gods, it is so. The enlightenment of the tathāgatas is inexpressible—it is not spoken about, it is not taught by anyone, it is not heard by anyone, and it is not known by anyone. Therefore, [F.363.a] gods, even if somebody wants to be a recipient of the fruit of having entered the stream and wants to actualize the fruit of having entered the stream, it is not possible without relying on this forbearance. Even if somebody wants to be a recipient of the fruit of once-returner and wants to actualize the fruit of once-returner, it is not possible without relying on this forbearance. Even if somebody wants to be a recipient of the result of non-returner and wants to actualize the result of non-returner, it is not possible without relying on this forbearance. Even if somebody wants to be the recipient of arhatship and wants to actualize arhatship, it is not possible without relying on this forbearance. Even if somebody wants to be the recipient of individual enlightenment and wants to actualize individual enlightenment, it is not possible without relying on this forbearance. Even if somebody wants to be the recipient of unsurpassed, perfect, complete enlightenment and wants to actualize unsurpassed, perfect, complete enlightenment, it is not possible without relying on this forbearance.

14.250 “In this way, gods, starting from when they first set their mind on enlightenment, bodhisattva great beings should abide in the perfection of wisdom based on its being neither spoken nor heard.”

14.251 *This completes the fourteenth chapter from “The Perfection of Wisdom in One Hundred Thousand Lines.” [B25]*

CHAPTER 15

- 15.1 The gods then thought, “In what possible form should we accept those who hear the Dharma from the elder Subhūti to be?”
- 15.2 Then the venerable Subhūti, knowing in his mind the mental questioning of those gods, [F.363.b] said to those gods, “Gods, you should accept that my Dharma teaching is like an illusion, and, gods, that those who listen to the Dharma from me are also like an illusion. Gods, you should take my Dharma teaching as like a magical display, and, gods, you should accept that those who listen to the Dharma from me are also like a magical display. They do not hear anything at all, nor do they actualize anything at all.”
- 15.3 The gods then asked the venerable Subhūti, “Venerable monk Subhūti, are those beings like an illusion, and are those who listen to the Dharma like an illusion? Are those beings like a magical display, and are those who listen to the Dharma like a magical display?”
- 15.4 “It is so, gods, it is so,” replied Subhūti. “Those beings are like an illusion, and those who listen to the Dharma are also like an illusion. Those beings are like a magical display, and those who listen to the Dharma are also like a magical display. Those beings, gods, are like a dream, and those beings, gods, are like an illusion.
- 15.5 “Physical forms, gods, are also like a dream, like an illusion. Feelings, gods, are also like a dream, like an illusion. Perceptions, gods, are also like a dream, like an illusion. Formative predispositions, gods, are also like a dream, like an illusion. And consciousness, gods, is also like a dream, like an illusion. The eyes, gods, are also like a dream, like an illusion. The ears are also like a dream, like an illusion. The nose is also like a dream, like an illusion. The tongue is also like a dream, like an illusion. The body is also like a dream, like an illusion. And the mental faculty is also like a dream, like an illusion. Sights are like a dream, like an illusion. Sounds are like a dream, like an illusion. Odors are like a dream, like an illusion. Smells are like a dream, like an illusion. Tangibles are like a dream, like an illusion. And mental

phenomena are like a dream, like an illusion. Visual consciousness is also like a dream, like an illusion. Auditory consciousness is also like a dream, like an illusion. [F.364.a] Olfactory consciousness is also like a dream, like an illusion. Gustatory consciousness is also like a dream, like an illusion. Tactile consciousness is also like a dream, like an illusion. And mental consciousness is also like a dream, like an illusion. Visually compounded sensory contact is also like a dream, like an illusion. Aurally compounded sensory contact is also like a dream, like an illusion. Nasally compounded sensory contact is also like a dream, like an illusion. Lingually compounded sensory contact is also like a dream, like an illusion. Corporeally compounded sensory contact is also like a dream, like an illusion. And mentally compounded sensory contact is also like a dream, like an illusion. Feelings conditioned by visually compounded sensory contact are also like a dream, like an illusion. Feelings conditioned by aurally compounded sensory contact are also like a dream, like an illusion. Feelings conditioned by nasally compounded sensory contact are also like a dream, like an illusion. Feelings conditioned by lingually compounded sensory contact are also like a dream, like an illusion. Feelings conditioned by corporeally compounded sensory contact are also like a dream, like an illusion. And feelings conditioned by mentally compounded sensory contact, are also like a dream, like an illusion.

15.6 “The earth element is also like a dream, like an illusion. The water element is also like a dream, like an illusion. The fire element is also like a dream, like an illusion. The wind element is also like a dream, like an illusion. The space element is also like a dream, like an illusion. And the consciousness element is also like a dream, like an illusion.

15.7 “Ignorance is also like a dream, like an illusion. Formative predispositions are also like a dream, like an illusion. Consciousness is also like a dream, like an illusion. Name and form are also like a dream, like an illusion. The six sense fields are also like a dream, like an illusion. Sensory contact is also like a dream, like an illusion. Sensation is also like a dream, like an illusion. Craving is also like a dream, like an illusion. Grasping is also like a dream, like an illusion. The rebirth process is also [F.364.b] like a dream, like an illusion. Birth is also like a dream, like an illusion. And aging and death are also like a dream, like an illusion.

15.8 “The perfection of generosity is also like a dream, like an illusion. The perfection of ethical discipline is also like a dream, like an illusion. The perfection of tolerance is also like a dream, like an illusion. The perfection of perseverance is also like a dream, like an illusion. The perfection of meditative concentration is also like a dream, like an illusion. And the perfection of wisdom is also like a dream, like an illusion.

- 15.9 “The emptiness of internal phenomena is also like a dream, like an illusion. The emptiness of external phenomena is also like a dream, like an illusion. The emptiness of external and internal phenomena is also like a dream, like an illusion. The emptiness of emptiness is also like a dream, like an illusion. The emptiness of great extent is also like a dream, like an illusion. The emptiness of ultimate reality is also like a dream, like an illusion. The emptiness of conditioned phenomena is also like a dream, like an illusion. The emptiness of unconditioned phenomena is also like a dream, like an illusion. The emptiness of the unlimited is also like a dream, like an illusion. The emptiness of that which has neither beginning nor end is also like a dream, like an illusion. The emptiness of nonexclusion is also like a dream, like an illusion. The emptiness of inherent nature is also like a dream, like an illusion. The emptiness of all phenomena is also like a dream, like an illusion. The emptiness of intrinsic defining characteristics is also like a dream, like an illusion. The emptiness of that which cannot be apprehended is also like a dream, like an illusion. The emptiness of nonentities is also like a dream, like an illusion. The emptiness of essential nature is also like a dream, like an illusion. And the emptiness of an essential nature of nonentities is also like a dream, like an illusion.
- 15.10 “The applications of mindfulness are also like a dream, like an illusion. The correct exertions are also like a dream, like an illusion. The supports for miraculous ability are also like a dream, like an illusion. The faculties [F.365.a] are also like a dream, like an illusion. The powers are also like a dream, like an illusion. The branches of enlightenment are also like a dream, like an illusion. And the noble eightfold path is also like a dream, like an illusion.
- 15.11 “The truths of the noble ones are also like a dream, like an illusion. The meditative concentrations are also like a dream, like an illusion. The immeasurable attitudes are also like a dream, like an illusion. The formless absorptions are also like a dream, like an illusion. The liberations are also like a dream, like an illusion. The serial steps of meditative absorption are also like a dream, like an illusion. The emptiness, signlessness, and wishlessness gateways to liberation are also like a dream, like an illusion. The extrasensory powers are also like a dream, like an illusion. The meditative stabilities are also like a dream, like an illusion. The dhāraṇī gateways are also like a dream, like an illusion. The powers of the tathāgatas are also like a dream, like an illusion. The fearlessnesses are also like a dream, like an illusion. The kinds of exact knowledge are also like a dream, like an illusion. Great loving kindness is also like a dream, like an illusion. Great compassion is also like a dream, like an illusion. And the distinct qualities of the buddhas are also like a dream, like an illusion.

- 15.12 “The fruit of having entered the stream is also like a dream, like an illusion. The fruit of once-returner is also like a dream, like an illusion. The fruit of non-returner is also like a dream, like an illusion. Arhatship is also like a dream, like an illusion. Individual enlightenment is also like a dream, like an illusion. And perfect, complete enlightenment, gods, is also like a dream, like an illusion.”
- 15.13 Then the gods asked the venerable Subhūti, [F.365.b] “Venerable monk Subhūti, when you say that enlightenment is also like a dream, like an illusion, do you also say that nirvāṇa is like a dream, like an illusion?”
- 15.14 “Gods,” replied Subhūti, “I declare that nirvāṇa also is like a dream, like an illusion. And even if there were anything else more sublime than nirvāṇa, that too, I say, would be like a dream, like an illusion. If you ask why, gods, it is because being like a dream and being like an illusion, and nirvāṇa, are without duality and cannot be divided into two.”
- 15.15 Then the venerable Śāripūtra, the venerable Mahāmaudgalyāyana, the venerable Mahākauṣṭhila, the venerable Mahākātyāyana, the venerable Pūrṇa Maitrāyaṇīputra, the venerable Mahākāśyapa, along with many thousands of bodhisattvas inquired of the venerable Subhūti, “Venerable monk Subhūti, who will have confidence in this perfection of wisdom, which is so profound, so hard to discern, so hard to realize, so peaceful, so clear, so subtle, and so sublime?”⁶⁵⁷
- 15.16 The venerable Subhūti replied to those great śrāvakas and those bodhisattva great beings, “Venerable ones, irreversible bodhisattvas will have confidence in this perfection of wisdom, which is so profound, so hard to investigate, so not an object of speculative thought, so subtle, so clear, so hard to see, so hard to realize, so peaceful, so sublime, so extremely noble,⁶⁵⁸ and so much that which is to be known by the learned and wise.
- 15.17 “Individuals who have seen the truths, or arhats who have attained the cessation [F.366.a] of contaminants and have fulfilled their intentions, or beings who have accomplished their tasks for the conquerors of the past and repeatedly cultivated roots of virtue under many hundred millions of buddhas, and who are sons and daughters of good families who are being assisted by a spiritual mentor,⁶⁵⁹ will have confidence in this perfection of wisdom so profound, so hard to investigate, so not an object of speculative thought, so subtle, so clear, so hard to see, so hard to realize, so peaceful, so sublime, so extremely noble, and so much that which is to be known by the learned and wise.
- 15.18 “They will not falsely imagine that physical forms are empty, and they will not falsely imagine that emptiness is physical forms; they will not falsely imagine that feelings are empty, and they will not falsely imagine that emptiness is feelings; they will not falsely imagine that perceptions are

empty, and they will not falsely imagine that emptiness is perceptions; they will not falsely imagine that formative predispositions are empty, and they will not falsely imagine that emptiness is formative predispositions; and they will not falsely imagine that consciousness is empty, and they will not falsely imagine that emptiness is consciousness.

15.19 “They will not falsely imagine that physical forms are signless, and they will not falsely imagine that signlessness is physical forms; they will not falsely imagine that feelings are signless, and they will not falsely imagine that signlessness is feelings; they will not falsely imagine that perceptions are signless, and they will not falsely imagine that signlessness is perceptions; they will not falsely imagine that formative predispositions are signless, and they will not falsely imagine that signlessness [F.366.b] is formative predispositions; and they will not falsely imagine that consciousness is signless, and they will not falsely imagine that signlessness is consciousness.

15.20 “They will not falsely imagine that physical forms are wishless, and they will not falsely imagine that wishlessness is physical forms; they will not falsely imagine that feelings are wishless, and they will not falsely imagine that wishlessness is feelings; they will not falsely imagine that perceptions are wishless, and they will not falsely imagine that wishlessness is perceptions; they will not falsely imagine that formative predispositions are wishless, and they will not falsely imagine that wishlessness is formative predispositions; and they will not falsely imagine that consciousness is wishless, and they will not falsely imagine that wishlessness is consciousness.

15.21 “They will not falsely imagine that physical forms are nonarising, and they will not falsely imagine that nonarising is physical forms; they will not falsely imagine that feelings are nonarising, and they will not falsely imagine that nonarising is feelings; they will not falsely imagine that perceptions are nonarising, and they will not falsely imagine that nonarising is perceptions; they will not falsely imagine that formative predispositions are nonarising, and they will not falsely imagine that nonarising is formative predispositions; and they will not falsely imagine that consciousness is nonarising, and they will not falsely imagine that nonarising is consciousness.

15.22 “They will not falsely imagine that physical forms are nonceasing, and they will not falsely imagine that nonceasing is physical forms; they will not falsely imagine that feelings are nonceasing, [F.367.a] and they will not falsely imagine that nonceasing is feelings; they will not falsely imagine that perceptions are nonceasing, and they will not falsely imagine that nonceasing is perceptions; they will not falsely imagine that formative

predispositions are nonceasing, and they will not falsely imagine that nonceasing is formative predispositions; and they will not falsely imagine that consciousness is nonceasing, and they will not falsely imagine that nonceasing is consciousness.

15.23 “They will not falsely imagine that physical forms are at peace, and they will not falsely imagine that being at peace is physical forms; they will not falsely imagine that feelings are at peace, and they will not falsely imagine that being at peace is feelings; they will not falsely imagine that perceptions are at peace, and they will not falsely imagine that being at peace is perceptions; they will not falsely imagine that formative predispositions are at peace, and they will not falsely imagine that being at peace is formative predispositions; and they will not falsely imagine that consciousness is at peace, and they will not falsely imagine that being at peace is consciousness.

15.24 “They will not falsely imagine that physical forms are void, and they will not falsely imagine that voidness is physical forms; they will not falsely imagine that feelings are void, and they will not falsely imagine that voidness is feelings; they will not falsely imagine that perceptions are void, and they will not falsely imagine that voidness is perceptions; they will not falsely imagine that formative predispositions are void, and they will not falsely imagine that voidness is formative predispositions; and they will not falsely imagine that consciousness is void, and they will not falsely imagine that voidness is consciousness. [F.367.b]

15.25 “They will not falsely imagine that the eyes are empty, and they will not falsely imagine that emptiness is the eyes; they will not falsely imagine that the ears are empty, and they will not falsely imagine that emptiness is the ears; they will not falsely imagine that the nose is empty, and they will not falsely imagine that emptiness is the nose; they will not falsely imagine that the tongue is empty, and they will not falsely imagine that emptiness is the tongue; they will not falsely imagine that the body is empty, and they will not falsely imagine that emptiness is the body; and they will not falsely imagine that the mental faculty is empty, and they will not falsely imagine that emptiness is the mental faculty.

15.26 “They will not falsely imagine that the eyes are signless, and they will not falsely imagine that signlessness is the eyes; they will not falsely imagine that the ears are signless, and they will not falsely imagine that signlessness is the ears; they will not falsely imagine that the nose is signless, and they will not falsely imagine that signlessness is the nose; they will not falsely imagine that the tongue is signless, and they will not falsely imagine that signlessness is the tongue; they will not falsely imagine that the body is

signless, and they will not falsely imagine that signlessness is the body; and they will not falsely imagine that the mental faculty is signless, and they will not falsely imagine that signlessness is the mental faculty.

15.27 “They will not falsely imagine that the eyes are wishless, and they will not falsely imagine that wishlessness is the eyes; they will not falsely imagine that the ears are wishless, [F.368.a] and they will not falsely imagine that wishlessness is the ears; they will not falsely imagine that the nose is wishless, and they will not falsely imagine that wishlessness is the nose; they will not falsely imagine that the tongue is wishless, and they will not falsely imagine that wishlessness is the tongue; they will not falsely imagine that the body is wishless, and they will not falsely imagine that wishlessness is the body; and they will not falsely imagine that the mental faculty is wishless, and they will not falsely imagine that wishlessness is the mental faculty.

15.28 “They will not falsely imagine that the eyes are nonarising, and they will not falsely imagine that nonarising is the eyes; they will not falsely imagine that the ears are nonarising, and they will not falsely imagine that nonarising is the ears; they will not falsely imagine that the nose is nonarising, and they will not falsely imagine that nonarising is the nose; they will not falsely imagine that the tongue is nonarising, and they will not falsely imagine that nonarising is the tongue; they will not falsely imagine that the body is nonarising, and they will not falsely imagine that nonarising is the body; and they will not falsely imagine that the mental faculty is nonarising, and they will not falsely imagine that nonarising is the mental faculty.

15.29 “They will not falsely imagine that the eyes are nonceasing, and they will not falsely imagine that nonceasing is the eyes; they will not falsely imagine that the ears are nonceasing, and they will not falsely imagine that nonceasing is the ears; they will not falsely imagine that the nose is nonceasing, and they will not falsely imagine that nonceasing is the nose; they will not [F.368.b] falsely imagine that the tongue is nonceasing, and they will not falsely imagine that nonceasing is the tongue; they will not falsely imagine that the body is nonceasing, and they will not falsely imagine that nonceasing is the body; and they will not falsely imagine that the mental faculty is nonceasing, and they will not falsely imagine that nonceasing is the mental faculty.

15.30 “They will not falsely imagine that the eyes are at peace, and they will not falsely imagine that being at peace is the eyes; they will not falsely imagine that the ears are at peace, and they will not falsely imagine that being at peace is the ears; they will not falsely imagine that the nose is at peace, and they will not falsely imagine that being at peace is the nose; they will not

falsely imagine that the tongue is at peace, and they will not falsely imagine that being at peace is the tongue; they will not falsely imagine that the body is at peace, and they will not falsely imagine that being at peace is the body; and they will not falsely imagine that the mental faculty is at peace, and they will not falsely imagine that being at peace is the mental faculty.

15.31 “They will not falsely imagine that the eyes are void, and they will not falsely imagine that voidness is the eyes; they will not falsely imagine that the ears are void, and they will not falsely imagine that voidness is the ears; they will not falsely imagine that the nose is void, and they will not falsely imagine that voidness is the nose; they will not falsely imagine that the tongue is void, and they will not falsely imagine that voidness is the tongue; they will not falsely imagine that the body is void, and they will not falsely imagine that voidness is the body; and they will not falsely imagine that the mental faculty is void, and they will not falsely imagine that voidness is the mental faculty.

15.32 “They will not falsely imagine that sights are empty, and they will not falsely [F.369.a] imagine that emptiness is sights; they will not falsely imagine that sounds are empty, and they will not falsely imagine that emptiness is sounds; they will not falsely imagine that odors are empty, and they will not falsely imagine that emptiness is odors; they will not falsely imagine that tastes are empty, and they will not falsely imagine that emptiness is tastes; they will not falsely imagine that tangibles are empty, and they will not falsely imagine that emptiness is tangibles; and they will not falsely imagine that mental phenomena are empty, and they will not falsely imagine that emptiness is mental phenomena.

15.33 “They will not falsely imagine that sights are signless, and they will not falsely imagine that signlessness is sights; they will not falsely imagine that sounds are signless, and they will not falsely imagine that signlessness is sounds; they will not falsely imagine that odors are signless, and they will not falsely imagine that signlessness is odors; they will not falsely imagine that tastes are signless, and they will not falsely imagine that signlessness is tastes; they will not falsely imagine that tangibles are signless, and they will not falsely imagine that signlessness is tangibles; and they will not falsely imagine that mental phenomena are signless, and they will not falsely imagine that signlessness is mental phenomena.

15.34 “They will not falsely imagine that sights are wishless, and they will not falsely imagine that wishlessness is sights; they will not falsely imagine that sounds are wishless, and they will not falsely imagine that wishlessness is sounds; they will not falsely imagine that odors are wishless, and they will not falsely [F.369.b] imagine that wishlessness is odors; they will not falsely imagine that tastes are wishless, and they will not falsely imagine that

wishlessness is tastes; they will not falsely imagine that tangibles are wishless, and they will not falsely imagine that wishlessness is tangibles; and they will not falsely imagine that mental phenomena are wishless, and they will not falsely imagine that wishlessness is mental phenomena.

15.35 “They will not falsely imagine that sights are nonarising, and they will not falsely imagine that nonarising is sights; they will not falsely imagine that sounds are nonarising, and they will not falsely imagine that nonarising is sounds; they will not falsely imagine that odors are nonarising, and they will not falsely imagine that nonarising is odors; they will not falsely imagine that tastes are nonarising, and they will not falsely imagine that nonarising is tastes; they will not falsely imagine that tangibles are nonarising, and they will not falsely imagine that nonarising is tangibles; and they will not falsely imagine that mental phenomena are nonarising, and they will not falsely imagine that nonarising is mental phenomena.

15.36 “They will not falsely imagine that sights are nonceasing, and they will not falsely imagine that nonceasing is sights; they will not falsely imagine that sounds are nonceasing, and they will not falsely imagine that nonceasing is sounds; they will not falsely imagine that odors are nonceasing, and they will not falsely imagine that nonceasing is odors; they will not falsely imagine that tastes are nonceasing, and they will not falsely imagine that nonceasing is tastes; they will not falsely imagine that tangibles are nonceasing, [F.370.a] and they will not falsely imagine that nonceasing is tangibles; and they will not falsely imagine that mental phenomena are nonceasing, and they will not falsely imagine that nonceasing is mental phenomena.

15.37 “They will not falsely imagine that sights are at peace, and they will not falsely imagine that being at peace is sights; they will not falsely imagine that sounds are at peace, and they will not falsely imagine that being at peace is sounds; they will not falsely imagine that odors are at peace, and they will not falsely imagine that being at peace is odors; they will not falsely imagine that tastes are at peace, and they will not falsely imagine that being at peace is tastes; they will not falsely imagine that tangibles are at peace, and they will not falsely imagine that being at peace is tangibles; and they will not falsely imagine that mental phenomena are at peace, and they will not falsely imagine that being at peace is mental phenomena.

15.38 “They will not falsely imagine that sights are void, and they will not falsely imagine that voidness is sights; they will not falsely imagine that sounds are void, and they will not falsely imagine that voidness is sounds; they will not falsely imagine that odors are void, and they will not falsely imagine that voidness is odors; they will not falsely imagine that tastes are void, and they will not falsely imagine that voidness is tastes; they will not

falsely imagine that tangibles are void, and they will not falsely imagine that voidness is tangibles; and they will not falsely imagine that mental phenomena are void, and they will not falsely imagine that voidness is mental phenomena.

15.39 “They will not falsely imagine that visual consciousness is empty, and they will not falsely imagine that emptiness is visual consciousness; they will not [F.370.b] falsely imagine that auditory consciousness is empty, and they will not falsely imagine that emptiness is auditory consciousness; they will not falsely imagine that olfactory consciousness is empty, and they will not falsely imagine that emptiness is olfactory consciousness; they will not falsely imagine that gustatory consciousness is empty, and they will not falsely imagine that emptiness is gustatory consciousness; they will not falsely imagine that tactile consciousness is empty, and they will not falsely imagine that emptiness is tactile consciousness; and they will not falsely imagine that mental consciousness is empty, and they will not falsely imagine that emptiness is mental consciousness.

15.40 “They will not falsely imagine that visual consciousness is signless, and they will not falsely imagine that signlessness is visual consciousness; they will not falsely imagine that auditory consciousness is signless, and they will not falsely imagine that signlessness is auditory consciousness; they will not falsely imagine that olfactory consciousness is signless, and they will not falsely imagine that signlessness is olfactory consciousness; they will not falsely imagine that gustatory consciousness is signless, and they will not falsely imagine that signlessness is gustatory consciousness; they will not falsely imagine that tactile consciousness is signless, and they will not falsely imagine that signlessness is tactile consciousness; and they will not falsely imagine that mental consciousness is signless, and they will not falsely imagine that signlessness is mental consciousness.

15.41 “They will not falsely imagine [F.371.a] that visual consciousness is wishless, and they will not falsely imagine that wishlessness is visual consciousness; they will not falsely imagine that auditory consciousness is wishless, and they will not falsely imagine that wishlessness is auditory consciousness; they will not falsely imagine that olfactory consciousness is wishless, and they will not falsely imagine that wishlessness is olfactory consciousness; they will not falsely imagine that gustatory consciousness is wishless, and they will not falsely imagine that wishlessness is gustatory consciousness; they will not falsely imagine that tactile consciousness is wishless, and they will not falsely imagine that wishlessness is tactile consciousness; and they will not falsely imagine that mental consciousness is wishless, and they will not falsely imagine that wishlessness is mental consciousness.

- 15.42 “They will not falsely imagine that visual consciousness is nonarising, and they will not falsely imagine that nonarising is visual consciousness; they will not falsely imagine that auditory consciousness is nonarising, and they will not falsely imagine that nonarising is auditory consciousness; they will not falsely imagine that olfactory consciousness is nonarising, and they will not falsely imagine that nonarising is olfactory consciousness; they will not falsely imagine that gustatory consciousness is nonarising, and they will not falsely imagine that nonarising is gustatory consciousness; they will not falsely imagine that tactile consciousness is nonarising, and they will not falsely imagine that nonarising is tactile consciousness; and they will not falsely imagine [F.371.b] that mental consciousness is nonarising, and they will not falsely imagine that nonarising is mental consciousness.
- 15.43 “They will not falsely imagine that visual consciousness is nonceasing, and they will not falsely imagine that nonceasing is visual consciousness; they will not falsely imagine that auditory consciousness is nonceasing, and they will not falsely imagine that nonceasing is auditory consciousness; they will not falsely imagine that olfactory consciousness is nonceasing, and they will not falsely imagine that nonceasing is olfactory consciousness; they will not falsely imagine that gustatory consciousness is nonceasing, and they will not falsely imagine that nonceasing is gustatory consciousness; they will not falsely imagine that tactile consciousness is nonceasing, and they will not falsely imagine that nonceasing is tactile consciousness; and they will not falsely imagine that mental consciousness is nonceasing, and they will not falsely imagine that nonceasing is mental consciousness.
- 15.44 “They will not falsely imagine that visual consciousness is at peace, and they will not falsely imagine that being at peace is visual consciousness; they will not falsely imagine that auditory consciousness is at peace, and they will not falsely imagine that being at peace is auditory consciousness; they will not falsely imagine that olfactory consciousness is at peace, and they will not falsely imagine that being at peace is olfactory consciousness; they will not falsely imagine that gustatory consciousness is at peace, and they will not falsely imagine that being at peace is gustatory consciousness; they will not falsely imagine that tactile consciousness is at peace, and [F.372.a] they will not falsely imagine that being at peace is tactile consciousness; and they will not falsely imagine that mental consciousness is at peace, and they will not falsely imagine that being at peace is mental consciousness.
- 15.45 “They will not falsely imagine that visual consciousness is void, and they will not falsely imagine that voidness is visual consciousness; they will not falsely imagine that auditory consciousness is void, and they will not falsely imagine that voidness is auditory consciousness; they will not falsely

imagine that olfactory consciousness is void, and they will not falsely imagine that voidness is olfactory consciousness; they will not falsely imagine that gustatory consciousness is void, and they will not falsely imagine that voidness is gustatory consciousness; they will not falsely imagine that tactile consciousness is void, and they will not falsely imagine that voidness is tactile consciousness; and they will not falsely imagine that mental consciousness is void, and they will not falsely imagine that voidness is mental consciousness.

15.46 “They will not falsely imagine that visually compounded sensory contact is empty, and they will not falsely imagine that emptiness is visually compounded sensory contact; they will not falsely imagine that aurally compounded sensory contact is empty, and they will not falsely imagine that emptiness is aurally compounded sensory contact; they will not falsely imagine that nasally compounded sensory contact is empty, and they will not falsely imagine that emptiness is nasally compounded sensory contact; they will not falsely imagine that lingually compounded sensory contact is empty, and they will not falsely imagine that emptiness is lingually compounded sensory contact; they will not falsely imagine that corporeally compounded [F.372.b] sensory contact is empty, and they will not falsely imagine that emptiness is corporeally compounded sensory contact; and they will not falsely imagine that mentally compounded sensory contact is empty, and they will not falsely imagine that emptiness is mentally compounded sensory contact.

15.47 “They will not falsely imagine that visually compounded sensory contact is signless, and they will not falsely imagine that signlessness is visually compounded sensory contact; they will not falsely imagine that aurally compounded sensory contact is signless, and they will not falsely imagine that signlessness is aurally compounded sensory contact; they will not falsely imagine that nasally compounded sensory contact is signless, and they will not falsely imagine that signlessness is nasally compounded sensory contact; they will not falsely imagine that lingually compounded sensory contact is signless, and they will not falsely imagine that signlessness is lingually compounded sensory contact; they will not falsely imagine that corporeally compounded sensory contact is signless, and they will not falsely imagine that signlessness is corporeally compounded sensory contact; and they will not falsely imagine that mentally compounded sensory contact is signless, and they will not falsely imagine that signlessness is mentally compounded sensory contact.

15.48 “They will not falsely imagine that visually compounded sensory contact is wishless, and they will not falsely imagine that wishlessness is visually compounded sensory contact; they will not falsely imagine that aurally

compounded sensory contact is wishless, and they will not falsely imagine that wishlessness is aurally compounded sensory contact; they will not falsely imagine that nasally compounded sensory contact is wishless, and they will not falsely imagine that wishlessness is nasally compounded sensory contact; they will not falsely imagine that lingually compounded [F.373.a] sensory contact is wishless, and they will not falsely imagine that wishlessness is lingually compounded sensory contact; they will not falsely imagine that corporeally compounded sensory contact is wishless, and they will not falsely imagine that wishlessness is corporeally compounded sensory contact; and they will not falsely imagine that mentally compounded sensory contact is wishless, and they will not falsely imagine that wishlessness is mentally compounded sensory contact.

15.49 “They will not falsely imagine that visually compounded sensory contact is nonarising, and they will not falsely imagine that nonarising is visually compounded sensory contact; they will not falsely imagine that aurally compounded sensory contact is nonarising, and they will not falsely imagine that nonarising is aurally compounded sensory contact; they will not falsely imagine that nasally compounded sensory contact is nonarising, and they will not falsely imagine that nonarising is nasally compounded sensory contact; they will not falsely imagine that lingually compounded sensory contact is nonarising, and they will not falsely imagine that nonarising is lingually compounded sensory contact; they will not falsely imagine that corporeally compounded sensory contact is nonarising, and they will not falsely imagine that nonarising is corporeally compounded sensory contact; and they will not falsely imagine that mentally compounded sensory contact is nonarising, and they will not falsely imagine that nonarising is mentally compounded sensory contact.

15.50 “They will not falsely imagine that visually compounded sensory contact is nonceasing, and they will not falsely imagine that nonceasing is visually compounded sensory contact; they will not falsely imagine that aurally compounded sensory contact is nonceasing, and they will not falsely imagine that nonceasing is aurally compounded sensory contact; they will not falsely imagine that nasally compounded sensory contact [F.373.b] is nonceasing, and they will not falsely imagine that nonceasing is nasally compounded sensory contact; they will not falsely imagine that lingually compounded sensory contact is nonceasing, and they will not falsely imagine that nonceasing is lingually compounded sensory contact; they will not falsely imagine that corporeally compounded sensory contact is nonceasing, and they will not falsely imagine that nonceasing is corporeally

compounded sensory contact; and they will not falsely imagine that mentally compounded sensory contact is nonceasing, and they will not falsely imagine that nonceasing is mentally compounded sensory contact.

15.51 “They will not falsely imagine that visually compounded sensory contact is at peace, and they will not falsely imagine that being at peace is visually compounded sensory contact; they will not falsely imagine that aurally compounded sensory contact is at peace, and they will not falsely imagine that being at peace is aurally compounded sensory contact; they will not falsely imagine that nasally compounded sensory contact is at peace, and they will not falsely imagine that being at peace is nasally compounded sensory contact; they will not falsely imagine that lingually compounded sensory contact is at peace, and they will not falsely imagine that being at peace is lingually compounded sensory contact; they will not falsely imagine that corporeally compounded sensory contact is at peace, and they will not falsely imagine that being at peace is corporeally compounded sensory contact; and they will not falsely imagine that mentally compounded sensory contact is at peace, and they will not falsely imagine that being at peace is mentally compounded sensory contact.

15.52 “They will not falsely imagine that visually compounded sensory contact is void, and they will not falsely imagine that voidness is visually compounded sensory contact; they will not falsely imagine that aurally compounded sensory contact is void, and they will not falsely imagine that voidness is aurally compounded sensory contact; they will not falsely imagine that nasally compounded sensory contact is void, [F.374.a] and they will not falsely imagine that voidness is nasally compounded sensory contact; they will not falsely imagine that lingually compounded sensory contact is void, and they will not falsely imagine that voidness is lingually compounded sensory contact; they will not falsely imagine that corporeally compounded sensory contact is void, and they will not falsely imagine that voidness is corporeally compounded sensory contact; and they will not falsely imagine that mentally compounded sensory contact is void, and they will not falsely imagine that voidness is mentally compounded sensory contact.

15.53 “They will not falsely imagine that feelings arising from visually compounded sensory contact are empty, and they will not falsely imagine that emptiness is feelings arising from visually compounded sensory contact; they will not falsely imagine that feelings arising from aurally compounded sensory contact are empty, and they will not falsely imagine that emptiness is feelings arising from aurally compounded sensory contact; they will not falsely imagine that feelings arising from nasally compounded sensory contact are empty, and they will not falsely imagine that emptiness

is feelings arising from nasally compounded sensory contact; they will not falsely imagine that feelings arising from lingually compounded sensory contact are empty, and they will not falsely imagine that emptiness is feelings arising from lingually compounded sensory contact; they will not falsely imagine that feelings arising from corporeally compounded sensory contact are empty, and they will not falsely imagine that emptiness is feelings arising from corporeally compounded sensory contact; and they will not falsely imagine that feelings arising from mentally compounded sensory contact are empty, and they will not falsely imagine that emptiness is feelings arising from mentally compounded sensory contact.

15.54 “They will not falsely imagine that feelings arising from visually compounded sensory contact are signless, and they will [F.374.b] not falsely imagine that signlessness is feelings arising from visually compounded sensory contact; they will not falsely imagine that feelings arising from aurally compounded sensory contact are signless, and they will not falsely imagine that signlessness is feelings arising from aurally compounded sensory contact; they will not falsely imagine that feelings arising from nasally compounded sensory contact are signless, and they will not falsely imagine that signlessness is feelings arising from nasally compounded sensory contact; they will not falsely imagine that feelings arising from lingually compounded sensory contact are signless, and they will not falsely imagine that signlessness is feelings arising from lingually compounded sensory contact; they will not falsely imagine that feelings arising from corporeally compounded sensory contact are signless, and they will not falsely imagine that signlessness is feelings arising from corporeally compounded sensory contact; and they will not falsely imagine that feelings arising from mentally compounded sensory contact are signless, and they will not falsely imagine that signlessness is feelings arising from mentally compounded sensory contact.

15.55 “They will not falsely imagine that feelings arising from visually compounded sensory contact are wishless, and they will not falsely imagine that wishlessness is feelings arising from visually compounded sensory contact; they will not falsely imagine that feelings arising from aurally compounded sensory contact are wishless, and they will not falsely imagine that wishlessness is feelings arising from aurally compounded sensory contact; they will not falsely imagine that feelings arising from nasally compounded sensory contact are wishless, and they will not falsely imagine that wishlessness is feelings arising from nasally compounded sensory contact; they will not falsely imagine that feelings [F.375.a] arising from lingually compounded sensory contact are wishless, and they will not falsely imagine that wishlessness is feelings arising from lingually compounded

sensory contact; they will not falsely imagine that feelings arising from corporeally compounded sensory contact are wishless, and they will not falsely imagine that wishlessness is feelings arising from corporeally compounded sensory contact; and they will not falsely imagine that feelings arising from mentally compounded sensory contact are wishless, and they will not falsely imagine that wishlessness is feelings arising from mentally compounded sensory contact.

15.56 “They will not falsely imagine that feelings arising from visually compounded sensory contact are nonarising, and they will not falsely imagine that nonarising is feelings arising from visually compounded sensory contact; they will not falsely imagine that feelings arising from aurally compounded sensory contact are nonarising, and they will not falsely imagine that nonarising is feelings arising from aurally compounded sensory contact; they will not falsely imagine that feelings arising from nasally compounded sensory contact are nonarising, and they will not falsely imagine that nonarising is feelings arising from nasally compounded sensory contact; they will not falsely imagine that feelings arising from lingually compounded sensory contact are nonarising, and they will not falsely imagine that nonarising is feelings arising from lingually compounded sensory contact; they will not falsely imagine that feelings arising from corporeally compounded sensory contact are nonarising, and they will not falsely imagine that nonarising is feelings arising from corporeally compounded sensory contact; and they will not falsely imagine that feelings arising from mentally compounded sensory contact are nonarising, and they will not falsely imagine that nonarising is feelings arising from [F.375.b] mentally compounded sensory contact.

15.57 “They will not falsely imagine that feelings arising from visually compounded sensory contact are nonceasing, and they will not falsely imagine that nonceasing is feelings arising from visually compounded sensory contact; they will not falsely imagine that feelings arising from aurally compounded sensory contact are nonceasing, and they will not falsely imagine that nonceasing is feelings arising from aurally compounded sensory contact; they will not falsely imagine that feelings arising from nasally compounded sensory contact are nonceasing, and they will not falsely imagine that nonceasing is feelings arising from nasally compounded sensory contact; they will not falsely imagine that feelings arising from lingually compounded sensory contact are nonceasing, and they will not falsely imagine that nonceasing is feelings arising from lingually compounded sensory contact; they will not falsely imagine that feelings arising from corporeally compounded sensory contact are nonceasing, and they will not falsely imagine that nonceasing is feelings arising from

corporeally compounded sensory contact; and they will not falsely imagine that feelings arising from mentally compounded sensory contact are nonceasing, and they will not falsely imagine that nonceasing is feelings arising from mentally compounded sensory contact.

15.58 “They will not falsely imagine that feelings arising from visually compounded sensory contact are at peace, and they will not falsely imagine that being at peace is feelings arising from visually compounded sensory contact; they will not falsely imagine that feelings arising from aurally compounded sensory contact are at peace, and they will not falsely imagine that being at peace is feelings arising from aurally compounded sensory contact; they will not falsely imagine that feelings arising from nasally compounded sensory contact are at peace, and they will not falsely imagine that being at peace is feelings arising from nasally compounded [F.376.a] sensory contact; they will not falsely imagine that feelings arising from lingually compounded sensory contact are at peace, and they will not falsely imagine that being at peace is feelings arising from lingually compounded sensory contact; they will not falsely imagine that feelings arising from corporeally compounded sensory contact are at peace, and they will not falsely imagine that being at peace is feelings arising from corporeally compounded sensory contact; and they will not falsely imagine that feelings arising from mentally compounded sensory contact are at peace, and they will not falsely imagine that being at peace is feelings arising from mentally compounded sensory contact.

15.59 “They will not falsely imagine that feelings arising from visually compounded sensory contact are void, and they will not falsely imagine that voidness is feelings arising from visually compounded sensory contact; they will not falsely imagine that feelings arising from aurally compounded sensory contact are void, and they will not falsely imagine that voidness is feelings arising from aurally compounded sensory contact; they will not falsely imagine that feelings arising from nasally compounded sensory contact are void, and they will not falsely imagine that voidness is feelings arising from nasally compounded sensory contact; they will not falsely imagine that feelings arising from lingually compounded sensory contact are void, and they will not falsely imagine that voidness is feelings arising from lingually compounded sensory contact; they will not falsely imagine that feelings arising from corporeally compounded sensory contact are void, and they will not falsely imagine that voidness is feelings arising from corporeally compounded sensory contact; and they will not falsely imagine that feelings arising from mentally compounded sensory contact are void, and they will not falsely imagine that voidness is feelings arising from mentally compounded sensory contact.

- 15.60 “They will not falsely imagine that the earth element is empty, and [F.376.b] they will not falsely imagine that emptiness is the earth element; they will not falsely imagine that the water element is empty, and they will not falsely imagine that emptiness is the water element; they will not falsely imagine that the fire element is empty, and they will not falsely imagine that emptiness is the fire element; they will not falsely imagine that the wind element is empty, and they will not falsely imagine that emptiness is the wind element; they will not falsely imagine that the space element is empty, and they will not falsely imagine that emptiness is the space element; and they will not falsely imagine that the consciousness element is empty, and they will not falsely imagine that emptiness is the consciousness element.
- 15.61 “They will not falsely imagine that the earth element is signless, and they will not falsely imagine that signlessness is the earth element; they will not falsely imagine that the water element is signless, and they will not falsely imagine that signlessness is the water element; they will not falsely imagine that the fire element is signless, and they will not falsely imagine that signlessness is the fire element; they will not falsely imagine that the wind element is signless, and they will not falsely imagine that signlessness is the wind element; they will not falsely imagine that the space element is signless, and they will not falsely imagine that signlessness is the space element; and they will not falsely imagine that the consciousness element is signless, and they will not falsely imagine that signlessness is the consciousness element.
- 15.62 “They will not falsely imagine that the earth element is wishless, and they will not falsely imagine [F.377.a] that wishlessness is the earth element; they will not falsely imagine that the water element is wishless, and they will not falsely imagine that wishlessness is the water element; they will not falsely imagine that the fire element is wishless, and they will not falsely imagine that wishlessness is the fire element; they will not falsely imagine that the wind element is wishless, and they will not falsely imagine that wishlessness is the wind element; they will not falsely imagine that the space element is wishless, and they will not falsely imagine that wishlessness is the space element; and they will not falsely imagine that the consciousness element is wishless, and they will not falsely imagine that wishlessness is the consciousness element.
- 15.63 “They will not falsely imagine that the earth element is nonarising, and they will not falsely imagine that nonarising is the earth element; they will not falsely imagine that the water element is nonarising, and they will not falsely imagine that nonarising is the water element; they will not falsely imagine that the fire element is nonarising, and they will not falsely imagine that nonarising is the fire element; they will not falsely imagine that the wind

element is nonarising, and they will not falsely imagine that nonarising is the wind element; they will not falsely imagine that the space element is nonarising, and they will not falsely imagine that nonarising is the space element; and they will not falsely imagine that the consciousness element is nonarising, and they will not falsely imagine that nonarising is the consciousness element.

15.64 “They will not falsely imagine that the earth element is nonceasing, and they will not falsely [F.377.b] imagine that nonceasing is the earth element; they will not falsely imagine that the water element is nonceasing, and they will not falsely imagine that nonceasing is the water element; they will not falsely imagine that the fire element is nonceasing, and they will not falsely imagine that nonceasing is the fire element; they will not falsely imagine that the wind element is nonceasing, and they will not falsely imagine that nonceasing is the wind element; they will not falsely imagine that the space element is nonceasing, and they will not falsely imagine that nonceasing is the space element; and they will not falsely imagine that the consciousness element is nonceasing, and they will not falsely imagine that nonceasing is the consciousness element.

15.65 “They will not falsely imagine that the earth element is at peace, and they will not falsely imagine that being at peace is the earth element; they will not falsely imagine that the water element is at peace, and they will not falsely imagine that being at peace is the water element; they will not falsely imagine that the fire element is at peace, and they will not falsely imagine that being at peace is the fire element; they will not falsely imagine that the wind element is at peace, and they will not falsely imagine that being at peace is the wind element; they will not falsely imagine that the space element is at peace, and they will not falsely imagine that being at peace is the space element; and they will not falsely imagine that the consciousness element is at peace, and they will not falsely imagine that being at peace is the consciousness element.

15.66 “They will not falsely imagine that the earth element is void, and they will not falsely imagine that voidness is [F.378.a] the earth element; they will not falsely imagine that the water element is void, and they will not falsely imagine that voidness is the water element; they will not falsely imagine that the fire element is void, and they will not falsely imagine that voidness is the fire element; they will not falsely imagine that the wind element is void, and they will not falsely imagine that voidness is the wind element; they will not falsely imagine that the space element is void, and they will not falsely imagine that voidness is the space element; and they will not falsely imagine that the consciousness element is void, and they will not falsely imagine that voidness is the consciousness element.

15.67 “They will not falsely imagine that ignorance is empty, and they will not falsely imagine that emptiness is ignorance; they will not falsely imagine that formative predispositions are empty, and they will not falsely imagine that emptiness is formative predispositions; they will not falsely imagine that consciousness is empty, and they will not falsely imagine that emptiness is consciousness; they will not falsely imagine that name and form are empty, and they will not falsely imagine that emptiness is name and form; they will not falsely imagine that the six sense fields are empty, and they will not falsely imagine that emptiness is the six sense fields; they will not falsely imagine that sensory contact is empty, and they will not falsely imagine that emptiness is sensory contact; they will not falsely imagine that sensation is empty, and they will not falsely imagine that emptiness is sensation; they will not falsely imagine that craving is empty, and they will not falsely imagine that [F.378.b] emptiness is craving; they will not falsely imagine that grasping is empty, and they will not falsely imagine that emptiness is grasping; they will not falsely imagine that the rebirth process is empty, and they will not falsely imagine that emptiness is the rebirth process; they will not falsely imagine that birth is empty, and they will not falsely imagine that emptiness is birth; and they will not falsely imagine that aging and death are empty, and they will not falsely imagine that emptiness is aging and death.

15.68 “They will not falsely imagine that ignorance is signless, and they will not falsely imagine that signlessness is ignorance; they will not falsely imagine that formative predispositions are signless, and they will not falsely imagine that signlessness is formative predispositions; they will not falsely imagine that consciousness is signless, and they will not falsely imagine that signlessness is consciousness; they will not falsely imagine that name and form are signless, and they will not falsely imagine that signlessness is name and form; they will not falsely imagine that the six sense fields are signless, and they will not falsely imagine that signlessness is the six sense fields; they will not falsely imagine that sensory contact is signless, and they will not falsely imagine that signlessness is sensory contact; they will not falsely imagine that sensation is signless, and they will not falsely imagine that signlessness is sensation; they will not falsely imagine that craving is signless, and they will not falsely imagine that [F.379.a] signlessness is craving; they will not falsely imagine that grasping is signless, and they will not falsely imagine that signlessness is grasping; they will not falsely imagine that the rebirth process is signless, and they will not falsely imagine that signlessness is the rebirth process; they will not falsely imagine that birth is signless, and they will not falsely imagine that signlessness is birth; and they will not falsely imagine that aging and death are signless, and they will not falsely imagine that signlessness is aging and death.

15.69 “They will not falsely imagine that ignorance is wishless, and they will not falsely imagine that wishlessness is ignorance; they will not falsely imagine that formative predispositions are wishless, and they will not falsely imagine that wishlessness is formative predispositions; they will not falsely imagine that consciousness is wishless, and they will not falsely imagine that wishlessness is consciousness; they will not falsely imagine that name and form are wishless, and they will not falsely imagine that wishlessness is name and form; they will not falsely imagine that the six sense fields are wishless, and they will not falsely imagine that wishlessness is the six sense fields; they will not falsely imagine that sensory contact is wishless, and they will not falsely imagine that wishlessness is sensory contact; they will not falsely imagine that sensation is wishless, and they will not falsely imagine that wishlessness is sensation; they will not falsely imagine that craving is wishless, and they will not falsely imagine that wishlessness is craving; they will not falsely imagine that grasping is wishless, and they will not falsely imagine [F.379.b] that wishlessness is grasping; they will not falsely imagine that the rebirth process is wishless, and they will not falsely imagine that wishlessness is the rebirth process; they will not falsely imagine that birth is wishless, and they will not falsely imagine that wishlessness is birth; and they will not falsely imagine that aging and death are wishless, and they will not falsely imagine that wishlessness is aging and death.

15.70 “They will not falsely imagine that ignorance is nonarising, and they will not falsely imagine that nonarising is ignorance; they will not falsely imagine that formative predispositions are nonarising, and they will not falsely imagine that nonarising is formative predispositions; they will not falsely imagine that consciousness is nonarising, and they will not falsely imagine that nonarising is consciousness; they will not falsely imagine that name and form are nonarising, and they will not falsely imagine that nonarising is name and form; they will not falsely imagine that the six sense fields are nonarising, and they will not falsely imagine that nonarising is the six sense fields; they will not falsely imagine that sensory contact is nonarising, and they will not falsely imagine that nonarising is sensory contact; they will not falsely imagine that sensation is nonarising, and they will not falsely imagine that nonarising is sensation; they will not falsely imagine that craving is nonarising, and they will not falsely imagine that nonarising is craving; they will not falsely imagine that grasping is nonarising, and they will not falsely imagine that nonarising is grasping; they will not falsely imagine that the rebirth process is nonarising, [F.380.a] and they will not falsely imagine that nonarising is the rebirth process; they will not falsely imagine that birth is nonarising, and they will not falsely

imagine that nonarising is birth; and they will not falsely imagine that aging and death are nonarising, and they will not falsely imagine that nonarising is aging and death.

15.71 “They will not falsely imagine that ignorance is nonceasing, and they will not falsely imagine that nonceasing is ignorance; they will not falsely imagine that formative predispositions are nonceasing, and they will not falsely imagine that nonceasing is formative predispositions; they will not falsely imagine that consciousness is nonceasing, and they will not falsely imagine that nonceasing is consciousness; they will not falsely imagine that name and form are nonceasing, and they will not falsely imagine that nonceasing is name and form; they will not falsely imagine that the six sense fields are nonceasing, and they will not falsely imagine that nonceasing is the six sense fields; they will not falsely imagine that sensory contact is nonceasing, and they will not falsely imagine that nonceasing is sensory contact; they will not falsely imagine that sensation is nonceasing, and they will not falsely imagine that nonceasing is sensation; they will not falsely imagine that craving is nonceasing, and they will not falsely imagine that nonceasing is craving; they will not falsely imagine that grasping is nonceasing, and they will not falsely imagine that nonceasing is grasping; they will not falsely imagine that the rebirth process is nonceasing, and they will not falsely imagine that nonceasing is the rebirth process; they will not [F.380.b] falsely imagine that birth is nonceasing, and they will not falsely imagine that nonceasing is birth; and they will not falsely imagine that aging and death are nonceasing, and they will not falsely imagine that nonceasing is aging and death.

15.72 “They will not falsely imagine that ignorance is at peace, and they will not falsely imagine that being at peace is ignorance; they will not falsely imagine that formative predispositions are at peace, and they will not falsely imagine that being at peace is formative predispositions; they will not falsely imagine that consciousness is at peace, and they will not falsely imagine that being at peace is consciousness; they will not falsely imagine that name and form are at peace, and they will not falsely imagine that being at peace is name and form; they will not falsely imagine that the six sense fields are at peace, and they will not falsely imagine that being at peace is the six sense fields; they will not falsely imagine that sensory contact is at peace, and they will not falsely imagine that being at peace is sensory contact; they will not falsely imagine that sensation is at peace, and they will not falsely imagine that being at peace is sensation; they will not falsely imagine that craving is at peace, and they will not falsely imagine that being at peace is craving; they will not falsely imagine that grasping is at peace, and they will not falsely imagine that being at peace is grasping; they will not falsely imagine that the

rebirth process is at peace, and they will not falsely imagine that being at peace is the rebirth process; they will not falsely imagine that birth is at peace, and they will not falsely imagine that being at peace is birth; and they will not falsely imagine that aging and death are at peace, and they will not falsely imagine that being at peace is aging and death.

15.73 “They will not falsely imagine that ignorance [F381.a] is void, and they will not falsely imagine that voidness is ignorance; they will not falsely imagine that formative predispositions are void, and they will not falsely imagine that voidness is formative predispositions; they will not falsely imagine that consciousness is void, and they will not falsely imagine that voidness is consciousness; they will not falsely imagine that name and form are void, and they will not falsely imagine that voidness is name and form; they will not falsely imagine that the six sense fields are void, and they will not falsely imagine that voidness is the six sense fields; they will not falsely imagine that sensory contact is void, and they will not falsely imagine that voidness is sensory contact; they will not falsely imagine that sensation is void, and they will not falsely imagine that voidness is sensation; they will not falsely imagine that craving is void, and they will not falsely imagine that voidness is craving; they will not falsely imagine that grasping is void, and they will not falsely imagine that voidness is grasping; they will not falsely imagine that the rebirth process is void, and they will not falsely imagine that voidness is the rebirth process; they will not falsely imagine that birth is void, and they will not falsely imagine that voidness is birth; and they will not falsely imagine that aging and death are void, and they will not falsely imagine that voidness is aging and death. [V18] [B1] [F.1.b]

15.74 “They will not falsely imagine that the perfection of generosity is empty, and they will not falsely imagine that emptiness is the perfection of generosity; they will not falsely imagine that the perfection of ethical discipline is empty, and they will not falsely imagine that emptiness is the perfection of ethical discipline; they will not falsely imagine that the perfection of tolerance is empty, and they will not falsely imagine that emptiness is the perfection of tolerance; they will not falsely imagine that the perfection of perseverance is empty, and they will not falsely imagine that emptiness is the perfection of perseverance; they will not falsely imagine that the perfection of meditative concentration is empty, and they will not falsely imagine [F.2.a] that emptiness is the perfection of meditative concentration; and they will not falsely imagine that the perfection of wisdom is empty, and they will not falsely imagine that emptiness is the perfection of wisdom.

- 15.75 “They will not falsely imagine that the perfection of generosity is signless, and they will not falsely imagine that signlessness is the perfection of generosity; they will not falsely imagine that the perfection of ethical discipline is signless, and they will not falsely imagine that signlessness is the perfection of ethical discipline; they will not falsely imagine that the perfection of tolerance is signless, and they will not falsely imagine that signlessness is the perfection of tolerance; they will not falsely imagine that the perfection of perseverance is signless, and they will not falsely imagine that signlessness is the perfection of perseverance; they will not falsely imagine that the perfection of meditative concentration is signless, and they will not falsely imagine that signlessness is the perfection of meditative concentration; and they will not falsely imagine that the perfection of wisdom is signless, and they will not falsely imagine that signlessness is the perfection of wisdom.
- 15.76 “They will not falsely imagine that the perfection of generosity [F.2.b] is wishless, and they will not falsely imagine that wishlessness is the perfection of generosity; they will not falsely imagine that the perfection of ethical discipline is wishless, and they will not falsely imagine that wishlessness is the perfection of ethical discipline; they will not falsely imagine that the perfection of tolerance is wishless, and they will not falsely imagine that wishlessness is the perfection of tolerance; they will not falsely imagine that the perfection of perseverance is wishless, and they will not falsely imagine that wishlessness is the perfection of perseverance; they will not falsely imagine that the perfection of meditative concentration is wishless, and they will not falsely imagine that wishlessness is the perfection of meditative concentration; and they will not falsely imagine that the perfection of wisdom is wishless, and they will not falsely imagine that wishlessness is the perfection of wisdom.
- 15.77 “They will not falsely imagine that the perfection of generosity is nonarising, and they will not falsely imagine that nonarising is the perfection of generosity; they will not falsely imagine that the perfection of ethical discipline is nonarising, and they will not falsely imagine that nonarising is the perfection of ethical discipline; they will not falsely imagine that the perfection of tolerance is nonarising, and they will not falsely imagine that nonarising is the perfection of tolerance; they will not falsely imagine that the perfection of perseverance is nonarising, and they will not falsely imagine that nonarising is the perfection of perseverance; they will not falsely imagine [F.3.a] that the perfection of meditative concentration is nonarising, and they will not falsely imagine that nonarising is the

perfection of meditative concentration; and they will not falsely imagine that the perfection of wisdom is nonarising, and they will not falsely imagine that nonarising is the perfection of wisdom.

15.78 “They will not falsely imagine that the perfection of generosity is nonceasing, and they will not falsely imagine that nonceasing is the perfection of generosity; they will not falsely imagine that the perfection of ethical discipline is nonceasing, and they will not falsely imagine that nonceasing is the perfection of ethical discipline; they will not falsely imagine that the perfection of tolerance is nonceasing, and they will not falsely imagine that nonceasing is the perfection of tolerance; they will not falsely imagine that the perfection of perseverance is nonceasing, and they will not falsely imagine that nonceasing is the perfection of perseverance; they will not falsely imagine that the perfection of meditative concentration is nonceasing, and they will not falsely imagine that nonceasing is the perfection of meditative concentration; and they will not falsely imagine that the perfection of wisdom is nonceasing, and they will not falsely imagine that nonceasing is the perfection of wisdom.

15.79 “They will not falsely imagine that the perfection of generosity is at peace, and they will not falsely imagine that being at peace is the perfection of generosity; they will not falsely imagine that the perfection of ethical discipline is at peace, and they will not falsely imagine that being at peace [F.3.b] is the perfection of ethical discipline; they will not falsely imagine that the perfection of tolerance is at peace, and they will not falsely imagine that being at peace is the perfection of tolerance; they will not falsely imagine that the perfection of perseverance is at peace, and they will not falsely imagine that being at peace is the perfection of perseverance; they will not falsely imagine that the perfection of meditative concentration is at peace, and they will not falsely imagine that being at peace is the perfection of meditative concentration; and they will not falsely imagine that the perfection of wisdom is at peace, and they will not falsely imagine that being at peace is the perfection of wisdom.

15.80 “They will not falsely imagine that the perfection of generosity is void, and they will not falsely imagine that voidness is the perfection of generosity; they will not falsely imagine that the perfection of ethical discipline is void, and they will not falsely imagine that voidness is the perfection of ethical discipline; they will not falsely imagine that the perfection of tolerance is void, and they will not falsely imagine that voidness is the perfection of tolerance; they will not falsely imagine that the perfection of perseverance is void, and they will not falsely imagine that voidness is the perfection of perseverance; they will not falsely imagine that the perfection of meditative concentration is void, and they will not falsely

imagine that voidness is the perfection of meditative concentration; and they will not falsely imagine that the perfection of wisdom is void, and they will not falsely imagine that voidness is the perfection of wisdom.

- 15.81 “They will not falsely imagine that [F.4.a] the emptiness of internal phenomena is empty, and they will not falsely imagine that emptiness is the emptiness of internal phenomena; they will not falsely imagine that the emptiness of external phenomena is empty, and they will not falsely imagine that emptiness is the emptiness of external phenomena; they will not falsely imagine that the emptiness of external and internal phenomena is empty, and they will not falsely imagine that emptiness is the emptiness of external and internal phenomena; they will not falsely imagine that the emptiness of emptiness is empty, and they will not falsely imagine that emptiness is the emptiness of emptiness; they will not falsely imagine that the emptiness of great extent is empty, and they will not falsely imagine that emptiness is the emptiness of great extent; they will not falsely imagine that the emptiness of ultimate reality is empty, and they will not falsely imagine that emptiness is the emptiness of ultimate reality; they will not falsely imagine that the emptiness of conditioned phenomena is empty, and they will not falsely imagine that emptiness is the emptiness of conditioned phenomena; they will not falsely imagine that the emptiness of unconditioned phenomena is empty, and they will not falsely imagine that emptiness is the emptiness of unconditioned phenomena; they will not falsely imagine that the emptiness of the unlimited is empty, and they will not falsely imagine that emptiness is the emptiness of the unlimited; they will not falsely imagine that the emptiness of that which has neither beginning nor end is empty, and they will not falsely imagine that emptiness is the emptiness of that which has neither beginning nor end; they will not falsely imagine that the emptiness of nonexclusion is empty, and they will not falsely imagine that emptiness is the emptiness of nonexclusion; they will not falsely imagine that the emptiness of inherent nature is empty, and they will not falsely [F.4.b] imagine that emptiness is the emptiness of inherent nature; they will not falsely imagine that the emptiness of all phenomena is empty, and they will not falsely imagine that emptiness is the emptiness of all phenomena; they will not falsely imagine that the emptiness of intrinsic defining characteristics is empty, and they will not falsely imagine that emptiness is the emptiness of intrinsic defining characteristics; they will not falsely imagine that the emptiness of that which cannot be apprehended is empty, and they will not falsely imagine that emptiness is the emptiness of that which cannot be apprehended; they will not falsely imagine that the emptiness of nonentities is empty, and they will not falsely imagine that emptiness is the emptiness of nonentities; they will not falsely imagine that

the emptiness of essential nature is empty, and they will not falsely imagine that emptiness is the emptiness of essential nature; and they will not falsely imagine that the emptiness of an essential nature of nonentities is empty, and they will not falsely imagine that emptiness is the emptiness of an essential nature of nonentities.

- 15.82 “They will not falsely imagine that the emptiness of internal phenomena is signless, and they will not falsely imagine that signlessness is the emptiness of internal phenomena; they will not falsely imagine that the emptiness of external phenomena is signless, and they will not falsely imagine that signlessness is the emptiness of external phenomena; they will not falsely imagine that the emptiness of external and internal phenomena is signless, and they will not falsely imagine that signlessness is the emptiness of external and internal phenomena; they will not falsely imagine that the emptiness of emptiness is signless, and they will not falsely imagine that signlessness is the emptiness of emptiness; they will not falsely imagine that [F.5.a] the emptiness of great extent is signless, and they will not falsely imagine that signlessness is the emptiness of great extent; they will not falsely imagine that the emptiness of ultimate reality is signless, and they will not falsely imagine that signlessness is the emptiness of ultimate reality; they will not falsely imagine that the emptiness of conditioned phenomena is signless, and they will not falsely imagine that signlessness is the emptiness of conditioned phenomena; they will not falsely imagine that the emptiness of unconditioned phenomena is signless, and they will not falsely imagine that signlessness is the emptiness of unconditioned phenomena; they will not falsely imagine that the emptiness of the unlimited is signless, and they will not falsely imagine that signlessness is the emptiness of the unlimited; they will not falsely imagine that the emptiness of that which has neither beginning nor end is signless, and they will not falsely imagine that signlessness is the emptiness of that which has neither beginning nor end; they will not falsely imagine that the emptiness of nonexclusion is signless, and they will not falsely imagine that signlessness is the emptiness of nonexclusion; they will not falsely imagine that the emptiness of inherent nature is signless, and they will not falsely imagine that signlessness is the emptiness of inherent nature; they will not falsely imagine that the emptiness of all phenomena is signless, and they will not falsely imagine that signlessness is the emptiness of all phenomena; they will not falsely imagine that the emptiness of intrinsic defining characteristics is signless, and they will not falsely imagine that signlessness is the emptiness of [F.5.b] intrinsic defining characteristics; they will not falsely imagine that the emptiness of that which cannot be apprehended is signless, and they will not falsely imagine that signlessness is the emptiness of that which cannot

be apprehended; they will not falsely imagine that the emptiness of nonentities is signless, and they will not falsely imagine that signlessness is the emptiness of nonentities; they will not falsely imagine that the emptiness of essential nature is signless, and they will not falsely imagine that signlessness is the emptiness of essential nature; and they will not falsely imagine that the emptiness of an essential nature of nonentities is signless, and they will not falsely imagine that signlessness is the emptiness of an essential nature of nonentities.

- 15.83 “They will not falsely imagine that the emptiness of internal phenomena is wishless, and they will not falsely imagine that wishlessness is the emptiness of internal phenomena; they will not falsely imagine that the emptiness of external phenomena is wishless, and they will not falsely imagine that wishlessness is the emptiness of external phenomena; they will not falsely imagine that the emptiness of external and internal phenomena is wishless, and they will not falsely imagine that wishlessness is the emptiness of external and internal phenomena; they will not falsely imagine that the emptiness of emptiness is wishless, and they will not falsely imagine that wishlessness is the emptiness of emptiness; they will not falsely imagine that the emptiness of great extent is wishless, and they will not falsely imagine that wishlessness is the emptiness of great extent; they will not falsely imagine that the emptiness of ultimate reality is wishless, and they will not falsely imagine that wishlessness is the emptiness of ultimate reality; they will not falsely imagine that the emptiness of conditioned phenomena is [F.6.a] wishless, and they will not falsely imagine that wishlessness is the emptiness of conditioned phenomena; they will not falsely imagine that the emptiness of unconditioned phenomena is wishless, and they will not falsely imagine that wishlessness is the emptiness of unconditioned phenomena; they will not falsely imagine that the emptiness of the unlimited is wishless, and they will not falsely imagine that wishlessness is the emptiness of the unlimited; they will not falsely imagine that the emptiness of that which has neither beginning nor end is wishless, and they will not falsely imagine that wishlessness is the emptiness of that which has neither beginning nor end; they will not falsely imagine that the emptiness of nonexclusion is wishless, and they will not falsely imagine that wishlessness is the emptiness of nonexclusion; they will not falsely imagine that the emptiness of inherent nature is wishless, and they will not falsely imagine that wishlessness is the emptiness of inherent nature; they will not falsely imagine that the emptiness of all phenomena is wishless, and they will not falsely imagine that wishlessness is the emptiness of all phenomena; they will not falsely imagine that the emptiness of intrinsic defining characteristics is wishless, and they will not falsely imagine that

wishlessness is the emptiness of intrinsic defining characteristics; they will not falsely imagine that the emptiness of that which cannot be apprehended is wishless, and they will not falsely imagine that wishlessness is the emptiness of that which cannot be apprehended; they will not falsely imagine that the emptiness of nonentities is wishless, and they will not falsely imagine that wishlessness is the emptiness of nonentities; they will not falsely imagine that the emptiness of essential nature is wishless, [F.6.b] and they will not falsely imagine that wishlessness is the emptiness of essential nature; and they will not falsely imagine that the emptiness of an essential nature of nonentities is wishless, and they will not falsely imagine that wishlessness is the emptiness of an essential nature of nonentities.

15.84 “They will not falsely imagine that the emptiness of internal phenomena is nonarising, and they will not falsely imagine that nonarising is the emptiness of internal phenomena; they will not falsely imagine that the emptiness of external phenomena is nonarising, and they will not falsely imagine that nonarising is the emptiness of external phenomena; they will not falsely imagine that the emptiness of external and internal phenomena is nonarising, and they will not falsely imagine that nonarising is the emptiness of external and internal phenomena; they will not falsely imagine that the emptiness of emptiness is nonarising, and they will not falsely imagine that nonarising is the emptiness of emptiness; they will not falsely imagine that the emptiness of ultimate reality is nonarising, and they will not falsely imagine that nonarising is the emptiness of ultimate reality; they will not falsely imagine that the emptiness of great extent is nonarising, and they will not falsely imagine that nonarising is the emptiness of great extent; they will not falsely imagine that the emptiness of ultimate reality is nonarising, and they will not falsely imagine that nonarising is the emptiness of ultimate reality; they will not falsely imagine that the emptiness of conditioned phenomena is nonarising, and they will not falsely imagine that nonarising is the emptiness of conditioned phenomena; they will not falsely imagine that the emptiness of unconditioned phenomena is nonarising, and they will not falsely imagine that nonarising is the emptiness of unconditioned phenomena; they will not falsely imagine that the emptiness of the unlimited is nonarising, and they will not falsely imagine that nonarising is the emptiness of the unlimited; [F.7.a] they will not falsely imagine that the emptiness of that which has neither beginning nor end is nonarising, and they will not falsely imagine that nonarising is the emptiness of that which has neither beginning nor end; they will not falsely imagine that the emptiness of nonexclusion is nonarising, and they will not falsely imagine that nonarising is the emptiness of nonexclusion; they will not falsely imagine that the emptiness of inherent nature is nonarising, and they will

not falsely imagine that nonarising is the emptiness of inherent nature; they will not falsely imagine that the emptiness of all phenomena is nonarising, and they will not falsely imagine that nonarising is the emptiness of all phenomena; they will not falsely imagine that the emptiness of intrinsic defining characteristics is nonarising, and they will not falsely imagine that nonarising is the emptiness of intrinsic defining characteristics; they will not falsely imagine that the emptiness of that which cannot be apprehended is nonarising, and they will not falsely imagine that nonarising is the emptiness of that which cannot be apprehended; they will not falsely imagine that the emptiness of nonentities is nonarising, and they will not falsely imagine that nonarising is the emptiness of nonentities; they will not falsely imagine that the emptiness of essential nature is nonarising, and they will not falsely imagine that nonarising is the emptiness of essential nature; and they will not falsely imagine that the emptiness of an essential nature of nonentities is nonarising, and they will not falsely imagine that nonarising is the emptiness of an essential nature of nonentities.

- 15.85 “They will not falsely imagine that the emptiness of internal phenomena is nonceasing, and they will not falsely imagine that nonceasing is the emptiness of internal phenomena; they will not falsely imagine that the emptiness of external phenomena is nonceasing, [F.7.b] and they will not falsely imagine that nonceasing is the emptiness of external phenomena; they will not falsely imagine that the emptiness of external and internal phenomena is nonceasing, and they will not falsely imagine that nonceasing is the emptiness of external and internal phenomena; they will not falsely imagine that the emptiness of emptiness is nonceasing, and they will not falsely imagine that nonceasing is the emptiness of emptiness; they will not falsely imagine that the emptiness of great extent is nonceasing, and they will not falsely imagine that nonceasing is the emptiness of great extent; they will not falsely imagine that the emptiness of ultimate reality is nonceasing, and they will not falsely imagine that nonceasing is the emptiness of ultimate reality; they will not falsely imagine that the emptiness of conditioned phenomena is nonceasing, and they will not falsely imagine that nonceasing is the emptiness of conditioned phenomena; they will not falsely imagine that the emptiness of unconditioned phenomena is nonceasing, and they will not falsely imagine that nonceasing is the emptiness of unconditioned phenomena; they will not falsely imagine that the emptiness of the unlimited is nonceasing, and they will not falsely imagine that nonceasing is the emptiness of the unlimited; they will not falsely imagine that the emptiness of that which has neither beginning nor end is nonceasing, and they will not falsely imagine that nonceasing is the emptiness of that which has neither beginning nor end; they will not falsely

imagine that the emptiness of nonexclusion is nonceasing, and they will not falsely imagine that nonceasing is the emptiness of nonexclusion; they will not falsely imagine that the emptiness of inherent nature [F.8.a] is nonceasing, and they will not falsely imagine that nonceasing is the emptiness of inherent nature; they will not falsely imagine that the emptiness of all phenomena is nonceasing, and they will not falsely imagine that nonceasing is the emptiness of all phenomena; they will not falsely imagine that the emptiness of intrinsic defining characteristics is nonceasing, and they will not falsely imagine that nonceasing is the emptiness of intrinsic defining characteristics; they will not falsely imagine that the emptiness of that which cannot be apprehended is nonceasing, and they will not falsely imagine that nonceasing is the emptiness of that which cannot be apprehended; they will not falsely imagine that the emptiness of nonentities is nonceasing, and they will not falsely imagine that nonceasing is the emptiness of nonentities; they will not falsely imagine that the emptiness of essential nature is nonceasing, and they will not falsely imagine that nonceasing is the emptiness of essential nature; and they will not falsely imagine that the emptiness of an essential nature of nonentities is nonceasing, and they will not falsely imagine that nonceasing is the emptiness of an essential nature of nonentities.

- 15.86 “They will not falsely imagine that the emptiness of internal phenomena is at peace, and they will not falsely imagine that being at peace is the emptiness of internal phenomena; they will not falsely imagine that the emptiness of external phenomena is at peace, and they will not falsely imagine that being at peace is the emptiness of external phenomena; they will not falsely imagine that the emptiness of external and internal phenomena is at peace, and they will not falsely imagine that being at peace is the emptiness of external and internal phenomena; they will not falsely imagine that the emptiness of emptiness is at peace, and they will not falsely imagine that being at peace is the emptiness of emptiness; they will not falsely imagine that the emptiness of great extent is at peace, and they will not falsely imagine that [F.8.b] being at peace is the emptiness of great extent; they will not falsely imagine that the emptiness of ultimate reality is at peace, and they will not falsely imagine that being at peace is the emptiness of ultimate reality; they will not falsely imagine that the emptiness of conditioned phenomena is at peace, and they will not falsely imagine that being at peace is the emptiness of conditioned phenomena; they will not falsely imagine that the emptiness of unconditioned phenomena is at peace, and they will not falsely imagine that being at peace is the emptiness of unconditioned phenomena; they will not falsely imagine that the emptiness of the unlimited is at peace, and they will not falsely imagine that being at

peace is the emptiness of the unlimited; they will not falsely imagine that the emptiness of that which has neither beginning nor end is at peace, and they will not falsely imagine that being at peace is the emptiness of that which has neither beginning nor end; they will not falsely imagine that the emptiness of nonexclusion is at peace, and they will not falsely imagine that being at peace is the emptiness of nonexclusion; they will not falsely imagine that the emptiness of inherent nature is at peace, and they will not falsely imagine that being at peace is the emptiness of inherent nature; they will not falsely imagine that the emptiness of all phenomena is at peace, and they will not falsely imagine that being at peace is the emptiness of all phenomena; they will not falsely imagine that the emptiness of intrinsic defining characteristics is at peace, and they will not falsely imagine that being at peace is the emptiness of intrinsic defining characteristics; they will not falsely imagine that the emptiness of that which cannot be apprehended is at peace, and they will not falsely imagine that being at peace is the emptiness of that which cannot be apprehended; they will not falsely imagine that the emptiness of nonentities is at peace, and they will not falsely imagine that being at peace is the emptiness of nonentities; they will not falsely imagine that [F.9.a] the emptiness of essential nature is at peace, and they will not falsely imagine that being at peace is the emptiness of essential nature; and they will not falsely imagine that the emptiness of an essential nature of nonentities is at peace, and they will not falsely imagine that being at peace is the emptiness of an essential nature of nonentities.

- 15.87 “They will not falsely imagine that the emptiness of internal phenomena is void, and they will not falsely imagine that voidness is the emptiness of internal phenomena; they will not falsely imagine that the emptiness of external phenomena is void, and they will not falsely imagine that voidness is the emptiness of external phenomena; they will not falsely imagine that the emptiness of external and internal phenomena is void, and they will not falsely imagine that voidness is the emptiness of external and internal phenomena; they will not falsely imagine that the emptiness of emptiness is void, and they will not falsely imagine that voidness is the emptiness of emptiness; they will not falsely imagine that the emptiness of great extent is void, and they will not falsely imagine that voidness is the emptiness of great extent; they will not falsely imagine that the emptiness of ultimate reality is void, and they will not falsely imagine that voidness is the emptiness of ultimate reality; they will not falsely imagine that the emptiness of conditioned phenomena is void, and they will not falsely imagine that voidness is the emptiness of conditioned phenomena; they will not falsely imagine that the emptiness of unconditioned phenomena is void, and they will not falsely imagine that voidness is the emptiness of unconditioned

phenomena; they will not falsely imagine that the emptiness of the unlimited is void, and they will not falsely imagine that voidness is the emptiness of the unlimited; they will not falsely imagine that the emptiness of that which has neither beginning nor end is void, [F.9.b] and they will not falsely imagine that voidness is the emptiness of that which has neither beginning nor end; they will not falsely imagine that the emptiness of nonexclusion is void, and they will not falsely imagine that voidness is the emptiness of nonexclusion; they will not falsely imagine that the emptiness of inherent nature is void, and they will not falsely imagine that voidness is the emptiness of inherent nature; they will not falsely imagine that the emptiness of all phenomena is void, and they will not falsely imagine that voidness is the emptiness of all phenomena; they will not falsely imagine that the emptiness of intrinsic defining characteristics is void, and they will not falsely imagine that voidness is the emptiness of intrinsic defining characteristics; they will not falsely imagine that the emptiness of that which cannot be apprehended is void, and they will not falsely imagine that voidness is the emptiness of that which cannot be apprehended; they will not falsely imagine that the emptiness of nonentities is void, and they will not falsely imagine that voidness is the emptiness of nonentities; they will not falsely imagine that the emptiness of essential nature is void, and they will not falsely imagine that voidness is the emptiness of essential nature; and they will not falsely imagine that the emptiness of an essential nature of nonentities is void, and they will not falsely imagine that voidness is the emptiness of an essential nature of nonentities.

- 15.88 “They will not falsely imagine that the applications of mindfulness are empty, and they will not falsely imagine that emptiness is the applications of mindfulness; they will not falsely imagine that the applications of mindfulness are signless, and they will not falsely imagine that signlessness is the applications of mindfulness; they will not falsely imagine that the applications of mindfulness [F.10.a] are wishless, and they will not falsely imagine that wishlessness is the applications of mindfulness; they will not falsely imagine that the applications of mindfulness are nonarising, and they will not falsely imagine that nonarising is the applications of mindfulness; they will not falsely imagine that the applications of mindfulness are nonceasing, and they will not falsely imagine that nonceasing is the applications of mindfulness; they will not falsely imagine that the applications of mindfulness are at peace, and they will not falsely imagine that being at peace is the applications of mindfulness; and they will not falsely imagine that the applications of mindfulness are void, and they will not falsely imagine that voidness is the applications of mindfulness.

15.89 “They will not falsely imagine that the correct exertions are empty, and they will not falsely imagine that emptiness is the correct exertions; they will not falsely imagine that the correct exertions are signless, and they will not falsely imagine that signlessness is the correct exertions; they will not falsely imagine that the correct exertions are wishless, and they will not falsely imagine that wishlessness is the correct exertions; they will not falsely imagine that the correct exertions are nonarising, and they will not falsely imagine that nonarising is the correct exertions; they will not falsely imagine that the correct exertions are nonceasing, and they will not falsely imagine that nonceasing is the correct exertions; they will not falsely imagine that [F.10.b] the correct exertions are at peace, and they will not falsely imagine that being at peace is the correct exertions; and they will not falsely imagine that the correct exertions are void, and they will not falsely imagine that voidness is the correct exertions.

15.90 “They will not falsely imagine that the supports for miraculous ability are empty, and they will not falsely imagine that emptiness is the supports for miraculous ability; they will not falsely imagine that the supports for miraculous ability are signless, and they will not falsely imagine that signlessness is the supports for miraculous ability; they will not falsely imagine that the supports for miraculous ability are wishless, and they will not falsely imagine that wishlessness is the supports for miraculous ability; they will not falsely imagine that the supports for miraculous ability are nonarising, and they will not falsely imagine that nonarising is the supports for miraculous ability; they will not falsely imagine that the supports for miraculous ability are nonceasing, and they will not falsely imagine that nonceasing is the supports for miraculous ability; they will not falsely imagine that the supports for miraculous ability are at peace, and they will not falsely imagine that being at peace is the supports for miraculous ability; and they will not falsely imagine that the supports for miraculous ability are void, and they will not falsely imagine that voidness is the supports for miraculous ability.

15.91 “They will not falsely imagine that the faculties are empty, and they will not falsely imagine that emptiness is the faculties; they will not falsely imagine that the faculties are signless, and they will not falsely imagine [F.11.a] that signlessness is the faculties; they will not falsely imagine that the faculties are wishless, and they will not falsely imagine that wishlessness is the faculties; they will not falsely imagine that the faculties are nonarising, and they will not falsely imagine that nonarising is the faculties; they will not falsely imagine that the faculties are nonceasing, and they will not falsely imagine that nonceasing is the faculties; they will not falsely imagine that the faculties are at peace, and they will not falsely

imagine that being at peace is the faculties; and they will not falsely imagine that the faculties are void, and they will not falsely imagine that voidness is the faculties.

15.92 “They will not falsely imagine that the powers are empty, and they will not falsely imagine that emptiness is the powers; they will not falsely imagine that the powers are signless, and they will not falsely imagine that signlessness is the powers; they will not falsely imagine that the powers are wishless, and they will not falsely imagine that wishlessness is the powers; they will not falsely imagine that the powers are nonarising, and they will not falsely imagine that nonarising is the powers; they will not falsely imagine that the powers are nonceasing, and they will not falsely imagine that nonceasing is the powers; they will not falsely imagine that the powers are at peace, and they will not falsely imagine that being at peace is the powers; and they will not falsely imagine [F.11.b] that the powers are void, and they will not falsely imagine that voidness is the powers.

15.93 “They will not falsely imagine that the branches of enlightenment are empty, and they will not falsely imagine that emptiness is the branches of enlightenment; they will not falsely imagine that the branches of enlightenment are signless, and they will not falsely imagine that signlessness is the branches of enlightenment; they will not falsely imagine that the branches of enlightenment are wishless, and they will not falsely imagine that wishlessness is the branches of enlightenment; they will not falsely imagine that the branches of enlightenment are nonarising, and they will not falsely imagine that nonarising is the branches of enlightenment; they will not falsely imagine that the branches of enlightenment are nonceasing, and they will not falsely imagine that nonceasing is the branches of enlightenment; they will not falsely imagine that the branches of enlightenment are at peace, and they will not falsely imagine that being at peace is the branches of enlightenment; and they will not falsely imagine that the branches of enlightenment are void, and they will not falsely imagine that voidness is the branches of enlightenment.

15.94 “They will not falsely imagine that the noble eightfold path is empty, and they will not falsely imagine that emptiness is the noble eightfold path; they will not falsely imagine that the noble eightfold path is signless, and they will not falsely imagine that signlessness is the noble [F.12.a] eightfold path; they will not falsely imagine that the noble eightfold path is wishless, and they will not falsely imagine that wishlessness is the noble eightfold path; they will not falsely imagine that the noble eightfold path is nonarising, and they will not falsely imagine that nonarising is the noble eightfold path; they will not falsely imagine that the noble eightfold path is nonceasing, and they will not falsely imagine that nonceasing is the noble eightfold path; they will

not falsely imagine that the noble eightfold path is at peace, and they will not falsely imagine that being at peace is the noble eightfold path; and they will not falsely imagine that the noble eightfold path is void, and they will not falsely imagine that voidness is the noble eightfold path.

15.95 “They will not falsely imagine that the truths of the noble ones are empty, and they will not falsely imagine that emptiness is the truths of the noble ones; they will not falsely imagine that the truths of the noble ones are signless, and they will not falsely imagine that signlessness is the truths of the noble ones; they will not falsely imagine that the truths of the noble ones are wishless, and they will not falsely imagine that wishlessness is the truths of the noble ones; they will not falsely imagine that the truths of the noble ones are nonarising, and they will not falsely imagine that nonarising is the truths of the noble ones; [F.12.b] they will not falsely imagine that the truths of the noble ones are nonceasing, and they will not falsely imagine that nonceasing is the truths of the noble ones; they will not falsely imagine that the truths of the noble ones are at peace, and they will not falsely imagine that being at peace is the truths of the noble ones; and they will not falsely imagine that the truths of the noble ones are void, and they will not falsely imagine that voidness is the truths of the noble ones.

15.96 “They will not falsely imagine that the meditative concentrations are empty, and they will not falsely imagine that emptiness is the meditative concentrations; they will not falsely imagine that the meditative concentrations are signless, and they will not falsely imagine that signlessness is the meditative concentrations; they will not falsely imagine that the meditative concentrations are wishless, and they will not falsely imagine that wishlessness is the meditative concentrations; they will not falsely imagine that the meditative concentrations are nonarising, and they will not falsely imagine that nonarising is the meditative concentrations; they will not falsely imagine that the meditative concentrations are nonceasing, and they will not falsely imagine that nonceasing is the meditative concentrations; they will not falsely imagine that the meditative concentrations are at peace, and they will not falsely imagine that being at peace is the meditative concentrations; and they will not falsely imagine that the meditative concentrations are void, and they will not falsely imagine that voidness is the meditative concentrations.

15.97 “They will not falsely imagine that the immeasurable attitudes are empty, and they will not falsely imagine that emptiness is [F.13.a] the immeasurable attitudes; they will not falsely imagine that the immeasurable attitudes are signless, and they will not falsely imagine that signlessness is the immeasurable attitudes; they will not falsely imagine that the immeasurable attitudes are wishless, and they will not falsely imagine that wishlessness is

the immeasurable attitudes; they will not falsely imagine that the immeasurable attitudes are nonarising, and they will not falsely imagine that nonarising is the immeasurable attitudes; they will not falsely imagine that the immeasurable attitudes are nonceasing, and they will not falsely imagine that nonceasing is the immeasurable attitudes; they will not falsely imagine that the immeasurable attitudes are at peace, and they will not falsely imagine that being at peace is the immeasurable attitudes; and they will not falsely imagine that the immeasurable attitudes are void, and they will not falsely imagine that voidness is the immeasurable attitudes.

15.98 “They will not falsely imagine that the formless absorptions are empty, and they will not falsely imagine that emptiness is the formless absorptions; they will not falsely imagine that the formless absorptions are signless, and they will not falsely imagine that signlessness is the formless absorptions; they will not falsely imagine that the formless absorptions are wishless, and they will not falsely imagine that wishlessness is the formless absorptions; they will not falsely imagine that the formless absorptions [F.13.b] are nonarising, and they will not falsely imagine that nonarising is the formless absorptions; they will not falsely imagine that the formless absorptions are nonceasing, and they will not falsely imagine that nonceasing is the formless absorptions; they will not falsely imagine that the formless absorptions are at peace, and they will not falsely imagine that being at peace is the formless absorptions; and they will not falsely imagine that the formless absorptions are void, and they will not falsely imagine that voidness is the formless absorptions.

15.99 “They will not falsely imagine that the eight liberations are empty, and they will not falsely imagine that emptiness is the eight liberations; they will not falsely imagine that the eight liberations are signless, and they will not falsely imagine that signlessness is the eight liberations; they will not falsely imagine that the eight liberations are wishless, and they will not falsely imagine that wishlessness is the eight liberations; will not falsely imagine that the eight liberations are nonarising, and they will not falsely imagine that nonarising is the eight liberations; they will not falsely imagine that the eight liberations are nonceasing, and they will not falsely imagine that nonceasing is the eight liberations; they will not falsely imagine that the eight liberations are at peace, and they will not falsely imagine that being at peace is the eight [F.14.a] liberations; and they will not falsely imagine that the eight liberations are void, and they will not falsely imagine that voidness is the eight liberations.

15.100 “They will not falsely imagine that the nine serial steps of meditative absorption are empty, and they will not falsely imagine that emptiness is the nine serial steps of meditative absorption; they will not falsely imagine that

the nine serial steps of meditative absorption are signless, and they will not falsely imagine that signlessness is the nine serial steps of meditative absorption; they will not falsely imagine that the nine serial steps of meditative absorption are wishless, and they will not falsely imagine that wishlessness is the nine serial steps of meditative absorption; they will not falsely imagine that the nine serial steps of meditative absorption are nonarising, and they will not falsely imagine that nonarising is the nine serial steps of meditative absorption; they will not falsely imagine that the nine serial steps of meditative absorption are nonceasing, and they will not falsely imagine that nonceasing is the nine serial steps of meditative absorption; they will not falsely imagine that the nine serial steps of meditative absorption are at peace, and they will not falsely imagine that being at peace is the nine serial steps of meditative absorption; and they will not falsely imagine that the nine serial steps of meditative absorption are void, and they will not falsely imagine that voidness is the nine serial steps of meditative absorption.

- 15.101 “They will not falsely imagine [F.14.b] that the emptiness, signlessness, and wishlessness gateways to liberation are empty, and they will not falsely imagine that emptiness is the emptiness, signlessness, and wishlessness gateways to liberation; they will not falsely imagine that the emptiness, signlessness, and wishlessness gateways to liberation are signless, and they will not falsely imagine that signlessness is the emptiness, signlessness, and wishlessness gateways to liberation; they will not falsely imagine that the emptiness, signlessness, and wishlessness gateways to liberation are wishless, and they will not falsely imagine that wishlessness is the emptiness, signlessness, and wishlessness gateways to liberation; they will not falsely imagine that the emptiness, signlessness, and wishlessness gateways to liberation are nonarising, and they will not falsely imagine that nonarising is the emptiness, signlessness, and wishlessness gateways to liberation; they will not falsely imagine that the emptiness, signlessness, and wishlessness gateways to liberation are nonceasing, and they will not falsely imagine that nonceasing is the emptiness, signlessness, and wishlessness gateways to liberation; they will not falsely imagine that the emptiness, signlessness, and wishlessness gateways to liberation are at peace, and they will not falsely imagine that being at peace is the emptiness, signlessness, and wishlessness gateways to liberation; and they will not falsely imagine that the emptiness, signlessness, and wishlessness gateways to liberation are void, [F.15.a] and they will not falsely imagine that voidness is the emptiness, signlessness, and wishlessness gateways to liberation.

15.102 “They will not falsely imagine that the extrasensory powers are empty, and they will not falsely imagine that emptiness is the extrasensory powers; they will not falsely imagine that the extrasensory powers are signless, and they will not falsely imagine that signlessness is the extrasensory powers; they will not falsely imagine that the extrasensory powers are wishless, and they will not falsely imagine that wishlessness is the extrasensory powers; they will not falsely imagine that the extrasensory powers are nonarising, and they will not falsely imagine that nonarising is the extrasensory powers; they will not falsely imagine that the extrasensory powers are nonceasing, and they will not falsely imagine that nonceasing is the extrasensory powers; they will not falsely imagine that the extrasensory powers are at peace, and they will not falsely imagine that being at peace is the extrasensory powers; and they will not falsely imagine that the extrasensory powers are void, and they will not falsely imagine that voidness is the extrasensory powers.

15.103 “They will not falsely imagine that the meditative stabilities are empty, and they will not falsely imagine that emptiness is the meditative stabilities; they will not falsely imagine that the meditative stabilities are signless, and they will not falsely imagine that signlessness is the meditative stabilities; they will not falsely imagine that the meditative stabilities are wishless, and they will not falsely imagine that wishlessness is [F.15.b] the meditative stabilities; they will not falsely imagine that the meditative stabilities are nonarising, and they will not falsely imagine that nonarising is the meditative stabilities; they will not falsely imagine that the meditative stabilities are nonceasing, and they will not falsely imagine that nonceasing is the meditative stabilities; they will not falsely imagine that the meditative stabilities are at peace, and they will not falsely imagine that being at peace is the meditative stabilities; and they will not falsely imagine that the meditative stabilities are void, and they will not falsely imagine that voidness is the meditative stabilities.

15.104 “They will not falsely imagine that the dhāraṇī gateways are empty, and they will not falsely imagine that emptiness is the dhāraṇī gateways; they will not falsely imagine that the dhāraṇī gateways are signless, and they will not falsely imagine that signlessness is the dhāraṇī gateways; they will not falsely imagine that the dhāraṇī gateways are wishless, and they will not falsely imagine that wishlessness is the dhāraṇī gateways; they will not falsely imagine that the dhāraṇī gateways are nonarising, and they will not falsely imagine that nonarising is the dhāraṇī gateways; they will not falsely imagine that the dhāraṇī gateways are nonceasing, and they will not falsely imagine that nonceasing is the dhāraṇī gateways; they will not falsely imagine that the dhāraṇī gateways are at peace, and they will not falsely

imagine that being at peace is the dhāraṇī gateways; and they will not falsely imagine that the dhāraṇī gateways are void, and they will not [F.16.a] falsely imagine that voidness is the dhāraṇī gateways.

15.105 “They will not falsely imagine that the ten powers of the tathāgatas are empty, and they will not falsely imagine that emptiness is the ten powers of the tathāgatas; they will not falsely imagine that the ten powers of the tathāgatas are signless, and they will not falsely imagine that signlessness is the ten powers of the tathāgatas; they will not falsely imagine that the ten powers of the tathāgatas are wishless, and they will not falsely imagine that wishlessness is the ten powers of the tathāgatas; they will not falsely imagine that the ten powers of the tathāgatas are nonarising, and they will not falsely imagine that nonarising is the ten powers of the tathāgatas; they will not falsely imagine that the ten powers of the tathāgatas are nonceasing, and they will not falsely imagine that nonceasing is the ten powers of the tathāgatas; they will not falsely imagine that the ten powers of the tathāgatas are at peace, and they will not falsely imagine that being at peace is the ten powers of the tathāgatas; and they will not falsely imagine that the ten powers of the tathāgatas are void, and they will not falsely imagine that voidness is the ten powers of the tathāgatas.

15.106 “They will not falsely imagine that the four fearlessnesses are empty, and they will not falsely imagine that emptiness is the four fearlessnesses; they will not falsely imagine that the four fearlessnesses are signless, and they will not falsely imagine that signlessness is the four fearlessnesses; they will not falsely [F.16.b] imagine that the four fearlessnesses are wishless, and they will not falsely imagine that wishlessness is the four fearlessnesses; they will not falsely imagine that the four fearlessnesses are nonarising, and they will not falsely imagine that nonarising is the four fearlessnesses; they will not falsely imagine that the four fearlessnesses are nonceasing, and they will not falsely imagine that nonceasing is the four fearlessnesses; they will not falsely imagine that the four fearlessnesses are at peace, and they will not falsely imagine that being at peace is the four fearlessnesses; and they will not falsely imagine that the four fearlessnesses are void, and they will not falsely imagine that voidness is the four fearlessnesses.

15.107 “They will not falsely imagine that the four kinds of exact knowledge are empty, and they will not falsely imagine that emptiness is the four kinds of exact knowledge; they will not falsely imagine that the four kinds of exact knowledge are signless, and they will not falsely imagine that signlessness is the four kinds of exact knowledge; they will not falsely imagine that the four kinds of exact knowledge are wishless, and they will not falsely imagine that wishlessness is the four kinds of exact knowledge; they will not falsely imagine that the four kinds of exact knowledge are nonarising, and they will

not falsely imagine that nonarising is the four kinds of exact knowledge; they will not falsely imagine that the four kinds of exact knowledge are nonceasing, and they will not falsely imagine that nonceasing is the four kinds of exact knowledge; they will not falsely imagine that the four [F.17.a] kinds of exact knowledge are at peace, and they will not falsely imagine that being at peace is the four kinds of exact knowledge; and they will not falsely imagine that the four kinds of exact knowledge are void, and they will not falsely imagine that voidness is the four kinds of exact knowledge.

15.108 “They will not falsely imagine that great loving kindness is empty, and they will not falsely imagine that emptiness is great loving kindness; they will not falsely imagine that great loving kindness is signless, and they will not falsely imagine that signlessness is great loving kindness; they will not falsely imagine that great loving kindness is wishless, and they will not falsely imagine that wishlessness is great loving kindness; they will not falsely imagine that great loving kindness is nonarising, and they will not falsely imagine that nonarising is great loving kindness; they will not falsely imagine that great loving kindness is nonceasing, and they will not falsely imagine that nonceasing is great loving kindness; they will not falsely imagine that great loving kindness is at peace, and they will not falsely imagine that being at peace is great loving kindness; and they will not falsely imagine that great loving kindness is void, and they will not falsely imagine that voidness is great loving kindness.

15.109 “They will not falsely imagine that great compassion is empty, and they will not falsely imagine that emptiness is great compassion; they will not falsely imagine that great compassion is signless, and they will not falsely imagine that signlessness is great compassion; they will not falsely imagine that great compassion is wishless, [F.17.b] and they will not falsely imagine that wishlessness is great compassion; they will not falsely imagine that great compassion is nonarising, and they will not falsely imagine that nonarising is great compassion; they will not falsely imagine that great compassion is nonceasing, and they will not falsely imagine that nonceasing is great compassion; they will not falsely imagine that great compassion is at peace, and they will not falsely imagine that being at peace is great compassion; and they will not falsely imagine that great compassion is void, and they will not falsely imagine that voidness is great compassion.

15.110 “They will not falsely imagine that the eighteen distinct qualities of the buddhas are empty, and they will not falsely imagine that emptiness is the eighteen distinct qualities of the buddhas; they will not falsely imagine that the eighteen distinct qualities of the buddhas are signless, and they will not falsely imagine that signlessness is the eighteen distinct qualities of the buddhas; they will not falsely imagine that the eighteen distinct qualities of

the buddhas are wishless, and they will not falsely imagine that wishlessness is the eighteen distinct qualities of the buddhas; they will not falsely imagine that the eighteen distinct qualities of the buddhas are nonarising, and they will not falsely imagine that nonarising is the eighteen distinct qualities of the buddhas; they will not falsely imagine that the eighteen distinct qualities of the buddhas are nonceasing, and they will not falsely imagine that nonceasing is the eighteen distinct qualities of the buddhas; they will not falsely imagine that the eighteen distinct qualities of the buddhas are at peace, and they will not falsely imagine that being at peace is the eighteen distinct qualities of the buddhas; [F.18.a] and they will not falsely imagine that the eighteen distinct qualities of the buddhas are void, and they will not falsely imagine that voidness is the eighteen distinct qualities of the buddhas. [B2]

15.111 “They will not falsely imagine that the fruit of having entered the stream is empty, and they will not falsely imagine that emptiness is the fruit of having entered the stream; they will not falsely imagine that the fruit of having entered the stream is signless, and they will not falsely imagine that signlessness is the fruit of having entered the stream; they will not falsely imagine that the fruit of having entered the stream is wishless, and they will not falsely imagine that wishlessness is the fruit of having entered the stream; they will not falsely imagine that the fruit of having entered the stream is nonarising, and they will not falsely imagine that nonarising is the fruit of having entered the stream; they will not falsely imagine that the fruit of having entered the stream is nonceasing, and they will not falsely imagine that nonceasing is the fruit of having entered the stream; they will not falsely imagine that the fruit of having entered the stream is at peace, and they will not falsely imagine that being at peace is the fruit of having entered the stream; and they will not falsely imagine that the fruit of having entered the stream is void, and they will not falsely imagine that voidness is the fruit of having entered the stream.

15.112 “They will not falsely imagine that the fruit of once-returner is empty, and they will not falsely imagine that emptiness is the fruit of once-returner; they will not falsely imagine that the fruit of once-returner is signless, and they will not falsely [F.18.b] imagine that signlessness is the fruit of once-returner; they will not falsely imagine that the fruit of once-returner is wishless, and they will not falsely imagine that wishlessness is the fruit of once-returner; they will not falsely imagine that the fruit of once-returner is nonarising, and they will not falsely imagine that nonarising is the fruit of once-returner; they will not falsely imagine that the fruit of once-returner is nonceasing, and they will not falsely imagine that nonceasing is the fruit of once-returner; they will not falsely imagine that the fruit of once-returner is at

peace, and they will not falsely imagine that being at peace is the fruit of once-returner; and they will not falsely imagine that the fruit of once-returner is void, and they will not falsely imagine that voidness is the fruit of once-returner.

15.113 “They will not falsely imagine that the fruit of non-returner is empty, and they will not falsely imagine that emptiness is the fruit of non-returner; they will not falsely imagine that the fruit of non-returner is signless, and they will not falsely imagine that signlessness is the fruit of non-returner; they will not falsely imagine that the fruit of non-returner is wishless, and they will not falsely imagine that wishlessness is the fruit of non-returner; they will not falsely imagine that the fruit of non-returner is nonarising, and they will not falsely imagine that nonarising is the fruit of non-returner; they will not falsely imagine that the fruit of non-returner is nonceasing, and they will [F.19.a] not falsely imagine that nonceasing is the fruit of non-returner; they will not falsely imagine that the fruit of non-returner is at peace, and they will not falsely imagine that being at peace is the fruit of non-returner; and they will not falsely imagine that the fruit of non-returner is void, and they will not falsely imagine that voidness is the fruit of non-returner.

15.114 “They will not falsely imagine that arhatship is empty, and they will not falsely imagine that emptiness is arhatship; they will not falsely imagine that arhatship is signless, and they will not falsely imagine that signlessness is arhatship; they will not falsely imagine that arhatship is wishless, and they will not falsely imagine that wishlessness is arhatship; they will not falsely imagine that arhatship is nonarising, and they will not falsely imagine that nonarising is arhatship; they will not falsely imagine that arhatship is nonceasing, and they will not falsely imagine that nonceasing is arhatship; they will not falsely imagine that arhatship is at peace, and they will not falsely imagine that being at peace is arhatship; and they will not falsely imagine that arhatship is void, and they will not falsely imagine that voidness is arhatship.

15.115 “They will not falsely imagine that individual enlightenment is empty, and they will not falsely imagine that emptiness is individual enlightenment; they will not falsely imagine that individual enlightenment is signless, and they will not falsely imagine that signlessness [F.19.b] is individual enlightenment; they will not falsely imagine that individual enlightenment is wishless, and they will not falsely imagine that wishlessness is individual enlightenment; they will not falsely imagine that individual enlightenment is nonarising, and they will not falsely imagine that nonarising is individual enlightenment; they will not falsely imagine that individual enlightenment is nonceasing, and they will not falsely imagine that nonceasing is individual enlightenment; they will not falsely imagine that individual enlightenment is

at peace, and they will not falsely imagine that being at peace is individual enlightenment; and they will not falsely imagine that individual enlightenment is void, and they will not falsely imagine that voidness is individual enlightenment.

15.116 “They will not falsely imagine that the knowledge of the aspects of the path is empty, and they will not falsely imagine that emptiness is the knowledge of the aspects of the path; they will not falsely imagine that the knowledge of the aspects of the path is signless, and they will not falsely imagine that signlessness is the knowledge of the aspects of the path; they will not falsely imagine that the knowledge of the aspects of the path is wishless, and they will not falsely imagine that wishlessness is the knowledge of the aspects of the path; they will not falsely imagine that the knowledge of the aspects of the path is nonarising, and they will not falsely imagine that nonarising is the knowledge of the aspects of the path; they will not falsely imagine that the knowledge of the aspects of the path is nonceasing, and they will not falsely imagine that nonceasing is the knowledge of the aspects of the path; they will not falsely imagine that the knowledge of the aspects of the path is at peace, and they will not falsely imagine that being at peace is the knowledge of the aspects of the path; [F.20.a] and they will not falsely imagine that the knowledge of the aspects of the path is void, and they will not falsely imagine that voidness is the knowledge of the aspects of the path.

15.117 “They will not falsely imagine that all-aspect omniscience is empty, and they will not falsely imagine that emptiness is all-aspect omniscience; they will not falsely imagine that all-aspect omniscience is signless, and they will not falsely imagine that signlessness is all-aspect omniscience; they will not falsely imagine that all-aspect omniscience is wishless, and they will not falsely imagine that wishlessness is all-aspect omniscience; they will not falsely imagine that all-aspect omniscience is nonarising, and they will not falsely imagine that nonarising is all-aspect omniscience; they will not falsely imagine that all-aspect omniscience is nonceasing, and they will not falsely imagine that nonceasing is all-aspect omniscience; they will not falsely imagine that all-aspect omniscience is at peace, and they will not falsely imagine that being at peace is all-aspect omniscience; and they will not falsely imagine that all-aspect omniscience is void, and they will not falsely imagine that voidness is all-aspect omniscience.

15.118 “They will not falsely imagine that the conditioned element is empty, and they will not falsely imagine that emptiness is the conditioned element; they will not falsely imagine that the conditioned element is signless, and they will not falsely imagine that signlessness is [F.20.b] the conditioned element; they will not falsely imagine that the conditioned element is wishless, and

they will not falsely imagine that wishlessness is the conditioned element; they will not falsely imagine that the conditioned element is nonarising, and they will not falsely imagine that nonarising is the conditioned element; they will not falsely imagine that the conditioned element is nonceasing, and they will not falsely imagine that nonceasing is the conditioned element; they will not falsely imagine that the conditioned element is at peace, and they will not falsely imagine that being at peace is the conditioned element; and they will not falsely imagine that the conditioned element is void, and they will not falsely imagine that voidness is the conditioned element.

15.119 “They will not falsely imagine that the unconditioned element is empty, and they will not falsely imagine that emptiness is the unconditioned element; they will not falsely imagine that the unconditioned element is signless, and they will not falsely imagine that signlessness is the unconditioned element; they will not falsely imagine that the unconditioned element is wishless, and they will not falsely imagine that wishlessness is the unconditioned element; they will not falsely imagine that the unconditioned element is nonarising, and they will not falsely imagine that nonarising is the unconditioned element; they will not falsely imagine that the unconditioned element is nonceasing, and they will not falsely imagine that nonceasing is the unconditioned element; they will not falsely imagine [F.21.a] that the unconditioned element is at peace, and they will not falsely imagine that being at peace is the unconditioned element; and they will not falsely imagine that the unconditioned element is void, and they will not falsely imagine that voidness is the unconditioned element.

15.120 “Therefore, gods, no one at all will have confidence in this perfection of wisdom, which is so profound, so unsuited to investigation, so much an object unsuited to speculative thought, so subtle, so clear, so hard to see, so hard to realize, so peaceful, so sublime, so extremely noble, and so much an object to be known by the learned and wise. If you ask why, it is because no Dharma at all is spoken about or explained in it. Insofar as there is no Dharma at all that is spoken about or explained in it, there are no beings at all who will have confidence in it.”

15.121 Then the venerable Śāriputra asked the venerable Subhūti, “Venerable Subhūti, in this perfection of wisdom, are the three vehicles—that is to say, the vehicle of the śrāvakas, the vehicle of the pratyekabuddhas, and the vehicle of the perfectly complete buddhas—not extensively presented? Is the mentor⁶⁶⁰ of bodhisattva great beings not taught as well? And is there not a teaching about the path of the bodhisattvas, from the first setting of the mind up to the tenth setting of the mind on enlightenment—that is to say, about the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of

meditative concentration, and the perfection of wisdom; about the emptiness of internal phenomena, [F.21.b] the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities; and about the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, the noble eightfold path, the four truths of the noble ones, the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the eight liberations, the nine serial steps of meditative absorption, the emptiness, signlessness, and wishlessness gateways to liberation, the five extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas?

- 15.122 “Are the ways bodhisattva great beings play with their extrasensory powers and miraculous abilities not also taught? So then, is it not the case that bodhisattva [F.22.a] great beings will practice the perfection of wisdom and take birth miraculously, or that they will have extrasensory powers that know no decline, or that they will go from buddhafi eld to buddhafi eld and their roots of virtue—those roots of virtue on account of which they will seek to serve, respect, honor, and worship those lord buddhas—will become complete? Or is it not the case that the continuity of any Dharma that they will hear from those lord buddhas will never be interrupted, up until they have attained all-aspect omniscience, or that they will always be in a meditative absorption by way of being without distraction and without meditative absorption?⁶⁶¹ Or is it not the case that they will be endowed with a confidence that inspires speech that is unimpeded, inspires speech that is uninterrupted, inspires speech that is composed, inspires speech that is rational, inspires speech that is well connected, inspires speech that is purposeful, and inspires speech that is distinguished and elevated above the mundane?”

15.123 “Venerable Śāradvatīputra, it is so,” replied Subhūti. “It is just as you have said. In this perfection of wisdom the three vehicles—that is to say, the vehicle of the śrāvakas, the vehicle of the pratyekabuddhas, and the vehicle of the perfectly complete buddhas—are extensively taught. The mentor of bodhisattva great beings is taught as well. There is a teaching about the path of the bodhisattvas, from the first setting of the mind up to the tenth setting of the mind on enlightenment—that is to say, about the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, [F.22.b] the perfection of meditative concentration, and the perfection of wisdom; about the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities; and about the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, the noble eightfold path, the four truths of the noble ones, the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the eight liberations, the nine serial steps of meditative absorption, the emptiness, signlessness, and wishlessness gateways to liberation, the five extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas. The ways bodhisattva great beings play with their extrasensory powers and miraculous abilities are also taught—that is to say, therefore, bodhisattva great beings will practice the perfection of wisdom [F.23.a] and take birth miraculously, will have extrasensory powers that know no decline, and will go from buddhafiield to buddhafiield, and their roots of virtue—those roots of virtue on account of which they will seek to serve, respect, honor, and worship those lord buddhas—will become complete. The continuity of any Dharma that they will hear from those lord buddhas will never be interrupted, up until they have attained all-aspect omniscience. They will always be in a meditative absorption by way of being without distraction and without meditative absorption; and, by way of not apprehending anything, they will

be endowed with a confidence that inspires speech that is unimpeded, inspires speech that is uninterrupted, inspires speech that is composed, inspires speech that is rational, inspires speech that is well connected, inspires speech that is purposeful, and inspires speech that is distinguished and elevated above the mundane.

- 15.124 “If you ask by way of not apprehending what, it is by way of not apprehending the self, by way of not apprehending a being, by way of not apprehending a life form, by way of not apprehending a living being, by way of not apprehending life, by way of not apprehending an individual, by way of not apprehending a person, by way of not apprehending one born of Manu, by way of not apprehending a child of Manu, by way of not apprehending an agent, by way of not apprehending an experiencer, by way of not apprehending a knower, and by way of not apprehending a viewer; by way of not apprehending physical forms, by way of not apprehending feelings, by way of not apprehending [F.23.b] perceptions, by way of not apprehending formative predispositions, and by way of not apprehending consciousness; by way of not apprehending the eyes, by way of not apprehending the ears, by way of not apprehending the nose, by way of not apprehending the tongue, by way of not apprehending the body, and by way of not apprehending the mental faculty; by way of not apprehending sights, by way of not apprehending sounds, by way of not apprehending odors, by way of not apprehending tastes, by way of not apprehending tangibles, and by way of not apprehending mental phenomena; by way of not apprehending visual consciousness, by way of not apprehending auditory consciousness, by way of not apprehending olfactory consciousness, by way of not apprehending gustatory consciousness, by way of not apprehending tactile consciousness, and by way of not apprehending mental consciousness; by way of not apprehending visually compounded sensory contact, by way of not apprehending aurally compounded sensory contact, by way of not apprehending nasally compounded sensory contact, by way of not apprehending lingually compounded sensory contact, by way of not apprehending corporeally compounded sensory contact, and by way of not apprehending mentally compounded sensory contact; by way of not apprehending feelings conditioned by visually compounded sensory contact, by way of not apprehending feelings conditioned by aurally compounded sensory contact, by way of not apprehending feelings conditioned by nasally compounded sensory contact, by way of not apprehending feelings conditioned by lingually compounded sensory contact, by way of not apprehending feelings conditioned by corporeally compounded sensory contact, and by way of not apprehending feelings conditioned by mentally compounded

sensory contact; by way of not apprehending the earth element, by way of not apprehending the water element, by way of not apprehending the fire element, [F.24.a] by way of not apprehending the wind element, by way of not apprehending the space element, and by way of not apprehending the consciousness element; by way of not apprehending ignorance, by way of not apprehending formative predispositions, by way of not apprehending consciousness, by way of not apprehending name and form, by way of not apprehending the six sense fields, by way of not apprehending sensory contact, by way of not apprehending sensation, by way of not apprehending craving, by way of not apprehending grasping, by way of not apprehending the rebirth process, by way of not apprehending birth, and by way of not apprehending aging and death; by way of not apprehending the perfection of generosity, by way of not apprehending the perfection of ethical discipline, by way of not apprehending the perfection of tolerance, by way of not apprehending the perfection of perseverance, by way of not apprehending the perfection of meditative concentration, and by way of not apprehending the perfection of wisdom; by way of not apprehending the emptiness of internal phenomena, by way of not apprehending the emptiness of external phenomena, by way of not apprehending the emptiness of external and internal phenomena, by way of not apprehending the emptiness of emptiness, by way of not apprehending the emptiness of great extent, by way of not apprehending the emptiness of ultimate reality, by way of not apprehending the emptiness of conditioned phenomena, by way of not apprehending the emptiness of unconditioned phenomena, by way of not apprehending the emptiness of the unlimited, by way of not apprehending the emptiness of that which has neither beginning nor end, by way of not apprehending the emptiness of nonexclusion, by way of not apprehending the emptiness of inherent nature, by way of not apprehending the emptiness of all phenomena, by way of not apprehending the emptiness of intrinsic defining characteristics, by way of not apprehending [F.24.b] the emptiness of that which cannot be apprehended, by way of not apprehending the emptiness of nonentities, by way of not apprehending the emptiness of essential nature, and by way of not apprehending the emptiness of an essential nature of nonentities; by way of not apprehending the applications of mindfulness, by way of not apprehending the correct exertions, by way of not apprehending the supports for miraculous ability, by way of not apprehending the faculties, by way of not apprehending the powers, by way of not apprehending the branches of enlightenment, and by way of not apprehending the path; and by way of not apprehending the truths of the noble ones, by way of not apprehending the meditative concentrations, by way of not apprehending

the immeasurable attitudes, by way of not apprehending the formless absorptions, by way of not apprehending the liberations, by way of not apprehending the serial steps of meditative absorption, by way of not apprehending the emptiness, signlessness, and wishlessness gateways to liberation, by way of not apprehending the extrasensory powers, by way of not apprehending the meditative stabilities, by way of not apprehending the dhāraṇī gateways, by way of not apprehending the powers of the tathāgatas, by way of not apprehending the fearlessnesses, by way of not apprehending the kinds of exact knowledge, by way of not apprehending great loving kindness, by way of not apprehending great compassion, by way of not apprehending the distinct qualities of the buddhas, by way of not apprehending knowledge of all the dharmas, by way of not apprehending the knowledge of the aspects of the path, and by way of not apprehending all-aspect omniscience. [F.25.a] It is in that sort of way.”

- 15.125 The venerable Śāradvatīputra then asked the venerable Subhūti, “Venerable Subhūti, why in this perfection of wisdom, by way of not apprehending anything, are the three vehicles extensively taught? Why is the mentor of bodhisattva great beings taught? Why is there a teaching about the path of the bodhisattvas, from the first setting of the mind up to the tenth setting of the mind on enlightenment—that is to say, about the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom; about the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities; and about the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, the noble eightfold path, the four truths of the noble ones, the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the eight liberations, the nine serial steps of meditative absorption, the emptiness, signlessness, and wishlessness gateways to liberation, [F.25.b] the five extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses,

the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas? Why are the ways bodhisattva great beings play with their extrasensory powers and miraculous abilities also taught, and therefore why will bodhisattva great beings practice the perfection of wisdom and take birth miraculously, and their extrasensory powers know no decline? Why will they go from buddhafiield to buddhafiield and their roots of virtue—those roots of virtue on account of which they will seek to serve, respect, honor, and worship those lord buddhas—become complete, and the continuity of any Dharma that they will hear from those lord buddhas never be interrupted up until they have attained all-aspect omniscience? Why will they always be in a meditative absorption by way of being without distraction and without meditative absorption? And why, by way of not apprehending anything, will they be endowed with a confidence that inspires speech that is unimpeded, inspires speech that is uninterrupted, inspires speech that is composed, inspires speech that is rational, inspires speech that is well connected, inspires speech that is purposeful, and inspires speech that is distinguished and elevated above the mundane?”

- 15.126 The venerable Subhūti [F.26.a] replied to the venerable Śāradvatīputra, “Venerable Śāradvatīputra, it is because of the emptiness of internal phenomena that the three vehicles are extensively taught by way of not apprehending anything; it is because of the emptiness of external phenomena that the three vehicles are extensively taught by way of not apprehending anything; it is because of the emptiness of external and internal phenomena that the three vehicles are extensively taught by way of not apprehending anything; it is because of the emptiness of emptiness that the three vehicles are extensively taught by way of not apprehending anything; it is because of the emptiness of great extent that the three vehicles are extensively taught by way of not apprehending anything; it is because of the emptiness of ultimate reality that the three vehicles are extensively taught by way of not apprehending anything; it is because of the emptiness of emptiness that the three vehicles are extensively taught by way of not apprehending anything; it is because of the emptiness of conditioned phenomena that the three vehicles are extensively taught by way of not apprehending anything; it is because of the emptiness of unconditioned phenomena that the three vehicles are extensively taught by way of not apprehending anything; it is because of the emptiness of the unlimited that the three vehicles are extensively taught by way of not apprehending anything; it is because of the emptiness of that which has neither beginning nor end that the three vehicles are extensively taught by way of not apprehending anything; it is because of the emptiness of nonexclusion that the three vehicles are extensively taught by way of not apprehending anything; it is because of the emptiness of inherent nature

that the three vehicles are extensively taught by way of not apprehending anything; it is because of the emptiness of all phenomena that the three vehicles are extensively taught by way of not apprehending anything; it is because of the emptiness of intrinsic defining characteristics that the three vehicles are extensively taught by way of not apprehending anything; it is because of the emptiness of that which cannot be apprehended that the three vehicles are extensively taught by way of not apprehending anything; it is because of the emptiness of nonentities that the three vehicles are extensively taught by way of not apprehending anything; it is because of the emptiness of essential nature that the three vehicles are extensively taught by way of not apprehending anything; and it is because of the emptiness of an essential nature [F.26.b] of nonentities that the three vehicles are extensively taught by way of not apprehending anything.

- 15.127 “It is because of the emptiness of internal phenomena that the mentor of bodhisattva great beings is taught, that there is a teaching about the path of the bodhisattvas, from the first setting of the mind up to the tenth setting of the mind on enlightenment—that is to say, about the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom; about the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities; and about the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, the noble eightfold path, the four truths of the noble ones, the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the eight liberations, the nine serial steps of meditative absorption, the emptiness, signlessness, and wishlessness gateways to liberation, the five extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers [F.27.a] of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas. The ways bodhisattva great beings play with their extrasensory powers and

miraculous abilities are also taught—that is to say, therefore, bodhisattva great beings will practice the perfection of wisdom and take birth miraculously, will have extrasensory powers that know no decline, and will go from buddhafiield to buddhafiield and their roots of virtue—those roots of virtue on account of which they will seek to serve, respect, honor, and worship those lord buddhas—will become complete. The continuity of any Dharma that they will hear from those lord buddhas will never be interrupted up until they have attained all-aspect omniscience. They will always be in a meditative absorption by way of being without distraction and without meditative absorption. Those bodhisattva great beings, by way of not apprehending anything, will be endowed with a confidence that inspires speech that is unimpeded, inspires speech that is uninterrupted, inspires speech that is composed, inspires speech that is rational, inspires speech that is well connected, inspires speech that is purposeful, and inspires speech that is distinguished and elevated above the mundane.

- 15.128 “It is because of the emptiness of external phenomena that the mentor of bodhisattva great beings is taught, that there is a teaching about the path of the bodhisattvas, from the first setting of the mind up to the tenth setting of the mind on enlightenment—that [F.27.b] is to say, about the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom; about the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities; and about the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, the noble eightfold path, the four truths of the noble ones, the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the eight liberations, the nine serial steps of meditative absorption, the emptiness, signlessness, and wishlessness gateways to liberation, the five extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion,

and the eighteen distinct qualities of the buddhas. The ways bodhisattva great beings play with their extrasensory powers [F.28.a] and miraculous abilities are also taught—that is to say, therefore, bodhisattva great beings will practice the perfection of wisdom and take birth miraculously, will have extrasensory powers that know no decline, and will go from buddhahood to buddhahood and their roots of virtue—those roots of virtue on account of which they will seek to serve, respect, honor, and worship those lord buddhas—will become complete. The continuity of any Dharma that they will hear from those lord buddhas will never be interrupted up until they have attained all-aspect omniscience. They will always be in a meditative absorption mode by way of being without distraction and without meditative absorption. Those bodhisattva great beings, by way of not apprehending anything, will be endowed with a confidence that inspires speech that is unimpeded, inspires speech that is uninterrupted, inspires speech that is composed, inspires speech that is rational, inspires speech that is well connected, inspires speech that is purposeful, and inspires speech that is distinguished and elevated above the mundane.

- 15.129 “It is because of the emptiness of external and internal phenomena that the mentor of bodhisattva great beings is taught, that there is a teaching about the path of the bodhisattvas, from the first setting of the mind up to the tenth setting of the mind on enlightenment—that is to say, about the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom; about the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, [F.28.b] the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities; and about the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, the noble eightfold path, the four truths of the noble ones, the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the eight liberations, the nine serial steps of meditative absorption, the emptiness, signlessness, and wishlessness gateways to liberation, the five extrasensory powers, the meditative stabilities, the

dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas. The ways bodhisattva great beings play with their extrasensory powers and miraculous abilities are also taught—that is to say, therefore, bodhisattva great beings will practice the perfection of wisdom and take birth miraculously, will have extrasensory powers that know no decline, and will go from buddhafiield to buddhafiield and their roots of virtue—those roots of virtue on account of which [F.29.a] they will seek to serve, respect, honor, and worship those lord buddhas—will become complete. The continuity of any Dharma that they will hear from those lord buddhas will never be interrupted up until they have attained all-aspect omniscience. They will always be in a meditative absorption by way of being without distraction and without meditative absorption. Those bodhisattva great beings, by way of not apprehending anything, will be endowed with a confidence that inspires speech that is unimpeded, inspires speech that is uninterrupted, inspires speech that is composed, inspires speech that is rational, inspires speech that is well connected, inspires speech that is purposeful, and inspires speech that is distinguished and elevated above the mundane.

- 15.130 “It is because of the emptiness of emptiness that the mentor of bodhisattva great beings is taught, that there is a teaching about the path of the bodhisattvas, from the first setting of the mind up to the tenth setting of the mind on enlightenment—that is to say, about the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom; about the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, [F.29.b] the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities; and about the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, the noble eightfold path, the four truths of the noble ones, the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the eight liberations, the nine serial steps of meditative

absorption, the emptiness, signlessness, and wishlessness gateways to liberation, the five extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas. The ways bodhisattva great beings play with their extrasensory powers and miraculous abilities are also taught—that is to say, therefore, bodhisattva great beings will practice the perfection of wisdom and take birth miraculously, will have extrasensory powers that know no decline, and will go from buddhafiield to buddhafiield and their roots of virtue—those roots of virtue on account of which they will seek to serve, respect, honor, and worship those lord buddhas—will become complete. The continuity of any Dharma that they will hear [F.30.a] from those lord buddhas will never be interrupted up until they have attained all-aspect omniscience. They will always be in a meditative absorption by way of being without distraction and without meditative absorption. Those bodhisattva great beings, by way of not apprehending anything, will be endowed with a confidence that inspires speech that is unimpeded, inspires speech that is uninterrupted, inspires speech that is composed, inspires speech that is rational, inspires speech that is well connected, inspires speech that is purposeful, and inspires speech that is distinguished and elevated above the mundane.

- 15.131 “It is because of the emptiness of great extent that the mentor of bodhisattva great beings is taught, that there is a teaching about the path of the bodhisattvas, from the first setting of the mind up to the tenth setting of the mind on enlightenment—that is to say, about the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom; about the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities; and about the four applications of mindfulness, the four [F.30.b] correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, the noble eightfold path, the four truths of the noble ones,

the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the eight liberations, the nine serial steps of meditative absorption, the emptiness, signlessness, and wishlessness gateways to liberation, the five extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas. The ways bodhisattva great beings play with their extrasensory powers and miraculous abilities are also taught—that is to say, therefore, bodhisattva great beings will practice the perfection of wisdom and take birth miraculously, will have extrasensory powers that know no decline, and will go from buddhafiield to buddhafiield and their roots of virtue—those roots of virtue on account of which they will seek to serve, respect, honor, and worship those lord buddhas—will become complete. The continuity of any Dharma that they will hear from those lord buddhas will never be interrupted up until they have attained all-aspect omniscience. They will always be in a meditative absorption by way of being without distraction and without meditative absorption. [F.31.a] Those bodhisattva great beings, by way of not apprehending anything, will be endowed with a confidence that inspires speech that is unimpeded, inspires speech that is uninterrupted, inspires speech that is composed, inspires speech that is rational, inspires speech that is well connected, inspires speech that is purposeful, and inspires speech that is distinguished and elevated above the mundane. [B3]

- 15.132 “It is because of the emptiness of ultimate reality that the mentor of bodhisattva great beings is taught, that there is a teaching about the path of the bodhisattvas, from the first setting of the mind up to the tenth setting of the mind on enlightenment—that is to say, about the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom; about the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities; and about the four applications of mindfulness, the four correct exertions, the four supports for miraculous

ability, the five faculties, the five powers, the seven branches of enlightenment, [F.31.b] the noble eightfold path, the four truths of the noble ones, the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the eight liberations, the nine serial steps of meditative absorption, the emptiness, signlessness, and wishlessness gateways to liberation, the five extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas. The ways bodhisattva great beings play with their extrasensory powers and miraculous abilities are also taught—that is to say, therefore, bodhisattva great beings will practice the perfection of wisdom and take birth miraculously, will have extrasensory powers that know no decline, and will go from buddhahood to buddhahood and their roots of virtue—those roots of virtue on account of which they will seek to serve, respect, honor, and worship those lord buddhas—will become complete. The continuity of any Dharma that they will hear from those lord buddhas will never be interrupted up until they have attained all-aspect omniscience. They will always be in a meditative absorption by way of being without distraction and without meditative absorption. Those bodhisattva great beings, by way of not apprehending anything, will be endowed with a confidence that inspires speech that is unimpeded, inspires speech that is [F.32.a] uninterrupted, inspires speech that is composed, inspires speech that is rational, inspires speech that is well connected, inspires speech that is purposeful, and inspires speech that is distinguished and elevated above the mundane.

- 15.133 “It is because of the emptiness of conditioned phenomena that the mentor of bodhisattva great beings is taught, that there is a teaching about the path of the bodhisattvas, from the first setting of the mind up to the tenth setting of the mind on enlightenment—that is to say, about the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom; about the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of

nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities; and about the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, the noble eightfold path, the four truths of the noble ones, the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the eight liberations, the nine serial steps of [F.32.b] meditative absorption, the emptiness, signlessness, and wishlessness gateways to liberation, the five extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas. The ways bodhisattva great beings play with their extrasensory powers and miraculous abilities are also taught—that is to say, therefore, bodhisattva great beings will practice the perfection of wisdom and take birth miraculously, will have extrasensory powers that know no decline, and will go from buddhafiield to buddhafiield and their roots of virtue—those roots of virtue on account of which they will seek to serve, respect, honor, and worship those lord buddhas—will become complete. The continuity of any Dharma that they will hear from those lord buddhas will never be interrupted up until they have attained all-aspect omniscience. They will always be in a meditative absorption by way of being without distraction and without meditative absorption. Those bodhisattva great beings, by way of not apprehending anything, will be endowed with a confidence that inspires speech that is unimpeded, inspires speech that is uninterrupted, inspires speech that is composed, inspires speech that is rational, inspires speech that is well connected, inspires speech that is purposeful, and inspires speech that is distinguished and elevated above the mundane.

15.134 “It is because of the emptiness of [F.33.a] unconditioned phenomena that the mentor of bodhisattva great beings is taught, that there is a teaching about the path of the bodhisattvas, from the first setting of the mind up to the tenth setting of the mind on enlightenment—that is to say, about the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom; about the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the

emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities; and about the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, the noble eightfold path, the four truths of the noble ones, the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the eight liberations, the nine serial steps of meditative absorption, the emptiness, signlessness, and wishlessness gateways to liberation, the five extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great [F.33.b] loving kindness, great compassion, and the eighteen distinct qualities of the buddhas. The ways bodhisattva great beings play with their extrasensory powers and miraculous abilities are also taught—that is to say, therefore, bodhisattva great beings will practice the perfection of wisdom and take birth miraculously, will have extrasensory powers that know no decline, and will go from buddhafi eld to buddhafi eld and their roots of virtue—those roots of virtue on account of which they will seek to serve, respect, honor, and worship those lord buddhas—will become complete. The continuity of any Dharma that they will hear from those lord buddhas will never be interrupted up until they have attained all-aspect omniscience. They will always be in a meditative absorption by way of being without distraction and without meditative absorption. Those bodhisattva great beings, by way of not apprehending anything, will be endowed with a confidence that inspires speech that is unimpeded, inspires speech that is uninterrupted, inspires speech that is composed, inspires speech that is rational, inspires speech that is well connected, inspires speech that is purposeful, and inspires speech that is distinguished and elevated above the mundane.

- 15.135 “It is because of the emptiness of the unlimited that the mentor of bodhisattva great beings is taught, that there is a teaching about the path of the bodhisattvas, from the first setting of the mind up to the tenth setting of the mind on enlightenment—that is to say, about the perfection of generosity, the perfection of ethical discipline, the perfection of [F.34.a] tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom; about the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of

the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities; and about the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, the noble eightfold path, the four truths of the noble ones, the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the eight liberations, the nine serial steps of meditative absorption, the emptiness, signlessness, and wishlessness gateways to liberation, the five extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas. The ways bodhisattva great beings play with their extrasensory powers and miraculous abilities are also taught—that is to say, therefore, bodhisattva great beings [F.34.b] will practice the perfection of wisdom and take birth miraculously, will have extrasensory powers that know no decline, and will go from buddhafiield to buddhafiield and their roots of virtue—those roots of virtue on account of which they will seek to serve, respect, honor, and worship those lord buddhas—will become complete. The continuity of any Dharma that they will hear from those lord buddhas will never be interrupted up until they have attained all-aspect omniscience. They will always be in a meditative absorption by way of being without distraction and without meditative absorption. Those bodhisattva great beings, by way of not apprehending anything, will be endowed with a confidence that inspires speech that is unimpeded, inspires speech that is uninterrupted, inspires speech that is composed, inspires speech that is rational, inspires speech that is well connected, inspires speech that is purposeful, and inspires distinguished speech that is elevated above the mundane.

- 15.136 “It is because of the emptiness of that which has neither beginning nor end that the mentor of bodhisattva great beings is taught, that there is a teaching about the path of the bodhisattvas, from the first setting of the mind up to the tenth setting of the mind on enlightenment—that is to say, about the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom; about the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the

emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned [F.35.a] phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities; and about the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, the noble eightfold path, the four truths of the noble ones, the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the eight liberations, the nine serial steps of meditative absorption, the emptiness, signlessness, and wishlessness gateways to liberation, the five extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas. The ways bodhisattva great beings play with their extrasensory powers and miraculous abilities are also taught—that is to say, therefore, bodhisattva great beings will practice the perfection of wisdom and take birth miraculously, will have extrasensory powers that know no decline, and will go from buddhafiield to buddhafiield and their roots of virtue—those [F.35.b] roots of virtue on account of which they will seek to serve, respect, honor, and worship those lord buddhas—will become complete. The continuity of any Dharma that they will hear from those lord buddhas will never be interrupted up until they have attained all-aspect omniscience. They will always be in a meditative absorption by way of being without distraction and without meditative absorption. Those bodhisattva great beings, by way of not apprehending anything, will be endowed with a confidence that inspires speech that is unimpeded, inspires speech that is uninterrupted, inspires speech that is composed, inspires speech that is rational, inspires speech that is well connected, inspires speech that is purposeful, and inspires speech that is distinguished and elevated above the mundane.

- 15.137 “It is because of the emptiness of nonexclusion that the mentor of bodhisattva great beings is taught, that there is a teaching about the path of the bodhisattvas, from the first setting of the mind up to the tenth setting of the mind on enlightenment—that is to say, about the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration,

and the perfection of wisdom; about the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining [F.36.a] characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities; and about the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, the noble eightfold path, the four truths of the noble ones, the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the eight liberations, the nine serial steps of meditative absorption, the emptiness, signlessness, and wishlessness gateways to liberation, the five extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas. The ways bodhisattva great beings play with their extrasensory powers and miraculous abilities are also taught—that is to say, therefore, bodhisattva great beings will practice the perfection of wisdom and take birth miraculously, will have extrasensory powers that know no decline, and will go from buddhafiield to buddhafiield and their roots of virtue—those roots of virtue on account of which they will seek to serve, respect, honor, and worship those lord buddhas—will become complete. The continuity of any Dharma that they will hear [F.36.b] from those lord buddhas will never be interrupted up until they have attained all-aspect omniscience. They will always be in a meditative absorption by way of being without distraction and without meditative absorption. Those bodhisattva great beings, by way of not apprehending anything, will be endowed with a confidence that inspires speech that is unimpeded, inspires speech that is uninterrupted, inspires speech that is composed, inspires speech that is rational, inspires speech that is well connected, inspires speech that is purposeful, and inspires speech that is distinguished and elevated above the mundane.

15.138 “It is because of the emptiness of inherent nature that the mentor of bodhisattva great beings is taught, that there is a teaching about the path of the bodhisattvas, from the first setting of the mind up to the tenth setting of the mind on enlightenment—that is to say, about the perfection of

generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom; about the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities; and about the four applications [F.37.a] of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, the noble eightfold path, the four truths of the noble ones, the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the eight liberations, the nine serial steps of meditative absorption, the emptiness, signlessness, and wishlessness gateways to liberation, the five extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas. The ways bodhisattva great beings play with their extrasensory powers and miraculous abilities are also taught—that is to say, therefore, bodhisattva great beings will practice the perfection of wisdom and take birth miraculously, will have extrasensory powers that know no decline, and will go from buddhafiield to buddhafiield and their roots of virtue—those roots of virtue on account of which they will seek to serve, respect, honor, and worship those lord buddhas—will become complete. The continuity of any Dharma that they will hear from those lord buddhas will never be interrupted up until they have attained all-aspect omniscience. [F.37.b] They will always be in a meditative absorption by way of being without distraction and without meditative absorption. Those bodhisattva great beings, by way of not apprehending anything, will be endowed with a confidence that inspires speech that is unimpeded, inspires speech that is uninterrupted, inspires speech that is composed, inspires speech that is rational, inspires speech that is well connected, inspires speech that is purposeful, and inspires speech that is distinguished and elevated above the mundane.

15.139 “It is because of the emptiness of all phenomena that the mentor of bodhisattva great beings is taught, that there is a teaching about the path of the bodhisattvas, from the first setting of the mind up to the tenth setting of the mind on enlightenment—that is to say, about the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom; about the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities; and about the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, the noble eightfold path, [F.38.a] the four truths of the noble ones, the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the eight liberations, the nine serial steps of meditative absorption, the emptiness, signlessness, and wishlessness gateways to liberation, the five extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas. The ways bodhisattva great beings play with their extrasensory powers and miraculous abilities are also taught—that is to say, therefore, bodhisattva great beings will practice the perfection of wisdom and take birth miraculously, will have extrasensory powers that know no decline, and will go from buddhafiield to buddhafiield and their roots of virtue—those roots of virtue on account of which they will seek to serve, respect, honor, and worship those lord buddhas—will become complete. The continuity of any Dharma that they will hear from those lord buddhas will never be interrupted up until they have attained all-aspect omniscience. They will always be in a meditative absorption by way of being without distraction and without meditative absorption. Those bodhisattva great beings, by way of not apprehending anything, will be endowed with a confidence that inspires speech that is unimpeded, inspires speech that is uninterrupted,

[F.38.b] inspires speech that is composed, inspires speech that is rational, inspires speech that is well connected, inspires speech that is purposeful, and inspires speech that is distinguished and elevated above the mundane.

15.140 “It is because of the emptiness of intrinsic defining characteristics that the mentor of bodhisattva great beings is taught, that there is a teaching about the path of the bodhisattvas, from the first setting of the mind up to the tenth setting of the mind on enlightenment—that is to say, about the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom; about the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities; and about the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, the noble eightfold path, the four truths of the noble ones, the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the eight liberations, the nine serial steps of meditative absorption, [F.39.a] the emptiness, signlessness, and wishlessness gateways to liberation, the five extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas. The ways bodhisattva great beings play with their extrasensory powers and miraculous abilities are also taught—that is to say, therefore, bodhisattva great beings will practice the perfection of wisdom and take birth miraculously, will have extrasensory powers that know no decline, and will go from buddhafiield to buddhafiield and their roots of virtue—those roots of virtue on account of which they will seek to serve, respect, honor, and worship those lord buddhas—will become complete. The continuity of any Dharma that they will hear from those lord buddhas will never be interrupted up until they have attained all-aspect omniscience. They will always be in a meditative absorption by way of being without distraction and without meditative absorption. Those bodhisattva great beings, by way of not apprehending

anything, will be endowed with a confidence that inspires speech that is unimpeded, inspires speech that is uninterrupted, inspires speech that is composed, inspires speech that is rational, inspires speech that is well connected, inspires speech that is purposeful, and inspires speech that is distinguished and elevated above the [F.39.b] mundane.

15.141 “It is because of the emptiness of that which cannot be apprehended that the mentor of bodhisattva great beings is taught, that there is a teaching about the path of the bodhisattvas, from the first setting of the mind up to the tenth setting of the mind on enlightenment—that is to say, about the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom; about the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities; and about the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, the noble eightfold path, the four truths of the noble ones, the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the eight liberations, the nine serial steps of meditative absorption, the emptiness, signlessness, and wishlessness gateways to liberation, the five extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, [F.40.a] the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas. The ways bodhisattva great beings play with their extrasensory powers and miraculous abilities are also taught—that is to say, therefore, bodhisattva great beings will practice the perfection of wisdom and take birth miraculously, will have extrasensory powers that know no decline, and will go from buddhafiield to buddhafiield and their roots of virtue—those roots of virtue on account of which they will seek to serve, respect, honor, and worship those lord buddhas—will become complete. The continuity of any Dharma that they will hear from those lord buddhas will never be interrupted up until they have attained all-aspect omniscience. They will

always be in a meditative absorption by way of being without distraction and without meditative absorption. Those bodhisattva great beings, by way of not apprehending anything, will be endowed with a confidence that inspires speech that is unimpeded, inspires speech that is uninterrupted, inspires speech that is composed, inspires speech that is rational, inspires speech that is well connected, inspires speech that is purposeful, and inspires speech that is distinguished and elevated above the mundane.

15.142 “It is because of the emptiness of nonentities that the mentor of bodhisattva great beings is taught, that there is a teaching about the path of the bodhisattvas, [F.40.b] from the first setting of the mind up to the tenth setting of the mind on enlightenment—that is to say, about the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom; about the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities; and about the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, the noble eightfold path, the four truths of the noble ones, the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the eight liberations, the nine serial steps of meditative absorption, the emptiness, signlessness, and wishlessness gateways to liberation, the five extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the [F.41.a] eighteen distinct qualities of the buddhas. The ways bodhisattva great beings play with their extrasensory powers and miraculous abilities are also taught—that is to say, therefore, bodhisattva great beings will practice the perfection of wisdom and take birth miraculously, will have extrasensory powers that know no decline, and will go from buddhafiield to buddhafiield and their roots of virtue—those roots of virtue on account of which they will seek to serve, respect, honor, and worship those lord buddhas—will become complete. The continuity of any

Dharma that they will hear from those lord buddhas will never be interrupted up until they have attained all-aspect omniscience. They will always be in a meditative absorption by way of being without distraction and without meditative absorption. Those bodhisattva great beings, by way of not apprehending anything, will be endowed with a confidence that inspires speech that is unimpeded, inspires speech that is uninterrupted, inspires speech that is composed, inspires speech that is rational, inspires speech that is well connected, inspires speech that is purposeful, and inspires speech that is distinguished and elevated above the mundane.

- 15.143 “It is because of the emptiness of essential nature that the mentor of bodhisattva great beings is taught, that there is a teaching about the path of the bodhisattvas, from the first setting of the mind up to the tenth setting of the mind on enlightenment—that is to say, about the perfection of generosity, the perfection of ethical discipline, [F.41.b] the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom; about the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities; and about the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, the noble eightfold path, the four truths of the noble ones, the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the eight liberations, the nine serial steps of meditative absorption, the emptiness, signlessness, and wishlessness gateways to liberation, the five extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas. The ways bodhisattva great beings play with their extrasensory powers and miraculous [F.42.a] abilities are also taught—that is to say, therefore, bodhisattva great beings will practice the perfection of wisdom and take birth miraculously, will have extrasensory powers that know no decline, and will go from buddhafiield to buddhafiield and their roots of virtue—those roots of virtue on account of

which they will seek to serve, respect, honor, and worship those lord buddhas—will become complete. The continuity of any Dharma that they will hear from those lord buddhas will never be interrupted up until they have attained all-aspect omniscience. They will always be in a meditative absorption by way of being without distraction and without meditative absorption. Those bodhisattva great beings, by way of not apprehending anything, will be endowed with a confidence that inspires speech that is unimpeded, inspires speech that is uninterrupted, inspires speech that is composed, inspires speech that is rational, inspires speech that is well connected, inspires speech that is purposeful, and inspires speech that is distinguished and elevated above the mundane.

- 15.144 “It is because of the emptiness of an essential nature of nonentities that the mentor of bodhisattva great beings is taught, that there is a teaching about the path of the bodhisattvas, from the first setting of the mind up to the tenth setting of the mind on enlightenment—that is to say, about the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the [F.42.b] perfection of wisdom; about the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities; and about the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, the noble eightfold path, the four truths of the noble ones, the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the eight liberations, the nine serial steps of meditative absorption, the emptiness, signlessness, and wishlessness gateways to liberation, the five extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas. The ways bodhisattva great beings play with their extrasensory powers and miraculous abilities are also taught—that is to say, therefore, bodhisattva great beings will practice the perfection of wisdom and take birth [F.43.a] miraculously, will

have extrasensory powers that know no decline, and will go from buddhahood to buddhahood and their roots of virtue—those roots of virtue on account of which they will seek to serve, respect, honor, and worship those lord buddhas—will become complete. The continuity of any Dharma that they will hear from those lord buddhas will never be interrupted up until they have attained all-aspect omniscience. They will always be in a meditative absorption by way of being without distraction and without meditative absorption. Those bodhisattva great beings, by way of not apprehending anything, will be endowed with a confidence that inspires speech that is unimpeded, inspires speech that is uninterrupted, inspires speech that is composed, inspires speech that is rational, inspires speech that is well connected, inspires speech that is purposeful, and inspires speech that is distinguished and elevated above the mundane.

15.145 *This completes the fifteenth chapter from “The Perfection of Wisdom in One Hundred Thousand Lines.” [B4]*

- 16.1 Then Śakra, mighty lord of the gods, thought, “While the elder Subhūti is teaching this cascade of the Dharma in this manner, what if, in order to worship this perfection of wisdom, I were⁶⁶² to conjure up flowers and sprinkle, scatter, and shower them [F.43.b] upon the Lord Buddha, the bodhisattva great beings, the saṅgha of monks, and the elder Subhūti?”
- 16.2 Then all the gods in this billionfold world system—the gods of the Cāturmahārājika realm, the gods of the Trayastriṃśa realm, the gods of the Yāma realm, the gods of the Tuṣita realm, the gods of the Nirmāṇarati realm, [F.44.a] and the gods of the Paranirmitavaśavartin realm; the gods of the Brahmakāyika realm, the gods of the Brahmapurohita realm, the gods of the Brahmapārṣadya realm, and the gods of the Mahābrahmā realm; the gods of the Ābha realm, the gods of the Parīttābha realm, the gods of the Apramāṇābha realm, and the gods of the Ābhāsvara realm; the gods of the Śubha realm, the gods of the Parīttāśubha realm, the gods of the Apramāṇāśubha realm, and the gods of the Śubhakṛtsna realm; the gods of the Vṛha realm, the gods of the Parīttavṛha realm, the gods of the Apramāṇavṛha realm, and the gods of the Vṛhatphala realm; and the gods of the Avṛha realm, the gods of the Atapa realm, the gods of the Sudṛśa realm, the gods of the Sudarśana realm, and the gods of the Akaniṣṭha realm, as many as there are—also thought, “While the elder Subhūti is teaching this cascade of the Dharma in this manner, what if, in order to worship this perfection of wisdom, I were to conjure up flowers and sprinkle, scatter, and shower them upon the Lord Buddha, the bodhisattva great beings, the saṅgha of monks, and the elder Subhūti.”
- 16.3 Then Śakra, mighty lord of the gods, and all the gods in this billionfold world system—the gods of the Cāturmahārājika realm, the gods of the Trayastriṃśa realm, the gods of the Yāma realm, the gods of the Tuṣita realm, the gods of the Nirmāṇarati realm, and the gods of the Paranirmitavaśavartin realm; the gods of the Brahmakāyika realm, the gods of the Brahmapurohita

realm, the gods of the Brahmapārṣadya realm, and the gods of the Mahābrahmā realm; the gods of the Ābha realm, the gods of the Parīttābha realm, the gods of the Apramāṇābha realm, and the gods of the Ābhāsvara realm; the gods of the Śubha realm, the gods of the Parīttaśubha realm, the gods of the Apramāṇaśubha realm, and the gods of the Śubhakṛtsna realm; the gods of the Vṛha realm, the gods of the Parīttavṛha realm, the gods of the Apramāṇavṛha realm, and the gods of the Vṛhatphala realm; and the gods of the Avṛha realm, the gods of the Atapa realm, the gods of the Sudṛśa realm, the gods of the Sudarśana realm, and the gods of the Akaniṣṭha realm—conjured up many divine mandārava flowers and, in order to worship this perfection of wisdom, sprinkled, scattered, and showered them upon the Lord Buddha, the bodhisattva great beings, the saṅgha of monks, and the elder Subhūti.

16.4 As soon as these flowers had been scattered, the ground⁶⁶³ of this billionfold world system was covered with flowers and a delightful and pleasing, towering mansion of flowers remained in the sky above, as large as this billionfold world system.

16.5 The elder Subhūti thought, “I have not previously seen even in all the abodes of the gods flowers like these that the gods have scattered. These flowers have been conjured up. Flowers like these that the gods have scattered do not come from trees, are not grown in water, and are not grown on the plains. Flowers like these that the gods have scattered [F.44.b] are mind-made, so these flowers do not come from trees.”

16.6 Then Śakra, mighty lord of the gods, said to the elder Subhūti, “Venerable monk Subhūti, these flowers have not originated, so these flowers are not mind-made and they do not come from trees.”

16.7 “Kauśika,” replied Subhūti, “you have said that these flowers are nonarising, so these flowers are not mind-made and they do not come from trees. Kauśika, in that way they are nonarising and are not flowers.”

16.8 Śakra then asked, “Venerable monk Subhūti, is it not only these ephemeral flowers that have not originated, but have physical forms also not originated, feelings also not originated, perceptions also not originated, formative predispositions also not originated, and consciousness also not originated?”

16.9 “Kauśika,” replied Subhūti, “it is not only these ephemeral flowers that have not originated, but, Kauśika, physical forms have also not originated, and the unoriginated is not physical forms; feelings, Kauśika, have also not originated, and the unoriginated is not feelings; perceptions, Kauśika, have also not originated, and the unoriginated is not perceptions; formative predispositions, Kauśika, have also not originated, and the unoriginated is not formative predispositions; and consciousness, Kauśika, has not originated, and the unoriginated is not consciousness.

16.10 “The eyes, Kauśika, have not originated, and the unoriginated is not the eyes; the ears, Kauśika, have not originated, and the unoriginated is not the ears; the nose, Kauśika, has not originated, and the unoriginated is not the nose; the tongue, Kauśika, has not originated, and the unoriginated is not the tongue; the body, Kauśika, has not originated, and the unoriginated is not the body; and the mental faculty, Kauśika, has not originated, and the unoriginated is not the mental faculty. Sights, Kauśika, have not originated, [F.45.a] and the unoriginated is not sights; sounds, Kauśika, have not originated, and the unoriginated is not sounds; odors, Kauśika, have not originated, and the unoriginated is not odors; tastes, Kauśika, have not originated, and the unoriginated is not tastes; tangibles, Kauśika, have not originated, and the unoriginated is not tangibles; and mental phenomena, Kauśika, have not originated, and the unoriginated is not mental phenomena. Visual consciousness, Kauśika, has not originated, and the unoriginated is not visual consciousness; auditory consciousness, Kauśika, has not originated, and the unoriginated is not auditory consciousness; olfactory consciousness, Kauśika, has not originated, and the unoriginated is not olfactory consciousness; gustatory consciousness, Kauśika, has not originated, and the unoriginated is not gustatory consciousness; tactile consciousness, Kauśika, has not originated, and the unoriginated is not tactile consciousness; and mental consciousness, Kauśika, has not originated, and the unoriginated is not mental consciousness. Visually compounded sensory contact, Kauśika, has not originated, and the unoriginated is not visually compounded sensory contact; aurally compounded sensory contact, Kauśika, has not originated, and the unoriginated is not aurally compounded sensory contact; nasally compounded sensory contact, Kauśika, has not originated, and the unoriginated is not nasally compounded sensory contact; lingually compounded sensory contact, Kauśika, has not originated, and the unoriginated is not lingually compounded sensory contact; corporeally compounded sensory contact, Kauśika, has not originated, and the unoriginated is not corporeally compounded sensory contact; and mentally compounded sensory contact, Kauśika, has not originated, and the unoriginated is not mentally compounded sensory contact. Feelings conditioned by visually compounded [F.45.b] sensory contact, Kauśika, have not originated, and the unoriginated is not feelings conditioned by visually compounded sensory contact; feelings conditioned by aurally compounded sensory contact, Kauśika, have not originated, and the unoriginated is not feelings conditioned by aurally compounded sensory contact; feelings conditioned by nasally compounded sensory contact, Kauśika, have not originated, and the unoriginated is not feelings conditioned by nasally

compounded sensory contact; feelings conditioned by lingually compounded sensory contact, Kauśika, have not originated, and the unoriginated is not feelings conditioned by lingually compounded sensory contact; feelings conditioned by corporeally compounded sensory contact, Kauśika, have not originated, and the unoriginated is not feelings conditioned by corporeally compounded sensory contact; and feelings conditioned by mentally compounded sensory contact, Kauśika, have not originated, and the unoriginated is not feelings conditioned by mentally compounded sensory contact.

16.11 “The earth element, Kauśika, has not originated, and the unoriginated is not the earth element; the water element, Kauśika, has not originated, and the unoriginated is not the water element; the fire element, Kauśika, has not originated, and the unoriginated is not the fire element; the wind element, Kauśika, has not originated, and the unoriginated is not the wind element; the space element, Kauśika, has not originated, and the unoriginated is not the space element; and the consciousness element, Kauśika, has not originated, and the unoriginated is not the consciousness element.

16.12 “Ignorance, Kauśika, has not originated, and the unoriginated is not ignorance; formative predispositions, Kauśika, have not originated, and the unoriginated is not formative predispositions; consciousness, Kauśika, has not originated, and the unoriginated is not consciousness; name and form, Kauśika, have not originated, and the unoriginated is not name and form; the six sense fields, [F.46.a] Kauśika, have not originated, and the unoriginated is not the six sense fields; sensory contact, Kauśika, has not originated, and the unoriginated is not sensory contact; sensation, Kauśika, has not originated, and the unoriginated is not sensation; craving, Kauśika, has not originated, and the unoriginated is not craving; grasping, Kauśika, has not originated, and the unoriginated is not grasping; the rebirth process, Kauśika, has not originated, and the unoriginated is not the rebirth process; birth, Kauśika, has not originated, and the unoriginated is not birth; and aging and death, Kauśika, have not originated, and the unoriginated is not aging and death.

16.13 “The perfection of generosity, Kauśika, has not originated, and the unoriginated is not the perfection of generosity; the perfection of ethical discipline, Kauśika, has not originated, and the unoriginated is not the perfection of ethical discipline; the perfection of tolerance, Kauśika, has not originated, and the unoriginated is not the perfection of tolerance; the perfection of perseverance, Kauśika, has not originated, and the unoriginated is not the perfection of perseverance; the perfection of meditative concentration, Kauśika, has not originated, and the unoriginated

is not the perfection of meditative concentration; and the perfection of wisdom, Kauśika, has not originated, and the unoriginated is not the perfection of wisdom.

16.14 “The emptiness of internal phenomena, Kauśika, has not originated, and the unoriginated is not the emptiness of internal phenomena; the emptiness of external phenomena, Kauśika, has not originated, and the unoriginated is not the emptiness of external phenomena; the emptiness of external and internal phenomena, Kauśika, has not originated, and the unoriginated is not the emptiness of external and internal phenomena; the emptiness of emptiness, Kauśika, has not originated, and the unoriginated is not the emptiness of emptiness; the emptiness of great extent, [F.46.b] Kauśika, has not originated, and the unoriginated is not the emptiness of great extent; the emptiness of ultimate reality, Kauśika, has not originated, and the unoriginated is not the emptiness of ultimate reality; the emptiness of conditioned phenomena, Kauśika, has not originated, and the unoriginated is not the emptiness of conditioned phenomena; the emptiness of unconditioned phenomena, Kauśika, has not originated, and the unoriginated is not the emptiness of unconditioned phenomena; the emptiness of the unlimited, Kauśika, has not originated, and the unoriginated is not the emptiness of the unlimited; the emptiness of that which has neither beginning nor end, Kauśika, has not originated, and the unoriginated is not the emptiness of that which has neither beginning nor end; the emptiness of nonexclusion, Kauśika, has not originated, and the unoriginated is not the emptiness of nonexclusion; the emptiness of inherent nature, Kauśika, has not originated, and the unoriginated is not the emptiness of inherent nature; the emptiness of all phenomena, Kauśika, has not originated, and the unoriginated is not the emptiness of all phenomena; the emptiness of intrinsic defining characteristics, Kauśika, has not originated, and the unoriginated is not the emptiness of intrinsic defining characteristics; the emptiness of that which cannot be apprehended, Kauśika, has not originated, and the unoriginated is not the emptiness of that which cannot be apprehended; the emptiness of nonentities, Kauśika, has not originated, and the unoriginated is not the emptiness of nonentities; the emptiness of essential nature, Kauśika, has not originated, and the unoriginated is not the emptiness of essential nature; and the emptiness of an essential nature of nonentities, Kauśika, has not originated, and the unoriginated is not the emptiness of an essential nature of nonentities.

16.15 “The applications of mindfulness, Kauśika, have not originated, and the unoriginated is not the applications of mindfulness; the correct exertions, Kauśika, have not originated, and the unoriginated is not [F.47.a] the correct exertions; the supports for miraculous ability, Kauśika, have not originated,

and the unoriginated is not the supports for miraculous ability; the faculties, Kauśika, have not originated, and the unoriginated is not the faculties; the powers, Kauśika, have not originated, and the unoriginated is not the powers; the branches of enlightenment, Kauśika, have not originated, and the unoriginated is not the branches of enlightenment; and the noble eightfold path, Kauśika, has not originated, and the unoriginated is not the noble eightfold path. The truths of the noble ones, Kauśika, have not originated, and the unoriginated is not the truths of the noble ones; the meditative concentrations, Kauśika, have not originated, and the unoriginated is not the meditative concentrations; the immeasurable attitudes, Kauśika, have not originated, and the unoriginated is not the immeasurable attitudes; the formless absorptions, Kauśika, have not originated, and the unoriginated is not the formless absorptions; the eight liberations, Kauśika, have not originated, and the unoriginated is not the eight liberations; the nine serial steps of meditative absorption, Kauśika, have not originated, and the unoriginated is not the nine serial steps of meditative absorption; the emptiness, signlessness, and wishlessness gateways to liberation, Kauśika, have not originated, and the unoriginated is not the emptiness, signlessness, and wishlessness gateways to liberation; the extrasensory powers, Kauśika, have not originated, and the unoriginated is not the extrasensory powers; the meditative stabilities, Kauśika, have not originated, and the unoriginated is not the meditative stabilities; the dhāraṇī gateways, Kauśika, have not originated, [F.47.b] and the unoriginated is not the dhāraṇī gateways; the ten powers of the tathāgatas, Kauśika, have not originated, and the unoriginated is not the powers of the tathāgatas; the four fearlessnesses, Kauśika, have not originated, and the unoriginated is not the fearlessnesses; the four kinds of exact knowledge, Kauśika, have not originated, and the unoriginated is not the kinds of exact knowledge; great loving kindness, Kauśika, has not originated, and the unoriginated is not great loving kindness; great compassion, Kauśika, has not originated, and the unoriginated is not great compassion; and the eighteen distinct qualities of the buddhas, Kauśika, have not originated, and the unoriginated is not the distinct qualities of the buddhas.

- 16.16 “The fruit of having entered the stream, Kauśika, has not originated, and the unoriginated is not the fruit of having entered the stream; the fruit of once-returner, Kauśika, has not originated, and the unoriginated is not the fruit of once-returner; the fruit of non-returner, Kauśika, has not originated, and the unoriginated is not the fruit of non-returner; arhatship, Kauśika, has not originated, and the unoriginated is not arhatship; individual enlightenment, Kauśika, has not originated, and the unoriginated is not individual enlightenment; the knowledge of the aspects of the path,

Kauśika, has not originated, and the unoriginated is not the knowledge of the aspects of the path; and all-aspect omniscience, Kauśika, has not originated, and the unoriginated is not all-aspect omniscience.

16.17 “Those who have entered the stream, Kauśika, have not originated, and the unoriginated is not those who have entered the stream; once-returners, Kauśika, have not originated, and the unoriginated is not once-returners; non-returners, Kauśika, have not originated, and [F.48.a] the unoriginated is not non-returners; arhats, Kauśika, have not originated, and the unoriginated is not arhats; pratyekabuddhas, Kauśika, have not originated, and the unoriginated is not pratyekabuddhas; bodhisattvas, Kauśika, have not originated, and the unoriginated is not bodhisattvas; and tathāgatas, Kauśika, have not originated, and the unoriginated is not tathāgatas.”

16.18 Then Śakra, mighty lord of the gods, thought, “Oh! This elder Subhūti who thus teaches the reality of phenomena without contradicting designation is profoundly wise.”

16.19 The Blessed One then said to Śakra, mighty lord of the gods, “It is so, Kauśika, it is so. This elder Subhūti is endowed with profound wisdom in that he thus, without contradicting designation, teaches the reality of phenomena.”

16.20 Then Śakra, mighty lord of the gods, asked the Blessed One, “Blessed Lord, how does this elder Subhūti, without contradicting designation, teach the reality of phenomena?”

16.21 Śakra, mighty lord of the gods, having asked that, the Blessed One replied to him, “Kauśika, physical forms are mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, feelings are mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, perceptions are mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, formative predispositions are mere [F.48.b] designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, consciousness is mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it.

16.22 “Kauśika, the eyes are mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, the ears are mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, the nose is mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, the tongue is mere designation, and that mere designation is the reality of phenomena, so the

elder Subhūti does not contradict it. Kauśika, the body is mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, the mental faculty is mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. If you ask why, Kauśika, it is because that which is the reality of phenomena⁶⁶⁴ is uncontradicted and unopposed. The elder Subhūti teaches and does not contradict the uncontradicted and unopposed.

16.23 “Kauśika, sights [F.49.a] are mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, sounds are mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, odors are mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, tastes are mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, tangibles are mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, mental phenomena are mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. If you ask why, Kauśika, it is because that which is the reality of phenomena is uncontradicted and unopposed. The elder Subhūti teaches and does not contradict the uncontradicted and unopposed.

16.24 “Kauśika, visual consciousness is mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, auditory consciousness is mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, olfactory consciousness is mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, gustatory consciousness is mere designation, and that mere [F.49.b] designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, tactile consciousness is mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, mental consciousness is mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. If you ask why, Kauśika, it is because that which is the reality of phenomena is uncontradicted and unopposed. The elder Subhūti teaches and does not contradict the uncontradicted and unopposed.

16.25 “Kauśika, visually compounded sensory contact is mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, aurally compounded sensory contact is mere designation, and that mere designation is the reality of phenomena, so the

elder Subhūti does not contradict it. Kauśika, nasally compounded sensory contact is mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, lingually compounded sensory contact is mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, corporeally compounded sensory contact is mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, mentally compounded sensory contact is mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. If you ask why, Kauśika, [F.50.a] it is because that which is the reality of phenomena is uncontradicted and unopposed. The elder Subhūti teaches and does not contradict the uncontradicted and unopposed.

16.26 “Kauśika, feelings conditioned by visually compounded sensory contact are mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, feelings conditioned by aurally compounded sensory contact are mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, feelings conditioned by nasally compounded sensory contact are mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, feelings conditioned by lingually compounded sensory contact are mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, feelings conditioned by corporeally compounded sensory contact are mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, feelings conditioned by mentally compounded sensory contact are mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. If you ask why, Kauśika, it is because that which is the reality of phenomena is uncontradicted and unopposed. The elder Subhūti teaches and does not contradict the uncontradicted and unopposed.

16.27 “Kauśika, the earth element is mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. [F.50.b] Kauśika, the water element is mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, the fire element is mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, the wind element is mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, the space element is mere designation, and that mere

designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, the consciousness element is mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. If you ask why, Kauśika, it is because that which is the reality of phenomena is uncontradicted and unopposed. The elder Subhūti teaches and does not contradict the uncontradicted and unopposed.

16.28 “Kauśika, ignorance is mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, formative predispositions are mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, consciousness is mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, name and form are mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, [F.51.a] the six sense fields are mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, sensory contact is mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, sensation is mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, craving is mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, grasping is mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, the rebirth process is mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, birth is mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, aging and death are mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. If you ask why, Kauśika, it is because that which is the reality of phenomena is uncontradicted and unopposed. The elder Subhūti teaches and does not contradict the uncontradicted and unopposed.

16.29 “Kauśika, the perfection of generosity is mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, the perfection of [F.51.b] ethical discipline is mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, the perfection of tolerance is mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, the perfection of perseverance is mere designation, and that mere designation is the reality of

phenomena, so the elder Subhūti does not contradict it. Kauśika, the perfection of meditative concentration is mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, the perfection of wisdom is mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. If you ask why, Kauśika, it is because that which is the reality of phenomena is uncontradicted and unopposed. The elder Subhūti teaches and does not contradict the uncontradicted and unopposed.

16.30 “Kauśika, the emptiness of internal phenomena is mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, the emptiness of external phenomena is mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, the emptiness of external and internal phenomena is mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, the emptiness of emptiness is mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti [F.52.a] does not contradict it. Kauśika, the emptiness of great extent is mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, the emptiness of ultimate reality is mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, the emptiness of conditioned phenomena is mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, the emptiness of unconditioned phenomena is mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, the emptiness of the unlimited is mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, the emptiness of that which has neither beginning nor end is mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, the emptiness of nonexclusion is mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, the emptiness of inherent nature is mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, the emptiness of all phenomena is mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, the emptiness of intrinsic defining characteristics [F.52.b] is mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, the emptiness of that which cannot be apprehended is mere designation,

and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, the emptiness of nonentities is mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, the emptiness of essential nature is mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, the emptiness of an essential nature of nonentities is mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. If you ask why, Kauśika, it is because that which is the reality of phenomena is uncontradicted and unopposed. The elder Subhūti teaches and does not contradict the uncontradicted and unopposed.

- 16.31 “Kauśika, the applications of mindfulness are mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, the correct exertions are mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, the supports for miraculous ability are mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, the faculties are mere designation, and that mere designation [F.53.a] is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, the powers are mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, the branches of enlightenment are mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, the noble eightfold path is mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, the truths of the noble ones are mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, the meditative concentrations are mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, the immeasurable attitudes are mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, the formless absorptions are mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, the eight liberations are mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, the nine serial steps of meditative absorption are mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti [F.53.b] does not contradict it. If you ask why, Kauśika, it is

because that which is the reality of phenomena is uncontradicted and unopposed. The elder Subhūti teaches and does not contradict the uncontradicted and unopposed.

16.32 “Kauśika, the emptiness, signlessness, and wishlessness gateways to liberation are mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, the extrasensory powers are mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, the meditative stabilities are mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, the dhāraṇī gateways are mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, the ten powers of the tathāgatas are mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, the four fearlessnesses are mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, the four kinds of exact knowledge are mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, great loving kindness is mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, great compassion is mere [F.54.a] designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, the eighteen distinct qualities of the buddhas are mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. If you ask why, Kauśika, it is because that which is the reality of phenomena is uncontradicted and unopposed. The elder Subhūti teaches and does not contradict the uncontradicted and unopposed.

16.33 “Kauśika, the fruit of having entered the stream is mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, the fruit of once-returner is mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, the fruit of non-returner is mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, arhatship is mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, individual enlightenment is mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, the knowledge of the aspects of the path is mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, all-aspect omniscience is mere

designation, and that mere designation is the reality of phenomena, so the elder Subhūti [F.54.b] does not contradict it. If you ask why, Kauśika, it is because that which is the reality of phenomena is uncontradicted and unopposed. The elder Subhūti teaches and does not contradict the uncontradicted and unopposed.

16.34 “Kauśika, those who have entered the stream are mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, once-returners are mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, non-returners are mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, arhats are mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, pratyekabuddhas are mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, bodhisattvas are mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. Kauśika, perfectly awakened buddhas are mere designation, and that mere designation is the reality of phenomena, so the elder Subhūti does not contradict it. If you ask why, Kauśika, it is because that which is the reality of phenomena is uncontradicted and unopposed. The elder Subhūti teaches and does not contradict the uncontradicted and unopposed.

16.35 “So it is, Kauśika, that the elder Subhūti does not contradict designation and does indeed teach the reality of phenomena.” [F.55.a] [B5]

16.36 Subhūti then said to Śakra, mighty lord of the gods, “Kauśika, it is so, it is so! The Blessed Lord has also taught that all phenomena are mere designations. Kauśika, bodhisattva great beings should also know in that way that all phenomena are mere designations, and they should train in the perfection of wisdom.

16.37 “Kauśika, bodhisattva great beings training in that way do not train in physical forms. If you ask why, it is because they do not observe the physical forms in which they train. They do not train in feelings. If you ask why, it is because they do not observe the feelings in which they train. They do not train in perceptions. If you ask why, it is because they do not observe the perceptions in which they train. They do not train in formative predispositions. If you ask why, it is because they do not observe the formative predispositions in which they train. They do not train in consciousness. If you ask why, it is because they do not observe the consciousness in which they train.

- 16.38 “Bodhisattva great beings training in that way do not train in the eyes. If you ask why, it is because they do not observe the eyes in which they train. They do not train in the ears. If you ask why, it is because they do not observe the ears in which they train. They do not train in the nose. If you ask why, it is because they do not observe [F.55.b] the nose in which they train. They do not train in the tongue. If you ask why, it is because they do not observe the tongue in which they train. They do not train in the body. If you ask why, it is because they do not observe the body in which they train. They do not train in the mental faculty. If you ask why, it is because they do not observe the mental faculty in which they train.
- 16.39 “Bodhisattva great beings training in that way do not train in sights. If you ask why, it is because they do not observe the sights in which they train. They do not train in sounds. If you ask why, it is because they do not observe the sounds in which they train. They do not train in odors. If you ask why, it is because they do not observe the odors in which they train. They do not train in tastes. If you ask why, it is because they do not observe the tastes in which they train. They do not train in tangibles. If you ask why, it is because they do not observe the tangibles in which they train. They do not train in mental phenomena. If you ask why, it is because they do not observe the mental phenomena in which they train.
- 16.40 “Bodhisattva great beings training in that way do not train in visual consciousness. If you ask why, it is because they do not observe the visual consciousness in which they train. They do not train in auditory consciousness. If you ask why, it is because they do not observe the auditory consciousness in which they train. They do not train in olfactory consciousness. If you ask why, [F.56.a] it is because they do not observe the olfactory consciousness in which they train. They do not train in gustatory consciousness. If you ask why, it is because they do not observe the gustatory consciousness in which they train. They do not train in tactile consciousness. If you ask why, it is because they do not observe the tactile consciousness in which they train. They do not train in mental consciousness. If you ask why, it is because they do not observe the mental consciousness in which they train.
- 16.41 “Bodhisattva great beings training in that way do not train in visually compounded sensory contact. If you ask why, it is because they do not observe the visually compounded sensory contact in which they train. They do not train in aurally compounded sensory contact. If you ask why, it is because they do not observe the aurally compounded sensory contact in which they train. They do not train in nasally compounded sensory contact. If you ask why, it is because they do not observe the nasally compounded sensory contact in which they train. They do not train in lingually

compounded sensory contact. If you ask why, it is because they do not observe the lingually compounded sensory contact in which they train. They do not train in corporeally compounded sensory contact. If you ask why, it is because they do not observe the corporeally compounded sensory contact in which they train. They do not train in mentally compounded sensory contact. If you ask why, it is because they do not observe the mentally compounded sensory contact in which they train.

16.42 “Bodhisattva [F.56.b] great beings training in that way do not train in feelings conditioned by visually compounded sensory contact. If you ask why, it is because they do not observe the feelings conditioned by visually compounded sensory contact in which they train. They do not train in feelings conditioned by aurally compounded sensory contact. If you ask why, it is because they do not observe the feelings conditioned by aurally compounded sensory contact in which they train. They do not train in feelings conditioned by nasally compounded sensory contact. If you ask why, it is because they do not observe the feelings conditioned by nasally compounded sensory contact in which they train. They do not train in feelings conditioned by lingually compounded sensory contact. If you ask why, it is because they do not observe the feelings conditioned by lingually compounded sensory contact in which they train. They do not train in feelings conditioned by corporeally compounded sensory contact. If you ask why, it is because they do not observe the feelings conditioned by corporeally compounded sensory contact in which they train. They do not train in feelings conditioned by mentally compounded sensory contact. If you ask why, it is because they do not observe the feelings conditioned by mentally compounded sensory contact in which they train.

16.43 “Bodhisattva great beings training in that way do not train in the earth element. If you ask why, it is because they do not observe the earth element in which they train. They do not train in the water element. If you ask why, it is because they do not observe the water element in which they train. They do not train in the fire element. If you ask why, it is because they do not [F.57.a] observe the fire element in which they train. They do not train in the wind element. If you ask why, it is because they do not observe the wind element in which they train. They do not train in the space element. If you ask why, it is because they do not observe the space element in which they train. They do not train in the consciousness element. If you ask why, it is because they do not observe the consciousness element in which they train.

16.44 “Bodhisattva great beings training in that way do not train in ignorance. If you ask why, it is because they do not observe the ignorance in which they train. They do not train in formative predispositions. If you ask why, it is because they do not observe the formative predispositions in which they

train. They do not train in consciousness. If you ask why, it is because they do not observe the consciousness in which they train. They do not train in name and form. If you ask why, it is because they do not observe the name and form in which they train. They do not train in the six sense fields. If you ask why, it is because they do not observe the six sense fields in which they train. They do not train in sensory contact. If you ask why, it is because they do not observe the sensory contact in which they train. They do not train in sensation. If you ask why, it is because they do not observe the sensation in which they train. They do not train in craving. If you ask why, it is because they do not observe [F.57.b] the craving in which they train. They do not train in grasping. If you ask why, it is because they do not observe the grasping in which they train. They do not train in the rebirth process. If you ask why, it is because they do not observe the rebirth process in which they train. They do not train in birth. If you ask why, it is because they do not observe the birth in which they train. They do not train in aging and death. If you ask why, it is because they do not observe the aging and death in which they train.

16.45 “Bodhisattva great beings training in that way do not train in the perfection of generosity. If you ask why, it is because they do not observe the perfection of generosity in which they train. They do not train in the perfection of ethical discipline. If you ask why, it is because they do not observe the perfection of ethical discipline in which they train. They do not train in the perfection of tolerance. If you ask why, it is because they do not observe the perfection of tolerance in which they train. They do not train in the perfection of perseverance. If you ask why, it is because they do not observe the perfection of perseverance in which they train. They do not train in the perfection of meditative concentration. If you ask why, it is because they do not observe the perfection of meditative concentration in which they train. They do not train in the perfection of wisdom. If you ask why, it is because they do not observe the perfection of wisdom [F.58.a] in which they train.

16.46 “Bodhisattva great beings training in that way do not train in the emptiness of internal phenomena. If you ask why, it is because they do not observe the emptiness of internal phenomena in which they train. They do not train in the emptiness of external phenomena. If you ask why, it is because they do not observe the emptiness of external phenomena in which they train. They do not train in the emptiness of external and internal phenomena. If you ask why, it is because they do not observe the emptiness of external and internal phenomena in which they train. They do not train in the emptiness of emptiness. If you ask why, it is because they do not observe the emptiness of emptiness in which they train. They do not train in the

emptiness of great extent. If you ask why, it is because they do not observe the emptiness of great extent in which they train. They do not train in the emptiness of ultimate reality. If you ask why, it is because they do not observe the emptiness of ultimate reality in which they train. They do not train in the emptiness of conditioned phenomena. If you ask why, it is because they do not observe the emptiness of conditioned phenomena in which they train. They do not train in the emptiness of unconditioned phenomena. If you ask why, it is because they do not observe the emptiness of unconditioned phenomena in which they train. They do not train in the emptiness of the unlimited. If you ask why, it is because they do not observe the emptiness of the unlimited in which they train. They do not train in the emptiness of that which has neither beginning nor end. If you ask why, it is because they do not observe [F.58.b] the emptiness of that which has neither beginning nor end in which they train. They do not train in the emptiness of nonexclusion. If you ask why, it is because they do not observe the emptiness of nonexclusion in which they train. They do not train in the emptiness of inherent nature. If you ask why, it is because they do not observe the emptiness of inherent nature in which they train. They do not train in the emptiness of all phenomena. If you ask why, it is because they do not observe the emptiness of all phenomena in which they train. They do not train in the emptiness of intrinsic defining characteristics. If you ask why, it is because they do not observe the emptiness of intrinsic defining characteristics in which they train. They do not train in the emptiness of that which cannot be apprehended. If you ask why, it is because they do not observe the emptiness of that which cannot be apprehended in which they train. They do not train in the emptiness of nonentities. If you ask why, it is because they do not observe the emptiness of nonentities in which they train. They do not train in the emptiness of essential nature. If you ask why, it is because they do not observe the emptiness of essential nature in which they train. They do not train in the emptiness of an essential nature of nonentities. If you ask why, it is because they do not observe the emptiness of an essential nature of nonentities in which they train.

- 16.47 “Bodhisattva great beings training in that way do not train in the four applications of mindfulness. If you ask why, it is because they do not observe those applications of mindfulness in which they train. They do not train in the four correct [F.59.a] exertions. If you ask why, it is because they do not observe those correct exertions in which they train. They do not train in the four supports for miraculous ability. If you ask why, it is because they do not observe those supports for miraculous ability in which they train. They do not train in the five faculties. If you ask why, it is because they do not observe those faculties in which they train. They do not train in the five

powers. If you ask why, it is because they do not observe those powers in which they train. They do not train in the seven branches of enlightenment. If you ask why, it is because they do not observe those branches of enlightenment in which they train. They do not train in the noble eightfold path. If you ask why, it is because they do not observe the noble eightfold path in which they train.

16.48 “Bodhisattva great beings training in that way do not train in the four truths of the noble ones. If you ask why, it is because they do not observe those truths of the noble ones in which they train. They do not train in the four meditative concentrations. If you ask why, it is because they do not observe those meditative concentrations in which they train. They do not train in the four immeasurable attitudes. If you ask why, it is because they do not observe those immeasurable attitudes in which they train. They do not train in the four formless absorptions. If you ask why, it is because they do not observe those formless absorptions in which they train. They do not train in the eight [F.59.b] liberations. If you ask why, it is because they do not observe those liberations in which they train. They do not train in the nine serial steps of meditative absorption. If you ask why, it is because they do not observe those serial steps of meditative absorption in which they train. They do not train in the emptiness, signlessness, and wishlessness gateways to liberation. If you ask why, it is because they do not observe the emptiness, signlessness, and wishlessness gateways to liberation in which they train. They do not train in the five extrasensory powers. If you ask why, it is because they do not observe those extrasensory powers in which they train. They do not train in all the meditative stabilities. If you ask why, it is because they do not observe those meditative stabilities in which they train. They do not train in all the dhāraṇī gateways. If you ask why, it is because they do not observe those dhāraṇī gateways in which they train. They do not train in the ten powers of the tathāgatas. If you ask why, it is because they do not observe those powers of the tathāgatas in which they train. They do not train in the four fearlessnesses. If you ask why, it is because they do not observe those fearlessnesses in which they train. They do not train in the four kinds of exact knowledge. If you ask why, it is because they do not observe those kinds of exact knowledge in which they train. They do not train in great loving kindness. If you ask why, it is because they do not [F.60.a] observe the great loving kindness in which they train. They do not train in great compassion. If you ask why, it is because they do not observe the great compassion in which they train. They do not train in the eighteen distinct qualities of the buddhas. If you ask why, it is because they do not observe those distinct qualities of the buddhas in which they train.

16.49 “Bodhisattva great beings training in that way do not train in the fruit of having entered the stream. If you ask why, it is because they do not observe the fruit of having entered the stream in which they train. They do not train in the fruit of once-returner. If you ask why, it is because they do not observe the fruit of once-returner in which they train. They do not train in the fruit of non-returner. If you ask why, it is because they do not observe the fruit of non-returner in which they train. They do not train in arhatship. If you ask why, it is because they do not observe the arhatship in which they train. They do not train in individual enlightenment. If you ask why, it is because they do not observe the individual enlightenment in which they train. They do not train in the knowledge of the aspects of the path. If you ask why, it is because they do not observe the knowledge of the aspects of the path in which they train. They do not train in all-aspect omniscience. If you ask why, it is because they do not observe the all-aspect omniscience in which they train.”

16.50 Then Śakra, mighty lord of the gods, asked the elder Subhūti, [F.60.b] “Venerable monk Subhūti, why do bodhisattva great beings not observe physical forms, why do they not observe feelings, why do they not observe perceptions, why do they not observe volitional factors, and why do they not observe consciousness? Why do they not observe the eyes, why do they not observe the ears, why do they not observe the nose, why do they not observe the tongue, why do they not observe the body, and why do they not observe the mental faculty? Why do they not observe sights, why do they not observe sounds, why do they not observe odors, why do they not observe tastes, why do they not observe tangibles, and why do they not observe mental phenomena? Why do they not observe visual consciousness, why do they not observe auditory consciousness, why do they not observe olfactory consciousness, why do they not observe gustatory consciousness, why do they not observe tactile consciousness, and why do they not observe mental consciousness? Why do they not observe visually compounded sensory contact, why do they not observe aurally compounded sensory contact, why do they not observe nasally compounded sensory contact, why do they not observe lingually compounded sensory contact, [F.61.a] why do they not observe corporeally compounded sensory contact, and why do they not observe mentally compounded sensory contact? Why do they not observe feelings conditioned by visually compounded sensory contact, why do they not observe feelings conditioned by aurally compounded sensory contact, why do they not observe feelings conditioned by nasally compounded sensory contact, why do they not observe feelings conditioned by lingually compounded sensory contact, why do they not observe feelings conditioned by corporeally compounded sensory contact, and why do they

not observe feelings conditioned by mentally compounded sensory contact? Why do they not observe the earth element, why do they not observe the water element, why do they not observe the fire element, why do they not observe the wind element, why do they not observe the space element, and why do they not observe the consciousness element? Why do they not observe ignorance, why do they not observe formative predispositions, why do they not observe consciousness, why do they not observe name and form, why do they not observe the six sense fields, why do they not observe sensory contact, why do they not observe sensation, why do they not observe craving, why do they not observe grasping, why do they not observe the rebirth process, why do they not observe birth, and why do they not observe aging and death? Why [F.61.b] do they not observe the perfection of generosity, why do they not observe the perfection of ethical discipline, why do they not observe the perfection of tolerance, why do they not observe the perfection of perseverance, why do they not observe the perfection of meditative concentration, and why do they not observe the perfection of wisdom? Why do they not observe the emptiness of internal phenomena, why do they not observe the emptiness of external phenomena, why do they not observe the emptiness of external and internal phenomena, why do they not observe the emptiness of emptiness, why do they not observe the emptiness of great extent, why do they not observe the emptiness of ultimate reality, why do they not observe the emptiness of conditioned phenomena, why do they not observe the emptiness of unconditioned phenomena, why do they not observe the emptiness of the unlimited, why do they not observe the emptiness of that which has neither beginning nor end, why do they not observe the emptiness of nonexclusion, why do they not observe the emptiness of inherent nature, why do they not observe the emptiness of all phenomena, why do they not observe the emptiness of intrinsic defining characteristics, why do they not observe the emptiness of that which cannot be apprehended, why do they not observe the emptiness of nonentities, why do they not observe the emptiness of essential nature, and why do they not observe the emptiness of an essential nature of nonentities? Why do they not observe [F.62.a] the applications of mindfulness, why do they not observe the correct exertions, why do they not observe the supports for miraculous ability, why do they not observe the faculties, why do they not observe the powers, why do they not observe the branches of enlightenment, and why do they not observe the noble eightfold path? Why do they not observe the truths of the noble ones, why do they not observe the meditative concentrations, why do they not observe the immeasurable attitudes, why do they not observe the formless absorptions, why do they not observe the eight liberations, why do they not observe the

nine serial steps of meditative absorption, why do they not observe the emptiness, signlessness, and wishlessness gateways to liberation, why do they not observe the extrasensory powers, why do they not observe the meditative stabilities, and why do they not observe the dhāraṇī gateways? Why do they not observe the ten powers of the tathāgatas, why do they not observe the four fearlessnesses, why do they not observe the four kinds of exact knowledge, why do they not observe great loving kindness, why do they not observe great compassion, why do they not observe the eighteen distinct qualities [F.62.b] of the buddhas, why do they not observe omniscience, why do they not observe the knowledge of the aspects of the path, and why do they not observe all-aspect omniscience?"

- 16.51 "Kauśika," replied Subhūti, "it is because physical forms are empty of physical forms. Feelings are empty of feelings, perceptions are empty of perceptions, formative predispositions are empty of formative predispositions, and consciousness is empty of consciousness. The eyes are empty of the eyes, the ears are empty of the ears, the nose is empty of the nose, the tongue is empty of the tongue, the body is empty of the body, and the mental faculty is empty of the mental faculty. Sights are empty of sights, sounds are empty of sounds, odors are empty of odors, tastes are empty of tastes, tangibles are empty of tangibles, and mental phenomena are empty of mental phenomena. Visual consciousness is empty of visual consciousness, auditory consciousness is empty of auditory consciousness, olfactory consciousness is empty of olfactory consciousness, gustatory consciousness is empty of gustatory consciousness, tactile consciousness is empty of tactile consciousness, and mental consciousness is empty of mental consciousness. Visually compounded sensory contact is empty of visually compounded sensory contact, aurally compounded sensory contact is empty of aurally compounded sensory contact, nasally compounded sensory contact is empty of nasally compounded sensory contact, lingually compounded sensory contact is empty of lingually compounded sensory contact, corporeally compounded sensory contact is empty of corporeally compounded sensory contact, and mentally compounded sensory contact is empty of mentally compounded sensory contact. Feelings conditioned by visually compounded sensory contact are empty of feelings conditioned by visually compounded sensory contact. Feelings conditioned by aurally compounded sensory contact [F.63.a] are empty of feelings conditioned by aurally compounded sensory contact. Feelings conditioned by nasally compounded sensory contact are empty of feelings conditioned by nasally compounded sensory contact. Feelings conditioned by lingually compounded sensory contact are empty of feelings conditioned by lingually compounded sensory contact. Feelings conditioned by corporeally compounded sensory contact are empty

of feelings conditioned by corporeally compounded sensory contact. And feelings conditioned by mentally compounded sensory contact are empty of feelings conditioned by mentally compounded sensory contact.

16.52 “The earth element is empty of the earth element, the water element is empty of the water element, the fire element is empty of the fire element, the wind element is empty of the wind element, the space element is empty of the space element, and the consciousness element is empty of the consciousness element.

16.53 “Ignorance is empty of ignorance, formative predispositions are empty of formative predispositions, consciousness is empty of consciousness, name and form are empty of name and form, the six sense fields are empty of the six sense fields, sensory contact is empty of sensory contact, sensation is empty of sensation, craving is empty of craving, grasping is empty of grasping, the rebirth process is empty of the rebirth process, birth is empty of birth, and aging and death are empty of aging and death.

16.54 “The perfection of generosity is empty of the perfection of generosity, the perfection of ethical discipline is empty of the perfection of ethical discipline, the perfection of tolerance is empty of the perfection of tolerance, the perfection of perseverance is empty of the perfection of perseverance, the perfection of meditative concentration is empty of the perfection of meditative concentration, and the perfection of wisdom is empty of the perfection of wisdom.

16.55 “The emptiness of internal phenomena is empty of the emptiness of internal phenomena, the emptiness of external phenomena is empty of the emptiness of external phenomena, the emptiness of external and internal phenomena [F.63.b] is empty of the emptiness of external and internal phenomena, the emptiness of emptiness is empty of the emptiness of emptiness, the emptiness of great extent is empty of the emptiness of great extent, the emptiness of ultimate reality is empty of the emptiness of ultimate reality, the emptiness of conditioned phenomena is empty of the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena is empty of the emptiness of unconditioned phenomena, the emptiness of the unlimited is empty of the emptiness of the unlimited, the emptiness of that which has neither beginning nor end is empty of the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion is empty of the emptiness of nonexclusion, the emptiness of inherent nature is empty of the emptiness of inherent nature, the emptiness of all phenomena is empty of the emptiness of all phenomena, the emptiness of intrinsic defining characteristics is empty of the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended is empty of the emptiness of that which cannot be apprehended, the emptiness of

nonentities is empty of the emptiness of nonentities, the emptiness of essential nature is empty of the emptiness of essential nature, and the emptiness of an essential nature of nonentities is empty of the emptiness of an essential nature of nonentities.

16.56 “The applications of mindfulness are empty of the applications of mindfulness, the correct exertions are empty of the correct exertions, the supports for miraculous ability are empty of the supports for miraculous ability, the faculties are empty of the faculties, the powers are empty of the powers, the branches of enlightenment are empty of the branches of enlightenment, and the path is empty of the path.

16.57 “The truths of the noble ones are empty of the truths of the noble ones, the meditative concentrations are empty of the meditative concentrations, the immeasurable attitudes are empty of the immeasurable attitudes, the formless absorptions are empty of the formless absorptions, the liberations [F.64.a] are empty of the liberations, the serial steps of meditative absorption are empty of the serial steps of meditative absorption, the emptiness, signlessness, and wishlessness gateways to liberation are empty of the emptiness, signlessness, and wishlessness gateways to liberation, the extrasensory powers are empty of the extrasensory powers, the meditative stabilities are empty of the meditative stabilities, and the dhāraṇī gateways are empty of the dhāraṇī gateways. The ten powers of the tathāgatas are empty of the ten powers of the tathāgatas, the fearlessnesses are empty of the fearlessnesses, the kinds of exact knowledge are empty of the kinds of exact knowledge, great loving kindness is empty of great loving kindness, great compassion is empty of great compassion, and the distinct qualities of the buddhas are empty of the distinct qualities of the buddhas. knowledge of all the dharmas is empty of knowledge of all the dharmas, the knowledge of the aspects of the path is empty of the knowledge of the aspects of the path, and all-aspect omniscience is empty of all-aspect omniscience.

16.58 “Kauśika, the emptiness of physical forms does not observe the emptiness of physical forms, the emptiness of feelings does not observe the emptiness of feelings, the emptiness of perceptions does not observe the emptiness of perceptions, the emptiness of formative predispositions does not observe the emptiness of formative predispositions, and the emptiness of consciousness does not observe the emptiness of consciousness. The emptiness of the eyes does not observe the emptiness of the eyes, the emptiness of the ears does not observe the emptiness of the ears, the emptiness [F.64.b] of the nose does not observe the emptiness of the nose, the emptiness of the tongue does not observe the emptiness of the tongue, the emptiness of the body does not observe the emptiness of the body, and the emptiness of the mental faculty does not observe the emptiness of the mental faculty. The emptiness of

sights does not observe the emptiness of sights, the emptiness of sounds does not observe the emptiness of sounds, the emptiness of odors does not observe the emptiness of odors, the emptiness of tastes does not observe the emptiness of tastes, the emptiness of tangibles does not observe the emptiness of tangibles, and the emptiness of mental phenomena does not observe the emptiness of mental phenomena. The emptiness of visual consciousness does not observe the emptiness of visual consciousness, the emptiness of auditory consciousness does not observe the emptiness of auditory consciousness, the emptiness of olfactory consciousness does not observe the emptiness of olfactory consciousness, the emptiness of gustatory consciousness does not observe the emptiness of gustatory consciousness, the emptiness of tactile consciousness does not observe the emptiness of tactile consciousness, and the emptiness of mental consciousness does not observe the emptiness of mental consciousness. The emptiness of visually compounded sensory contact does not observe the emptiness of visually compounded sensory contact, the emptiness of aurally compounded sensory contact does not observe the emptiness of aurally compounded sensory contact, the emptiness of nasally compounded sensory contact does not observe the emptiness of nasally compounded sensory contact, the emptiness of lingually compounded sensory contact does not observe the emptiness [F.65.a] of lingually compounded sensory contact, the emptiness of corporeally compounded sensory contact does not observe the emptiness of corporeally compounded sensory contact, and the emptiness of mentally compounded sensory contact does not observe the emptiness of mentally compounded sensory contact. The emptiness of feelings conditioned by visually compounded sensory contact does not observe the emptiness of feelings conditioned by visually compounded sensory contact. The emptiness of feelings conditioned by aurally compounded sensory contact does not observe the emptiness of feelings conditioned by aurally compounded sensory contact. The emptiness of feelings conditioned by nasally compounded sensory contact does not observe the emptiness of feelings conditioned by nasally compounded sensory contact. The emptiness of feelings conditioned by lingually compounded sensory contact does not observe the emptiness of feelings conditioned by lingually compounded sensory contact. The emptiness of feelings conditioned by corporeally compounded sensory contact does not observe the emptiness of feelings conditioned by corporeally compounded sensory contact. And the emptiness of feelings conditioned by mentally compounded sensory contact does not observe the emptiness of feelings conditioned by mentally compounded sensory contact.

- 16.59 “The emptiness of the earth element does not observe the emptiness of the earth element, the emptiness of the water element does not observe the emptiness of the water element, the emptiness of the fire element does not observe the emptiness of the fire element, the emptiness of the wind element does not observe the emptiness of the wind element, the emptiness of the space element does not observe the emptiness of the space element, and the emptiness of the consciousness element does not observe the emptiness [F.65.b] of the consciousness element.
- 16.60 “The emptiness of ignorance does not observe the emptiness of ignorance, the emptiness of formative predispositions does not observe the emptiness of the emptiness of formative predispositions, the emptiness of consciousness does not observe the emptiness of consciousness, the emptiness of name and form does not observe the emptiness of name and form, the emptiness of the six sense fields does not observe the emptiness of the six sense fields, the emptiness of sensory contact does not observe the emptiness of sensory contact, the emptiness of sensation does not observe the emptiness of sensation, the emptiness of craving does not observe the emptiness of craving, the emptiness of grasping does not observe the emptiness of grasping, the emptiness of the rebirth process does not observe the emptiness of the rebirth process, the emptiness of birth does not observe the emptiness of birth, and the emptiness of aging and death does not observe the emptiness of aging and death.
- 16.61 “The emptiness of the perfection of generosity does not observe the emptiness of the perfection of generosity, the emptiness of the perfection of ethical discipline does not observe the emptiness of the perfection of ethical discipline, the emptiness of the perfection of tolerance does not observe the emptiness of the perfection of tolerance, the emptiness of the perfection of perseverance does not observe the emptiness of the perfection of perseverance, the emptiness of the perfection of meditative concentration does not observe the emptiness of the perfection of meditative concentration, and the emptiness of the perfection of wisdom does not observe [F.66.a] the emptiness of the perfection of wisdom.
- 16.62 “The emptiness of the emptiness of internal phenomena does not observe the emptiness of the emptiness of internal phenomena, the emptiness of the emptiness of external phenomena does not observe the emptiness of the emptiness of external phenomena, the emptiness of the emptiness of external and internal phenomena does not observe the emptiness of the emptiness of external and internal phenomena, the emptiness of the emptiness of emptiness does not observe the emptiness of the emptiness of emptiness, the emptiness of the emptiness of great extent does not observe the emptiness of the emptiness of great extent, the emptiness of the

emptiness of ultimate reality does not observe the emptiness of the emptiness of ultimate reality, the emptiness of the emptiness of conditioned phenomena does not observe the emptiness of the emptiness of conditioned phenomena, the emptiness of the emptiness of unconditioned phenomena does not observe the emptiness of the emptiness of unconditioned phenomena, the emptiness of the emptiness of the unlimited does not observe the emptiness of the emptiness of the unlimited, the emptiness of the emptiness of that which has neither beginning nor end does not observe the emptiness of the emptiness of that which has neither beginning nor end, the emptiness of the emptiness of nonexclusion does not observe the emptiness of the emptiness of nonexclusion, the emptiness of the emptiness of inherent nature does not observe the emptiness of the emptiness of inherent nature, the emptiness of the emptiness of all phenomena does not observe the emptiness of the emptiness of all phenomena, the emptiness of the emptiness of intrinsic defining characteristics does not observe the emptiness of the emptiness of intrinsic defining characteristics, the emptiness of the emptiness of that which cannot be apprehended does not observe the emptiness of the emptiness of that which cannot be apprehended, the emptiness of the emptiness of nonentities does not observe the emptiness of the emptiness of nonentities, the emptiness of the emptiness of essential nature does not observe the emptiness of the emptiness of essential nature, and [F.66.b] the emptiness of the emptiness of an essential nature of nonentities does not observe the emptiness of the emptiness of an essential nature of nonentities.

16.63 “The emptiness of the applications of mindfulness does not observe the emptiness of the applications of mindfulness, the emptiness of the correct exertions does not observe the emptiness of the correct exertions, the emptiness of the supports for miraculous ability does not observe the emptiness of the supports for miraculous ability, the emptiness of the faculties does not observe the emptiness of the faculties, the emptiness of the powers does not observe the emptiness of the powers, the emptiness of the branches of enlightenment does not observe the emptiness of the branches of enlightenment, and the emptiness of the path does not observe the emptiness of the path.

16.64 “The emptiness of the truths of the noble ones does not observe the emptiness of the truths of the noble ones, the emptiness of the meditative concentrations does not observe the emptiness of the meditative concentrations, the emptiness of the immeasurable attitudes does not observe the emptiness of the immeasurable attitudes, the emptiness of the formless absorptions does not observe the emptiness of the formless absorptions, the emptiness of the liberations does not observe the emptiness

of the liberations, the emptiness of the serial steps of meditative absorption does not observe the emptiness of the serial steps of meditative absorption, the emptiness of the emptiness, signlessness, and wishlessness gateways to liberation does not observe the emptiness of the emptiness, signlessness, and wishlessness gateways to liberation, the [F.67.a] emptiness of the extrasensory powers does not observe the emptiness of the extrasensory powers, the emptiness of the meditative stabilities does not observe the emptiness of the meditative stabilities, the emptiness of the dhāraṇī gateways does not observe the emptiness of the dhāraṇī gateways, the emptiness of the powers of the tathāgatas does not observe the emptiness of the powers of the tathāgatas, the emptiness of the fearlessnesses does not observe the emptiness of the fearlessnesses, the emptiness of the kinds of exact knowledge does not observe the emptiness of the kinds of exact knowledge, the emptiness of great loving kindness does not observe the emptiness of great loving kindness, the emptiness of great compassion does not observe the emptiness of great compassion, and the emptiness of the distinct qualities of the buddhas does not observe the emptiness of the distinct qualities of the buddhas.

16.65 “The emptiness of knowledge of all the dharmas does not observe the emptiness of knowledge of all the dharmas, the emptiness of the knowledge of the aspects of the path does not observe the emptiness of the knowledge of the aspects of the path, and the emptiness of all-aspect omniscience does not observe the emptiness of all-aspect omniscience.

16.66 “Kauśika, so it is that those who do not train in this emptiness train in emptiness through there not being two—that is to say, they train in the emptiness of physical forms without any dividing into two,⁶⁶⁵ they train in the emptiness of feelings without any dividing into two, they train in the emptiness of perceptions without any dividing into two, they train in the emptiness of formative predispositions without any dividing into two, and they train in the emptiness of consciousness without any dividing into two; they train in the emptiness of the eyes without any dividing into two, they train in the emptiness [F.67.b] of the ears without any dividing into two, they train in the emptiness of the nose without any dividing into two, they train in the emptiness of the tongue without any dividing into two, they train in the emptiness of the body without any dividing into two, and they train in the emptiness of the mental faculty without any dividing into two; they train in the emptiness of sights without any dividing into two, they train in the emptiness of sounds without any dividing into two, they train in the emptiness of odors without any dividing into two, they train in the emptiness of tastes without any dividing into two, they train in the emptiness of tangibles without any dividing into two, and they train in the

emptiness of mental phenomena without any dividing into two; they train in the emptiness of visual consciousness without any dividing into two, they train in the emptiness of auditory consciousness without any dividing into two, they train in the emptiness of olfactory consciousness without any dividing into two, they train in the emptiness of gustatory consciousness without any dividing into two, they train in the emptiness of tactile consciousness without any dividing into two, and they train in the emptiness of mental consciousness without any dividing into two; they train in the emptiness of visually compounded sensory contact without any dividing into two, they train in the emptiness of aurally compounded sensory contact without any dividing into two, they train in the emptiness of nasally compounded sensory contact without any dividing into two, they train in the emptiness of lingually compounded sensory contact without any dividing into two, they train in the emptiness of corporeally compounded sensory contact without any dividing into two, and they train in the emptiness of mentally compounded sensory contact without any dividing into two; they train in the emptiness of feelings conditioned by visually compounded sensory contact without any dividing into two, they train in the emptiness of feelings conditioned by aurally compounded sensory contact without any dividing into two, they train in the emptiness of feelings conditioned by nasally compounded sensory contact [F.68.a] without any dividing into two, they train in the emptiness of feelings conditioned by lingually compounded sensory contact without any dividing into two, they train in the emptiness of feelings conditioned by corporeally compounded sensory contact without any dividing into two, and they train in the emptiness of feelings conditioned by mentally compounded sensory contact without any dividing into two; they train in the emptiness of the earth element without any dividing into two, they train in the emptiness of the water element without any dividing into two, they train in the emptiness of the fire element without any dividing into two, they train in the emptiness of the wind element without any dividing into two, they train in the emptiness of the space element without any dividing into two, and they train in the emptiness of the consciousness element without any dividing into two; they train in the emptiness of ignorance without any dividing into two, they train in the emptiness of formative predispositions without any dividing into two, they train in the emptiness of consciousness without any dividing into two, they train in the emptiness of name and form without any dividing into two, they train in the emptiness of the six sense fields without any dividing into two, they train in the emptiness of sensory contact without any dividing into two, they train in the emptiness of sensation without any dividing into two, they train in the emptiness of craving without any dividing into two, they

train in the emptiness of grasping without any dividing into two, they train in the emptiness of the rebirth process without any dividing into two, they train in the emptiness of birth without any dividing into two, and they train in the emptiness of aging and death without any dividing into two; they train in the emptiness of the perfection of generosity without any dividing into two, they train in the emptiness of the perfection of ethical discipline without any dividing into two, they train in the emptiness of the perfection of tolerance without any dividing into two, they train in the emptiness of the perfection of perseverance without any dividing [F.68.b] into two, they train in the emptiness of the perfection of meditative concentration without any dividing into two, and they train in the emptiness of the perfection of wisdom without any dividing into two; they train in the emptiness of the emptiness of internal phenomena without any dividing into two, they train in the emptiness of the emptiness of external phenomena without any dividing into two, they train in the emptiness of the emptiness of external and internal phenomena without any dividing into two, they train in the emptiness of the emptiness of emptiness without any dividing into two, they train in the emptiness of the emptiness of great extent without any dividing into two, they train in the emptiness of the emptiness of ultimate reality without any dividing into two, they train in the emptiness of the emptiness of conditioned phenomena without any dividing into two, they train in the emptiness of the emptiness of unconditioned phenomena without any dividing into two, they train in the emptiness of the emptiness of the unlimited without any dividing into two, they train in the emptiness of the emptiness of that which has neither beginning nor end without any dividing into two, they train in the emptiness of the emptiness of nonexclusion without any dividing into two, they train in the emptiness of the emptiness of inherent nature without any dividing into two, they train in the emptiness of the emptiness of all phenomena without any dividing into two, they train in the emptiness of the emptiness of intrinsic defining characteristics without any dividing into two, they train in the emptiness of the emptiness of that which cannot be apprehended without any dividing into two, they train in the emptiness of the emptiness of nonentities without any dividing into two, they train in the emptiness of the emptiness of essential nature without any dividing into two, and they train in the emptiness of the emptiness of an essential nature of nonentities without any dividing into two; they train in the emptiness of the applications of mindfulness without any dividing into two, they train in the emptiness of the correct exertions without any dividing into two, they train in the emptiness of the supports for miraculous ability without any dividing into two, they train in the emptiness of the faculties without any dividing into two, they train in the emptiness of

the powers without any dividing into two, they train in the emptiness of the branches of enlightenment without [F.69.a] any dividing into two, and they train in the emptiness of the path without any dividing into two; they train in the emptiness of the truths of the noble ones without any dividing into two, they train in the emptiness of the meditative concentrations without any dividing into two, they train in the emptiness of the immeasurable attitudes without any dividing into two, they train in the emptiness of the formless absorptions without any dividing into two, they train in the emptiness of the liberations without any dividing into two, they train in the emptiness of the serial steps of meditative absorption without any dividing into two, they train in the emptiness of the emptiness, signlessness, and wishlessness gateways to liberation without any dividing into two, they train in the emptiness of the extrasensory powers without any dividing into two, they train in the emptiness of the meditative stabilities without any dividing into two, they train in the emptiness of the dhāraṇī gateways without any dividing into two, they train in the emptiness of the powers of the tathāgatas without any dividing into two, they train in the emptiness of the fearlessnesses without any dividing into two, they train in the emptiness of the kinds of exact knowledge without any dividing into two, they train in the emptiness of great loving kindness without any dividing into two, they train in the emptiness of great compassion without any dividing into two, and they train in the emptiness of the distinct qualities of the buddhas without any dividing into two; they train in the emptiness of knowledge of all the dhammas without any dividing into two, they train in the emptiness of the knowledge of the aspects of the path without any dividing into two, and they train in the emptiness of all-aspect omniscience without any dividing into two. [B6]

- 16.67 “Kauśika, in regard to those who train in the emptiness of physical forms without any dividing into two, those who train in the emptiness of feelings without any dividing into two, those who train in the emptiness of perceptions without any dividing into two, those who train in the emptiness [F.69.b] of formative predispositions without any dividing into two, and those who train in the emptiness of consciousness without any dividing into two; those who train in the emptiness of the eyes without any dividing into two, those who train in the emptiness of the ears without any dividing into two, those who train in the emptiness of the nose without any dividing into two, those who train in the emptiness of the tongue without any dividing into two, those who train in the emptiness of the body without any dividing into two, and those who train in the emptiness of the mental faculty without any dividing into two; those who train in the emptiness of sights without any dividing into two, those who train in the emptiness of sounds without

any dividing into two, those who train in the emptiness of odors without any dividing into two, those who train in the emptiness of tastes without any dividing into two, those who train in the emptiness of tangibles without any dividing into two, and those who train in the emptiness of mental phenomena without any dividing into two; those who train in the emptiness of visual consciousness without any dividing into two, those who train in the emptiness of auditory consciousness without any dividing into two, those who train in the emptiness of olfactory consciousness without any dividing into two, those who train in the emptiness of gustatory consciousness without any dividing into two, those who train in the emptiness of tactile consciousness without any dividing into two, and those who train in the emptiness of mental consciousness without any dividing into two; those who train in the emptiness of visually compounded sensory contact without any dividing into two, those who train in the emptiness of aurally compounded sensory contact without any dividing into two, those who train in the emptiness of nasally compounded sensory contact without any dividing into two, those who train in the emptiness of lingually compounded sensory contact without any dividing into two, those who train in the emptiness of corporeally compounded sensory contact without any dividing into two, and those who train in the emptiness of mentally compounded sensory contact without any dividing into two; those who train in the emptiness of feelings conditioned by visually compounded sensory contact without any dividing into two, [F.70.a] those who train in the emptiness of feelings conditioned by aurally compounded sensory contact without any dividing into two, those who train in the emptiness of feelings conditioned by nasally compounded sensory contact without any dividing into two, those who train in the emptiness of feelings conditioned by lingually compounded sensory contact without any dividing into two, those who train in the emptiness of feelings conditioned by corporeally compounded sensory contact without any dividing into two, and those who train in the emptiness of feelings conditioned by mentally compounded sensory contact without any dividing into two; those who train in the emptiness of the earth element without any dividing into two, those who train in the emptiness of the water element without any dividing into two, those who train in the emptiness of the fire element without any dividing into two, those who train in the emptiness of the wind element without any dividing into two, those who train in the emptiness of the space element without any dividing into two, and those who train in the emptiness of the consciousness element without any dividing into two; those who train in the emptiness of ignorance without any dividing into two, those who train in the emptiness of formative predispositions without any dividing into two, those

who train in the emptiness of consciousness without any dividing into two, those who train in the emptiness of name and form without any dividing into two, those who train in the emptiness of the six sense fields without any dividing into two, those who train in the emptiness of sensory contact without any dividing into two, those who train in the emptiness of sensation without any dividing into two, those who train in the emptiness of craving without any dividing into two, those who train in the emptiness of grasping without any dividing into two, those who train in the emptiness of the rebirth process without any dividing into two, those who train in the emptiness of birth without any dividing into two, and those who train in the emptiness of aging and death without any dividing into two; those who train in the emptiness of the perfection of generosity without any dividing into two, those who train in the emptiness of the perfection of ethical [F.70.b] discipline without any dividing into two, those who train in the emptiness of the perfection of tolerance without any dividing into two, those who train in the emptiness of the perfection of perseverance without any dividing into two, those who train in the emptiness of the perfection of meditative concentration without any dividing into two, and those who train in the emptiness of the perfection of wisdom without any dividing into two; those who train in the emptiness of the emptiness of internal phenomena without any dividing into two, those who train in the emptiness of the emptiness of external phenomena without any dividing into two, those who train in the emptiness of the emptiness of external and internal phenomena without any dividing into two, those who train in the emptiness of the emptiness of emptiness without any dividing into two, those who train in the emptiness of the emptiness of great extent without any dividing into two, those who train in the emptiness of the emptiness of ultimate reality without any dividing into two, those who train in the emptiness of the emptiness of conditioned phenomena without any dividing into two, those who train in the emptiness of the emptiness of unconditioned phenomena without any dividing into two, those who train in the emptiness of the emptiness of the unlimited without any dividing into two, those who train in the emptiness of the emptiness of that which has neither beginning nor end without any dividing into two, those who train in the emptiness of the emptiness of nonexclusion without any dividing into two, those who train in the emptiness of the emptiness of inherent nature without any dividing into two, those who train in the emptiness of the emptiness of all phenomena without any dividing into two, those who train in the emptiness of the emptiness of intrinsic defining characteristics without any dividing into two, those who train in the emptiness of the emptiness of that which cannot be apprehended without any dividing into two, those who train in the

emptiness of the emptiness of nonentities without any dividing into two, those who train in the emptiness of the emptiness of essential nature without any dividing into two, and those who train in the emptiness of the emptiness of an essential nature of nonentities without any dividing into two; those who train in the emptiness of the applications of mindfulness without any dividing into two, those who train in the emptiness of the correct exertions without any dividing [F.71.a] into two, those who train in the emptiness of the supports for miraculous ability without any dividing into two, those who train in the emptiness of the faculties without any dividing into two, those who train in the emptiness of the powers without any dividing into two, those who train in the emptiness of the branches of enlightenment without any dividing into two, and those who train in the emptiness of the path without any dividing into two; those who train in the emptiness of the truths of the noble ones without any dividing into two, those who train in the emptiness of the meditative concentrations without any dividing into two, those who train in the emptiness of the immeasurable attitudes without any dividing into two, those who train in the emptiness of the formless absorptions without any dividing into two, those who train in the emptiness of the liberations without any dividing into two, those who train in the emptiness of the serial steps of meditative absorption without any dividing into two, those who train in the emptiness of the emptiness, signlessness, and wishlessness gateways to liberation without any dividing into two, those who train in the emptiness of the extrasensory powers without any dividing into two, those who train in the emptiness of the meditative stabilities without any dividing into two, those who train in the emptiness of the dhāraṇī gateways without any dividing into two, those who train in the emptiness of the powers of the tathāgatas without any dividing into two, those who train in the emptiness of the fearlessnesses without any dividing into two, those who train in the emptiness of the kinds of exact knowledge without any dividing into two, those who train in the emptiness of great loving kindness without any dividing into two, those who train in the emptiness of great compassion without any dividing into two, and those who train in the emptiness of the distinct qualities of the buddhas without any dividing into two; those who train in the emptiness of knowledge of all the dharmas without any dividing into two, those who train [F.71.b] in the emptiness of the knowledge of the aspects of the path without any dividing into two, and those who train in the emptiness of all-aspect omniscience without any dividing into two —they train in the perfection of generosity without any dividing into two, train in the perfection of ethical discipline without any dividing into two, train in the perfection of tolerance without any dividing into two, train in the perfection

of perseverance without any dividing into two, train in the perfection of meditative concentration without any dividing into two, and train in the perfection of wisdom without any dividing into two; train in the emptiness of internal phenomena without any dividing into two, train in the emptiness of external phenomena without any dividing into two, train in the emptiness of external and internal phenomena without any dividing into two, train in the emptiness of emptiness without any dividing into two, train in the emptiness of great extent without any dividing into two, train in the emptiness of ultimate reality without any dividing into two, train in the emptiness of conditioned phenomena without any dividing into two, train in the emptiness of unconditioned phenomena without any dividing into two, train in the emptiness of the unlimited without any dividing into two, train in the emptiness of that which has neither beginning nor end without any dividing into two, train in the emptiness of nonexclusion without any dividing into two, train in the emptiness of inherent nature without any dividing into two, train in the emptiness of all phenomena without any dividing into two, train in the emptiness of intrinsic defining characteristics without any dividing into two, train in the emptiness of that which cannot be apprehended without any dividing into two, train in the emptiness of nonentities without any dividing into two, train in the emptiness of essential nature without any dividing into two, and train in the emptiness of an essential nature of nonentities without any dividing into two; train in the applications of mindfulness without any dividing into two, train in the correct [F.72.a] exertions without any dividing into two, train in the supports for miraculous ability without any dividing into two, train in the faculties without any dividing into two, train in the powers without any dividing into two, train in the branches of enlightenment without any dividing into two, and train in the noble eightfold path without any dividing into two; train in the truths of the noble ones without any dividing into two, train in the meditative concentrations without any dividing into two, train in the immeasurable attitudes without any dividing into two, train in the formless absorptions without any dividing into two, train in the liberations without any dividing into two, train in the serial steps of meditative absorption without any dividing into two, train in the emptiness, signlessness, and wishlessness gateways to liberation without any dividing into two, train in the extrasensory powers without any dividing into two, train in the meditative stabilities without any dividing into two, train in the dhāraṇī gateways without any dividing into two, train in the powers of the tathāgatas without any dividing into two, train in the fearlessnesses without any dividing into two, train in the kinds of exact knowledge without any dividing into two, train in great loving kindness without any dividing into

two, train in great compassion without any dividing into two, and train in the eighteen distinct qualities of the buddhas without any dividing into two; train in the fruit of having entered the stream without any dividing into two, train in the fruit of once-returner without any dividing into two, train in the fruit of non-returner without any dividing into two, train in arhatship without any [F.72.b] dividing into two, train in individual enlightenment without any dividing into two, and train in buddahood without any dividing into two; train in omniscience without any dividing into two, and train in all-aspect omniscience without any dividing into two.

- 16.68 “Those who train in the perfection of generosity without any dividing into two, those who train in the perfection of ethical discipline without any dividing into two, those who train in the perfection of tolerance without any dividing into two, those who train in the perfection of perseverance without any dividing into two, those who train in the perfection of meditative concentration without any dividing into two, and those who train in the perfection of wisdom without any dividing into two; those who train in the emptiness of internal phenomena without any dividing into two, those who train in the emptiness of external phenomena without any dividing into two, those who train in the emptiness of external and internal phenomena without any dividing into two, those who train in the emptiness of emptiness without any dividing into two, those who train in the emptiness of great extent without any dividing into two, those who train in the emptiness of ultimate reality without any dividing into two, those who train in the emptiness of conditioned phenomena without any dividing into two, those who train in the emptiness of unconditioned phenomena without any dividing into two, those who train in the emptiness of the unlimited without any dividing into two, those who train in the emptiness of that which has neither beginning nor end without any dividing into two, those who train in the emptiness of nonexclusion without any dividing into two, those who train in the emptiness of inherent nature without any dividing into two, those who train in the emptiness of all phenomena without any dividing into two, those who train in the emptiness of intrinsic defining characteristics without any dividing into two, those who train in the emptiness of that which cannot be apprehended without any dividing into two, those who train in the emptiness of nonentities [F.73.a] without any dividing into two, those who train in the emptiness of essential nature without any dividing into two, and those who train in the emptiness of an essential nature of nonentities without any dividing into two; those who train in the applications of mindfulness without any dividing into two, those who train in the correct exertions without any dividing into two, those who train in the supports for miraculous ability without any dividing into two, those who

train in the faculties without any dividing into two, those who train in the powers without any dividing into two, those who train in the branches of enlightenment without any dividing into two, and those who train in the noble eightfold path without any dividing into two; those who train in the truths of the noble ones without any dividing into two, those who train in the meditative concentrations without any dividing into two, those who train in the immeasurable attitudes without any dividing into two, those who train in the formless absorptions without any dividing into two, those who train in the liberations without any dividing into two, those who train in the serial steps of meditative absorption without any dividing into two, those who train in the emptiness, signlessness, and wishlessness gateways to liberation without any dividing into two, those who train in the extrasensory powers without any dividing into two, those who train in the meditative stabilities without any dividing into two, those who train in the dhāraṇī gateways without any dividing into two, those who train in the powers of the tathāgatas without any dividing into two, those who train in the fearlessnesses without any dividing into two, those who train in the kinds of exact knowledge without any dividing into two, those who train in great loving kindness without any dividing into two, those who train in great compassion without any dividing into two, and those who train in [F.73.b] the distinct qualities of the buddhas without any dividing into two; those who train in the fruit of having entered the stream without any dividing into two, those who train in the fruit of once-returner without any dividing into two, those who train in the fruit of non-returner without any dividing into two, those who train in arhatship without any dividing into two, those who train in individual enlightenment without any dividing into two, and those who train in buddhahood without any dividing into two; those who train in omniscience without any dividing into two, and those who train in all-aspect omniscience without any dividing into two—they train in the incalculable and immeasurable attributes of the buddhas, without any dividing into two.

- 16.69 “Those who train in the incalculable and immeasurable attributes of the buddhas, without any dividing into two, do not train in order to enhance or diminish physical forms, do not train in order to enhance or diminish feelings, do not train in order to enhance or diminish perceptions, do not train in order to enhance or diminish formative predispositions, and do not train in order to enhance or diminish consciousness; do not train in order to enhance or diminish the eyes, do not train in order to enhance or diminish the ears, do not train in order to enhance or diminish the nose, do not train in order to enhance or diminish the tongue, do not train in order to enhance or diminish the body, and do not train in order to enhance or diminish the mental faculty; do not train in order to enhance or diminish sights, do not

train in order to enhance or diminish sounds, do not train in order to enhance or diminish odors, do not train in order to enhance or diminish tastes, do not train in order to enhance or diminish tangibles, [F.74.a] and do not train in order to enhance or diminish mental phenomena; do not train in order to enhance or diminish visual consciousness, do not train in order to enhance or diminish auditory consciousness, do not train in order to enhance or diminish olfactory consciousness, do not train in order to enhance or diminish gustatory consciousness, do not train in order to enhance or diminish tactile consciousness, and do not train in order to enhance or diminish mental consciousness; do not train in order to enhance or diminish visually compounded sensory contact, do not train in order to enhance or diminish aurally compounded sensory contact, do not train in order to enhance or diminish nasally compounded sensory contact, do not train in order to enhance or diminish lingually compounded sensory contact, do not train in order to enhance or diminish corporeally compounded sensory contact, and do not train in order to enhance or diminish mentally compounded sensory contact; do not train in order to enhance or diminish feelings conditioned by visually compounded sensory contact, do not train in order to enhance or diminish feelings conditioned by aurally compounded sensory contact, do not train in order to enhance or diminish feelings conditioned by nasally compounded sensory contact, do not train in order to enhance or diminish feelings conditioned by lingually compounded sensory contact, do not train in order to enhance or diminish feelings conditioned by corporeally compounded sensory contact, and do not train in order to enhance or diminish feelings conditioned by mentally compounded sensory contact; do not train in order to enhance or diminish the earth element, do not train in order to enhance or [F.74.b] diminish the water element, do not train in order to enhance or diminish the fire element, do not train in order to enhance or diminish the wind element, do not train in order to enhance or diminish the space element, and do not train in order to enhance or diminish the consciousness element; do not train in order to enhance or diminish ignorance, do not train in order to enhance or diminish formative predispositions, do not train in order to enhance or diminish consciousness, do not train in order to enhance or diminish name and form, do not train in order to enhance or diminish the six sense fields, do not train in order to enhance or diminish sensory contact, do not train in order to enhance or diminish sensation, do not train in order to enhance or diminish craving, do not train in order to enhance or diminish grasping, do not train in order to enhance or diminish the rebirth process, do not train in order to enhance or diminish birth, and do not train in order to enhance or diminish aging and death; do not train in order to enhance or diminish the perfection of

generosity, do not train in order to enhance or diminish the perfection of ethical discipline, do not train in order to enhance or diminish the perfection of tolerance, do not train in order to enhance or diminish the perfection of perseverance, do not train in order to enhance or diminish the perfection of meditative concentration, and do not train in order to enhance or diminish the perfection of wisdom; do not train in order to [F.75.a] enhance or diminish the emptiness of internal phenomena, do not train in order to enhance or diminish the emptiness of external phenomena, do not train in order to enhance or diminish the emptiness of external and internal phenomena, do not train in order to enhance or diminish the emptiness of emptiness, do not train in order to enhance or diminish the emptiness of great extent, do not train in order to enhance or diminish the emptiness of ultimate reality, do not train in order to enhance or diminish the emptiness of conditioned phenomena, do not train in order to enhance or diminish the emptiness of unconditioned phenomena, do not train in order to enhance or diminish the emptiness of the unlimited, do not train in order to enhance or diminish the emptiness of that which has neither beginning nor end, do not train in order to enhance or diminish the emptiness of nonexclusion, do not train in order to enhance or diminish the emptiness of inherent nature, do not train in order to enhance or diminish the emptiness of all phenomena, do not train in order to enhance or diminish the emptiness of intrinsic defining characteristics, do not train in order to enhance or diminish the emptiness of that which cannot be apprehended, do not train in order to enhance or diminish the emptiness of nonentities, do not train in order to enhance or diminish the emptiness of essential nature, and do not train in order to enhance or diminish the emptiness of an essential nature of nonentities; do not train in order to enhance or diminish the applications of mindfulness, do not train in order to enhance or diminish the correct exertions, do not train in order to enhance or diminish the supports for miraculous ability, [F.75.b] do not train in order to enhance or diminish the faculties, do not train in order to enhance or diminish the powers, do not train in order to enhance or diminish the branches of enlightenment, and do not train in order to enhance or diminish the noble eightfold path; do not train in order to enhance or diminish the truths of the noble ones, do not train in order to enhance or diminish the meditative concentrations, do not train in order to enhance or diminish the immeasurable attitudes, do not train in order to enhance or diminish the formless absorptions, do not train in order to enhance or diminish the liberations, do not train in order to enhance or diminish the serial steps of meditative absorption, do not train in order to enhance or diminish the emptiness, signlessness, and wishlessness gateways to liberation, do not train in order to enhance or diminish the extrasensory

powers, do not train in order to enhance or diminish the meditative stabilities, do not train in order to enhance or diminish the dhāraṇī gateways, do not train in order to enhance or diminish the powers of the tathāgatas, do not train in order to enhance or diminish the fearlessnesses, do not train in order to enhance or diminish the kinds of exact knowledge, do not train in order to enhance or diminish great loving kindness, do not train in order to enhance or diminish great compassion, and do not train in order to enhance or diminish [F.76.a] the distinct qualities of the buddhas; do not train in order to enhance or diminish the fruit of having entered the stream, do not train in order to enhance or diminish the fruit of once-returner, do not train in order to enhance or diminish arhatship, do not train in order to enhance or diminish individual enlightenment, do not train in order to enhance or diminish the knowledge of the aspects of the path, and do not train in order to enhance or diminish all-aspect omniscience.

16.70 “Accordingly, those who do not train in order to enhance or diminish physical forms, those who do not train in order to enhance or diminish feelings, those who do not train in order to enhance or diminish perceptions, those who do not train in order to enhance or diminish formative predispositions, and those who do not train in order to enhance or diminish consciousness; those who do not train in order to enhance or diminish the eyes, those who do not train in order to enhance or diminish the ears, those who do not train in order to enhance or diminish the nose, those who do not train in order to enhance or diminish the tongue, those who do not train in order to enhance or diminish the body, and those who do not train in order to enhance or diminish the mental faculty; those who do not train in order to enhance or diminish sights, those who do not train in order to enhance or diminish sounds, those who do not train in order to enhance or diminish odors, those who do not train in order to enhance or diminish tastes, those who do not train in order to enhance or diminish tangibles, [F.76.b] and those who do not train in order to enhance or diminish mental phenomena; those who do not train in order to enhance or diminish visual consciousness, those who do not train in order to enhance or diminish auditory consciousness, those who do not train in order to enhance or diminish olfactory consciousness, those who do not train in order to enhance or diminish gustatory consciousness, those who do not train in order to enhance or diminish tactile consciousness, and those who do not train in order to enhance or diminish mental consciousness; those who do not train in order to enhance or diminish visually compounded sensory contact, those who do not train in order to enhance or diminish aurally compounded sensory contact, those who do not train in order to enhance or diminish nasally

compounded sensory contact, those who do not train in order to enhance or diminish lingually compounded sensory contact, those who do not train in order to enhance or diminish corporeally compounded sensory contact, and those who do not train in order to enhance or diminish mentally compounded sensory contact; those who do not train in order to enhance or diminish feelings conditioned by visually compounded sensory contact, those who do not train in order to enhance or diminish feelings conditioned by aurally compounded sensory contact, those who do not train in order to enhance or diminish feelings conditioned by nasally compounded sensory contact, those who do not train in order to enhance or diminish feelings conditioned by lingually compounded sensory contact, those who do not train in order to enhance or diminish feelings conditioned by corporeally compounded sensory contact, and those who do not train in order to enhance or diminish feelings [F.77.a] conditioned by mentally compounded sensory contact; those who do not train in order to enhance or diminish the earth element, those who do not train in order to enhance or diminish the water element, those who do not train in order to enhance or diminish the fire element, those who do not train in order to enhance or diminish the wind element, those who do not train in order to enhance or diminish the space element, and those who do not train in order to enhance or diminish the consciousness element; those who do not train in order to enhance or diminish ignorance, those who do not train in order to enhance or diminish formative predispositions, those who do not train in order to enhance or diminish consciousness, those who do not train in order to enhance or diminish name and form, those who do not train in order to enhance or diminish the six sense fields, those who do not train in order to enhance or diminish sensory contact, those who do not train in order to enhance or diminish sensation, those who do not train in order to enhance or diminish craving, those who do not train in order to enhance or diminish grasping, those who do not train in order to enhance or diminish the rebirth process, those who do not train in order to enhance or diminish birth, and those who do not train in order to enhance or diminish aging and death; those who do not train in order to enhance or diminish the perfection of generosity, those who do not train in order to enhance or diminish the perfection of ethical discipline, those who do not train in order to enhance or diminish the perfection of tolerance, those who do not train in order to enhance or [F.77.b] diminish the perfection of perseverance, those who do not train in order to enhance or diminish the perfection of meditative concentration, and those who do not train in order to enhance or diminish the perfection of wisdom; those who do not train in order to enhance or diminish the emptiness of internal phenomena, those who do not train in order to enhance or diminish

the emptiness of external phenomena, those who do not train in order to enhance or diminish the emptiness of external and internal phenomena, those who do not train in order to enhance or diminish the emptiness of emptiness, those who do not train in order to enhance or diminish the emptiness of great extent, those who do not train in order to enhance or diminish the emptiness of ultimate reality, those who do not train in order to enhance or diminish the emptiness of conditioned phenomena, those who do not train in order to enhance or diminish the emptiness of unconditioned phenomena, those who do not train in order to enhance or diminish the emptiness of the unlimited, those who do not train in order to enhance or diminish the emptiness of that which has neither beginning nor end, those who do not train in order to enhance or diminish the emptiness of nonexclusion, those who do not train in order to enhance or diminish the emptiness of inherent nature, those who do not train in order to enhance or diminish the emptiness of all phenomena, those who do not train in order to enhance or diminish the emptiness of intrinsic defining characteristics, those who do not train in order to enhance or diminish the emptiness of that which cannot be apprehended, those who do not train in order to enhance or diminish the emptiness of nonentities, those who do not train in order to enhance or diminish the emptiness of essential nature, and those who do not train in order to enhance or diminish the emptiness of an essential nature of nonentities; those who do not train in order to [F.78.a] enhance or diminish the applications of mindfulness, those who do not train in order to enhance or diminish the correct exertions, those who do not train in order to enhance or diminish the supports for miraculous ability, those who do not train in order to enhance or diminish the faculties, those who do not train in order to enhance or diminish the powers, those who do not train in order to enhance or diminish the branches of enlightenment, and those who do not train in order to enhance or diminish the noble eightfold path; those who do not train in order to enhance or diminish the truths of the noble ones, those who do not train in order to enhance or diminish the meditative concentrations, those who do not train in order to enhance or diminish the immeasurable attitudes, those who do not train in order to enhance or diminish the formless absorptions, those who do not train in order to enhance or diminish the eight liberations, those who do not train in order to enhance or diminish the serial steps of meditative absorption, those who do not train in order to enhance or diminish the emptiness, signlessness, and wishlessness gateways to liberation, those who do not train in order to enhance or diminish the extrasensory powers, those who do not train in order to enhance or diminish the meditative stabilities, those who do not train in order to enhance or diminish the dhāraṇī gateways, those who do not train

in order to enhance or diminish the powers of the tathāgatas, those who do not train in order to enhance or diminish the fearlessnesses, those who do not train [F.78.b] in order to enhance or diminish the kinds of exact knowledge, those who do not train in order to enhance or diminish great loving kindness, those who do not train in order to enhance or diminish great compassion, and those who do not train in order to enhance or diminish the distinct qualities of the buddhas; those who do not train in order to enhance or diminish the fruit of having entered the stream, those who do not train in order to enhance or diminish the fruit of once-returner, those who do not train in order to enhance or diminish the fruit of non-returner, those who do not train in order to enhance or diminish arhatship, those who do not train in order to enhance or diminish individual enlightenment, those who do not train in order to enhance or diminish the knowledge of the aspects of the path, and those who do not train in order to enhance or diminish all-aspect omniscience—they do not train in order to accept or negate physical forms, they do not train in order to accept or negate feelings, they do not train in order to accept or negate perceptions, they do not train in order to accept or negate formative predispositions, and they do not train in order to accept or negate consciousness; they do not train in order to accept or negate the eyes, they do not train in order to accept or negate the ears, they do not train in order to accept or negate the nose, they do not train in order to accept or negate the tongue, they do not train in order to accept or negate the body, and they do not train in order to accept or negate the mental faculty; they do not train in order to accept or negate sights, they do not [F.79.a] train in order to accept or negate sounds, they do not train in order to accept or negate odors, they do not train in order to accept or negate tastes, they do not train in order to accept or negate tangibles, and they do not train in order to accept or negate mental phenomena; they do not train in order to accept or negate visual consciousness, they do not train in order to accept or negate auditory consciousness, they do not train in order to accept or negate olfactory consciousness, they do not train in order to accept or negate gustatory consciousness, they do not train in order to accept or negate tactile consciousness, and they do not train in order to accept or negate mental consciousness; they do not train in order to accept or negate visually compounded sensory contact, they do not train in order to accept or negate aurally compounded sensory contact, they do not train in order to accept or negate nasally compounded sensory contact, they do not train in order to accept or negate lingually compounded sensory contact, they do not train in order to accept or negate corporeally compounded sensory contact, and they do not train in order to accept or negate mentally compounded sensory

contact; they do not train in order to accept or negate feelings conditioned by visually compounded sensory contact, they do not train in order to accept or negate feelings conditioned by aurally compounded sensory contact, they do not train in order to accept or negate feelings conditioned by nasally compounded sensory contact, they do not train in order to [F.79.b] accept or negate feelings conditioned by lingually compounded sensory contact, they do not train in order to accept or negate feelings conditioned by corporeally compounded sensory contact, and they do not train in order to accept or negate feelings conditioned by mentally compounded sensory contact; they do not train in order to accept or negate the earth element, they do not train in order to accept or negate the water element, they do not train in order to accept or negate the fire element, they do not train in order to accept or negate the wind element, they do not train in order to accept or negate the space element, and they do not train in order to accept or negate the consciousness element; they do not train in order to accept or negate ignorance, they do not train in order to accept or negate formative predispositions, they do not train in order to accept or negate consciousness, they do not train in order to accept or negate name and form, they do not train in order to accept or negate the six sense fields, they do not train in order to accept or negate sensory contact, they do not train in order to accept or negate sensation, they do not train in order to accept or negate craving, they do not train in order to accept or negate grasping, they do not train in order to accept or negate the rebirth process, they do not train in order to accept or negate birth, and they do not train in order to accept or negate aging and death; they do not train in order to accept or negate the perfection of generosity, they do not train in order to accept or negate the perfection of ethical discipline, they do not train in order to accept or negate the perfection of tolerance, they do not train in order to [F.80.a] accept or negate the perfection of perseverance, they do not train in order to accept or negate the perfection of meditative concentration, and they do not train in order to accept or negate the perfection of wisdom; they do not train in order to accept or negate the emptiness of internal phenomena, they do not train in order to accept or negate the emptiness of external phenomena, they do not train in order to accept or negate the emptiness of external and internal phenomena, they do not train in order to accept or negate the emptiness of emptiness, they do not train in order to accept or negate the emptiness of great extent, they do not train in order to accept or negate the emptiness of ultimate reality, they do not train in order to accept or negate the emptiness of conditioned phenomena, they do not train in order to accept or negate the emptiness of unconditioned phenomena, they do not train in order to accept or negate the emptiness of the unlimited, they do not train in order to accept

or negate the emptiness of that which has neither beginning nor end, they do not train in order to accept or negate the emptiness of nonexclusion, they do not train in order to accept or negate the emptiness of inherent nature, they do not train in order to accept or negate the emptiness of all phenomena, they do not train in order to accept or negate the emptiness of intrinsic defining characteristics, they do not train in order to accept or negate the emptiness of that which cannot be apprehended, they do not train in order to accept or negate the emptiness of nonentities, they do not train in order to accept or negate the emptiness of essential nature, and they do not train in order to accept or negate [F.80.b] the emptiness of an essential nature of nonentities; they do not train in order to accept or negate the applications of mindfulness, they do not train in order to accept or negate the correct exertions, they do not train in order to accept or negate the supports for miraculous ability, they do not train in order to accept or negate the faculties, they do not train in order to accept or negate the powers, they do not train in order to accept or negate the branches of enlightenment, and they do not train in order to accept or negate the noble eightfold path; they do not train in order to accept or negate the truths of the noble ones, they do not train in order to accept or negate the meditative concentrations, they do not train in order to accept or negate the immeasurable attitudes, they do not train in order to accept or negate the formless absorptions, they do not train in order to accept or negate the eight liberations, they do not train in order to accept or negate the nine serial steps of meditative absorption, they do not train in order to accept or negate the emptiness, signlessness, and wishlessness gateways to liberation, they do not train in order to accept or negate the extrasensory powers, they do not train in order to accept or negate the meditative stabilities, they do not train in order to accept or negate the dhāraṇī gateways, they do not train in order to accept or negate the powers of the tathāgatas, they do not train in order to accept or negate the fearlessnesses, they [F.81.a] do not train in order to accept or negate the kinds of exact knowledge, they do not train in order to accept or negate great loving kindness, they do not train in order to accept or negate great compassion, and they do not train in order to accept or negate the distinct qualities of the buddhas; they do not train in order to accept or negate the fruit of having entered the stream, they do not train in order to accept or negate the fruit of once-returner, they do not train in order to accept or negate the fruit of non-returner, they do not train in order to accept or negate arhatship, they do not train in order to accept or negate individual enlightenment, they do not train in order to accept or negate the knowledge of the aspects of the path, and they do not train in order to accept or negate all-aspect omniscience.”

16.71 Then the venerable Śāradvatīputra asked the venerable Subhūti, “Venerable Subhūti, do bodhisattva great beings who train like that not train in order to accept or negate physical forms, do they not train in order to accept or negate feelings, do they not train in order to accept or negate perceptions, do they not train in order to accept or negate formative predispositions, and do they not train in order to accept or negate consciousness? Do they not train in order to accept or negate the eyes, do they not train in order to accept or negate the ears, do they not train in order to accept or negate the nose, do they not train in order to accept or negate the tongue, [F.81.b] do they not train in order to accept or negate the body, and do they not train in order to accept or negate the mental faculty? Do they not train in order to accept or negate sights, they do not train in order to accept or negate sounds, do they not train in order to accept or negate odors, do they not train in order to accept or negate tastes, do they not train in order to accept or negate tangibles, and do they not train in order to accept or negate mental phenomena? Do they not train in order to accept or negate visual consciousness, do they not train in order to accept or negate auditory consciousness, do they not train in order to accept or negate olfactory consciousness, do they not train in order to accept or negate gustatory consciousness, do they not train in order to accept or negate tactile consciousness, and do they not train in order to accept or negate mental consciousness? Do they not train in order to accept or negate visually compounded sensory contact, do they not train in order to accept or negate aurally compounded sensory contact, do they not train in order to accept or negate nasally compounded sensory contact, do they not train in order to accept or negate lingually compounded sensory contact, do they not train in order to accept or negate corporeally compounded sensory contact, and do they not train in order to accept or negate mentally compounded sensory contact? Do they not train in order to accept or negate feelings conditioned by visually compounded [F.82.a] sensory contact, do they not train in order to accept or negate feelings conditioned by aurally compounded sensory contact, do they not train in order to accept or negate feelings conditioned by nasally compounded sensory contact, do they not train in order to accept or negate feelings conditioned by lingually compounded sensory contact, do they not train in order to accept or negate feelings conditioned by corporeally compounded sensory contact, and do they not train in order to accept or negate feelings conditioned by mentally compounded sensory contact? Do they not train in order to accept or negate the earth element, do they not train in order to accept or negate the water element, do they not train in order to accept or negate the fire element, do they not train in order to accept or negate the wind element, do they not train in order to accept or

negate the space element, and do they not train in order to accept or negate the consciousness element? Do they not train in order to accept or negate ignorance, do they not train in order to accept or negate formative predispositions, do they not train in order to accept or negate consciousness, do they not train in order to accept or negate name and form, do they not train in order to accept or negate the six sense fields, do they not train in order to accept or negate sensory contact, do they not train in order to accept or negate sensation, do they not train in order to accept or negate craving, do they not train in order to accept [F.82.b] or negate grasping, do they not train in order to accept or negate the rebirth process, do they not train in order to accept or negate birth, and do they not train in order to accept or negate aging and death? Do they not train in order to accept or negate the perfection of generosity, do they not train in order to accept or negate the perfection of ethical discipline, do they not train in order to accept or negate the perfection of tolerance, do they not train in order to accept or negate the perfection of perseverance, do they not train in order to accept or negate the perfection of meditative concentration, and do they not train in order to accept or negate the perfection of wisdom? Do they not train in order to accept or negate the emptiness of internal phenomena, do they not train in order to accept or negate the emptiness of external phenomena, do they not train in order to accept or negate the emptiness of external and internal phenomena, do they not train in order to accept or negate the emptiness of emptiness, do they not train in order to accept or negate the emptiness of great extent, do they not train in order to accept or negate the emptiness of ultimate reality, do they not train in order to accept or negate the emptiness of conditioned phenomena, do they not train in order to accept or negate the emptiness of unconditioned phenomena, do they not train in order to accept or negate the emptiness of the unlimited, do they not train in order to accept or negate the emptiness of that which has neither beginning nor end, do they not train in order to accept or negate [F.83.a] the emptiness of nonexclusion, do they not train in order to accept or negate the emptiness of inherent nature, do they not train in order to accept or negate the emptiness of all phenomena, do they not train in order to accept or negate the emptiness of intrinsic defining characteristics, do they not train in order to accept or negate the emptiness of that which cannot be apprehended, do they not train in order to accept or negate the emptiness of nonentities, do they not train in order to accept or negate the emptiness of essential nature, and do they not train in order to accept or negate the emptiness of an essential nature of nonentities? Do they not train in order to accept or negate the applications of mindfulness, do they not train in order to accept or negate the correct exertions, do they not train in order to accept or negate

the supports for miraculous ability, do they not train in order to accept or negate the faculties, do they not train in order to accept or negate the powers, do they not train in order to accept or negate the branches of enlightenment, and do they not train in order to accept or negate the noble eightfold path? Do they not train in order to accept or negate the truths of the noble ones, do they not train in order to accept or negate the meditative concentrations, do they not train in order to accept or negate the immeasurable attitudes, do they not train in order to accept or negate the formless absorptions, [F.83.b] do they not train in order to accept or negate the liberations, do they not train in order to accept or negate the serial steps of meditative absorption, do they not train in order to accept or negate the emptiness, signlessness, and wishlessness gateways to liberation, do they not train in order to accept or negate the extrasensory powers, do they not train in order to accept or negate the meditative stabilities, do they not train in order to accept or negate the dhāraṇī gateways, do they not train in order to accept or negate the powers of the tathāgatas, do they not train in order to accept or negate the fearlessnesses, do they not train in order to accept or negate the kinds of exact knowledge, do they not train in order to accept or negate great loving kindness, do they not train in order to accept or negate great compassion, and do they not train in order to accept or negate the distinct qualities of the buddhas? Do they not train in order to accept or negate the fruit of having entered the stream, do they not train in order to accept or negate the fruit of once-returner, do they not train in order to accept or negate the fruit of non-returner, do they not train in order to accept or negate arhatship, do they not train in order to accept or negate individual enlightenment, do they not train in order to accept or negate the knowledge of the aspects of the path, and do they not train [F.84.a] in order to accept or negate all-aspect omniscience?" [B7]

16.72 "Venerable Śāradvatīputra," replied Subhūti, "bodhisattva great beings who train like that do not train in order to accept or negate physical forms, they do not train in order to accept or negate feelings, they do not train in order to accept or negate perceptions, they do not train in order to accept or negate formative predispositions, and they do not train in order to accept or negate consciousness. They do not train in order to accept or negate the eyes, they do not train in order to accept or negate the ears, they do not train in order to accept or negate the nose, they do not train in order to accept or negate the tongue, they do not train in order to accept or negate the body, and they do not train in order to accept or negate the mental faculty. They do not train in order to accept or negate sights, they do not train in order to accept or negate sounds, they do not train in order to accept or negate odors, they do not train in order to accept or negate tastes, they do not train in order

to accept or negate tangibles, and they do not train in order to accept or negate mental phenomena. They do not train in order to accept or negate visual consciousness, they do not train in order to accept or negate auditory consciousness, they do not train in order to accept or negate olfactory consciousness, they do not train in order to accept or negate gustatory consciousness, they do not train in order to accept or negate tactile consciousness, and they do not train in order to accept or negate mental consciousness. They do not train in order to accept or negate visually compounded sensory contact, they do not train in order to accept or negate aurally compounded sensory contact, they do not train in order to accept or negate nasally compounded sensory contact, they do not [F.84.b] train in order to accept or negate lingually compounded sensory contact, they do not train in order to accept or negate corporeally compounded sensory contact, and they do not train in order to accept or negate mentally compounded sensory contact. They do not train in order to accept or negate feelings conditioned by visually compounded sensory contact, they do not train in order to accept or negate feelings conditioned by aurally compounded sensory contact, they do not train in order to accept or negate feelings conditioned by nasally compounded sensory contact, they do not train in order to accept or negate feelings conditioned by lingually compounded sensory contact, they do not train in order to accept or negate feelings conditioned by corporeally compounded sensory contact, and they do not train in order to accept or negate feelings conditioned by mentally compounded sensory contact. They do not train in order to accept or negate the earth element, they do not train in order to accept or negate the water element, they do not train in order to accept or negate the fire element, they do not train in order to accept or negate the wind element, they do not train in order to accept or negate the space element, and they do not train [F.85.a] in order to accept or negate the consciousness element. They do not train in order to accept or negate ignorance, they do not train in order to accept or negate formative predispositions, they do not train in order to accept or negate consciousness, they do not train in order to accept or negate name and form, they do not train in order to accept or negate the six sense fields, they do not train in order to accept or negate sensory contact, they do not train in order to accept or negate sensation, they do not train in order to accept or negate craving, they do not train in order to accept or negate grasping, they do not train in order to accept or negate the rebirth process, they do not train in order to accept or negate birth, and they do not train in order to accept or negate aging and death. They do not train in order to accept or negate the perfection of generosity, they do not train in order to accept or negate the perfection of ethical discipline, they do not train in order

to accept or negate the perfection of tolerance, they do not train in order to accept or negate the perfection of perseverance, they do not train in order to accept or negate the perfection of meditative concentration, and they do not train in order to accept or negate the perfection of wisdom. They do not train in order to accept or negate the emptiness of internal phenomena, they do not train in order to accept or negate the emptiness of external phenomena, they do not train in order to accept or negate the emptiness of external and internal phenomena, they do not train in order to accept or negate the emptiness of emptiness, they do not train in order [F.85.b] to accept or negate the emptiness of great extent, they do not train in order to accept or negate the emptiness of ultimate reality, they do not train in order to accept or negate the emptiness of conditioned phenomena, they do not train in order to accept or negate the emptiness of unconditioned phenomena, they do not train in order to accept or negate the emptiness of the unlimited, they do not train in order to accept or negate the emptiness of that which has neither beginning nor end, they do not train in order to accept or negate the emptiness of nonexclusion, they do not train in order to accept or negate the emptiness of inherent nature, they do not train in order to accept or negate the emptiness of all phenomena, they do not train in order to accept or negate the emptiness of intrinsic defining characteristics, they do not train in order to accept or negate the emptiness of that which cannot be apprehended, they do not train in order to accept or negate the emptiness of nonentities, they do not train in order to accept or negate the emptiness of essential nature, and they do not train in order to accept or negate the emptiness of an essential nature of nonentities. They do not train in order to accept or negate the applications of mindfulness, they do not train in order to accept or negate the correct exertions, they do not train in order to accept or negate the supports for miraculous ability, they do not train in order to accept or negate the faculties, they do not train in order to accept or negate the powers, they do not train in order to accept or negate the branches of enlightenment, and they do not train in order to [F.86.a] accept or negate the noble eightfold path. They do not train in order to accept or negate the truths of the noble ones, they do not train in order to accept or negate the meditative concentrations, they do not train in order to accept or negate the immeasurable attitudes, they do not train in order to accept or negate the formless absorptions, they do not train in order to accept or negate the eight liberations, they do not train in order to accept or negate the nine serial steps of meditative absorption, they do not train in order to accept or negate the emptiness, signlessness, and wishlessness gateways to liberation, they do not train in order to accept or negate the extrasensory powers, they do not train in order to accept or negate the meditative stabilities, they do not train

in order to accept or negate the dhāraṇī gateways, they do not train in order to accept or negate the powers of the tathāgatas, they do not train in order to accept or negate the fearlessnesses, they do not train in order to accept or negate the kinds of exact knowledge, they do not train in order to accept or negate great loving kindness, they do not train in order to accept or negate great compassion, and they do not train in order to accept or negate the distinct qualities of the buddhas. They do not train in order to accept or negate the fruit of having entered the stream, they do not train in order to accept or negate the fruit of once-returner, they do not train in order [F.86.b] to accept or negate the fruit of non-returner, they do not train in order to accept or negate arhatship, they do not train in order to accept or negate individual enlightenment, they do not train in order to accept or negate the knowledge of the aspects of the path, and they do not train in order to accept or negate all-aspect omniscience.”

- 16.73 Śāradvatīputra then asked, “Venerable Subhūti, why do bodhisattva great beings not train in order to accept or negate physical forms, why do they not train in order to accept or negate feelings, why do they not train in order to accept or negate perceptions, why do they not train in order to accept or negate formative predispositions, and why do they not train in order to accept or negate consciousness? Why do they not train in order to accept or negate the eyes, why do they not train in order to accept or negate the ears, why do they not train in order to accept or negate the nose, why do they not train in order to accept or negate the tongue, why do they not train in order to accept or negate the body, and why do they not train in order to accept or negate the mental faculty? Why do they not train in order to accept or negate sights, why do they not train in order to accept or negate sounds, why do they not train in order to accept or negate odors, why do they not train in order to accept or negate tastes, why do they not train in order to [F.87.a] accept or negate tangibles, and why do they not train in order to accept or negate mental phenomena? Why do they not train in order to accept or negate visual consciousness, why do they not train in order to accept or negate auditory consciousness, why do they not train in order to accept or negate olfactory consciousness, why do they not train in order to accept or negate gustatory consciousness, why do they not train in order to accept or negate tactile consciousness, and why do they not train in order to accept or negate mental consciousness? Why do they not train in order to accept or negate visually compounded sensory contact, why do they not train in order to accept or negate aurally compounded sensory contact, why do they not train in order to accept or negate nasally compounded sensory contact, why do they not train in order to accept or negate lingually compounded sensory contact, why do they not train in order to accept or negate corporeally

compounded sensory contact, and why do they not train in order to accept or negate mentally compounded sensory contact? Why do they not train in order to accept or negate feelings conditioned by visually compounded sensory contact, why do they not train in order to accept or negate feelings conditioned by aurally compounded sensory contact, why do they not train in order to accept or negate feelings conditioned by nasally compounded sensory contact, why do they not train in order to accept or negate feelings [F.87.b] conditioned by lingually compounded sensory contact, why do they not train in order to accept or negate feelings conditioned by corporeally compounded sensory contact, and why do they not train in order to accept or negate feelings conditioned by mentally compounded sensory contact? Why do they not train in order to accept or negate the earth element, why do they not train in order to accept or negate the water element, why do they not train in order to accept or negate the fire element, why do they not train in order to accept or negate the wind element, why do they not train in order to accept or negate the space element, and why do they not train in order to accept or negate the consciousness element? Why do they not train in order to accept or negate ignorance, why do they not train in order to accept or negate formative predispositions, why do they not train in order to accept or negate consciousness, why do they not train in order to accept or negate name and form, why do they not train in order to accept or negate the six sense fields, why do they not train in order to accept or negate sensory contact, why do they not train in order to accept or negate sensation, why do they not train in order to accept or negate craving, why do they not train in order to accept or negate grasping, why do they not train in order to accept or negate the rebirth process, why [F.88.a] do they not train in order to accept or negate birth, and why do they not train in order to accept or negate aging and death? Why do they not train in order to accept or negate the perfection of generosity, why do they not train in order to accept or negate the perfection of ethical discipline, why do they not train in order to accept or negate the perfection of tolerance, why do they not train in order to accept or negate the perfection of perseverance, why do they not train in order to accept or negate the perfection of meditative concentration, and why do they not train in order to accept or negate the perfection of wisdom? Why do they not train in order to accept or negate the emptiness of internal phenomena, why do they not train in order to accept or negate the emptiness of external phenomena, why do they not train in order to accept or negate the emptiness of external and internal phenomena, why do they not train in order to accept or negate the emptiness of emptiness, why do they not train in order to accept or negate the emptiness of great extent, why do they not train in order to accept or negate the emptiness of ultimate reality, why do

they not train in order to accept or negate the emptiness of conditioned phenomena, why do they not train in order to accept or negate the emptiness of unconditioned phenomena, why do they not train in order to accept or negate the emptiness of the unlimited, why do they not train in order to accept or negate the emptiness of [F.88.b] that which has neither beginning nor end, why do they not train in order to accept or negate the emptiness of nonexclusion, why do they not train in order to accept or negate the emptiness of inherent nature, why do they not train in order to accept or negate the emptiness of all phenomena, why do they not train in order to accept or negate the emptiness of intrinsic defining characteristics, why do they not train in order to accept or negate the emptiness of that which cannot be apprehended, why do they not train in order to accept or negate the emptiness of nonentities, why do they not train in order to accept or negate the emptiness of essential nature, and why do they not train in order to accept or negate the emptiness of an essential nature of nonentities? Why do they not train in order to accept or negate the applications of mindfulness, why do they not train in order to accept or negate the correct exertions, why do they not train in order to accept or negate the supports for miraculous ability, why do they not train in order to accept or negate the faculties, why do they not train in order to accept or negate the powers, why do they not train in order to accept or negate the branches of enlightenment, and why do they not train in order to accept or negate the noble eightfold path? Why do they not train in order to accept or negate the truths of the noble ones, why do they not train in order to accept or negate the meditative concentrations, why [F.89.a] do they not train in order to accept or negate the immeasurable attitudes, why do they not train in order to accept or negate the formless absorptions, why do they not train in order to accept or negate the liberations, why do they not train in order to accept or negate the serial steps of meditative absorption, why do they not train in order to accept or negate the emptiness, signlessness, and wishlessness gateways to liberation, why do they not train in order to accept or negate the extrasensory powers, why do they not train in order to accept or negate the meditative stabilities, why do they not train in order to accept or negate the dhāraṇī gateways, why do they not train in order to accept or negate the powers of the tathāgatas, why do they not train in order to accept or negate the fearlessnesses, why do they not train in order to accept or negate the kinds of exact knowledge, why do they not train in order to accept or negate great loving kindness, why do they not train in order to accept or negate great compassion, and why do they not train in order to accept or negate the distinct qualities of the buddhas? Why do they not train in order to accept or negate the fruit of having entered the stream, why do they not train in order

to accept or negate the fruit of once-returner, [F.89.b] why do they not train in order to accept or negate the fruit of non-returner, why do they not train in order to accept or negate arhatship, why do they not train in order to accept or negate individual enlightenment, why do they not train in order to accept or negate the knowledge of the aspects of the path, and why do they not train in order to accept or negate all-aspect omniscience?"

16.74 "Venerable Śāradvatīputra," replied Subhūti, "it is because there is no acceptance of physical forms—no acceptance of physical forms as physical forms, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of feelings—no acceptance of feelings as feelings, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of perceptions—no acceptance of perceptions as perceptions, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of formative predispositions—no acceptance of formative predispositions as formative predispositions, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of consciousness—no acceptance of consciousness as consciousness, owing to the emptiness of external and internal phenomena.

16.75 "It is because there is no acceptance of the eyes—no acceptance of the eyes as the eyes, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of the ears—no acceptance of the ears as the ears, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of the nose—no acceptance of the nose as the nose, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of the tongue—no acceptance of the tongue as the tongue, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of the body—no acceptance of the body as the body, owing to the emptiness of external and internal phenomena. [F.90.a] It is because there is no acceptance of the mental faculty—no acceptance of the mental faculty as the mental faculty, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of sights—no acceptance of sights as sights, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of sounds—no acceptance of sounds as sounds, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of odors—no acceptance of odors as odors, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of tastes—no acceptance of tastes as tastes, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of tangibles—no acceptance of tangibles as tangibles, owing to

the emptiness of external and internal phenomena. It is because there is no acceptance of mental phenomena—no acceptance of mental phenomena as mental phenomena, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of visual consciousness—no acceptance of visual consciousness as visual consciousness, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of auditory consciousness—no acceptance of auditory consciousness as auditory consciousness, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of olfactory consciousness—no acceptance of olfactory consciousness as olfactory consciousness, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of gustatory consciousness—no acceptance of gustatory consciousness as gustatory consciousness, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of tactile consciousness—no acceptance of tactile consciousness as tactile consciousness, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of mental consciousness—no acceptance of mental consciousness as mental consciousness, owing to the emptiness of external and internal phenomena. [F.90.b] It is because there is no acceptance of visually compounded sensory contact—no acceptance of visually compounded sensory contact as visually compounded sensory contact, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of aurally compounded sensory contact—no acceptance of aurally compounded sensory contact as aurally compounded sensory contact, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of nasally compounded sensory contact—no acceptance of nasally compounded sensory contact as nasally compounded sensory contact, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of lingually compounded sensory contact—no acceptance of lingually compounded sensory contact as lingually compounded sensory contact, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of corporeally compounded sensory contact—no acceptance of corporeally compounded sensory contact as corporeally compounded sensory contact, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of mentally compounded sensory contact—no acceptance of mentally compounded sensory contact as mentally compounded sensory contact, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of feelings conditioned by visually compounded sensory contact—no acceptance of feelings conditioned by

visually compounded sensory contact as feelings conditioned by visually compounded sensory contact, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of feelings conditioned by aurally compounded sensory contact—no acceptance of feelings conditioned by aurally compounded sensory contact as feelings conditioned by aurally compounded sensory contact, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of feelings conditioned by nasally compounded sensory contact—no acceptance of feelings conditioned by nasally compounded sensory contact as feelings conditioned by nasally compounded sensory contact, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of feelings conditioned by lingually compounded sensory contact—no acceptance of feelings conditioned by lingually compounded sensory contact as feelings conditioned by lingually compounded sensory contact, [F.91.a] owing to the emptiness of external and internal phenomena. It is because there is no acceptance of feelings conditioned by corporeally compounded sensory contact—no acceptance of feelings conditioned by corporeally compounded sensory contact as feelings conditioned by corporeally compounded sensory contact, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of feelings conditioned by mentally compounded sensory contact—no acceptance of feelings conditioned by mentally compounded sensory contact as feelings conditioned by mentally compounded sensory contact, owing to the emptiness of external and internal phenomena.

- 16.76 “It is because there is no acceptance of the earth element—no acceptance of the earth element as the earth element, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of the water element—no acceptance of the water element as the water element, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of the fire element—no acceptance of the fire element as the fire element, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of the wind element—no acceptance of the wind element as the wind element, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of the space element—no acceptance of the space element as the space element, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of the consciousness element—no acceptance of the consciousness element as the consciousness element, owing to the emptiness of external and internal phenomena.

16.77 “It is because there is no acceptance of ignorance—no acceptance of ignorance as ignorance, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of formative predispositions—no acceptance of formative predispositions as formative predispositions, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of consciousness—no acceptance of [F.91.b] consciousness as consciousness, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of name and form—no acceptance of name and form as name and form, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of the six sense fields—no acceptance of the six sense fields as the six sense fields, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of sensory contact—no acceptance of sensory contact as sensory contact, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of sensation—no acceptance of sensation as sensation, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of craving—no acceptance of craving as craving, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of grasping—no acceptance of grasping as grasping, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of the rebirth process—no acceptance of the rebirth process as the rebirth process, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of birth—no acceptance of birth as birth, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of aging and death—no acceptance of aging and death as aging and death, owing to the emptiness of external and internal phenomena.

16.78 “It is because there is no acceptance of the perfection of generosity—no acceptance of the perfection of generosity as the perfection of generosity, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of the perfection of ethical discipline—no acceptance of the perfection of ethical discipline as the perfection of ethical discipline, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of the perfection of tolerance—no acceptance of the perfection of tolerance as the perfection of tolerance, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of the perfection of perseverance—no acceptance of the perfection of perseverance [F.92.a] as the perfection of perseverance, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of the perfection of meditative concentration—no acceptance of the perfection of meditative concentration as the perfection of meditative

concentration, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of the perfection of wisdom—no acceptance of the perfection of wisdom as the perfection of wisdom, owing to the emptiness of external and internal phenomena.

- 16.79 “It is because there is no acceptance of the emptiness of internal phenomena—no acceptance of the emptiness of internal phenomena as the emptiness of internal phenomena, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of the emptiness of external phenomena—no acceptance of the emptiness of external phenomena as the emptiness of external phenomena, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of the emptiness of external and internal phenomena—no acceptance of the emptiness of external and internal phenomena as the emptiness of external and internal phenomena, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of the emptiness of emptiness—no acceptance of the emptiness of emptiness as the emptiness of emptiness, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of emptiness of great extent—no acceptance of the emptiness of great extent as the emptiness of great extent, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of the emptiness of ultimate reality—no acceptance of the emptiness of ultimate reality as the emptiness of ultimate reality, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of the emptiness of conditioned phenomena—no acceptance of the emptiness of conditioned phenomena as the emptiness of conditioned phenomena, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of the emptiness of unconditioned phenomena—no acceptance of the emptiness of unconditioned phenomena as the emptiness of unconditioned phenomena, owing to the emptiness of external and internal phenomena. It is because there is no acceptance [F.92.b] of the emptiness of the unlimited—no acceptance of the emptiness of the unlimited as the emptiness of the unlimited, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of the emptiness of that which has neither beginning nor end—no acceptance of the emptiness of that which has neither beginning nor end as the emptiness of that which has neither beginning nor end, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of the emptiness of nonexclusion—no acceptance of the emptiness of nonexclusion as the emptiness of nonexclusion, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of the emptiness of inherent

nature—no acceptance of the emptiness of inherent nature as the emptiness of inherent nature, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of the emptiness of all phenomena—no acceptance of the emptiness of all phenomena as the emptiness of all phenomena, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of the emptiness of intrinsic defining characteristics—no acceptance of the emptiness of intrinsic defining characteristics as the emptiness of intrinsic defining characteristics, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of the emptiness of that which cannot be apprehended—no acceptance of the emptiness of that which cannot be apprehended as the emptiness of that which cannot be apprehended, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of the emptiness of nonentities—no acceptance of the emptiness of nonentities as the emptiness of nonentities, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of the emptiness of essential nature—no acceptance of the emptiness of essential nature as the emptiness of essential nature, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of the emptiness of an essential nature of nonentities—no acceptance of the emptiness of an essential nature of nonentities as the emptiness of an essential nature of nonentities, owing to the emptiness of [F.93.a] external and internal phenomena.

16.80 “It is because there is no acceptance of the applications of mindfulness—no acceptance of the applications of mindfulness as the applications of mindfulness, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of the correct exertions—no acceptance of the correct exertions as the correct exertions, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of the supports for miraculous ability—no acceptance of the supports for miraculous ability as the supports for miraculous ability, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of the faculties—no acceptance of the faculties as the faculties, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of the powers—no acceptance of the powers as the powers, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of the branches of enlightenment—no acceptance of the branches of enlightenment as the branches of enlightenment, owing to the emptiness of external and internal phenomena.

It is because there is no acceptance of the noble eightfold path—no acceptance of the noble eightfold path as the noble eightfold path, owing to the emptiness of external and internal phenomena.

16.81 “It is because there is no acceptance of the truths of the noble ones—no acceptance of the truths of the noble ones as the truths of the noble ones, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of the meditative concentrations—no acceptance of the meditative concentrations as the meditative concentrations, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of the immeasurable attitudes—no acceptance of the immeasurable attitudes as the immeasurable attitudes, owing to the emptiness of external and internal phenomena. [F.93.b] It is because there is no acceptance of the formless absorptions—no acceptance of the formless absorptions as the formless absorptions, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of the liberations—no acceptance of the liberations as the liberations, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of the serial steps of meditative absorption—no acceptance of the serial steps of meditative absorption as the serial steps of meditative absorption, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of the emptiness, signlessness, and wishlessness gateways to liberation—no acceptance of the emptiness, signlessness, and wishlessness gateways to liberation as the emptiness, signlessness, and wishlessness gateways to liberation, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of the extrasensory powers—no acceptance of the extrasensory powers as the extrasensory powers, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of the meditative stabilities—no acceptance of the meditative stabilities as the meditative stabilities, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of the dhāraṇī gateways—no acceptance of the dhāraṇī gateways as the dhāraṇī gateways, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of the powers of the tathāgatas—no acceptance of the powers of the tathāgatas as the powers of the tathāgatas, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of the fearlessnesses—no acceptance of the fearlessnesses as the fearlessnesses, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of the kinds of exact knowledge—no acceptance of the kinds of exact knowledge as the kinds of exact knowledge, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of

great loving kindness—no acceptance of great loving kindness as great loving kindness, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of great compassion—no acceptance of [F.94.a] great compassion as great compassion, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of the distinct qualities of the buddhas—no acceptance of the distinct qualities of the buddhas as the distinct qualities of the buddhas, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of knowledge of all the dharmas—no acceptance of knowledge of all the dharmas as knowledge of all the dharmas, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of the knowledge of the aspects of the path—no acceptance of the knowledge of the aspects of the path as the knowledge of the aspects of the path, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of all-aspect omniscience—no acceptance of all-aspect omniscience as all-aspect omniscience, owing to the emptiness of external and internal phenomena.

16.82 “Venerable Śāradvatīputra, so it is that they will be emancipated in all-aspect omniscience by way of there being no acceptance of any phenomena.”

16.83 “Venerable Subhūti, will bodhisattva great beings who train in this manner, having trained in the perfection of wisdom, be emancipated in all-aspect omniscience?” asked Śāriputra.

16.84 “Venerable Śāradvatīputra,” replied [F.94.b] Subhūti, “bodhisattva great beings who train in this manner, having trained in the perfection of wisdom, will be emancipated in all-aspect omniscience by way of there being no acceptance of any phenomena.”

16.85 “Venerable Subhūti, how will bodhisattva great beings training in this manner, having trained in order to accept or negate all phenomena, be emancipated in all-aspect omniscience?” asked Śāriputra.

16.86 “Venerable Śāradvatīputra,” replied Subhūti, “here, when bodhisattva great beings practice the perfection of wisdom, they do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of physical forms. If you ask why, it is because physical forms do not exist and are not apprehended by way of an essential nature of physical forms. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not

observe the diminishing, do not observe the decrease, and do not observe the increase of feelings. If you ask why, it is because feelings do not exist and are not apprehended by way of an essential nature of feelings. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of perceptions. If you ask why, it is because perceptions do not exist and are not apprehended by way of an essential nature of perceptions. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, [F.95.a] and do not observe the increase of formative predispositions. If you ask why, it is because formative predispositions do not exist and are not apprehended by way of an essential nature of formative predispositions. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of consciousness. If you ask why, it is because consciousness does not exist and is not apprehended by way of an essential nature of consciousness.

- 16.87 “They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of the eyes. If you ask why, it is because the eyes do not exist and are not apprehended by way of an essential nature of the eyes. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of the ears. If you ask why, it is because the ears do not exist and are not apprehended by way of an essential nature of the ears. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of the nose. If you ask why, it is because the nose does not exist and is not apprehended by way of an essential nature of the nose. They do not observe the arising, do not observe the cessation, do not

observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the [F.95.b] increase of the tongue. If you ask why, it is because the tongue does not exist and is not apprehended by way of an essential nature of the tongue. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of the body. If you ask why, it is because the body does not exist and is not apprehended by way of an essential nature of the body. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of the mental faculty. If you ask why, it is because the mental faculty does not exist and is not apprehended by way of an essential nature of the mental faculty.

- 16.88 “They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of sights. If you ask why, it is because sights do not exist and are not apprehended by way of an essential nature of sights. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of sounds. If you ask why, it is because sounds do not exist and are not apprehended by way of an essential nature of sounds. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of odors. If you ask why, it is because odors do not exist and are not apprehended by way of an essential nature of odors. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe [F.96.a] the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of tastes. If you ask why, it is because tastes do not exist

and are not apprehended by way of an essential nature of tastes. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of tangibles. If you ask why, it is because tangibles do not exist and are not apprehended by way of an essential nature of tangibles. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of mental phenomena. If you ask why, it is because mental phenomena do not exist and are not apprehended by way of an essential nature of mental phenomena.

- 16.89 “They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of visual consciousness. If you ask why, it is because visual consciousness does not exist and is not apprehended by way of an essential nature of visual consciousness. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of auditory consciousness. If you ask why, it is because auditory consciousness does not exist and is not apprehended by way of an essential nature of auditory consciousness. They do not observe the arising, do not observe [F.96.b] the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of olfactory consciousness. If you ask why, it is because olfactory consciousness does not exist and is not apprehended by way of an essential nature of olfactory consciousness. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of gustatory consciousness. If you ask why, it is because gustatory consciousness does not exist and is not apprehended by way of an essential nature of gustatory consciousness. They do not observe the arising,

do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of tactile consciousness. If you ask why, it is because tactile consciousness does not exist and is not apprehended by way of an essential nature of tactile consciousness. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of mental consciousness. If you ask why, it is because mental consciousness does not exist and is not apprehended by way of an essential nature of mental consciousness.

- 16.90 “They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of visually compounded sensory contact. If you ask why, it is because visually compounded sensory contact does not exist and is not apprehended by way of an essential nature [F.97.a] of visually compounded sensory contact. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of aurally compounded sensory contact. If you ask why, it is because aurally compounded sensory contact does not exist and is not apprehended by way of an essential nature of aurally compounded sensory contact. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of nasally compounded sensory contact. If you ask why, it is because nasally compounded sensory contact does not exist and is not apprehended by way of an essential nature of nasally compounded sensory contact. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of lingually compounded sensory contact. If you ask why, it is because lingually compounded sensory contact does not exist and

is not apprehended by way of an essential nature of lingually compounded sensory contact. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of corporeally compounded sensory contact. If you ask why, it is because corporeally compounded sensory contact does not exist and is not apprehended by way of an essential nature of corporeally compounded sensory contact. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of mentally compounded sensory contact. If [F.97.b] you ask why, it is because mentally compounded sensory contact does not exist and is not apprehended by way of an essential nature of mentally compounded sensory contact.

- 16.91 “They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of feelings conditioned by visually compounded sensory contact. If you ask why, it is because feelings conditioned by visually compounded sensory contact do not exist and are not apprehended by way of an essential nature of feelings conditioned by visually compounded sensory contact. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of feelings conditioned by aurally compounded sensory contact. If you ask why, it is because feelings conditioned by aurally compounded sensory contact do not exist and are not apprehended by way of an essential nature of feelings conditioned by aurally compounded sensory contact. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of feelings conditioned by nasally compounded sensory contact. If you ask why, it is because feelings conditioned by nasally compounded sensory contact do not exist and are not apprehended by way of an essential nature

of feelings conditioned by nasally compounded sensory contact. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of feelings conditioned by lingually compounded sensory contact. If you ask why, it is because feelings conditioned by lingually compounded sensory contact [F.98.a] do not exist and are not apprehended by way of an essential nature of feelings conditioned by lingually compounded sensory contact. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of feelings conditioned by corporeally compounded sensory contact. If you ask why, it is because feelings conditioned by corporeally compounded sensory contact do not exist and are not apprehended by way of an essential nature of feelings conditioned by corporeally compounded sensory contact. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of feelings conditioned by mentally compounded sensory contact. If you ask why, it is because feelings conditioned by mentally compounded sensory contact do not exist and are not apprehended by way of an essential nature of feelings conditioned by mentally compounded sensory contact. [B8]

- 16.92 “They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of the earth element. If you ask why, it is because the earth element does not exist and is not apprehended by way of an essential nature of the earth element. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of the water element. If you ask why, it is because the water element does not exist and is not apprehended by way of an essential nature of the water element. They do not observe [F.98.b] the arising, do not observe the cessation, do not observe

the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of the fire element. If you ask why, it is because the fire element does not exist and is not apprehended by way of an essential nature of the fire element. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of the wind element. If you ask why, it is because the wind element does not exist and is not apprehended by way of an essential nature of the wind element. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of the space element. If you ask why, it is because the space element does not exist and is not apprehended by way of an essential nature of the space element. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of the consciousness element. If you ask why, it is because the consciousness element does not exist and is not apprehended by way of an essential nature of the consciousness element.

- 16.93 “They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of ignorance. If you ask why, it is because ignorance does not exist and [F.99.a] is not apprehended by way of an essential nature of ignorance. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of formative predispositions. If you ask why, it is because formative predispositions do not exist and are not apprehended by way of an essential nature of formative predispositions. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not

observe the diminishing, do not observe the decrease, and do not observe the increase of consciousness. If you ask why, it is because consciousness does not exist and is not apprehended by way of an essential nature of consciousness. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of name and form. If you ask why, it is because name and form do not exist and are not apprehended by way of an essential nature of name and form. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of the six sense fields. If you ask why, it is because the six sense fields do not exist and are not apprehended by way of an essential nature of the six sense fields. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of sensory contact. If you ask why, it is because sensory contact does not exist and is not apprehended by way of an essential nature of sensory contact. [F.99.b] They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of sensation. If you ask why, it is because sensation does not exist and is not apprehended by way of an essential nature of sensation. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of craving. If you ask why, it is because craving does not exist and is not apprehended by way of an essential nature of craving. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of grasping. If you ask why, it is because grasping does not exist and is not apprehended by way of an essential nature of grasping. They do not observe the arising, do not

observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of the rebirth process. If you ask why, it is because the rebirth process does not exist and is not apprehended by way of an essential nature of the rebirth process. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of birth. If you ask why, it is because birth does not exist and is not apprehended by way of an essential nature of birth. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe [F.100.a] the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of aging and death. If you ask why, it is because aging and death do not exist and are not apprehended by way of an essential nature of aging and death.

- 16.94 “They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of the perfection of generosity. If you ask why, it is because the perfection of generosity does not exist and is not apprehended by way of an essential nature of the perfection of generosity. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of the perfection of ethical discipline. If you ask why, it is because the perfection of ethical discipline does not exist and is not apprehended by way of an essential nature of the perfection of ethical discipline. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of the perfection of tolerance. If you ask why, it is because the perfection of tolerance does not exist and is not apprehended by way of an essential nature of the perfection of tolerance. They do not observe the arising, do not observe the cessation, do not

observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of the perfection of perseverance. If you ask why, it is because the perfection of perseverance does not exist [F.100.b] and is not apprehended by way of an essential nature of the perfection of perseverance. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of the perfection of meditative concentration. If you ask why, it is because the perfection of meditative concentration does not exist and is not apprehended by way of an essential nature of the perfection of meditative concentration. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of the perfection of wisdom. If you ask why, it is because the perfection of wisdom does not exist and is not apprehended by way of an essential nature of the perfection of wisdom.

- 16.95 “They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of the emptiness of internal phenomena. If you ask why, it is because the emptiness of internal phenomena does not exist and is not apprehended by way of an essential nature of the emptiness of internal phenomena. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of the emptiness of external phenomena. If you ask why, it is because the emptiness of external phenomena does not exist and is not apprehended by way of an essential nature of the emptiness of external phenomena. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of [F.101.a] the emptiness of external and internal phenomena. If you ask why, it is because the emptiness

of external and internal phenomena does not exist and is not apprehended by way of an essential nature of the emptiness of external and internal phenomena. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of the emptiness of emptiness. If you ask why, it is because the emptiness of emptiness does not exist and is not apprehended by way of an essential nature of the emptiness of emptiness. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of the emptiness of great extent. If you ask why, it is because the emptiness of great extent does not exist and is not apprehended by way of an essential nature of the emptiness of great extent. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of the emptiness of ultimate reality. If you ask why, it is because the emptiness of ultimate reality does not exist and is not apprehended by way of an essential nature of the emptiness of ultimate reality. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of the emptiness of conditioned phenomena. If you ask why, it is because the emptiness of conditioned phenomena does not exist and is not apprehended by way of an essential nature of the emptiness of conditioned phenomena. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, [F.101.b] do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of the emptiness of unconditioned phenomena. If you ask why, it is because the emptiness of unconditioned phenomena does not exist and is not apprehended by way of an essential nature of the emptiness of unconditioned phenomena. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not

observe the diminishing, do not observe the decrease, and do not observe the increase of the emptiness of the unlimited. If you ask why, it is because the emptiness of the unlimited does not exist and is not apprehended by way of an essential nature of the emptiness of the unlimited. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of the emptiness of that which has neither beginning nor end. If you ask why, it is because the emptiness of that which has neither beginning nor end does not exist and is not apprehended by way of an essential nature of the emptiness of that which has neither beginning nor end. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of the emptiness of nonexclusion. If you ask why, it is because the emptiness of nonexclusion does not exist and is not apprehended by way of an essential nature of the emptiness of nonexclusion. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of the emptiness of inherent nature. If you ask why, it is because [F.102.a] the emptiness of inherent nature does not exist and is not apprehended by way of an essential nature of the emptiness of inherent nature. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of the emptiness of all phenomena. If you ask why, it is because the emptiness of all phenomena does not exist and is not apprehended by way of an essential nature of the emptiness of all phenomena. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of the emptiness of intrinsic defining characteristics. If you ask why, it is because the emptiness of intrinsic defining characteristics does not exist and is not apprehended by way of an essential nature of the emptiness of intrinsic defining characteristics. They

do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of the emptiness of that which cannot be apprehended. If you ask why, it is because the emptiness of that which cannot be apprehended does not exist and is not apprehended by way of an essential nature of the emptiness of that which cannot be apprehended. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of the emptiness of nonentities. If you ask why, it is because the emptiness of nonentities does not exist and is not apprehended by way of an essential nature of the emptiness of nonentities. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, [F.102.b] do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of the emptiness of essential nature. If you ask why, it is because the emptiness of essential nature does not exist and is not apprehended by way of an essential nature of the emptiness of essential nature. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of the emptiness of an essential nature of nonentities. If you ask why, it is because the emptiness of an essential nature of nonentities does not exist and is not apprehended by way of an essential nature of the emptiness of an essential nature of nonentities.

- 16.96 “They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of the applications of mindfulness. If you ask why, it is because the applications of mindfulness do not exist and are not apprehended by way of an essential nature of the applications of mindfulness. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease,

and do not observe the increase of the correct exertions. If you ask why, it is because the correct exertions do not exist and are not apprehended by way of an essential nature of the correct exertions. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of the supports for miraculous ability. If you ask why, it is because the supports for miraculous ability do not [F.103.a] exist and are not apprehended by way of an essential nature of the supports for miraculous ability. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of the faculties. If you ask why, it is because the faculties do not exist and are not apprehended by way of an essential nature of the faculties. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of the powers. If you ask why, it is because the powers do not exist and are not apprehended by way of an essential nature of the powers. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of the branches of enlightenment. If you ask why, it is because the branches of enlightenment do not exist and are not apprehended by way of an essential nature of the branches of enlightenment. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of the noble eightfold path. If you ask why, it is because the noble eightfold path does not exist and is not apprehended by way of an essential nature of the noble eightfold path.

16.97 “They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, [F.103.b] do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of the truths of the noble ones. If you ask

why, it is because the truths of the noble ones do not exist and are not apprehended by way of an essential nature of the truths of the noble ones. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of the meditative concentrations. If you ask why, it is because the meditative concentrations do not exist and are not apprehended by way of an essential nature of the meditative concentrations. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of the immeasurable attitudes. If you ask why, it is because the immeasurable attitudes do not exist and are not apprehended by way of an essential nature of the immeasurable attitudes. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of the formless absorptions. If you ask why, it is because the formless absorptions do not exist and are not apprehended by way of an essential nature of the formless absorptions. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of the liberations. If you ask why, it is because the liberations [F.104.a] do not exist and are not apprehended by way of an essential nature of the liberations. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of the serial steps of meditative absorption. If you ask why, it is because the serial steps of meditative absorption do not exist and are not apprehended by way of an essential nature of the serial steps of meditative absorption. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of the emptiness, signlessness, and

wishlessness gateways to liberation. If you ask why, it is because the emptiness, signlessness, and wishlessness gateways to liberation do not exist and are not apprehended by way of an essential nature of the emptiness, signlessness, and wishlessness gateways to liberation. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of the extrasensory powers. If you ask why, it is because the extrasensory powers do not exist and are not apprehended by way of an essential nature of the extrasensory powers. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of the meditative stabilities. [F.104.b] If you ask why, it is because the meditative stabilities do not exist and are not apprehended by way of an essential nature of the meditative stabilities. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of the dhāraṇī gateways. If you ask why, it is because the dhāraṇī gateways do not exist and are not apprehended by way of an essential nature of the dhāraṇī gateways. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of the powers of the tathāgatas. If you ask why, it is because the powers of the tathāgatas do not exist and are not apprehended by way of an essential nature of the powers of the tathāgatas. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of the fearlessnesses. If you ask why, it is because the fearlessnesses do not exist and are not apprehended by way of an essential nature of the fearlessnesses. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not

observe the decrease, and do not observe the increase of the kinds of exact knowledge. If you ask why, it is because the kinds of exact knowledge do not exist and are not apprehended by way of an essential nature of the kinds of exact knowledge. They do not observe the arising, do not observe the cessation, do not observe [F.105.a] the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of great loving kindness. If you ask why, it is because great loving kindness does not exist and is not apprehended by way of an essential nature of great loving kindness. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of great compassion. If you ask why, it is because great compassion does not exist and is not apprehended by way of an essential nature of great compassion. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of the distinct qualities of the buddhas. If you ask why, it is because the distinct qualities of the buddhas do not exist and are not apprehended by way of an essential nature of the distinct qualities of the buddhas. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of knowledge of all the dharma. If you ask why, it is because knowledge of all the dharma does not exist and is not apprehended by way of an essential nature of knowledge of all the dharma. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not observe the diminishing, do not observe the decrease, and do not observe the increase of the knowledge of the aspects of the path. If you ask why, it is [F.105.b] because the knowledge of the aspects of the path does not exist and is not apprehended by way of an essential nature of the knowledge of the aspects of the path. They do not observe the arising, do not observe the cessation, do not observe the appropriation, do not observe the rejection, do not observe the defilement, do not observe the purification, do not observe the accumulation, do not

observe the diminishing, do not observe the decrease, and do not observe the increase of all-aspect omniscience. If you ask why, it is because all-aspect omniscience does not exist and is not apprehended by way of an essential nature of all-aspect omniscience.

16.98 “Venerable Śāradvatīputra, so it is that bodhisattva great beings, having trained in the perfection of wisdom for the sake of the nonarising, noncessation, nonappropriation, nonrejection, nondefilement, nonpurification, nonaccumulation, nondiminishing, nondecrease, and nonincrease of all phenomena, are emancipated, by way of not training and not being emancipated, in all-aspect omniscience.”

16.99 Then Śakra, mighty lord of the gods, asked the venerable Śāradvatīputra, “Venerable monk Śāradvatīputra, where should bodhisattva great beings⁶⁶⁶ search for the perfection of wisdom?”

16.100 “Mighty lord of the gods, they should search for the bodhisattva great beings’ perfection of wisdom in the discourse of Subhūti,” replied Śāradvatīputra.

16.101 Then Śakra, mighty lord of the gods, said to the venerable Subhūti, “It is through your power, it is through your blessing, that the venerable monk Śāradvatīputra has said, ‘They should search for [F.106.a] the bodhisattva great beings’ perfection of wisdom in the discourse of Subhūti.’ ”

“Kauśika,” replied Subhūti, “it is not through my power. It is not through my blessing.”

16.102 “Venerable monk Subhūti, in that case, whose power is it? Whose blessing is it?” asked Śakra.

“Kauśika,” replied Subhūti, “it is the power of the tathāgatas. It is the blessing of the tathāgatas.”

16.103 Śakra then inquired, “Venerable monk Subhūti, if all phenomena are without blessing, how can it be said that this is the power of the tathāgatas, this is the blessing of the tathāgatas? The tathāgatas cannot be apprehended as other than the reality of phenomena that is without blessing. The existence of the tathāgatas cannot be apprehended as other than the real nature.”⁶⁶⁷

16.104 “Kauśika, it is so, it is so!” replied Subhūti. “The existence of the tathāgatas cannot be apprehended as other than the reality of phenomena that is without blessing. The existence of the tathāgatas cannot be apprehended as other than the real nature.

16.105 “The tathāgatas also cannot be apprehended in the reality of phenomena that is without blessing, nor can the reality of phenomena that is without blessing be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the real nature, nor can the real nature be apprehended in the tathāgatas.

16.106 “The tathāgatas cannot be apprehended in the real nature of physical forms, nor can the real nature of physical forms be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of physical forms,⁶⁶⁸ nor can the reality of physical forms be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of feelings, nor can the real nature of feelings be apprehended in the tathāgatas; [F.106.b] the tathāgatas cannot be apprehended in the reality of feelings, nor can the reality of feelings be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of perceptions, nor can the real nature of perceptions be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of perceptions, nor can the reality of perceptions be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of formative predispositions, nor can the real nature of formative predispositions be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of formative predispositions, nor can the reality of formative predispositions be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of consciousness, nor can the real nature of consciousness be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of consciousness, nor can the reality of consciousness be apprehended in the tathāgatas.

16.107 “The tathāgatas cannot be apprehended in the real nature of the eyes, nor can the real nature of the eyes be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of the eyes, nor can the reality of the eyes be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of the ears, nor can the real nature of the ears be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of the ears, [F.107.a] nor can the reality of the ears be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of the nose, nor can the real nature of the nose be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of the nose, nor can the reality of the nose be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of the tongue, nor can the real nature of the tongue be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of the tongue, nor can the reality of the tongue be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of the body, nor can the real nature of the body be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of the body, nor can the reality of the body be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of the mental faculty, nor can the real

nature of the mental faculty be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of the mental faculty, nor can the reality of the mental faculty be apprehended in the tathāgatas.

16.108 “The tathāgatas cannot be apprehended in the real nature of sights, nor can the real nature of sights be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of sights, nor can the reality of sights be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of sounds, nor can the real nature of sounds be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of sounds, nor can the reality of sounds be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of odors, [F.107.b] nor can the real nature of odors be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of odors, nor can the reality of odors be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of tastes, nor can the real nature of tastes be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of tastes, nor can the reality of tastes be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of tangibles, nor can the real nature of tangibles be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of tangibles, nor can the reality of tangibles be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of mental phenomena, nor can the real nature of mental phenomena be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of mental phenomena, nor can the reality of mental phenomena be apprehended in the tathāgatas.

16.109 “The tathāgatas cannot be apprehended in the real nature of visual consciousness, nor can the real nature of visual consciousness be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of visual consciousness, nor can the reality of visual consciousness be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of auditory consciousness, nor can the real nature of auditory consciousness be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of auditory consciousness, nor can the reality of auditory consciousness be apprehended in the tathāgatas. The tathāgatas cannot be apprehended [F.108.a] in the real nature of olfactory consciousness, nor can the real nature of olfactory consciousness be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of olfactory consciousness, nor can the reality of olfactory consciousness be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of gustatory consciousness, nor can the real

nature of gustatory consciousness be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of gustatory consciousness, nor can the reality of gustatory consciousness be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of tactile consciousness, nor can the real nature of tactile consciousness be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of tactile consciousness, nor can the reality of tactile consciousness be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of mental consciousness, nor can the real nature of mental consciousness be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of mental consciousness, nor can the reality of mental consciousness be apprehended in the tathāgatas.

- 16.110 “The tathāgatas cannot be apprehended in the real nature of visually compounded sensory contact, nor can the real nature of visually compounded sensory contact be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of visually compounded sensory contact, nor can the reality of visually compounded sensory contact be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of aurally compounded sensory contact, nor can the real nature of aurally compounded sensory contact be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of aurally compounded sensory contact, nor can the reality of aurally compounded sensory contact be apprehended in the tathāgatas. The tathāgatas [F.108.b] cannot be apprehended in the real nature of nasally compounded sensory contact, nor can the real nature of nasally compounded sensory contact be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of nasally compounded sensory contact, nor can the reality of nasally compounded sensory contact be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of lingually compounded sensory contact, nor can the real nature of lingually compounded sensory contact be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of lingually compounded sensory contact, nor can the reality of lingually compounded sensory contact be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of corporeally compounded sensory contact, nor can the real nature of corporeally compounded sensory contact be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of corporeally compounded sensory contact, nor can the reality of corporeally compounded sensory contact be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of mentally compounded sensory contact, nor can the real nature of mentally

compounded sensory contact be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of mentally compounded sensory contact, nor can the reality of mentally compounded sensory contact be apprehended in the tathāgatas.

- 16.111 “The tathāgatas cannot be apprehended in the real nature of feelings conditioned by visually compounded sensory contact, nor can the real nature of feelings conditioned by visually compounded sensory contact be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of feelings conditioned by visually compounded sensory contact, nor can the reality of feelings conditioned by visually compounded [F.109.a] sensory contact be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of feelings conditioned by aurally compounded sensory contact, nor can the real nature of feelings conditioned by aurally compounded sensory contact be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of feelings conditioned by aurally compounded sensory contact, nor can the reality of feelings conditioned by aurally compounded sensory contact be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of feelings conditioned by nasally compounded sensory contact, nor can the real nature of feelings conditioned by nasally compounded sensory contact be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of feelings conditioned by nasally compounded sensory contact, nor can the reality of feelings conditioned by nasally compounded sensory contact be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of feelings conditioned by lingually compounded sensory contact, nor can the real nature of feelings conditioned by lingually compounded sensory contact be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of feelings conditioned by lingually compounded sensory contact, nor can the reality of feelings conditioned by lingually compounded sensory contact be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of feelings conditioned by corporeally compounded sensory contact, nor can the real nature of feelings conditioned by corporeally compounded sensory contact be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of feelings conditioned by corporeally compounded sensory contact, nor can the reality of feelings conditioned by corporeally compounded sensory contact be apprehended in the tathāgatas. [F.109.b] The tathāgatas cannot be apprehended in the real nature of feelings conditioned by mentally compounded sensory contact, nor can the real nature of feelings conditioned by mentally compounded sensory contact be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the

reality of feelings conditioned by mentally compounded sensory contact, nor can the reality of feelings conditioned by mentally compounded sensory contact be apprehended in the tathāgatas.

16.112 “The tathāgatas cannot be apprehended in the real nature of the earth element, nor can the real nature of the earth element be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of the earth element, nor can the reality of the earth element be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of the water element, nor can the real nature of the water element be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of the water element, nor can the reality of the water element be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of the fire element, nor can the real nature of the fire element be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of the fire element, nor can the reality of the fire element be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of the wind element, nor can the real nature of the wind element be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of the wind element, nor can the reality of the wind element be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of the space element, nor can the real nature of the space element [F.110.a] be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of the space element, nor can the reality of the space element be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of the consciousness element, nor can the real nature of the consciousness element be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of the consciousness element, nor can the reality of the consciousness element be apprehended in the tathāgatas.

16.113 “The tathāgatas cannot be apprehended in the real nature of ignorance, nor can the real nature of ignorance be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of ignorance, nor can the reality of ignorance be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of formative predispositions, nor can the real nature of formative predispositions be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of formative predispositions, nor can the reality of formative predispositions be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of consciousness, nor can the real nature of consciousness be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of consciousness, nor can the reality of consciousness be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in

the real nature of name and form, nor can the real nature of name and form be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of name and form, nor can the reality of [F.110.b] name and form be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of the six sense fields, nor can the real nature of the six sense fields be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of the six sense fields, nor can the reality of the six sense fields be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of sensory contact, nor can the real nature of sensory contact be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of sensory contact, nor can the reality of sensory contact be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of sensation, nor can the real nature of sensation be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of sensation, nor can the reality of sensation be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of craving, nor can the real nature of craving be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of craving, nor can the reality of craving be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of grasping, nor can the real nature of grasping be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of grasping, nor can the reality of grasping be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of the rebirth process, nor can the real nature of the rebirth process be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of the rebirth process, nor can the reality of the rebirth process be apprehended in the tathāgatas. The tathāgatas [F.111.a] cannot be apprehended in the real nature of birth, nor can the real nature of birth be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of birth, nor can the reality of birth be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of aging and death, nor can the real nature of aging and death be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of aging and death, nor can the reality of aging and death be apprehended in the tathāgatas.

- 16.114 “The tathāgatas cannot be apprehended in the real nature of the perfection of generosity, nor can the real nature of the perfection of generosity be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of the perfection of generosity, nor can the reality of the perfection of generosity be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of the perfection of

ethical discipline, nor can the real nature of the perfection of ethical discipline be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of the perfection of ethical discipline, nor can the reality of the perfection of ethical discipline be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of the perfection of tolerance, nor can the real nature of the perfection of tolerance be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of the perfection of tolerance, nor can the reality of the perfection of tolerance be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of [F.111.b] the perfection of perseverance, nor can the real nature of the perfection of perseverance be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of the perfection of perseverance, nor can the reality of the perfection of perseverance be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of the perfection of meditative concentration, nor can the real nature of the perfection of meditative concentration be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of the perfection of meditative concentration, nor can the reality of the perfection of meditative concentration be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of the perfection of wisdom, nor can the real nature of the perfection of wisdom be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of the perfection of wisdom, nor can the reality of the perfection of wisdom be apprehended in the tathāgatas.

- 16.115 “The tathāgatas cannot be apprehended in the real nature of the emptiness of internal phenomena, nor can the real nature of the emptiness of internal phenomena be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of the emptiness of internal phenomena, nor can the reality of the emptiness of internal phenomena be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of the emptiness of external phenomena, nor can the real nature of the emptiness of external phenomena be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of the emptiness of external phenomena, nor can the reality of the emptiness of external phenomena be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of the emptiness of external and internal phenomena, nor can the real nature of the emptiness [F.112.a] of external and internal phenomena be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of the emptiness of external and internal phenomena, nor can the reality of the emptiness of external and internal phenomena be apprehended in the tathāgatas. The tathāgatas

cannot be apprehended in the real nature of the emptiness of emptiness, nor can the real nature of the emptiness of emptiness be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of the emptiness of emptiness, nor can the reality of the emptiness of emptiness be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of the emptiness of great extent, nor can the real nature of the emptiness of great extent be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of the emptiness of great extent, nor can the reality of the emptiness of great extent be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of the emptiness of ultimate reality, nor can the real nature of the emptiness of ultimate reality be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of the emptiness of ultimate reality, nor can the reality of the emptiness of ultimate reality be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of the emptiness of conditioned phenomena, nor can the real nature of the emptiness of conditioned phenomena be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of the emptiness of conditioned phenomena, nor can the reality of the emptiness of conditioned phenomena [F.112.b] be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of the emptiness of unconditioned phenomena, nor can the real nature of the emptiness of unconditioned phenomena be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of the emptiness of unconditioned phenomena, nor can the reality of the emptiness of unconditioned phenomena be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of the emptiness of the unlimited, nor can the real nature of the emptiness of the unlimited be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of the emptiness of the unlimited, nor can the reality of the emptiness of the unlimited be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of the emptiness of that which has neither beginning nor end, nor can the real nature of the emptiness of that which has neither beginning nor end be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of the emptiness of that which has neither beginning nor end, nor can the reality of the emptiness of that which has neither beginning nor end be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of the emptiness of nonexclusion, nor can the real nature of the emptiness of nonexclusion be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of the emptiness of nonexclusion, nor can the reality of the emptiness of

nonexclusion be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of the emptiness of inherent nature, nor can the real nature of the emptiness of inherent nature be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of the emptiness of inherent nature, nor can the reality of the emptiness of inherent nature be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of the emptiness of all phenomena, nor can the real nature of the emptiness of all phenomena [F.113.a] be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of the emptiness of all phenomena, nor can the reality of the emptiness of all phenomena be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of the emptiness of intrinsic defining characteristics, nor can the real nature of the emptiness of intrinsic defining characteristics be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of the emptiness of intrinsic defining characteristics, nor can the reality of the emptiness of intrinsic defining characteristics be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of the emptiness of that which cannot be apprehended, nor can the real nature of the emptiness of that which cannot be apprehended be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of the emptiness of that which cannot be apprehended, nor can the reality of the emptiness of that which cannot be apprehended be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of the emptiness of nonentities, nor can the real nature of the emptiness of nonentities be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of the emptiness of nonentities, nor can the reality of the emptiness of nonentities be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of the emptiness of essential nature, nor can the real nature of the emptiness of essential nature be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of the emptiness of essential nature, nor can the reality of the emptiness of essential nature be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of the emptiness of an essential nature of nonentities, [F.113.b] nor can the real nature of the emptiness of an essential nature of nonentities be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of the emptiness of an essential nature of nonentities, nor can the reality of the emptiness of an essential nature of nonentities be apprehended in the tathāgatas. [B9]

16.116 “The tathāgatas cannot be apprehended in the real nature of the applications of mindfulness, nor can the real nature of the applications of mindfulness be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of the applications of mindfulness, nor can the reality of the applications of mindfulness be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of the correct exertions, nor can the real nature of the correct exertions be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of the correct exertions, nor can the reality of the correct exertions be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of the supports for miraculous ability, nor can the real nature of the supports for miraculous ability be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of the supports for miraculous ability, nor can the reality of the supports for miraculous ability be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of the faculties, nor can the real nature of the faculties be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of the faculties, nor can the reality of the faculties be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of the powers, [F.114.a] nor can the real nature of the powers be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of the powers, nor can the reality of the powers be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of the branches of enlightenment, nor can the real nature of the branches of enlightenment be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of the branches of enlightenment, nor can the reality of the branches of enlightenment be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of the noble eightfold path, nor can the real nature of the noble eightfold path be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of the noble eightfold path, nor can the reality of the noble eightfold path be apprehended in the tathāgatas.

16.117 “The tathāgatas cannot be apprehended in the real nature of the truths of the noble ones, nor can the real nature of the truths of the noble ones be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of the truths of the noble ones, nor can the reality of the truths of the noble ones be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of the meditative concentrations, nor can the real nature of the meditative concentrations be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of the meditative concentrations, nor can the reality of the meditative

concentrations be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of the immeasurable attitudes, nor can the real nature of [F.114.b] the immeasurable attitudes be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of the immeasurable attitudes, nor can the reality of the immeasurable attitudes be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of the formless absorptions, nor can the real nature of the formless absorptions be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of the formless absorptions, nor can the reality of the formless absorptions be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of the liberations, nor can the real nature of the liberations be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of the liberations, nor can the reality of the liberations be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of the serial steps of meditative absorption, nor can the real nature of the serial steps of meditative absorption be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of the serial steps of meditative absorption, nor can the reality of the serial steps of meditative absorption be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of the emptiness, signlessness, and wishlessness gateways to liberation, nor can the real nature of the emptiness, signlessness, and wishlessness gateways to liberation be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of the emptiness, signlessness, and wishlessness [F.115.a] gateways to liberation, nor can the reality of the emptiness, signlessness, and wishlessness gateways to liberation be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of the extrasensory powers, nor can the real nature of the extrasensory powers be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of the extrasensory powers, nor can the reality of the extrasensory powers be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of the meditative stabilities, nor can the real nature of the meditative stabilities be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of the meditative stabilities, nor can the reality of the meditative stabilities be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of the dhāraṇī gateways, nor can the real nature of the dhāraṇī gateways be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of the dhāraṇī gateways, nor can the reality of the dhāraṇī gateways be apprehended in the tathāgatas.

16.118 “The tathāgatas cannot be apprehended in the real nature of the powers of the tathāgatas, nor can the real nature of the powers of the tathāgatas be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of the powers of the tathāgatas, nor can the reality of the powers of the tathāgatas be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of the fearlessnesses, nor can the real nature of the fearlessnesses be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of the fearlessnesses, nor can the reality of the fearlessnesses [F.115.b] be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of the kinds of exact knowledge, nor can the real nature of the kinds of exact knowledge be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of the kinds of exact knowledge, nor can the reality of the kinds of exact knowledge be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of great loving kindness, nor can the real nature of great loving kindness be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of great loving kindness, nor can the reality of great loving kindness be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of great compassion, nor can the real nature of great compassion be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of great compassion, nor can the reality of great compassion be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of the distinct qualities of the buddhas, nor can the real nature of the distinct qualities of the buddhas be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of the distinct qualities of the buddhas, nor can the reality of the distinct qualities of the buddhas be apprehended in the tathāgatas.

16.119 “The tathāgatas cannot be apprehended in the real nature of knowledge of all the dharmas, nor can the real nature of knowledge of all the dharmas be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of knowledge of all the dharmas, nor can the reality of knowledge of all the dharmas be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in [F.116.a] the real nature of the knowledge of the aspects of the path, nor can the real nature of the knowledge of the aspects of the path be apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of the knowledge of the aspects of the path, nor can the reality of the knowledge of the aspects of the path be apprehended in the tathāgatas. The tathāgatas cannot be apprehended in the real nature of all-aspect omniscience, nor can the real nature of all-aspect omniscience be

apprehended in the tathāgatas; the tathāgatas cannot be apprehended in the reality of all-aspect omniscience, nor can the reality of all-aspect omniscience be apprehended in the tathāgatas.”

16.120 “Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of physical forms; is neither conjoined with nor disjoined from the reality of physical forms; is neither conjoined with nor disjoined from anything other than the real nature of physical forms; and is neither conjoined with nor disjoined from anything other than the reality of physical forms. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of feelings; is neither conjoined with nor disjoined from the reality of feelings; is neither conjoined with nor disjoined from anything other than the real nature of feelings; and is neither conjoined with nor disjoined from anything other than the reality of feelings. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of perceptions; is neither conjoined with nor disjoined from the reality of perceptions; is neither conjoined with nor disjoined from anything other than the real nature [F.116.b] of perceptions; and is neither conjoined with nor disjoined from anything other than the reality of perceptions. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of formative predispositions; is neither conjoined with nor disjoined from the reality of formative predispositions; is neither conjoined with nor disjoined from anything other than the real nature of formative predispositions; and is neither conjoined with nor disjoined from anything other than the reality of formative predispositions. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of consciousness; is neither conjoined with nor disjoined from the reality of consciousness; is neither conjoined with nor disjoined from anything other than the real nature of consciousness; and is neither conjoined with nor disjoined from anything other than the reality of consciousness.

16.121 “Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of the eyes; is neither conjoined with nor disjoined from the reality of the eyes; is neither conjoined with nor disjoined from anything other than the real nature of the eyes; and is neither conjoined with nor disjoined from anything other than the reality of the eyes. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of the ears; is neither conjoined with nor disjoined from the reality of the ears; is neither conjoined with nor disjoined from anything other than the real nature of the ears; and is neither conjoined with nor disjoined from anything other than the reality of the ears. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of the nose; [F.117.a] is neither conjoined with nor disjoined from the reality of the nose; is neither conjoined

with nor disjoined from anything other than the real nature of the nose; and is neither conjoined with nor disjoined from anything other than the reality of the nose. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of the tongue; is neither conjoined with nor disjoined from the reality of the tongue; is neither conjoined with nor disjoined from anything other than the real nature of the tongue; and is neither conjoined with nor disjoined from anything other than the reality of the tongue. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of the body; is neither conjoined with nor disjoined from the reality of the body; is neither conjoined with nor disjoined from anything other than the real nature of the body; and is neither conjoined with nor disjoined from anything other than the reality of the body. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of the mental faculty; is neither conjoined with nor disjoined from the reality of the mental faculty; is neither conjoined with nor disjoined from anything other than the real nature of the mental faculty; and is neither conjoined with nor disjoined from anything other than the reality of the mental faculty.

- 16.122 “Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of sights; is neither conjoined with nor disjoined from the reality of sights; is neither conjoined with nor disjoined from anything other than the real nature of sights; and is neither conjoined with nor disjoined from anything other than the reality of sights. Kauśika, the tathāgata [F.117.b] is neither conjoined with nor disjoined from the real nature of sounds; is neither conjoined with nor disjoined from the reality of sounds; is neither conjoined with nor disjoined from anything other than the real nature of sounds; and is neither conjoined with nor disjoined from anything other than the reality of sounds. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of odors; is neither conjoined with nor disjoined from the reality of odors; is neither conjoined with nor disjoined from anything other than the real nature of odors; and is neither conjoined with nor disjoined from anything other than the reality of odors. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of tastes; is neither conjoined with nor disjoined from the reality of tastes; is neither conjoined with nor disjoined from anything other than the real nature of tastes; and is neither conjoined with nor disjoined from anything other than the reality of tastes. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of tangibles; is neither conjoined with nor disjoined from the reality of tangibles; is neither conjoined with nor disjoined from anything other than the real nature of tangibles; and is neither conjoined with nor disjoined from anything other than the reality of tangibles. Kauśika, the tathāgata is neither conjoined with nor disjoined from

the real nature of mental phenomena; is neither conjoined with nor disjoined from the reality of mental phenomena; is neither conjoined with nor disjoined from anything other than the real nature of mental phenomena; and is neither conjoined with nor disjoined from anything other than the reality of mental phenomena. [F.118.a]

- 16.123 “Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of visual consciousness; is neither conjoined with nor disjoined from the reality of visual consciousness; is neither conjoined with nor disjoined from anything other than the real nature of visual consciousness; and is neither conjoined with nor disjoined from anything other than the reality of visual consciousness. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of auditory consciousness; is neither conjoined with nor disjoined from the reality of auditory consciousness; is neither conjoined with nor disjoined from anything other than the real nature of auditory consciousness; and is neither conjoined with nor disjoined from anything other than the reality of auditory consciousness. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of olfactory consciousness; is neither conjoined with nor disjoined from the reality of olfactory consciousness; is neither conjoined with nor disjoined from anything other than the real nature of olfactory consciousness; and is neither conjoined with nor disjoined from anything other than the reality of olfactory consciousness. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of gustatory consciousness; is neither conjoined with nor disjoined from the reality of gustatory consciousness; is neither conjoined with nor disjoined from anything other than the real nature of gustatory consciousness; and is neither conjoined with nor [F.118.b] disjoined from anything other than the reality of gustatory consciousness. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of tactile consciousness; is neither conjoined with nor disjoined from the reality of tactile consciousness; is neither conjoined with nor disjoined from anything other than the real nature of tactile consciousness; and is neither conjoined with nor disjoined from anything other than the reality of tactile consciousness. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of mental consciousness; is neither conjoined with nor disjoined from the reality of mental consciousness; is neither conjoined with nor disjoined from anything other than the real nature of mental consciousness; and is neither conjoined with nor disjoined from anything other than the reality of mental consciousness.

16.124 “Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of visually compounded sensory contact; is neither conjoined with nor disjoined from the reality of visually compounded sensory contact; is neither conjoined with nor disjoined from anything other than the real nature of visually compounded sensory contact; and is neither conjoined with nor disjoined from anything other than the reality of visually compounded sensory contact. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of aurally compounded sensory contact; is neither conjoined with nor disjoined from the reality of aurally compounded sensory contact; is neither conjoined with nor disjoined from anything other than the real nature of aurally compounded sensory contact; and is neither conjoined with [F.119.a] nor disjoined from anything other than the reality of aurally compounded sensory contact. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of nasally compounded sensory contact; is neither conjoined with nor disjoined from the reality of nasally compounded sensory contact; is neither conjoined with nor disjoined from anything other than the real nature of nasally compounded sensory contact; and is neither conjoined with nor disjoined from anything other than the reality of nasally compounded sensory contact. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of lingually compounded sensory contact; is neither conjoined with nor disjoined from the reality of lingually compounded sensory contact; is neither conjoined with nor disjoined from anything other than the real nature of lingually compounded sensory contact; and is neither conjoined with nor disjoined from anything other than the reality of lingually compounded sensory contact. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of corporeally compounded sensory contact; is neither conjoined with nor disjoined from the reality of corporeally compounded sensory contact; is neither conjoined with nor disjoined from anything other than the real nature of corporeally compounded sensory contact; and is neither conjoined with nor disjoined from anything other than the reality of corporeally compounded sensory contact. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of mentally compounded sensory contact; is neither conjoined with nor disjoined from the reality of mentally compounded sensory contact; is neither conjoined with nor disjoined from anything other than the real nature of mentally compounded sensory contact; and is neither conjoined with [F.119.b] nor disjoined from anything other than the reality of mentally compounded sensory contact.

16.125 “Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of feelings conditioned by visually compounded sensory contact; is neither conjoined with nor disjoined from the reality of feelings conditioned by visually compounded sensory contact; is neither conjoined with nor disjoined from anything other than the real nature of feelings conditioned by visually compounded sensory contact; and is neither conjoined with nor disjoined from anything other than the reality of feelings conditioned by visually compounded sensory contact. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of feelings conditioned by aurally compounded sensory contact; is neither conjoined with nor disjoined from the reality of feelings conditioned by aurally compounded sensory contact; is neither conjoined with nor disjoined from anything other than the real nature of feelings conditioned by aurally compounded sensory contact; and is neither conjoined with nor disjoined from anything other than the reality of feelings conditioned by aurally compounded sensory contact. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of feelings conditioned by nasally compounded sensory contact; is neither conjoined with nor disjoined from the reality of feelings conditioned by nasally compounded sensory contact; is neither conjoined with nor disjoined from anything other than the real nature of feelings conditioned by nasally compounded sensory contact; and is neither conjoined with nor disjoined from anything other than the reality of feelings conditioned by nasally compounded sensory contact. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of feelings conditioned by lingually compounded sensory contact; is neither conjoined with nor disjoined [F.120.a] from the reality of feelings conditioned by lingually compounded sensory contact; is neither conjoined with nor disjoined from anything other than the real nature of feelings conditioned by lingually compounded sensory contact; and is neither conjoined with nor disjoined from anything other than the reality of feelings conditioned by lingually compounded sensory contact. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of feelings conditioned by corporeally compounded sensory contact; is neither conjoined with nor disjoined from the reality of feelings conditioned by corporeally compounded sensory contact; is neither conjoined with nor disjoined from anything other than the real nature of feelings conditioned by corporeally compounded sensory contact; and is neither conjoined with nor disjoined from anything other than the reality of feelings conditioned by corporeally compounded sensory contact. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of feelings conditioned by mentally compounded sensory contact; is neither conjoined with nor disjoined from

the reality of feelings conditioned by mentally compounded sensory contact; is neither conjoined with nor disjoined from anything other than the real nature of feelings conditioned by mentally compounded sensory contact; and is neither conjoined with nor disjoined from anything other than the reality of feelings conditioned by mentally compounded sensory contact.

16.126 “Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of the earth element; is neither conjoined with nor disjoined from the reality of the earth element; is neither conjoined with nor disjoined from anything other than the real nature of the earth element; and is neither conjoined with nor disjoined from anything other than [F.120.b] the reality of the earth element. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of the water element; is neither conjoined with nor disjoined from the reality of the water element; is neither conjoined with nor disjoined from anything other than the real nature of the water element; and is neither conjoined with nor disjoined from anything other than the reality of the water element. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of the fire element; is neither conjoined with nor disjoined from the reality of the fire element; is neither conjoined with nor disjoined from anything other than the real nature of the fire element; and is neither conjoined with nor disjoined from anything other than the reality of the fire element. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of the wind element; is neither conjoined with nor disjoined from the reality of the wind element; is neither conjoined with nor disjoined from anything other than the real nature of the wind element; and is neither conjoined with nor disjoined from anything other than the reality of the wind element. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of the space element; is neither conjoined with nor disjoined from the reality of the space element; is neither conjoined with nor disjoined from anything other than the real nature of the space element; and is neither conjoined with nor disjoined from anything other than the reality of the space element. Kauśika, the tathāgata is neither [F.121.a] conjoined with nor disjoined from the real nature of the consciousness element; is neither conjoined with nor disjoined from the reality of the consciousness element; is neither conjoined with nor disjoined from anything other than the real nature of the consciousness element; and is neither conjoined with nor disjoined from anything other than the reality of the consciousness element.

16.127 “Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of ignorance; is neither conjoined with nor disjoined from the reality of ignorance; is neither conjoined with nor disjoined from anything other than the real nature of ignorance; and is neither conjoined with nor

disjoined from anything other than the reality of ignorance. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of formative predispositions; is neither conjoined with nor disjoined from the reality of formative predispositions; is neither conjoined with nor disjoined from anything other than the real nature of formative predispositions; and is neither conjoined with nor disjoined from anything other than the reality of formative predispositions. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of consciousness; is neither conjoined with nor disjoined from the reality of consciousness; is neither conjoined with nor disjoined from anything other than the real nature of consciousness; and is neither conjoined with nor disjoined from anything other than the reality of consciousness. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature [F.121.b] of name and form; is neither conjoined with nor disjoined from the reality of name and form; is neither conjoined with nor disjoined from anything other than the real nature of name and form; and is neither conjoined with nor disjoined from anything other than the reality of name and form. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of the six sense fields; is neither conjoined with nor disjoined from the reality of the six sense fields; is neither conjoined with nor disjoined from anything other than the real nature of the six sense fields; and is neither conjoined with nor disjoined from anything other than the reality of the six sense fields. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of sensory contact; is neither conjoined with nor disjoined from the reality of sensory contact; is neither conjoined with nor disjoined from anything other than the real nature of sensory contact; and is neither conjoined with nor disjoined from anything other than the reality of sensory contact. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of sensation; is neither conjoined with nor disjoined from the reality of sensation; is neither conjoined with nor disjoined from anything other than the real nature of sensation; and is neither conjoined with nor disjoined from anything other than the reality of sensation. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of craving; is neither conjoined with nor disjoined from the reality of craving; is neither conjoined with nor disjoined from anything other than [F.122.a] the real nature of craving; and is neither conjoined with nor disjoined from anything other than the reality of craving. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of grasping; is neither conjoined with nor disjoined from the reality of grasping; is neither conjoined with nor disjoined from anything other than the real nature of grasping; and is neither conjoined with nor disjoined from anything other than the reality of

grasping. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of the rebirth process; is neither conjoined with nor disjoined from the reality of the rebirth process; is neither conjoined with nor disjoined from anything other than the real nature of the rebirth process; and is neither conjoined with nor disjoined from anything other than the reality of the rebirth process. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of birth; is neither conjoined with nor disjoined from the reality of birth; is neither conjoined with nor disjoined from anything other than the real nature of birth; and is neither conjoined with nor disjoined from anything other than the reality of birth. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of aging and death; is neither conjoined with nor disjoined from the reality of aging and death; is neither conjoined with nor disjoined from anything other than the real nature of aging and death; and is neither conjoined with nor disjoined from anything other than the reality of aging and death.

- 16.128 “Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of [F.122.b] the perfection of generosity; is neither conjoined with nor disjoined from the reality of the perfection of generosity; is neither conjoined with nor disjoined from anything other than the real nature of the perfection of generosity; and is neither conjoined with nor disjoined from anything other than the reality of the perfection of generosity. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of the perfection of ethical conduct; is neither conjoined with nor disjoined from the reality of the perfection of ethical conduct; is neither conjoined with nor disjoined from anything other than the real nature of the perfection of ethical conduct; and is neither conjoined with nor disjoined from anything other than the reality of the perfection of ethical conduct. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of the perfection of tolerance; is neither conjoined with nor disjoined from the reality of the perfection of tolerance; is neither conjoined with nor disjoined from anything other than the real nature of the perfection of tolerance; and is neither conjoined with nor disjoined from anything other than the reality of the perfection of tolerance. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of the perfection of perseverance; is neither conjoined with nor disjoined from the reality of the perfection of perseverance; is neither conjoined with nor disjoined from anything other than the real nature of the perfection of perseverance; and is neither conjoined with nor disjoined from anything other than the reality of the perfection of [F.123.a] perseverance. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of the perfection of meditative concentration; is neither conjoined with nor disjoined from the

reality of the perfection of meditative concentration; is neither conjoined with nor disjoined from anything other than the real nature of the perfection of meditative concentration; and is neither conjoined with nor disjoined from anything other than the reality of the perfection of meditative concentration. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of the perfection of wisdom; is neither conjoined with nor disjoined from the reality of the perfection of wisdom; is neither conjoined with nor disjoined from anything other than the real nature of the perfection of wisdom; and is neither conjoined with nor disjoined from anything other than the reality of the perfection of wisdom.

- 16.129 “Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of the emptiness of internal phenomena; is neither conjoined with nor disjoined from the reality of the emptiness of internal phenomena; is neither conjoined with nor disjoined from anything other than the real nature of the emptiness of internal phenomena; and is neither conjoined with nor disjoined from anything other than the reality of the emptiness of internal phenomena. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of the emptiness of external phenomena; is neither conjoined with nor disjoined from the reality of the emptiness of external phenomena; is neither conjoined with nor disjoined from anything other than the real nature of the emptiness of external phenomena; and is neither conjoined with nor disjoined from anything other than the reality of the emptiness of [F.123.b] external phenomena. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of the emptiness of external and internal phenomena; is neither conjoined with nor disjoined from the reality of the emptiness of external and internal phenomena; is neither conjoined with nor disjoined from anything other than the real nature of the emptiness of external and internal phenomena; and is neither conjoined with nor disjoined from anything other than the reality of the emptiness of external and internal phenomena. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of the emptiness of emptiness; is neither conjoined with nor disjoined from the reality of the emptiness of emptiness; is neither conjoined with nor disjoined from anything other than the real nature of the emptiness of emptiness; and is neither conjoined with nor disjoined from anything other than the reality of the emptiness of emptiness. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of the emptiness of great extent; is neither conjoined with nor disjoined from the reality of the emptiness of great extent; is neither conjoined with nor disjoined from anything other than the real nature of the emptiness of great extent; and is neither conjoined with nor disjoined from anything other than the reality of the emptiness of great

extent. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of the emptiness of ultimate reality; is neither conjoined with nor disjoined from the reality of the emptiness of ultimate reality; is neither conjoined with nor disjoined from anything other than the real nature of the emptiness of ultimate reality. [F.124.a] Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of the emptiness of conditioned phenomena; is neither conjoined with nor disjoined from the reality of the emptiness of conditioned phenomena; is neither conjoined with nor disjoined from anything other than the real nature of the emptiness of conditioned phenomena; and is neither conjoined with nor disjoined from anything other than the reality of the emptiness of conditioned phenomena. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of the emptiness of unconditioned phenomena; is neither conjoined with nor disjoined from the reality of the emptiness of unconditioned phenomena; is neither conjoined with nor disjoined from anything other than the real nature of the emptiness of unconditioned phenomena; and is neither conjoined with nor disjoined from anything other than the reality of the emptiness of unconditioned phenomena. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of the emptiness of the unlimited; is neither conjoined with nor disjoined from the reality of the emptiness of the unlimited; is neither conjoined with nor disjoined from anything other than the real nature of the emptiness of the unlimited; and is neither conjoined with nor disjoined from anything other than the reality of the emptiness of the unlimited. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of the emptiness of that which has neither beginning nor end; is neither conjoined with nor disjoined from the reality of the emptiness of that which has neither beginning nor end; is neither conjoined with nor disjoined from anything other than the real nature of the emptiness of that which has [F.124.b] neither beginning nor end; and is neither conjoined with nor disjoined from anything other than the reality of the emptiness of that which has neither beginning nor end. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of the emptiness of nonexclusion; is neither conjoined with nor disjoined from the reality of the emptiness of nonexclusion; is neither conjoined with nor disjoined from anything other than the real nature of the emptiness of nonexclusion; and is neither conjoined with nor disjoined from anything other than the reality of the emptiness of nonexclusion. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of the emptiness of inherent nature; is neither conjoined with nor disjoined from

the reality of the emptiness of inherent nature; is neither conjoined with nor disjoined from anything other than the real nature of the emptiness of inherent nature; and is neither conjoined with nor disjoined from anything other than the reality of the emptiness of inherent nature. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of the emptiness of all phenomena; is neither conjoined with nor disjoined from the reality of the emptiness of all phenomena; is neither conjoined with nor disjoined from anything other than the real nature of the emptiness of all phenomena; and is neither conjoined with nor disjoined from anything other than the reality of the emptiness of all phenomena. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of the emptiness of intrinsic defining characteristics; is neither conjoined with nor disjoined from the reality of the emptiness of intrinsic defining characteristics; is neither conjoined with nor disjoined [F.125.a] from anything other than the real nature of the emptiness of intrinsic defining characteristics; and is neither conjoined with nor disjoined from anything other than the reality of the emptiness of intrinsic defining characteristics. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of the emptiness of that which cannot be apprehended; is neither conjoined with nor disjoined from the reality of the emptiness of that which cannot be apprehended; is neither conjoined with nor disjoined from anything other than the real nature of the emptiness of that which cannot be apprehended; and is neither conjoined with nor disjoined from anything other than the reality of the emptiness of that which cannot be apprehended. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of the emptiness of nonentities; is neither conjoined with nor disjoined from the reality of the emptiness of nonentities; is neither conjoined with nor disjoined from anything other than the real nature of the emptiness of nonentities; and is neither conjoined with nor disjoined from anything other than the reality of the emptiness of nonentities. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of the emptiness of essential nature; is neither conjoined with nor disjoined from the reality of the emptiness of essential nature; is neither conjoined with nor disjoined from anything other than the real nature of the emptiness of essential nature; and is neither conjoined with nor disjoined from anything other than the reality of the emptiness of essential nature. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of the emptiness of an essential nature of nonentities; is neither conjoined with nor disjoined from [F.125.b] the reality of the emptiness of an essential nature of nonentities; is neither conjoined with nor disjoined from anything other than the real nature of the

emptiness of an essential nature of nonentities; and is neither conjoined with nor disjoined from anything other than the reality of the emptiness of an essential nature of nonentities.

- 16.130 “Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of the applications of mindfulness; is neither conjoined with nor disjoined from the reality of the applications of mindfulness; is neither conjoined with nor disjoined from anything other than the real nature of the applications of mindfulness; and is neither conjoined with nor disjoined from anything other than the reality of the applications of mindfulness. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of the correct exertions; is neither conjoined with nor disjoined from the reality of the correct exertions; is neither conjoined with nor disjoined from anything other than the real nature of the correct exertions; and is neither conjoined with nor disjoined from anything other than the reality of the correct exertions. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of the supports for miraculous ability; is neither conjoined with nor disjoined from the reality of the supports for miraculous ability; is neither conjoined with nor disjoined from anything other than the real nature of the supports for miraculous ability; and is neither conjoined with nor disjoined from anything other than the reality of the supports for miraculous ability. Kauśika, the tathāgata is neither conjoined with nor disjoined from [F.126.a] the real nature of the faculties; is neither conjoined with nor disjoined from the reality of the faculties; is neither conjoined with nor disjoined from anything other than the real nature of the faculties; and is neither conjoined with nor disjoined from anything other than the reality of the faculties. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of the powers; is neither conjoined with nor disjoined from the reality of the powers; is neither conjoined with nor disjoined from anything other than the real nature of the powers; and is neither conjoined with nor disjoined from anything other than the reality of the powers. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of the branches of enlightenment; is neither conjoined with nor disjoined from the reality of the branches of enlightenment; is neither conjoined with nor disjoined from anything other than the real nature of the branches of enlightenment; and is neither conjoined with nor disjoined from anything other than the reality of the branches of enlightenment. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of the noble eightfold path; is neither conjoined with nor disjoined from the reality of the noble eightfold path; is

neither conjoined with nor disjoined from anything other than the real nature of the noble eightfold path; and is neither conjoined with nor disjoined from anything other than the reality of the noble eightfold path.

- 16.131 “Kauśika, the tathāgata is neither [F.126.b] conjoined with nor disjoined from the real nature of the truths of the noble ones; is neither conjoined with nor disjoined from the reality of the truths of the noble ones; is neither conjoined with nor disjoined from anything other than the real nature of the truths of the noble ones; and is neither conjoined with nor disjoined from anything other than the reality of the truths of the noble ones. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of the meditative concentrations; is neither conjoined with nor disjoined from the reality of the meditative concentrations; is neither conjoined with nor disjoined from anything other than the real nature of the meditative concentrations; and is neither conjoined with nor disjoined from anything other than the reality of the meditative concentrations. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of the immeasurable attitudes; is neither conjoined with nor disjoined from the reality of the immeasurable attitudes; is neither conjoined with nor disjoined from anything other than the real nature of the immeasurable attitudes; and is neither conjoined with nor disjoined from anything other than the reality of the immeasurable attitudes. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of the formless absorptions; is neither conjoined with nor disjoined from the reality of the formless absorptions; is neither conjoined with nor disjoined from anything other than the real nature of the formless absorptions; and is neither conjoined with nor disjoined from anything other than the reality of the formless absorptions. Kauśika, the [F.127.a] tathāgata is neither conjoined with nor disjoined from the real nature of the liberations; is neither conjoined with nor disjoined from the reality of the liberations; is neither conjoined with nor disjoined from anything other than the real nature of the liberations; and is neither conjoined with nor disjoined from anything other than the reality of the liberations. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of the serial steps of meditative absorption; is neither conjoined with nor disjoined from the reality of the serial steps of meditative absorption; is neither conjoined with nor disjoined from anything other than the real nature of the serial steps of meditative absorption; and is neither conjoined with nor disjoined from anything other than the reality of the serial steps of meditative absorption. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of the emptiness, signlessness, and wishlessness gateways to liberation; is neither conjoined with nor disjoined from the reality of the emptiness, signlessness, and

wishlessness gateways to liberation; is neither conjoined with nor disjoined from anything other than the real nature of the emptiness, signlessness, and wishlessness gateways to liberation; and is neither conjoined with nor disjoined from anything other than the reality of the emptiness, signlessness, and wishlessness gateways to liberation. Kauśika, the tathāgata is neither conjoined with nor disjoined from [F.127.b] the real nature of the extrasensory powers; is neither conjoined with nor disjoined from the reality of the extrasensory powers; is neither conjoined with nor disjoined from anything other than the real nature of the extrasensory powers; and is neither conjoined with nor disjoined from anything other than the reality of the extrasensory powers. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of the meditative stabilities; is neither conjoined with nor disjoined from the reality of the meditative stabilities; is neither conjoined with nor disjoined from anything other than the real nature of the meditative stabilities; and is neither conjoined with nor disjoined from anything other than the reality of the meditative stabilities. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of the dhāraṇī gateways; is neither conjoined with nor disjoined from the reality of the dhāraṇī gateways; is neither conjoined with nor disjoined from anything other than the real nature of the dhāraṇī gateways; and is neither conjoined with nor disjoined from anything other than the reality of the dhāraṇī gateways. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of the powers of the tathāgatas; is neither conjoined with nor disjoined from the reality of the powers of the tathāgatas; is neither conjoined with nor disjoined from anything other than the real nature of the powers of the tathāgatas; and is neither conjoined with nor disjoined from anything other than the reality of the powers of the tathāgatas. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature [F.128.a] of the fearlessnesses; is neither conjoined with nor disjoined from the reality of the fearlessnesses; is neither conjoined with nor disjoined from anything other than the real nature of the fearlessnesses; and is neither conjoined with nor disjoined from anything other than the reality of the fearlessnesses. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of the kinds of exact knowledge; is neither conjoined with nor disjoined from the reality of the kinds of exact knowledge; is neither conjoined with nor disjoined from anything other than the real nature of the kinds of exact knowledge; and is neither conjoined with nor disjoined from anything other than the reality of the kinds of exact knowledge. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of great loving kindness; is neither conjoined with nor disjoined from the reality of great loving kindness; is neither conjoined with

nor disjoined from anything other than the real nature of great loving kindness; and is neither conjoined with nor disjoined from anything other than the reality of great loving kindness. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of great compassion; is neither conjoined with nor disjoined from the reality of great compassion; is neither conjoined with nor disjoined from anything other than the real nature of great compassion; and is neither conjoined with nor disjoined from anything other than the reality of great compassion. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of the distinct [F.128.b] qualities of the buddhas; is neither conjoined with nor disjoined from the reality of the distinct qualities of the buddhas; is neither conjoined with nor disjoined from anything other than the real nature of the distinct qualities of the buddhas; and is neither conjoined with nor disjoined from anything other than the reality of the distinct qualities of the buddhas.

16.132 “Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of knowledge of all the dharmas; is neither conjoined with nor disjoined from the reality of knowledge of all the dharmas; is neither conjoined with nor disjoined from anything other than the real nature of knowledge of all the dharmas; and is neither conjoined with nor disjoined from anything other than the reality of knowledge of all the dharmas. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of the knowledge of the aspects of the path; is neither conjoined with nor disjoined from the reality of the knowledge of the aspects of the path; is neither conjoined with nor disjoined from anything other than the real nature of the knowledge of the aspects of the path; and is neither conjoined with nor disjoined from anything other than the reality of the knowledge of the aspects of the path. Kauśika, the tathāgata is neither conjoined with nor disjoined from the real nature of all-aspect omniscience; is neither conjoined with nor disjoined from the reality of all-aspect omniscience; is neither conjoined with nor disjoined from anything other than the real nature of all-aspect omniscience; and is neither conjoined with nor disjoined from anything other than [F.129.a] the reality of all-aspect omniscience.

16.133 “Kauśika, the power of that which is not conjoined with and not disjoined from all those phenomena—this, by way of being devoid of a blessing, is its blessing. [B10]

16.134 “Kauśika, you asked, ‘Where should bodhisattva great beings search for the perfection of wisdom?’ Kauśika, they should not search for it in physical forms, nor should they search for it in anything other than physical forms; they should not search for it in feelings, nor should they search for it in anything other than feelings; they should not search for it in perceptions, nor should they search for it in anything other than perceptions; they should

not search for it in formative predispositions, nor should they search for it in anything other than formative predispositions; and they should not search for it in consciousness, nor should they search for it in anything other than consciousness. If you ask why, Kauśika, it is because all those phenomena—physical forms, feelings, perceptions, formative predispositions, consciousness, bodhisattvas, the perfection of wisdom, and the act of searching—are neither conjoined nor disjoined, and are immaterial, impossible to indicate, unimpeded, and have only one defining characteristic, which is to say, they are without defining characteristics.

- 16.135 “Moreover, Kauśika, bodhisattva great beings should not search for the perfection of wisdom in the eyes, nor should they search for it in anything other than the eyes; they should not search for it in the ears, [F.129.b] nor should they search for it in anything other than the ears; they should not search for it in the nose, nor should they search for it in anything other than the nose; they should not search for it in the tongue, nor should they search for it in anything other than the tongue; they should not search for it in the body, nor should they search for it in anything other than the body; and they should not search for it in the mental faculty, nor should they search for it in anything other than the mental faculty. If you ask why, Kauśika, it is because all those phenomena—the eyes, the ears, the nose, the tongue, the body, the mental faculty, bodhisattvas, the perfection of wisdom, and the act of seeking—are neither conjoined nor disjoined, and are immaterial, impossible to indicate, unimpeded, and have only one defining characteristic, which is to say, they are without defining characteristics. Moreover, Kauśika, bodhisattva great beings should not search for the perfection of wisdom in sights, nor should they search for it in anything other than sights; they should not search for it in sounds, nor should they search for it in anything other than sounds; they should not search for it in odors, nor should they search for it in anything other than odors; they should not search for it in tastes, nor should they search for it in anything other than tastes; they should not search for it in tangibles, nor should they search for it in anything other than tangibles; and they should not search for it in mental phenomena, nor should they search for it in anything other than phenomena. If you ask why, Kauśika, it is because all those phenomena—sights, sounds, odors, tastes, tangibles, mental phenomena, bodhisattvas, the perfection of wisdom, and the act of [F.130.a] seeking—are neither conjoined nor disjoined, and are immaterial, impossible to indicate, unimpeded, and have only one defining characteristic, which is to say, they are without defining characteristics. Moreover, Kauśika, bodhisattva great beings should not search for the perfection of wisdom in visual consciousness, nor should they search for it in anything other than visual consciousness; they should not search for it in

auditory consciousness, nor should they search for it in anything other than auditory consciousness; they should not search for it in olfactory consciousness, nor should they search for it in anything other than olfactory consciousness; they should not search for it in gustatory consciousness, nor should they search for it in anything other than gustatory consciousness; they should not search for it in tactile consciousness, nor should they search for it in anything other than tactile consciousness; and they should not search for it in mental consciousness, nor should they search for it in anything other than mental consciousness. If you ask why, Kauśika, it is because all those phenomena—visual consciousness, auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, mental consciousness, bodhisattvas, the perfection of wisdom, and the act of seeking—are neither conjoined nor disjoined, and are immaterial, impossible to indicate, unimpeded, and have only one defining characteristic, which is to say, they are without defining characteristics. Moreover, Kauśika, bodhisattva great beings should not search for [F.130.b] the perfection of wisdom in visually compounded sensory contact, nor should they search for it in anything other than visually compounded sensory contact; they should not search for it in aurally compounded sensory contact, nor should they search for it in anything other than aurally compounded sensory contact; they should not search for it in nasally compounded sensory contact, nor should they search for it in anything other than nasally compounded sensory contact; they should not search for it in lingually compounded sensory contact, nor should they search for it in anything other than lingually compounded sensory contact; they should not search for it in corporeally compounded sensory contact, nor should they search for it in anything other than corporeally compounded sensory contact; and they should not search for it in mentally compounded sensory contact, nor should they search for it in anything other than mentally compounded sensory contact. If you ask why, Kauśika, it is because all those phenomena—visually compounded sensory contact, aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, mentally compounded sensory contact, bodhisattvas, the perfection of wisdom, and the act of seeking—are neither conjoined nor disjoined, and are immaterial, impossible to indicate, unimpeded, and have only one defining characteristic, which is to say, they are without defining characteristics. Moreover, Kauśika, bodhisattva great beings should not search for the perfection of wisdom in feelings conditioned by visually compounded sensory contact, nor should they search for it in anything other than feelings conditioned by visually compounded sensory contact; they should not

search for it in feelings conditioned by aurally compounded sensory contact, nor should they search for it in anything other than feelings conditioned by aurally compounded sensory contact; [F.131.a] they should not search for it in feelings conditioned by nasally compounded sensory contact, nor should they search for it in anything other than feelings conditioned by nasally compounded sensory contact; they should not search for it in feelings conditioned by lingually compounded sensory contact, nor should they search for it in anything other than feelings conditioned by lingually compounded sensory contact; they should not search for it in feelings conditioned by corporeally compounded sensory contact, nor should they search for it in anything other than feelings conditioned by corporeally compounded sensory contact; and they should not search for it in feelings conditioned by mentally compounded sensory contact, nor should they search for it in anything other than feelings conditioned by mentally compounded sensory contact. If you ask why, Kauśika, it is because all those phenomena—feelings conditioned by visually compounded sensory contact, feelings conditioned by aurally compounded sensory contact, feelings conditioned by nasally compounded sensory contact, feelings conditioned by lingually compounded sensory contact, feelings conditioned by corporeally compounded sensory contact, feelings conditioned by mentally compounded sensory contact, bodhisattvas, the perfection of wisdom, and the act of seeking—are neither conjoined nor disjoined, and are immaterial, impossible to indicate, unimpeded, and have only one defining characteristic, which is to say, they are without defining characteristics.

- 16.136 “Moreover, Kauśika, bodhisattva great beings should not search for the perfection of wisdom in the earth element, nor should they search for it in anything other than the earth element; they should not search for it in the water element, nor should they search for it in anything other than the water element; they should not search for it in the fire element, [F.131.b] nor should they search for it in anything other than the fire element; they should not search for it in the wind element, nor should they search for it in anything other than the wind element; they should not search for it in the space element, nor should they search for it in anything other than the space element; and they should not search for it in the consciousness element, nor should they search for it in anything other than the consciousness element. If you ask why, Kauśika, it is because all those phenomena—the earth element, the water element, the fire element, the wind element, the space element, the consciousness element, bodhisattvas, the perfection of wisdom, and the act of seeking—are neither conjoined nor disjoined, and are immaterial, impossible to indicate, unimpeded, and have only one defining characteristic, which is to say, they are without defining characteristics.

16.137 “Moreover, Kauśika, bodhisattva great beings should not search for the perfection of wisdom in ignorance, nor should they search for it in anything other than ignorance; they should not search for it in formative predispositions, nor should they search for it in anything other than formative predispositions; they should not search for it in consciousness, nor should they search for it in anything other than consciousness; they should not search for it in name and form, nor should they search for it in anything other than name and form; they should not search for it in the six sense fields, nor should they search for it in anything other than the six sense fields; they should not search for it in sensory contact, nor should they search for it in anything other than sensory contact; they should not search for it in sensation, nor should they search for it in anything other than sensation; [F.132.a] they should not search for it in craving, nor should they search for it in anything other than craving; they should not search for it in grasping, nor should they search for it in anything other than grasping; they should not search for it in the rebirth process, nor should they search for it in anything other than the rebirth process; they should not search for it in birth, nor should they search for it in anything other than birth; and they should not search for it in aging and death, nor should they search for it in anything other than aging and death. If you ask why, Kauśika, it is because all those phenomena—ignorance, formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, birth, aging and death, bodhisattvas, the perfection of wisdom, and the act of seeking—are neither conjoined nor disjoined, and are immaterial, impossible to indicate, unimpeded, and have only one defining characteristic, which is to say, they are without defining characteristics.

16.138 “Moreover, Kauśika, bodhisattva great beings should not search for the perfection of wisdom in the perfection of generosity, nor should they search for it in anything other than the perfection of generosity; they should not search for it in the perfection of ethical discipline, nor should they search for it in anything other than the perfection of ethical discipline; they should not search for it in the perfection of tolerance, nor should they search for it in anything other than the perfection of tolerance; they should not search for it in the perfection of perseverance, nor should they search [F.132.b] for it in anything other than the perfection of perseverance; they should not search for it in the perfection of meditative concentration, nor should they search for it in anything other than the perfection of meditative concentration; and they should not search for it in the perfection of wisdom, nor should they search for it in anything other than the perfection of wisdom. If you ask why, Kauśika, it is because all those phenomena—the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection

of perseverance, the perfection of meditative concentration, the perfection of wisdom, bodhisattvas, the perfection of wisdom, and the act of seeking—are neither conjoined nor disjoined, and are immaterial, impossible to indicate, unimpeded, and have only one defining characteristic, which is to say, they are without defining characteristics.

- 16.139 “Moreover, Kauśika, bodhisattva great beings should not search for the perfection of wisdom in the emptiness of internal phenomena, nor should they search for it in anything other than the emptiness of internal phenomena; they should not search for it in the emptiness of external phenomena, nor should they search for it in anything other than the emptiness of external phenomena; they should not search for it in the emptiness of external and internal phenomena, nor should they search for it in anything other than the emptiness of external and internal phenomena; they should not search for it in the emptiness of emptiness, nor should they search for it in anything other than the emptiness of emptiness; they should not search for it in the emptiness of great extent, nor should they search for it in anything other than the emptiness of great extent; they should not search for it in the emptiness of ultimate reality, nor should they search for it in anything other than the emptiness of ultimate reality; they should not search [F.133.a] for it in the emptiness of conditioned phenomena, nor should they search for it in anything other than the emptiness of conditioned phenomena; they should not search for it in the emptiness of unconditioned phenomena, nor should they search for it in anything other than the emptiness of unconditioned phenomena; they should not search for it in the emptiness of the unlimited, nor should they search for it in anything other than the emptiness of the unlimited; they should not search for it in the emptiness of that which has neither beginning nor end, nor should they search for it in anything other than the emptiness of that which has neither beginning nor end; they should not search for it in the emptiness of nonexclusion, nor should they search for it in anything other than the emptiness of nonexclusion; they should not search for it in the emptiness of inherent nature, nor should they search for it in anything other than the emptiness of inherent nature; they should not search for it in the emptiness of all phenomena, nor should they search for it in anything other than the emptiness of all phenomena; they should not search for it in the emptiness of intrinsic defining characteristics, nor should they search for it in anything other than the emptiness of intrinsic defining characteristics; they should not search for it in the emptiness of that which cannot be apprehended, nor should they search for it in anything other than the emptiness of that which cannot be apprehended; they should not search for it in the emptiness of nonentities, nor should they search for it in anything other than the

emptiness of nonentities; they should not search for it in the emptiness of essential nature, nor should they search for it in anything other than the emptiness of essential nature; and they should not search for it in the emptiness of an essential nature of nonentities, nor should they search for it in anything other than the emptiness of an essential nature of nonentities. If you ask why, Kauśika, it is because all those phenomena—the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of [F.133.b] emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, the emptiness of an essential nature of nonentities, bodhisattvas, the perfection of wisdom, and the act of seeking—are neither conjoined nor disjoined, and are immaterial, impossible to indicate, unimpeded, and have only one defining characteristic, which is to say, they are without defining characteristics.

- 16.140 “Moreover, Kauśika, bodhisattva great beings should not search for the perfection of wisdom in the applications of mindfulness, nor should they search for it in anything other than the applications of mindfulness. If you ask why, Kauśika, it is because all those phenomena—the applications of mindfulness, the bodhisattvas, the perfection of wisdom, and the act of seeking—are neither conjoined nor disjoined, and are immaterial, impossible to indicate, unimpeded, and have only one defining characteristic, which is to say, they are without defining characteristics. Moreover, Kauśika, bodhisattva great beings should not search for the perfection of wisdom in the correct exertions, [F.134.a] nor should they search for it in anything other than the correct exertions. If you ask why, Kauśika, it is because all those phenomena—the correct exertions, bodhisattvas, the perfection of wisdom, and the act of seeking—are neither conjoined nor disjoined, and are immaterial, impossible to indicate, unimpeded, and have only one defining characteristic, which is to say, they are without defining characteristics. Moreover, Kauśika, bodhisattva great beings should not search for the perfection of wisdom in the supports for miraculous ability, nor should they search for it in anything other than the supports for miraculous ability. If you ask why, Kauśika, it is because all those phenomena—the supports for miraculous ability, bodhisattvas, the perfection of wisdom, and the act of seeking—are neither conjoined nor disjoined, and are immaterial, impossible to indicate, unimpeded, and have only one defining characteristic, which is

to say, they are without defining characteristics. Moreover, Kauśika, bodhisattva great beings should not search for the perfection of wisdom in the faculties, nor should they search for it in anything other than the faculties. If you ask why, Kauśika, it is because all those phenomena—the faculties, bodhisattvas, the perfection of wisdom, and the act of seeking—are neither conjoined nor disjoined, and are immaterial, impossible to indicate, unimpeded, and have only one defining characteristic, which is to say, they are without defining characteristics. Moreover, Kauśika, bodhisattva great beings [F.134.b] should not search for the perfection of wisdom in the powers, nor should they search for it in anything other than the powers. If you ask why, Kauśika, it is because all those phenomena—the powers, bodhisattvas, the perfection of wisdom, and the act of seeking—are neither conjoined nor disjoined, and are immaterial, impossible to indicate, unimpeded, and have only one defining characteristic, which is to say, they are without defining characteristics. Moreover, Kauśika, bodhisattva great beings should not search for the perfection of wisdom in the branches of enlightenment, nor should they search for it in anything other than the branches of enlightenment. If you ask why, Kauśika, it is because all those phenomena—the branches of enlightenment, bodhisattvas, the perfection of wisdom, and the act of seeking—are neither conjoined nor disjoined, and are immaterial, impossible to indicate, unimpeded, and have only one defining characteristic, which is to say, they are without defining characteristics. Moreover, Kauśika, bodhisattva great beings should not search for the perfection of wisdom in the noble eightfold path, nor should they search for it in anything other than the noble eightfold path. If you ask why, Kauśika, it is because all those phenomena—the noble eightfold path, bodhisattvas, the perfection of wisdom, and the act of seeking—are neither conjoined nor disjoined, and are immaterial, impossible to indicate, [F.135.a] unimpeded, and have only one defining characteristic, which is to say, they are without defining characteristics.

- 16.141 “Moreover, Kauśika, bodhisattva great beings should not search for the perfection of wisdom in the truths of the noble ones, nor should they search for it in anything other than the truths of the noble ones. If you ask why, Kauśika, it is because all those phenomena—the truths of the noble ones, bodhisattvas, the perfection of wisdom, and the act of seeking—are neither conjoined nor disjoined, and are immaterial, impossible to indicate, unimpeded, and have only one defining characteristic, which is to say, they are without defining characteristics. Moreover, Kauśika, bodhisattva great beings should not search for the perfection of wisdom in the meditative concentrations, nor should they search for it in anything other than the meditative concentrations. If you ask why, Kauśika, it is because all those

phenomena—the meditative concentrations, bodhisattvas, the perfection of wisdom, and the act of seeking—are neither conjoined nor disjoined, and are immaterial, impossible to indicate, unimpeded, and have only one defining characteristic, which is to say, they are without defining characteristics. Moreover, Kauśika, bodhisattva great beings should not search for the perfection of wisdom in the immeasurable attitudes, nor should they search for it in anything other than the immeasurable attitudes. If you ask why, Kauśika, it is because all those phenomena—the immeasurable attitudes, bodhisattvas, the perfection of wisdom, [F.135.b] and the act of seeking—are neither conjoined nor disjoined, and are immaterial, impossible to indicate, unimpeded, and have only one defining characteristic, which is to say, they are without defining characteristics. Moreover, Kauśika, bodhisattva great beings should not search for the perfection of wisdom in the formless absorptions, nor should they search for it in anything other than the formless absorptions. If you ask why, Kauśika, it is because all those phenomena—the formless absorptions, bodhisattvas, the perfection of wisdom, and the act of seeking—are neither conjoined nor disjoined, and are immaterial, impossible to indicate, unimpeded, and have only one defining characteristic, which is to say, they are without defining characteristics. Moreover, Kauśika, bodhisattva great beings should not search for the perfection of wisdom in the liberations, nor should they search for it in anything other than the liberations. If you ask why, Kauśika, it is because all those phenomena—the liberations, bodhisattvas, the perfection of wisdom, and the act of seeking—are neither conjoined nor disjoined, and are immaterial, impossible to indicate, unimpeded, and have only one defining characteristic, which is to say, they are without defining characteristics. Moreover, Kauśika, bodhisattva great beings should not search for the perfection of wisdom in the serial steps of meditative absorption, nor should they search [F.136.a] for it in anything other than the serial steps of meditative absorption. If you ask why, Kauśika, it is because all those phenomena—the serial steps of meditative absorption, bodhisattvas, the perfection of wisdom, and the act of seeking—are neither conjoined nor disjoined, and are immaterial, impossible to indicate, unimpeded, and have only one defining characteristic, which is to say, they are without defining characteristics. Moreover, Kauśika, bodhisattva great beings should not search for the perfection of wisdom in the emptiness, signlessness, and wishlessness gateways to liberation, nor should they search for it in anything other than the emptiness, signlessness, and wishlessness gateways to liberation. If you ask why, Kauśika, it is because all those phenomena—the emptiness, signlessness, and wishlessness gateways to liberation, bodhisattvas, the perfection of wisdom, and the act of seeking—

are neither conjoined nor disjoined, and are immaterial, impossible to indicate, unimpeded, and have only one defining characteristic, which is to say, they are without defining characteristics. Moreover, Kauśika, bodhisattva great beings should not search for the perfection of wisdom in the extrasensory powers, nor should they search for it in anything other than the extrasensory powers. If you ask why, Kauśika, it is because all those phenomena—the extrasensory powers, bodhisattvas, the perfection of wisdom, and the act of seeking [F.136.b]—are neither conjoined nor disjoined, and are immaterial, impossible to indicate, unimpeded, and have only one defining characteristic, which is to say, they are without defining characteristics. Moreover, Kauśika, bodhisattva great beings should not search for the perfection of wisdom in the meditative stabilities, nor should they search for it in anything other than the meditative stabilities. If you ask why, Kauśika, it is because all those phenomena—the meditative stabilities, bodhisattvas, the perfection of wisdom, and the act of seeking—are neither conjoined nor disjoined, and are immaterial, impossible to indicate, unimpeded, and have only one defining characteristic, which is to say, they are without defining characteristics. Moreover, Kauśika, bodhisattva great beings should not search for the perfection of wisdom in the dhāraṇī gateways, nor should they search for it in anything other than the dhāraṇī gateways. If you ask why, Kauśika, it is because all those phenomena—the dhāraṇī gateways, bodhisattvas, the perfection of wisdom, and the act of seeking—are neither conjoined nor disjoined, and are immaterial, impossible to indicate, unimpeded, and have only one defining characteristic, which is to say, they are without defining characteristics.

- 16.142 “Moreover, Kauśika, bodhisattva great beings should not search for the perfection of wisdom in the powers of the tathāgatas, nor should they search for it in anything other than the powers of the tathāgatas. If you ask why, Kauśika, it is because all those phenomena—the powers [F.137.a] of the tathāgatas, bodhisattvas, the perfection of wisdom, and the act of seeking—are neither conjoined nor disjoined, and are immaterial, impossible to indicate, unimpeded, and have only one defining characteristic, which is to say, they are without defining characteristics. Moreover, Kauśika, bodhisattva great beings should not search for the perfection of wisdom in the fearlessnesses, nor should they search for it in anything other than the fearlessnesses. If you ask why, Kauśika, it is because all those phenomena—the fearlessnesses, bodhisattvas, the perfection of wisdom, and the act of seeking—are neither conjoined nor disjoined, and are immaterial, impossible to indicate, unimpeded, and have only one defining characteristic, which is to say, they are without defining characteristics. Moreover, Kauśika, bodhisattva great beings should not search for the perfection of wisdom in

the kinds of exact knowledge, nor should they search for it in anything other than the kinds of exact knowledge. If you ask why, Kauśika, it is because all those phenomena—the kinds of exact knowledge, bodhisattvas, the perfection of wisdom, and the act of seeking—are neither conjoined nor disjoined, and are immaterial, impossible to indicate, unimpeded, and have only one defining characteristic, which is to say, they are without defining characteristics. Moreover, Kauśika, bodhisattva great beings should not search for the perfection of wisdom [F.137.b] in great loving kindness, nor should they search for it in anything other than great loving kindness. If you ask why, Kauśika, it is because all those phenomena—great loving kindness, bodhisattvas, the perfection of wisdom, and the act of seeking—are neither conjoined nor disjoined, and are immaterial, impossible to indicate, unimpeded, and have only one defining characteristic, which is to say, they are without defining characteristics. Moreover, Kauśika, bodhisattva great beings should not search for the perfection of wisdom in great compassion, nor should they search for it in anything other than great compassion. If you ask why, Kauśika, it is because all those phenomena—great compassion, bodhisattvas, the perfection of wisdom, and the act of seeking—are neither conjoined nor disjoined, and are immaterial, impossible to indicate, unimpeded, and have only one defining characteristic, which is to say, they are without defining characteristics. Moreover, Kauśika, bodhisattva great beings should not search for the perfection of wisdom in the distinct qualities of the buddhas, nor should they search for it in anything other than the distinct qualities of the buddhas. If you ask why, Kauśika, it is because all those phenomena—the distinct qualities of the buddhas, bodhisattvas, the perfection of wisdom, and the act of seeking—are neither conjoined nor disjoined, and are immaterial, impossible to indicate, unimpeded, and have only one defining characteristic, which is to say, they are without defining characteristics.

- 16.143 “Moreover, [F.138.a] Kauśika, bodhisattva great beings should not search for the perfection of wisdom in knowledge of all the dharmas, nor should they search for it in anything other than knowledge of all the dharmas. If you ask why, Kauśika, it is because all those phenomena—knowledge of all the dharmas, bodhisattvas, the perfection of wisdom, and the act of seeking—are neither conjoined nor disjoined, and are immaterial, impossible to indicate, unimpeded, and have only one defining characteristic, which is to say, they are without defining characteristics. Moreover, Kauśika, bodhisattva great beings should not search for the perfection of wisdom in the knowledge of the aspects of the path, nor should they search for it in anything other than the knowledge of the aspects of the path. If you ask why, Kauśika, it is because all those phenomena—the knowledge of the

aspects of the path, bodhisattvas, the perfection of wisdom, and the act of seeking—are neither conjoined nor disjoined, and are immaterial, impossible to indicate, unimpeded, and have only one defining characteristic, which is to say, they are without defining characteristics. Moreover, Kauśika, bodhisattva great beings should not search for the perfection of wisdom in all-aspect omniscience, nor should they search for it in anything other than all-aspect omniscience. If you ask why, Kauśika, it is because all those phenomena—all-aspect omniscience, bodhisattvas, the perfection of wisdom, and the act of seeking—are neither [F.138.b] conjoined nor disjoined, and are immaterial, impossible to indicate, unimpeded, and have only one defining characteristic, which is to say, they are without defining characteristics.

- 16.144 “If you ask why, Kauśika, it is because physical forms are not the perfection of wisdom, nor is the perfection of wisdom other than physical forms; the real nature of physical forms is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of physical forms; and the reality of physical forms is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of physical forms. Feelings are not the perfection of wisdom, nor is the perfection of wisdom other than feelings; the real nature of feelings is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of feelings; and the reality of feelings is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of feelings. Perceptions are not the perfection of wisdom, nor is the perfection of wisdom other than perceptions; the real nature of perceptions is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of perceptions; and the reality of perceptions is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of perceptions. Formative predispositions are not the perfection of wisdom, nor is the perfection of wisdom other than formative predispositions; the real nature of formative predispositions is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of formative predispositions; and the reality of formative predispositions [F.139.a] is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of formative predispositions. Consciousness is not the perfection of wisdom, nor is the perfection of wisdom other than consciousness; the real nature of consciousness is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of consciousness; and the reality of consciousness is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of consciousness.

16.145 “The eyes are not the perfection of wisdom, nor is the perfection of wisdom other than the eyes; the real nature of the eyes is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the eyes; and the reality of the eyes is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the eyes. The ears are not the perfection of wisdom, nor is the perfection of wisdom other than the ears; the real nature of the ears is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the ears; and the reality of the ears is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the ears. The nose is not the perfection of wisdom, nor is the perfection of wisdom other than the nose; the real nature of the nose is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the nose; and the reality of the nose is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the nose. [F.139.b] The tongue is not the perfection of wisdom, nor is the perfection of wisdom other than the tongue; the real nature of the tongue is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the tongue; and the reality of the tongue is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the tongue. The body is not the perfection of wisdom, nor is the perfection of wisdom other than the body; the real nature of the body is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the body; and the reality of the body is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the body. The mental faculty is not the perfection of wisdom, nor is the perfection of wisdom other than the mental faculty; the real nature of the mental faculty is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the mental faculty; and the reality of the mental faculty is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the mental faculty.

16.146 “Sights are not the perfection of wisdom, nor is the perfection of wisdom other than sights; the real nature of sights is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of sights; and the reality of sights is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of sights. Sounds are not the perfection of wisdom, nor is the perfection of wisdom other than sounds; the real nature of sounds is not the perfection of wisdom, nor is the perfection [F.140.a] of wisdom other than the real nature of sounds; and the reality of sounds is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of sounds. Odors are not the perfection of wisdom, nor is the perfection of wisdom other than odors; the real nature of odors is not the

perfection of wisdom, nor is the perfection of wisdom other than the real nature of odors; and the reality of odors is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of odors. Tastes are not the perfection of wisdom, nor is the perfection of wisdom other than tastes; the real nature of tastes is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of tastes; and the reality of tastes is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of tastes. Tangibles are not the perfection of wisdom, nor is the perfection of wisdom other than tangibles; the real nature of tangibles is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of tangibles; and the reality of tangibles is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of tangibles. Mental phenomena are not the perfection of wisdom, nor is the perfection of wisdom other than mental phenomena; the real nature of mental phenomena is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of mental phenomena; and the reality of mental phenomena is not the perfection of wisdom, nor is the perfection of wisdom [F.140.b] other than the reality of mental phenomena.

- 16.147 “Visual consciousness is not the perfection of wisdom, nor is the perfection of wisdom other than visual consciousness; the real nature of visual consciousness is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of visual consciousness; and the reality of visual consciousness is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of visual consciousness. Auditory consciousness is not the perfection of wisdom, nor is the perfection of wisdom other than auditory consciousness; the real nature of auditory consciousness is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of auditory consciousness; and the reality of auditory consciousness is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of auditory consciousness. Olfactory consciousness is not the perfection of wisdom, nor is the perfection of wisdom other than olfactory consciousness; the real nature of olfactory consciousness is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of olfactory consciousness; and the reality of olfactory consciousness is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of olfactory consciousness. Gustatory consciousness is not the perfection of wisdom, nor is the perfection of wisdom other than gustatory consciousness; the real nature of gustatory consciousness [F.141.a] is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of gustatory consciousness; and the reality of gustatory consciousness is not the perfection of wisdom,

nor is the perfection of wisdom other than the reality of gustatory consciousness. Tactile consciousness is not the perfection of wisdom, nor is the perfection of wisdom other than tactile consciousness; the real nature of tactile consciousness is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of tactile consciousness; and the reality of tactile consciousness is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of tactile consciousness. Mental consciousness is not the perfection of wisdom, nor is the perfection of wisdom other than mental consciousness; the real nature of mental consciousness is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of mental consciousness; and the reality of mental consciousness is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of mental consciousness.

- 16.148 “Visually compounded sensory contact is not the perfection of wisdom, nor is the perfection of wisdom other than visually compounded sensory contact; the real nature of visually compounded sensory contact is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of visually compounded sensory contact; and the reality of visually compounded sensory contact is not the perfection [F.141.b] of wisdom, nor is the perfection of wisdom other than the reality of visually compounded sensory contact. Aurally compounded sensory contact is not the perfection of wisdom, nor is the perfection of wisdom other than aurally compounded sensory contact; the real nature of aurally compounded sensory contact is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of aurally compounded sensory contact; and the reality of aurally compounded sensory contact is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of aurally compounded sensory contact. Nasally compounded sensory contact is not the perfection of wisdom, nor is the perfection of wisdom other than nasally compounded sensory contact; the real nature of nasally compounded sensory contact is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of nasally compounded sensory contact; and the reality of nasally compounded sensory contact is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of nasally compounded sensory contact. Lingually compounded sensory contact is not the perfection of wisdom, nor is the perfection of wisdom other than lingually compounded sensory contact; the real nature of lingually compounded sensory contact is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of lingually compounded sensory contact; and the reality of lingually compounded sensory contact is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of lingually compounded

sensory contact. Corporeally compounded sensory contact is not the perfection of wisdom, nor is the perfection of wisdom other than corporeally compounded sensory contact; the real nature of corporeally compounded sensory contact [F.142.a] is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of corporeally compounded sensory contact; and the reality of corporeally compounded sensory contact is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of corporeally compounded sensory contact. Mentally compounded sensory contact is not the perfection of wisdom, nor is the perfection of wisdom other than mentally compounded sensory contact; the real nature of mentally compounded sensory contact is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of mentally compounded sensory contact; and the reality of mentally compounded sensory contact is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of mentally compounded sensory contact.

- 16.149 “Feelings conditioned by visually compounded sensory contact are not the perfection of wisdom, nor is the perfection of wisdom other than feelings conditioned by visually compounded sensory contact; the real nature of feelings conditioned by visually compounded sensory contact is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of feelings conditioned by visually compounded sensory contact; and the reality of feelings conditioned by visually compounded sensory contact is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of feelings conditioned by visually compounded sensory contact. Feelings conditioned by aurally compounded sensory contact are not the perfection of wisdom, nor is the perfection of wisdom other than feelings conditioned by aurally compounded sensory contact; the real nature of feelings conditioned by aurally compounded sensory contact [F.142.b] is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of feelings conditioned by aurally compounded sensory contact; and the reality of feelings conditioned by aurally compounded sensory contact is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of feelings conditioned by aurally compounded sensory contact. Feelings conditioned by nasally compounded sensory contact are not the perfection of wisdom, nor is the perfection of wisdom other than feelings conditioned by nasally compounded sensory contact; the real nature of feelings conditioned by nasally compounded sensory contact is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of feelings conditioned by nasally compounded sensory contact; and the reality of feelings conditioned by nasally compounded sensory contact is

not the perfection of wisdom, nor is the perfection of wisdom other than the reality of feelings conditioned by nasally compounded sensory contact. Feelings conditioned by lingually compounded sensory contact are not the perfection of wisdom, nor is the perfection of wisdom other than feelings conditioned by lingually compounded sensory contact; the real nature of feelings conditioned by lingually compounded sensory contact is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of feelings conditioned by lingually compounded sensory contact; and the reality of feelings conditioned by lingually compounded sensory contact is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of feelings conditioned by lingually compounded sensory contact. Feelings conditioned by corporeally compounded sensory contact are not the perfection of wisdom, nor is the perfection of wisdom other than [F.143.a] feelings conditioned by corporeally compounded sensory contact; the real nature of feelings conditioned by corporeally compounded sensory contact is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of feelings conditioned by corporeally compounded sensory contact; and the reality of feelings conditioned by corporeally compounded sensory contact is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of feelings conditioned by corporeally compounded sensory contact. Feelings conditioned by mentally compounded sensory contact are not the perfection of wisdom, nor is the perfection of wisdom other than feelings conditioned by mentally compounded sensory contact; the real nature of feelings conditioned by mentally compounded sensory contact is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of feelings conditioned by mentally compounded sensory contact; and the reality of feelings conditioned by mentally compounded sensory contact is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of feelings conditioned by mentally compounded sensory contact. [B11]

- 16.150 “The earth element is not the perfection of wisdom, nor is the perfection of wisdom other than the earth element; the real nature of the earth element is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the earth element; and the reality of the earth element is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the earth element. The water element is not the perfection of wisdom, nor is the perfection of wisdom [F.143.b] other than the water element; the real nature of the water element is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the water element; and the reality of the water element is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the water element.

The fire element is not the perfection of wisdom, nor is the perfection of wisdom other than the fire element; the real nature of the fire element is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the fire element; and the reality of the fire element is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the fire element. The wind element is not the perfection of wisdom, nor is the perfection of wisdom other than the wind element; the real nature of the wind element is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the wind element; and the reality of the wind element is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the wind element. The space element is not the perfection of wisdom, nor is the perfection of wisdom other than the space element; the real nature of the space element is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the space element; and the reality of the space element is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the space element. The consciousness element [F.144.a] is not the perfection of wisdom, nor is the perfection of wisdom other than the consciousness element; the real nature of the consciousness element is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the consciousness element; and the reality of the consciousness element is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the consciousness element.

- 16.151 “Ignorance is not the perfection of wisdom, nor is the perfection of wisdom other than ignorance; the real nature of ignorance is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of ignorance; and the reality of ignorance is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of ignorance. Formative predispositions are not the perfection of wisdom, nor is the perfection of wisdom other than formative predispositions; the real nature of formative predispositions is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of formative predispositions; and the reality of formative predispositions is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of formative predispositions. Consciousness is not the perfection of wisdom, nor is the perfection of wisdom other than consciousness; the real nature of consciousness is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of consciousness; and the reality of consciousness is not the perfection of wisdom, nor is the perfection of wisdom [F.144.b] other than the reality of consciousness. Name and form are not the perfection of wisdom, nor is the perfection of wisdom other than

name and form; the real nature of name and form is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of name and form; and the reality of name and form is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of name and form. The six sense fields are not the perfection of wisdom, nor is the perfection of wisdom other than the six sense fields; the real nature of the six sense fields is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the six sense fields; and the reality of the six sense fields is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the six sense fields. Sensory contact is not the perfection of wisdom, nor is the perfection of wisdom other than sensory contact; the real nature of sensory contact is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of sensory contact; and the reality of sensory contact is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of sensory contact. Sensation is not the perfection of wisdom, nor is the perfection of wisdom other than sensation; the real nature of sensation is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of sensation; and the reality of sensation is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of [F.145.a] sensation. Craving is not the perfection of wisdom, nor is the perfection of wisdom other than craving; the real nature of craving is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of craving; and the reality of craving is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of craving. Grasping is not the perfection of wisdom, nor is the perfection of wisdom other than grasping; the real nature of grasping is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of grasping; and the reality of grasping is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of grasping. The rebirth process is not the perfection of wisdom, nor is the perfection of wisdom other than the rebirth process; the real nature of the rebirth process is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the rebirth process; and the reality of the rebirth process is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the rebirth process. Birth is not the perfection of wisdom, nor is the perfection of wisdom other than birth; the real nature of birth is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of birth; and the reality of birth is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of birth. Aging and death are not the perfection of wisdom, nor is the perfection of wisdom other than [F.145.b] aging and death; the real nature of aging and death is not the

perfection of wisdom, nor is the perfection of wisdom other than the real nature of aging and death; and the reality of aging and death is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of aging and death.

- 16.152 “The perfection of generosity is not the perfection of wisdom, nor is the perfection of wisdom other than the perfection of generosity; the real nature of the perfection of generosity is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the perfection of generosity; and the reality of the perfection of generosity is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the perfection of generosity. The perfection of ethical discipline is not the perfection of wisdom, nor is the perfection of wisdom other than the perfection of ethical discipline; the real nature of the perfection of ethical discipline is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the perfection of ethical discipline; and the reality of the perfection of ethical discipline is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the perfection of ethical discipline. The perfection of tolerance is not the perfection of wisdom, nor is the perfection of wisdom other than the perfection of tolerance; the real nature of the perfection of tolerance is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the perfection of tolerance; and the reality of the perfection of tolerance [F.146.a] is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the perfection of tolerance. The perfection of perseverance is not the perfection of wisdom, nor is the perfection of wisdom other than the perfection of perseverance; the real nature of the perfection of perseverance is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the perfection of perseverance; and the reality of the perfection of perseverance is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the perfection of perseverance. The perfection of meditative concentration is not the perfection of wisdom, nor is the perfection of wisdom other than the perfection of meditative concentration; the real nature of the perfection of meditative concentration is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the perfection of meditative concentration; and the reality of the perfection of meditative concentration is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the perfection of meditative concentration. The perfection of wisdom is not the perfection of wisdom, nor is the perfection of wisdom other than the perfection of wisdom; the real nature of the perfection of wisdom is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the

perfection of wisdom; and the reality of the perfection of wisdom is not the perfection of wisdom, nor is the perfection of wisdom other than [F.146.b] the reality of the perfection of wisdom.

- 16.153 “The emptiness of internal phenomena is not the perfection of wisdom, nor is the perfection of wisdom other than the emptiness of internal phenomena; the real nature of the emptiness of internal phenomena is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the emptiness of internal phenomena; and the reality of the emptiness of internal phenomena is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the emptiness of internal phenomena. The emptiness of external phenomena is not the perfection of wisdom, nor is the perfection of wisdom other than the emptiness of external phenomena; the real nature of the emptiness of external phenomena is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the emptiness of external phenomena; and the reality of the emptiness of external phenomena is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the emptiness of external phenomena. The emptiness of external and internal phenomena is not the perfection of wisdom, nor is the perfection of wisdom other than the emptiness of external and internal phenomena; the real nature of the emptiness of external and internal phenomena is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the emptiness of external and internal phenomena; and the reality of the emptiness of external and internal phenomena is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the emptiness of external and internal phenomena. The emptiness of emptiness is not the perfection of wisdom, nor is the perfection of wisdom other than the emptiness of emptiness; the real nature of the emptiness of emptiness is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the emptiness of emptiness; and the reality of the emptiness [F.147.a] of emptiness is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the emptiness of emptiness. The emptiness of great extent is not the perfection of wisdom, nor is the perfection of wisdom other than the emptiness of great extent; the real nature of the emptiness of great extent is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the emptiness of great extent; and the reality of the emptiness of great extent is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the emptiness of great extent. The emptiness of ultimate reality is not the perfection of wisdom, nor is the perfection of wisdom other than the emptiness of ultimate reality; the real nature of the emptiness of ultimate

reality is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the emptiness of ultimate reality; and the reality of the emptiness of ultimate reality is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the emptiness of ultimate reality. The emptiness of conditioned phenomena is not the perfection of wisdom, nor is the perfection of wisdom other than the emptiness of conditioned phenomena; the real nature of the emptiness of conditioned phenomena is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the emptiness of conditioned phenomena; and the reality of the emptiness of conditioned phenomena is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the emptiness of conditioned phenomena. The emptiness of unconditioned phenomena is not the perfection of wisdom, nor is the perfection of wisdom [F.147.b] other than the emptiness of unconditioned phenomena; the real nature of the emptiness of unconditioned phenomena is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the emptiness of unconditioned phenomena; and the reality of the emptiness of unconditioned phenomena is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the emptiness of unconditioned phenomena. The emptiness of the unlimited is not the perfection of wisdom, nor is the perfection of wisdom other than the emptiness of the unlimited; the real nature of the emptiness of the unlimited is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the emptiness of the unlimited; and the reality of the emptiness of the unlimited is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the emptiness of the unlimited. The emptiness of that which has neither beginning nor end is not the perfection of wisdom, nor is the perfection of wisdom other than the emptiness of that which has neither beginning nor end; the real nature of the emptiness of that which has neither beginning nor end is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the emptiness of that which has neither beginning nor end; and the reality of the emptiness of that which has neither beginning nor end is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the emptiness of that which has neither beginning nor end. The emptiness of nonexclusion is not the perfection of wisdom, nor is the perfection of wisdom other than the emptiness of nonexclusion; the real nature of the emptiness of nonexclusion is not the perfection of [F.148.a] wisdom, nor is the perfection of wisdom other than the real nature of the emptiness of nonexclusion; and the reality of the emptiness of nonexclusion is not the perfection of wisdom, nor is the perfection of wisdom other than the reality

of the emptiness of nonexclusion. The emptiness of inherent nature is not the perfection of wisdom, nor is the perfection of wisdom other than the emptiness of inherent nature; the real nature of the emptiness of inherent nature is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the emptiness of inherent nature; and the reality of the emptiness of inherent nature is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the emptiness of inherent nature. The emptiness of all phenomena is not the perfection of wisdom, nor is the perfection of wisdom other than the emptiness of all phenomena; the real nature of the emptiness of all phenomena is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the emptiness of all phenomena; and the reality of the emptiness of all phenomena is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the emptiness of all phenomena. The emptiness of intrinsic defining characteristics is not the perfection of wisdom, nor is the perfection of wisdom other than the emptiness of intrinsic defining characteristics; the real nature of the emptiness of intrinsic defining characteristics is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the emptiness of intrinsic defining characteristics; and the reality of the emptiness of intrinsic defining characteristics is not the perfection of wisdom, [F.148.b] nor is the perfection of wisdom other than the reality of the emptiness of intrinsic defining characteristics. The emptiness of that which cannot be apprehended is not the perfection of wisdom, nor is the perfection of wisdom other than the emptiness of that which cannot be apprehended; the real nature of the emptiness of that which cannot be apprehended is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the emptiness of that which cannot be apprehended; and the reality of the emptiness of that which cannot be apprehended is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the emptiness of that which cannot be apprehended. The emptiness of nonentities is not the perfection of wisdom, nor is the perfection of wisdom other than the emptiness of nonentities; the real nature of the emptiness of nonentities is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the emptiness of nonentities; and the reality of the emptiness of nonentities is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the emptiness of nonentities. The emptiness of essential nature is not the perfection of wisdom, nor is the perfection of wisdom other than the emptiness of essential nature; the real nature of the emptiness of essential nature is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the emptiness of

essential nature; and the reality of the emptiness of essential nature is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the emptiness of essential nature. The emptiness of an essential nature of nonentities is not the perfection of wisdom, nor is the perfection of wisdom [F.149.a] other than the emptiness of an essential nature of nonentities; the real nature of the emptiness of an essential nature of nonentities is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the emptiness of an essential nature of nonentities; and the reality of the emptiness of an essential nature of nonentities is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the emptiness of an essential nature of nonentities.

16.154 “The applications of mindfulness are not the perfection of wisdom, nor is the perfection of wisdom other than the applications of mindfulness; the real nature of the applications of mindfulness is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the applications of mindfulness; and the reality of the applications of mindfulness is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the applications of mindfulness. The correct exertions are not the perfection of wisdom, nor is the perfection of wisdom other than the correct exertions; the real nature of the correct exertions is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the correct exertions; and the reality of the correct exertions is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the correct exertions. The supports for miraculous ability are not the perfection of wisdom, nor is the perfection of wisdom other than the supports for miraculous ability; the real nature of the supports for miraculous ability is not the perfection of wisdom, [F.149.b] nor is the perfection of wisdom other than the real nature of the supports for miraculous ability; and the reality of the supports for miraculous ability is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the supports for miraculous ability. The faculties are not the perfection of wisdom, nor is the perfection of wisdom other than the faculties; the real nature of the faculties is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the faculties; and the reality of the faculties is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the faculties. The powers are not the perfection of wisdom, nor is the perfection of wisdom other than the powers; the real nature of the powers is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the powers; and the reality of the powers is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the powers. The branches of enlightenment are not the perfection of wisdom, nor is the

perfection of wisdom other than the branches of enlightenment; the real nature of the branches of enlightenment is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the branches of enlightenment; and the reality of the branches of enlightenment is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the branches of enlightenment. The noble eightfold path is not the perfection of wisdom, [F.150.a] nor is the perfection of wisdom other than the noble eightfold path; the real nature of the noble eightfold path is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the noble eightfold path; and the reality of the noble eightfold path is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the noble eightfold path.

- 16.155 “The truths of the noble ones are not the perfection of wisdom, nor is the perfection of wisdom other than the truths of the noble ones; the real nature of the truths of the noble ones is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the truths of the noble ones; and the reality of the truths of the noble ones is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the truths of the noble ones. The meditative concentrations are not the perfection of wisdom, nor is the perfection of wisdom other than the meditative concentrations; the real nature of the meditative concentrations is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the meditative concentrations; and the reality of the meditative concentrations is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the meditative concentrations. The immeasurable attitudes are not the perfection of wisdom, nor is the perfection of wisdom other than the immeasurable attitudes; the real nature of the immeasurable [F.150.b] attitudes is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the immeasurable attitudes; and the reality of the immeasurable attitudes is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the immeasurable attitudes. The formless absorptions are not the perfection of wisdom, nor is the perfection of wisdom other than the formless absorptions; the real nature of the formless absorptions is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the formless absorptions; and the reality of the formless absorptions is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the formless absorptions. The liberations are not the perfection of wisdom, nor is the perfection of wisdom other than the liberations; the real nature of the liberations is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the liberations; and the reality of the liberations

is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the liberations. The serial steps of meditative absorption are not the perfection of wisdom, nor is the perfection of wisdom other than the serial steps of meditative absorption; the real nature of the serial steps of meditative absorption is not the perfection of wisdom, [F.151.a] nor is the perfection of wisdom other than the real nature of the serial steps of meditative absorption; and the reality of the serial steps of meditative absorption is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the serial steps of meditative absorption. The emptiness, signlessness, and wishlessness gateways to liberation are not the perfection of wisdom, nor is the perfection of wisdom other than the emptiness, signlessness, and wishlessness gateways to liberation; the real nature of the emptiness, signlessness, and wishlessness gateways to liberation is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the emptiness, signlessness, and wishlessness gateways to liberation; and the reality of the emptiness, signlessness, and wishlessness gateways to liberation is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the emptiness, signlessness, and wishlessness gateways to liberation. The extrasensory powers are not the perfection of wisdom, nor is the perfection of wisdom other than the extrasensory powers; the real nature of the extrasensory powers is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the extrasensory powers; and the reality of the extrasensory powers is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the extrasensory powers. The meditative stabilities are not [F.151.b] the perfection of wisdom, nor is the perfection of wisdom other than the meditative stabilities; the real nature of the meditative stabilities is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the meditative stabilities; and the reality of the meditative stabilities is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the meditative stabilities. The dhāraṇī gateways are not the perfection of wisdom, nor is the perfection of wisdom other than the dhāraṇī gateways; the real nature of the dhāraṇī gateways is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the dhāraṇī gateways; and the reality of the dhāraṇī gateways is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the dhāraṇī gateways. The powers of the tathāgatas are not the perfection of wisdom, nor is the perfection of wisdom other than the powers of the tathāgatas; the real nature of the powers of the tathāgatas is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the powers of the tathāgatas; and the reality of the powers of the

tathāgatas is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the powers of the tathāgatas. The fearlessnesses are not the perfection of wisdom, nor is the perfection of wisdom other than the fearlessnesses; the real nature of the fearlessnesses is not the perfection of wisdom, nor is the perfection of wisdom other than [F.152.a] the real nature of the fearlessnesses; and the reality of the fearlessnesses is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the fearlessnesses. The kinds of exact knowledge are not the perfection of wisdom, nor is the perfection of wisdom other than the kinds of exact knowledge; the real nature of the kinds of exact knowledge is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the kinds of exact knowledge; and the reality of the kinds of exact knowledge is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the kinds of exact knowledge. Great loving kindness is not the perfection of wisdom, nor is the perfection of wisdom other than great loving kindness; the real nature of great loving kindness is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of great loving kindness; and the reality of great loving kindness is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of great loving kindness. Great compassion is not the perfection of wisdom, nor is the perfection of wisdom other than great compassion; the real nature of great compassion is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of great compassion; and the reality of great compassion is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of great compassion. The distinct qualities of the buddhas are not the perfection of wisdom, nor is the perfection of wisdom other than the distinct qualities of the buddhas; the real nature of the distinct qualities of the buddhas is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the distinct qualities of the buddhas; and the reality of the distinct qualities of the buddhas is not the perfection of wisdom, nor is the perfection of wisdom [F.152.b] other than the reality of the distinct qualities of the buddhas.

- 16.156 “knowledge of all the dharmas is not the perfection of wisdom, nor is the perfection of wisdom other than knowledge of all the dharmas; the real nature of knowledge of all the dharmas is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of knowledge of all the dharmas; and the reality of knowledge of all the dharmas is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of knowledge of all the dharmas. The knowledge of the aspects of the path is not the perfection of wisdom, nor is the perfection of wisdom other than the knowledge of the aspects of the path; the real nature of the knowledge of the

aspects of the path is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the knowledge of the aspects of the path; and the reality of the knowledge of the aspects of the path is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the knowledge of the aspects of the path. All-aspect omniscience is not the perfection of wisdom, nor is the perfection of wisdom other than all-aspect omniscience; the real nature of all-aspect omniscience is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of all-aspect omniscience; and the reality of all-aspect omniscience is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of all-aspect omniscience. [B12] [F.153.a]

- 16.157 “If you ask why, Kauśika, it is because all those phenomena do not exist and cannot be apprehended. Since all phenomena do not exist and cannot be apprehended, physical forms are not the perfection of wisdom, nor is the perfection of wisdom other than physical forms; the real nature of physical forms is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of physical forms; and the reality of physical forms is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of physical forms. Feelings are not the perfection of wisdom, nor is the perfection of wisdom other than feelings; the real nature of feelings is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of feelings; and the reality of feelings is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of feelings. Perceptions are not the perfection of wisdom, nor is the perfection of wisdom other than perceptions; the real nature of perceptions is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of perceptions; and the reality of perceptions is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of perceptions. Formative predispositions are not the perfection of wisdom, nor is the perfection of wisdom other than formative predispositions; the real nature of formative predispositions is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of formative predispositions; and the reality of formative predispositions is not the perfection of [F.153.b] wisdom, nor is the perfection of wisdom other than the reality of formative predispositions. Consciousness is not the perfection of wisdom, nor is the perfection of wisdom other than consciousness; the real nature of consciousness is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of consciousness; and the reality of consciousness is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of consciousness.

16.158 “The eyes are not the perfection of wisdom, nor is the perfection of wisdom other than the eyes; the real nature of the eyes is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the eyes; and the reality of the eyes is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the eyes. The ears are not the perfection of wisdom, nor is the perfection of wisdom other than the ears; the real nature of the ears is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the ears; and the reality of the ears is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the ears. The nose is not the perfection of wisdom, nor is the perfection of wisdom other than the nose; the real nature of the nose is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the nose; and the reality of the nose is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the nose. The tongue [F.154.a] is not the perfection of wisdom, nor is the perfection of wisdom other than the tongue; the real nature of the tongue is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the tongue; and the reality of the tongue is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the tongue. The body is not the perfection of wisdom, nor is the perfection of wisdom other than the body; the real nature of the body is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the body; and the reality of the body is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the body. The mental faculty is not the perfection of wisdom, nor is the perfection of wisdom other than the mental faculty; the real nature of the mental faculty is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the mental faculty; and the reality of the mental faculty is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the mental faculty.

16.159 “Sights are not the perfection of wisdom, nor is the perfection of wisdom other than sights; the real nature of sights is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of sights; and the reality of sights is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of sights. Sounds are not the perfection of wisdom, nor is the perfection of wisdom other than sounds; the real nature of sounds is not the perfection of wisdom, nor is the perfection of wisdom other [F.154.b] than the real nature of sounds; and the reality of sounds is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of sounds. Odors are not the perfection of wisdom, nor is the perfection of wisdom other than odors; the real nature of odors is not the

perfection of wisdom, nor is the perfection of wisdom other than the real nature of odors; and the reality of odors is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of odors. Tastes are not the perfection of wisdom, nor is the perfection of wisdom other than tastes; the real nature of tastes is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of tastes; and the reality of tastes is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of tastes. Tangibles are not the perfection of wisdom, nor is the perfection of wisdom other than tangibles; the real nature of tangibles is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of tangibles; and the reality of tangibles is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of tangibles. Mental phenomena are not the perfection of wisdom, nor is the perfection of wisdom other than mental phenomena; the real nature of mental phenomena is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of mental phenomena; and the reality of mental phenomena is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of mental phenomena.

- 16.160 “Visual consciousness is not the perfection of wisdom, nor is the perfection [F.155.a] of wisdom other than visual consciousness; the real nature of visual consciousness is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of visual consciousness; and the reality of visual consciousness is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of visual consciousness. Auditory consciousness is not the perfection of wisdom, nor is the perfection of wisdom other than auditory consciousness; the real nature of auditory consciousness is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of auditory consciousness; and the reality of auditory consciousness is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of auditory consciousness. Olfactory consciousness is not the perfection of wisdom, nor is the perfection of wisdom other than olfactory consciousness; the real nature of olfactory consciousness is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of olfactory consciousness; and the reality of olfactory consciousness is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of olfactory consciousness. Gustatory consciousness is not the perfection of wisdom, nor is the perfection of wisdom other than gustatory consciousness; the real nature of gustatory consciousness is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of gustatory consciousness; and the reality of gustatory [F.155.b] consciousness is not the perfection of

wisdom, nor is the perfection of wisdom other than the reality of gustatory consciousness. Tactile consciousness is not the perfection of wisdom, nor is the perfection of wisdom other than tactile consciousness; the real nature of tactile consciousness is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of tactile consciousness; and the reality of tactile consciousness is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of tactile consciousness. Mental consciousness is not the perfection of wisdom, nor is the perfection of wisdom other than mental consciousness; the real nature of mental consciousness is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of mental consciousness; and the reality of mental consciousness is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of mental consciousness.

- 16.161 “Visually compounded sensory contact is not the perfection of wisdom, nor is the perfection of wisdom other than visually compounded sensory contact; the real nature of visually compounded sensory contact is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of visually compounded sensory contact; and the reality of visually compounded sensory contact is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of visually compounded sensory contact. Aurally compounded sensory contact is not the perfection of wisdom, nor is the perfection of wisdom [F.156.a] other than aurally compounded sensory contact; the real nature of aurally compounded sensory contact is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of aurally compounded sensory contact; and the reality of aurally compounded sensory contact is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of aurally compounded sensory contact. Nasally compounded sensory contact is not the perfection of wisdom, nor is the perfection of wisdom other than nasally compounded sensory contact; the real nature of nasally compounded sensory contact is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of nasally compounded sensory contact; and the reality of nasally compounded sensory contact is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of nasally compounded sensory contact. Lingually compounded sensory contact is not the perfection of wisdom, nor is the perfection of wisdom other than lingually compounded sensory contact; the real nature of lingually compounded sensory contact is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of lingually compounded sensory contact; and the reality of lingually compounded sensory contact is not the perfection of wisdom, nor is the perfection of wisdom other than the

reality of lingually compounded sensory contact. Corporeally compounded sensory contact is not the perfection of wisdom, nor is the perfection of wisdom other than corporeally compounded sensory contact; the real nature of corporeally compounded sensory contact is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of corporeally compounded sensory contact; and the reality of corporeally compounded [F.156.b] sensory contact is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of corporeally compounded sensory contact. Mentally compounded sensory contact is not the perfection of wisdom, nor is the perfection of wisdom other than mentally compounded sensory contact; the real nature of mentally compounded sensory contact is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of mentally compounded sensory contact; and the reality of mentally compounded sensory contact is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of mentally compounded sensory contact.

- 16.162 “Feelings conditioned by visually compounded sensory contact are not the perfection of wisdom, nor is the perfection of wisdom other than feelings conditioned by visually compounded sensory contact; the real nature of feelings conditioned by visually compounded sensory contact is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of feelings conditioned by visually compounded sensory contact; and the reality of feelings conditioned by visually compounded sensory contact is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of feelings conditioned by visually compounded sensory contact. Feelings conditioned by aurally compounded sensory contact are not the perfection of wisdom, nor is the perfection of wisdom other than feelings conditioned by aurally compounded sensory contact; the real nature of feelings conditioned by aurally compounded sensory contact is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of feelings conditioned by aurally compounded sensory contact; and the reality of feelings conditioned by aurally compounded sensory contact is not the perfection of wisdom, nor is [F.157.a] the perfection of wisdom other than the reality of feelings conditioned by aurally compounded sensory contact. Feelings conditioned by nasally compounded sensory contact are not the perfection of wisdom, nor is the perfection of wisdom other than feelings conditioned by nasally compounded sensory contact; the real nature of feelings conditioned by nasally compounded sensory contact is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of feelings conditioned by nasally compounded sensory contact; and the reality of feelings conditioned by nasally compounded sensory contact is

not the perfection of wisdom, nor is the perfection of wisdom other than the reality of feelings conditioned by nasally compounded sensory contact. Feelings conditioned by lingually compounded sensory contact are not the perfection of wisdom, nor is the perfection of wisdom other than feelings conditioned by lingually compounded sensory contact; the real nature of feelings conditioned by lingually compounded sensory contact is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of feelings conditioned by lingually compounded sensory contact; and the reality of feelings conditioned by lingually compounded sensory contact is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of feelings conditioned by lingually compounded sensory contact. Feelings conditioned by corporeally compounded sensory contact are not the perfection of wisdom, nor is the perfection of wisdom other than feelings conditioned by corporeally compounded sensory contact; the real nature of feelings conditioned by corporeally compounded sensory contact is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of feelings conditioned by corporeally compounded sensory contact; and the reality of feelings conditioned by corporeally compounded sensory contact [F.157.b] is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of feelings conditioned by corporeally compounded sensory contact. Feelings conditioned by mentally compounded sensory contact are not the perfection of wisdom, nor is the perfection of wisdom other than feelings conditioned by mentally compounded sensory contact; the real nature of feelings conditioned by mentally compounded sensory contact is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of feelings conditioned by mentally compounded sensory contact; and the reality of feelings conditioned by mentally compounded sensory contact is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of feelings conditioned by mentally compounded sensory contact.

- 16.163 “The earth element is not the perfection of wisdom, nor is the perfection of wisdom other than the earth element; the real nature of the earth element is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the earth element; and the reality of the earth element is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the earth element. The water element is not the perfection of wisdom, nor is the perfection of wisdom other than the water element; the real nature of the water element is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the water element; and the reality of the water element is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the water element. The fire

element is not the perfection of wisdom, nor is the perfection of wisdom other than the fire element; the real nature of the fire element [F.158.a] is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the fire element; and the reality of the fire element is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the fire element. The wind element is not the perfection of wisdom, nor is the perfection of wisdom other than the wind element; the real nature of the wind element is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the wind element; and the reality of the wind element is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the wind element. The space element is not the perfection of wisdom, nor is the perfection of wisdom other than the space element; the real nature of the space element is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the space element; and the reality of the space element is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the space element. The consciousness element is not the perfection of wisdom, nor is the perfection of wisdom other than the consciousness element; the real nature of the consciousness element is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the consciousness element; and the reality of the consciousness element is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the consciousness element. [F.158.b]

- 16.164 “Ignorance is not the perfection of wisdom, nor is the perfection of wisdom other than ignorance; the real nature of ignorance is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of ignorance; and the reality of ignorance is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of ignorance. Formative predispositions are not the perfection of wisdom, nor is the perfection of wisdom other than formative predispositions; the real nature of formative predispositions is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of formative predispositions; and the reality of formative predispositions is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of formative predispositions. Consciousness is not the perfection of wisdom, nor is the perfection of wisdom other than consciousness; the real nature of consciousness is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of consciousness; and the reality of consciousness is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of consciousness. Name and form are not the perfection of wisdom, nor is the perfection of wisdom other than name and

form; the real nature of name and form is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of name and form; and the reality of name and form is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of name and form. [F.159.a] The six sense fields are not the perfection of wisdom, nor is the perfection of wisdom other than the six sense fields; the real nature of the six sense fields is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the six sense fields; and the reality of the six sense fields is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the six sense fields. Sensory contact is not the perfection of wisdom, nor is the perfection of wisdom other than sensory contact; the real nature of sensory contact is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of sensory contact; and the reality of sensory contact is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of sensory contact. Sensation is not the perfection of wisdom, nor is the perfection of wisdom other than sensation; the real nature of sensation is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of sensation; and the reality of sensation is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of sensation. Craving is not the perfection of wisdom, nor is the perfection of wisdom other than craving; the real nature of craving is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of craving; and the reality of craving is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of craving. Grasping is not the perfection of wisdom, nor is the perfection of wisdom other than grasping; the real nature of grasping [F.159.b] is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of grasping; and the reality of grasping is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of grasping. The rebirth process is not the perfection of wisdom, nor is the perfection of wisdom other than the rebirth process; the real nature of the rebirth process is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the rebirth process; and the reality of the rebirth process is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the rebirth process. Birth is not the perfection of wisdom, nor is the perfection of wisdom other than birth; the real nature of birth is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of birth; and the reality of birth is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of birth. Aging and death are not the perfection of wisdom, nor is the perfection of wisdom other than aging and death; the real nature of aging and death is not the perfection of

wisdom, nor is the perfection of wisdom other than the real nature of aging and death; and the reality of aging and death is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of aging and death.

- 16.165 “The perfection of generosity is not the perfection of wisdom, nor is the perfection of wisdom other than the perfection of generosity; the real nature of the perfection of generosity is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the perfection of generosity; and the reality [F.160.a] of the perfection of generosity is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the perfection of generosity. The perfection of ethical discipline is not the perfection of wisdom, nor is the perfection of wisdom other than the perfection of ethical discipline; the real nature of the perfection of ethical discipline is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the perfection of ethical discipline; and the reality of the perfection of ethical discipline is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the perfection of ethical discipline. The perfection of tolerance is not the perfection of wisdom, nor is the perfection of wisdom other than the perfection of tolerance; the real nature of the perfection of tolerance is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the perfection of tolerance; and the reality of the perfection of tolerance is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the perfection of tolerance. The perfection of perseverance is not the perfection of wisdom, nor is the perfection of wisdom other than the perfection of perseverance; the real nature of the perfection of perseverance is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the perfection of perseverance; and the reality of the perfection of perseverance is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of [F.160.b] the perfection of perseverance. The perfection of meditative concentration is not the perfection of wisdom, nor is the perfection of wisdom other than the perfection of meditative concentration; the real nature of the perfection of meditative concentration is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the perfection of meditative concentration; and the reality of the perfection of meditative concentration is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the perfection of meditative concentration. The perfection of wisdom is not the perfection of wisdom, nor is the perfection of wisdom other than the perfection of wisdom; the real nature of the perfection of wisdom is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the

perfection of wisdom; and the reality of the perfection of wisdom is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the perfection of wisdom.

16.166 “The emptiness of internal phenomena is not the perfection of wisdom, nor is the perfection of wisdom other than the emptiness of internal phenomena; the real nature of the emptiness of internal phenomena is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the emptiness of internal phenomena; and the reality of the emptiness of internal phenomena is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the emptiness of internal phenomena. The emptiness of external phenomena is not the perfection of wisdom, nor is the perfection of wisdom other than the emptiness of external phenomena; the real nature of the emptiness of external phenomena is not the perfection of wisdom, [F.161.a] nor is the perfection of wisdom other than the real nature of the emptiness of external phenomena; and the reality of the emptiness of external phenomena is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the emptiness of external phenomena. The emptiness of external and internal phenomena is not the perfection of wisdom, nor is the perfection of wisdom other than the emptiness of external and internal phenomena; the real nature of the emptiness of external and internal phenomena is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the emptiness of external and internal phenomena; and the reality of the emptiness of external and internal phenomena is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the emptiness of external and internal phenomena. The emptiness of emptiness is not the perfection of wisdom, nor is the perfection of wisdom other than the emptiness of emptiness; the real nature of the emptiness of emptiness is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the emptiness of emptiness; and the reality of the emptiness of emptiness is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the emptiness of emptiness. The emptiness of great extent is not the perfection of wisdom, nor is the perfection of wisdom other than the emptiness of great extent; the real nature of the emptiness of great extent is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the emptiness of great extent; and the reality of the emptiness of great extent is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the emptiness of great extent. The emptiness of ultimate reality is not the perfection of wisdom, [F.161.b] nor is the perfection of wisdom other than the emptiness of ultimate reality; the real nature of the emptiness of ultimate reality is not the perfection of

wisdom, nor is the perfection of wisdom other than the real nature of the emptiness of ultimate reality; and the reality of the emptiness of ultimate reality is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the emptiness of ultimate reality. The emptiness of conditioned phenomena is not the perfection of wisdom, nor is the perfection of wisdom other than the emptiness of conditioned phenomena; the real nature of the emptiness of conditioned phenomena is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the emptiness of conditioned phenomena; and the reality of the emptiness of conditioned phenomena is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the emptiness of conditioned phenomena. The emptiness of unconditioned phenomena is not the perfection of wisdom, nor is the perfection of wisdom other than the emptiness of unconditioned phenomena; the real nature of the emptiness of unconditioned phenomena is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the emptiness of unconditioned phenomena; and the reality of the emptiness of unconditioned phenomena is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the emptiness of unconditioned phenomena. The emptiness of the unlimited is not the perfection of wisdom, nor is the perfection of wisdom other than the emptiness of the unlimited; the real nature of the emptiness of the unlimited is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of [F.162.a] the emptiness of the unlimited; and the reality of the emptiness of the unlimited is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the emptiness of the unlimited. The emptiness of that which has neither beginning nor end is not the perfection of wisdom, nor is the perfection of wisdom other than the emptiness of that which has neither beginning nor end; the real nature of the emptiness of that which has neither beginning nor end is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the emptiness of that which has neither beginning nor end; and the reality of the emptiness of that which has neither beginning nor end is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the emptiness of that which has neither beginning nor end. The emptiness of nonexclusion is not the perfection of wisdom, nor is the perfection of wisdom other than the emptiness of nonexclusion; the real nature of the emptiness of nonexclusion is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the emptiness of nonexclusion; and the reality of the emptiness of nonexclusion is not the perfection of wisdom, nor is the perfection of wisdom other than the reality

of the emptiness of nonexclusion. The emptiness of inherent nature is not the perfection of wisdom, nor is the perfection of wisdom other than the emptiness of inherent nature; the real nature of the emptiness of inherent nature is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the emptiness of inherent nature; and the reality of the emptiness of inherent nature is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the emptiness [F.162.b] of inherent nature. The emptiness of all phenomena is not the perfection of wisdom, nor is the perfection of wisdom other than the emptiness of all phenomena; the real nature of the emptiness of all phenomena is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the emptiness of all phenomena; and the reality of the emptiness of all phenomena is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the emptiness of all phenomena. The emptiness of intrinsic defining characteristics is not the perfection of wisdom, nor is the perfection of wisdom other than the emptiness of intrinsic defining characteristics; the real nature of the emptiness of intrinsic defining characteristics is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the emptiness of intrinsic defining characteristics; and the reality of the emptiness of intrinsic defining characteristics is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the emptiness of intrinsic defining characteristics. The emptiness of that which cannot be apprehended is not the perfection of wisdom, nor is the perfection of wisdom other than the emptiness of that which cannot be apprehended; the real nature of the emptiness of that which cannot be apprehended is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the emptiness of that which cannot be apprehended; and the reality of the emptiness of that which cannot be apprehended is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the emptiness of that which cannot be apprehended. The emptiness of nonentities is not the perfection of wisdom, nor is the perfection of wisdom other than the emptiness of nonentities; the real nature of [F.163.a] the emptiness of nonentities is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the emptiness of nonentities; and the reality of the emptiness of nonentities is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the emptiness of nonentities. The emptiness of essential nature is not the perfection of wisdom, nor is the perfection of wisdom other than the emptiness of essential nature; the real nature of the emptiness of essential nature is not the perfection of wisdom, nor is the perfection of wisdom other

than the real nature of the emptiness of essential nature; and the reality of the emptiness of essential nature is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the emptiness of essential nature. The emptiness of an essential nature of nonentities is not the perfection of wisdom, nor is the perfection of wisdom other than the emptiness of an essential nature of nonentities; the real nature of the emptiness of an essential nature of nonentities is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the emptiness of an essential nature of nonentities; and the reality of the emptiness of an essential nature of nonentities is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the emptiness of an essential nature of nonentities.

16.167 “The applications of mindfulness are not the perfection of wisdom, nor is the perfection of wisdom other than the applications of mindfulness; the real nature of the applications of mindfulness is not the perfection of wisdom, nor is the perfection of wisdom other than [F.163.b] the real nature of the applications of mindfulness; and the reality of the applications of mindfulness is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the applications of mindfulness. The correct exertions are not the perfection of wisdom, nor is the perfection of wisdom other than the correct exertions; the real nature of the correct exertions is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the correct exertions; and the reality of the correct exertions is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the correct exertions. The supports for miraculous ability are not the perfection of wisdom, nor is the perfection of wisdom other than the supports for miraculous ability; the real nature of the supports for miraculous ability is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the supports for miraculous ability; and the reality of the supports for miraculous ability is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the supports for miraculous ability. The faculties are not the perfection of wisdom, nor is the perfection of wisdom other than the faculties; the real nature of the faculties is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the faculties; and the reality of the faculties is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the faculties. The powers are not the perfection [F.164.a] of wisdom, nor is the perfection of wisdom other than the powers; the real nature of the powers is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the powers; and the reality of the powers is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the

powers. The branches of enlightenment are not the perfection of wisdom, nor is the perfection of wisdom other than the branches of enlightenment; the real nature of the branches of enlightenment is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the branches of enlightenment; and the reality of the branches of enlightenment is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the branches of enlightenment. The noble eightfold path is not the perfection of wisdom, nor is the perfection of wisdom other than the noble eightfold path; the real nature of the noble eightfold path is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the noble eightfold path; and the reality of the noble eightfold path is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the noble eightfold path.

- 16.168 “The truths of the noble ones are not the perfection of wisdom, nor is the perfection of wisdom other than the truths of the noble ones; the real nature of the truths of the noble ones is not the perfection of wisdom, nor is the perfection [F.164.b] of wisdom other than the real nature of the truths of the noble ones; and the reality of the truths of the noble ones is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the truths of the noble ones. The meditative concentrations are not the perfection of wisdom, nor is the perfection of wisdom other than the meditative concentrations; the real nature of the meditative concentrations is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the meditative concentrations; and the reality of the meditative concentrations is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the meditative concentrations. The immeasurable attitudes are not the perfection of wisdom, nor is the perfection of wisdom other than the immeasurable attitudes; the real nature of the immeasurable attitudes is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the immeasurable attitudes; and the reality of the immeasurable attitudes is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the immeasurable attitudes. The formless absorptions are not the perfection of wisdom, nor is the perfection of wisdom other than the formless absorptions; the real nature of the formless absorptions is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the formless absorptions; and the reality of the formless absorptions is not the perfection of wisdom, [F.165.a] nor is the perfection of wisdom other than the reality of the formless absorptions. The liberations are not the perfection of wisdom, nor is the perfection of wisdom other than the liberations; the real nature of the liberations is not the perfection of wisdom, nor is the perfection of

wisdom other than the real nature of the liberations; and the reality of the liberations is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the liberations. The serial steps of meditative absorption are not the perfection of wisdom, nor is the perfection of wisdom other than the serial steps of meditative absorption; the real nature of the serial steps of meditative absorption is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the serial steps of meditative absorption; and the reality of the serial steps of meditative absorption is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the serial steps of meditative absorption. The emptiness, signlessness, and wishlessness gateways to liberation are not the perfection of wisdom, nor is the perfection of wisdom other than the emptiness, signlessness, and wishlessness gateways to liberation; the real nature of the emptiness, signlessness, and wishlessness gateways to liberation is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the emptiness, [F.165.b] signlessness, and wishlessness gateways to liberation; and the reality of the emptiness, signlessness, and wishlessness gateways to liberation is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the emptiness, signlessness, and wishlessness gateways to liberation. The extrasensory powers are not the perfection of wisdom, nor is the perfection of wisdom other than the extrasensory powers; the real nature of the extrasensory powers is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the extrasensory powers; and the reality of the extrasensory powers is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the extrasensory powers. The meditative stabilities are not the perfection of wisdom, nor is the perfection of wisdom other than the meditative stabilities; the real nature of the meditative stabilities is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the meditative stabilities; and the reality of the meditative stabilities is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the meditative stabilities. The dhāraṇī gateways are not the perfection of wisdom, nor is the perfection of wisdom other than the dhāraṇī gateways; the real nature of the dhāraṇī gateways is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the dhāraṇī gateways; and the reality of the dhāraṇī gateways is not the perfection [F.166.a] of wisdom, nor is the perfection of wisdom other than the reality of the dhāraṇī gateways. The powers of the tathāgatas are not the perfection of wisdom, nor is the perfection of wisdom other than the powers of the tathāgatas; the real nature of the powers of the tathāgatas is not the perfection of wisdom, nor is the

perfection of wisdom other than the real nature of the powers of the tathāgatas; and the reality of the powers of the tathāgatas is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the powers of the tathāgatas. The fearlessnesses are not the perfection of wisdom, nor is the perfection of wisdom other than the fearlessnesses; the real nature of the fearlessnesses is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the fearlessnesses; and the reality of the fearlessnesses is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the fearlessnesses. The kinds of exact knowledge are not the perfection of wisdom, nor is the perfection of wisdom other than the kinds of exact knowledge; the real nature of the kinds of exact knowledge is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the kinds of exact knowledge; and the reality of the kinds of exact knowledge is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the kinds of [F.166.b] exact knowledge. Great loving kindness is not the perfection of wisdom, nor is the perfection of wisdom other than great loving kindness; the real nature of great loving kindness is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of great loving kindness; and the reality of great loving kindness is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of great loving kindness. Great compassion is not the perfection of wisdom, nor is the perfection of wisdom other than great compassion; the real nature of great compassion is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of great compassion; and the reality of great compassion is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of great compassion. The distinct qualities of the buddhas are not the perfection of wisdom, nor is the perfection of wisdom other than the distinct qualities of the buddhas; the real nature of the distinct qualities of the buddhas is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the distinct qualities of the buddhas; and the reality of the distinct qualities of the buddhas is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the distinct qualities of the buddhas.

- 16.169 “Knowledge of all the dharmas is not the perfection of wisdom, nor is the perfection of wisdom other than knowledge of all the dharmas; the real nature of knowledge of all the dharmas is not the perfection of wisdom, nor is the perfection of wisdom other than [F.167.a] the real nature of knowledge of all the dharmas; and the reality of knowledge of all the dharmas is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of knowledge of all the dharmas. The knowledge of the aspects of the path is not the perfection of wisdom, nor is the perfection of wisdom other than the

knowledge of the aspects of the path; the real nature of the knowledge of the aspects of the path is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of the knowledge of the aspects of the path; and the reality of the knowledge of the aspects of the path is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of the knowledge of the aspects of the path. All-aspect omniscience is not the perfection of wisdom, nor is the perfection of wisdom other than all-aspect omniscience; the real nature of all-aspect omniscience is not the perfection of wisdom, nor is the perfection of wisdom other than the real nature of all-aspect omniscience; and the reality of all-aspect omniscience is not the perfection of wisdom, nor is the perfection of wisdom other than the reality of all-aspect omniscience.” [B13]

16.170 Then Śakra, mighty lord of the gods, said to the elder Subhūti, “Venerable monk Subhūti, this perfection of the bodhisattva great beings is great. Such is⁶⁶⁹ the perfection of wisdom. Venerable monk Subhūti, this perfection of bodhisattva [F.167.b] great beings is immeasurable. Such is the perfection of wisdom. Venerable monk Subhūti, this perfection of bodhisattva great beings is unbounded.⁶⁷⁰ Such is the perfection of wisdom. Venerable monk Subhūti, this perfection of bodhisattva great beings is limitless.⁶⁷¹ Such is the perfection of wisdom.⁶⁷²

16.171 “Training in it, those who have entered the stream have attained, will attain, and are attaining the fruit of having entered the stream; once-returners have attained, will attain, and are attaining the fruit of once-returner; non-returners have attained, will attain, and are attaining the fruit of non-returner; arhats have attained, will attain, and are attaining arhatship; and pratyekabuddhas have awakened, will awaken, and are awakening to individual enlightenment. Training in it, bodhisattva great beings, having brought beings to maturity and refined the buddhafi elds, have fully awakened, will fully awaken, and are fully awakening to unsurpassed, perfect, complete enlightenment.”

16.172 “Kauśika, it is so, it is so!” replied Subhūti. “This perfection of bodhisattva great beings is great. Such is the perfection of wisdom. This perfection of bodhisattva great beings is immeasurable. Such is the perfection of wisdom. This perfection of bodhisattva great beings is unbounded. Such is the [F.168.a] perfection of wisdom. This perfection of bodhisattva great beings is limitless. Such is the perfection of wisdom.

16.173 “Training in it, those who have entered the stream have attained, will attain, and are attaining the fruit of having entered the stream; once-returners have attained, will attain, and are attaining the fruit of once-returner; non-returners have attained, will attain, and are attaining the fruit of non-returner; arhats have attained, will attain, and are attaining arhatship;

and pratyekabuddhas have awakened, will awaken, and are awakening to individual enlightenment. Training in it, bodhisattva great beings, having brought beings to maturity and refined the buddhafi elds, have fully awakened, will fully awaken, and are fully awakening to unsurpassed, perfect, complete enlightenment.

16.174 “Kauśika, since physical forms are great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of physical forms cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since feelings are great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of feelings cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since perceptions are great in extent, this perfection of [F.168.b] bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of perceptions cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since formative predispositions are great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of formative predispositions cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since consciousness is great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of consciousness cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended.

16.175 “Kauśika, since the eyes are great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of the eyes cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since the ears are great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of the ears cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since the nose is great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of the nose cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since the tongue is great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of the tongue cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since the body is great in extent, [F.169.a] this perfection of bodhisattva great beings is

great in extent. If you ask why, Kauśika, it is because the past limit of the body cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since the mental faculty is great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of the mental faculty cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended.

16.176 “Kauśika, since sights are great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of sights cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since sounds are great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of sounds cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since odors are great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of odors cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since tastes are great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of tastes cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since tangibles are great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of tangibles cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. [F.169.b] Kauśika, since mental phenomena are great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of mental phenomena cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended.

16.177 “Kauśika, since visual consciousness is great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of visual consciousness cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since auditory consciousness is great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of auditory consciousness cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since olfactory consciousness is great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of olfactory consciousness cannot be apprehended,

the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since gustatory consciousness is great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of gustatory consciousness cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since tactile consciousness is great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of tactile consciousness cannot be apprehended, the future limit cannot be apprehended, and the middle [F.170.a] cannot be apprehended. Kauśika, since mental consciousness is great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of mental consciousness cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended.

- 16.178 “Kauśika, since visually compounded sensory contact is great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of visually compounded sensory contact cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since aurally compounded sensory contact is great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of aurally compounded sensory contact cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since nasally compounded sensory contact is great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of nasally compounded sensory contact cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since lingually compounded sensory contact is great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of lingually compounded sensory contact cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since corporeally compounded sensory contact is great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of corporeally compounded sensory contact [F.170.b] cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since mentally compounded sensory contact is great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is

because the past limit of mentally compounded sensory contact cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended.

16.179 “Kauśika, since feelings conditioned by visually compounded sensory contact are great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of feelings conditioned by visually compounded sensory contact cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since feelings conditioned by aurally compounded sensory contact are great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of feelings conditioned by aurally compounded sensory contact cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since feelings conditioned by nasally compounded sensory contact are great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of feelings conditioned by nasally compounded sensory contact cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since feelings conditioned by lingually compounded sensory contact are great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of feelings conditioned by lingually compounded sensory contact cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since feelings conditioned by corporeally compounded [F.171.a] sensory contact are great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of feelings conditioned by corporeally compounded sensory contact cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since feelings conditioned by mentally compounded sensory contact are great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of feelings conditioned by mentally compounded sensory contact cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended.

16.180 “Kauśika, since the earth element is great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of the earth element cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since the water element is great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is

because the past limit of the water element cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since the fire element is great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of the fire element cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since the wind element is great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of the wind element cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be [F.171.b] apprehended. Kauśika, since the space element is great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of the space element cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since the consciousness element is great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of the consciousness element cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended.

- 16.181 “Kauśika, since ignorance is great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of ignorance cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since formative predispositions are great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of formative predispositions cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since consciousness is great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of consciousness cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since name and form are great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of name and form cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since the six sense fields [F.172.a] are great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of the six sense fields cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since sensory contact is great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of sensory contact cannot

be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since sensation is great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of sensation cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since craving is great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of craving cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since grasping is great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of grasping cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since the rebirth process is great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of the rebirth process cannot be apprehended, the future limit cannot be apprehended, and the middle [F.172.b] cannot be apprehended. Kauśika, since birth is great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of birth cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since aging and death are great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of aging and death cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended.

- 16.182 “Kauśika, since the perfection of generosity is great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of the perfection of generosity cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since the perfection of ethical discipline is great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of the perfection of ethical discipline cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since the perfection of tolerance is great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of the perfection of tolerance cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since the perfection of perseverance is great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of the perfection of perseverance cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended.

Kauśika, since the perfection of meditative concentration is great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of the perfection of meditative concentration cannot be apprehended, the future [F.173.a] limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since the perfection of wisdom is great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of the perfection of wisdom cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended.

- 16.183 “Kauśika, since the emptiness of internal phenomena is great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of the emptiness of internal phenomena cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since the emptiness of external phenomena is great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of the emptiness of external phenomena cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since the emptiness of external and internal phenomena is great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of the emptiness of external and internal phenomena cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since the emptiness of emptiness is great in extent, this perfection of bodhisattva great beings is great in extent. If [F.173.b] you ask why, Kauśika, it is because the past limit of the emptiness of emptiness cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since the emptiness of great extent is great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of the emptiness of great extent cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since the emptiness of ultimate reality is great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of the emptiness of ultimate reality cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since the emptiness of conditioned phenomena is great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of the emptiness of conditioned phenomena cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since the emptiness of unconditioned

phenomena is great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of the emptiness of unconditioned phenomena cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since the emptiness of the unlimited is great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of the emptiness of the unlimited cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since the emptiness of that which has neither beginning nor end is great in extent, this perfection of bodhisattva great beings [F.174.a] is great in extent. If you ask why, Kauśika, it is because the past limit of the emptiness of that which has neither beginning nor end cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since the emptiness of nonexclusion is great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of the emptiness of nonexclusion cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since the emptiness of inherent nature is great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of the emptiness of inherent nature cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since the emptiness of all phenomena is great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of the emptiness of all phenomena cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since the emptiness of intrinsic defining characteristics is great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of the emptiness of intrinsic defining characteristics cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since the emptiness of that which cannot be apprehended is great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of the emptiness of that which cannot be apprehended cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. [F.174.b] Kauśika, since the emptiness of nonentities is great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of the emptiness of nonentities cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since the emptiness of essential nature is

great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of the emptiness of essential nature cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since the emptiness of an essential nature of nonentities is great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of the emptiness of an essential nature of nonentities cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended.

16.184 “Kauśika, since the applications of mindfulness are great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of the applications of mindfulness cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since the correct exertions are great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of the correct exertions cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since the supports for miraculous ability are great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of the supports for miraculous ability [F.175.a] cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since the faculties are great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of the faculties cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since the powers are great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of the powers cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since the branches of enlightenment are great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of the branches of enlightenment cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since the noble path is great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of the noble path cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended.

16.185 “Kauśika, since the truths of the noble ones are great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of the truths of the noble ones cannot be

apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since the meditative concentrations are great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of the meditative [F.175.b] concentrations cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since the immeasurable attitudes are great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of the immeasurable attitudes cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since the formless absorptions are great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of the formless absorptions cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since the liberations are great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of the liberations cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since the serial steps of meditative absorption are great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of the serial steps of meditative absorption cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since the emptiness, signlessness, and wishlessness gateways to liberation are great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of the emptiness, signlessness, and wishlessness gateways to liberation cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since the extrasensory powers [F.176.a] are great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of the extrasensory powers cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since the meditative stabilities are great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of the meditative stabilities cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since the dhāraṇī gateways are great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of the dhāraṇī gateways cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since the

powers of the tathāgatas are great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of the powers of the tathāgatas cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since the fearlessnesses are great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of the fearlessnesses cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since the kinds of exact knowledge are great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of the kinds of exact knowledge cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since great loving kindness is great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of great loving kindness cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since great [F.176.b] compassion is great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of great compassion cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since the distinct qualities of the buddhas are great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of the distinct qualities of the buddhas cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended.

16.186 “Kauśika, since knowledge of all the dharmas is great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of knowledge of all the dharmas cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since the knowledge of the aspects of the path is great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of the knowledge of the aspects of the path cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. Kauśika, since all-aspect omniscience is great in extent, this perfection of bodhisattva great beings is great in extent. If you ask why, Kauśika, it is because the past limit of all-aspect omniscience cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended.

16.187 “Therefore, Kauśika, the perfection of bodhisattva great beings is great in extent. Such is the perfection of wisdom.

16.188 “Kauśika, since physical forms are immeasurable, this perfection of bodhisattva [F.177.a] great beings is immeasurable. If you ask why, Kauśika, it is because the measure of physical forms cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of physical forms cannot be apprehended. Since space is immeasurable, physical forms are immeasurable, and since physical forms are immeasurable, the perfection of wisdom is immeasurable. Kauśika, since feelings are immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of feelings cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of feelings cannot be apprehended. Since space is immeasurable, feelings are immeasurable, and since feelings are immeasurable, the perfection of wisdom is immeasurable. Kauśika, since perceptions are immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of perceptions cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of perceptions cannot be apprehended. Since space is immeasurable, perceptions are immeasurable, and since perceptions are immeasurable, the perfection of wisdom is immeasurable. Kauśika, since formative predispositions are immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of formative predispositions cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of formative predispositions cannot be apprehended. Since space is immeasurable, [F.177.b] formative predispositions are immeasurable, and since formative predispositions are immeasurable, the perfection of wisdom is immeasurable. Kauśika, since consciousness is immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of consciousness cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of consciousness cannot be apprehended. Since space is immeasurable, consciousness is immeasurable, and since consciousness is immeasurable, the perfection of wisdom is immeasurable.

16.189 “Kauśika, since the eyes are immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of the eyes cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of the eyes cannot be apprehended. Since space is immeasurable,

the eyes are immeasurable, and since the eyes are immeasurable, the perfection of wisdom is immeasurable. Kauśika, since the ears are immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of the ears cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of the ears cannot be apprehended. Since space is immeasurable, the ears are immeasurable, and since the ears are immeasurable, the perfection of wisdom is immeasurable. Kauśika, since the nose is immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of the nose [F.178.a] cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of the nose cannot be apprehended. Since space is immeasurable, the nose is immeasurable, and since the nose is immeasurable, the perfection of wisdom is immeasurable. Kauśika, since the tongue is immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of the tongue cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of the tongue cannot be apprehended. Since space is immeasurable, the tongue is immeasurable, and since the tongue is immeasurable, the perfection of wisdom is immeasurable. Kauśika, since the body is immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of the body cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of the body cannot be apprehended. Since space is immeasurable, the body is immeasurable, and since the body is immeasurable, the perfection of wisdom is immeasurable. Kauśika, since the mental faculty is immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of the mental faculty cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of the mental faculty cannot be apprehended. Since space is immeasurable, the mental faculty is immeasurable, and since the mental faculty is immeasurable, the perfection of wisdom is immeasurable.

16.190 “Kauśika, since sights are immeasurable, this perfection of [F.178.b] bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of sights cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of sights cannot be apprehended. Since space is immeasurable, sights are immeasurable, and since sights are immeasurable,

the perfection of wisdom is immeasurable. Kauśika, since sounds are immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of sounds cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of sounds cannot be apprehended. Since space is immeasurable, sounds are immeasurable, and since sounds are immeasurable, the perfection of wisdom is immeasurable. Kauśika, since odors are immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of odors cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of odors cannot be apprehended. Since space is immeasurable, odors are immeasurable, and since odors are immeasurable, the perfection of wisdom is immeasurable. Kauśika, since tastes are immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of tastes cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of tastes cannot be apprehended. Since space is immeasurable, tastes are immeasurable, and since tastes are immeasurable, the perfection of wisdom is immeasurable. Kauśika, since tangibles are immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of tangibles cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of tangibles cannot be apprehended. Since space is immeasurable, tangibles are immeasurable, and since tangibles are immeasurable, the perfection of wisdom is immeasurable. Kauśika, since mental phenomena are immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of mental phenomena cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of mental phenomena cannot be apprehended. Since space is immeasurable, mental phenomena are immeasurable, and since mental phenomena are immeasurable, the perfection of wisdom is immeasurable.

- 16.191 “Kauśika, since visual consciousness is immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of visual consciousness cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of visual consciousness cannot be apprehended. Since space is immeasurable, visual consciousness is immeasurable, and since visual consciousness is immeasurable, the

perfection of wisdom is immeasurable. Kauśika, since auditory consciousness is immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of auditory consciousness [F.179.b] cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of auditory consciousness cannot be apprehended. Since space is immeasurable, auditory consciousness is immeasurable, and since auditory consciousness is immeasurable, the perfection of wisdom is immeasurable. Kauśika, since olfactory consciousness is immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of olfactory consciousness cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of olfactory consciousness cannot be apprehended. Since space is immeasurable, olfactory consciousness is immeasurable, and since olfactory consciousness is immeasurable, the perfection of wisdom is immeasurable. Kauśika, since gustatory consciousness is immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of gustatory consciousness cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of gustatory consciousness cannot be apprehended. Since space is immeasurable, gustatory consciousness is immeasurable, and since gustatory consciousness is immeasurable, the perfection of wisdom is immeasurable. Kauśika, since tactile consciousness is immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of tactile consciousness cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be [F.180.a] apprehended, in the same way, Kauśika, the measure of tactile consciousness cannot be apprehended. Since space is immeasurable, tactile consciousness is immeasurable, and since tactile consciousness is immeasurable, the perfection of wisdom is immeasurable. Kauśika, since mental consciousness is immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of mental consciousness cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of mental consciousness cannot be apprehended. Since space is immeasurable, mental consciousness is immeasurable, and since mental consciousness is immeasurable, the perfection of wisdom is immeasurable.

16.192 “Kauśika, since visually compounded sensory contact is immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of visually compounded sensory contact

cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of visually compounded sensory contact cannot be apprehended. Since space is immeasurable, visually compounded sensory contact is immeasurable, and since visually compounded sensory contact is immeasurable, the perfection of wisdom is immeasurable. Kauśika, since aurally compounded sensory contact is immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of aurally compounded sensory contact cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of [F.180.b] aurally compounded sensory contact cannot be apprehended. Since space is immeasurable, aurally compounded sensory contact is immeasurable, and since aurally compounded sensory contact is immeasurable, the perfection of wisdom is immeasurable. Kauśika, since nasally compounded sensory contact is immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of nasally compounded sensory contact cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of nasally compounded sensory contact cannot be apprehended. Since space is immeasurable, nasally compounded sensory contact is immeasurable, and since nasally compounded sensory contact is immeasurable, the perfection of wisdom is immeasurable. Kauśika, since lingually compounded sensory contact is immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of lingually compounded sensory contact cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of lingually compounded sensory contact cannot be apprehended. Since space is immeasurable, lingually compounded sensory contact is immeasurable, and since lingually compounded sensory contact is immeasurable, the perfection of wisdom is immeasurable. Kauśika, since corporeally compounded sensory contact is immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of corporeally compounded sensory contact cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of corporeally compounded sensory contact cannot be apprehended. Since space is immeasurable, corporeally compounded sensory contact is immeasurable, and since corporeally compounded sensory contact [F.181.a] is immeasurable, the perfection of wisdom is immeasurable. Kauśika, since mentally compounded sensory contact is immeasurable, this perfection of

bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of mentally compounded sensory contact cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of mentally compounded sensory contact cannot be apprehended. Since space is immeasurable, mentally compounded sensory contact is immeasurable, and since mentally compounded sensory contact is immeasurable, the perfection of wisdom is immeasurable.

- 16.193 “Kauśika, since feelings conditioned by visually compounded sensory contact are immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of feelings conditioned by visually compounded sensory contact cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of feelings conditioned by visually compounded sensory contact cannot be apprehended. Since space is immeasurable, feelings conditioned by visually compounded sensory contact are immeasurable, and since feelings conditioned by visually compounded sensory contact are immeasurable, the perfection of wisdom is immeasurable. Kauśika, since feelings conditioned by aurally compounded sensory contact are immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of feelings conditioned by aurally compounded sensory contact cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of feelings conditioned by aurally compounded sensory contact cannot [F.181.b] be apprehended. Since space is immeasurable, feelings conditioned by aurally compounded sensory contact are immeasurable, and since feelings conditioned by aurally compounded sensory contact are immeasurable, the perfection of wisdom is immeasurable. Kauśika, since feelings conditioned by nasally compounded sensory contact are immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of feelings conditioned by nasally compounded sensory contact cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of feelings conditioned by nasally compounded sensory contact cannot be apprehended. Since space is immeasurable, feelings conditioned by nasally compounded sensory contact are immeasurable, and since feelings conditioned by nasally compounded sensory contact are immeasurable, the perfection of wisdom is immeasurable. Kauśika, since feelings conditioned by lingually compounded sensory contact are immeasurable, this perfection of bodhisattva great

beings is immeasurable. If you ask why, Kauśika, it is because the measure of feelings conditioned by lingually compounded sensory contact cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of feelings conditioned by lingually compounded sensory contact cannot be apprehended. Since space is immeasurable, feelings conditioned by lingually compounded sensory contact are immeasurable, and since feelings conditioned by lingually compounded sensory contact are immeasurable, the perfection of wisdom is immeasurable. Kauśika, since feelings conditioned by corporeally compounded sensory contact are immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of feelings conditioned by corporeally compounded sensory [F.182.a] contact cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of feelings conditioned by corporeally compounded sensory contact cannot be apprehended. Since space is immeasurable, feelings conditioned by corporeally compounded sensory contact are immeasurable, and since feelings conditioned by corporeally compounded sensory contact are immeasurable, the perfection of wisdom is immeasurable. Kauśika, since feelings conditioned by mentally compounded sensory contact are immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of feelings conditioned by mentally compounded sensory contact cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of feelings conditioned by mentally compounded sensory contact cannot be apprehended. Since space is immeasurable, feelings conditioned by mentally compounded sensory contact are immeasurable, and since feelings conditioned by mentally compounded sensory contact are immeasurable, the perfection of wisdom is immeasurable. [B14]

- 16.194 “Kauśika, since the earth element is immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of the earth element cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of the earth element cannot be apprehended. Since space is immeasurable, the earth element is immeasurable, and since the earth element is immeasurable, the perfection of wisdom is immeasurable. Kauśika, since the water [F.182.b] element is immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of the water element cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot

be apprehended, in the same way, Kauśika, the measure of the water element cannot be apprehended. Since space is immeasurable, the water element is immeasurable, and since the water element is immeasurable, the perfection of wisdom is immeasurable. Kauśika, since the fire element is immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of the fire element cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of the fire element cannot be apprehended. Since space is immeasurable, the fire element is immeasurable, and since the fire element is immeasurable, the perfection of wisdom is immeasurable. Kauśika, since the wind element is immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of the wind element cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of the wind element cannot be apprehended. Since space is immeasurable, the wind element is immeasurable, and since the wind element is immeasurable, the perfection of wisdom is immeasurable. Kauśika, since the space element is immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of the space element cannot be apprehended. To illustrate, Kauśika, just as the measure of space [F.183.a] cannot be apprehended, in the same way, Kauśika, the measure of the space element cannot be apprehended. Since space is immeasurable, the space element is immeasurable, and since the space element is immeasurable, the perfection of wisdom is immeasurable. Kauśika, since the consciousness element is immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of the consciousness element cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of the consciousness element cannot be apprehended. Since space is immeasurable, the consciousness element is immeasurable, and since the consciousness element is immeasurable, the perfection of wisdom is immeasurable.

- 16.195 “Kauśika, since ignorance is immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of ignorance cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of ignorance cannot be apprehended. Since space is immeasurable, ignorance is immeasurable, and since ignorance is immeasurable, the perfection of wisdom is immeasurable. Kauśika, since formative predispositions are immeasurable, this perfection of bodhisattva great

beings is immeasurable. If you ask why, Kauśika, it is because the measure of formative predispositions cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of formative predispositions cannot be apprehended. Since space is immeasurable, formative [F.183.b] predispositions are immeasurable, and since formative predispositions are immeasurable, the perfection of wisdom is immeasurable. Kauśika, since consciousness is immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of consciousness cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of consciousness cannot be apprehended. Since space is immeasurable, consciousness is immeasurable, and since consciousness is immeasurable, the perfection of wisdom is immeasurable. Kauśika, since name and form are immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of name and form cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of name and form cannot be apprehended. Since space is immeasurable, name and form are immeasurable, and since name and form are immeasurable, the perfection of wisdom is immeasurable. Kauśika, since the six sense fields are immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of the six sense fields cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of the six sense fields cannot be apprehended. Since space is immeasurable, the six sense fields are immeasurable, and since the six sense fields are immeasurable, the perfection of wisdom is immeasurable. Kauśika, since sensory contact is immeasurable, this perfection of bodhisattva [F.184.a] great beings is immeasurable. If you ask why, Kauśika, it is because the measure of sensory contact cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of sensory contact cannot be apprehended. Since space is immeasurable, sensory contact is immeasurable, and since sensory contact is immeasurable, the perfection of wisdom is immeasurable. Kauśika, since sensation is immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of sensation cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of sensation cannot be apprehended. Since space is immeasurable, sensation is immeasurable, and since sensation is immeasurable, the perfection of

wisdom is immeasurable. Kauśika, since craving is immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of craving cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of craving cannot be apprehended. Since space is immeasurable, craving is immeasurable, and since craving is immeasurable, the perfection of wisdom is immeasurable. Kauśika, since grasping is immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of grasping cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of grasping cannot be apprehended. Since space is immeasurable, grasping is [F.184.b] immeasurable, and since grasping is immeasurable, the perfection of wisdom is immeasurable. Kauśika, since the rebirth process is immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of the rebirth process cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of the rebirth process cannot be apprehended. Since space is immeasurable, the rebirth process is immeasurable, and since the rebirth process is immeasurable, the perfection of wisdom is immeasurable. Kauśika, since birth is immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of birth cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of birth cannot be apprehended. Since space is immeasurable, birth is immeasurable, and since birth is immeasurable, the perfection of wisdom is immeasurable. Kauśika, since aging and death are immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of aging and death cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of aging and death cannot be apprehended. Since space is immeasurable, aging and death are immeasurable, and since aging and death are immeasurable, the perfection of wisdom is immeasurable.

- 16.196 “Kauśika, since the perfection of generosity is immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of the perfection of generosity cannot be apprehended. To illustrate, Kauśika, just as the measure [F.185.a] of space cannot be apprehended, in the same way, Kauśika, the measure of the perfection of generosity cannot be apprehended. Since space is

immeasurable, the perfection of generosity is immeasurable, and since the perfection of generosity is immeasurable, the perfection of wisdom is immeasurable. Kauśika, since the perfection of ethical discipline is immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of the perfection of ethical discipline cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of the perfection of ethical discipline cannot be apprehended. Since space is immeasurable, the perfection of ethical discipline is immeasurable, and since the perfection of ethical discipline is immeasurable, the perfection of wisdom is immeasurable. Kauśika, since the perfection of tolerance is immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of the perfection of tolerance cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of the perfection of tolerance cannot be apprehended. Since space is immeasurable, the perfection of tolerance is immeasurable, and since the perfection of tolerance is immeasurable, the perfection of wisdom is immeasurable. Kauśika, since the perfection of perseverance is immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of the perfection of perseverance cannot be apprehended. To illustrate, Kauśika, [F.185.b] just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of the perfection of perseverance cannot be apprehended. Since space is immeasurable, the perfection of perseverance is immeasurable, and since the perfection of perseverance is immeasurable, the perfection of wisdom is immeasurable. Kauśika, since the perfection of meditative concentration is immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of the perfection of meditative concentration cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of the perfection of meditative concentration cannot be apprehended. Since space is immeasurable, the perfection of meditative concentration is immeasurable, and since the perfection of meditative concentration is immeasurable, the perfection of wisdom is immeasurable. Kauśika, since the perfection of wisdom is immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of the perfection of wisdom cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of the perfection of wisdom cannot be

apprehended. Since space is immeasurable, the perfection of wisdom is immeasurable, and since the perfection of wisdom is immeasurable, the perfection of wisdom is immeasurable.

- 16.197 “Kauśika, since the emptiness of internal phenomena is immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of the emptiness of internal phenomena cannot be apprehended. To illustrate, Kauśika, [F.186.a] just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of the emptiness of internal phenomena cannot be apprehended. Since space is immeasurable, the emptiness of internal phenomena is immeasurable, and since the emptiness of internal phenomena is immeasurable, the perfection of wisdom is immeasurable. Kauśika, since the emptiness of external phenomena is immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of the emptiness of external phenomena cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of the emptiness of external phenomena cannot be apprehended. Since space is immeasurable, the emptiness of external phenomena is immeasurable, and since the emptiness of external phenomena is immeasurable, the perfection of wisdom is immeasurable. Kauśika, since the emptiness of external and internal phenomena is immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of the emptiness of external and internal phenomena cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of the emptiness of external and internal phenomena cannot be apprehended. Since space is immeasurable, the emptiness of external and internal phenomena is immeasurable, and since the emptiness of external and internal phenomena is immeasurable, the perfection of wisdom is immeasurable. Kauśika, since the emptiness of emptiness is immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of the emptiness of emptiness cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of the emptiness of emptiness cannot be apprehended. Since space is immeasurable, [F.186.b] the emptiness of emptiness is immeasurable, and since the emptiness of emptiness is immeasurable, the perfection of wisdom is immeasurable. Kauśika, since the emptiness of great extent is immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of the emptiness of great extent cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be

apprehended, in the same way, Kauśika, the measure of the emptiness of great extent cannot be apprehended. Since space is immeasurable, the emptiness of great extent is immeasurable, and since the emptiness of great extent is immeasurable, the perfection of wisdom is immeasurable. Kauśika, since the emptiness of ultimate reality is immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of the emptiness of ultimate reality cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of the emptiness of ultimate reality cannot be apprehended. Since space is immeasurable, the emptiness of ultimate reality is immeasurable, and since the emptiness of ultimate reality is immeasurable, the perfection of wisdom is immeasurable. Kauśika, since the emptiness of conditioned phenomena is immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of the emptiness of conditioned phenomena cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of the emptiness of conditioned phenomena cannot be apprehended. Since space is immeasurable, the emptiness of conditioned phenomena is immeasurable, and since the emptiness of conditioned phenomena is immeasurable, [F.187.a] the perfection of wisdom is immeasurable. Kauśika, since the emptiness of unconditioned phenomena is immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of the emptiness of unconditioned phenomena cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of the emptiness of unconditioned phenomena cannot be apprehended. Since space is immeasurable, the emptiness of unconditioned phenomena is immeasurable, and since the emptiness of unconditioned phenomena is immeasurable, the perfection of wisdom is immeasurable. Kauśika, since the emptiness of the unlimited is immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of the emptiness of the unlimited cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of the emptiness of the unlimited cannot be apprehended. Since space is immeasurable, the emptiness of the unlimited is immeasurable, and since the emptiness of the unlimited is immeasurable, the perfection of wisdom is immeasurable. Kauśika, since the emptiness of that which has neither beginning nor end is immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure

of the emptiness of that which has neither beginning nor end cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of the emptiness of that which has neither beginning nor end cannot be apprehended. Since space is immeasurable, the emptiness [F.187.b] of that which has neither beginning nor end is immeasurable, and since the emptiness of that which has neither beginning nor end is immeasurable, the perfection of wisdom is immeasurable. Kauśika, since the emptiness of nonexclusion is immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of the emptiness of nonexclusion cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of the emptiness of nonexclusion cannot be apprehended. Since space is immeasurable, the emptiness of nonexclusion is immeasurable, and since the emptiness of nonexclusion is immeasurable, the perfection of wisdom is immeasurable. Kauśika, since the emptiness of inherent nature is immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of the emptiness of inherent nature cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of the emptiness of inherent nature cannot be apprehended. Since space is immeasurable, the emptiness of inherent nature is immeasurable, and since the emptiness of inherent nature is immeasurable, the perfection of wisdom is immeasurable. Kauśika, since the emptiness of all phenomena is immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of the emptiness of all phenomena cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of the emptiness of all phenomena cannot be apprehended. Since space is immeasurable, the emptiness of all phenomena is immeasurable, [F.188.a] and since the emptiness of all phenomena is immeasurable, the perfection of wisdom is immeasurable. Kauśika, since the emptiness of intrinsic defining characteristics is immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of the emptiness of intrinsic defining characteristics cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of the emptiness of intrinsic defining characteristics cannot be apprehended. Since space is immeasurable, the emptiness of intrinsic defining characteristics is immeasurable, and since the emptiness of intrinsic defining characteristics is immeasurable, the perfection of wisdom is immeasurable. Kauśika, since the

emptiness of that which cannot be apprehended is immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of the emptiness of that which cannot be apprehended cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of the emptiness of that which cannot be apprehended cannot be apprehended. Since space is immeasurable, the emptiness of that which cannot be apprehended is immeasurable, and since the emptiness of that which cannot be apprehended is immeasurable, the perfection of wisdom is immeasurable. Kauśika, since the emptiness of nonentities is immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of the emptiness of nonentities cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of the emptiness of nonentities cannot be apprehended. Since space is immeasurable, the emptiness of nonentities is immeasurable, [F.188.b] and since the emptiness of nonentities is immeasurable, the perfection of wisdom is immeasurable. Kauśika, since the emptiness of essential nature is immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of the emptiness of essential nature cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of the emptiness of essential nature cannot be apprehended. Since space is immeasurable, the emptiness of essential nature is immeasurable, and since the emptiness of essential nature is immeasurable, the perfection of wisdom is immeasurable. Kauśika, since the emptiness of an essential nature of nonentities is immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of the emptiness of an essential nature of nonentities cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of the emptiness of an essential nature of nonentities cannot be apprehended. Since space is immeasurable, the emptiness of an essential nature of nonentities is immeasurable, and since the emptiness of an essential nature of nonentities is immeasurable, the perfection of wisdom is immeasurable.

16.198 “Kauśika, since the applications of mindfulness are immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of the applications of mindfulness cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of the applications of mindfulness cannot be apprehended. Since space is immeasurable, the

applications of mindfulness [F.189.a] are immeasurable, and since the applications of mindfulness are immeasurable, the perfection of wisdom is immeasurable. Kauśika, since the correct exertions are immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of the correct exertions cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of the correct exertions cannot be apprehended. Since space is immeasurable, the correct exertions are immeasurable, and since the correct exertions are immeasurable, the perfection of wisdom is immeasurable. Kauśika, since the supports for miraculous ability are immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of the supports for miraculous ability cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of the supports for miraculous ability cannot be apprehended. Since space is immeasurable, the supports for miraculous ability are immeasurable, and since the supports for miraculous ability are immeasurable, the perfection of wisdom is immeasurable. Kauśika, since the faculties are immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of the faculties cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of the faculties cannot be apprehended. Since space is immeasurable, the faculties are immeasurable, and since the faculties are immeasurable, the perfection of wisdom is immeasurable. Kauśika, since the powers are immeasurable, [F.189.b] this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of the powers cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of the powers cannot be apprehended. Since space is immeasurable, the powers are immeasurable, and since the powers are immeasurable, the perfection of wisdom is immeasurable. Kauśika, since the branches of enlightenment are immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of the branches of enlightenment cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of the branches of enlightenment cannot be apprehended. Since space is immeasurable, the branches of enlightenment are immeasurable, and since the branches of enlightenment are immeasurable, the perfection of wisdom is immeasurable. Kauśika, since the noble eightfold path is immeasurable, this perfection of bodhisattva great beings is immeasurable. If

you ask why, Kauśika, it is because the measure of the noble eightfold path cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of the noble eightfold path cannot be apprehended. Since space is immeasurable, the noble eightfold path is immeasurable, and since the noble eightfold path is immeasurable, the perfection of wisdom is immeasurable.

- 16.199 “Kauśika, since the truths [F.190.a] of the noble ones are immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of the truths of the noble ones cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of the truths of the noble ones cannot be apprehended. Since space is immeasurable, the truths of the noble ones are immeasurable, and since the truths of the noble ones are immeasurable, the perfection of wisdom is immeasurable. Kauśika, since the meditative concentrations are immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of the meditative concentrations cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of the meditative concentrations cannot be apprehended. Since space is immeasurable, the meditative concentrations are immeasurable, and since the meditative concentrations are immeasurable, the perfection of wisdom is immeasurable. Kauśika, since loving kindness is immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of loving kindness cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of loving kindness cannot be apprehended. Since space is immeasurable, loving kindness is immeasurable, and since loving kindness is immeasurable, the perfection of wisdom is immeasurable. Kauśika, since compassion is immeasurable, this perfection of bodhisattva great beings is immeasurable. If [F.190.b] you ask why, Kauśika, it is because the measure of compassion cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of compassion cannot be apprehended. Since space is immeasurable, compassion is immeasurable, and since compassion is immeasurable, the perfection of wisdom is immeasurable. Kauśika, since empathetic joy is immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of empathetic joy cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of empathetic joy cannot be apprehended. Since

space is immeasurable, empathetic joy is immeasurable, and since empathetic joy is immeasurable, the perfection of wisdom is immeasurable. Kauśika, since equanimity is immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of equanimity cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of equanimity cannot be apprehended. Since space is immeasurable, equanimity is immeasurable, and since equanimity is immeasurable, the perfection of wisdom is immeasurable. Kauśika, since the formless absorptions are immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of the formless absorptions cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure [F.191.a] of the formless absorptions cannot be apprehended. Since space is immeasurable, the formless absorptions are immeasurable, and since the formless absorptions are immeasurable, the perfection of wisdom is immeasurable. Kauśika, since the liberations are immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of the liberations cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of the liberations cannot be apprehended. Since space is immeasurable, the liberations are immeasurable, and since the liberations are immeasurable, the perfection of wisdom is immeasurable. Kauśika, since the serial steps of meditative absorption are immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of the serial steps of meditative absorption cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of the serial steps of meditative absorption cannot be apprehended. Since space is immeasurable, the serial steps of meditative absorption are immeasurable, and since the serial steps of meditative absorption are immeasurable, the perfection of wisdom is immeasurable. Kauśika, since the emptiness, signlessness, and wishlessness gateways to liberation are immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, [F.191.b] Kauśika, it is because the measure of the emptiness, signlessness, and wishlessness gateways to liberation cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of the emptiness, signlessness, and wishlessness gateways to liberation cannot be apprehended. Since space is immeasurable, the emptiness, signlessness, and wishlessness gateways to liberation are immeasurable, and since the

emptiness, signlessness, and wishlessness gateways to liberation are immeasurable, the perfection of wisdom is immeasurable. Kauśika, since the extrasensory powers are immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of the extrasensory powers cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of the extrasensory powers cannot be apprehended. Since space is immeasurable, the extrasensory powers are immeasurable, and since the extrasensory powers are immeasurable, the perfection of wisdom is immeasurable. Kauśika, since the meditative stabilities are immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of the meditative stabilities cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of the meditative stabilities cannot be apprehended. Since space is immeasurable, the meditative stabilities are immeasurable, and since the meditative stabilities are immeasurable, the perfection of wisdom is immeasurable. Kauśika, since the dhāraṇī gateways are immeasurable, this perfection of [F.192.a] bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of the dhāraṇī gateways cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of the dhāraṇī gateways cannot be apprehended. Since space is immeasurable, the dhāraṇī gateways are immeasurable, and since the dhāraṇī gateways are immeasurable, the perfection of wisdom is immeasurable. Kauśika, since the powers of the tathāgatas are immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of the powers of the tathāgatas cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of the powers of the tathāgatas cannot be apprehended. Since space is immeasurable, the powers of the tathāgatas are immeasurable, and since the powers of the tathāgatas are immeasurable, the perfection of wisdom is immeasurable. Kauśika, since the fearlessnesses are immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of the fearlessnesses cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of the fearlessnesses cannot be apprehended. Since space is immeasurable, the fearlessnesses are immeasurable, and since the fearlessnesses are immeasurable, the perfection of wisdom is immeasurable. Kauśika, since the kinds of exact knowledge are immeasurable, this perfection of bodhisattva

great beings is immeasurable. If you ask why, Kauśika, it is because the measure of [F.192.b] the kinds of exact knowledge cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of the kinds of exact knowledge cannot be apprehended. Since space is immeasurable, the kinds of exact knowledge are immeasurable, and since the kinds of exact knowledge are immeasurable, the perfection of wisdom is immeasurable. Kauśika, since great loving kindness is immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of great loving kindness cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of great loving kindness cannot be apprehended. Since space is immeasurable, great loving kindness is immeasurable, and since great loving kindness is immeasurable, the perfection of wisdom is immeasurable. Kauśika, since great compassion is immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of great compassion cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of great compassion cannot be apprehended. Since space is immeasurable, great compassion is immeasurable, and since great compassion is immeasurable, the perfection of wisdom is immeasurable. Kauśika, since the distinct qualities of the buddhas are immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of the distinct qualities of the buddhas cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of the distinct qualities of the buddhas cannot be apprehended. Since space is immeasurable, the distinct qualities of the buddhas are immeasurable, and since the distinct qualities of the buddhas are immeasurable, the perfection of wisdom is immeasurable.

- 16.200 “Kauśika, since knowledge of all the dharmas is immeasurable, this perfection of [F.193.a] bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of knowledge of all the dharmas cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of knowledge of all the dharmas cannot be apprehended. Since space is immeasurable, knowledge of all the dharmas is immeasurable, and since knowledge of all the dharmas is immeasurable, the perfection of wisdom is immeasurable. Kauśika, since the knowledge of the aspects of the path is immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of the knowledge of the

aspects of the path cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of the knowledge of the aspects of the path cannot be apprehended. Since space is immeasurable, the knowledge of the aspects of the path is immeasurable, and since the knowledge of the aspects of the path is immeasurable, the perfection of wisdom is immeasurable. Kauśika, since all-aspect omniscience is immeasurable, this perfection of bodhisattva great beings is immeasurable. If you ask why, Kauśika, it is because the measure of all-aspect omniscience cannot be apprehended. To illustrate, Kauśika, just as the measure of space cannot be apprehended, in the same way, Kauśika, the measure of all-aspect omniscience cannot be apprehended. Since space is immeasurable, all-aspect omniscience is immeasurable, and since all-aspect omniscience is immeasurable, the perfection of [F.193.b] wisdom is immeasurable.

16.201 “Therefore, Kauśika, the perfection of bodhisattva great beings is immeasurable. Such is the perfection of wisdom. [B15]

16.202 “Kauśika, since physical forms are unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary⁶⁷³ of physical forms cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of physical forms cannot be apprehended. Since space is unbounded, physical forms are unbounded, and since physical forms are unbounded, the perfection of wisdom is unbounded. Kauśika, since feelings are unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of feelings cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of feelings cannot be apprehended. Since space is unbounded, feelings are unbounded, and since feelings are unbounded, the perfection of wisdom is unbounded. Kauśika, since perceptions are unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of perceptions cannot be apprehended. To illustrate, [F.194.a] Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of perceptions cannot be apprehended. Since space is unbounded, perceptions are unbounded, and since perceptions are unbounded, the perfection of wisdom is unbounded. Kauśika, since formative predispositions are unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of formative predispositions cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of

formative predispositions cannot be apprehended. Since space is unbounded, formative predispositions are unbounded, and since formative predispositions are unbounded, the perfection of wisdom is unbounded. Kauśika, since consciousness is unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of consciousness cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of consciousness cannot be apprehended. Since space is unbounded, consciousness is unbounded, and since consciousness is unbounded, the perfection of wisdom is unbounded.

- 16.203 “Kauśika, since the eyes are unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of the eyes cannot be apprehended. To illustrate, Kauśika, just as [F.194.b] the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of the eyes cannot be apprehended. Since space is unbounded, the eyes are unbounded, and since the eyes are unbounded, the perfection of wisdom is unbounded. Kauśika, since the ears are unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of the ears cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of the ears cannot be apprehended. Since space is unbounded, the ears are unbounded, and since the ears are unbounded, the perfection of wisdom is unbounded. Kauśika, since the nose is unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of the nose cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of the nose cannot be apprehended. Since space is unbounded, the nose is unbounded, and since the nose is unbounded, the perfection of wisdom is unbounded. Kauśika, since the tongue is unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of the tongue cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of the tongue cannot be apprehended. Since space is unbounded, the tongue is unbounded, and since [F.195.a] the tongue is unbounded, the perfection of wisdom is unbounded. Kauśika, since the body is unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of the body cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of the body cannot be apprehended. Since space is unbounded, the body is unbounded, and since the body is

unbounded, the perfection of wisdom is unbounded. Kauśika, since the mental faculty is unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of the mental faculty cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of the mental faculty cannot be apprehended. Since space is unbounded, the mental faculty is unbounded, and since the mental faculty is unbounded, the perfection of wisdom is unbounded.

- 16.204 “Kauśika, since sights are unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of sights cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of sights cannot be apprehended. Since space is unbounded, sights are unbounded, and since sights are unbounded, the perfection of wisdom is unbounded. Kauśika, since sounds [F.195.b] are unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of sounds cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of sounds cannot be apprehended. Since space is unbounded, sounds are unbounded, and since sounds are unbounded, the perfection of wisdom is unbounded. Kauśika, since odors are unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of odors cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of odors cannot be apprehended. Since space is unbounded, odors are unbounded, and since odors are unbounded, the perfection of wisdom is unbounded. Kauśika, since tastes are unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of tastes cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of tastes cannot be apprehended. Since space is unbounded, tastes are unbounded, and since tastes are unbounded, the perfection of wisdom is unbounded. Kauśika, since tangibles are unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of tangibles cannot be apprehended. To illustrate, [F.196.a] Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of tangibles cannot be apprehended. Since space is unbounded, tangibles are unbounded, and since tangibles are unbounded, the perfection of wisdom is unbounded. Kauśika, since mental phenomena are unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why,

Kauśika, it is because the boundary of mental phenomena cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of mental phenomena cannot be apprehended. Since space is unbounded, mental phenomena are unbounded, and since mental phenomena are unbounded, the perfection of wisdom is unbounded.

- 16.205 “Kauśika, since visual consciousness is unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of visual consciousness cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of visual consciousness cannot be apprehended. Since space is unbounded, visual consciousness is unbounded, and since visual consciousness is unbounded, the perfection of wisdom is unbounded. Kauśika, since auditory consciousness is unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of auditory consciousness cannot be apprehended. To illustrate, Kauśika, just as the boundary [F.196.b] of space cannot be apprehended, in the same way, Kauśika, the boundary of auditory consciousness cannot be apprehended. Since space is unbounded, auditory consciousness is unbounded, and since auditory consciousness is unbounded, the perfection of wisdom is unbounded. Kauśika, since olfactory consciousness is unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of olfactory consciousness cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of olfactory consciousness cannot be apprehended. Since space is unbounded, olfactory consciousness is unbounded, and since olfactory consciousness is unbounded, the perfection of wisdom is unbounded. Kauśika, since gustatory consciousness is unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of gustatory consciousness cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of gustatory consciousness cannot be apprehended. Since space is unbounded, gustatory consciousness is unbounded, and since gustatory consciousness is unbounded, the perfection of wisdom is unbounded. Kauśika, since tactile consciousness is unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, [F.197.a] it is because the boundary of tactile consciousness cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of tactile consciousness cannot be apprehended. Since space is

unbounded, tactile consciousness is unbounded, and since tactile consciousness is unbounded, the perfection of wisdom is unbounded. Kauśika, since mental consciousness is unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of mental consciousness cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of mental consciousness cannot be apprehended. Since space is unbounded, mental consciousness is unbounded, and since mental consciousness is unbounded, the perfection of wisdom is unbounded.

16.206 “Kauśika, since visually compounded sensory contact is unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of visually compounded sensory contact cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of visually compounded sensory contact cannot be apprehended. Since space is unbounded, visually compounded sensory contact is unbounded, and since visually compounded sensory contact is unbounded, the perfection of wisdom [F.197.b] is unbounded. Kauśika, since aurally compounded sensory contact is unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of aurally compounded sensory contact cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of aurally compounded sensory contact cannot be apprehended. Since space is unbounded, aurally compounded sensory contact is unbounded, and since aurally compounded sensory contact is unbounded, the perfection of wisdom is unbounded. Kauśika, since nasally compounded sensory contact is unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of nasally compounded sensory contact cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of nasally compounded sensory contact cannot be apprehended. Since space is unbounded, nasally compounded sensory contact is unbounded, and since nasally compounded sensory contact is unbounded, the perfection of wisdom is unbounded. Kauśika, since lingually compounded sensory contact is unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of lingually compounded sensory contact cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of lingually compounded sensory contact cannot be apprehended. Since space

is unbounded, lingually compounded [F.198.a] sensory contact is unbounded, and since lingually compounded sensory contact is unbounded, the perfection of wisdom is unbounded. Kauśika, since corporeally compounded sensory contact is unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of corporeally compounded sensory contact cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of corporeally compounded sensory contact cannot be apprehended. Since space is unbounded, corporeally compounded sensory contact is unbounded, and since corporeally compounded sensory contact is unbounded, the perfection of wisdom is unbounded. Kauśika, since mentally compounded sensory contact is unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of mentally compounded sensory contact cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of mentally compounded sensory contact cannot be apprehended. Since space is unbounded, mentally compounded sensory contact is unbounded, and since mentally compounded sensory contact is unbounded, the perfection of wisdom is unbounded.

- 16.207 “Kauśika, since feelings conditioned by visually compounded sensory contact are unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of feelings conditioned by visually compounded sensory contact [F.198.b] cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of feelings conditioned by visually compounded sensory contact cannot be apprehended. Since space is unbounded, feelings conditioned by visually compounded sensory contact are unbounded, and since feelings conditioned by visually compounded sensory contact are unbounded, the perfection of wisdom is unbounded. Kauśika, since feelings conditioned by aurally compounded sensory contact are unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of feelings conditioned by aurally compounded sensory contact cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of feelings conditioned by aurally compounded sensory contact cannot be apprehended. Since space is unbounded, feelings conditioned by aurally compounded sensory contact are unbounded, and since feelings conditioned by aurally compounded sensory contact are unbounded, the perfection of wisdom is unbounded. Kauśika, since feelings conditioned by

nasally compounded sensory contact are unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of feelings conditioned by nasally compounded sensory contact cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of feelings conditioned by nasally compounded sensory contact cannot be apprehended. Since space is unbounded, feelings conditioned by nasally compounded [F.199.a] sensory contact are unbounded, and since feelings conditioned by nasally compounded sensory contact are unbounded, the perfection of wisdom is unbounded. Kauśika, since feelings conditioned by lingually compounded sensory contact are unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of feelings conditioned by lingually compounded sensory contact cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of feelings conditioned by lingually compounded sensory contact cannot be apprehended. Since space is unbounded, feelings conditioned by lingually compounded sensory contact are unbounded, and since feelings conditioned by lingually compounded sensory contact are unbounded, the perfection of wisdom is unbounded. Kauśika, since feelings conditioned by corporeally compounded sensory contact are unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of feelings conditioned by corporeally compounded sensory contact cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of feelings conditioned by corporeally compounded sensory contact cannot be apprehended. Since space is unbounded, feelings conditioned by corporeally compounded sensory contact are unbounded, and since feelings conditioned by corporeally compounded sensory contact are unbounded, the perfection of wisdom is unbounded. Kauśika, since feelings conditioned by mentally compounded sensory contact are unbounded, [F.199.b] this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of feelings conditioned by mentally compounded sensory contact cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of feelings conditioned by mentally compounded sensory contact cannot be apprehended. Since space is unbounded, feelings conditioned by mentally compounded sensory contact are unbounded, and since feelings conditioned by mentally compounded sensory contact are unbounded, the perfection of wisdom is unbounded.

16.208 “Kauśika, since the earth element is unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of the earth element cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of the earth element cannot be apprehended. Since space is unbounded, the earth element is unbounded, and since the earth element is unbounded, the perfection of wisdom is unbounded. Kauśika, since the water element is unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of the water element cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of the water element cannot be apprehended. Since space is unbounded, the water element is unbounded, and since the water element is unbounded, [F.200.a] the perfection of wisdom is unbounded. Kauśika, since the fire element is unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of the fire element cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of the fire element cannot be apprehended. Since space is unbounded, the fire element is unbounded, and since the fire element is unbounded, the perfection of wisdom is unbounded. Kauśika, since the wind element is unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of the wind element cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of the wind element cannot be apprehended. Since space is unbounded, the wind element is unbounded, and since the wind element is unbounded, the perfection of wisdom is unbounded. Kauśika, since the space element is unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of the space element cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of the space element cannot be apprehended. Since space is unbounded, the space element is unbounded, [F.200.b] and since the space element is unbounded, the perfection of wisdom is unbounded. Kauśika, since the consciousness element is unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of the consciousness element cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of the consciousness element cannot be apprehended. Since

space is unbounded, the consciousness element is unbounded, and since the consciousness element is unbounded, the perfection of wisdom is unbounded.

- 16.209 “Kauśika, since ignorance is unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of ignorance cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of ignorance cannot be apprehended. Since space is unbounded, ignorance is unbounded, and since ignorance is unbounded, the perfection of wisdom is unbounded. Kauśika, since formative predispositions are unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of formative predispositions cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of formative predispositions cannot be apprehended. Since space is [F.201.a] unbounded, formative predispositions are unbounded, and since formative predispositions are unbounded, the perfection of wisdom is unbounded. Kauśika, since consciousness is unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of consciousness cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of consciousness cannot be apprehended. Since space is unbounded, consciousness is unbounded, and since consciousness is unbounded, the perfection of wisdom is unbounded. Kauśika, since name and form are unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of name and form cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of name and form cannot be apprehended. Since space is unbounded, name and form are unbounded, and since name and form are unbounded, the perfection of wisdom is unbounded. Kauśika, since the six sense fields are unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of the six sense fields cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of [F.201.b] the six sense fields cannot be apprehended. Since space is unbounded, the six sense fields are unbounded, and since the six sense fields are unbounded, the perfection of wisdom is unbounded. Kauśika, since sensory contact is unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of sensory contact cannot be apprehended. To illustrate, Kauśika,

just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of sensory contact cannot be apprehended. Since space is unbounded, sensory contact is unbounded, and since sensory contact is unbounded, the perfection of wisdom is unbounded. Kauśika, since sensation is unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of sensation cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of sensation cannot be apprehended. Since space is unbounded, sensation is unbounded, and since sensation is unbounded, the perfection of wisdom is unbounded. Kauśika, since craving is unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of craving cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of craving cannot be apprehended. Since space is unbounded, craving is [F.202.a] unbounded, and since craving is unbounded, the perfection of wisdom is unbounded. Kauśika, since grasping is unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of grasping cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of grasping cannot be apprehended. Since space is unbounded, grasping is unbounded, and since grasping is unbounded, the perfection of wisdom is unbounded. Kauśika, since the rebirth process is unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of the rebirth process cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of the rebirth process cannot be apprehended. Since space is unbounded, the rebirth process is unbounded, and since the rebirth process is unbounded, the perfection of wisdom is unbounded. Kauśika, since birth is unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of birth cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of birth cannot be apprehended. Since space is unbounded, birth is unbounded, and since birth is unbounded, the perfection of wisdom is unbounded. Kauśika, since aging and death are unbounded, [F.202.b] this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of aging and death cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the

boundary of aging and death cannot be apprehended. Since space is unbounded, aging and death are unbounded, and since aging and death are unbounded, the perfection of wisdom is unbounded.

16.210 “Kauśika, since the perfection of generosity is unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of the perfection of generosity cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of the perfection of generosity cannot be apprehended. Since space is unbounded, the perfection of generosity is unbounded, and since the perfection of generosity is unbounded, the perfection of wisdom is unbounded. Kauśika, since the perfection of ethical discipline is unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of the perfection of ethical discipline cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of the perfection of ethical discipline cannot be apprehended. Since space is unbounded, the perfection of ethical discipline is unbounded, and since the perfection of ethical discipline [F.203.a] is unbounded, the perfection of wisdom is unbounded. Kauśika, since the perfection of tolerance is unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of the perfection of tolerance cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of the perfection of tolerance cannot be apprehended. Since space is unbounded, the perfection of tolerance is unbounded, and since the perfection of tolerance is unbounded, the perfection of wisdom is unbounded. Kauśika, since the perfection of perseverance is unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of the perfection of perseverance cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of the perfection of perseverance cannot be apprehended. Since space is unbounded, the perfection of perseverance is unbounded, and since the perfection of perseverance is unbounded, the perfection of wisdom is unbounded. Kauśika, since the perfection of meditative concentration is unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of the perfection of meditative concentration cannot be apprehended. To illustrate, Kauśika, [F.203.b] just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of the perfection of meditative concentration cannot be apprehended. Since space is unbounded,

the perfection of meditative concentration is unbounded, and since the perfection of meditative concentration is unbounded, the perfection of wisdom is unbounded. Kauśika, since the perfection of wisdom is unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of the perfection of wisdom cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of the perfection of wisdom cannot be apprehended. Since space is unbounded, the perfection of wisdom is unbounded, and since the perfection of wisdom is unbounded, the perfection of wisdom is unbounded.

16.211 “Kauśika, since the emptiness of internal phenomena is unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of the emptiness of internal phenomena cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of the emptiness of internal phenomena cannot be apprehended. Since space is unbounded, the emptiness of internal phenomena is unbounded, and since the emptiness of internal phenomena is unbounded, the perfection of wisdom is unbounded. Kauśika, since the emptiness of external phenomena is unbounded, this perfection of bodhisattva great beings [F.204.a] is unbounded. If you ask why, Kauśika, it is because the boundary of the emptiness of external phenomena cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of the emptiness of external phenomena cannot be apprehended. Since space is unbounded, the emptiness of external phenomena is unbounded, and since the emptiness of external phenomena is unbounded, the perfection of wisdom is unbounded. Kauśika, since the emptiness of external and internal phenomena is unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of the emptiness of external and internal phenomena cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of the emptiness of external and internal phenomena cannot be apprehended. Since space is unbounded, the emptiness of external and internal phenomena is unbounded, and since the emptiness of external and internal phenomena is unbounded, the perfection of wisdom is unbounded. Kauśika, since the emptiness of emptiness is unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of the emptiness of emptiness cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of the emptiness of

emptiness cannot be apprehended. Since space is unbounded, the emptiness of emptiness is unbounded, and since the emptiness of emptiness is unbounded, the perfection of wisdom is unbounded. Kauśika, since the emptiness of great extent is unbounded, this perfection of bodhisattva [F.204.b] great beings is unbounded. If you ask why, Kauśika, it is because the boundary of the emptiness of great extent cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of the emptiness of great extent cannot be apprehended. Since space is unbounded, the emptiness of great extent is unbounded, and since the emptiness of great extent is unbounded, the perfection of wisdom is unbounded. Kauśika, since the emptiness of ultimate reality is unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of the emptiness of ultimate reality cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of the emptiness of ultimate reality cannot be apprehended. Since space is unbounded, the emptiness of ultimate reality is unbounded, and since the emptiness of ultimate reality is unbounded, the perfection of wisdom is unbounded. Kauśika, since the emptiness of conditioned phenomena is unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of the emptiness of conditioned phenomena cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of the emptiness of conditioned phenomena cannot be apprehended. Since space is unbounded, the emptiness of conditioned phenomena is unbounded, and since the emptiness of conditioned phenomena is unbounded, the perfection of wisdom is unbounded. Kauśika, since the emptiness of unconditioned phenomena is unbounded, this perfection of bodhisattva [F.205.a] great beings is unbounded. If you ask why, Kauśika, it is because the boundary of the emptiness of unconditioned phenomena cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of the emptiness of unconditioned phenomena cannot be apprehended. Since space is unbounded, the emptiness of unconditioned phenomena is unbounded, and since the emptiness of unconditioned phenomena is unbounded, the perfection of wisdom is unbounded. Kauśika, since the emptiness of the unlimited is unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of the emptiness of the unlimited cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the

boundary of the emptiness of the unlimited cannot be apprehended. Since space is unbounded, the emptiness of the unlimited is unbounded, and since the emptiness of the unlimited is unbounded, the perfection of wisdom is unbounded. Kauśika, since the emptiness of that which has neither beginning nor end is unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of the emptiness of that which has neither beginning nor end cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of the emptiness of that which has neither beginning nor end cannot be apprehended. Since space is unbounded, the emptiness of that which has neither beginning nor end is unbounded, and since the emptiness of that which has neither beginning nor end is unbounded, the perfection of wisdom is unbounded. Kauśika, [F.205.b] since the emptiness of nonexclusion is unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of the emptiness of nonexclusion cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of the emptiness of nonexclusion cannot be apprehended. Since space is unbounded, the emptiness of nonexclusion is unbounded, and since the emptiness of nonexclusion is unbounded, the perfection of wisdom is unbounded. Kauśika, since the emptiness of inherent nature is unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of the emptiness of inherent nature cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of the emptiness of inherent nature cannot be apprehended. Since space is unbounded, the emptiness of inherent nature is unbounded, and since the emptiness of inherent nature is unbounded, the perfection of wisdom is unbounded. Kauśika, since the emptiness of all phenomena is unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of the emptiness of all phenomena cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of the emptiness of all phenomena cannot be apprehended. Since space is unbounded, the emptiness of all phenomena is unbounded, and since the emptiness of all phenomena is unbounded, the perfection of wisdom is unbounded. Kauśika, since the emptiness of intrinsic defining characteristics is [F.206.a] unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of the emptiness of intrinsic defining characteristics cannot be apprehended. To

illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of the emptiness of intrinsic defining characteristics cannot be apprehended. Since space is unbounded, the emptiness of intrinsic defining characteristics is unbounded, and since the emptiness of intrinsic defining characteristics is unbounded, the perfection of wisdom is unbounded. Kauśika, since the emptiness of that which cannot be apprehended is unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of the emptiness of that which cannot be apprehended cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of the emptiness of that which cannot be apprehended cannot be apprehended. Since space is unbounded, the emptiness of that which cannot be apprehended is unbounded, and since the emptiness of that which cannot be apprehended is unbounded, the perfection of wisdom is unbounded. Kauśika, since the emptiness of nonentities is unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of the emptiness of nonentities cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of the emptiness of nonentities cannot be apprehended. Since space is unbounded, [F.206.b] the emptiness of nonentities is unbounded, and since the emptiness of nonentities is unbounded, the perfection of wisdom is unbounded. Kauśika, since the emptiness of essential nature is unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of the emptiness of essential nature cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of the emptiness of essential nature cannot be apprehended. Since space is unbounded, the emptiness of essential nature is unbounded, and since the emptiness of essential nature is unbounded, the perfection of wisdom is unbounded. Kauśika, since the emptiness of an essential nature of nonentities is unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of the emptiness of an essential nature of nonentities cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of the emptiness of an essential nature of nonentities cannot be apprehended. Since space is unbounded, the emptiness of an essential nature of nonentities is unbounded, and since the emptiness of an essential nature of nonentities is unbounded, the perfection of wisdom is unbounded.

16.212 “Kauśika, since the applications of mindfulness are unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of the applications of mindfulness cannot be apprehended. To illustrate, Kauśika, just as the boundary [F.207.a] of space cannot be apprehended, in the same way, Kauśika, the boundary of the applications of mindfulness cannot be apprehended. Since space is unbounded, the applications of mindfulness are unbounded, and since the applications of mindfulness are unbounded, the perfection of wisdom is unbounded. Kauśika, since the correct exertions are unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of the correct exertions cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of the correct exertions cannot be apprehended. Since space is unbounded, the correct exertions are unbounded, and since the correct exertions are unbounded, the perfection of wisdom is unbounded. Kauśika, since the supports for miraculous ability are unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of the supports for miraculous ability cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of the supports for miraculous ability cannot be apprehended. Since space is unbounded, the supports for miraculous ability are unbounded, and since the supports for miraculous ability are unbounded, the perfection of wisdom is unbounded. Kauśika, since the faculties are unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of the faculties cannot be apprehended. To illustrate, Kauśika, just as [F.207.b] the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of the faculties cannot be apprehended. Since space is unbounded, the faculties are unbounded, and since the faculties are unbounded, the perfection of wisdom is unbounded. Kauśika, since the powers are unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of the powers cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of the powers cannot be apprehended. Since space is unbounded, the powers are unbounded, and since the powers are unbounded, the perfection of wisdom is unbounded. Kauśika, since the branches of enlightenment are unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of the branches of enlightenment cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot

be apprehended, in the same way, Kauśika, the boundary of the branches of enlightenment cannot be apprehended. Since space is unbounded, the branches of enlightenment are unbounded, and since the branches of enlightenment are unbounded, the perfection of wisdom is unbounded. Kauśika, since the noble eightfold path is unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of the noble eightfold path cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, [F.208.a] in the same way, Kauśika, the boundary of the noble eightfold path cannot be apprehended. Since space is unbounded, the noble eightfold path is unbounded, and since the noble eightfold path is unbounded, the perfection of wisdom is unbounded.

- 16.213 “Kauśika, since the truths of the noble ones are unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of the truths of the noble ones cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of the truths of the noble ones cannot be apprehended. Since space is unbounded, the truths of the noble ones are unbounded, and since the truths of the noble ones are unbounded, the perfection of wisdom is unbounded. Kauśika, since the meditative concentrations are unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of the meditative concentrations cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of the meditative concentrations cannot be apprehended. Since space is unbounded, the meditative concentrations are unbounded, and since the meditative concentrations are unbounded, the perfection of wisdom is unbounded. Kauśika, since loving kindness is unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of loving kindness cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, [F.208.b] the boundary of loving kindness cannot be apprehended. Since space is unbounded, loving kindness is unbounded, and since loving kindness is unbounded, the perfection of wisdom is unbounded. Kauśika, since compassion is unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of compassion cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of compassion cannot be apprehended. Since space is unbounded, compassion is unbounded, and since compassion is unbounded, the

perfection of wisdom is unbounded. Kauśika, since empathetic joy is unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of empathetic joy cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of empathetic joy cannot be apprehended. Since space is unbounded, empathetic joy is unbounded, and since empathetic joy is unbounded, the perfection of wisdom is unbounded. Kauśika, since equanimity is unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of equanimity cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of equanimity cannot be apprehended. Since space is unbounded, equanimity is unbounded, and since equanimity is unbounded, the perfection of wisdom is unbounded. Kauśika, since the formless absorptions are unbounded, this perfection of bodhisattva [F.209.a] great beings is unbounded. If you ask why, Kauśika, it is because the boundary of the formless absorptions cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of the formless absorptions cannot be apprehended. Since space is unbounded, the formless absorptions are unbounded, and since the formless absorptions are unbounded, the perfection of wisdom is unbounded. Kauśika, since the liberations are unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of the liberations cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of the liberations cannot be apprehended. Since space is unbounded, the liberations are unbounded, and since the liberations are unbounded, the perfection of wisdom is unbounded. Kauśika, since the serial steps of meditative absorption are unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of the serial steps of meditative absorption cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of the serial steps of meditative absorption cannot be apprehended. Since space is unbounded, the serial steps of meditative absorption are unbounded, and since the serial steps of meditative absorption are unbounded, the perfection of wisdom is unbounded. [F.209.b] Kauśika, since the emptiness, signlessness, and wishlessness gateways to liberation are unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of the emptiness, signlessness, and wishlessness

gateways to liberation cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of the emptiness, signlessness, and wishlessness gateways to liberation cannot be apprehended. Since space is unbounded, the emptiness, signlessness, and wishlessness gateways to liberation are unbounded, and since the emptiness, signlessness, and wishlessness gateways to liberation are unbounded, the perfection of wisdom is unbounded. Kauśika, since the extrasensory powers are unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of the extrasensory powers cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of the extrasensory powers cannot be apprehended. Since space is unbounded, the extrasensory powers are unbounded, and since the extrasensory powers are unbounded, the perfection of wisdom is unbounded. Kauśika, since the meditative stabilities are unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of the meditative stabilities cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of the meditative stabilities cannot be apprehended. [F.210.a] Since space is unbounded, the meditative stabilities are unbounded, and since the meditative stabilities are unbounded, the perfection of wisdom is unbounded. Kauśika, since the dhāraṇī gateways are unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of the dhāraṇī gateways cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of the dhāraṇī gateways cannot be apprehended. Since space is unbounded, the dhāraṇī gateways are unbounded, and since the dhāraṇī gateways are unbounded, the perfection of wisdom is unbounded. Kauśika, since the powers of the tathāgatas are unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of the powers of the tathāgatas cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of the powers of the tathāgatas cannot be apprehended. Since space is unbounded, the powers of the tathāgatas are unbounded, and since the powers of the tathāgatas are unbounded, the perfection of wisdom is unbounded. Kauśika, since the fearlessnesses are unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of the fearlessnesses cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the

boundary of the fearlessnesses cannot [F.210.b] be apprehended. Since space is unbounded, the fearlessnesses are unbounded, and since the fearlessnesses are unbounded, the perfection of wisdom is unbounded. Kauśika, since the kinds of exact knowledge are unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of the kinds of exact knowledge cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of the kinds of exact knowledge cannot be apprehended. Since space is unbounded, the kinds of exact knowledge are unbounded, and since the kinds of exact knowledge are unbounded, the perfection of wisdom is unbounded. Kauśika, since great loving kindness is unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of great loving kindness cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of great loving kindness cannot be apprehended. Since space is unbounded, great loving kindness is unbounded, and since great loving kindness is unbounded, the perfection of wisdom is unbounded. Kauśika, since great compassion is unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of great compassion cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of great compassion cannot be apprehended. Since space is unbounded, great compassion is unbounded, and since great compassion is unbounded, the perfection of wisdom is unbounded. Kauśika, since the distinct qualities of the buddhas are unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of the distinct qualities of the buddhas cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of the distinct qualities of the buddhas cannot [F.211.a] be apprehended. Since space is unbounded, the distinct qualities of the buddhas are unbounded, and since the distinct qualities of the buddhas are unbounded, the perfection of wisdom is unbounded.

16.214 “Kauśika, since knowledge of all the dharmas is unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of knowledge of all the dharmas cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of knowledge of all the dharmas cannot be apprehended. Since space is unbounded, knowledge of all the dharmas is unbounded, and since knowledge of all the

dharmas is unbounded, the perfection of wisdom is unbounded. Kauśika, since the knowledge of the aspects of the path is unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of the knowledge of the aspects of the path cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of the knowledge of the aspects of the path cannot be apprehended. Since space is unbounded, the knowledge of the aspects of the path is unbounded, and since the knowledge of the aspects of the path is unbounded, the perfection of wisdom is unbounded. Kauśika, since all-aspect omniscience is unbounded, this perfection of bodhisattva great beings is unbounded. If you ask why, Kauśika, it is because the boundary of all-aspect omniscience cannot be apprehended. To illustrate, Kauśika, just as the boundary of space cannot be apprehended, in the same way, Kauśika, the boundary of all-aspect omniscience [F.211.b] cannot be apprehended. Since space is unbounded, all-aspect omniscience is unbounded, and since all-aspect omniscience is unbounded, the perfection of wisdom is unbounded.

16.215 “Therefore, Kauśika, this perfection of bodhisattva great beings is unbounded. Such is the perfection of wisdom. [B16]

16.216 “Kauśika, since physical forms are infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of physical forms cannot be apprehended. Kauśika, since feelings are infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of feelings cannot be apprehended. Kauśika, since perceptions are infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of perceptions cannot be apprehended. Kauśika, since formative predispositions are infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of formative predispositions cannot be apprehended. Kauśika, since consciousness is infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of consciousness cannot be apprehended.

16.217 “Kauśika, [F.212.a] since the eyes are infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of the eyes cannot be apprehended. Kauśika, since the ears are infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of the ears cannot be apprehended. Kauśika, since the nose is infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of the nose cannot be apprehended. Kauśika, since the

tongue is infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of the tongue cannot be apprehended. Kauśika, since the body is infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of the body cannot be apprehended. Kauśika, since the mental faculty is infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of the mental faculty cannot be apprehended.

16.218 “Kauśika, since sights are infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, [F.212.b] it is because a limit and middle of sights cannot be apprehended. Kauśika, since sounds are infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of sounds cannot be apprehended. Kauśika, since odors are infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of odors cannot be apprehended. Kauśika, since tastes are infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of tastes cannot be apprehended. Kauśika, since tangibles are infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of tangibles cannot be apprehended. Kauśika, since mental phenomena are infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of mental phenomena cannot be apprehended.

16.219 “Kauśika, since visual consciousness is infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of visual consciousness cannot be apprehended. Kauśika, since auditory consciousness is infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of auditory consciousness cannot be apprehended. Kauśika, since olfactory consciousness is infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of olfactory consciousness cannot be apprehended. Kauśika, since gustatory consciousness is infinite, [F.213.a] this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of gustatory consciousness cannot be apprehended. Kauśika, since tactile consciousness is infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of tactile consciousness cannot be apprehended. Kauśika, since mental consciousness is infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of mental consciousness cannot be apprehended.

16.220 “Kauśika, since visually compounded sensory contact is infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of visually compounded sensory contact cannot be apprehended. Kauśika, since aurally compounded sensory contact is infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of aurally compounded sensory contact cannot be apprehended. Kauśika, since nasally compounded sensory contact is infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of nasally compounded sensory contact cannot be apprehended. Kauśika, since lingually compounded sensory contact is infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and [F.213.b] middle of lingually compounded sensory contact cannot be apprehended. Kauśika, since corporeally compounded sensory contact is infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of corporeally compounded sensory contact cannot be apprehended. Kauśika, since mentally compounded sensory contact is infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of mentally compounded sensory contact cannot be apprehended.

16.221 “Kauśika, since feelings conditioned by visually compounded sensory contact are infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of feelings conditioned by visually compounded sensory contact cannot be apprehended. Kauśika, since feelings conditioned by aurally compounded sensory contact are infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of feelings conditioned by aurally compounded sensory contact cannot be apprehended. Kauśika, since feelings conditioned by nasally compounded sensory contact are infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of feelings conditioned by nasally compounded sensory contact cannot be apprehended. Kauśika, since feelings conditioned by lingually compounded sensory contact are infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of feelings conditioned by lingually compounded sensory contact cannot be apprehended. Kauśika, since feelings conditioned by corporeally [F.214.a] compounded sensory contact are infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of feelings conditioned by corporeally compounded sensory contact cannot be apprehended. Kauśika, since feelings conditioned by mentally compounded

sensory contact are infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of feelings conditioned by mentally compounded sensory contact cannot be apprehended.

16.222 “Kauśika, since the earth element is infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of the earth element cannot be apprehended. Kauśika, since the water element is infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of the water element cannot be apprehended. Kauśika, since the fire element is infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of the fire element cannot be apprehended. Kauśika, since the wind element is infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of the wind element cannot be apprehended. Kauśika, since the space element is infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and [F.214.b] middle of the space element cannot be apprehended. Kauśika, since the consciousness element is infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of the consciousness element cannot be apprehended.

16.223 “Kauśika, since ignorance is infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of ignorance cannot be apprehended. Kauśika, since formative predispositions are infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of formative predispositions cannot be apprehended. Kauśika, since consciousness is infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of consciousness cannot be apprehended. Kauśika, since name and form are infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of name and form cannot be apprehended. Kauśika, since the six sense fields are infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of the six sense fields cannot be apprehended. Kauśika, since sensory contact is infinite, [F.215.a] this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of sensory contact cannot be apprehended. Kauśika, since sensation is infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of sensation cannot be apprehended. Kauśika, since craving is infinite, this perfection of bodhisattva great beings is infinite. If you ask

why, Kauśika, it is because a limit and middle of craving cannot be apprehended. Kauśika, since grasping is infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of grasping cannot be apprehended. Kauśika, since the rebirth process is infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of the rebirth process cannot be apprehended. Kauśika, since birth is infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of birth cannot be apprehended. Kauśika, since aging and death are infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of aging and death cannot be apprehended.

16.224 “Kauśika, since the perfection of generosity is infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of the perfection of generosity cannot be apprehended. Kauśika, since the perfection of ethical discipline is infinite, this perfection of bodhisattva [F.215.b] great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of the perfection of ethical discipline cannot be apprehended. Kauśika, since the perfection of tolerance is infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of the perfection of tolerance cannot be apprehended. Kauśika, since the perfection of perseverance is infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of the perfection of perseverance cannot be apprehended. Kauśika, since the perfection of meditative concentration is infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of the perfection of meditative concentration cannot be apprehended. Kauśika, since the perfection of wisdom is infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of the perfection of wisdom cannot be apprehended.

16.225 “Kauśika, since the emptiness of internal phenomena is infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of the emptiness of internal phenomena cannot be apprehended. Kauśika, since the emptiness of external phenomena is infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of the emptiness of external phenomena cannot be apprehended. Kauśika, since the emptiness of external and internal [F.216.a] phenomena is infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of the emptiness of external and internal phenomena

cannot be apprehended. Kauśika, since the emptiness of emptiness is infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of the emptiness of emptiness cannot be apprehended. Kauśika, since the emptiness of great extent is infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of the emptiness of great extent cannot be apprehended. Kauśika, since the emptiness of ultimate reality is infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of the emptiness of ultimate reality cannot be apprehended. Kauśika, since the emptiness of conditioned phenomena is infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of the emptiness of conditioned phenomena cannot be apprehended. Kauśika, since the emptiness of unconditioned phenomena is infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of the emptiness of unconditioned phenomena cannot be apprehended. Kauśika, since the emptiness of the unlimited is infinite, this perfection of bodhisattva great beings is infinite. If you ask why, [F.216.b] Kauśika, it is because a limit and middle of the emptiness of the unlimited cannot be apprehended. Kauśika, since the emptiness of that which has neither beginning nor end is infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of the emptiness of that which has neither beginning nor end cannot be apprehended. Kauśika, since the emptiness of nonexclusion is infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of the emptiness of nonexclusion cannot be apprehended. Kauśika, since the emptiness of inherent nature is infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of the emptiness of inherent nature cannot be apprehended. Kauśika, since the emptiness of all phenomena is infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of the emptiness of all phenomena cannot be apprehended. Kauśika, since the emptiness of intrinsic defining characteristics is infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of the emptiness of intrinsic defining characteristics cannot be apprehended. Kauśika, since the emptiness of that which cannot be apprehended is infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of the emptiness of that which cannot be apprehended cannot be apprehended. Kauśika, since the emptiness of nonentities is infinite, [F.217.a] this perfection of bodhisattva

great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of the emptiness of nonentities cannot be apprehended. Kauśika, since the emptiness of essential nature is infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of the emptiness of essential nature cannot be apprehended. Kauśika, since the emptiness of an essential nature of nonentities is infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of the emptiness of an essential nature of nonentities cannot be apprehended.

16.226 “Kauśika, since the applications of mindfulness are infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of the applications of mindfulness cannot be apprehended. Kauśika, since the correct exertions are infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of the correct exertions cannot be apprehended. Kauśika, since the supports for miraculous ability are infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of the supports for miraculous ability cannot be apprehended. Kauśika, since the faculties are infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle [F.217.b] of the faculties cannot be apprehended. Kauśika, since the powers are infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of the powers cannot be apprehended. Kauśika, since the branches of enlightenment are infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of the branches of enlightenment cannot be apprehended. Kauśika, since the noble eightfold path is infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of the noble eightfold path cannot be apprehended.

16.227 “Kauśika, since the truths of the noble ones are infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of the truths of the noble ones cannot be apprehended. Kauśika, since the meditative concentrations are infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of the meditative concentrations cannot be apprehended. Kauśika, since the immeasurable attitudes are infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of the immeasurable attitudes cannot be apprehended. Kauśika, since the formless absorptions are infinite, this perfection of bodhisattva great beings [F.218.a] is infinite. If you ask why, Kauśika, it is

because a limit and middle of the formless absorptions cannot be apprehended. Kauśika, since the liberations are infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of the liberations cannot be apprehended. Kauśika, since the serial steps of meditative absorption are infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of the serial steps of meditative absorption cannot be apprehended. Kauśika, since the emptiness, signlessness, and wishlessness gateways to liberation are infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of the emptiness, signlessness, and wishlessness gateways to liberation cannot be apprehended. Kauśika, since the extrasensory powers are infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of the extrasensory powers cannot be apprehended. Kauśika, since the meditative stabilities are infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of the meditative stabilities cannot be apprehended. Kauśika, since the dhāraṇī gateways are infinite, this perfection of bodhisattva great beings is infinite. If [F.218.b] you ask why, Kauśika, it is because a limit and middle of the dhāraṇī gateways cannot be apprehended. Kauśika, since the powers of the tathāgatas are infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of the powers of the tathāgatas cannot be apprehended. Kauśika, since the fearlessnesses are infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of the fearlessnesses cannot be apprehended. Kauśika, since the kinds of exact knowledge are infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of the kinds of exact knowledge cannot be apprehended. Kauśika, since great loving kindness is infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of great loving kindness cannot be apprehended. Kauśika, since great compassion is infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of great compassion cannot be apprehended. Kauśika, since the distinct qualities of the buddhas are infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of the distinct qualities of the buddhas cannot be apprehended.

- 16.228 “Kauśika, since knowledge of all the dharmas [F.219.a] is infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of knowledge of all the dharmas cannot be

apprehended. Kauśika, since the knowledge of the aspects of the path is infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of the knowledge of the aspects of the path cannot be apprehended. Kauśika, since all-aspect omniscience is infinite, this perfection of bodhisattva great beings is infinite. If you ask why, Kauśika, it is because a limit and middle of all-aspect omniscience cannot be apprehended.

16.229 “Therefore, Kauśika, this perfection of bodhisattva great beings is infinite because physical forms are infinite, feelings are infinite, perceptions are infinite, formative predispositions are infinite, and consciousness is infinite; the eyes are infinite, the ears are infinite, the nose is infinite, the tongue is infinite, the body is infinite, and the mental faculty is infinite; sights are infinite, sounds are infinite, odors are infinite, tastes are infinite, tangibles are infinite, and mental phenomena are infinite; visual consciousness is infinite, auditory consciousness is infinite, olfactory consciousness is infinite, gustatory consciousness is infinite, tactile consciousness is infinite, and mental consciousness is infinite; visually compounded sensory contact is infinite, aurally compounded [F.219.b] sensory contact is infinite, nasally compounded sensory contact is infinite, lingually compounded sensory contact is infinite, corporeally compounded sensory contact is infinite, and mentally compounded sensory contact is infinite; feelings conditioned by visually compounded sensory contact are infinite, feelings conditioned by aurally compounded sensory contact are infinite, feelings conditioned by nasally compounded sensory contact are infinite, feelings conditioned by lingually compounded sensory contact are infinite, feelings conditioned by corporeally compounded sensory contact are infinite, and feelings conditioned by mentally compounded sensory contact are infinite; the earth element is infinite, the water element is infinite, the fire element is infinite, the wind element is infinite, the space element is infinite, and the consciousness element is infinite; ignorance is infinite, formative predispositions are infinite, consciousness is infinite, name and form are infinite, the six sense fields are infinite, sensory contact is infinite, sensation is infinite, craving is infinite, grasping is infinite, the rebirth process is infinite, birth is infinite, and aging and death are infinite; the perfection of generosity is infinite, the perfection of ethical discipline is infinite, the perfection of tolerance is infinite, the perfection of perseverance is infinite, the perfection of meditative concentration is infinite, and the perfection of wisdom is infinite; the emptiness of internal phenomena is infinite, the emptiness of external phenomena is infinite, the emptiness of external and internal phenomena is infinite, the emptiness of emptiness is infinite, the emptiness of great extent is infinite, the emptiness of ultimate reality is

infinite, [F.220.a] the emptiness of conditioned phenomena is infinite, the emptiness of unconditioned phenomena is infinite, the emptiness of the unlimited is infinite, the emptiness of that which has neither beginning nor end is infinite, the emptiness of nonexclusion is infinite, the emptiness of inherent nature is infinite, the emptiness of all phenomena is infinite, the emptiness of intrinsic defining characteristics is infinite, the emptiness of that which cannot be apprehended is infinite, the emptiness of nonentities is infinite, the emptiness of essential nature is infinite, and the emptiness of an essential nature of nonentities is infinite; the applications of mindfulness are infinite, the correct exertions are infinite, the supports for miraculous ability are infinite, the faculties are infinite, the powers are infinite, the branches of enlightenment are infinite, and the noble eightfold path is infinite; the truths of the noble ones are infinite, the meditative concentrations are infinite, the immeasurable attitudes are infinite, the formless absorptions are infinite, the eight liberations are infinite, the nine serial steps of meditative absorption are infinite, the emptiness, signlessness, and wishlessness gateways to liberation are infinite, the extrasensory powers are infinite, the meditative stabilities are infinite, the dhāraṇī gateways are infinite, the powers of the tathāgatas are infinite, the four fearlessnesses are infinite, the four kinds of exact knowledge are infinite, great loving kindness is infinite, great compassion is infinite, [F.220.b] the eighteen distinct qualities of the buddhas are infinite, the fruit of having entered the stream is infinite, the fruit of once-returner is infinite, the fruit of non-returner is infinite, arhatship is infinite, individual enlightenment is infinite, the knowledge of the aspects of the path is infinite, and all-aspect omniscience is infinite. Such is this—the perfection of wisdom.

16.230 “Moreover, Kauśika, this perfection of bodhisattva great beings is infinite because the objective referent is infinite. Such is the perfection of wisdom.”

16.231 Śakra then asked, “Venerable monk Subhūti, why do you say, ‘This perfection of bodhisattva great beings is infinite because the objective referent is infinite. Such is the perfection of wisdom’?”

“Kauśika,” replied Subhūti, “this perfection of bodhisattva great beings is infinite because the objective referent of all-aspect omniscience is infinite.⁶⁷⁴ Such is the perfection of wisdom. Moreover, Kauśika, this perfection of bodhisattva great beings is infinite because the objective referent of a phenomenon is infinite. Such is the perfection of wisdom.”

16.232 Śakra asked, “Venerable monk Subhūti, why do you say, ‘This perfection of bodhisattva great beings is infinite because the objective referent of a phenomenon is infinite. Such is the perfection of wisdom’?”

- “Kauśika,” replied Subhūti, “this perfection of bodhisattva great beings is [F.221.a] infinite because the realm of phenomena is infinite.⁶⁷⁵ Such is the perfection of wisdom. Moreover, Kauśika, this perfection of bodhisattva great beings is infinite because the real nature and the objective referent⁶⁷⁶ are infinite. Such is the perfection of wisdom.”
- 16.233 Śakra then asked, “Venerable monk Subhūti, why do you say, ‘This perfection of bodhisattva great beings is infinite because the objective referent is infinite. Such is the perfection of wisdom’?”
- “Kauśika,” replied Subhūti, “the objective referent is infinite because the real nature is infinite. The real nature is infinite because the objective referent is infinite. Kauśika, this perfection of bodhisattva great beings is infinite because the real nature and the objective referent are infinite.
- 16.234 “Moreover, Kauśika, this perfection of bodhisattva great beings is infinite because a being is infinite.”
- Śakra asked, “Venerable monk Subhūti, why do you say, ‘This perfection of bodhisattva great beings is infinite because a being is infinite’?”
- 16.235 Subhūti replied, “Kauśika, of what phenomenon do you think this ‘being’ is the term?”
- “Venerable monk Subhūti,” replied Śakra, “it is neither the term for a phenomenon nor is it the term for something that is not a phenomenon. This being the case, this ‘being’ is designated as a name adventitiously, designated as a name in the absence of an entity, [F.221.b] and designated as a name without an objective referent.”
- 16.236 Subhūti then asked, “Kauśika, do you think that in this perfection of wisdom there is anything that is explained as a ‘being’?”
- “No, venerable monk Subhūti,” replied Śakra.
- 16.237 “Kauśika,” said Subhūti, “that being about which nothing at all has been explained is the being that is infinite. Kauśika, if a tathāgata, arhat, perfectly complete buddha, residing for eons as numerous as the grains of sand of the river Gaṅgā, were to speak the words ‘a being,’ do you think, Kauśika, that any being would arise or cease there?”
- 16.238 “No, venerable monk Subhūti,” replied Śakra. “If you ask why, it is because beings are pure from the beginning.”
- 16.239 “Kauśika,” said Subhūti, “this being the case, one should know that the perfection of wisdom is infinite because a being is infinite.”⁶⁷⁷
- 16.240 Then the gods together with Indra, the gods together with Brahmā, and the gods together with Prajāpati, along with many men and women, made the following pronouncement⁶⁷⁸ three times: “Ah! This Dharma that the elder Subhūti has explained, expressed, and revealed like that through the blessing of the tathāgatas and through the power of the tathāgatas, in order

that the tathāgatas might emerge, has been eloquently explained! Ah! This Dharma has been eloquently explained. Ah! This reality of the Dharma has been eloquently explained!

16.241 “Blessed Lord, we shall hold that bodhisattva great being who is not separated from this perfection of wisdom to be the tathāgata himself. No Dharma at all can be apprehended, whether it be physical forms, or feelings, [F.222.a] or perceptions, or formative predispositions, or consciousness; whether it be the eyes, or the ears, or the nose, or the tongue, or the body, or the mental faculty; whether it be sights, or sounds, or odors, or tastes, or tangibles, or mental phenomena; whether it be visual consciousness, or auditory consciousness, or olfactory consciousness, or gustatory consciousness, or tactile consciousness, or mental consciousness; whether it be visually compounded sensory contact, or aurally compounded sensory contact, or nasally compounded sensory contact, or lingually compounded sensory contact, or corporeally compounded sensory contact, or mentally compounded sensory contact; whether it be feelings conditioned by visually compounded sensory contact, or feelings conditioned by aurally compounded sensory contact, or feelings conditioned by nasally compounded sensory contact, or feelings conditioned by lingually compounded sensory contact, or feelings conditioned by corporeally compounded sensory contact, or feelings conditioned by mentally compounded sensory contact; whether it be the earth element, or the water element, or the fire element, or the wind element, or the space element, or the consciousness element; whether it be ignorance, or formative predispositions, or consciousness, or name and form, or the six sense fields, or sensory contact, or sensation, or craving, or grasping, or the rebirth process, or birth, or aging and death; whether it be the perfection of generosity, or the perfection of ethical discipline, or the perfection of tolerance, or the perfection of perseverance, or the perfection of meditative concentration, or the perfection of wisdom; whether it be the emptiness of internal phenomena, or the emptiness of external phenomena, or the emptiness of external and internal phenomena, or the emptiness of emptiness, or the emptiness of great extent, or the emptiness of ultimate reality, or the emptiness of conditioned phenomena, or the emptiness of unconditioned phenomena, or the emptiness of the unlimited, or the emptiness of that which has neither beginning nor end, or [F.222.b] the emptiness of nonexclusion, or the emptiness of inherent nature, or the emptiness of all phenomena, or the emptiness of intrinsic defining characteristics, or the emptiness of that which cannot be apprehended, or the emptiness of nonentities, or the emptiness of essential nature, or the emptiness of an essential nature of nonentities; whether it be the

applications of mindfulness, or the correct exertions, or the supports for miraculous ability, or the faculties, or the powers, or the branches of enlightenment, or the noble eightfold path; or whether it be the truths of the noble ones, or the meditative concentrations, or the immeasurable attitudes, or the formless absorptions, or the liberations, or the serial steps of meditative absorption, or the emptiness, signlessness, and wishlessness gateways to liberation, or the extrasensory powers, or the meditative stabilities, or the dhāraṇī gateways, or the powers of the tathāgatas, or the fearlessnesses, or the kinds of exact knowledge, or great loving kindness, or great compassion, or the distinct qualities of the buddhas, or the fruit of having entered the stream, or the fruit of once-returner, or the fruit of non-returner, or arhatship, or individual enlightenment, or knowledge of all the dharmas, or the knowledge of the aspects of the path, or all-aspect omniscience. No Dharma at all can be apprehended, nonetheless there has been a presentation of the three vehicles. If you ask what the three are, they are the vehicle of the śrāvakas, the vehicle of the pratyekabuddhas, and the vehicle of the perfectly complete buddhas.”

16.242 Then the Blessed One said to the gods together with Indra, “Gods, it is so, [F.223.a] it is just as you have said. No Dharma at all can be apprehended, whether it be physical forms, or feelings, or perceptions, or formative predispositions, or consciousness; whether it be the eyes, or the ears, or the nose, or the tongue, or the body, or the mental faculty; whether it be sights, or sounds, or odors, or tastes, or tangibles, or mental phenomena; whether it be visual consciousness, or auditory consciousness, or olfactory consciousness, or gustatory consciousness, or tactile consciousness, or mental consciousness; whether it be visually compounded sensory contact, or aurally compounded sensory contact, or nasally compounded sensory contact, or lingually compounded sensory contact, or corporeally compounded sensory contact, or mentally compounded sensory contact; whether it be feelings conditioned by visually compounded sensory contact, or feelings conditioned by aurally compounded sensory contact, or feelings conditioned by nasally compounded sensory contact, or feelings conditioned by lingually compounded sensory contact, or feelings conditioned by corporeally compounded sensory contact, or feelings conditioned by mentally compounded sensory contact; whether it be the earth element, or the water element, or the fire element, or the wind element, or the space element, or the consciousness element; whether it be ignorance, or formative predispositions, or consciousness, or name and form, or the six sense fields, or sensory contact, or sensation, or craving, or grasping, or the rebirth process, or birth, or aging and death; whether it be the perfection of generosity, or the perfection of ethical discipline, or the perfection of

tolerance, or the perfection of perseverance, or the perfection of meditative concentration, or the perfection of wisdom; whether it be the emptiness of internal phenomena, or the emptiness of external phenomena, or the emptiness of external and internal phenomena, or the emptiness of emptiness, or the emptiness of great extent, or the emptiness of ultimate reality, or the emptiness of conditioned phenomena, or the emptiness [F.223.b] of unconditioned phenomena, or the emptiness of the unlimited, or the emptiness of that which has neither beginning nor end, or the emptiness of nonexclusion, or the emptiness of inherent nature, or the emptiness of all phenomena, or the emptiness of intrinsic defining characteristics, or the emptiness of that which cannot be apprehended, or the emptiness of nonentities, or the emptiness of essential nature, or the emptiness of an essential nature of nonentities; whether it be the applications of mindfulness, or the correct exertions, or the supports for miraculous ability, or the faculties, or the powers, or the branches of enlightenment, or the noble eightfold path; or whether it be the truths of the noble ones, or the meditative concentrations, or the immeasurable attitudes, or the formless absorptions, or the liberations, or the serial steps of meditative absorption, or the emptiness, signlessness, and wishlessness gateways to liberation, or the extrasensory powers, or the meditative stabilities, or the dhāraṇī gateways, or the powers of the tathāgatas, or the fearlessnesses, or the kinds of exact knowledge, or great loving kindness, or great compassion, or the distinct qualities of the buddhas, or the fruit of having entered the stream, or the fruit of once-returner, or the fruit of non-returner, or arhatship, or individual enlightenment, or the knowledge of the aspects of the path, or all-aspect omniscience. No Dharma at all can be apprehended, nonetheless there has been a presentation of the three vehicles. If you ask what the three are, they are the vehicle of the śrāvakas, the vehicle of the pratyekabuddhas, and the vehicle of the perfectly complete buddhas. [F.224.a]

16.243 “Gods, you should hold that bodhisattva great being who, by way of not apprehending anything, is not separated from this perfection of wisdom to be the tathāgata himself. If you ask why, it is because the three vehicles are taught extensively in this perfection of wisdom. If you ask what the three are, the vehicle of the śrāvakas, the vehicle of the pratyekabuddhas, and the vehicle of the perfectly complete buddhas are explained.

16.244 “The tathāgata cannot be apprehended as other than the perfection of generosity, nor can the tathāgata be apprehended as other than the perfection of ethical discipline, nor can the tathāgata be apprehended as other than the perfection of tolerance, nor can the tathāgata be apprehended as other than the perfection of perseverance, nor can the tathāgata be apprehended as other than the perfection of meditative concentration, nor

can the tathāgata be apprehended as other than the perfection of wisdom; nor can the tathāgata be apprehended as other than the emptiness of internal phenomena, nor can the tathāgata be apprehended as other than the emptiness of external phenomena, nor can the tathāgata be apprehended as other than the emptiness of external and internal phenomena, nor can the tathāgata be apprehended as other than the emptiness of emptiness, nor can the tathāgata be apprehended as other than the emptiness of great extent, nor can the tathāgata be apprehended as other than the emptiness of ultimate reality, nor can the tathāgata be apprehended as other than the emptiness of conditioned phenomena, nor can the tathāgata be apprehended as other than the emptiness of unconditioned phenomena, nor can the tathāgata be apprehended as other than the emptiness of the unlimited, [F.224.b] nor can the tathāgata be apprehended as other than the emptiness of that which has neither beginning nor end, nor can the tathāgata be apprehended as other than the emptiness of nonexclusion, nor can the tathāgata be apprehended as other than the emptiness of inherent nature, nor can the tathāgata be apprehended as other than the emptiness of all phenomena, nor can the tathāgata be apprehended as other than the emptiness of intrinsic defining characteristics, nor can the tathāgata be apprehended as other than the emptiness of that which cannot be apprehended, nor can the tathāgata be apprehended as other than the emptiness of nonentities, nor can the tathāgata be apprehended as other than the emptiness of essential nature, nor can the tathāgata be apprehended as other than the emptiness of an essential nature of nonentities; nor can the tathāgata be apprehended as other than the applications of mindfulness, nor can the tathāgata be apprehended as other than the correct exertions, nor can the tathāgata be apprehended as other than the supports for miraculous ability, nor can the tathāgata be apprehended as other than the faculties, nor can the tathāgata be apprehended as other than the powers, nor can the tathāgata be apprehended as other than the branches of enlightenment, nor can the tathāgata be apprehended as other than the noble eightfold path; nor can the tathāgata be apprehended as other than the truths of the noble ones, nor can the tathāgata be apprehended as other than the meditative concentrations, nor can the tathāgata be apprehended as other than the immeasurable attitudes, nor can the tathāgata be apprehended as other than the formless absorptions, nor can [F.225.a] the tathāgata be apprehended as other than the liberations, nor can the tathāgata be apprehended as other than the serial steps of meditative absorption, nor can the tathāgata be apprehended as other than the emptiness, signlessness, and wishlessness gateways to liberation, nor can the tathāgata be apprehended as other than the

extrasensory powers, nor can the tathāgata be apprehended as other than the meditative stabilities, nor can the tathāgata be apprehended as other than the dhāraṇī gateways, nor can the tathāgata be apprehended as other than the powers of the tathāgatas, nor can the tathāgata be apprehended as other than the fearlessnesses, nor can the tathāgata be apprehended as other than the kinds of exact knowledge, nor can the tathāgata be apprehended as other than great loving kindness, nor can the tathāgata be apprehended as other than great compassion, nor can the tathāgata be apprehended as other than the distinct qualities of the buddhas, nor can the tathāgata be apprehended as other than knowledge of all the dharmas, nor can the tathāgata be apprehended as other than the knowledge of the aspects of the path, nor can the tathāgata be apprehended as other than all-aspect omniscience. [B17]

- 16.245 “Gods, bodhisattva great beings train in all these attributes: They train in the perfection of generosity, train in the perfection of ethical [F.225.b] discipline, train in the perfection of tolerance, train in the perfection of perseverance, train in the perfection of meditative concentration, and train in the perfection of wisdom; they train in the emptiness of internal phenomena, train in the emptiness of external phenomena, train in the emptiness of external and internal phenomena, train in the emptiness of emptiness, train in the emptiness of great extent, train in the emptiness of ultimate reality, train in the emptiness of conditioned phenomena, train in the emptiness of unconditioned phenomena, train in the emptiness of the unlimited, train in the emptiness of that which has neither beginning nor end, train in the emptiness of nonexclusion, train in the emptiness of inherent nature, train in the emptiness of all phenomena, train in the emptiness of intrinsic defining characteristics, train in the emptiness of that which cannot be apprehended, train in the emptiness of nonentities, train in the emptiness of essential nature, and train in the emptiness of an essential nature of nonentities; they train in the applications of mindfulness, train in the correct exertions, train in the supports for miraculous ability, train in the faculties, train in the powers, train in the branches of enlightenment, and train in the noble eightfold path; and they train in the truths of the noble ones, train in the meditative concentrations, train in the immeasurable attitudes, train in the formless absorptions, train in the liberations, train in the serial steps of meditative absorption, train in the emptiness, signlessness, and wishlessness gateways to liberation, train in the extrasensory powers, train in the meditative stabilities, train in the dhāraṇī gateways, train in the powers of [F.226.a] the tathāgatas, train in the fearlessnesses, train in the kinds of exact knowledge, train in great loving kindness, train in great compassion, train in the distinct qualities of the buddhas, train in the fruit of having entered the stream, train

in the fruit of once-returner, train in the fruit of non-returner, train in arhatship, train in individual enlightenment, train in the knowledge of the aspects of the path, and train in all-aspect omniscience. Gods, it is for that reason that a bodhisattva great being who practices without becoming separated from this perfection of wisdom is said to be the tathāgata himself.

16.246 “Gods, when I attended upon⁶⁷⁹ the tathāgata, arhat, perfectly complete Buddha Dīpaṃkara, and was in the middle of the market in the capital city Padmāvati,⁶⁸⁰ I was not separated from the perfection of generosity, was not separated from the perfection of ethical discipline, was not separated from the perfection of tolerance, was not separated from the perfection of perseverance, was not separated from the perfection of meditative concentration, and was not separated from the perfection of wisdom; I was not separated from the emptiness of internal phenomena, was not separated from the emptiness of external phenomena, was not separated from the emptiness of external and internal phenomena, was not separated from the emptiness of emptiness, was not separated from the emptiness of great extent, was not separated from the emptiness of ultimate reality, was not separated from the emptiness of conditioned phenomena, was not separated from the emptiness of unconditioned phenomena, was not separated from the emptiness of the unlimited, was not separated [F.226.b] from the emptiness of that which has neither beginning nor end, was not separated from the emptiness of nonexclusion, was not separated from the emptiness of inherent nature, was not separated from the emptiness of all phenomena, was not separated from the emptiness of intrinsic defining characteristics, was not separated from the emptiness of that which cannot be apprehended, was not separated from the emptiness of nonentities, was not separated from the emptiness of essential nature, and was not separated from the emptiness of an essential nature of nonentities; I was not separated from the applications of mindfulness, was not separated from the correct exertions, was not separated from the supports for miraculous ability, was not separated from the faculties, was not separated from the powers, was not separated from the branches of enlightenment, and was not separated from the noble eightfold path; and I was not separated from the truths of the noble ones, was not separated from the meditative concentrations, was not separated from the immeasurable attitudes, was not separated from the formless absorptions, was not separated from the liberations, was not separated from the serial steps of meditative absorption, was not separated from the emptiness, signlessness, and wishlessness gateways to liberation, was not separated from the extrasensory powers, was not separated from the meditative stabilities, was not separated from the dhāraṇī gateways, was not separated from the powers of the tathāgatas, was not separated from the

fearlessnesses, was not separated from the kinds of exact knowledge, was not separated from great loving kindness, was not separated from great compassion, and was not separated from the distinct qualities [F.227.a] of the buddhas. Through not apprehending them, I was also not separated from the other immeasurable attributes of the buddhas.

16.247 “Gods, at that time, the tathāgata, arhat, perfectly complete Buddha Dīpaṃkara prophesied that I would attain unsurpassed, perfect, complete enlightenment, saying, ‘Young man, in the future, after countless eons, during the Auspicious Eon in this very world system you will become Śākyamuni, a tathāgata, arhat, perfectly complete buddha, perfect in wisdom and conduct,⁶⁸¹ a well-gone one, a knower of the world, an unsurpassed steersman for individuals who are to be trained, a teacher of gods and humans, a buddha, and a blessed one.’ ”

16.248 Those gods then said to the Blessed One, “Blessed Lord, it is wonderful how the bodhisattva great beings’ perfection of wisdom favorably sustains⁶⁸² the bodhisattva great beings’ all-aspect omniscience through not acquiring or relinquishing physical forms, through not acquiring or relinquishing feelings, through not acquiring or relinquishing perceptions, through not acquiring or relinquishing formative predispositions, and through not acquiring or relinquishing consciousness; through not acquiring or relinquishing the eyes, through not acquiring or relinquishing the ears, through not acquiring or relinquishing the nose, through not acquiring or relinquishing the tongue, through not acquiring or relinquishing the body, and through not acquiring or relinquishing the mental faculty; through not acquiring or relinquishing sights, through not acquiring or relinquishing sounds, through not acquiring or relinquishing odors, through not acquiring or relinquishing tastes, through not acquiring or relinquishing tangibles, and through not acquiring or relinquishing mental phenomena; through not acquiring or relinquishing visual consciousness, through not acquiring or relinquishing [F.227.b] auditory consciousness, through not acquiring or relinquishing olfactory consciousness, through not acquiring or relinquishing gustatory consciousness, through not acquiring or relinquishing tactile consciousness, and through not acquiring or relinquishing mental consciousness; through not acquiring or relinquishing visually compounded sensory contact, through not acquiring or relinquishing aurally compounded sensory contact, through not acquiring or relinquishing nasally compounded sensory contact, through not acquiring or relinquishing linguallly compounded sensory contact, through not acquiring or relinquishing corporeally compounded sensory contact, and through not acquiring or relinquishing mentally compounded sensory contact; through not acquiring

or relinquishing feelings conditioned by visually compounded sensory contact, through not acquiring or relinquishing feelings conditioned by aurally compounded sensory contact, through not acquiring or relinquishing feelings conditioned by nasally compounded sensory contact, through not acquiring or relinquishing feelings conditioned by lingually compounded sensory contact, through not acquiring or relinquishing feelings conditioned by corporeally compounded sensory contact, and through not acquiring or relinquishing feelings conditioned by mentally compounded sensory contact; through not acquiring or relinquishing the earth element, through not acquiring or relinquishing the water element, through not acquiring or relinquishing the fire element, through not acquiring or relinquishing the wind element, through not acquiring or relinquishing the space element, and through not acquiring or relinquishing the consciousness element; through not acquiring or relinquishing ignorance, through not acquiring or relinquishing formative predispositions, through not acquiring or relinquishing consciousness, through not acquiring or relinquishing name and form, through not acquiring or relinquishing the six sense fields, through not acquiring or relinquishing sensory contact, through not acquiring or relinquishing sensation, through not acquiring or relinquishing craving, through not acquiring [F.228.a] or relinquishing grasping, through not acquiring or relinquishing the rebirth process, through not acquiring or relinquishing birth, and through not acquiring or relinquishing aging and death; through not acquiring or relinquishing the perfection of generosity, through not acquiring or relinquishing the perfection of ethical discipline, through not acquiring or relinquishing the perfection of tolerance, through not acquiring or relinquishing the perfection of perseverance, through not acquiring or relinquishing the perfection of meditative concentration, and through not acquiring or relinquishing the perfection of wisdom; through not acquiring or relinquishing the emptiness of internal phenomena, through not acquiring or relinquishing the emptiness of external phenomena, through not acquiring or relinquishing the emptiness of external and internal phenomena, through not acquiring or relinquishing the emptiness of emptiness, through not acquiring or relinquishing the emptiness of great extent, through not acquiring or relinquishing the emptiness of ultimate reality, through not acquiring or relinquishing the emptiness of conditioned phenomena, through not acquiring or relinquishing the emptiness of unconditioned phenomena, through not acquiring or relinquishing the emptiness of the unlimited, through not acquiring or relinquishing the emptiness of that which has neither beginning nor end, through not acquiring or relinquishing the emptiness of nonexclusion, through not

acquiring or relinquishing the emptiness of inherent nature, through not acquiring or relinquishing the emptiness of all phenomena, through not acquiring or relinquishing the emptiness of intrinsic defining characteristics, through not acquiring or relinquishing the emptiness of that which cannot be apprehended, through not acquiring or relinquishing the emptiness of nonentities, through not acquiring or relinquishing the emptiness of essential nature, and through not acquiring or relinquishing the emptiness of an essential nature of nonentities; through not acquiring or relinquishing the applications of mindfulness, through not acquiring or relinquishing the correct exertions, through not acquiring or [F.228.b] relinquishing the supports for miraculous ability, through not acquiring or relinquishing the faculties, through not acquiring or relinquishing the powers, through not acquiring or relinquishing the branches of enlightenment, and through not acquiring or relinquishing the noble eightfold path; and through not acquiring or relinquishing the truths of the noble ones, through not acquiring or relinquishing the meditative concentrations, through not acquiring or relinquishing the immeasurable attitudes, through not acquiring or relinquishing the formless absorptions, through not acquiring or relinquishing the liberations, through not acquiring or relinquishing the serial steps of meditative absorption, through not acquiring or relinquishing the emptiness, signlessness, and wishlessness gateways to liberation, through not acquiring or relinquishing the extrasensory powers, through not acquiring or relinquishing the meditative stabilities, through not acquiring or relinquishing the dhāraṇī gateways, through not acquiring or relinquishing the powers of the tathāgatas, through not acquiring or relinquishing the fearlessnesses, through not acquiring or relinquishing the kinds of exact knowledge, through not acquiring or relinquishing great loving kindness, through not acquiring or relinquishing great compassion, through not acquiring or relinquishing the distinct qualities of the buddhas, through not acquiring or relinquishing knowledge of all the dharmas, through not acquiring or relinquishing the knowledge of the aspects of the path, and through not acquiring or relinquishing all-aspect omniscience.”⁶⁸³

16.249 Then the Blessed One, knowing that the four assemblies of monks, nuns, laymen, [F.229.a] and laywomen, the bodhisattva great beings, and the gods of the Cāturmahārājika realm, the gods of the Trayastrimśa realm, the gods of the Yāma realm, the gods of the Tuṣita realm, the gods of the Nirmāṇarati realm, and the gods of the Paranirmitavaśavartin realm; the gods of the Brahmakāyika realm, the gods of the Brahmapurohita realm, the gods of the Brahmapārśadya realm, and the gods of the Mahābrahmā realm; the gods of the Ābha realm, the gods of the Parittābha realm, the gods of the Apramāṇābha realm, and the gods of the Ābhāsvara realm; the gods of the

Śubha realm, the gods of the Parīttāśubha realm, the gods of the Apramāṇaśubha realm, and the gods of the Śubhakṛtsna realm; the gods of the Vṛha realm, the gods of the Parīttavṛha realm, the gods of the Apramāṇavṛha realm, and the gods of the Vṛhatphala realm; and the gods of the Avṛha realm, the gods of the Atapa realm, the gods of the Sudṛśa realm, the gods of the Sudarśana realm, and the gods of the Akaniṣṭha realm were gathered and assembled, established them all as witnesses, and said to Śakra, mighty lord of the gods, “Kauśika, evil Māra and the gods of the māra class will find no opportunity to inflict harm on⁶⁸⁴ those bodhisattva great beings, or the monks, or the nuns, or the laymen, or the laywomen, or the sons of good families, or the daughters of good families, or the gods, or the goddesses who will take up, uphold, recite, master, cultivate, extensively explain to others, and focus their attention correctly on this perfection of wisdom without being separated from the mind of all-aspect omniscience.

16.250 “If you ask why, it is because these sons and daughters of good families [F.229.b] will be totally blessed with the emptiness of physical forms, will be totally blessed with the emptiness of feelings, will be totally blessed with the emptiness of perceptions, will be totally blessed with the emptiness of formative predispositions, and will be totally blessed with the emptiness of consciousness. If you ask why, it is because there is no opportunity for emptiness to inflict harm on emptiness, no opportunity for signlessness to inflict harm on signlessness, and no opportunity for wishlessness to inflict harm on wishlessness.

16.251 “It is because these sons and daughters of good families will be totally blessed with the emptiness of the eyes, will be totally blessed with the emptiness of the ears, will be totally blessed with the emptiness of the nose, will be totally blessed with the emptiness of the tongue, will be totally blessed with the emptiness of the body, and will be totally blessed with the emptiness of the mental faculty. If you ask why, it is because there is no opportunity for emptiness to inflict harm on emptiness, no opportunity for signlessness to inflict harm on signlessness, and no opportunity for wishlessness to inflict harm on wishlessness. It is because these sons and daughters of good families will be totally blessed with the emptiness of sights, will be totally blessed with the emptiness of sounds, will be totally blessed with the emptiness of odors, will be totally blessed with the emptiness of tastes, will be totally blessed with the emptiness of tangibles, and will be totally blessed with the emptiness of mental phenomena. If you ask why, it is because there is no opportunity for emptiness to inflict harm on emptiness, no opportunity for signlessness to inflict harm on signlessness, and no opportunity for wishlessness to inflict harm on wishlessness. [F.230.a] It is because these sons and daughters of good families will be

totally blessed with the emptiness of visual consciousness, will be totally blessed with the emptiness of auditory consciousness, will be totally blessed with the emptiness of olfactory consciousness, will be totally blessed with the emptiness of gustatory consciousness, will be totally blessed with the emptiness of tactile consciousness, and will be totally blessed with the emptiness of mental consciousness. If you ask why, it is because there is no opportunity for emptiness to inflict harm on emptiness, no opportunity for signlessness to inflict harm on signlessness, and no opportunity for wishlessness to inflict harm on wishlessness. It is because these sons and daughters of good families will be totally blessed with the emptiness of visually compounded sensory contact, will be totally blessed with the emptiness of aurally compounded sensory contact, will be totally blessed with the emptiness of nasally compounded sensory contact, will be totally blessed with the emptiness of lingually compounded sensory contact, will be totally blessed with the emptiness of corporeally compounded sensory contact, and will be totally blessed with mentally compounded sensory contact. If you ask why, it is because there is no opportunity for emptiness to inflict harm on emptiness, no opportunity for signlessness to inflict harm on signlessness, and no opportunity for wishlessness to inflict harm on wishlessness. It is because these sons and daughters of good families will be totally blessed with the emptiness of feelings conditioned by visually compounded sensory contact, will be totally blessed with the emptiness of feelings conditioned by aurally compounded sensory contact, [F.230.b] will be totally blessed with the emptiness of feelings conditioned by nasally compounded sensory contact, will be totally blessed with the emptiness of feelings conditioned by lingually compounded sensory contact, will be totally blessed with the emptiness of feelings conditioned by corporeally compounded sensory contact, and will be totally blessed with the emptiness of feelings conditioned by mentally compounded sensory contact. If you ask why, it is because there is no opportunity for emptiness to inflict harm on emptiness, no opportunity for signlessness to inflict harm on signlessness, and no opportunity for wishlessness to inflict harm on wishlessness.

- 16.252 “It is because these sons and daughters of good families will be totally blessed with the emptiness of the earth element, will be totally blessed with the emptiness of the water element, will be totally blessed with the emptiness of the fire element, will be totally blessed with the emptiness of the wind element, will be totally blessed with the emptiness of the space element, and will be totally blessed with the emptiness of the consciousness element. If you ask why, it is because there is no opportunity for emptiness

to inflict harm on emptiness, no opportunity for signlessness to inflict harm on signlessness, and no opportunity for wishlessness to inflict harm on wishlessness.

16.253 “It is because these sons and daughters of good families will be totally blessed with the emptiness of ignorance, will be totally blessed with the emptiness of formative predispositions, will be totally blessed with the emptiness of consciousness, will be totally blessed with the emptiness of name and form, will be totally blessed with the emptiness of the six sense fields, will be totally blessed with the emptiness of sensory contact, will be totally blessed with the emptiness of [F.231.a] sensation, will be totally blessed with the emptiness of craving, will be totally blessed with the emptiness of grasping, will be totally blessed with the emptiness of the rebirth process, will be totally blessed with the emptiness of birth, and will be totally blessed with the emptiness of aging and death. If you ask why, it is because there is no opportunity for emptiness to inflict harm on emptiness, no opportunity for signlessness to inflict harm on signlessness, and no opportunity for wishlessness to inflict harm on wishlessness.

16.254 “It is because these sons and daughters of good families will be totally blessed with the emptiness of the perfection of generosity, will be totally blessed with the emptiness of the perfection of ethical discipline, will be totally blessed with the emptiness of the perfection of tolerance, will be totally blessed with the emptiness of the perfection of perseverance, will be totally blessed with the emptiness of the perfection of meditative concentration, and will be totally blessed with the emptiness of the perfection of wisdom. If you ask why, it is because there is no opportunity for emptiness to inflict harm on emptiness, no opportunity for signlessness to inflict harm on signlessness, and no opportunity for wishlessness to inflict harm on wishlessness.

16.255 “It is because these sons and daughters of good families will be totally blessed with the emptiness of the emptiness of internal phenomena, will be totally blessed with the emptiness of the emptiness of external phenomena, will be totally blessed with the emptiness of the emptiness of external and internal phenomena, will be totally blessed with the emptiness of the emptiness of emptiness, will be totally blessed with the emptiness of the emptiness of great extent, [F.231.b] will be totally blessed with the emptiness of ultimate reality, will be totally blessed with the emptiness of the emptiness of conditioned phenomena, will be totally blessed with the emptiness of the emptiness of unconditioned phenomena, will be totally blessed with the emptiness of the emptiness of the unlimited, will be totally blessed with the emptiness of the emptiness of that which has neither beginning nor end, will be totally blessed with the emptiness of the emptiness of nonexclusion, will

be totally blessed with the emptiness of the emptiness of inherent nature, will be totally blessed with the emptiness of the emptiness of all phenomena, will be totally blessed with the emptiness of the emptiness of intrinsic defining characteristics, will be totally blessed with the emptiness of the emptiness of that which cannot be apprehended, will be totally blessed with the emptiness of the emptiness of nonentities, will be totally blessed with the emptiness of the emptiness of essential nature, and will be totally blessed with the emptiness of the emptiness of an essential nature of nonentities. If you ask why, it is because there is no opportunity for emptiness to inflict harm on emptiness, no opportunity for signlessness to inflict harm on signlessness, and no opportunity for wishlessness to inflict harm on wishlessness.

16.256 “It is because these sons and daughters of good families will be totally blessed with the emptiness of the applications of mindfulness, will be totally blessed with the emptiness of the correct exertions, will be totally blessed with the emptiness of the supports for miraculous ability, will be totally blessed with the emptiness of the faculties, will be totally blessed with the emptiness of the powers, [F.232.a] will be totally blessed with the emptiness of the branches of enlightenment, and will be totally blessed with the emptiness of the noble eightfold path. If you ask why, it is because there is no opportunity for emptiness to inflict harm on emptiness, no opportunity for signlessness to inflict harm on signlessness, and no opportunity for wishlessness to inflict harm on wishlessness.

16.257 “It is because these sons and daughters of good families will be totally blessed with the emptiness of the truths of the noble ones, will be totally blessed with the emptiness of the meditative concentrations, will be totally blessed with the emptiness of the immeasurable attitudes, will be totally blessed with the emptiness of the formless absorptions, will be totally blessed with the emptiness of the liberations, will be totally blessed with the emptiness of the serial steps of meditative absorption, will be totally blessed with the emptiness of the emptiness, signlessness, and wishlessness gateways to liberation, will be totally blessed with the emptiness of the extrasensory powers, will be totally blessed with the emptiness of the meditative stabilities, and will be totally blessed with the emptiness of the dhāraṇī gateways. If you ask why, it is because there is no opportunity for emptiness to inflict harm on emptiness, no opportunity for signlessness to inflict harm on signlessness, and no opportunity for wishlessness to inflict harm on wishlessness.

16.258 “It is because these sons and daughters of good families will be totally blessed with the emptiness of the powers of the tathāgatas, will be totally blessed with the emptiness of [F.232.b] the fearlessnesses, will be totally

blessed with the emptiness of the kinds of exact knowledge, will be totally blessed with the emptiness of great loving kindness, will be totally blessed with the emptiness of great compassion, and will be totally blessed with the emptiness of the distinct qualities of the buddhas. If you ask why, it is because there is no opportunity for emptiness to inflict harm on emptiness, no opportunity for signlessness to inflict harm on signlessness, and no opportunity for wishlessness to inflict harm on wishlessness.

16.259 “It is because these sons and daughters of good families will be totally blessed with the emptiness of knowledge of all the dharmas, will be totally blessed with the emptiness of the knowledge of the aspects of the path, and will be totally blessed with the emptiness of all-aspect omniscience. If you ask why, it is because there is no opportunity for emptiness to inflict harm on emptiness, no opportunity for signlessness to inflict harm on signlessness, and no opportunity for wishlessness to inflict harm on wishlessness.

16.260 “If you ask why, it is because the essential nature of those things through which they might find an opportunity to inflict harm, of those situations where they might find an opportunity to inflict harm, and of those upon whom they might find an opportunity to inflict harm does not exist.

16.261 “Kauśika, humans or nonhumans who would look for and seek an opportunity to inflict harm upon those sons or daughters of good families will not find an opportunity to inflict harm on them. If you ask why, Kauśika, it is because those sons and daughters of good families totally cultivate loving kindness, compassion, empathetic joy, and equanimity toward all beings, by way of not apprehending anything. It will not happen that those sons or daughters of good families fail to avoid misfortunes that might have caused [F.233.a] death. If you ask why, it is because those sons and daughters of good families who practice the perfection of generosity serve all beings through perfect avoidance.⁶⁸⁵

16.262 “Kauśika, those gods in this billionfold world system—the gods of the Cāturmahārājika realm, the gods of the Trayastriṃśa realm, the gods of the Yāma realm, the gods of the Tuṣita realm, the gods of the Nirmāṇarati realm, and the gods of the Paranirmitavaśavartin realm, and the gods of the Brahmakāyika realm,⁶⁸⁶ the gods of the Ābhāsvara realm, the gods of the Śubhakarṣṇa realm, and the gods of the Vṛhatphala realm—as many as there are who have set out for unsurpassed, perfect, complete enlightenment, and also those gods who have not heard, not taken up, not borne in mind, not mastered, and not focused their attention correctly on this perfection of wisdom should listen to, take up, uphold, recite, master, and focus their attention correctly on this perfection of wisdom. They should not be separated from the mind of all-aspect omniscience.

16.263 “Moreover, Kauśika, these sons or daughters of good families who take up, uphold, recite, master, and focus their attention correctly on this perfection of wisdom without being separated from the mind of all-aspect omniscience will not be afraid or frightened, whether they are staying in an empty hut, whether they are staying in an exposed place, or whether they have lost their way. If you ask why, it is because these sons or daughters of good families have totally cultivated the emptiness of internal phenomena without apprehending it, have totally cultivated the emptiness of external phenomena without apprehending it, have totally [F.233.b] cultivated the emptiness of external and internal phenomena without apprehending it, have totally cultivated the emptiness of emptiness without apprehending it, have totally cultivated the emptiness of great extent without apprehending it, have totally cultivated the emptiness of ultimate reality without apprehending it, have totally cultivated the emptiness of conditioned phenomena without apprehending it, have totally cultivated the emptiness of unconditioned phenomena without apprehending it, have totally cultivated the emptiness of the unlimited without apprehending it, have totally cultivated the emptiness of that which has neither beginning nor end without apprehending it, have totally cultivated the emptiness of nonexclusion without apprehending it, have totally cultivated the emptiness of inherent nature without apprehending it, have totally cultivated the emptiness of all phenomena without apprehending it, have totally cultivated the emptiness of intrinsic defining characteristics without apprehending it, have totally cultivated the emptiness of that which cannot be apprehended without apprehending it, have totally cultivated the emptiness of nonentities without apprehending it, have totally cultivated the emptiness of essential nature without apprehending it, and have totally cultivated the emptiness of an essential nature of nonentities without apprehending it.”

16.264 Then, at that time, all those gods in this billionfold world system—the gods of the Cāturmahārājika realm, the gods of the Trayastrimśa realm, the gods of the Yāma realm, the gods of the Tuṣita realm, the gods of the Nirmāṇarati realm, and the gods of the Paranirmitavaśavartin realm, and the gods of the Brahmakāyika realm, the gods of the Ābhāsvara realm, the gods of the Śubhakarṣṇa realm, the gods of the Vṛhatphala realm, and the gods in the Śuddhāvāsa realms—as many as there are, [F.234.a] said to the Blessed One, “Blessed Lord, we shall always guard, protect, and defend, without interruption, those sons or daughters of good families who are intent on, take up, uphold, recite, master, correctly focus their attention on, and teach this perfection of wisdom extensively to others without being separated from focusing their attention on all-aspect omniscience.

16.265 “If you ask why, Blessed Lord, it is because, when bodhisattva great beings exist, the hells, the animal realm, and the world of Yama are cut off; the inadequacies of gods are cut off; poverty among humans is cut off; all epidemics, misfortunes, and contagious diseases are cut off, vanish, and do not occur; and all the sorrows due to famine⁶⁸⁷ are cut off too. When bodhisattva great beings exist, the paths of the ten virtuous actions will emerge in the world, the four meditative concentrations will emerge in the world, the four immeasurable attitudes will emerge in the world, the four formless absorptions will emerge in the world, and the five extrasensory powers will emerge in the world; the perfection of generosity will emerge in the world, the perfection of ethical discipline will emerge in the world, the perfection of tolerance will emerge in the world, the perfection of perseverance will emerge in the world, the perfection of meditative concentration [F.234.b] will emerge in the world, and the perfection of wisdom will emerge in the world; the emptiness of internal phenomena will emerge in the world, the emptiness of external phenomena will emerge in the world, the emptiness of external and internal phenomena will emerge in the world, the emptiness of emptiness will emerge in the world, the emptiness of great extent will emerge in the world, the emptiness of ultimate reality will emerge in the world, the emptiness of conditioned phenomena will emerge in the world, the emptiness of unconditioned phenomena will emerge in the world, the emptiness of the unlimited will emerge in the world, the emptiness of that which has neither beginning nor end will emerge in the world, the emptiness of nonexclusion will emerge in the world, the emptiness of inherent nature will emerge in the world, the emptiness of all phenomena will emerge in the world, the emptiness of intrinsic defining characteristics will emerge in the world, the emptiness of that which cannot be apprehended will emerge in the world, the emptiness of nonentities will emerge in the world, the emptiness of essential nature will emerge in the world, and the emptiness of an essential nature of nonentities will emerge in the world; the four applications of mindfulness will emerge in the world, the four correct exertions will emerge in the world, the four supports for miraculous ability will emerge in the world, the five faculties will emerge in the world, the five powers will emerge in the world, the seven branches of enlightenment will emerge in the world, and the noble eightfold path will emerge in the world; and the four truths of the noble ones will emerge in the world, the eight liberations will [F.235.a] emerge in the world, the nine serial steps of meditative absorption will emerge in the world, the three gateways to liberation will emerge in the world, all the meditative stabilities will emerge in the world, all the dhāraṇī gateways will emerge in the world, the ten powers of the tathāgatas will emerge in the

world, the four fearlessnesses will emerge in the world, the four kinds of exact knowledge will emerge in the world, great loving kindness will emerge in the world, great compassion will emerge in the world, the eighteen distinct qualities of the buddhas will emerge in the world, knowledge of all the dharmas will emerge in the world, the knowledge of the aspects of the path will emerge in the world, and all-aspect omniscience will emerge in the world.

16.266 “When bodhisattva great beings exist, great and lofty royal families will exist, great and lofty priestly families will exist, great and lofty householder families will exist, wheel-turning emperors will exist, the gods of the Cāturmahārājika realm will exist, the gods of the Trayastriṃśa realm will exist, the gods of the Yāma realm will exist, the gods of the Tuṣita realm will exist, the gods of the Nirmāṇarati realm will exist, and the gods of the Paranirmitavaśavartin realm will exist; the gods of the Brahmakāyika realm will exist, the gods of the Brahmapurohita realm will exist, the gods of the Brahmapārṣadya realm will exist, and the gods of the Mahābrahmā [F.235.b] realm will exist; the gods of the Ābha realm will exist, the gods of the Parīttābha realm will exist, the gods of the Apramāṇābha realm will exist, and the gods of the Ābhāsvara realm will exist; the gods of the Śubha realm will exist, the gods of the Parīttāśubha realm will exist, the gods of the Apramāṇāśubha realm will exist, and the gods of the Śubhakṛtsna realm will exist; the gods of the Vṛha realm will exist, the gods of the Parīttavṛha realm will exist, the gods of the Apramāṇavṛha realm will exist, and the gods of the Vṛhatphala realm will exist; and the gods of the Avṛha realm will exist, the gods of the Atapa realm will exist, the gods of the Sudṛśa realm will exist, the gods of the Sudarśana realm will exist, and the gods of the Akaniṣṭha realm will exist.

16.267 “When bodhisattva great beings exist, the fruit of having entered the stream will exist and those who have entered the stream will exist, the fruit of once-returner will exist and once-returners will exist, the fruit of non-returner will exist and non-returners will exist, arhatship will exist and arhats will exist, and individual enlightenment will exist and pratyekabuddhas will exist.

16.268 “When bodhisattva great beings exist, the maturation of beings will exist, the refinement of the buddhafiels will exist, and tathāgatas, arhats, perfectly complete buddhas will emerge in the world; the turning of the wheel of the Dharma will exist; and the precious jewel [F.236.a] of the Buddha will exist, the precious jewel of the Dharma will exist, and the precious jewel of the Saṅgha will exist.

16.269 “Therefore, Blessed Lord, the world with its gods, humans, and asuras should guard, protect, and defend the bodhisattva great beings.”

16.270 Śakra, mighty lord of the gods, having said that, the Blessed One then said to him, “Kauśika, it is so, it is so! When bodhisattva great beings exist, the hells, the animal realm, and the world of Yama are cut off; the inadequacies of gods are cut off; poverty among humans is cut off; all epidemics, misfortunes, and contagious diseases are cut off, vanish, and do not occur; and all the sorrows due to famine are cut off too. When bodhisattva great beings exist, the paths of the ten virtuous actions will emerge in the world, the four meditative concentrations will emerge in the world, the four immeasurable attitudes will emerge in the world, the four formless absorptions will emerge in the world, and the five extrasensory powers will emerge in the world; the perfection of generosity will emerge in the world, the perfection of ethical discipline will emerge in the world, the perfection of tolerance will emerge in the world, the perfection of perseverance will emerge in the world, the perfection of meditative concentration [F.236.b] will emerge in the world, and the perfection of wisdom will emerge in the world; the emptiness of internal phenomena will emerge in the world, the emptiness of external phenomena will emerge in the world, the emptiness of external and internal phenomena will emerge in the world, the emptiness of emptiness will emerge in the world, the emptiness of great extent will emerge in the world, the emptiness of ultimate reality will emerge in the world, the emptiness of conditioned phenomena will emerge in the world, the emptiness of unconditioned phenomena will emerge in the world, the emptiness of the unlimited will emerge in the world, the emptiness of that which has neither beginning nor end will emerge in the world, the emptiness of nonexclusion will emerge in the world, the emptiness of inherent nature will emerge in the world, the emptiness of all phenomena will emerge in the world, the emptiness of intrinsic defining characteristics will emerge in the world, the emptiness of that which cannot be apprehended will emerge in the world, the emptiness of nonentities will emerge in the world, the emptiness of essential nature will emerge in the world, and the emptiness of an essential nature of nonentities will emerge in the world; the four applications of mindfulness will emerge in the world, the four correct exertions will emerge in the world, the four supports for miraculous ability will emerge in the world, the five faculties will emerge in the world, the five powers will emerge in the world, the seven branches of enlightenment will emerge in the world, and the noble eightfold path will emerge in the world; and the four [F.237.a] truths of the noble ones will emerge in the world, the eight liberations will emerge in the world, the nine serial steps of meditative absorption will emerge in the world, the three gateways to liberation will emerge in the world, all the meditative stabilities will emerge in the world, all the dhāraṇī gateways will emerge in the world,

the ten powers of the tathāgatas will emerge in the world, the four fearlessnesses will emerge in the world, the four kinds of exact knowledge will emerge in the world, great loving kindness will emerge in the world, great compassion will emerge in the world, the eighteen distinct qualities of the buddhas will emerge in the world, knowledge of all the dharmas will emerge in the world, the knowledge of the aspects of the path will emerge in the world, and all-aspect omniscience will emerge in the world.

16.271 “When bodhisattva great beings exist, great and lofty royal families will exist, great and lofty priestly families will exist, great and lofty householder families will exist, wheel-turning emperors will exist, the gods of the Cāturmahārājika realm will exist, the gods of the Trayastriṃśa realm will exist, the gods of the Yāma realm will exist, the gods of the Tuṣita realm will exist, the gods of the Nirmāṇarati realm will exist, and the gods of the Paranirmitavaśavartin realm will exist; the gods of the Brahmakāyika realm will exist, the gods of the Brahmāpurohita [F.237.b] realm will exist, the gods of the Brahmāpārśadya realm will exist, and the gods of the Mahābrahmā realm will exist; the gods of the Ābha realm will exist, the gods of the Parīttābha realm will exist, the gods of the Apramāṇābha realm will exist, and the gods of the Ābhāsvara realm will exist; the gods of the Śubha realm will exist, the gods of the Parīttāśubha realm will exist, the gods of the Apramāṇāśubha realm will exist, and the gods of the Śubhakṛtsna realm will exist; the gods of the Vṛha realm will exist, the gods of the Parīttavṛha realm will exist, the gods of the Apramāṇavṛha realm will exist, and the gods of the Vṛhatphala realm will exist; and the gods of the Avṛha realm will exist, the gods of the Atapa realm will exist, the gods of the Sudṛśa realm will exist, the gods of the Sudarśana realm will exist, and the gods of the Akaniṣṭha realm will exist.

16.272 “When bodhisattva great beings exist, the fruit of having entered the stream will exist and those who have entered the stream will exist, the fruit of once-returner will exist and once-returners will exist, the fruit of non-returner will exist and non-returners will exist, arhatship will exist and arhats will exist, and individual enlightenment will exist and pratyekabuddhas will exist.

16.273 “When bodhisattva great beings exist, the maturation of beings will exist, the refinement of the buddhafiels will exist, and tathāgatas, arhats, perfectly complete buddhas will emerge [F.238.a] in the world; the turning of the wheel of the Dharma will exist; and the precious jewel of the Buddha will exist, the precious jewel of the Dharma will exist, and the precious jewel of the Saṅgha will exist.

- 16.274 “So it is that the world with its gods, humans, and asuras should serve, respect, honor, and worship the bodhisattva great beings and should always guard, protect, and defend them without interruption.
- 16.275 “Kauśika, those who think that I⁶⁸⁸ should be served, respected, honored, and worshiped think that bodhisattva great beings should be served, respected, honored, and worshiped. And so it is that the world with its gods, humans, and asuras should serve, respect, honor, and worship the bodhisattva great beings and should always guard, protect, and defend them without interruption.
- 16.276 “To illustrate, Kauśika, if this billionfold world system were filled entirely with śrāvakas and pratyekabuddhas—like a thicket of naḍa reeds, or a thicket of bamboo, or a grove of sugarcane, or a thicket of rushes, or a thicket of vetiver, or a paddy field of rice, or a field of sesame—and if some sons or daughters of good families were to serve, respect, honor, and worship them, with all the necessities, for as long as they lived, still, were someone to serve, respect, honor, and worship a single bodhisattva great being who has first set the mind on enlightenment and is not [F.238.b] separated from the six perfections, that would be an increase in merit much greater than that. If you ask why, Kauśika, it is because it is not on account of the existence of those śrāvakas or pratyekabuddhas that the bodhisattva great beings emerge in the world, and that the tathāgatas, arhats, perfectly complete buddhas emerge in the world. Rather, Kauśika, it is when bodhisattva great beings exist that all the śrāvakas and pratyekabuddhas will exist in the world, and the tathāgatas, arhats, perfectly complete buddhas will emerge in the world. So it is, Kauśika, that the world with its gods, humans, and asuras should serve, respect, honor, and worship the bodhisattva great beings and should always guard, protect, and defend them without interruption.”
- 16.277 *This completes the sixteenth chapter from “The Perfection of Wisdom in One Hundred Thousand Lines.” [B18]*

CHAPTER 17

- 17.1 Then Śakra, mighty lord of the gods, said to the Blessed One, “Blessed Lord, how wonderful it is that bodhisattva great beings who take up, uphold, recite, master, and focus their attention correctly on this perfection of wisdom acquire these attributes that may be attained in this lifetime; that they bring beings to maturation, refine a buddhafiield, [F.239.a] proceed from buddhafiield to buddhafiield to wait on the lord buddhas, and that the roots of virtue through which they seek to serve, respect, honor, and worship those lord buddhas are excellent; that their memory of the Dharmas that they hear from those lord buddhas does not weaken until they fully awaken to unsurpassed, perfect, complete enlightenment; that they acquire the excellence of family, acquire the excellence of birth, acquire the excellence of lifespan, acquire the excellence of retinue, acquire the excellence of the major marks, acquire the excellence of luminosity, acquire the excellence of the eyes, acquire the excellence of voice, acquire the excellence of meditative stability, and acquire the excellence of dhāraṇī; that through skillful means they emanate themselves in the body of a buddha, journey from world system to world system, and having gone to places where a lord buddha has not arisen and appeared, describe the attributes of the perfection of generosity, describe the attributes of the perfection of ethical discipline, describe the attributes of the perfection of tolerance, describe the attributes of the perfection of perseverance, describe the attributes of the perfection of meditative concentration, and describe [F.239.b] the attributes of the perfection of wisdom; describe the attributes of the emptiness of internal phenomena, describe the attributes of the emptiness of external phenomena, describe the attributes of the emptiness of external and internal phenomena, describe the attributes of the emptiness of emptiness, describe the attributes of the emptiness of great extent, describe the attributes of the emptiness of ultimate reality, describe the attributes of the emptiness of conditioned phenomena, describe the attributes of the emptiness of unconditioned

phenomena, describe the attributes of the emptiness of the unlimited, describe the attributes of the emptiness of that which has neither beginning nor end, describe the attributes of the emptiness of nonexclusion, describe the attributes of the emptiness of inherent nature, describe the attributes of the emptiness of all phenomena, describe the attributes of the emptiness of intrinsic defining characteristics, describe the attributes of the emptiness of that which cannot be apprehended, describe the attributes of the emptiness of nonentities, describe the attributes of the emptiness of essential nature, and describe the attributes of the emptiness of an essential nature of nonentities; describe the attributes of the four meditative concentrations, describe the attributes of the four immeasurable attitudes, describe the attributes of the four formless absorptions, and describe the attributes of the five extrasensory powers; describe the attributes of the four applications of mindfulness, describe the attributes of the four correct exertions, describe the attributes of the four supports for miraculous ability, describe the attributes of the five faculties, describe the attributes of the five powers, describe the attributes of the seven branches of enlightenment, and describe the attributes of the noble eightfold path; describe the attributes of the four truths of the noble ones, describe the attributes of the eight liberations, describe the attributes of the nine serial steps of meditative absorption, [F.240.a] describe the attributes of the emptiness, signlessness, and wishlessness gateways to liberation, describe the attributes of the meditative stabilities, describe the attributes of the dhāraṇī gateways, describe the attributes of the ten powers of the tathāgatas, describe the attributes of the four fearlessnesses, describe the attributes of the four kinds of exact knowledge, describe the attributes of great loving kindness, describe the attributes of great compassion, and describe the attributes of the eighteen distinct qualities of the buddhas; and that through skillful means they teach beings the Dharma and discipline⁶⁸⁹ them in the three vehicles, namely, the vehicle of the śrāvakas, the vehicle of the pratyekabuddhas, and the vehicle of the buddhas.”

- 17.2 Then Śakra, mighty lord of the gods, said to the Blessed One, “Blessed Lord, how wonderful it is that when this perfection of wisdom is acquired, all the six perfections are acquired; the emptiness of internal phenomena is acquired, the emptiness of external phenomena is acquired, the emptiness of external and internal phenomena is acquired, the emptiness of emptiness is acquired, the emptiness of great extent is acquired, the emptiness of ultimate reality is acquired, the emptiness of conditioned phenomena is acquired, the emptiness of unconditioned phenomena is acquired, the emptiness of the unlimited is acquired, the emptiness of that which has neither beginning nor end is acquired, the emptiness of nonexclusion is acquired, the emptiness of

inherent nature is [F.240.b] acquired, the emptiness of all phenomena is acquired, the emptiness of intrinsic defining characteristics is acquired, the emptiness of that which cannot be apprehended is acquired, the emptiness of nonentities is acquired, the emptiness of essential nature is acquired, and the emptiness of an essential nature of nonentities is acquired; the applications of mindfulness are acquired, the correct exertions are acquired, the supports for miraculous ability are acquired, the faculties are acquired, the powers are acquired, the branches of enlightenment are acquired, and the noble eightfold path is acquired; the truths of the noble ones are acquired, the meditative concentrations are acquired, the immeasurable attitudes are acquired, the formless absorptions are acquired, the liberations are acquired, the serial steps of meditative absorption are acquired, the emptiness, signlessness, and wishlessness gateways to liberation are acquired, the extrasensory powers are acquired, the meditative stabilities are acquired, the dhāraṇī gateways are acquired, the powers of the tathāgatas are acquired, the fearlessnesses are acquired, [F.241.a] the kinds of exact knowledge are acquired, great loving kindness is acquired, great compassion is acquired, and the eighteen distinct qualities of the buddhas are acquired; and the fruit of having entered the stream is acquired, the fruit of once-returner is acquired, the fruit of non-returner is acquired, arhatship is acquired, individual enlightenment is acquired, the knowledge of the aspects of the path is acquired, and all-aspect omniscience is acquired.”

- 17.3 Śakra, mighty lord of the gods, having said this, the Blessed One then said to him, “Kauśika, it is so, it is so! By acquiring this perfection of wisdom, all the six perfections are acquired; the emptiness of internal phenomena is acquired, the emptiness of external phenomena is acquired, the emptiness of external and internal phenomena is acquired, the emptiness of emptiness is acquired, the emptiness of great extent is acquired, the emptiness of ultimate reality is acquired, the emptiness of conditioned phenomena is acquired, the emptiness of unconditioned phenomena is acquired, the emptiness of the unlimited is acquired, the emptiness of that which has neither beginning nor end is acquired, the emptiness of nonexclusion is acquired, the emptiness of inherent nature is acquired, the emptiness [F.241.b] of all phenomena is acquired, the emptiness of intrinsic defining characteristics is acquired, the emptiness of that which cannot be apprehended is acquired, the emptiness of nonentities is acquired, the emptiness of essential nature is acquired, and the emptiness of an essential nature of nonentities is acquired; the applications of mindfulness are acquired, the correct exertions are acquired, the supports for miraculous ability are acquired, the faculties are acquired, the powers are acquired, the branches of enlightenment are acquired, and the noble eightfold path is acquired; the truths of the noble ones are

acquired, the meditative concentrations are acquired, the immeasurable attitudes are acquired, the formless absorptions are acquired, the liberations are acquired, the serial steps of meditative absorption are acquired, the emptiness, signlessness, and wishlessness gateways to liberation are acquired, the extrasensory powers are acquired, the meditative stabilities are acquired, the dhāraṇī gateways are acquired, the powers of the tathāgatas are acquired, the fearlessnesses are acquired, the kinds of exact knowledge are acquired, great loving [F.242.a] kindness is acquired, great compassion is acquired, and the distinct qualities of the buddhas are acquired; and the fruit of having entered the stream is acquired, the fruit of once-returner is acquired, the fruit of non-returner is acquired, arhatship is acquired, individual enlightenment is acquired, the knowledge of the aspects of the path is acquired, and all-aspect omniscience is acquired.

17.4 “Moreover, Kauśika, listen extremely well and focus your attention, because I will reveal whichever attributes those sons or daughters of good families will acquire in this lifetime when they take up, affirm, uphold, recite, master, and focus their attention correctly on this perfection of wisdom.”

“Blessed Lord, I will do so,” said Śakra, mighty lord of the gods, and he listened to the Blessed One.

17.5 The Blessed One then said to him, “Kauśika, if there are any rival tīrthikas, tīrthika practitioners, wandering mendicants,⁶⁹⁰ māras, gods included among the class of māras, or arrogant individuals who want to dispute this perfection of wisdom, who want to cause separation from it, who want to quarrel with it, or who want to contradict it, then whatever disputations, causes for separation, quarrels, and contradictions have come about from those who want to dispute, those who want to cause separation, those who want to quarrel, and those who want to contradict [F.242.b] will swiftly subside and become nonexistent, and the intentions of those who delight in disputation, who delight in causing separation, who delight in quarreling, and who delight in contradiction will not be fulfilled.

17.6 “If you ask why, Kauśika, it is because when bodhisattva great beings practice the perfection of generosity, practice the perfection of ethical discipline, practice the perfection of tolerance, practice the perfection of perseverance, practice the perfection of meditative concentration, and practice the perfection of wisdom over a long period of time, bodhisattva great beings have forsaken those outer and inner phenomena on account of which beings have, over a long period of time, become involved in fights, quarrels, altercations, and gratuitous insults,⁶⁹¹ and they have established those beings in the perfection of generosity. It is because bodhisattva great beings have forsaken those outer and inner phenomena on account of which beings have, over a long period of time, become involved in immorality, and

they have established those beings in the perfection of ethical discipline. It is because bodhisattva great beings have forsaken those outer and inner phenomena on account of which beings have, over a long period of time, become angry, malicious, and violent,⁶⁹² and they have established those beings in the perfection of tolerance. It is because bodhisattva great beings have forsaken those outer and inner phenomena on account of which beings have, over a long period of time, become indolent, and they have established those beings in the perfection of perseverance. It is because bodhisattva great beings have forsaken those outer and inner phenomena on account of which beings have, over a long period of time, become mentally [F.243.a] distracted, and they have established those beings in the perfection of meditative concentration. And it is because bodhisattva great beings have forsaken those outer and inner phenomena on account of which beings have, over a long period of time, become intellectually stupid, and they have established those beings in the perfection of wisdom.

- 17.7 “Kauśika, it is because bodhisattva great beings have eliminated the latent impulses and obsessions—those latent impulses and obsessions on account of which beings wander in saṃsāra—and they have encouraged beings to take up⁶⁹³ the four meditative concentrations. It is because they have encouraged them to take up the four immeasurable attitudes, because they have encouraged them to take up the four formless absorptions, because they have encouraged them to take up the five extrasensory powers, because they have encouraged them to take up the four applications of mindfulness, because they have encouraged them to take up the four correct exertions, because they have encouraged them to take up the four supports for miraculous ability, because they have encouraged them to take up the five faculties, because they have encouraged them to take up the five powers, because they have encouraged them to take up the seven branches of enlightenment, because they have encouraged them to take up the noble eightfold path, because they have encouraged them to take up the four truths of the noble ones, because they have encouraged them to take up the eight liberations, because they have encouraged them to take up the nine serial [F.243.b] steps of meditative absorption, because they have encouraged them to take up the three gateways to liberation, because they have encouraged them to take up all the meditative stabilities, because they have encouraged them to take up all the dhāraṇī gateways, because they have encouraged them to take up the ten powers of the tathāgatas, because they have encouraged them to take up the four fearlessnesses, because they have encouraged them to take up the four kinds of exact knowledge, because they have encouraged them to take up great loving kindness, because they have encouraged them to take up great compassion, because

they have encouraged them to take up the eighteen distinct qualities of the buddhas, because they have encouraged them to take up the fruit of having entered the stream, because they have encouraged them to take up the fruit of once-returner, because they have encouraged them to take up the fruit of non-returner, because they have encouraged them to take up arhatship, because they have encouraged them to take up individual enlightenment. It is because they have encouraged them to take up unsurpassed, perfect, complete enlightenment.

17.8 “Kauśika, in those lives when bodhisattva great beings practice the conduct of a bodhisattva in that manner, they come to have those attributes. In another life, too, having fully awakened to unsurpassed, perfect, complete enlightenment, they turn the wheel of the Dharma and, having established beings in accord with their vowed aspiration, they then attain final nirvāṇa in the expanse of nirvāṇa where no aggregates are left behind. Those, Kauśika, are the attributes and advantages⁶⁹⁴ that will come about in another life of the bodhisattva great beings.

17.9 “Moreover, Kauśika, in the vicinity of a place [F.244.a] where sons or daughters of good families take up, uphold, recite, master, and focus their attention correctly on this perfection of wisdom, no māras, or gods included among the class of māras, or rival tīrthikas, or wandering mendicants, or arrogant individuals will be able to come into the vicinity of that place to dispute, or quarrel with, or contradict, or destroy this perfection of wisdom. In addition to that, they will have these attributes and advantages: by hearing, taking up, and cultivating this perfection of wisdom they will be emancipated in the three vehicles and put an end to suffering.

17.10 “Kauśika, there is an herb called *maghī* that alleviates all poisons. As an analogy, if a snake or creature, feeling famished, seeking food, were to see another creature, and in order to eat that creature pursue it, and if that other creature, while being pursued, in fear of death and in terror, were to go to a place where there is the herb *maghī*, then that snake would turn back simply on smelling the herb. If you ask why, Kauśika, it is because the herbal attributes of *maghī* would overpower the venom of the snake. Kauśika, such is the potency of the herb *maghī*. Similarly, Kauśika, whatever the disputes and quarrels and contradicting of any sons or daughters of good families who take up, uphold, recite, master, and focus their attention correctly on this perfection of wisdom, they would all be pacified and eliminated by the brilliance of the perfection of [F.244.b] wisdom and by the power of the perfection of wisdom. Wherever they arise, they would be eliminated in that very place and they would not increase. If you ask why, Kauśika, it is because the perfection of wisdom pacifies all negative and nonvirtuous phenomena and does not allow them to increase.

17.11 “If you ask what all the negative and nonvirtuous phenomena are that the perfection of wisdom pacifies and does not allow to increase, it pacifies desire, hatred, and delusion and does not allow them to increase. It pacifies ignorance and does not allow it to increase, it pacifies formative predispositions and does not allow them to increase, it pacifies consciousness and does not allow it to increase, it pacifies name and form and does not allow them to increase, it pacifies the six sense fields and does not allow them to increase, it pacifies sensory contact and does not allow it to increase, it pacifies sensation and does not allow it to increase, it pacifies craving and does not allow it to increase, it pacifies grasping and does not allow it to increase, it pacifies the rebirth process and does not allow it to increase, it pacifies birth and does not allow it to increase, it pacifies aging and death and does not allow them to increase, and it pacifies sorrow, lamentation, suffering, discomfort, and agitation and does not allow them to increase, *up to* [F.245.a] it pacifies what is simply this great heap of suffering and does not allow it to increase. It pacifies obstacles and does not allow them to increase, pacifies obscurations and does not allow them to increase, pacifies latent impulses and does not allow them to increase, and pacifies obsessions and does not allow them to increase. It pacifies the view of a self and does not allow it to increase, pacifies the view of a being and does not allow it to increase, pacifies the view of a life form and does not allow it to increase, pacifies the view of a living being and does not allow it to increase, pacifies the view of life and does not allow it to increase, pacifies the view of an individual and does not allow it to increase, pacifies the view of a person and does not allow it to increase, pacifies the view of one born of Manu and does not allow it to increase, pacifies the view of a child of Manu and does not allow it to increase, pacifies the view of an agent and does not allow it to increase, pacifies the view of an experiencer and does not allow it to increase, pacifies the view of a knower and does not allow it to increase, and it pacifies the view of a viewer and does not allow it to increase. It pacifies the nihilistic view and does not allow it to increase, pacifies the eternalist view and does not allow it to increase, pacifies [F.245.b] the view of existence and does not allow it to increase, pacifies the view of nonexistence and does not allow it to increase, pacifies all forms of wrong view⁶⁹⁵ and does not allow them to increase, pacifies miserliness and does not allow it to increase, pacifies immorality and does not allow it to increase, pacifies malice and does not allow it to increase, pacifies indolence and does not allow it to increase, pacifies agitation and does not allow it to increase, and it pacifies intellectual stupidity and does not allow it to increase. It pacifies the perception of permanence and does not allow it to increase, pacifies the perception of happiness and does not allow it to increase, pacifies the

perception of self and does not allow it to increase, pacifies the perception of pleasant and does not allow it to increase, and pacifies the different operations of craving and does not allow them to increase.

17.12 “It pacifies the grasping after physical forms and does not allow it to increase, it pacifies the grasping after feelings and does not allow it to increase, it pacifies the grasping after perceptions and does not allow it to increase, it pacifies the grasping after formative predispositions and does not allow it to increase, and it pacifies the grasping after consciousness and does not allow it to increase.

17.13 “It pacifies the grasping after the perfection of generosity and does not allow it [F.246.a] to increase, pacifies the grasping after the perfection of ethical discipline and does not allow it to increase, pacifies the grasping after the perfection of tolerance and does not allow it to increase, pacifies the grasping after the perfection of perseverance and does not allow it to increase, pacifies the grasping after the perfection of meditative concentration and does not allow it to increase, and pacifies the grasping after the perfection of wisdom and does not allow it to increase. It pacifies the grasping after the emptiness of internal phenomena and does not allow it to increase, pacifies the grasping after the emptiness of external phenomena and does not allow it to increase, pacifies the grasping after the emptiness of external and internal phenomena and does not allow it to increase, pacifies the grasping after the emptiness of emptiness and does not allow it to increase, pacifies the grasping after the emptiness of great extent and does not allow it to increase, pacifies the grasping after the emptiness of ultimate reality and does not allow it to increase, pacifies the grasping after the emptiness of conditioned phenomena and does not allow it to increase, pacifies the grasping after the emptiness of unconditioned phenomena and does not allow it to increase, pacifies the grasping after the emptiness of the unlimited and does not allow it to increase, pacifies the grasping after the emptiness of that which has neither beginning nor end and does not allow it to increase, pacifies the grasping after the emptiness of nonexclusion and does not allow it [F.246.b] to increase, pacifies the grasping after the emptiness of inherent nature and does not allow it to increase, pacifies the grasping after the emptiness of all phenomena and does not allow it to increase, pacifies the grasping after the emptiness of intrinsic defining characteristics and does not allow it to increase, pacifies the grasping after the emptiness of that which cannot be apprehended and does not allow it to increase, pacifies the grasping after the emptiness of nonentities and does not allow it to increase, pacifies the grasping after the emptiness of essential nature and does not allow it to increase, and pacifies the grasping after the emptiness of an essential nature of nonentities and does not allow it to

increase. It pacifies the grasping after the applications of mindfulness and does not allow it to increase, pacifies the grasping after the correct exertions and does not allow it to increase, pacifies the grasping after the supports for miraculous ability and does not allow it to increase, pacifies the grasping after the faculties and does not allow it to increase, pacifies the grasping after the powers and does not allow it to increase, pacifies the grasping after the branches of enlightenment and does not allow it to increase, and pacifies the grasping after the noble eightfold path and does not allow it to increase. It pacifies the grasping after the truths of the noble ones and does not allow it to increase, pacifies the grasping after the meditative concentrations and does not allow it to increase, pacifies the grasping after the immeasurable attitudes and does not allow it [F.247.a] to increase, pacifies the grasping after the formless absorptions and does not allow it to increase, pacifies the grasping after the liberations and does not allow it to increase, pacifies the grasping after the serial steps of meditative absorption and does not allow it to increase, pacifies the grasping after the emptiness, signlessness and wishlessness gateways to liberation and does not allow it to increase, pacifies the grasping after the extrasensory powers and does not allow it to increase, pacifies the grasping after the meditative stabilities and does not allow it to increase, pacifies the grasping after the dhāraṇī gateways and does not allow it to increase, pacifies the grasping after the powers of the tathāgatas and does not allow it to increase, pacifies the grasping after the fearlessnesses and does not allow it to increase, pacifies the grasping after the kinds of exact knowledge and does not allow it to increase, pacifies the grasping after great loving kindness and does not allow it to increase, pacifies the grasping after great compassion and does not allow it to increase, and pacifies the grasping after the distinct qualities of the buddhas and does not allow it to increase. It pacifies the grasping after knowledge of all the dharma and does not allow it to increase, it pacifies the grasping after the knowledge of the aspects of the path and does not allow it to increase, it pacifies the grasping after all-aspect omniscience and does not allow it [F.247.b] to increase, and it pacifies the grasping after nirvāṇa and does not allow it to increase.

17.14 “Kauśika, this perfection of wisdom pacifies all those negative and nonvirtuous phenomena and does not allow them to increase.

17.15 “Kauśika, all the gods in this billionfold world system, as many as there are—the Four Great Kings; Śakra, the mighty lord of the gods; Brahmā, the lord of Patient Endurance; and the gods of the Ābhāsvara realms, the gods of the Śubhakarṣṇa realms, the gods of the Vṛhatphala realms, and the gods in the Śuddhāvāsa realms—will indeed always guard, protect, and defend

without interruption those sons or daughters of good families who take up, uphold, recite, master, and focus their attention correctly on this perfection of wisdom.

17.16 “Those lord buddhas who reside and maintain themselves in the world systems of the ten directions will also indeed always guard, protect, and defend without interruption those sons or daughters of good families who take up, uphold, recite, master, and focus their attention correctly on this perfection of wisdom. They will abandon nonvirtuous phenomena and increase virtuous phenomena. Thus, by way of not apprehending anything, they will prosper and not decline due to the perfection of generosity; by way of not apprehending anything, they will prosper and not decline due to the perfection of ethical discipline; by way of not apprehending anything, [F.248.a] they will prosper and not decline due to the perfection of tolerance; by way of not apprehending anything, they will prosper and not decline due to the perfection of perseverance; by way of not apprehending anything, they will prosper and not decline due to the perfection of meditative concentration; and by way of not apprehending anything, they will prosper and not decline due to the perfection of wisdom.

17.17 “By way of not apprehending anything, they will prosper and not decline due to the emptiness of internal phenomena; by way of not apprehending anything, they will prosper and not decline due to the emptiness of external phenomena; by way of not apprehending anything, they will prosper and not decline due to the emptiness of external and internal phenomena; by way of not apprehending anything, they will prosper and not decline due to the emptiness of emptiness; by way of not apprehending anything, they will prosper and not decline due to the emptiness of great extent; by way of not apprehending anything, they will prosper and not decline due to the emptiness of ultimate reality; by way of not apprehending anything, they will prosper and not decline due to the emptiness of conditioned phenomena; by way of not apprehending anything, they will prosper and not decline due to the emptiness of unconditioned phenomena; by way of not apprehending anything, they will prosper and not decline due to [F.248.b] the emptiness of the unlimited; by way of not apprehending anything, they will prosper and not decline due to the emptiness of that which has neither beginning nor end; by way of not apprehending anything, they will prosper and not decline due to the emptiness of nonexclusion; by way of not apprehending anything, they will prosper and not decline due to the emptiness of inherent nature; by way of not apprehending anything, they will prosper and not decline due to the emptiness of all phenomena; by way of not apprehending anything, they will prosper and not decline due to the emptiness of intrinsic defining characteristics; by way of not

apprehending anything, they will prosper and not decline due to the emptiness of that which cannot be apprehended; by way of not apprehending anything, they will prosper and not decline due to the emptiness of nonentities; by way of not apprehending anything, they will prosper and not decline due to the emptiness of essential nature; and by way of not apprehending anything, they will prosper and not decline due to the emptiness of an essential nature of nonentities.

17.18 “By way of not apprehending anything, they will prosper and not decline due to the applications of mindfulness; by way of not apprehending anything, they will prosper and not decline due to the correct exertions; by way of not apprehending anything, they will prosper and not decline [F.249.a] due to the supports for miraculous ability; by way of not apprehending anything, they will prosper and not decline due to the faculties; by way of not apprehending anything, they will prosper and not decline due to the powers; by way of not apprehending anything, they will prosper and not decline due to the branches of enlightenment; and by way of not apprehending anything, they will prosper and not decline due to the noble eightfold path.

17.19 “By way of not apprehending anything, they will prosper and not decline due to the truths of the noble ones; by way of not apprehending anything, they will prosper and not decline due to the meditative concentrations; by way of not apprehending anything, they will prosper and not decline due to the immeasurable attitudes; by way of not apprehending anything, they will prosper and not decline due to the formless absorptions; by way of not apprehending anything, they will prosper and not decline due to the liberations; by way of not apprehending anything, they will prosper and not decline due to the serial steps of meditative absorption; by way of not apprehending anything, they will prosper and not decline due to the emptiness, signlessness, and wishlessness gateways to liberation; by way of [F.249.b] not apprehending anything, they will prosper and not decline due to the extrasensory powers; by way of not apprehending anything, they will prosper and not decline due to the meditative stabilities; by way of not apprehending anything, they will prosper and not decline due to the dhāraṇī gateways; by way of not apprehending anything, they will prosper and not decline due to the powers of the tathāgatas; by way of not apprehending anything, they will prosper and not decline due to the fearlessnesses; by way of not apprehending anything, they will prosper and not decline due to the kinds of exact knowledge; by way of not apprehending anything, they will prosper and not decline due to great loving kindness; by way of not apprehending anything, they will prosper and not decline due to great compassion; by way of not apprehending

anything, they will prosper and not decline due to the eighteen distinct qualities of the buddhas; by way of not apprehending anything, they will prosper and not decline due to knowledge of all the dharmas; by way of not apprehending anything, they will prosper and not decline due to the knowledge of the aspects of the path; and by way of not apprehending anything, they will prosper and not decline due to all-aspect omniscience.

17.20 “They will be endowed with agreeable speech, [F.250.a] they will be endowed with measured speech, they will be endowed with coherent speech, they will not be overpowered by anger, they will not be overpowered by pride, and they will not become miserly or envious.

17.21 “They themselves will abstain from killing, will encourage others to abstain from killing, will praise abstention from killing, and when others abstain from killing will give them praise and approval.

17.22 “They themselves will abstain from stealing, will encourage others to abstain from stealing, will praise abstention from stealing, and when others abstain from stealing will give them praise and approval.

17.23 “They themselves will abstain from sexual misconduct, will encourage others to abstain from sexual misconduct, will praise abstention from sexual misconduct, and when others abstain from sexual misconduct will give them praise and approval.

17.24 “They themselves will abstain from falsehood, will encourage others to abstain from falsehood, will praise abstention from killing, and when others abstain from falsehood will give them praise and approval.

17.25 “They themselves will abstain from slander, will encourage others to abstain from slander, will praise abstention from slander, and when others abstain from slander will give them praise and approval. [F.250.b]

17.26 “They themselves will abstain from verbal abuse, will encourage others to abstain from verbal abuse, will praise abstention from verbal abuse, and when others abstain from verbal abuse will give them praise and approval.

17.27 “They themselves will abstain from irresponsible chatter, will encourage others to abstain from irresponsible chatter, will praise abstention from irresponsible chatter, and when others abstain from irresponsible chatter will give them praise and approval.

17.28 “They themselves will abstain from covetousness, will encourage others to abstain from covetousness, will praise abstention from covetousness, and when others abstain from covetousness will give them praise and approval.

17.29 “They themselves will abstain from malice, will encourage others to abstain from malice, will praise abstention from malice, and when others abstain from malice will give them praise and approval.

- 17.30 “They themselves will abstain from wrong views, will encourage others to abstain from wrong views, will praise abstention from wrong views, and when others abstain from wrong views will give them praise and approval.
- 17.31 “They themselves will engage in the perfection of generosity, will encourage others to engage in the perfection of generosity, will praise the perfection of generosity, and when others engage in the perfection of generosity [F.251.a] will give them praise and approval.
- 17.32 “They themselves will engage in the perfection of ethical discipline, will encourage others to engage in the perfection of ethical discipline, will praise the perfection of ethical discipline, and when others engage in the perfection of ethical discipline will give them praise and approval.
- 17.33 “They themselves will engage in the perfection of tolerance, will encourage others to engage in the perfection of tolerance, will praise the perfection of tolerance, and when others engage in the perfection of tolerance will give them praise and approval.
- 17.34 “They themselves will engage in the perfection of perseverance, will encourage others to engage in the perfection of perseverance, will praise the perfection of perseverance, and when others engage in the perfection of perseverance will give them praise and approval.
- 17.35 “They themselves will engage in the perfection of meditative concentration, will encourage others to engage in the perfection of meditative concentration, will praise the perfection of meditative concentration, and when others engage in the perfection of meditative concentration will give them praise and approval.
- 17.36 “They themselves will engage in the perfection of wisdom, will encourage others to engage in the perfection of wisdom, will praise the perfection [F.251.b] of wisdom, and when others engage in the perfection of wisdom will give them praise and approval.
- 17.37 “They themselves will cultivate the emptiness of internal phenomena, will encourage others to cultivate the emptiness of internal phenomena, will praise the emptiness of internal phenomena, and when others cultivate the emptiness of internal phenomena will give them praise and approval.
- 17.38 “They themselves will cultivate the emptiness of external phenomena, will encourage others to cultivate the emptiness of external phenomena, will praise the emptiness of external phenomena, and when others cultivate the emptiness of external phenomena will give them praise and approval.
- 17.39 “They themselves will cultivate the emptiness of external and internal phenomena, will encourage others to cultivate the emptiness of external and internal phenomena, will praise the emptiness of external and internal phenomena, and when others cultivate the emptiness of external and internal phenomena will give them praise and approval.

- 17.40 “They themselves will cultivate the emptiness of emptiness, will encourage others to cultivate the emptiness of emptiness, will praise the emptiness of emptiness, and when others cultivate the emptiness of emptiness will give them praise and approval.
- 17.41 “They themselves will cultivate the emptiness of great extent, will encourage others to cultivate the emptiness of great extent, will praise the emptiness of great extent, and when others cultivate the emptiness of great extent will give them praise and approval.
- 17.42 “They themselves will cultivate the emptiness of ultimate reality, will encourage others to cultivate the emptiness of ultimate reality, will praise the emptiness of ultimate reality, [F.252.a] and when others cultivate the emptiness of ultimate reality will give them praise and approval.
- 17.43 “They themselves will cultivate the emptiness of conditioned phenomena, will encourage others to cultivate the emptiness of conditioned phenomena, will praise the emptiness of conditioned phenomena, and when others cultivate the emptiness of conditioned phenomena will give them praise and approval.
- 17.44 “They themselves will cultivate the emptiness of unconditioned phenomena, will encourage others to cultivate the emptiness of unconditioned phenomena, will praise the emptiness of unconditioned phenomena, and when others cultivate the emptiness of unconditioned phenomena will give them praise and approval.
- 17.45 “They themselves will cultivate the emptiness of the unlimited, will encourage others to cultivate the emptiness of the unlimited, will praise the emptiness of the unlimited, and when others cultivate the emptiness of the unlimited will give them praise and approval.
- 17.46 “They themselves will cultivate the emptiness of that which has neither beginning nor end, will encourage others to cultivate the emptiness of that which has neither beginning nor end, will praise the emptiness of that which has neither beginning nor end, and when others cultivate the emptiness of that which has neither beginning nor end, will give them praise and approval.
- 17.47 “They themselves will cultivate the emptiness of nonexclusion, will encourage others to cultivate the emptiness of nonexclusion, will praise the emptiness of nonexclusion, and when others cultivate the emptiness of nonexclusion will give them praise and approval. [F.252.b]
- 17.48 “They themselves will cultivate the emptiness of inherent nature, will encourage others to cultivate the emptiness of inherent nature, will praise the emptiness of inherent nature, and when others cultivate the emptiness of inherent nature will give them praise and approval.

- 17.49 “They themselves will cultivate the emptiness of all phenomena, will encourage others to cultivate the emptiness of all phenomena, will praise the emptiness of all phenomena, and when others cultivate the emptiness of all phenomena, will give them praise and approval.
- 17.50 “They themselves will cultivate the emptiness of intrinsic defining characteristics, will encourage others to cultivate the emptiness of intrinsic defining characteristics, will praise the emptiness of intrinsic defining characteristics, and when others cultivate the emptiness of intrinsic defining characteristics will give them praise and approval.
- 17.51 “They themselves will cultivate the emptiness of that which cannot be apprehended, will encourage others to cultivate the emptiness of that which cannot be apprehended, will praise the emptiness of that which cannot be apprehended, and when others cultivate the emptiness of that which cannot be apprehended will give them praise and approval.
- 17.52 “They themselves will cultivate the emptiness of nonentities, will encourage others to cultivate the emptiness of nonentities, will praise the emptiness of nonentities, and when others cultivate the emptiness of nonentities will give them praise and approval.
- 17.53 “They themselves will cultivate the emptiness of essential nature, will encourage others to [F.253.a] cultivate the emptiness of essential nature, will praise the emptiness of essential nature, and when others cultivate the emptiness of essential nature will give them praise and approval.
- 17.54 “They themselves will cultivate the emptiness of an essential nature of nonentities, will encourage others to cultivate the emptiness of an essential nature of nonentities, will praise the emptiness of an essential nature of nonentities, and when others cultivate the emptiness of an essential nature of nonentities will give them praise and approval. [B19]
- 17.55 “They themselves will become absorbed in all the meditative stabilities, will encourage others to become absorbed in all the meditative stabilities, will praise absorption in all the meditative stabilities, and when others become absorbed in all the meditative stabilities will give them praise and approval.
- 17.56 “They themselves will attain the dhāraṇīs, will encourage others to attain the dhāraṇīs, will praise attaining the dhāraṇīs, and when others attain the dhāraṇīs will give them praise and approval.
- 17.57 “They themselves will become absorbed in the first meditative concentration, will encourage others to become absorbed in the first meditative concentration, will praise the first meditative concentration, and when others become absorbed in the first meditative concentration will give them praise and approval.

- 17.58 “They [F.253.b] themselves will become absorbed in the second meditative concentration, will encourage others to become absorbed in the second meditative concentration, will praise the second meditative concentration, and when others become absorbed in the second meditative concentration will give them praise and approval.
- 17.59 “They themselves will become absorbed in the third meditative concentration, will encourage others to become absorbed in the third meditative concentration, will praise the third meditative concentration, and when others become absorbed in the third meditative concentration will give them praise and approval.
- 17.60 “They themselves will become absorbed in the fourth meditative concentration, will encourage others to become absorbed in the fourth meditative concentration, will praise the fourth meditative concentration, and when others become absorbed in the fourth meditative concentration will give them praise and approval.
- 17.61 “They themselves will become absorbed in loving kindness, will encourage others to become absorbed in loving kindness, will praise the absorption in loving kindness, and when others become absorbed in loving kindness will give them praise and approval.
- 17.62 “They themselves will become absorbed in compassion, will encourage others to become absorbed in compassion, will praise the absorption in compassion, and when others become absorbed in compassion will give them praise and approval.
- 17.63 “They themselves will become absorbed in empathetic joy, will encourage others [F.254.a] to become absorbed in empathetic joy, will praise the absorption in empathetic joy, and when others become absorbed in empathetic joy will give them praise and approval.
- 17.64 “They themselves will become absorbed in equanimity, will encourage others to become absorbed in equanimity, will praise the absorption in equanimity, and when others become absorbed in equanimity will give them praise and approval.
- 17.65 “They themselves will become absorbed in the sphere of infinite space, will encourage others to become absorbed in the sphere of infinite space, will praise the absorption in the sphere of infinite space, and when others become absorbed in the sphere of infinite space will give them praise and approval.
- 17.66 “They themselves will become absorbed in the sphere of infinite consciousness, will encourage others to become absorbed in the sphere of infinite consciousness, will praise the absorption in the sphere of infinite consciousness, and when others become absorbed in the sphere of infinite consciousness will give them praise and approval.

- 17.67 “They themselves will become absorbed in the sphere of nothing-at-all, will encourage others to become absorbed in the sphere of nothing-at-all, will praise the absorption [F.254.b] in the sphere of nothing-at-all, and when others become absorbed in the sphere of nothing-at-all will give them praise and approval.
- 17.68 “They themselves will become absorbed in the sphere of neither perception nor nonperception, will encourage others to become absorbed in the sphere of neither perception nor nonperception, will praise the absorption in the sphere of neither perception nor nonperception, and when others become absorbed in the sphere of neither perception nor nonperception will give them praise and approval.
- 17.69 “They themselves will cultivate the four applications of mindfulness, will encourage others to cultivate the applications of mindfulness, will praise the cultivation of the applications of mindfulness, and when others cultivate the applications of mindfulness will give them praise and approval.
- 17.70 “They themselves will cultivate the four correct exertions, will encourage others to cultivate the correct exertions, will praise the cultivation of the correct exertions, and when others cultivate the correct exertions will give them praise and approval.
- 17.71 “They themselves will cultivate the four supports for miraculous ability, will encourage others to cultivate the supports for miraculous ability, will praise the cultivation of the supports for miraculous ability, and when others cultivate the supports for miraculous ability will give them praise and approval.
- 17.72 “They themselves will cultivate the five faculties, will encourage others to cultivate the faculties, will praise [F.255.a] the cultivation of the faculties, and when others cultivate the faculties will give them praise and approval.
- 17.73 “They themselves will cultivate the five powers, will encourage others to cultivate the powers, will praise the cultivation of the powers, and when others cultivate the powers will give them praise and approval.
- 17.74 “They themselves will cultivate the seven branches of enlightenment, will encourage others to cultivate the branches of enlightenment, will praise the cultivation of the branches of enlightenment, and when others cultivate the branches of enlightenment will give them praise and approval.
- 17.75 “They themselves will cultivate the noble eightfold path, will encourage others to cultivate the noble eightfold path, will praise the cultivation of the noble eightfold path, and when others cultivate the noble eightfold path will give them praise and approval.
- 17.76 “They themselves will cultivate the emptiness, signlessness, and wishlessness meditative stabilities, will encourage others to cultivate the emptiness, signlessness, and wishlessness meditative stabilities, will praise

the cultivation of the emptiness, signlessness, and wishlessness meditative stabilities, and when others cultivate the emptiness, signlessness, and wishlessness meditative stabilities will give them praise and approval.

17.77 “They themselves will cultivate the eight liberations in consecutive order and in reverse order,⁶⁹⁶ [F.255.b] will encourage others to cultivate the eight liberations, will praise the cultivation of the eight liberations, and when others cultivate the eight liberations in consecutive order and in reverse order will give them praise and approval.

17.78 “They themselves will cultivate the nine serial steps of meditative absorption, will encourage others to cultivate the nine serial steps of meditative absorption, will praise the cultivation of the nine serial steps of meditative absorption, and when others cultivate the nine serial steps of meditative absorption will give them praise and approval.

17.79 “They themselves will cultivate the ten powers of the tathāgatas, will encourage others to cultivate the ten powers of the tathāgatas, will praise the cultivation of the ten powers of the tathāgatas, and when others cultivate the ten powers of the tathāgatas will give them praise and approval.

17.80 “They themselves will cultivate the four fearlessnesses, will encourage others to cultivate the four fearlessnesses, will praise the cultivation of the four fearlessnesses, and when others cultivate the four fearlessnesses will give them praise and approval.

17.81 “They themselves will cultivate the four kinds of exact knowledge, will encourage others to cultivate the four kinds of exact knowledge, will praise the cultivation [F.256.a] of the four kinds of exact knowledge, and when others cultivate the four kinds of exact knowledge will give them praise and approval.

17.82 “They themselves will cultivate great loving kindness, will encourage others to cultivate great loving kindness, will praise the cultivation of great loving kindness, and when others cultivate great loving kindness will give them praise and approval.

17.83 “They themselves will cultivate great compassion, will encourage others to cultivate great compassion, will praise the cultivation of great compassion, and when others cultivate great compassion will give them praise and approval.

17.84 “They themselves will cultivate the eighteen distinct qualities of the buddhas, will encourage others to cultivate the eighteen distinct qualities of the buddhas, will praise the cultivation of the distinct qualities of the buddhas, and when others cultivate the distinct qualities of the buddhas will give them praise and approval.

- 17.85 “They themselves will possess attributes that do not decline,⁶⁹⁷ will encourage others on to the state where the attributes do not decline, will praise the state where the attributes do not decline, and when others possess the state where the attributes do not decline will give them praise and approval.
- 17.86 “They themselves will abide in perpetual equanimity, will encourage others to abide in perpetual equanimity, [F.256.b] will praise abiding in perpetual equanimity, and when others abide in perpetual equanimity will give them praise and approval.
- 17.87 “They themselves will complete the knowledge of the aspects of the path, will encourage others to complete the knowledge of the aspects of the path, will praise the completion of the knowledge of the aspects of the path, and when others complete the knowledge of the aspects of the path will give them praise and approval.
- 17.88 “They themselves will complete all-aspect omniscience, will encourage others to complete all-aspect omniscience, will praise the completion of all-aspect omniscience, and when others complete all-aspect omniscience will give them praise and approval.
- 17.89 “When they practice the six perfections, they undertake acts of generosity, making common cause with all beings, and dedicate to unsurpassed, perfect, complete enlightenment without apprehending anything. When they practice the six perfections, they guard ethical discipline, making common cause with all beings, and dedicate to unsurpassed, perfect, complete enlightenment without apprehending anything. When they practice the six perfections, they cultivate tolerance, making common cause with all beings, and dedicate to unsurpassed, perfect, complete enlightenment without apprehending anything. When they practice the six perfections, they exert themselves at perseverance, making common cause with all beings, and dedicate to unsurpassed, perfect, complete enlightenment without apprehending anything. When [F.257.a] they practice the six perfections, they become absorbed in meditative concentration, making common cause with all beings, and dedicate to unsurpassed, perfect, complete enlightenment without apprehending anything. When they practice the six perfections, they cultivate wisdom, making common cause with all beings, and dedicate to unsurpassed, perfect, complete enlightenment without apprehending anything.
- 17.90 “When sons or daughters of good families practice the six perfections in that manner, a recollection will arise: ‘If I do not undertake acts of generosity, I will be reborn in the series of terrible forms of life, I will not bring beings to maturation, I will not refine a buddhafiield, and I will not attain all-aspect omniscience. If I do not guard ethical discipline, I will be

reborn in the three terrible forms of life, I will not acquire a human body, I will not bring beings to maturation, I will not refine a buddhafield, and I will not attain all-aspect omniscience. If I do not cultivate tolerance, I will have diminished sense faculties, my facial complexion will be lackluster, and I will not acquire an excellent form, which is to say, I will not have the excellent form such as that which, when I practice the conduct of a bodhisattva, as soon as beings see it they come to have no doubt about unsurpassed, perfect, complete enlightenment, and in the absence of which excellent form⁶⁹⁸ I will not bring beings to maturation, I will not refine [F.257.b] a buddhafield, and I will not attain all-aspect omniscience. If I am indolent, I cannot attain the path to enlightenment, I will not bring beings to maturation, I will not refine a buddhafield, and I will not attain all-aspect omniscience. If my mind is agitated, I cannot develop such meditative stabilities as those through which beings are brought to maturation, I will not refine a buddhafield, and I will not attain all-aspect omniscience. If I am intellectually stupid, after transcending the level of the śrāvakas and the level of the pratyekabuddhas through wisdom and skillful means, I will not be able to bring beings to maturation, I will not refine a buddhafield, and I will not attain all-aspect omniscience.'

17.91 "Thinking thus they will correctly train in that manner, and this recollection will arise: 'It would not be right and it would not be proper were I not to complete the perfection of generosity on account of the power of miserliness; it would not be right and it would not be proper were I not to complete the perfection of ethical discipline on account of the power of immorality; it would not be right and it would not be proper were I not to complete the perfection of tolerance on account of the power of malice; it would not be right and it would not be proper were I not to complete the perfection of perseverance on account of the power of indolence; it would not be right and it would not be proper were I not to complete the perfection of meditative concentration on account of the power of distraction; and it would not be right and it would not be proper were I not to complete the perfection of wisdom on account of [F.258.a] the power of intellectual stupidity. Without completing the six perfections, I will not be emancipated in all-aspect omniscience! Without completing the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom, I will not be emancipated in all-aspect omniscience!'

17.92 "So, Kauśika, those sons or daughters of good families who take up, uphold, recite, master, and focus their attention correctly on this perfection of wisdom, and who are not separated from the mind of all-aspect

omniscience, will attain these enlightened attributes in this lifetime and in other lives.”

17.93 Śakra, mighty lord of the gods, then said, “Blessed Lord, it is wonderful that this perfection of wisdom has been established in that manner in order that bodhisattva great beings will become disciplined and will not be proud.”

17.94 “Kauśika, how has this perfection of wisdom been established in order that bodhisattva great beings will become disciplined and will not be proud?” asked the Blessed One.

17.95 “Blessed Lord,” replied Śakra, “here when bodhisattva great beings are practicing the mundane perfection of generosity and undertake an act of generosity toward the lord buddhas, pratyekabuddhas, and śrāvakas, if they think, ‘I am undertaking an act of generosity toward the lord buddhas, pratyekabuddhas, and śrāvakas, and toward the poor, the destitute, [F.258.b] the supplicants, and beggars,’⁶⁹⁹ on account of that act of generosity lacking in skillful means they are proud. When they are practicing the mundane perfection of ethical discipline, if they think, ‘I am practicing the perfection of ethical discipline; I am completing the perfection of ethical discipline,’ again, on account of that, they are proud. When they are practicing the mundane perfection of tolerance, if they think, ‘I am practicing the perfection of tolerance; I am completing the perfection of tolerance,’ again, on account of that, they are proud. When they are practicing the mundane perfection of perseverance, if they think, ‘I am practicing the perfection of perseverance; I am completing the perfection of perseverance,’ again, on account of that, they are proud. When they are practicing the mundane perfection of meditative concentration, if they think, ‘I am practicing the perfection of meditative concentration; I am completing the perfection of meditative concentration,’ again, on account of that, they are proud. And when they are practicing the mundane perfection of wisdom, if they think, ‘I am practicing the perfection of wisdom; I am cultivating the perfection of wisdom,’ again, because it is lacking in skillful means, on account of that mundane perfection of wisdom they are proud.

17.96 “When they are cultivating the applications of mindfulness, if they think, ‘I am cultivating the applications of mindfulness,’ again, they are attached to their ego⁷⁰⁰ and are proud. When they are cultivating the correct exertions, if they think, ‘I am cultivating [F.259.a] the correct exertions,’ again, they are attached to their ego and are proud. When they are cultivating the supports for miraculous ability, if they think, ‘I am cultivating the supports for miraculous ability,’ again, they are attached to their ego and are proud. When they are cultivating the faculties, if they think, ‘I am cultivating the faculties,’ again, they are attached to their ego and are proud. When they are

cultivating the powers, if they think, 'I am cultivating the powers,' again, they are attached to their ego and are proud. When they are cultivating the branches of enlightenment, if they think, 'I am cultivating the branches of enlightenment,' again, they are attached to their ego and are proud. When they are cultivating the noble eightfold path, if they think, 'I am cultivating the noble eightfold path,' again, they are attached to their ego and are proud.

17.97 "When they are cultivating the truths of the noble ones, if they think, 'I am cultivating the truths of the noble ones,' again, they are attached to their ego and are proud. When they are cultivating the meditative concentrations, if they think, 'I am cultivating the meditative concentrations,' again, they are attached to their ego and are proud. When they are cultivating the immeasurable attitudes, if they think, 'I am cultivating the immeasurable attitudes,' again, they are attached to their ego and are proud. When they are cultivating the formless absorptions, if they think, 'I am cultivating [F.259.b] the formless absorptions,' again, they are attached to their ego and are proud. When they are cultivating the liberations, if they think, 'I am cultivating the liberations,' again, they are attached to their ego and are proud. When they are cultivating the serial steps of meditative absorption, if they think, 'I am cultivating the serial steps of meditative absorption,' again, they are attached to their ego and are proud. When they are cultivating the emptiness, signlessness, and wishlessness gateways to liberation, if they think, 'I am cultivating the emptiness, signlessness, and wishlessness gateways to liberation,' again, they are attached to their ego and are proud. When they are cultivating the extrasensory powers, if they think, 'I am cultivating the extrasensory powers,' again, they are attached to their ego and are proud. When they are cultivating the meditative stabilities, if they think, 'I am cultivating the meditative stabilities,' again, they are attached to their ego and are proud.

17.98 "If they think, 'I will attain the dhāraṇī gateways,' again, they are attached to their ego and are proud. If they think, 'I will cultivate the ten powers of the tathāgatas,' again, they are attached to their ego and are proud. If they think, 'I will cultivate the four fearlessnesses,' again, they are attached to their ego and are proud. If [F.260.a] they think, 'I will cultivate the four kinds of exact knowledge,' again, they are attached to their ego and are proud. If they think, 'I will cultivate great compassion,' again, they are attached to their ego and are proud. If they think, 'I will cultivate the eighteen distinct qualities of the buddhas,' again, they are attached to their ego and are proud.

17.99 "If they think, 'I will bring beings to maturation,' again, they are attached to their ego and are proud. If they think, 'I will refine a buddhafiield,' again, they are attached to their ego and are proud. If they think, 'I will attain all-aspect omniscience,' again, they are attached to their ego and are proud.

17.100 “Blessed Lord, when bodhisattva great beings practice mundane phenomena in that manner, they are proud because they are attached to their ego. The perfection of wisdom has been established for them in order that they will become disciplined and will not be proud.

17.101 “Blessed Lord, here, when bodhisattva great beings practice the perfection of supramundane generosity, in order to cultivate the perfection of wisdom to its utmost, they do not apprehend the act of generosity, nor do they apprehend the undertaking of it, nor do they apprehend the recipient. Therefore, Blessed Lord, the perfection of wisdom has been established in order that bodhisattva great beings practicing the perfection of generosity will become disciplined and will not be proud. [F.260.b] When they practice the perfection of supramundane ethical discipline, in order to cultivate the perfection of wisdom to its utmost, they do not apprehend ethical discipline, nor do they apprehend being endowed with ethical discipline. Therefore, Blessed Lord, the perfection of wisdom has been established in order that bodhisattva great beings practicing the perfection of ethical discipline will become disciplined and will not be proud. When they practice the perfection of supramundane tolerance, in order to cultivate the perfection of wisdom to its utmost, they do not apprehend tolerance, nor do they apprehend being endowed with tolerance. Therefore, Blessed Lord, the perfection of wisdom has been established in order that bodhisattva great beings practicing the perfection of tolerance will become disciplined and will not be proud. When they practice the perfection of supramundane perseverance, in order to cultivate the perfection of wisdom to its utmost, they do not apprehend perseverance, nor do they apprehend being endowed with perseverance. Therefore, Blessed Lord, the perfection of wisdom has been established in order that bodhisattva great beings practicing the perfection of perseverance will become disciplined and will not be proud. When they practice the perfection of supramundane meditative concentration, in order to cultivate the perfection of wisdom to its utmost, they do not apprehend meditative concentration, nor do they apprehend being endowed with meditative concentration. Therefore, Blessed Lord, the perfection of wisdom [F.261.a] has been established in order that bodhisattva great beings practicing the perfection of meditative concentration will become disciplined and will not be proud. When they practice the perfection of supramundane wisdom, in order to cultivate the perfection of wisdom to its utmost, they do not apprehend wisdom, nor do they apprehend being endowed with wisdom. Therefore, Blessed Lord, the perfection of wisdom has been established in order that bodhisattva great beings practicing the perfection of wisdom will become disciplined and will not be proud.

17.102 “They also cultivate but do not apprehend the applications of mindfulness, in order to cultivate the perfection of wisdom to its utmost. They also cultivate but do not apprehend the correct exertions, in order to cultivate the perfection of wisdom to its utmost. They also cultivate but do not apprehend the supports for miraculous ability, in order to cultivate the perfection of wisdom to its utmost. They also cultivate but do not apprehend the faculties, in order to cultivate the perfection of wisdom to its utmost. They also cultivate but do not apprehend the powers, in order to cultivate the perfection of wisdom to its utmost. They also cultivate but do not apprehend the branches of enlightenment, in order to cultivate the perfection of wisdom to its utmost. They also cultivate but do not apprehend the noble eightfold path, in order to cultivate the perfection of wisdom to its utmost. Therefore, Blessed Lord, the perfection of wisdom has been established in order that bodhisattva great beings practicing the perfection of wisdom will become disciplined and will not be proud.

17.103 “They also [F.261.b] cultivate but do not apprehend the truths of the noble ones, in order to cultivate the perfection of wisdom to its utmost. They also cultivate but do not apprehend the meditative concentrations, in order to cultivate the perfection of wisdom to its utmost. They also cultivate but do not apprehend the immeasurable attitudes, in order to cultivate the perfection of wisdom to its utmost. They also cultivate but do not apprehend the formless absorptions, in order to cultivate the perfection of wisdom to its utmost. They also cultivate but do not apprehend the liberations, in order to cultivate the perfection of wisdom to its utmost. They also cultivate but do not apprehend the serial steps of meditative absorption, in order to cultivate the perfection of wisdom to its utmost. They also cultivate but do not apprehend the emptiness, signlessness, and wishlessness gateways to liberation, in order to cultivate the perfection of wisdom to its utmost. They also cultivate but do not apprehend the extrasensory powers, in order to cultivate the perfection of wisdom to its utmost. They also cultivate but do not apprehend the meditative stabilities, in order to cultivate the perfection of wisdom to its utmost. They also cultivate but do not apprehend the dhāraṇī gateways, in order to cultivate the perfection of wisdom to its utmost. Therefore, Blessed Lord, the perfection of wisdom has been established in order that bodhisattva great beings practicing the perfection of wisdom will become disciplined and will not be proud.

17.104 “They also cultivate but do not apprehend the powers of the tathāgatas, in order to cultivate the perfection of wisdom to its utmost. They also [F.262.a] cultivate but do not apprehend the fearlessnesses, in order to cultivate the perfection of wisdom to its utmost. They also cultivate but do not apprehend the kinds of exact knowledge, in order to cultivate the perfection of wisdom

to its utmost. They also cultivate but do not apprehend great loving kindness, in order to cultivate the perfection of wisdom to its utmost. They also cultivate but do not apprehend great compassion, in order to cultivate the perfection of wisdom to its utmost. They also cultivate but do not apprehend the eighteen distinct qualities of the buddhas, in order to cultivate the perfection of wisdom to its utmost. Therefore, Blessed Lord, the perfection of wisdom has been established in order that bodhisattva great beings practicing the perfection of wisdom will become disciplined and will not be proud.

17.105 “They also cultivate but do not apprehend knowledge of all the dharmas, in order to cultivate the perfection of wisdom to its utmost. They also cultivate but do not apprehend the knowledge of the aspects of the path, in order to cultivate the perfection of wisdom to its utmost. They also cultivate but do not apprehend all-aspect omniscience, in order to cultivate the perfection of wisdom to its utmost. Therefore, Blessed Lord, the perfection of wisdom has been established in order that bodhisattva great beings practicing the perfection of wisdom will become disciplined and will not be proud.”

17.106 *This completes the seventeenth chapter from “The Perfection of Wisdom in One Hundred Thousand Lines.”*

18.

CHAPTER 18

- 18.1 Then the Blessed One said to Śakra, mighty lord of the gods, “Kauśika, when any sons or daughters of good families [F.262.b] who take up, uphold, recite, master, chant by heart,⁷⁰¹ and focus their attention correctly on this profound perfection of wisdom are present in a place of conflict, in the frontline of battle, if those sons or daughters of good families have gone there and are present there having chanted this profound perfection of wisdom by heart, then those sons or daughters of good families will not be defeated. They will indisputably be victorious. Being victorious, they will be delivered from that conflict without being humiliated or injured.⁷⁰²
- 18.2 “Kauśika, when any sons or daughters of good families, chanting this profound perfection of wisdom by heart, have gone into the frontline of battle, it is impossible that there would be a hindrance to their lives. It is impossible and it does not happen. If someone were to shoot arrows at their bodies or strike at them with weapons, their bodies would not be struck or pierced. If you ask why, it is because those sons or daughters of good families have practiced the six perfections for a long time. They have relied on this very perfection of wisdom. They have cultivated this very perfection of wisdom. They have subdued the weapons of their own desire and also the arrows of their own desire. They have subdued the weapons of others’ desire and also the arrows of others’ desire. They have subdued the weapons of their own hatred and also the arrows of their own hatred. They have subdued the weapons of others’ hatred and also the arrows of others’ hatred. They have subdued the weapons of their own delusion and also the arrows of their own delusion. They have subdued the weapons of others’ delusion and also the arrows of others’ delusion. They have subdued the weapons of their own wrong views and also the arrows of their own wrong views. They have subdued the weapons of others’ wrong views and also the arrows of others’ wrong views. They have subdued the weapons of their own obsessions and also the arrows of their own obsessions. They have

[F.263.a] subdued the weapons of others' obsessions and also the arrows of others' obsessions. They have subdued the weapons of their own latent impulses and also the arrows of their own latent impulses. They have subdued the weapons of others' latent impulses and also the arrows of others' latent impulses.

18.3 "Therefore, Kauśika, when sons or daughters of good families go into battle, their bodies will not be struck or pierced by weapons or arrows.

18.4 "Moreover, Kauśika, if sons or daughters of good families who are not separated from the mind of omniscience⁷⁰³ take up, uphold, recite, master, and focus their attention correctly on this profound perfection of wisdom, whether somebody were to sprinkle poison on them, put a curse on them, roast them in a firepit, strike them with weapons, give them poison to drink, or try to drown them, all that would not harm them. If you ask why, Kauśika, it is because this perfection of wisdom is the great knowledge incantation. Kauśika, it is because this perfection of wisdom is the unsurpassed knowledge incantation. Kauśika, it is because this perfection of wisdom is the unexcelled knowledge incantation. Sons or daughters of good families who train in this knowledge incantation do not harm themselves, nor do they harm others, nor do they harm both.

18.5 "If you ask why, it is because when they train in it, they do not apprehend the self, do not apprehend a being, do not apprehend a life form, do not apprehend a living being, do not apprehend life, do not apprehend an individual, do not apprehend a person, do not apprehend one born of Manu, do not apprehend a child of Manu, do not apprehend an agent, do not apprehend an experiencer, do not apprehend a knower, and do not apprehend a viewer; [F.263.b] they do not apprehend physical forms, do not apprehend feelings, do not apprehend perceptions, do not apprehend formative predispositions, and do not apprehend consciousness; they do not apprehend the eyes, do not apprehend the ears, do not apprehend the nose, do not apprehend the tongue, do not apprehend the body, and do not apprehend the mental faculty; they do not apprehend sights, do not apprehend sounds, do not apprehend odors, do not apprehend tastes, do not apprehend tangibles, and do not apprehend mental phenomena; they do not apprehend visual consciousness, do not apprehend auditory consciousness, do not apprehend olfactory consciousness, do not apprehend gustatory consciousness, do not apprehend tactile consciousness, and do not apprehend mental consciousness; they do not apprehend visually compounded sensory contact, do not apprehend aurally compounded sensory contact, do not apprehend nasally compounded sensory contact, do not apprehend lingually compounded sensory contact, do not apprehend corporeally compounded sensory contact, and do not

apprehend mentally compounded sensory contact; they do not apprehend feelings conditioned by visually compounded sensory contact, do not apprehend feelings conditioned by aurally compounded sensory contact, do not apprehend feelings conditioned by nasally compounded sensory contact, do not apprehend feelings conditioned by lingually compounded sensory contact, do not apprehend feelings conditioned by corporeally compounded sensory contact, and do not apprehend feelings conditioned by mentally compounded sensory contact; they do not apprehend the earth element, do not apprehend the water element, do not apprehend the fire element, do not apprehend the wind element, do not apprehend the space element, and do not apprehend the consciousness element; they do not apprehend ignorance, do not apprehend formative predispositions, do not apprehend consciousness, do not apprehend name and form, do not apprehend the six sense fields, do not apprehend sensory contact, do not apprehend sensation, do not apprehend craving, [F.264.a] do not apprehend grasping, do not apprehend the rebirth process, do not apprehend birth, and do not apprehend aging and death; they do not apprehend the perfection of generosity, do not apprehend the perfection of ethical discipline, do not apprehend the perfection of tolerance, do not apprehend the perfection of perseverance, do not apprehend the perfection of meditative concentration, and do not apprehend the perfection of wisdom; they do not apprehend the emptiness of internal phenomena, do not apprehend the emptiness of external phenomena, do not apprehend the emptiness of external and internal phenomena, do not apprehend the emptiness of emptiness, do not apprehend the emptiness of great extent, do not apprehend the emptiness of ultimate reality, do not apprehend the emptiness of conditioned phenomena, do not apprehend the emptiness of unconditioned phenomena, do not apprehend the emptiness of the unlimited, do not apprehend the emptiness of that which has neither beginning nor end, do not apprehend the emptiness of nonexclusion, do not apprehend the emptiness of inherent nature, do not apprehend the emptiness of all phenomena, do not apprehend the emptiness of intrinsic defining characteristics, do not apprehend the emptiness of that which cannot be apprehended, do not apprehend the emptiness of nonentities, do not apprehend the emptiness of essential nature, and do not apprehend the emptiness of an essential nature of nonentities; they do not apprehend the applications of mindfulness, do not apprehend the correct exertions, do not apprehend the supports for miraculous ability, do not apprehend the faculties, do not apprehend the powers, do not apprehend the branches of enlightenment, and do not apprehend the noble eightfold path; and they do not apprehend the truths of the noble ones, do not apprehend the meditative concentrations, do not

apprehend the immeasurable attitudes, do not apprehend the formless absorptions, do not apprehend [F.264.b] the liberations, do not apprehend the serial steps of meditative absorption, do not apprehend the emptiness, signlessness, and wishlessness gateways to liberation, do not apprehend the extrasensory powers, do not apprehend the meditative stabilities, do not apprehend the dhāraṇī gateways, do not apprehend the powers of the tathāgatas, do not apprehend the fearlessnesses, do not apprehend the kinds of exact knowledge, do not apprehend great loving kindness, do not apprehend great compassion, do not apprehend the distinct qualities of the buddhas, do not apprehend the fruit of having entered the stream, do not apprehend the fruit of once-returner, do not apprehend the fruit of non-returner, do not apprehend arhatship, do not apprehend individual enlightenment, do not apprehend knowledge of all the dharmas, do not apprehend the knowledge of the aspects of the path, and do not apprehend all-aspect omniscience.

18.6 “Since they do not apprehend in that manner, and are not harming themselves, or harming others, or harming both, they attain unsurpassed, perfect, complete enlightenment, and observe the minds of all beings. If you ask why, it is because those tathāgatas, arhats, perfectly complete buddhas of the past also trained in this same knowledge incantation and fully awakened to unsurpassed, perfect, complete enlightenment; those tathāgatas, arhats, perfectly complete buddhas of the future will also train in this same knowledge incantation and will fully awaken to unsurpassed, perfect, complete enlightenment; [F.265.a] and those present tathāgatas, arhats, perfectly complete buddhas are also training in this same knowledge incantation and fully awakening to unsurpassed, perfect, complete enlightenment.

18.7 “Moreover, Kauśika, even if this perfection of wisdom is not taken up, upheld, recited, or mastered, and attention is not correctly focused on it, in the house, village, town, or city where it is committed to writing and upheld, humans or nonhumans looking for an opportunity to inflict harm will not find an opportunity to inflict harm. If you ask why, it is because, in order to worship this perfection of wisdom, the gods in the billionfold world system—the gods of the Cāturmahārājika realm, the gods of the Trayastrimśa realm, the gods of the Yāma realm, the gods of the Tuṣita realm, the gods of the Nirmāṇarati realm, and the gods of the Paranirmitavaśavartin realm; the gods of the Brahmakāyika realm, the gods of the Brahmapurohita realm, the gods of the Brahmapārṣadya realm, and the gods of the Mahābrahmā realm; the gods of the Ābha realm, the gods of the Parīttābha realm, the gods of the Apramāṇābha realm, and the gods of the Ābhāsvara realm; the gods of the Śubha realm, the gods of the Parīttāśubha realm, the

gods of the Apramāṇaśubha realm, and the gods of the Śubhakṛtsna realm; the gods of the Vṛha realm, the gods of the Parīttavṛha realm, the gods of the Apramāṇavṛha realm, and the gods of the Vṛhatphala realm; and the gods of the Avṛha realm, the gods of the Atapa realm, the gods of the Sudṛśa realm, the gods of the Sudarśana realm, and the gods of the Akaniṣṭha realm—and the gods of immeasurable, countless other world systems—the gods of their Cāturmahārājika realm, [F.265.b] the gods of their Trayastriṃśa realm, the gods of their Yāma realm, the gods of their Tuṣita realm, the gods of their Nirmāṇarati realm, and the gods of their Paranirmitavaśavartin realm; the gods of their Brahmakāyika realm, the gods of their Brahmapurohita realm, the gods of their Brahmapārśadya realm, and the gods of their Mahābrahmā realm; the gods of their Ābha realm, the gods of their Parīttābha realm, the gods of their Apramāṇābha realm, and the gods of their Ābhāsvara realm; the gods of their Śubha realm, the gods of their Parīttaśubha realm, the gods of their Apramāṇaśubha realm, and the gods of their Śubhakṛtsna realm; the gods of their Vṛha realm, the gods of their Parīttavṛha realm, the gods of their Apramāṇavṛha realm, and the gods of their Vṛhatphala realm; and the gods of their Avṛha realm, the gods of their Atapa realm, the gods of their Sudṛśa realm, the gods of their Sudarśana realm, and the gods of their Akaniṣṭha realm, as many as there are—will always guard, protect, and defend without interruption those sons or daughters of good families who have committed this perfection of wisdom to writing and uphold it. Having arrived there, those gods will serve, respect, honor, and worship this perfection of wisdom and then depart. Kauśika, so it is that any of those who have committed to writing and uphold this perfection of wisdom will have such attributes and advantages in this life.

- 18.8 “Kauśika, to illustrate, the site of enlightenment, or the living creatures included as animals or human beings present in the vicinity of the site of enlightenment or within the site of enlightenment, cannot be harmed or injured by humans or nonhumans. If you ask why, it is because, seated thereon, the tathāgatas, arhats, [F.266.a] perfectly complete buddhas of the past fully awakened to unsurpassed, perfect, complete enlightenment; seated right there, the tathāgatas, arhats, perfectly complete buddhas of the future will also fully awaken to unsurpassed, perfect, complete enlightenment; and seated right there, the present tathāgatas, arhats, perfectly complete buddhas in the world systems of the ten directions are also fully awakening to unsurpassed, perfect, complete enlightenment. And all those tathāgatas, arhats, perfectly complete buddhas, having fully awakened to unsurpassed, perfect, complete enlightenment, and having worked hard to make all beings fearless, and free from and not consumed with enmity,⁷⁰⁴ have established, are establishing, and will establish

immeasurable, countless beings in the excellent condition of gods and humans; have established, are establishing, and will establish immeasurable, countless beings in the fruit of having entered the stream; have established, are establishing, and will establish immeasurable, countless beings in the fruit of once-returner; have established, are establishing, and will establish immeasurable, countless beings in the fruit of non-returner; have established, are establishing, and will establish immeasurable, countless beings in arhatship; have established, are establishing, and will establish immeasurable, countless beings in individual enlightenment; and have established, are establishing, and will establish immeasurable, countless beings in unsurpassed, perfect, complete enlightenment. [F.266.b] If you ask why, Kauśika, it is because this very perfection of wisdom has made that location on the earth into a caitya for all beings, which is to be prostrated before, bowed down to, honored, served, and respected with many flowers, garlands, perfumes, unguents, powders, robes, parasols, and victory banners.” [B20]

18.9 Śakra then asked, “Blessed Lord, if any son or daughter of good family were to commit this perfection of wisdom to writing, uphold it in the form of a book, and serve, respect, honor, and worship it with many flowers, garlands, perfumes, unguents, powders, robes, parasols, victory banners, and flags, and if another were to place and cherish⁷⁰⁵ the bodily relics of a tathāgata, arhat, perfectly complete buddha who has passed into nirvāṇa within a caitya fashioned of the seven precious materials, or within a container fashioned of the seven precious materials,⁷⁰⁶ and serve, respect, honor, and worship it with many flowers, garlands, perfumes, unguents, powders, robes, parasols, victory banners, and flags, which of these two would increase their stock of merit more?”

18.10 The Blessed One replied, “In that case, Kauśika, I will ask just you a counter-question on this matter and you should answer as best you can. Kauśika, [F.267.a] on which path do you think the tathāgatas, arhats, perfectly complete buddhas who have acquired all-aspect omniscience and who have manifested such a body trained, such that the tathāgatas, arhats, perfectly complete buddhas have acquired all-aspect omniscience and manifested such a body?”

18.11 Śakra answered, “Blessed Lord, it is after training in this very perfection of wisdom that the tathāgatas, arhats, perfectly complete buddhas have acquired all-aspect omniscience and also manifested such a body.”

18.12 “Kauśika, it is so, it is so!” replied the Blessed One. “I also acquired all-aspect omniscience and manifested such a body after training in this very perfection of wisdom. Kauśika, it is not because of acquiring their physical body⁷⁰⁷ that the tathāgatas come to be counted as tathāgatas; it is because of

acquiring all-aspect omniscience that the tathāgatas come to be counted as tathāgatas, and all-aspect omniscience, Kauśika, has originated from the perfection of wisdom.

18.13 “Thus, Kauśika, this body is the basis of the transcendent knowledge of an all-aspect omniscient one. Depending on that basis, the tathāgatas, arhats, perfectly complete buddhas have acquired all-aspect omniscience. So, this body serves as the basis of the transcendent knowledge of an all-aspect omniscient one and therefore becomes a caitya for all beings to pay homage to, serve, respect, honor, and worship. [F.267.b] Even after I have passed into nirvāṇa, Kauśika, the worship of my bodily relics will be just the worship of my physical body; it will not be the utter worship of the Dharma.⁷⁰⁸

18.14 “Kauśika, any son or daughter of good family who committed this perfection of wisdom to writing, and upheld, recited, mastered, and focused their attention correctly on it, and served, respected, honored, and worshipped it with many flowers, garlands, perfumes, unguents, powders, robes, parasols, victory banners, and flags, would worship the transcendental knowledge of an all-aspect omniscient one.

18.15 “So it is, Kauśika, that any faithful son or daughter of good family who wants to worship the tathāgatas should commit this very perfection of wisdom to writing and uphold, recite, master, and focus their attention correctly on it, and should serve, respect, honor, and worship it with many flowers, garlands, incense, unguents, powders, robes, parasols, victory banners, and flags.

18.16 “Kauśika, just the one who has committed this perfection of wisdom to writing; upheld, recited, mastered, and focused attention correctly on it; and served, respected, honored, and worshiped it with many flowers, garlands, perfumes, unguents, powders, robes, parasols, victory banners, and flags [F.268.a] would increase their stock of merit more than the one who has placed the bodily relics of a tathāgata who has passed into nirvāṇa within a caitya fashioned of the seven precious materials, or within a container fashioned of the seven precious materials,⁷⁰⁹ and served, respected, honored, and worshiped them with many flowers, garlands, perfumes, unguents, powders, robes, parasols, victory banners, and flags.

18.17 “If you ask why, Kauśika, it is because the five perfections have also originated from it; the emptiness of internal phenomena has also originated from it, the emptiness of external phenomena has also originated from it, the emptiness of external and internal phenomena has also originated from it, the emptiness of emptiness has also originated from it, the emptiness of great extent has also originated from it, the emptiness of ultimate reality has also originated from it, the emptiness of conditioned phenomena has also originated from it, the emptiness of unconditioned phenomena has also

originated from it, the emptiness of the unlimited has also originated from it, the emptiness of that which has neither beginning nor end has also originated from it, the emptiness of nonexclusion has also originated from it, the emptiness of inherent nature has also originated from it, the emptiness of all phenomena has also originated from it, the emptiness of intrinsic defining characteristics has also originated from it, the emptiness of that which cannot be apprehended has also originated from it, the emptiness of nonentities has also originated from it, the emptiness of essential nature has also originated from it, and the emptiness of an essential nature of nonentities has also originated from it; the four applications of mindfulness have also originated from it, the four correct exertions have also originated from it, the four supports for miraculous ability have also originated from it, the five faculties have also originated from it, the five powers have also originated from it, the seven branches of enlightenment have also originated from it, and the noble eightfold path has also originated from it; the four truths of the noble ones [F.268.b] have also originated from it, the four meditative concentrations have also originated from it, the four immeasurable attitudes have also originated from it, the four formless absorptions have also originated from it, the eight liberations have also originated from it, the nine serial steps of meditative absorption have also originated from it, the emptiness, signlessness, and wishlessness gateways to liberation have also originated from it, the five extrasensory powers have also originated from it, all the meditative stabilities have also originated from it, all the dhāraṇī gateways have also originated from it, the ten powers of the tathāgatas have also originated from it, the four fearlessnesses have also originated from it, the four kinds of exact knowledge have also originated from it, great loving kindness has also originated from it, great compassion has also originated from it, and the eighteen distinct qualities of the buddhas have also originated from it; the maturation of beings has also originated from it, the excellence of a buddhafield has also originated from it, the excellence of the family of bodhisattva great beings has also originated from it, the excellence of a physical form has also originated from it, the excellence of resources has also originated from it, the excellence of entourage has also originated from it, great loving kindness has also originated from it, and great compassion has also originated from it; great and lofty royal families have also originated from it, great and lofty priestly families have also originated from it, and great and lofty householder families have also originated from it; the gods of the Cāturmahārājika realm have also originated from it, the gods of the Trayastriṃśa realm have also originated from it, the gods of the Yāma realm [F.269.a] have also originated from it, the gods of the Tuṣṭita realm have also originated from it, the gods of the

Nirmāṇarati realm have also originated from it, and the gods of the Paranirmitavaśavartin realm have also originated from it; the gods of the Brahmakāyika realm have also originated from it, the gods of the Brahmapurohita realm have also originated from it, the gods of the Brahma-pārṣadya realm have also originated from it, and the gods of the Mahābrahmā realm have also originated from it; the gods of the Ābha realm have also originated from it, the gods of the Parīttābha realm have also originated from it, the gods of the Apramāṇābha realm have also originated from it, and the gods of the Ābhāsvara realm have also originated from it; the gods of the Śubha realm have also originated from it, the gods of the Parīttaśubha realm have also originated from it, the gods of the Apramāṇaśubha realm have also originated from it, and the gods of the Śubhakṛtsna realm have also originated from it; the gods of the Vṛha realm have also originated from it, the gods of the Parīttavṛha realm have also originated from it, the gods of the Apramāṇavṛha realm have also originated from it, and the gods of the Vṛhatphala realm have also originated from it; the gods of the Avṛha realm have also originated from it, the gods of the Atapa realm have also originated from it, the gods of the Sudṛśa realm have also originated from it, the gods of the Sudarśana realm have also originated from it, and the gods of the Akaniṣṭha realm have also originated from it; and those who have entered the stream have also originated from it, once-returners have also originated from it, non-returners have also originated from it, arhats have also originated from it, pratyekabuddhas have also originated from it, bodhisattva great beings have also originated from it, the tathāgatas, arhats, perfectly complete buddhas [F.269.b] have also originated from it, and the all-aspect omniscience of the tathāgatas, arhats, perfectly complete buddhas has also originated from it.”

18.18 Śakra then asked, “Blessed Lord, do those human beings of Jambudvīpa who do not honor, do not venerate, do not respect, and do not worship this perfection of wisdom not know that the worship of the perfection of wisdom is more powerful?”

18.19 “Kauśika,” said the Blessed One, “among those human beings of Jambudvīpa, how many do you think have unbroken devotion to⁷¹⁰ the Buddha, have unbroken devotion to the Dharma, and have unbroken devotion to the Saṅgha; are without hesitation concerning the Buddha, are without hesitation concerning the Dharma, and are without hesitation concerning the Saṅgha; and are utterly convinced about the Buddha, are utterly convinced about the Dharma, and are utterly convinced about the Saṅgha?”

18.20 Śakra answered, “Blessed Lord, there are few human beings of Jambudvīpa who have unbroken devotion to the Buddha, have unbroken devotion to the Dharma, and have unbroken devotion to the Saṅgha; are without hesitation concerning the Buddha, are without hesitation concerning the Dharma, and are without hesitation concerning the Saṅgha; and are utterly convinced about the Buddha, are utterly convinced about the Dharma, and are utterly convinced about the Saṅgha.”

18.21 The Blessed One then asked, “Kauśika, how many human beings of Jambudvīpa do you think are the sort that have attained the thirty-seven factors conducive to enlightenment? How many human beings of Jambudvīpa [F.270.a] are the sort that have attained the three gateways to liberation? How many human beings of Jambudvīpa are the sort that have attained the eight liberations? How many human beings of Jambudvīpa are the sort that have attained the nine serial steps of meditative absorption? How many human beings of Jambudvīpa are the sort that have attained the four kinds of exact knowledge? How many human beings of Jambudvīpa are the sort that have attained the six extrasensory powers? How many human beings of Jambudvīpa are the sort that have entered the stream in order to abandon the three fetters? How many human beings of Jambudvīpa are the sort that have become once-returners in order to attenuate desire, hatred, and delusion? How many human beings of Jambudvīpa are the sort that have become non-returners in order to abandon the five fetters associated with the inferior? How many human beings of Jambudvīpa are the sort that have become arhats in order to abandon the five fetters associated with the higher? How many human beings of Jambudvīpa are the sort that have actually set out for individual enlightenment? How many human beings of Jambudvīpa are the sort that have actually set out for unsurpassed, perfect, complete enlightenment?”

18.22 “Blessed Lord,” replied Śakra, “there are few human beings of Jambudvīpa of the sort that have attained the thirty-seven factors conducive to enlightenment. There are even fewer of the sort that have attained the three gateways to liberation than them. There are even fewer of the sort that have attained the eight liberations than them. There are even fewer of the sort that have attained the nine serial steps of meditative absorption than them. There are even fewer of the sort that have attained [F.270.b] the four kinds of exact knowledge than them. There are even fewer of the sort that have attained the six extrasensory powers than them. There are even fewer human beings of Jambudvīpa of the sort that have entered the stream in order to abandon the three fetters than them. There are even fewer of the sort that have become once-returners in order to attenuate desire, hatred, and delusion than them. There are even fewer of the sort that have become non-

returners in order to abandon the five fetters associated with the inferior than them. There are even fewer of the sort that have become arhats in order to abandon the five fetters associated with the higher than them. There are even fewer human beings of Jambudvīpa of the sort that have actually set out for individual enlightenment than them. And there are even fewer human beings of Jambudvīpa of the sort that have actually set out for unsurpassed, perfect, complete enlightenment than them.”

18.23 “Kauśika, it is so, it is so!” said the Blessed One. “Among the human beings of Jambudvīpa, there are few of the sort that have unbroken devotion to the Buddha, unbroken devotion to the Dharma, and unbroken devotion to the Saṅgha, and that are without hesitation concerning the Buddha, without hesitation concerning the Dharma, and without hesitation concerning the Saṅgha. There are even fewer of the sort that are utterly convinced about the Buddha, utterly convinced about the Dharma, and utterly convinced about the Saṅgha than them. There are even fewer of the sort that have attained the thirty-seven factors conducive to enlightenment than them. There are even fewer of the sort that have entered the stream than them. There are even fewer of the sort that have become once-returners than them. There are even fewer of the sort that have become non-returners than them. [F.271.a] There are even fewer of the sort that have become arhats than them. There are even fewer of the sort that have actually set out for individual enlightenment than them. And there are even fewer of the sort that have actually set out for unsurpassed, perfect, complete enlightenment than them.

18.24 “If you ask why, it is because formerly when they roamed through cycles of existence, they did not see the Buddha, they did not listen to the Dharma, they did not venerate the Saṅgha; they did not undertake acts of generosity, did not maintain ethical discipline, did not cultivate tolerance, did not undertake perseverance, did not cultivate meditative concentration, and did not cultivate wisdom; and they did not hear of and did not cultivate the perfection of generosity, did not hear of and did not cultivate the perfection of ethical discipline, did not hear of and did not cultivate the perfection of tolerance, did not hear of and did not cultivate the perfection of perseverance, did not hear of and did not cultivate the perfection of meditative concentration, and did not hear of and did not cultivate the perfection of wisdom. They did not hear of and did not cultivate the emptiness of internal phenomena, did not hear of and did not cultivate the emptiness of external phenomena, did not hear of and did not cultivate the emptiness of external and internal phenomena, did not hear of and did not cultivate the emptiness of emptiness, did not hear of and did not cultivate the emptiness of great extent, did not hear of and did not cultivate the emptiness of ultimate reality, did not hear of and did not cultivate the

emptiness of conditioned phenomena, did not hear of and did not cultivate the emptiness of unconditioned phenomena, did not hear of and did not cultivate the emptiness of the unlimited, did not hear of and did not cultivate the emptiness of that which has neither beginning nor end, did not hear of and did not cultivate the emptiness of nonexclusion, [F.271.b] did not hear of and did not cultivate the emptiness of inherent nature, did not hear of and did not cultivate the emptiness of all phenomena, did not hear of and did not cultivate the emptiness of intrinsic defining characteristics, did not hear of and did not cultivate the emptiness of that which cannot be apprehended, did not hear of and did not cultivate the emptiness of nonentities, did not hear of and did not cultivate the emptiness of essential nature, and did not hear of and did not cultivate the emptiness of an essential nature of nonentities. They did not hear of and did not cultivate the applications of mindfulness, did not hear of and did not cultivate the correct exertions, did not hear of and did not cultivate the supports for miraculous ability, did not hear of and did not cultivate the faculties, did not hear of and did not cultivate the powers, did not hear of and did not cultivate the branches of enlightenment, and did not hear of and did not cultivate the noble eightfold path. They did not hear of and did not cultivate the truths of the noble ones, did not hear of and did not cultivate the meditative concentrations, did not hear of and did not cultivate the immeasurable attitudes, did not hear of and did not cultivate the formless absorptions, did not hear of and did not cultivate the eight liberations, did not hear of and did not cultivate the nine serial steps of meditative absorption, did not hear of and did not cultivate the emptiness, signlessness, and wishlessness gateways to liberation, did not hear of and did not cultivate the extrasensory powers, did not hear of and did not cultivate the meditative stabilities, did not hear of and did not cultivate the dhāraṇī gateways, did not hear of and did not cultivate the powers of the tathāgatas, did not hear of and did not cultivate the fearlessnesses, did not hear of and did not cultivate the kinds of exact knowledge, did not hear of and did not cultivate [F.272.a] great loving kindness, did not hear of and did not cultivate great compassion, and did not hear of and did not cultivate the eighteen distinct qualities of the buddhas. And they did not hear of and did not cultivate knowledge of all the dharmas, did not hear of and did not cultivate the knowledge of the aspects of the path, and did not hear of and did not cultivate all-aspect omniscience.

18.25 “Therefore, Kauśika, there are few human beings of Jambudvīpa of the sort that have unbroken devotion to the Buddha, have unbroken devotion to the Dharma, and have unbroken devotion to the Saṅgha. There are even fewer that have attained the three gateways to liberation than them. There are even fewer that have attained the eight liberations than them. There are

even fewer that have attained the nine serial steps of meditative absorption than them. There are even fewer that have attained the four kinds of exact knowledge than them. There are even fewer that have attained the six extrasensory powers than them. There are even fewer human beings of Jambudvīpa that have entered the stream in order to abandon the three fetters than them. There are even fewer that have become once-returners in order to attenuate desire, hatred, and delusion than them. There are even fewer that have become non-returners in order to abandon the five fetters associated with the inferior than them. There are even fewer that have become arhats in order to abandon the five fetters associated with the higher than them. There are even fewer human beings of Jambudvīpa that have actually set out for individual enlightenment than them. There are even fewer that have actually set out for unsurpassed, perfect, complete enlightenment than them. And you should know that there are even fewer who are practicing [F.272.b] with a purified aspiration for enlightenment than them.

- 18.26 “Kauśika, leave aside human beings. How many living creatures of Jambudvīpa do you think are of the sort that have attained the thirty-seven factors conducive to enlightenment, have attained the three gateways to liberation, have attained the eight liberations, have attained the nine serial steps of meditative absorption, have attained the four kinds of exact knowledge, or have attained the six extrasensory powers? How many living creatures of Jambudvīpa are of the sort that have entered the stream in order to abandon the three fetters, have become once-returners in order to attenuate desire, hatred, and delusion, have become non-returners in order to abandon the five fetters associated with the inferior, have become arhats in order to abandon the five fetters associated with the higher, or have actually set out for individual enlightenment? How many living creatures of Jambudvīpa are of the sort that are without hesitation concerning unsurpassed, perfect, complete enlightenment, and without hesitation concerning the Buddha, the Dharma, and the Saṅgha? How many living creatures of Jambudvīpa have respect for their mother, respect for their father, respect for a virtuous ascetic, respect for those born as priests, undertake acts of service on behalf of senior family members,⁷¹¹ undertake acts of generosity, protect ethical discipline, maintain the restoration and purification ceremony, dwell with the perception of sense pleasures as a basic transgression,⁷¹² and, similarly, with the perception of impermanence, the perception of nonself, the perception of uncleanliness, and the perception that there is nothing delightful in [F.273.a] the entire world? How many living creatures of Jambudvīpa have actually set out for unsurpassed, perfect, complete enlightenment?”

- 18.27 “Blessed Lord,” replied Śakra, “there are indeed extremely few living creatures of Jambudvīpa of the sort that have attained the thirty-seven factors conducive to enlightenment, have attained the three gateways to liberation, have attained the eight liberations, have attained the nine serial steps of meditative absorption, have attained the four kinds of exact knowledge, have attained the six extrasensory powers, have entered the stream in order to abandon the three fetters, have become once-returners in order to attenuate desire, hatred, and delusion, have become non-returners in order to abandon the five fetters associated with the inferior, have become arhats in order to abandon the five fetters associated with the higher, or have actually set out for individual enlightenment. Blessed Lord, there are indeed extremely few of the living creatures of Jambudvīpa of the sort that have actually set out for unsurpassed, perfect, complete enlightenment.”
- 18.28 “Kauśika, it is so, it is so! It is just as you have said,” replied the Blessed One. “Kauśika, there are indeed extremely few living creatures of Jambudvīpa of the sort that have attained the thirty-seven factors conducive to enlightenment, have attained the three gateways to liberation, have attained the eight liberations, have attained the nine serial steps of meditative absorption, have attained the four kinds of exact knowledge, have attained the six extrasensory powers, have entered the stream in order to abandon the three fetters, have become [F.273.b] once-returners in order to attenuate desire, hatred, and delusion, have become non-returners in order to abandon the five fetters associated with the inferior, have become arhats in order to abandon the five fetters associated with the higher, have actually set out for individual enlightenment, or have actually set out for unsurpassed, perfect, complete enlightenment. But there are even fewer of the sort that practice for unsurpassed, perfect, complete enlightenment than them. And there are even fewer that want to fully awaken to unsurpassed, perfect, complete enlightenment than them.
- 18.29 “Kauśika, from here I see with my unobscured buddha eyes in all the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, immeasurable, countless beings who engage in unsurpassed, perfect, complete enlightenment, but still, because they lack the skillful means of the perfection of wisdom, only one or two of them will abide on the irreversible level while most of them will abide on the level of the śrāvakas and the pratyekabuddhas. If you ask why, Kauśika, it is because it is hard for those who are indolent, those who are without perseverance, those who are of feeble intent, those who are of inferior resolve, and those who are intellectually stupid to accomplish unsurpassed, perfect, complete enlightenment.

- 18.30 “Kauśika, from here I see with my unobscured buddha eyes in all the world systems of the southern direction, numerous as the grains of sand of the river Gaṅgā, immeasurable, countless beings who engage in unsurpassed, perfect, complete enlightenment, but still, because they lack the skillful means of the perfection of wisdom, only one or two of them will abide [F.274.a] on the irreversible level while most of them will abide on the level of the śrāvakas and the pratyekabuddhas. If you ask why, Kauśika, it is because it is hard for those who are indolent, those who are without perseverance, those who are of feeble intent, those who are of inferior resolve, and those who are intellectually stupid to accomplish unsurpassed, perfect, complete enlightenment.
- 18.31 “Kauśika, from here I see with my unobscured buddha eyes in all the world systems of the western direction, numerous as the grains of sand of the river Gaṅgā, immeasurable, countless beings who engage in unsurpassed, perfect, complete enlightenment, but still, because they lack the skillful means of the perfection of wisdom, only one or two of them will abide on the irreversible level while most of them will abide on the level of the śrāvakas and the pratyekabuddhas. If you ask why, Kauśika, it is because it is hard for those who are indolent, those who are without perseverance, those who are of feeble intent, those who are of inferior resolve, and those who are intellectually stupid to accomplish unsurpassed, perfect, complete enlightenment.
- 18.32 “Kauśika, from here I see with my unobscured buddha eyes in all the world systems of the northern direction, numerous as the grains of sand of the river Gaṅgā, immeasurable, countless beings who engage in unsurpassed, perfect, complete enlightenment, but still, because they lack the skillful means of the perfection of wisdom, only one or two of them will abide on the irreversible level while most of them will abide on the level of the śrāvakas and the pratyekabuddhas. If you ask why, Kauśika, it is because it is hard for those who are indolent, those who are without perseverance, those who are of feeble intent, those who are of inferior resolve, and those who are intellectually stupid to accomplish [F.274.b] unsurpassed, perfect, complete enlightenment.
- 18.33 “Kauśika, from here I see with my unobscured buddha eyes in all the world systems of the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā, immeasurable, countless beings who engage in unsurpassed, perfect, complete enlightenment, but still, because they lack the skillful means of the perfection of wisdom, only one or two of them will abide on the irreversible level while most of them will abide on the level of the śrāvakas and the pratyekabuddhas. If you ask why, Kauśika, it is because it is hard for those who are indolent, those who are without

perseverance, those who are of feeble intent, those who are of inferior resolve, and those who are intellectually stupid to accomplish unsurpassed, perfect, complete enlightenment.

18.34 “Kauśika, from here I see with my unobscured buddha eyes in all the world systems of the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā, immeasurable, countless beings who engage in unsurpassed, perfect, complete enlightenment, but still, because they lack the skillful means of the perfection of wisdom, only one or two of them will abide on the irreversible level while most of them will abide on the level of the śrāvakas and the pratyekabuddhas. If you ask why, Kauśika, it is because it is hard for those who are indolent, those who are without perseverance, those who are of feeble intent, those who are of inferior resolve, and those who are intellectually stupid to accomplish unsurpassed, perfect, complete enlightenment.

18.35 “Kauśika, from here I see with my unobscured buddha eyes in all the world systems of the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā, immeasurable, countless beings who engage in [F.275.a] unsurpassed, perfect, complete enlightenment, but still, because they lack the skillful means of the perfection of wisdom, only one or two of them will abide on the irreversible level while most of them will abide on the level of the śrāvakas and the pratyekabuddhas. If you ask why, Kauśika, it is because it is hard for those who are indolent, those who are without perseverance, those who are of feeble intent, those who are of inferior resolve, and those who are intellectually stupid to accomplish unsurpassed, perfect, complete enlightenment.

18.36 “Kauśika, from here I see with my unobscured buddha eyes in all the world systems of the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā, immeasurable, countless beings who engage in unsurpassed, perfect, complete enlightenment, but still, because they lack the skillful means of the perfection of wisdom, only one or two of them will abide on the irreversible level while most of them will abide on the level of the śrāvakas and the pratyekabuddhas. If you ask why, Kauśika, it is because it is hard for those who are indolent, those who are without perseverance, those who are of feeble intent, those who are of inferior resolve, and those who are intellectually stupid to accomplish unsurpassed, perfect, complete enlightenment.

18.37 “Kauśika, from here I see with my unobscured buddha eyes in all the world systems of the direction below, numerous as the grains of sand of the river Gaṅgā, immeasurable, countless beings who engage in unsurpassed, perfect, complete enlightenment, but still, because they lack the skillful means of the perfection of wisdom, only one or two of them will abide on the

irreversible level while most of them will abide on the level of the śrāvakas [F.275.b] and the pratyekabuddhas. If you ask why, Kauśika, it is because it is hard for those who are indolent, those who are without perseverance, those who are of feeble intent, those who are of inferior resolve, and those who are intellectually stupid to accomplish unsurpassed, perfect, complete enlightenment.

18.38 “Kauśika, from here I see with my unobscured buddha eyes in all the world systems of the direction above, numerous as the grains of sand of the river Gaṅgā, immeasurable, countless beings who engage in unsurpassed, perfect, complete enlightenment, but still, because they lack the skillful means of the perfection of wisdom, only one or two of them will abide on the irreversible level while most of them will abide on the level of the śrāvakas and the pratyekabuddhas. If you ask why, Kauśika, it is because it is hard for those who are indolent, those who are without perseverance, those who are of feeble intent, those who are of inferior resolve, and those who are intellectually stupid to accomplish unsurpassed, perfect, complete enlightenment.

18.39 “Kauśika, so it is that if those sons or daughters of good family who have set out for unsurpassed, perfect, complete enlightenment want to fully awaken swiftly and easily to unsurpassed, perfect, complete enlightenment, they should repeatedly listen to, take up, uphold, recite, master, and focus their attention correctly on this perfection of wisdom. While listening to, taking up, upholding, reciting, mastering, and focusing their attention correctly on this perfection of wisdom they should commit it to writing and serve, respect, honor, and worship it with many flowers, incense, garlands, perfume, unguents, powders, [F.276.a] robes, parasols, victory banners, and flags. In addition, they should also take up, uphold, recite, master, and focus their attention correctly on those other virtuous phenomena that are included within this perfection of wisdom, as many as there are. That is to say, they should take up, uphold, recite, master, and focus their attention correctly on the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom; the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the

emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities; the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path; and the four truths of the noble ones, the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the eight liberations, the nine serial steps of meditative absorption, the three emptiness, signlessness, and wishlessness gateways to liberation, the five extrasensory powers, all the meditative stabilities, all the dhāraṇī gateways, the ten powers [F.276.b] of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, the eighteen distinct qualities of the buddhas, and also those many immeasurable attributes of the buddhas included within this perfection of wisdom, as many as there are.

- 18.40 “If you ask why, Kauśika, it is because those sons or daughters of good families will know as follows: When in the past the Tathāgata was practicing the conduct of a bodhisattva he also trained like that, in the perfection of wisdom, and in the perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, and the perfection of generosity; the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities; the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path; and the four truths of the noble ones, the four meditative concentrations, the four [F.277.a] immeasurable attitudes, the four formless absorptions, the eight liberations, the nine serial steps of meditative absorption, the three emptiness, signlessness, and wishlessness gateways to liberation, the five extrasensory powers, all the meditative stabilities, all the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, the eighteen distinct qualities of the buddhas, and also those immeasurable attributes of the buddhas, and that they themselves should also train in his

wake. This—that is to say, the perfection of wisdom—is our teacher. The other attributes of the buddhas, *up to* the immeasurable ones, are our teacher as well. This is the teaching of the lord buddhas, and this, the perfection of wisdom, is the teaching of the pratyekabuddhas, the arhats, the non-returns, the once-returns, and those who have entered the stream as well. Training in this perfection of wisdom, and training in the perfection of meditative concentration, training in the perfection of perseverance, training in the perfection of tolerance, training in the perfection of ethical discipline, and training in the perfection of generosity; training in the emptiness of internal phenomena, training in the emptiness of external phenomena, training in the emptiness of external and internal phenomena, training in the emptiness of emptiness, training in the emptiness of great extent, training in the emptiness of ultimate reality, [F.277.b] training in the emptiness of conditioned phenomena, training in the emptiness of unconditioned phenomena, training in the emptiness of the unlimited, training in the emptiness of that which has neither beginning nor end, training in the emptiness of nonexclusion, training in the emptiness of inherent nature, training in the emptiness of all phenomena, training in the emptiness of intrinsic defining characteristics, training in the emptiness of that which cannot be apprehended, training in the emptiness of nonentities, training in the emptiness of essential nature, and training in the emptiness of an essential nature of nonentities; training in the applications of mindfulness, training in the correct exertions, training in the supports for miraculous ability, training in the faculties, training in the powers, training in the branches of enlightenment, and training in the noble eightfold path; training in the truths of the noble ones, training in the meditative concentrations, training in the immeasurable attitudes, training in the formless absorptions, training in the liberations, training in the serial steps of meditative absorption, training in the emptiness, signlessness, and wishlessness gateways to liberation, training in the extrasensory powers, training in the meditative stabilities, training in the dhāraṇī gateways, training in the powers of the tathāgatas, training in the fearlessnesses, training in the kinds of exact knowledge, training in great [F.278.a] loving kindness, training in great compassion, and training in the distinct qualities of the buddhas; and training in knowledge of all the dharmas, training in the knowledge of the aspects of the path, and training in all-aspect omniscience, those lord buddhas, pratyekabuddhas, arhats, non-returns, once-returns, and those who have entered the stream have gone beyond, are going beyond, and will go beyond. They will know that.

18.41 “So it is, Kauśika, that whether the Tathāgata is present or whether the Tathāgata has passed into final nirvāṇa those sons or daughters of good families should rely on this very perfection of wisdom. If you ask why, Kauśika, it is because this very perfection of wisdom is the support of all śrāvakas, pratyekabuddhas, and bodhisattva great beings, *up to*, is the support of the beings who are gods, humans, and asuras. They should rely on this very perfection of meditative concentration. If you ask why, Kauśika, it is because the perfection of meditative concentration is the support of śrāvakas, pratyekabuddhas, and bodhisattva great beings, *up to*, is the support of the beings who are gods, humans, and asuras. They should rely on this very perfection of perseverance. If you ask why, Kauśika, it is because the perfection of perseverance is the support of śrāvakas, pratyekabuddhas, and bodhisattva great beings, *up to*, is the support of the beings who are gods, humans, [F.278.b] and asuras. They should rely on this very perfection of tolerance. If you ask why, Kauśika, it is because the perfection of tolerance is the support of śrāvakas, pratyekabuddhas, and bodhisattva great beings, *up to*, is the support of the beings who are gods, humans, and asuras. They should rely on this very perfection of ethical discipline. If you ask why, Kauśika, it is because the perfection of ethical discipline is the support of śrāvakas, pratyekabuddhas, and bodhisattva great beings, *up to*, is the support of the beings who are gods, humans, and asuras. They should rely on this very perfection of generosity. If you ask why, Kauśika, it is because the perfection of generosity is the support of śrāvakas, pratyekabuddhas, and bodhisattva great beings, *up to*, is the support of the beings who are gods, humans, and asuras.

18.42 “They should rely on this very emptiness of internal phenomena. If you ask why, Kauśika, it is because the emptiness of internal phenomena is the support of śrāvakas, pratyekabuddhas, and bodhisattva great beings, *up to*, is the support of the beings who are gods, humans, and asuras. They should rely on this very emptiness of external phenomena. If you ask why, Kauśika, it is because the emptiness of external phenomena is the support of śrāvakas, pratyekabuddhas, and bodhisattva great beings, *up to*, is the support of the beings who are gods, humans, and asuras. They should rely on this very emptiness of external and internal phenomena. If you ask why, Kauśika, it is because the emptiness of external and internal phenomena is the support of śrāvakas, pratyekabuddhas, and bodhisattva great beings, *up to*, is the support of the beings [F.279.a] who are gods, humans, and asuras. They should rely on this very emptiness of emptiness. If you ask why, Kauśika, it is because the emptiness of emptiness is the support of śrāvakas, pratyekabuddhas, and bodhisattva great beings, *up to*, is the support of the beings who are gods, humans, and asuras. They should rely on this very

emptiness of great extent. If you ask why, Kauśika, it is because the emptiness of great extent is the support of śrāvakas, pratyekabuddhas, and bodhisattva great beings, *up to*, is the support of the beings who are gods, humans, and asuras. They should rely on this very emptiness of ultimate reality. If you ask why, Kauśika, it is because the emptiness of ultimate reality is the support of śrāvakas, pratyekabuddhas, and bodhisattva great beings, *up to*, is the support of the beings who are gods, humans, and asuras. They should rely on this very emptiness of conditioned phenomena. If you ask why, Kauśika, it is because the emptiness of conditioned phenomena is the support of śrāvakas, pratyekabuddhas, and bodhisattva great beings, *up to*, is the support of the beings who are gods, humans, and asuras. They should rely on this very emptiness of unconditioned phenomena. If you ask why, Kauśika, it is because the emptiness of unconditioned phenomena is the support of śrāvakas, pratyekabuddhas, and bodhisattva great beings, *up to*, is the support of the beings who are gods, humans, and asuras. They should rely on this very emptiness of the unlimited. If you ask why, Kauśika, it is because the emptiness of the unlimited is the support of śrāvakas, pratyekabuddhas, [F.279.b] and bodhisattva great beings, *up to*, is the support of the beings who are gods, humans, and asuras. They should rely on this very emptiness of that which has neither beginning nor end. If you ask why, Kauśika, it is because the emptiness of that which has neither beginning nor end is the support of śrāvakas, pratyekabuddhas, and bodhisattva great beings, *up to*, is the support of the beings who are gods, humans, and asuras. They should rely on this very emptiness of nonexclusion. If you ask why, Kauśika, it is because the emptiness of nonexclusion is the support of śrāvakas, pratyekabuddhas, and bodhisattva great beings, *up to*, is the support of the beings who are gods, humans, and asuras. They should rely on this very emptiness of inherent nature. If you ask why, Kauśika, it is because the emptiness of inherent nature is the support of śrāvakas, pratyekabuddhas, and bodhisattva great beings, *up to*, is the support of the beings who are gods, humans, and asuras. They should rely on this very emptiness of all phenomena. If you ask why, Kauśika, it is because the emptiness of all phenomena is the support of śrāvakas, pratyekabuddhas, and bodhisattva great beings, *up to*, is the support of the beings who are gods, humans, and asuras. They should rely on this very emptiness of intrinsic defining characteristics. If you ask why, Kauśika, it is because the emptiness of intrinsic defining characteristics is the support of śrāvakas, pratyekabuddhas, and bodhisattva great beings, *up to*, is the support of the beings who are gods, humans, and asuras. They should rely on this very emptiness of that which cannot be apprehended. If you ask why, Kauśika, [F.280.a] it is because the emptiness of that which cannot be

apprehended is the support of śrāvakas, pratyekabuddhas, and bodhisattva great beings, *up to*, is the support of the beings who are gods, humans, and asuras. They should rely on this very emptiness of nonentities. If you ask why, Kauśika, it is because the emptiness of nonentities is the support of śrāvakas, pratyekabuddhas, and bodhisattva great beings, *up to*, is the support of the beings who are gods, humans, and asuras. They should rely on this very emptiness of essential nature. If you ask why, Kauśika, it is because the emptiness of essential nature is the support of śrāvakas, pratyekabuddhas, and bodhisattva great beings, *up to*, is the support of the beings who are gods, humans, and asuras. They should rely on this very emptiness of an essential nature of nonentities. If you ask why, Kauśika, it is because the emptiness of an essential nature of nonentities is the support of śrāvakas, pratyekabuddhas, and bodhisattva great beings, *up to*, is the support of the beings who are gods, humans, and asuras.

- 18.43 “They should rely on the applications of mindfulness. If you ask why, Kauśika, it is because these applications of mindfulness are the support of śrāvakas, pratyekabuddhas, and bodhisattva great beings, *up to*, are the support of the beings who are gods, humans, and asuras. They should rely on the correct exertions. If you ask why, Kauśika, it is because these correct exertions are the support of śrāvakas, pratyekabuddhas, and bodhisattva great beings, *up to*, [F.280.b] are the support of the beings who are gods, humans, and asuras. They should rely on the supports for miraculous ability. If you ask why, Kauśika, it is because these supports for miraculous ability are the support of śrāvakas, pratyekabuddhas, and bodhisattva great beings, *up to*, are the support of the beings who are gods, humans, and asuras. They should rely on the faculties. If you ask why, Kauśika, it is because these faculties are the support of śrāvakas, pratyekabuddhas, and bodhisattva great beings, *up to*, are the support of the beings who are gods, humans, and asuras. They should rely on the powers. If you ask why, Kauśika, it is because these powers are the support of śrāvakas, pratyekabuddhas, and bodhisattva great beings, *up to*, are the support of the beings who are gods, humans, and asuras. They should rely on the branches of enlightenment. If you ask why, Kauśika, it is because these branches of enlightenment are the support of śrāvakas, pratyekabuddhas, and bodhisattva great beings, *up to*, are the support of the beings who are gods, humans, and asuras. They should rely on the noble eightfold path. If you ask why, Kauśika, it is because this noble eightfold path is the support of śrāvakas, pratyekabuddhas, and bodhisattva great beings, *up to*, are the support of the beings who are gods, humans, and asuras.

18.44 “They should rely on the truths of the noble ones. If you ask why, Kauśika, it is because these noble truths are the support of śrāvakas, pratyekabuddhas, and bodhisattva [F.281.a] great beings, *up to*, are the support of the beings who are gods, humans, and asuras. They should rely on the meditative concentrations. If you ask why, Kauśika, it is because these meditative concentrations are the support of śrāvakas, pratyekabuddhas, and bodhisattva great beings, *up to*, are the support of the beings who are gods, humans, and asuras. They should rely on the immeasurable attitudes. If you ask why, Kauśika, it is because these immeasurable attitudes are the support of śrāvakas, pratyekabuddhas, and bodhisattva great beings, *up to*, are the support of the beings who are gods, humans, and asuras. They should rely on the formless absorptions. If you ask why, Kauśika, it is because these formless absorptions are the support of śrāvakas, pratyekabuddhas, and bodhisattva great beings, *up to*, are the support of the beings who are gods, humans, and asuras. They should rely on the liberations. If you ask why, Kauśika, it is because these liberations are the support of śrāvakas, pratyekabuddhas, and bodhisattva great beings, *up to*, are the support of the beings who are gods, humans, and asuras. They should rely on the serial steps of meditative absorption. If you ask why, Kauśika, it is because these serial steps of meditative absorption are the support of śrāvakas, pratyekabuddhas, and bodhisattva great beings, *up to*, are the support of the beings who are gods, humans, and asuras. They should rely on the emptiness, signlessness, [F.281.b] and wishlessness gateways to liberation. If you ask why, Kauśika, it is because these emptiness, signlessness, and wishlessness gateways to liberation are the support of śrāvakas, pratyekabuddhas, and bodhisattva great beings, *up to*, are the support of the beings who are gods, humans, and asuras. They should rely on the meditative stabilities. If you ask why, Kauśika, it is because these meditative stabilities are the support of śrāvakas, pratyekabuddhas, and bodhisattva great beings, *up to*, are the support of the beings who are gods, humans, and asuras. They should rely on the dhāraṇī gateways. If you ask why, Kauśika, it is because these dhāraṇī gateways are the support of śrāvakas, pratyekabuddhas, and bodhisattva great beings, *up to*, are the support of the beings who are gods, humans, and asuras. They should rely on the powers of the tathāgatas. If you ask why, Kauśika, it is because these powers of the tathāgatas are the support of śrāvakas, pratyekabuddhas, and bodhisattva great beings, *up to*, are the support of the beings who are gods, humans, and asuras. They should rely on the fearlessnesses. If you ask why, Kauśika, it is because these fearlessnesses are the support of śrāvakas, pratyekabuddhas, and bodhisattva [F.282.a] great beings, *up to*, are the support of the beings who are gods, humans, and

asuras. They should rely on the kinds of exact knowledge. If you ask why, Kauśika, it is because these kinds of exact knowledge are the support of śrāvakas, pratyekabuddhas, and bodhisattva great beings, *up to*, are the support of the beings who are gods, humans, and asuras. They should rely on great loving kindness. If you ask why, Kauśika, it is because great loving kindness is the support of śrāvakas, pratyekabuddhas, and bodhisattva great beings, *up to*, is the support of the beings who are gods, humans, and asuras. They should rely on great compassion. If you ask why, Kauśika, it is because great compassion is the support of śrāvakas, pratyekabuddhas, and bodhisattva great beings, *up to*, is the support of the beings who are gods, humans, and asuras. They should rely on the distinct qualities of the buddhas. If you ask why, Kauśika, it is because these distinct qualities of the buddhas are the support of śrāvakas, pratyekabuddhas, and bodhisattva great beings, *up to*, are the support of the beings who are gods, humans, and asuras.

18.45 “They should rely on knowledge of all the dharmas. If you ask why, Kauśika, it is because knowledge of all the dharmas is the support of śrāvakas, pratyekabuddhas, and bodhisattva great beings, *up to*, is the support of the beings who are gods, humans, and asuras. They should rely on the knowledge of the aspects of the path. If you ask why, Kauśika, it is because the knowledge of the aspects of the path is the support of śrāvakas, pratyekabuddhas, and bodhisattva great beings, *up to*, is the support of the beings who are gods, humans, and asuras. They should rely on all-aspect omniscience. If you ask [F.282.b] why, Kauśika, it is because all-aspect omniscience is the support of śrāvakas, pratyekabuddhas, and bodhisattva great beings, *up to*, is the support of the beings who are gods, humans, and asuras.” [B21]

18.46 “Kauśika, if any son or daughter of good family were to have made a stūpa of the seven precious materials, about one yojana in height and half a yojana in width, in order to worship a tathāgata who had passed into nirvāṇa, and were they to have served, respected, honored, and worshiped it for the duration of their lives with many divine flowers, divine garlands, divine perfumes, divine unguents, divine powders, divine outer robes, divine inner robes, divine parasols, divine victory banners, divine flags, and divine musical instruments, do you think, Kauśika, the merit of that son or daughter of a good family for that reason would have increased greatly?”

“It would, Blessed Lord! It would, Well-Gone One!” Śakra replied.

18.47 “Kauśika,” continued the Blessed One, “if any son or daughter of good family were to write out, take up, uphold, recite, master, focus their attention correctly on this perfection of wisdom, and teach it extensively to others, without being separated from the mind of all-aspect omniscience, and, in

addition, were to serve, respect, honor, and worship it with flowers, garlands, perfumes, unguents, powders, robes, parasols, victory banners, flags, and various musical instruments, [F.283.a] the merit would increase even more than that.

18.48 “Kauśika, leaving aside that one stūpa, if, Kauśika, any son or daughter of good family were to have filled this Jambudvīpa with stūpas made of the seven precious materials, about one yojana in height and half a yojana in width, in order to worship a tathāgata who had passed into nirvāṇa, and were they to have served, respected, honored, and worshiped it for the duration of their lives with many divine flowers, divine garlands, divine perfumes, divine unguents, divine powders, divine outer robes, divine inner robes, divine parasols, divine victory banners, divine flags, and divine musical instruments, do you think, Kauśika, the merit of that son or daughter of good family for that reason would have increased greatly?”

“It would, Blessed Lord! It would, Well-Gone One!” Śakra replied.

18.49 “Kauśika,” continued the Blessed One, “if any son or daughter of good family were to commit to writing, take up, uphold, recite, master, focus their attention correctly on this perfection of wisdom, without being separated from the mind of all-aspect omniscience, and, in addition, were to serve, respect, honor, and worship it with flowers, garlands, perfumes, unguents, powders, robes, parasols, victory banners, flags, and various musical instruments, [F.283.b] the merit would increase even more than that.

18.50 “Kauśika, leaving aside this Jambudvīpa filled with stūpas of the tathāgata, if, Kauśika, any son or daughter of a good family were to have filled this world system with its four continents with stūpas made of the seven precious materials, about one yojana in height and half a yojana in width, in order to worship a tathāgata who had passed into nirvāṇa, and were they to have served, respected, honored, and worshiped it for the duration of their lives with many divine flowers, divine garlands, divine perfumes, divine unguents, divine powders, divine outer robes, divine inner robes, divine parasols, divine victory banners, divine flags, and divine musical instruments, do you think, Kauśika, the merit of that son or daughter of a good family for that reason would have increased greatly?”

“It would, Blessed Lord! It would, Well-Gone One!” Śakra replied.

18.51 “Kauśika,” continued the Blessed One, “if any son or daughter of good family were to make this perfection of wisdom into a book, take it up, uphold it, recite it, master it, and focus their attention correctly on it, and, having committed it to writing, were to serve, respect, honor, and worship it with flowers, garlands, perfumes, unguents, powders, robes, parasols, victory banners, flags, and various musical instruments, the merit would increase even more than that.

18.52 “Kauśika, leaving aside this world system [F.284.a] with its four continents filled with stūpas of the tathāgata, if, Kauśika, any son or daughter of good family were to have filled this thousandfold world system to the brim with stūpas made of the seven precious materials, about one yojana in height and half a yojana in width, in order to worship a tathāgata who had passed into nirvāṇa, and were they to have served, respected, honored, and worshiped it for the duration of their lives with many divine flowers, divine garlands, divine perfumes, divine unguents, divine powders, divine outer robes, divine inner robes, divine parasols, divine victory banners, divine flags, and divine musical instruments, do you think, Kauśika, the merit of that son or daughter of good family for that reason would have increased greatly?”

 “It would, Blessed Lord! It would, Well-Gone One!” Śakra replied.

18.53 “Kauśika,” continued the Blessed One, “if any son or daughter of good family were to make this perfection of wisdom into a book, take it up, uphold it, recite it, master it, and focus their attention correctly on it, and, having committed it to writing, were to serve, respect, honor, and worship it with flowers, garlands, perfumes, unguents, powders, robes, parasols, victory banners, flags, and various musical instruments, the merit would increase even more than that.

18.54 “Kauśika, leaving aside this thousandfold world system filled to the brim with [F.284.b] stūpas of the tathāgata, if, Kauśika, any son or daughter of good family were to have filled this medium millionfold world system with stūpas made of the seven precious materials, about one yojana in height and half a yojana in width, in order to worship a tathāgata who had passed into nirvāṇa, and were they to have served, respected, honored, and worshiped it for the duration of their lives with many divine flowers, divine garlands, divine perfumes, divine unguents, divine powders, divine outer robes, divine inner robes, divine parasols, divine victory banners, divine flags, and divine musical instruments, do you think, Kauśika, the merit of that son or daughter of good family for that reason would have increased greatly?”

 “It would, Blessed Lord! It would, Well-Gone One!” Śakra replied.

18.55 “Kauśika,” continued the Blessed One, “if any son or daughter of good family were to commit to writing, take up, uphold, recite, master, and focus their attention correctly on this perfection of wisdom, and were to serve, respect, honor, and worship it with flowers, garlands, perfumes, unguents, powders, robes, parasols, victory banners, flags, and various musical instruments, the merit would increase even more than that.

18.56 “Kauśika, leaving aside this medium millionfold world system filled with stūpas of the tathāgata, if, Kauśika, [F.285.a] any son or daughter of good family were to have filled this great billionfold world system with stūpas made of the seven precious materials, about one yojana in height and half a

yojana in width, in order to worship a tathāgata who had passed into nirvāṇa, and were they to have served, respected, honored, and worshiped it for the duration of their lives with many divine flowers, divine garlands, divine perfumes, divine unguents, divine powders, divine outer robes, divine inner robes, divine parasols, divine victory banners, divine flags, and divine musical instruments, do you think, Kauśika, the merit of that son or daughter of good family for that reason would have increased greatly?"

"It would, Blessed Lord! It would, Well-Gone One!" Śakra replied.

18.57 "Kauśika," continued the Blessed One, "if any son or daughter of good family were to take up,⁷¹³ uphold, recite, master, and focus their attention correctly on this perfection of wisdom, and were to serve, respect, honor, and worship it with flowers, garlands, perfumes, unguents, powders, robes, parasols, victory banners, flags, and various musical instruments, the merit would increase even more than that.

18.58 "Kauśika, leaving aside this great billionfold world system filled with stūpas of the tathāgata, Kauśika, even if, from the beings in this great billionfold world system, as many as there are, [F.285.b] each among them were to have made stūpas of the seven precious materials, about one yojana in height and half a yojana in width, in order to worship a tathāgata who had passed into nirvāṇa, and to have served, respected, honored, and worshiped them for the duration of their lives with many divine flowers, divine garlands, divine perfumes, divine unguents, divine powders, divine outer robes, divine inner robes, divine parasols, divine victory banners, divine flags, and divine musical instruments, still, if any son or daughter of good family were to have written out, taken up, upheld, recited, mastered, and focused their attention correctly on this perfection of wisdom, and, without being separated from the mind of all-aspect omniscience, served, respected, honored, and worshiped it with flowers, garlands, perfumes, unguents, powders, robes, parasols, victory banners, flags, and various musical instruments, just that would increase the merit even more."

18.59 Śakra said, "That is so, Blessed Lord! That is so, Well-Gone One! Blessed Lord, those who have served, respected, honored, and worshiped the perfection of wisdom will have served, respected, honored, and worshiped the tathāgatas, arhats, perfectly complete buddhas of the past, [F.286.a] future, and present.

18.60 "If, from as many beings as there are in the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, each among them were to have made stūpas of the seven precious materials, about one yojana in height and half a yojana in width, in order to worship a tathāgata who had passed into nirvāṇa, and to have served, respected, honored, and worshiped them for an eon or for longer than an eon with divine flowers,

divine garlands, divine perfumes, divine unguents, divine powders, divine outer robes, divine inner robes, divine parasols, divine victory banners, divine flags, and various divine musical instruments; and if, from as many beings as there are in the world systems of the southern direction, numerous as the grains of sand of the river Gaṅgā, each among them were to have made stūpas of the seven precious materials, about one yojana in height and half a yojana in width, in order to worship a tathāgata who had passed into nirvāṇa, and to have served, respected, honored, and worshiped them for an eon or for longer than an eon with divine flowers, divine garlands, divine perfumes, divine unguents, divine powders, divine outer robes, divine inner robes, divine parasols, divine victory banners, divine flags, and various divine musical instruments; and if, from as many beings as there are in the world systems of the western direction, numerous as the grains of sand of the river Gaṅgā, each among them [F.286.b] were to have made stūpas of the seven precious materials, about one yojana in height and half a yojana in width, in order to worship a tathāgata who had passed into nirvāṇa, and to have served, respected, honored, and worshiped them for an eon or for longer than an eon with divine flowers, divine garlands, divine perfumes, divine unguents, divine powders, divine outer robes, divine inner robes, divine parasols, divine victory banners, divine flags, and various divine musical instruments; and if, from as many beings as there are in the world systems of the northern direction, numerous as the grains of sand of the river Gaṅgā, each among them were to have made stūpas of the seven precious materials, about one yojana in height and half a yojana in width, in order to worship a tathāgata who had passed into nirvāṇa, and to have served, respected, honored, and worshiped them for an eon or for longer than an eon with divine flowers, divine garlands, divine perfumes, divine unguents, divine powders, divine outer robes, divine inner robes, divine parasols, divine victory banners, divine flags, and various divine musical instruments; and if, from as many beings as there are in the world systems of the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā, each among them were to have made stūpas of the seven precious materials, about one yojana in height and half a yojana in width, in order to worship a tathāgata who had passed into nirvāṇa, and to have honored, [F.287.a] venerated, respected, and worshiped them for an eon or for longer than an eon with divine flowers, divine garlands, divine perfumes, divine unguents, divine powders, divine outer robes, divine inner robes, divine parasols, divine victory banners, divine flags, and various divine musical instruments; and if, from as many beings as there are in the world systems of the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā, each among them were to have made stūpas of

the seven precious materials, about one yojana in height and half a yojana in width, in order to worship a tathāgata who had passed into nirvāṇa, and to have served, respected, honored, and worshiped them for an eon or for longer than an eon with divine flowers, divine garlands, divine perfumes, divine unguents, divine powders, divine outer robes, divine inner robes, divine parasols, divine victory banners, divine flags, and various divine musical instruments; and if, from as many beings as there are in the world systems of the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā, each among them were to have made stūpas of the seven precious materials, about one yojana in height and half a yojana in width, in order to worship a tathāgata who had passed into nirvāṇa, and to have served, respected, honored, and worshiped them for an eon or for longer than an eon with divine flowers, divine garlands, [F.287.b] divine perfumes, divine unguents, divine powders, divine outer robes, divine inner robes, divine parasols, divine victory banners, divine flags, and various divine musical instruments; and if, from as many beings as there are in the world systems of the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā, each among them were to have made stūpas of the seven precious materials, about one yojana in height and half a yojana in width, in order to worship a tathāgata who had passed into nirvāṇa, and to have served, respected, honored, and worshiped them for an eon or for longer than an eon with divine flowers, divine garlands, divine perfumes, divine unguents, divine powders, divine outer robes, divine inner robes, divine parasols, divine victory banners, divine flags, and various divine musical instruments; and if, from as many beings as there are in the world systems of the direction below, numerous as the grains of sand of the river Gaṅgā, each among them were to have made stūpas of the seven precious materials, about one yojana in height and half a yojana in width, in order to worship a tathāgata who had passed into nirvāṇa, and to have served, respected, honored, and worshiped them for an eon or for longer than an eon with divine flowers, divine garlands, divine perfumes, divine unguents, divine powders, divine outer robes, divine inner robes, divine parasols, [F.288.a] divine victory banners, divine flags, and various divine musical instruments; and if, from as many beings as there are in the world systems of the direction above, numerous as the grains of sand of the river Gaṅgā, each among them were to have made stūpas of the seven precious materials, about one yojana in height and half a yojana in width, in order to worship a tathāgata who had passed into nirvāṇa, and to have served, respected, honored, and worshiped them for an eon or for longer than an eon with divine flowers, divine garlands, divine perfumes, divine unguents, divine powders, divine outer robes, divine inner robes, divine parasols,

divine victory banners, divine flags, and various divine musical instruments—do you think, Blessed Lord, the merit of those sons or daughters of good families for that reason would have increased greatly?”

“It would, Kauśika,” said the Blessed One.

18.61 Śakra then said, “Still, Blessed Lord, if any son or daughter of good family were to have written out, taken up, upheld, recited, mastered, and focused their attention correctly on this perfection of wisdom, and served, respected, honored, and worshiped it with flowers, garlands, perfumes, unguents, powders, robes, parasols, victory banners, flags, and various musical instruments, it would increase the merit even more. If you were to ask why, Blessed Lord, [F.288.b] it is because all virtuous phenomena are included within this perfection of wisdom. That is to say, the path of the ten virtuous actions, the four meditative concentrations, the four immeasurable attitudes, and the four formless absorptions; the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom; the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities; the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path; the three emptiness, signlessness, and wishlessness gateways to liberation, the noble ones’ four truths of suffering, cause, cessation, and path, the six extrasensory powers, the eight liberations, the nine serial steps of meditative absorption, all the meditative stabilities, all the dhāraṇī gateways, the ten powers of the tathāgatas, the four [F.289.a] fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas; and knowledge of all the dharmas, the knowledge of the aspects of the path, and all-aspect omniscience are included within it.

18.62 “This is the teaching of the lord buddhas, and having trained in it, all the śrāvakas, pratyekabuddhas, and lord buddhas of the past, future, and present have gone beyond, are going beyond, and will go beyond all phenomena.

18.63 *This completes the eighteenth chapter from "The Perfection of Wisdom in One Hundred Thousand Lines."*

CHAPTER 19

- 19.1 Then the Blessed One said to Śakra, mighty lord of the gods, “Kauśika, it is so, it is so! The merit of those sons or daughters of good families will increase greatly. The increase in the merit of those sons or daughters of good families who commit this perfection of wisdom to writing, make it into a book, take it up, uphold it, recite it, master it, and focus their attention correctly on it, and in addition serve, respect, honor, and worship it with flowers, garlands, perfumes, unguents, powders, robes, parasols, victory banners, flags, and various musical instruments, is, because of that, immeasurable, incalculable, inconceivable, incomparable, and inestimable.
- 19.2 “If you ask why, Kauśika, it is because the all-aspect omniscience of the tathāgatas, arhats, perfectly complete buddhas has originated from [F.289.b] the perfection of wisdom; the perfection of meditative concentration has originated from the perfection of wisdom, the perfection of perseverance has originated from the perfection of wisdom, the perfection of tolerance has originated from the perfection of wisdom, the perfection of ethical discipline has originated from the perfection of wisdom, and the perfection of generosity has originated from the perfection of wisdom; the emptiness of internal phenomena has originated from the perfection of wisdom, the emptiness of external phenomena has originated from the perfection of wisdom, the emptiness of external and internal phenomena has originated from the perfection of wisdom, the emptiness of emptiness has originated from the perfection of wisdom, the emptiness of great extent has originated from the perfection of wisdom, the emptiness of ultimate reality has originated from the perfection of wisdom, the emptiness of conditioned phenomena has originated from the perfection of wisdom, the emptiness of unconditioned phenomena has originated from the perfection of wisdom, the emptiness of the unlimited has originated from the perfection of wisdom, the emptiness of that which has neither beginning nor end has originated from the perfection of wisdom, the emptiness of nonexclusion has originated

from the perfection of wisdom, the emptiness of inherent nature has originated from the perfection of wisdom, the emptiness of all phenomena has originated from the perfection of wisdom, the emptiness of intrinsic defining characteristics has originated from the perfection of wisdom, the emptiness of that which cannot be apprehended has originated from the perfection of wisdom, the emptiness of nonentities [F.290.a] has originated from the perfection of wisdom, the emptiness of essential nature has originated from the perfection of wisdom, and the emptiness of an essential nature of nonentities has originated from the perfection of wisdom; the applications of mindfulness have originated from the perfection of wisdom, the correct exertions have originated from the perfection of wisdom, the supports for miraculous ability have originated from the perfection of wisdom, the faculties have originated from the perfection of wisdom, the powers have originated from the perfection of wisdom, the branches of enlightenment have originated from the perfection of wisdom, and the noble eightfold path has originated from the perfection of wisdom; the truths of the noble ones have originated from the perfection of wisdom, the meditative concentrations have originated from the perfection of wisdom, the immeasurable attitudes have originated from the perfection of wisdom, the formless absorptions have originated from the perfection of wisdom, the liberations have originated from the perfection of wisdom, the serial steps of meditative absorption have originated from the perfection of wisdom, the emptiness, signlessness, and wishlessness gateways to liberation have originated from the perfection of wisdom, the extrasensory powers have originated from the perfection of wisdom, the meditative stabilities have originated from the perfection of wisdom, and the dhāraṇī gateways have originated from the perfection of wisdom; the powers of the tathāgatas [F.290.b] have originated from the perfection of wisdom, the fearlessnesses have originated from the perfection of wisdom, the kinds of exact knowledge have originated from the perfection of wisdom, great loving kindness has originated from the perfection of wisdom, great compassion has originated from the perfection of wisdom, and the distinct qualities of the buddhas have originated from the perfection of wisdom; and the five eyes of the tathāgatas have originated from the perfection of wisdom, the maturation of beings has originated from the perfection of wisdom, and the refinement of a buddhafield has originated from the perfection of wisdom. Kauśika, knowledge of all the dharmas has originated from the perfection of wisdom, the knowledge of the aspects of the path has originated from the perfection of wisdom, and all-aspect omniscience has originated from the perfection of wisdom. Kauśika, the vehicle of the śrāvakas has originated from the perfection of wisdom, the vehicle of the pratyekabuddhas has originated

from the perfection of wisdom, and the Great Vehicle has originated from the perfection of wisdom. Kauśika, unsurpassed, perfect, complete enlightenment has originated from the perfection of wisdom.

19.3 “Kauśika, so it is that the merit accrued earlier would come nowhere near even a hundredth part of the merit accrued if sons or daughters of good families commit this perfection of wisdom to writing, make it into a book, take it up, uphold it, recite it, master it, and focus their attention correctly on it, and serve, respect, honor, and worship it with flowers, garlands, perfumes, unguents, powders, robes, parasols, victory banners, flags, [F.291.a] and various musical instruments. It would come nowhere near even a thousandth part, a hundred thousandth part, a ten millionth part, a hundred ten millionth part, a thousand ten millionth part, or a hundred thousand ten millionth part—or any other number, fraction, calculation, or example. It would come nowhere near to any comparison.

19.4 “If you ask why, Kauśika, it is because for as long as this perfection of wisdom remains in Jambudvīpa, the precious jewel of the Buddha will not disappear, the precious jewel of the Dharma will not disappear, and the precious jewel of the Saṅgha will not disappear. For that long the path of the ten virtuous actions will appear in the world, the four meditative concentrations will appear in the world, the four immeasurable attitudes will appear in the world, the four formless absorptions will appear in the world, and the five extrasensory powers will appear in the world; the perfection of generosity will appear in the world, the perfection of ethical discipline will appear in the world, the perfection of tolerance will appear in the world, the perfection of perseverance will appear in the world, the perfection of meditative concentration will appear in the world, and the perfection of wisdom will appear in the world; the emptiness of internal phenomena will appear in the world, the emptiness of external phenomena will appear in the world, the emptiness of external and internal phenomena will appear in the world, the emptiness of emptiness will appear in the world, the emptiness of [F.291.b] great extent will appear in the world, the emptiness of ultimate reality will appear in the world, the emptiness of conditioned phenomena will appear in the world, the emptiness of unconditioned phenomena will appear in the world, the emptiness of the unlimited will appear in the world, the emptiness of that which has neither beginning nor end will appear in the world, the emptiness of nonexclusion will appear in the world, the emptiness of inherent nature will appear in the world, the emptiness of all phenomena will appear in the world, the emptiness of intrinsic defining characteristics will appear in the world, the emptiness of that which cannot be apprehended will appear in the world, the emptiness of nonentities will appear in the world, the emptiness of essential nature will appear in the

world, and the emptiness of an essential nature of nonentities will appear in the world; the applications of mindfulness will appear in the world, the correct exertions will appear in the world, the supports for miraculous ability will appear in the world, the faculties will appear in the world, the powers will appear in the world, the branches of enlightenment will appear in the world, and the noble eightfold path will appear in the world; the truths of the noble ones will appear in the world, the meditative concentrations will appear in the world, the immeasurable attitudes will appear in the world, the formless absorptions will appear in the world, [F.292.a] the liberations will appear in the world, the nine serial steps of meditative absorption will appear in the world, the emptiness, signlessness, and wishlessness gateways to liberation will appear in the world, the extrasensory powers will appear in the world, the meditative stabilities will appear in the world, the dhāraṇī gateways will appear in the world, the powers of the tathāgatas will appear in the world, the fearlessnesses will appear in the world, the kinds of exact knowledge will appear in the world, great loving kindness will appear in the world, great compassion will appear in the world, and the eighteen distinct qualities of the buddhas will appear in the world; and knowledge of all the dharmas will appear in the world, the knowledge of the aspects of the path will appear in the world, and all-aspect omniscience will appear in the world. For that long great and lofty royal families will appear in the world, great and lofty priestly families will appear in the world, and great and lofty householder families will appear in the world; the gods of the Cāturmahārājika realm will appear in the world, the gods of the Trayastrimśa realm will appear in the world, the gods of the Yāma realm will appear in the world, the gods of the Tuṣita realm will appear in the world, the gods of the Nirmāṇarati realm will appear in the world, and the gods of the Paranirmitavaśavartin realm will appear [F.292.b] in the world; the gods of the Brahmakāyika realm will appear in the world, the gods of the Brahmapurohita realm will appear in the world, the gods of the Brahmapārṣadya realm will appear in the world, and the gods of the Mahābrahmā realm will appear in the world; the gods of the Ābha realm will appear in the world, the gods of the Parīttābha realm will appear in the world, the gods of the Apramāṇābha realm will appear in the world, and the gods of the Ābhāsvara realm will appear in the world; the gods of the Śubha realm will appear in the world, the gods of the Parīttāśubha realm will appear in the world, the gods of the Apramāṇāśubha realm will appear in the world, and the gods of the Śubhakṛtsna realm will appear in the world; the gods of the Vṛha realm will appear in the world, the gods of the Parīttavṛha realm will appear in the world, the gods of the Apramāṇavṛha realm will appear in the world, and the gods of the Vṛhatphala realm will appear in the world; the

gods of the Avṛha realm will appear in the world, the gods of the Atapa realm will appear in the world, the gods of the Sudṛśa realm will appear in the world, the gods of the Sudarśana realm will appear in the world, and the gods of the Akaniṣṭha realm will appear in the world; and those who have entered the stream will appear in the world, once-returners will appear in the world, non-returners will appear in the world, arhats will appear in the world, pratyekabuddhas will appear in the world, perfectly complete buddhas will appear in the world, and bodhisattva great beings will appear in the world. The transcendental knowledge [F.293.a] of the unsurpassed buddhas happens,⁷¹⁴ the turning of the wheel of the Dharma happens, the maturation of beings happens, and the refinement of a buddhafield happens.”

19.5 Then Śakra, mighty lord of the gods, said to the gods of the Cāturmahārājika realm, the gods of the Trayastriṃśa realm, the gods of the Yāma realm, the gods of the Tuṣita realm, the gods of the Nirmāṇarati realm, and the gods of the Paranirmitavaśavartin realm; the gods of the Brahmakāyika realm, the gods of the Brahmapurohita realm, the gods of the Brahmapārśadya realm, and the gods of the Mahābrahmā realm; the gods of the Ābha realm, the gods of the Parīttābha realm, the gods of the Apramāṇābha realm, and the gods of the Ābhāsvara realm; the gods of the Śubha realm, the gods of the Parīttāśubha realm, the gods of the Apramāṇāśubha realm, and the gods of the Śubhakṛtsna realm; the gods of the Vṛha realm, the gods of the Parīttavṛha realm, the gods of the Apramāṇavṛha realm, and the gods of the Vṛhatphala realm; the gods of the Avṛha realm, the gods of the Atapa realm, the gods of the Sudṛśa realm, the gods of the Sudarśana realm, and the gods of the Akaniṣṭha realm, as many as there were in this great billionfold world system, “Friends, you should take up this perfection of wisdom. Friends, you should uphold this perfection of wisdom. Friends, you should recite this perfection of wisdom. Friends, you should master this perfection of wisdom. Friends, you should focus your attention correctly on this perfection of wisdom.

19.6 “Friends, through taking up, upholding, reciting, mastering, and focusing attention correctly on this perfection of wisdom, [F.293.b] the continuum of the way of the Buddha will not be cut, the continuum of the way of the Dharma will not be cut, and the continuum of the way of the Saṅgha will not be cut. Friends, when the continuum of the way of the Buddha is not cut, the continuum of the way of the Dharma is not cut, and the continuum of the way of the Saṅgha is not cut, the perfection of generosity will appear in the world, the perfection of ethical discipline will appear in the world, the perfection of tolerance will appear in the world, the perfection of perseverance will appear in the world, the perfection of meditative

concentration will appear in the world, and the perfection of wisdom will appear in the world; the emptiness of internal phenomena will appear in the world, the emptiness of external phenomena will appear in the world, the emptiness of external and internal phenomena will appear in the world, the emptiness of emptiness will appear in the world, the emptiness of great extent will appear in the world, the emptiness of ultimate reality will appear in the world, the emptiness of conditioned phenomena will appear in the world, the emptiness of unconditioned phenomena will appear in the world, the emptiness of the unlimited will appear in the world, the emptiness of that which has neither beginning nor end will appear in the world, the emptiness of nonexclusion will appear in the world, the emptiness of inherent nature will appear in the world, the emptiness of all phenomena will appear in the world, the emptiness of intrinsic defining characteristics will appear in the world, the emptiness of that which cannot be apprehended will appear in the world, the emptiness [F.294.a] of nonentities will appear in the world, the emptiness of essential nature will appear in the world, and the emptiness of an essential nature of nonentities will appear in the world; the applications of mindfulness will appear in the world, the correct exertions will appear in the world, the supports for miraculous ability will appear in the world, the faculties will appear in the world, the powers will appear in the world, the branches of enlightenment will appear in the world, and the noble eightfold path will appear in the world; the truths of the noble ones will appear in the world, the meditative concentrations will appear in the world, the immeasurable attitudes will appear in the world, the formless absorptions will appear in the world, the liberations will appear in the world, the serial steps of meditative absorption will appear in the world, the emptiness, signlessness, and wishlessness gateways to liberation will appear in the world, the extrasensory powers will appear in the world, the meditative stabilities will appear in the world, the dhāraṇī gateways will appear in the world, the powers of the tathāgatas will appear in the world, the fearlessnesses will appear in the world, the kinds of exact knowledge will appear in the world, great loving kindness will appear in the world, great compassion will appear in the world, and the eighteen distinct qualities [F.294.b] of the buddhas will appear in the world; and the conduct of the bodhisattvas will appear in the world, the fruit of having entered the stream will appear in the world, the fruit of once-returner will appear in the world, the fruit of non-returner will appear in the world, arhatship will appear in the world, individual enlightenment will appear in the world, and unsurpassed, perfect, complete enlightenment will appear in the world."

19.7 Then the Blessed One said to Śakra, mighty lord of the gods, “Kauśika, take up this perfection of wisdom, uphold it, recite it, and master it. Kauśika, focus your attention correctly on this perfection of wisdom. If you ask why, Kauśika, it is because when it occurs, as it habitually does, to the asuras to think, ‘We will fight the gods of the Trayastriṃśa. We will drive the gods of the Trayastriṃśa away from the border,’⁷¹⁵ at that time you must contemplate this perfection of wisdom in your mind, and you must chant it by heart. You must focus your attention correctly on it and afterward, on account of that, those habitual thoughts of the asuras will fade and the arising of those minds will not recur or flourish.

19.8 “You, Kauśika, should chant by heart this perfection of wisdom even in the presence of those gods and goddesses who, at the time of death, see themselves being reborn in the lower realms. They will then be reborn in this same god realm owing to the root of the virtuous action of hearing the perfection of wisdom and owing to their belief in the perfection of wisdom. If you ask why, Kauśika, it is because such is the advantage of hearing this perfection of wisdom. [F.295.a] All those sons and daughters of good families, whoever they are, who hear this perfection of wisdom will, through that root of virtue, finally fully awaken to unsurpassed, perfect, complete enlightenment. If you ask why, Kauśika, it is because however many tathāgatas, arhats, perfectly complete buddhas of the past there were, along with their communities of śrāvakas, they all attained final nirvāṇa in the expanse of nirvāṇa where no aggregates are left behind, having trained in this perfection of wisdom; however many tathāgatas, arhats, perfectly complete buddhas of the future there will be, along with their communities of śrāvakas, they will all fully awaken to unsurpassed, perfect, complete enlightenment, having trained in this perfection of wisdom; and however many tathāgatas, arhats, perfectly complete buddhas at present there are residing and maintaining themselves in the world systems of the ten directions, along with their communities of śrāvakas, they all fully awaken to unsurpassed, perfect, complete enlightenment, having trained in this perfection of wisdom. If you ask why, Kauśika, it is because all the attributes on the side of enlightenment are gathered within the perfection of wisdom, whether they are the attributes of the śrāvakas, the attributes of the pratyekabuddhas, the attributes of the bodhisattvas, or the attributes of the buddhas.”

19.9 Śakra then said, “Blessed Lord, this, [F.295.b] the perfection of wisdom, is the great knowledge incantation. Blessed Lord, this, the perfection of wisdom, is the unsurpassed knowledge incantation. Blessed Lord, this, the perfection of wisdom, is the knowledge incantation equal to the unequaled.

If you ask why, it is because, Blessed Lord, the perfection of wisdom is the eliminator of all nonvirtuous phenomena and the establisher of all virtuous phenomena.”

19.10 “Kauśika, it is so, it is so!” said the Blessed One. “Kauśika, it is because this perfection of wisdom is the great knowledge incantation. Kauśika, this, the perfection of wisdom, is the unsurpassed knowledge incantation. Kauśika, this, the perfection of wisdom, is the knowledge incantation equal to the unequaled.

19.11 “If you ask why, Kauśika, it is because however many tathāgatas, arhats, perfectly complete buddhas of the past there were, they fully awakened to unsurpassed, perfect, complete enlightenment relying on this same knowledge incantation; however many tathāgatas, arhats, perfectly complete buddhas of the future there will be, they will fully awaken to unsurpassed, perfect, complete enlightenment relying on this same knowledge incantation; and however many tathāgatas, arhats, perfectly complete buddhas of the present there are residing and maintaining themselves in the world systems of the ten directions, they are fully awakening to unsurpassed, perfect, complete enlightenment relying on this same knowledge incantation.

19.12 “If you ask why, Kauśika, it is because [F.296.a] when this knowledge incantation exists, the path of the ten virtuous actions exists in the world, the four meditative concentrations exist in the world, the four immeasurable attitudes exist in the world, the formless absorptions exist in the world, and the five extrasensory powers exist in the world; the perfection of generosity exists in the world, the perfection of ethical discipline exists in the world, the perfection of tolerance exists in the world, the perfection of perseverance exists in the world, the perfection of meditative concentration exists in the world, and the perfection of wisdom exists in the world; the emptiness of internal phenomena exists in the world, the emptiness of external phenomena exists in the world, the emptiness of external and internal phenomena exists in the world, the emptiness of emptiness exists in the world, the emptiness of great extent exists in the world, the emptiness of ultimate reality exists in the world, the emptiness of conditioned phenomena exists in the world, the emptiness of unconditioned phenomena exists in the world, the emptiness of the unlimited exists in the world, the emptiness of that which has neither beginning nor end exists in the world, the emptiness of nonexclusion exists in the world, the emptiness of inherent nature exists in the world, the emptiness of all phenomena exists in the world, the emptiness of intrinsic defining characteristics exists in the world, the emptiness of that which cannot be apprehended exists in the world, the emptiness of nonentities exists in the world, the emptiness of essential

nature exists in the world, and the emptiness of an essential nature of nonentities exists in the world; the applications of mindfulness [F.296.b] exist in the world, the correct exertions exist in the world, the supports for miraculous ability exist in the world, the faculties exist in the world, the powers exist in the world, the branches of enlightenment exist in the world, and the noble eightfold path exists in the world; the truths of the noble ones exist in the world, the liberations exist in the world, the serial steps of meditative absorption exist in the world, the emptiness, signlessness, and wishlessness gateways to liberation exist in the world, the extrasensory powers exist in the world, the meditative stabilities exist in the world, the dhāraṇī gateways exist in the world, the powers of the tathāgatas exist in the world, the fearlessnesses exist in the world, the kinds of exact knowledge exist in the world, great loving kindness exists in the world, great compassion exists in the world, and the eighteen distinct qualities of the buddhas exist in the world; the realm of phenomena exists in the world, the very limit of reality exists in the world, the real nature exists in the world, the unmistakable real nature exists in the world, the one and only real nature exists in the world, the reality of phenomena exists in the world, the abiding nature of reality exists in the world, the maturity of phenomena exists in the world, the five eyes exist in the world, the fruit of having entered the stream exists in the world, the fruit of once-returner [F.297.a] exists in the world, the fruit of non-returner exists in the world, arhatship exists in the world, and individual enlightenment exists in the world; and knowledge of all the dharmas exists in the world, the knowledge of the aspects of the path exists in the world, and all-aspect omniscience exists in the world. [B22]

- 19.13 “Kauśika, when bodhisattvas exist, the path of the ten virtuous actions exists as a designation in the world, the four meditative concentrations exist as designations in the world, the four immeasurable attitudes exist as designations in the world, the four formless absorptions exist as designations in the world, and the five extrasensory powers exist as designations in the world; the perfection of generosity exists as a designation in the world, the perfection of ethical discipline exists as a designation in the world, the perfection of tolerance exists as a designation in the world, the perfection of perseverance exists as a designation in the world, the perfection of meditative concentration exists as a designation in the world, and the perfection of wisdom exists as a designation in the world; the emptiness of internal phenomena exists as a designation in the world, the emptiness of external phenomena exists as a designation in the world, the emptiness of external and internal phenomena exists as a designation in the world, the emptiness of emptiness exists as a designation in the world, the emptiness of great extent exists as a designation in the world, the

emptiness of ultimate reality exists as a designation in the world, the emptiness of conditioned phenomena exists as a designation in [F.297.b] the world, the emptiness of unconditioned phenomena exists as a designation in the world, the emptiness of the unlimited exists as a designation in the world, the emptiness of that which has neither beginning nor end exists as a designation in the world, the emptiness of nonexclusion exists as a designation in the world, the emptiness of inherent nature exists as a designation in the world, the emptiness of all phenomena exists as a designation in the world, the emptiness of intrinsic defining characteristics exists as a designation in the world, the emptiness of that which cannot be apprehended exists as a designation in the world, the emptiness of nonentities exists as a designation in the world, the emptiness of essential nature exists as a designation in the world, and the emptiness of an essential nature of nonentities exists as a designation in the world; the applications of mindfulness exist as designations in the world, the correct exertions exist as designations in the world, the supports for miraculous ability exist as designations in the world, the faculties exist as designations in the world, the powers exist as designations in the world, the branches of enlightenment exist as designations in the world, and the noble eightfold path exists as a designation in the world; the truths of the noble ones exist as designations in the world, the liberations exist as designations in the world, the serial steps of meditative absorption exist as designations in the world, the emptiness, signlessness, and wishlessness gateways to liberation exist as designations in the world, the extrasensory powers exist as designations in the world, the meditative stabilities [F.298.a] exist as designations in the world, the dhāraṇī gateways exist as designations in the world, the powers of the tathāgatas exist as designations in the world, the fearlessnesses exist as designations in the world, the kinds of exact knowledge exist as designations in the world, great compassion exists as a designation in the world, and the distinct qualities of the buddhas exist as designations in the world; knowledge of all the dharmas exists as a designation in the world, the knowledge of the aspects of the path exists as a designation in the world, and all-aspect omniscience exists as a designation in the world; those who have entered the stream exist as a designation in the world, once-returners exist as a designation in the world, non-returners exist as a designation in the world, arhatship exists as a designation in the world, individual enlightenment exists as a designation in the world, and tathāgatas, arhats, perfectly complete buddhas exist as a designation in the world.

19.14 “Kauśika, just as when the orb of the moon exists, all the medicinal plants,⁷¹⁶ the constellations, and the stars exist as designations in the world, in the same way, Kauśika, when the orb of the moon-like bodhisattva exists,

all the medicinal plants of virtuous conduct, perfect conduct, the path of the ten virtuous actions, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the extrasensory powers, the perfections, the virtuous attributes on the side of enlightenment, emptiness, signlessness, and wishlessness, the truths of the noble ones, [F.298.b] the liberations, the serial steps of meditative absorption, the meditative stabilities, the dhāraṇī gateways, the ten powers, the fearlessnesses, the kinds of exact knowledge, and the distinct qualities of the buddhas exist as designations. All the constellations and stars that are the trainees, those with no more training, the śrāvakas, and the pratyekabuddhas exist as designations, and the tathāgatas, arhats, perfectly complete buddhas also exist as a designation in the world. It is the bodhisattva great beings who reveal the mundane and supramundane doctrines to beings even at the times when the lord buddhas do not appear in the world.

- 19.15 “If you ask why, it is because the vehicle of the śrāvakas, the vehicle of the pratyekabuddhas, and the Great Vehicle have originated from bodhisattvas, and that skillful means with which those bodhisattva great beings are endowed, on account of which they practice the perfection of generosity, practice the perfection of ethical discipline, practice the perfection of tolerance, practice the perfection of perseverance, practice the perfection of meditative concentration, and practice the perfection of wisdom; practice the emptiness of internal phenomena, practice the emptiness of external phenomena, practice the emptiness of external and internal phenomena, practice the emptiness of emptiness, practice the emptiness of great extent, practice the emptiness of ultimate reality, practice the emptiness of conditioned phenomena, practice the emptiness of unconditioned phenomena, practice the emptiness of the unlimited, practice the emptiness of that which has neither beginning nor end, practice [F.299.a] the emptiness of nonexclusion, practice the emptiness of inherent nature, practice the emptiness of all phenomena, practice the emptiness of intrinsic defining characteristics, practice the emptiness of that which cannot be apprehended, practice the emptiness of nonentities, practice the emptiness of essential nature, and practice the emptiness of an essential nature of nonentities; practice the applications of mindfulness, practice the correct exertions, practice the supports for miraculous ability, practice the faculties, practice the powers, practice the branches of enlightenment, and practice the noble eightfold path; practice the truths of the noble ones, practice the eight liberations, practice the serial steps of meditative absorption, practice the emptiness, signlessness, and wishlessness gateways to liberation, practice the extrasensory powers, practice the meditative stabilities, practice the dhāraṇī gateways, practice the powers of the tathāgatas, practice the

fearlessnesses, practice the kinds of exact knowledge, practice great compassion, and practice the eighteen distinct qualities of the buddhas; do not fall to the level of the śrāvakas and do not actualize the level of the pratyekabuddhas; bring beings to maturation and refine a buddhafiield; and embrace [F.299.b] the perfect life, embrace being the perfect being, embrace having the perfect buddhafiield, embrace being the perfect bodhisattva, and subsequently attain all-aspect omniscience—one should know that that skillful means, too, has originated from the perfection of wisdom.

19.16 “Moreover, Kauśika, sons or daughters of good families who take up, uphold, recite, master, and focus their attention correctly on this perfection of wisdom will also be endowed with these good qualities of the present life and these good qualities of other lives.”

19.17 Śakra then asked, “Blessed Lord, what are the good qualities of the present life with which those sons or daughters of good families will be endowed, who take up, uphold, recite, master, and focus their attention correctly on this perfection of wisdom?”

19.18 “Kauśika,” said the Blessed One, “those sons or daughters of good families who take up, uphold, recite, master, and focus their attention correctly on this perfection of wisdom will not, unless it is the maturation of a past action, die from poisoning, will not die from weapons, will not die in fire, will not die in water, *up to* will not die from the one hundred and one diseases. In place of the afflictions that royalty and ministers might subject them to, if sons or daughters of good families go to the royal palace while chanting this perfection of wisdom by heart, [F.300.a] those seeking an opportunity to inflict harm on them will find no opportunity to inflict harm. The princes and the king’s chief ministers will consider it is worth asking them to speak and worth conversing with them and will think they are worth pleasing. If you ask why, it is because they think that way on account of the brilliance and power of this very perfection of wisdom. If sons or daughters of good families go to the royal palace while chanting this perfection of wisdom by heart, those princes and the king’s chief ministers will think they should use pleasing words when asking them to speak and when conversing with them, and will think they should welcome them with pleasure. If you ask why, Kauśika, it is because those sons or daughters of good families have been attentive to the mind that feels loving kindness, the mind that feels compassion, the mind that feels empathetic joy, and the mind that has an equanimity toward all beings. Kauśika, these are the good qualities of the present life with which those sons or daughters of good families who take up, uphold, recite, master, and focus their attention correctly on this perfection of wisdom will be endowed.

- 19.19 “Kauśika, if you ask what are the good qualities of other lives with which they will be endowed, they are these: they will never be separated from the path of the ten virtuous actions, and they will never be separated from the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the six perfections, the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path, or the truths [F.300.b] of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the liberations, the serial steps of meditative absorption, the emptiness, signlessness, and wishlessness gateways to liberation, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, and the distinct qualities of the buddhas.
- 19.20 “Except when governed by the aspiration to bring beings to maturity, they will never be born in the hells, never be born in the animal realm, and never be born in the world of Yama. They will never have defective limbs, never be born in an impoverished family, and never be born in a family of reed-workers, or in a family of pulkasas,⁷¹⁷ blacksmiths, sweepers, butchers, pig slaughterers, or outcastes. They will always and without interruption be endowed with the thirty-two major marks of a great person. They will be reborn miraculously in those world systems where the lord buddhas are residing and maintaining themselves, which is to say, they will never be separated from the extrasensory powers of the bodhisattvas. They will proceed from buddhafield to buddhafield at will to see the lord buddhas, pay homage to them, venerate them, and listen to the Dharma, which is to say, they will proceed from buddhafield to buddhafield, bringing beings to maturity and [F.301.a] refining a buddhafield as well.
- 19.21 “Kauśika, so it is that those sons or daughters of good families who want these good qualities to be perfected should take up, should uphold, should recite, should master, and should focus their attention correctly on this perfection of wisdom and not be separated from the mind of all-aspect omniscience. Until they fully awaken to unsurpassed, perfect, complete enlightenment, they will be endowed with the good qualities of this life and those good qualities of other lives.”
- 19.22 *This completes the nineteenth chapter from “The Perfection of Wisdom in One Hundred Thousand Lines.”*

CHAPTER 20

- 20.1 Then a hundred or so rival tīrthikas and wandering mendicants intent on looking for an opportunity to inflict harm approached the place where the Blessed One was. Śakra, mighty lord of the gods, had the thought, ‘These rival tīrthikas and wandering mendicants intent on looking for an opportunity to inflict harm have approached the place where the Blessed One is. So that when the perfection of wisdom is being preached, those rival tīrthikas and wandering mendicants do not, having approached the Blessed One, create obstacles, I should by all means chant by heart as much of this perfection of wisdom as I have taken up from the Blessed One.’
- 20.2 Then Śakra, mighty lord of the gods, chanted by heart as much of the perfection of wisdom as he had taken up from the Blessed One. Thereupon, those rival tīrthikas and wandering mendicants circumambulated the Blessed One from afar, in a clockwise direction, and then went back on the same path and through the same [F.301.b] door.
- 20.3 Then the venerable Śāradvatīputra thought, “What is the reason those rival tīrthikas and wandering mendicants circumambulated the Blessed One from afar, in a clockwise direction, and then went back on the same path and through the same door?”
- 20.4 The Blessed One, knowing in his mind the thought occurring to the venerable Śāradvatīputra, said to the venerable Śāradvatīputra, “Śāradvatīputra, this is Śakra, mighty lord of the gods, focusing his thoughts, as he habitually does, on the perfection of wisdom. For that reason those rival tīrthikas and wandering mendicants, having circumambulated me from afar, in a clockwise direction, have gone back on that same path and through that same door. Śāradvatīputra, among those rival tīrthikas and wandering mendicants I do not see any with a bright mind. All those rival tīrthikas and wandering mendicants have malicious thoughts and are only intent on looking for an opportunity to inflict harm, even though they think only this assembly is the one they should come into. Śāradvatīputra, I do not

see among the beings of this world, with its gods, demons, Brahmā deities, virtuous ascetics, and brahmin priests, any, while this perfection of wisdom is being taught, who would approach with thoughts of hatred, intent on looking for an opportunity to harm. It is impossible.

20.5 “If you ask why, Śāradvatīputra, it is because this perfection of wisdom is taken care of⁷¹⁸ by the gods of the Cāturmahārājika realm; the gods of the Trayastriṃśa realm, the Yāma realm, the Tuṣita realm, the Nirmāṇarati realm, and the Paranirmitavaśavartin realm; and the gods of the Brahmakāyika realm, the Brahmapurohita realm, [F.302.a] the Brahmapāṛṣadya realm, the Mahābrahmā realm, the Ābha realm, the Parīttābha realm, the Apramāṇābha realm, the Ābhāsvara realm, the Śubha realm, the Parīttāśubha realm, the Apramāṇāśubha realm, the Śubhakṛtsna realm, the Vṛha realm, the Parīttavṛha realm, the Apramāṇavṛha realm, the Vṛhatphala realm, the Avṛha realm, the Atapa realm, the Sudṛśa realm, the Sudarśana realm, and the Akaniṣṭha realm in this great billionfold world system—all of them, as many as there are—and by as many śrāvakas and pratyekabuddhas as there are, and by as many bodhisattvas as there are. If you ask why, it is because absolutely all of them have originated from the perfection of wisdom.

20.6 “Moreover, Śāradvatīputra, this perfection of wisdom is taken care of by however many lord buddhas there are, along with their communities of śrāvakas, and however many pratyekabuddhas, bodhisattva great beings, gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas there are, all of them, in the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā. If you ask why, it is because absolutely all of them have originated from the perfection of wisdom. This perfection of wisdom is taken care of by however many lord buddhas there are, along with their communities of śrāvakas, and however many pratyekabuddhas, bodhisattva great beings, gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas there are, [F.302.b] all of them, in the world systems of the southern direction, numerous as the grains of sand of the river Gaṅgā. If you ask why, it is because absolutely all of them have originated from the perfection of wisdom. This perfection of wisdom is taken care of by however many lord buddhas there are, along with their communities of śrāvakas, and however many pratyekabuddhas, bodhisattva great beings, gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas there are, all of them, in the world systems of the western direction, numerous as the grains of sand of the river Gaṅgā. If you ask why, it is because absolutely all of them have originated from the perfection of wisdom. This perfection of wisdom is taken care of by however many lord buddhas there are, along with their communities of śrāvakas, and however many pratyekabuddhas, bodhisattva great beings, gods, nāgas,

yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas there are, all of them, in the world systems of the northern direction, numerous as the grains of sand of the river Gaṅgā. If you ask why, it is because absolutely all of them have originated from the perfection of wisdom. This perfection of wisdom is taken care of by however many lord buddhas there are, along with their communities of śrāvakas, and however many pratyekabuddhas, bodhisattva great beings, gods, nāgas, yakṣas, gandharvas, asuras, [F.303.a] garuḍas, kinnaras, and mahoragas there are, all of them, in the world systems of the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā. If you ask why, it is because absolutely all of them have originated from the perfection of wisdom. This perfection of wisdom is taken care of by however many lord buddhas there are, along with their communities of śrāvakas, and however many pratyekabuddhas, bodhisattva great beings, gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas there are, all of them, in the world systems of the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā. If you ask why, it is because absolutely all of them have originated from the perfection of wisdom. This perfection of wisdom is taken care of by however many lord buddhas there are, along with their communities of śrāvakas, and however many pratyekabuddhas, bodhisattva great beings, gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas there are, all of them, in the world systems of the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā. If you ask why, it is because absolutely all of them have originated from the perfection of wisdom. This perfection of wisdom is taken care of by however many lord buddhas there are, along with their communities of śrāvakas, [F.303.b] and however many pratyekabuddhas, bodhisattva great beings, gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas there are, all of them, in the world systems of the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā. If you ask why, it is because absolutely all of them have originated from the perfection of wisdom. This perfection of wisdom is taken care of by however many lord buddhas there are, along with their communities of śrāvakas, and however many pratyekabuddhas, bodhisattva great beings, gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas there are, all of them, in the world systems of the direction below, numerous as the grains of sand of the river Gaṅgā. If you ask why, it is because absolutely all of them have originated from the perfection of wisdom. This perfection of wisdom is taken care of by however many lord buddhas there are, along with their communities of śrāvakas, and however many pratyekabuddhas, bodhisattva great beings, gods, nāgas, yakṣas,

gandharvas, asuras, garuḍas, kinnaras, and mahoragas there are, all of them, in the world systems of the direction above, numerous as the grains of sand of the river Gaṅgā. If you ask why, it is because absolutely all of them have originated from the perfection of wisdom.”

20.7 Then evil Māra had the thought, “It is certain that from among these four assemblies of the tathāgata, arhat, [F.304.a] perfectly complete buddha that are present here, and these gods living in the desire realm and these gods living in the form realm that are also present, that there are bodhisattva great beings who will be prophesied to attain unsurpassed, perfect, complete enlightenment, so I should go to where the Blessed One is and create an obstacle.”

20.8 Evil Māra, wishing to go to where the Blessed One was, then conjured up a massive army with four cohorts. Then Śakra, mighty lord of the gods, had the thought, “Oh! This evil Māra has conjured up a massive army with four cohorts with the wish to go to where the Blessed One is. However, this array of evil Māra’s massive army with four cohorts cannot be compared with the array of King Bimbisāra’s army with four cohorts, it cannot be compared with the arrays of the massive armies with four cohorts of King Prasenajit, the Śākyas, or the Licchavis. This evil Māra has for a long time been looking for an opportunity to inflict harm on the Blessed One, seeking for an opportunity to inflict harm with the intention of hurting beings who are engaging correctly,⁷¹⁹ so I should focus on this perfection of wisdom as is my habit and chant it by heart.”

20.9 Thinking like that, Śakra, mighty lord of the gods, focused on this perfection of wisdom as was his habit and chanted it clearly from memory, and as Śakra, mighty lord of the gods, clearly chanted this perfection of wisdom by heart, so too, did those evil [F.304.b] māras go back on that same path and through that same door.

20.10 Then those gods of the Cāturmahārājika realm, *up to* the gods of the Akaniṣṭha realm, as many as there were in that assembly, conjured up many divine flowers and sets of robes that stayed in the sky, from where they sprinkled them over where the Blessed One was. Having showered them over where the Blessed One was, they said, “May the human beings of Jambudvīpa practice this perfection of wisdom for a long time, because, for as long as these human beings of Jambudvīpa practice this perfection of wisdom, the tathāgata, arhat, perfectly complete Buddha will not disappear, the Dharma will remain for a long time, and the precious jewel of the Saṅgha will become manifest in the world. For as long as these human beings of Jambudvīpa practice this perfection of wisdom, the tathāgatas, arhats, perfectly complete buddhas in this great billionfold world system, *up to* the world systems of the ten directions will not disappear, the Dharma will

remain for a long time, and the precious jewel of the Saṅgha will continue to become manifest in the world. The more distinguished conduct of bodhisattva great beings will also exist. Know that the place where the sons or daughters of good families commit this perfection of wisdom to writing and make it into a book, the place where they uphold it, is endowed with luminosity.⁷²⁰ Know that that place has a protector and is free from darkness.”

20.11 Then the Blessed One said to Śakra, mighty lord of the gods, and to the other gods, *up to* [F.305.a] those of Akaniṣṭha, “Kauśika, it is so, it is so! Gods, it is so, it is so! For as long as these human beings of Jambudvīpa practice this perfection of wisdom, the tathāgata, arhat, perfectly complete Buddha will not disappear, the Dharma will remain for a long time, and the precious jewel of the Saṅgha will become manifest in the world. For as long as these human beings of Jambudvīpa practice this perfection of wisdom, the tathāgatas, arhats, perfectly complete buddhas in this great billionfold world system, *up to* the world systems of the ten directions will not disappear, the Dharma will remain for a long time, and the precious jewel of the Saṅgha will become manifest in the world. The more distinguished conduct of bodhisattva great beings will also exist. I know that the place where the sons or daughters of good families commit this perfection of wisdom to writing and make it into a book, the place where they uphold it, is endowed with luminosity. I know that that place has a protector and is free from darkness.”

20.12 Then those gods, having conjured up many divine flowers and showered them over where the Blessed One was, made this statement: “Blessed Lord, Māra and the gods included within the class of māras who seek an opportunity to inflict harm will find no opportunity to inflict harm on any sons or daughters of good families who take up, uphold, recite, master, and focus their attention correctly on this perfection of wisdom. Blessed Lord, we too [F.305.b] will always guard, protect, and defend those sons or daughters of good families without interruption. If you ask why, it is because we consider those sons or daughters of good families who take up, uphold, recite, master, and focus their attention correctly on this perfection of wisdom as the Teacher or as amounting to the Teacher’s equal.”

20.13 Then Śakra, mighty lord of the gods, said to the Blessed One, “Blessed Lord, those sons or daughters of good families who take up, uphold, recite, master, and focus their attention correctly on this perfection of wisdom are not endowed with feeble roots of virtue.

20.14 “Blessed Lord, those sons or daughters of good families who take up, uphold, recite, master, and focus their attention correctly on this perfection of wisdom have fulfilled their duties under the conquerors of the past. Blessed Lord, those sons or daughters of good families who take up, uphold,

recite, master, and focus their attention correctly on this perfection of wisdom will have venerated many buddhas, and they will have been taken care of by spiritual mentors. If you ask why, Blessed Lord, it is because it is through this, namely, the perfection of wisdom, that they must seek for all-aspect omniscience; because it is through this, Blessed Lord, namely, [F.306.a] all-aspect omniscience, that they must seek for the perfection of wisdom.

20.15 “If you ask why, Blessed Lord, it is because the perfection of wisdom is not one thing and all-aspect omniscience another, and all-aspect omniscience is not one thing and the perfection of wisdom another, so the perfection of wisdom and all-aspect omniscience are without duality and cannot be divided into two.”

20.16 “Kauśika, so it is, so it is!” said the Blessed One. “Kauśika, the all-aspect omniscience of the tathāgatas, arhats, perfectly complete buddhas has originated from the perfection of wisdom. The perfection of wisdom has originated from all-aspect omniscience. If you ask why, Kauśika, it is because the perfection of wisdom is not one thing and all-aspect omniscience another, and all-aspect omniscience is not one thing and the perfection of wisdom another, so, in that case, the perfection of wisdom and all-aspect omniscience are without duality and cannot be divided into two.”

20.17 *This completes the twentieth chapter from “The Perfection of Wisdom in One Hundred Thousand Lines.”*

CHAPTER 21

- 21.1 Then the venerable Ānanda said to the Blessed One, “In the manner the Blessed Lord proclaims the name of the perfection of wisdom he does not proclaim the name of the perfection of generosity, [F.306.b] does not proclaim the name of the perfection of ethical discipline, does not proclaim the name of the perfection of tolerance, does not proclaim the name of the perfection of perseverance, and does not proclaim the name of the perfection of meditative concentration. In the manner the Blessed Lord proclaims the name of the perfection of wisdom he does not proclaim the emptiness of internal phenomena, does not proclaim the name of the emptiness of external phenomena, does not proclaim the name of the emptiness of external and internal phenomena, does not proclaim the name of the emptiness of emptiness, does not proclaim the name of the emptiness of great extent, does not proclaim the name of the emptiness of ultimate reality, does not proclaim the name of the emptiness of conditioned phenomena, does not proclaim the name of the emptiness of unconditioned phenomena, does not proclaim the name of the emptiness of the unlimited, does not proclaim the name of the emptiness of that which has neither beginning nor end, does not proclaim the name of the emptiness of nonexclusion, does not proclaim the name of the emptiness of inherent nature, does not proclaim the name of the emptiness of all phenomena, does not proclaim the name of the emptiness of intrinsic defining characteristics, does not proclaim the name of the emptiness of that which cannot be apprehended, does not proclaim the name of the emptiness of nonentities, does not proclaim the name of the emptiness of essential nature, [F.307.a] and does not proclaim the name of the emptiness of an essential nature of nonentities. In the manner the Blessed Lord proclaims the name of the perfection of wisdom he does not proclaim the name of the applications of mindfulness, does not proclaim the name of the correct exertions, does not proclaim the name of the supports for miraculous ability, does not proclaim the name of the faculties, does not

proclaim the name of the powers, does not proclaim the name of the branches of enlightenment, and does not proclaim the name of the noble eightfold path; does not proclaim the name of the truths of the noble ones, does not proclaim the name of the meditative concentrations, does not proclaim the name of the immeasurable attitudes, does not proclaim the name of the formless absorptions, does not proclaim the name of the eight liberations, does not proclaim the name of the nine serial steps of meditative absorption, does not proclaim the name of the emptiness, signlessness, and wishlessness gateways to liberation, does not proclaim the name of the extrasensory powers, does not proclaim the name of the meditative stabilities, and does not proclaim the name of the [F.307.b] dhāraṇī gateways. In the manner the Blessed Lord proclaims the name of the perfection of wisdom he does not proclaim the name of the ten powers of the tathāgatas, does not proclaim the name of the four fearlessnesses, does not proclaim the name of the four kinds of exact knowledge, does not proclaim the name of great compassion, and does not proclaim the name of the eighteen distinct qualities of the buddhas.”

21.2 “Ānanda,” said the Blessed One, “this is because this perfection of wisdom has precedence over and is the guide of the other perfections, all the emptinesses, the thirty-seven factors conducive to enlightenment, the four truths of the noble ones, the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the eight liberations, the nine serial steps of meditative absorption, the emptiness, signlessness, and wishlessness gateways to liberation, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas.

21.3 “Ānanda, do you think that the generosity that is not dedicated to all-aspect omniscience is the perfection of generosity?

“No, Blessed Lord!” he replied.

21.4 “Do you think that the ethical discipline that is not dedicated to all-aspect omniscience [F.308.a] is the perfection of ethical discipline?” asked the Blessed One.

“No, Blessed Lord!” he replied.

21.5 “Do you think that the tolerance that is not dedicated to all-aspect omniscience is the perfection of tolerance?” asked the Blessed One.

“No, Blessed Lord!” he replied.

21.6 “Do you think that the perseverance that is not dedicated to all-aspect omniscience is the perfection of perseverance?” asked the Blessed One.

“No, Blessed Lord!” he replied.

- 21.7 “Do you think that the meditative concentration that is not dedicated to all-
aspect omniscience is the perfection of meditative concentration?” asked
the Blessed One.
- “No, Blessed Lord!” he replied.
- 21.8 “Do you think that the wisdom that is not dedicated to all-
aspect omniscience is the perfection of wisdom?” asked the Blessed One.
- 21.9 “No, Blessed Lord!” he replied. “But in that case, Blessed Lord, how is
generosity dedicated to all-
aspect omniscience when it is the perfection of generosity? How is ethical discipline
dedicated to all-
aspect omniscience when it is the perfection of ethical discipline? How is tolerance
dedicated to all-
aspect omniscience when it is the perfection of tolerance? How is perseverance
dedicated to all-
aspect omniscience when it is the perfection of perseverance? How is meditative
concentration dedicated to all-
aspect omniscience when it is the perfection of meditative concentration? How is
wisdom dedicated to all-
aspect omniscience [F.308.b] when it is the perfection of wisdom?”
- 21.10 “Ānanda,” the Blessed One answered, “generosity that is dedicated to all-
aspect omniscience in a nondual manner is the perfection of generosity. Generosity
that is dedicated to all-
aspect omniscience in a nonarising manner and in a nonapprehending manner is
the perfection of generosity. Ethical discipline that is dedicated to all-
aspect
omniscience in a nondual manner is the perfection of ethical discipline. Ethical
discipline that is dedicated to all-
aspect omniscience in a nonarising manner and in a nonapprehending manner is
the perfection of ethical discipline. Tolerance that is dedicated to all-
aspect
omniscience in a nondual manner is the perfection of tolerance. Tolerance that is
dedicated to all-
aspect omniscience in a nonarising manner and in a nonapprehending manner is
the perfection of tolerance. Perseverance that is dedicated to all-
aspect
omniscience in a nondual manner is the perfection of perseverance. Perseverance
that is dedicated to all-
aspect omniscience in a nonarising manner and in a nonapprehending manner is
the perfection of perseverance. Meditative concentration that is dedicated to
[F.309.a] all-
aspect omniscience in a nondual manner is the perfection of meditative
concentration. Meditative concentration that is dedicated to all-
aspect
omniscience in a nonarising manner and in a nonapprehending manner is the
perfection of meditative concentration. Wisdom that is dedicated to all-
aspect
omniscience in a nondual manner is the perfection of wisdom. Wisdom that is
dedicated to all-
aspect omniscience in a nonarising manner and in a nonapprehending manner is
the perfection of wisdom.”

21.11 Ānanda then asked, “Blessed Lord, why is generosity that is dedicated to all-aspect omniscience in a nondual manner, in a nonarising manner, and in a nonapprehending manner the perfection of generosity? Why is ethical discipline that is dedicated to all-aspect omniscience in a nondual manner, in a nonarising manner, and in a nonapprehending manner the perfection of ethical discipline? Why is tolerance that is dedicated to all-aspect omniscience in a nondual manner, in a nonarising manner, and in a nonapprehending manner the perfection of tolerance? Why is perseverance that is dedicated to all-aspect omniscience in a nondual manner, in a nonarising manner, and in a nonapprehending manner the perfection of perseverance? Why is meditative concentration that is dedicated to all-aspect omniscience in a nondual manner, in a nonarising manner, and in a nonapprehending manner the perfection of meditative concentration? [F.309.b] Why is wisdom that is dedicated to all-aspect omniscience in a nondual manner, in a nonarising manner, and in a nonapprehending manner the perfection of wisdom?”

21.12 The Blessed One replied, “It is because of the nondual manner of physical forms, it is because of the nondual manner of feelings, it is because of the nondual manner of perceptions, it is because of the nondual manner of formative predispositions, and it is because of the nondual manner of consciousness; it is because of the nondual manner of the eyes, it is because of the nondual manner of the ears, it is because of the nondual manner of the nose, it is because of the nondual manner of the tongue, it is because of the nondual manner of the body, and it is because of the nondual manner of the mental faculty; it is because of the nondual manner of sights, it is because of the nondual manner of sounds, it is because of the nondual manner of odors, it is because of the nondual manner of tastes, it is because of the nondual manner of tangibles, and it is because of the nondual manner of mental phenomena; it is because of the nondual manner of visual consciousness, it is because of the nondual manner of auditory consciousness, it is because of the nondual manner of olfactory consciousness, it is because of the nondual manner of gustatory consciousness, it is because of the nondual manner of tactile consciousness, and it is because of the nondual manner of mental consciousness; it is because of the nondual manner of visually compounded sensory contact, it is because of the nondual manner of aurally compounded sensory contact, it is because of the nondual manner of nasally compounded sensory contact, it is because of the nondual manner of lingually compounded sensory contact, it is because of the nondual manner of corporeally compounded sensory contact, and it is because of the nondual manner of mentally compounded sensory contact; it is because of the nondual manner of feelings conditioned by visually compounded sensory

contact, it is because of the nondual manner of feelings conditioned by aurally compounded sensory contact, it is because of the nondual manner of feelings conditioned by nasally compounded sensory contact, it is because of the nondual manner of feelings conditioned by lingually compounded sensory contact, it is because of the nondual manner [F.310.a] of feelings conditioned by corporeally compounded sensory contact, and it is because of the nondual manner of feelings conditioned by mentally compounded sensory contact; it is because of the nondual manner of the earth element, it is because of the nondual manner of the water element, it is because of the nondual manner of the fire element, it is because of the nondual manner of the wind element, it is because of the nondual manner of the space element, and it is because of the nondual manner of the consciousness element; it is because of the nondual manner of ignorance, it is because of the nondual manner of formative predispositions, it is because of the nondual manner of consciousness, it is because of the nondual manner of name and form, it is because of the nondual manner of the six sense fields, it is because of the nondual manner of sensory contact, it is because of the nondual manner of sensation, it is because of the nondual manner of craving, it is because of the nondual manner of grasping, it is because of the nondual manner of the rebirth process, it is because of the nondual manner of birth, and it is because of the nondual manner of aging and death; it is because of the nondual manner of the perfection of generosity, it is because of the nondual manner of the perfection of ethical discipline, it is because of the nondual manner of the perfection of tolerance, it is because of the nondual manner of the perfection of perseverance, it is because of the nondual manner of the perfection of meditative concentration, and it is because of the nondual manner of the perfection of wisdom; it is because of the nondual manner of the emptiness of internal phenomena, it is because of the nondual manner of the emptiness of external phenomena, it is because of the nondual manner of the emptiness of external and internal phenomena, it is because of the nondual manner of the emptiness of emptiness, it is because of the nondual manner of the emptiness of great extent, it is because of the nondual manner of the emptiness of ultimate reality, it is because of the nondual manner of the emptiness of conditioned phenomena, it is because of the nondual manner [F.310.b] of the emptiness of unconditioned phenomena, it is because of the nondual manner of the emptiness of the unlimited, it is because of the nondual manner of the emptiness of that which has neither beginning nor end, it is because of the nondual manner of the emptiness of nonexclusion, it is because of the nondual manner of the emptiness of inherent nature, it is because of the nondual manner of the emptiness of all phenomena, it is because of the nondual manner of the emptiness of intrinsic

defining characteristics, it is because of the nondual manner of the emptiness of that which cannot be apprehended, it is because of the nondual manner of the emptiness of nonentities, it is because of the nondual manner of the emptiness of essential nature, and it is because of the nondual manner of the emptiness of an essential nature of nonentities; it is because of the nondual manner of the applications of mindfulness, it is because of the nondual manner of the correct exertions, it is because of the nondual manner of the supports for miraculous ability, it is because of the nondual manner of the faculties, it is because of the nondual manner of the powers, it is because of the nondual manner of the branches of enlightenment, and it is because of the nondual manner of the noble eightfold path; it is because of the nondual manner of the truths of the noble ones, it is because of the nondual manner of the meditative concentrations, it is because of the nondual manner of the immeasurable attitudes, it is because of the nondual manner of the formless absorptions, it is because of the nondual manner of the liberations, it is because of the nondual manner of the serial steps of meditative absorption, it is because of the nondual manner of the emptiness, signlessness, and wishlessness gateways to liberation, it is because of the nondual manner of the extrasensory powers, [F.311.a] it is because of the nondual manner of the meditative stabilities, and it is because of the nondual manner of the dhāraṇī gateways; it is because of the nondual manner of the ten powers of the tathāgatas, it is because of the nondual manner of the four fearlessnesses, it is because of the nondual manner of the four kinds of exact knowledge, it is because of the nondual manner of great compassion, and it is because of the nondual manner of the eighteen distinct qualities of the buddhas; and it is because of the nondual manner of the fruit of having entered the stream, it is because of the nondual manner of the fruit of once-returner, it is because of the nondual manner of the fruit of non-returner, it is because of the nondual manner of arhatship, it is because of the nondual manner of individual enlightenment, and it is because of the nondual manner of unsurpassed, perfect, complete enlightenment.”

- 21.13 Ānanda then asked, “Why is it because of the nondual manner of physical forms, why is it because of the nondual manner of feelings, why is it because of the nondual manner of perceptions, why is it because of the nondual manner of formative predispositions, and why is it because of the nondual manner of consciousness? Why is it because of the nondual manner of the eyes, why is it because of the nondual manner of the ears, why is it because of the nondual manner of the nose, why is it because of the nondual manner of the tongue, why is it because of the nondual manner of the body, and why is it because of the nondual manner of the mental faculty? Why is it because of the nondual manner of sights, why is it because of the nondual manner of

sounds, why is it because of the nondual manner of odors, why is it because of the nondual manner of tastes, why is it because of the nondual manner of tangibles, and why is it because of the nondual manner of mental phenomena? [F.311.b] Why is it because of the nondual manner of visual consciousness, why is it because of the nondual manner of auditory consciousness, why is it because of the nondual manner of olfactory consciousness, why is it because of the nondual manner of gustatory consciousness, why is it because of the nondual manner of tactile consciousness, and why is it because of the nondual manner of mental consciousness? Why is it because of the nondual manner of visually compounded sensory contact, why is it because of the nondual manner of aurally compounded sensory contact, why is it because of the nondual manner of nasally compounded sensory contact, why is it because of the nondual manner of lingually compounded sensory contact, why is it because of the nondual manner of corporeally compounded sensory contact, and why is it because of the nondual manner of mentally compounded sensory contact? Why is it because of the nondual manner of feelings conditioned by visually compounded sensory contact, why is it because of the nondual manner of feelings conditioned by aurally compounded sensory contact, why is it because of the nondual manner of feelings conditioned by nasally compounded sensory contact, why is it because of the nondual manner of feelings conditioned by lingually compounded sensory contact, why is it because of the nondual manner of feelings conditioned by corporeally compounded sensory contact, and why is it because of the nondual manner of feelings conditioned by mentally compounded sensory contact? Why is it because of the nondual manner of the earth element, why is it because of the nondual manner of the water element, why is it because of the nondual manner of the fire element, why is it because of the nondual manner of the wind element, why is it because of the nondual manner of the space element, and why is it because of [F.312.a] the nondual manner of the consciousness element? Why is it because of the nondual manner of ignorance, why is it because of the nondual manner of formative predispositions, why is it because of the nondual manner of consciousness, why is it because of the nondual manner of name and form, why is it because of the nondual manner of the six sense fields, why is it because of the nondual manner of sensory contact, why is it because of the nondual manner of sensation, why is it because of the nondual manner of craving, why is it because of the nondual manner of grasping, why is it because of the nondual manner of the rebirth process, why is it because of the nondual manner of birth, and why is it because of the nondual manner of aging and death? Why is it because of the nondual manner of the perfection of generosity, why is it because of the

nondual manner of the perfection of ethical discipline, why is it because of the nondual manner of the perfection of tolerance, why is it because of the nondual manner of the perfection of perseverance, why is it because of the nondual manner of the perfection of meditative concentration, and why is it because of the nondual manner of the perfection of wisdom? Why is it because of the nondual manner of the emptiness of internal phenomena, why is it because of the nondual manner of the emptiness of external phenomena, why is it because of the nondual manner of the emptiness of external and internal phenomena, why is it because of the nondual manner of the emptiness of emptiness, why is it because of the nondual manner of the emptiness of great extent, why is it because of the nondual manner of the emptiness of ultimate reality, why is it because of the nondual manner of the emptiness of conditioned phenomena, why is it because of the nondual manner [F.312.b] of the emptiness of unconditioned phenomena, why is it because of the nondual manner of the emptiness of the unlimited, why is it because of the nondual manner of the emptiness of that which has neither beginning nor end, why is it because of the nondual manner of the emptiness of nonexclusion, why is it because of the nondual manner of the emptiness of inherent nature, why is it because of the nondual manner of the emptiness of all phenomena, why is it because of the nondual manner of the emptiness of intrinsic defining characteristics, why is it because of the nondual manner of the emptiness of that which cannot be apprehended, why is it because of the nondual manner of the emptiness of nonentities, why is it because of the nondual manner of the emptiness of essential nature, and why is it because of the nondual manner of the emptiness of an essential nature of nonentities? Why is it because of the nondual manner of the applications of mindfulness, why is it because of the nondual manner of the correct exertions, why is it because of the nondual manner of the supports for miraculous ability, why is it because of the nondual manner of the faculties, why is it because of the nondual manner of the powers, why is it because of the nondual manner of the branches of enlightenment, and why is it because of the nondual manner of the noble eightfold path? Why is it because of the nondual manner of the truths of the noble ones, why is it because of the nondual manner of the meditative concentrations, why is it because of the nondual manner of the immeasurable attitudes, why is it because of the nondual manner of the formless absorptions, why is it because of the nondual manner of the eight liberations, why is it because of the nondual manner [F.313.a] of the nine serial steps of meditative absorption, why is it because of the nondual manner of the emptiness, signlessness, and wishlessness gateways to liberation, why is it because of the nondual manner of the extrasensory powers, why is it because of the

nondual manner of the meditative stabilities, and why is it because of the nondual manner of the dhāraṇī gateways? Why is it because of the nondual manner of the ten powers of the tathāgatas, why is it because of the nondual manner of the four fearlessnesses, why is it because of the nondual manner of the four kinds of exact knowledge, why is it because of the nondual manner of great compassion, and why is it because of the nondual manner of the eighteen distinct qualities of the buddhas? And why is it because of the nondual manner of the fruit of having entered the stream, why is it because of the nondual manner of the fruit of once-returner, why is it because of the nondual manner of the fruit of non-returner, why is it because of the nondual manner of arhatship, why is it because of the nondual manner of individual enlightenment, why is it because of the nondual manner of the knowledge of the aspects of the path, why is it because of the nondual manner of all-aspect omniscience, and why is it because of the nondual manner of unsurpassed, perfect, complete enlightenment?" [B23]

21.14 "Ānanda," replied the Blessed One, "it is because physical forms are empty of physical forms. If you ask why, it is because these two, physical forms and the perfections, are without duality and [F.313.b] cannot be divided into two. It is because feelings are empty of feelings. If you ask why, it is because these two, feelings and the perfections are without duality and cannot be divided into two. It is because perceptions are empty of perceptions. If you ask why, it is because these two, perceptions and the perfections, are without duality and cannot be divided into two. It is because formative predispositions are empty of formative predispositions. If you ask why, it is because these two, formative predispositions and the perfections, are without duality and cannot be divided into two. It is because consciousness is empty of consciousness. If you ask why, it is because these two, consciousness and the perfections, are without duality and cannot be divided into two.

21.15 "It is because the eyes are empty of the eyes. If you ask why, it is because these two, the eyes and the perfections, are without duality and cannot be divided into two. It is because the ears are empty of the ears. If you ask why, it is because these two, the ears and the perfections, are without duality and cannot be divided into two. It is because the nose is empty of the nose. If you ask why, it is because these two, the nose and the perfections, are without duality and cannot be divided into two. It is because the tongue is empty of the tongue. If you ask why, it is because these two, the tongue and the perfections, are without duality and cannot be divided into two. It is because the body is empty of the body. If you ask why, it is because these two, the body and the perfections, are without duality and cannot be divided into two. It is because mental faculty is empty of the mental faculty. If you ask

why, it is because these two, the mental faculty and the perfections, are without duality and cannot be divided into two. It is because sights are empty of sights. If you ask why, it is because these two, sights and the perfections, are without duality and cannot be divided into two. It is because sounds are empty of sounds. If you ask why, it is because these two, sounds and the perfections, [F.314.a] are without duality and cannot be divided into two. It is because odors are empty of odors. If you ask why, it is because these two, odors and the perfections, are without duality and cannot be divided into two. It is because tastes are empty of tastes. If you ask why, it is because these two, tastes and the perfections, are without duality and cannot be divided into two. It is because tangibles are empty of tangibles. If you ask why, it is because these two, tangibles and the perfections, are without duality and cannot be divided into two. It is because mental phenomena are empty of mental phenomena. If you ask why, it is because these two, mental phenomena and the perfections, are without duality and cannot be divided into two. It is because visual consciousness is empty of visual consciousness. If you ask why, it is because these two, visual consciousness and the perfections, are without duality and cannot be divided into two. It is because auditory consciousness is empty of auditory consciousness. If you ask why, it is because these two, auditory consciousness and the perfections, are without duality and cannot be divided into two. It is because olfactory consciousness is empty of olfactory consciousness. If you ask why, it is because these two, olfactory consciousness and the perfections, are without duality and cannot be divided into two. It is because gustatory consciousness is empty of gustatory consciousness. If you ask why, it is because these two, gustatory consciousness and the perfections, are without duality and cannot be divided into two. It is because tactile consciousness is empty of tactile consciousness. If you ask why, it is because these two, tactile consciousness and the perfections, are without duality and cannot be divided into two. It is because mental consciousness is empty of mental consciousness. If you ask why, it is because these two, mental consciousness [F.314.b] and the perfections, are without duality and cannot be divided into two. It is because visually compounded sensory contact is empty of visually compounded sensory contact. If you ask why, it is because these two, visually compounded sensory contact and the perfections, are without duality and cannot be divided into two. It is because aurally compounded sensory contact is empty of aurally compounded sensory contact. If you ask why, it is because these two, aurally compounded sensory contact and the perfections, are without duality and cannot be divided into two. It is because nasally compounded sensory contact is empty of nasally compounded sensory contact. If you ask why, it is because these two, nasally

compounded sensory contact and the perfections, are without duality and cannot be divided into two. It is because lingually compounded sensory contact is empty of lingually compounded sensory contact. If you ask why, it is because these two, lingually compounded sensory contact and the perfections, are without duality and cannot be divided into two. It is because corporeally compounded sensory contact is empty of corporeally compounded sensory contact. If you ask why, it is because these two, corporeally compounded sensory contact and the perfections, are without duality and cannot be divided into two. It is because mentally compounded sensory contact is empty of mentally compounded sensory contact. If you ask why, it is because these two, mentally compounded sensory contact and the perfections, are without duality and cannot be divided into two. It is because feelings conditioned by visually compounded sensory contact are empty of feelings conditioned by visually compounded sensory contact. If you ask why, it is because these two, feelings conditioned by visually compounded sensory contact and the perfections, are without duality and cannot be divided into two. It is because feelings conditioned by aurally compounded sensory contact are empty of feelings conditioned by aurally compounded sensory contact. If you ask why, it is because these two, feelings conditioned by aurally compounded sensory contact and the perfections, are without duality [F.315.a] and cannot be divided into two. It is because feelings conditioned by nasally compounded sensory contact are empty of feelings conditioned by nasally compounded sensory contact. If you ask why, it is because these two, feelings conditioned by nasally compounded sensory contact and the perfections, are without duality and cannot be divided into two. It is because feelings conditioned by lingually compounded sensory contact are empty of feelings conditioned by lingually compounded sensory contact. If you ask why, it is because these two, feelings conditioned by lingually compounded sensory contact and the perfections, are without duality and cannot be divided into two. It is because feelings conditioned by corporeally compounded sensory contact are empty of feelings conditioned by corporeally compounded sensory contact. If you ask why, it is because these two, feelings conditioned by corporeally compounded sensory contact and the perfections, are without duality and cannot be divided into two. It is because feelings conditioned by mentally compounded sensory contact are empty of feelings conditioned by mentally compounded sensory contact. If you ask why, it is because these two, feelings conditioned by mentally compounded sensory contact and the perfections, are without duality and cannot be divided into two.

21.16 “It is because the earth element is empty of the earth element. If you ask why, it is because these two, the earth element and the perfections, are without duality and cannot be divided into two. It is because the water element is empty of the water element. If you ask why, it is because these two, the water element and the perfections, are without duality and cannot be divided into two. It is because the fire element is empty of the fire element. If you ask why, it is because these two, the fire element and the perfections, are without duality and cannot be divided into two. It is because the wind element is empty of the wind element. If you ask why, it is because these two, the wind element and the perfections, are without duality and cannot be divided into two. [F.315.b] It is because the space element is empty of the space element. If you ask why, it is because these two, the space element and the perfections, are without duality and cannot be divided into two. It is because the consciousness element is empty of the consciousness element. If you ask why, it is because these two, the consciousness element and the perfections, are without duality and cannot be divided into two.

21.17 “It is because ignorance is empty of ignorance. If you ask why, it is because these two, ignorance and the perfections, are without duality and cannot be divided into two. It is because formative predispositions are empty of formative predispositions. If you ask why, it is because these two, formative predispositions and the perfections, are without duality and cannot be divided into two. It is because consciousness is empty of consciousness. If you ask why, it is because these two, consciousness and the perfections, are without duality and cannot be divided into two. It is because name and form are empty of name and form. If you ask why, it is because these two, name and form and the perfections, are without duality and cannot be divided into two. It is because the six sense fields are empty of the six sense fields. If you ask why, it is because these two, the six sense fields and the perfections, are without duality and cannot be divided into two. It is because sensory contact is empty of sensory contact. If you ask why, it is because these two, sensory contact and the perfections, are without duality and cannot be divided into two. It is because sensation is empty of sensation. If you ask why, it is because these two, sensation and the perfections, are without duality and cannot be divided into two. It is because craving is empty of craving. If you ask why, it is because these two, craving and the perfections, are without duality and cannot be divided into two. It is because grasping is empty of grasping. [F.316.a] If you ask why, it is because these two, grasping and the perfections, are without duality and cannot be divided into two. It is because the rebirth process is empty of the rebirth process. If you ask why, it is because these two, the rebirth process and the perfections, are without duality and cannot be divided into two. It is

because birth is empty of birth. If you ask why, it is because these two, birth and the perfections, are without duality and cannot be divided into two. It is because aging and death are empty of aging and death. If you ask why, it is because these two, aging and death and the perfections, are without duality and cannot be divided into two.

21.18 “It is because the perfection of generosity is empty of the perfection of generosity. If you ask why, it is because these two, the perfection of generosity and the perfections, are without duality and cannot be divided into two. It is because the perfection of ethical discipline is empty of the perfection of ethical discipline. If you ask why, it is because these two, the perfection of ethical discipline and the perfections, are without duality and cannot be divided into two. It is because the perfection of tolerance is empty of the perfection of tolerance. If you ask why, it is because these two, the perfection of tolerance and the perfections, are without duality and cannot be divided into two. It is because the perfection of perseverance is empty of the perfection of perseverance. If you ask why, it is because these two, the perfection of perseverance and the perfections, are without duality and cannot be divided into two. It is because the perfection of meditative concentration is empty of the perfection of meditative concentration. If you ask why, it is because these two, the perfection of meditative concentration and the perfections, are without duality and cannot be divided into two. It is because the perfection of wisdom [F.316.b] is empty of the perfection of wisdom. If you ask why, it is because these two, the perfection of wisdom and the perfections, are without duality and cannot be divided into two.

21.19 “It is because the emptiness of internal phenomena is empty of the emptiness of internal phenomena. If you ask why, it is because these two, the emptiness of internal phenomena and the perfections, are without duality and cannot be divided into two. It is because the emptiness of external phenomena is empty of the emptiness of external phenomena. If you ask why, it is because these two, the emptiness of external phenomena and the perfections, are without duality and cannot be divided into two. It is because the emptiness of external and internal phenomena is empty of the emptiness of external and internal phenomena. If you ask why, it is because these two, the emptiness of external and internal phenomena and the perfections, are without duality and cannot be divided into two. It is because the emptiness of emptiness is empty of the emptiness of emptiness. If you ask why, it is because these two, the emptiness of emptiness and the perfections, are without duality and cannot be divided into two. It is because the emptiness of great extent is empty of the emptiness of great extent. If you ask why, it is because these two, the emptiness of great extent and the perfections, are without duality and cannot be divided into two. It is because

the emptiness of ultimate reality is empty of the emptiness of ultimate reality. If you ask why, it is because these two, the emptiness of ultimate reality and the perfections, are without duality and cannot be divided into two. It is because the emptiness of conditioned phenomena is empty of the emptiness of conditioned phenomena. If you ask why, it is because these two, the emptiness of conditioned phenomena and the perfections, are without duality and cannot be divided into two. It is because the emptiness of unconditioned phenomena is empty of the emptiness of unconditioned phenomena. If you ask why, it is because these two, the emptiness of unconditioned phenomena and the perfections, are without duality and cannot be divided into two. It is because the emptiness of the unlimited [F.317.a] is empty of the emptiness of the unlimited. If you ask why, it is because these two, the emptiness of the unlimited and the perfections, are without duality and cannot be divided into two. It is because the emptiness of that which has neither beginning nor end is empty of the emptiness of that which has neither beginning nor end. If you ask why, it is because these two, the emptiness of that which has neither beginning nor end and the perfections, are without duality and cannot be divided into two. It is because the emptiness of nonexclusion is empty of the emptiness of nonexclusion. If you ask why, it is because these two, the emptiness of nonexclusion and the perfections, are without duality and cannot be divided into two. It is because the emptiness of inherent nature is empty of the emptiness of inherent nature. If you ask why, it is because these two, the emptiness of inherent nature and the perfections, are without duality and cannot be divided into two. It is because the emptiness of all phenomena is empty of the emptiness of all phenomena. If you ask why, it is because these two, the emptiness of all phenomena and the perfections, are without duality and cannot be divided into two. It is because the emptiness of intrinsic defining characteristics is empty of the emptiness of intrinsic defining characteristics. If you ask why, it is because these two, the emptiness of intrinsic defining characteristics and the perfections, are without duality and cannot be divided into two. It is because the emptiness of that which cannot be apprehended is empty of the emptiness of that which cannot be apprehended. If you ask why, it is because these two, the emptiness of that which cannot be apprehended and the perfections, are without duality and cannot be divided into two. It is because the emptiness of nonentities is empty of the emptiness of nonentities. If you ask why, it is because these two, the emptiness of nonentities and the perfections, are without duality and cannot be divided into two. It is because the emptiness of essential nature is empty of the emptiness of essential nature. If you ask why, [F.317.b] it is because these two, the emptiness of essential nature and the perfections,

are without duality and cannot be divided into two. It is because the emptiness of an essential nature of nonentities is empty of the emptiness of an essential nature of nonentities. If you ask why, it is because these two, the emptiness of an essential nature of nonentities and the perfections, are without duality and cannot be divided into two.

21.20 “It is because the applications of mindfulness are empty of the applications of mindfulness. If you ask why, it is because these two, the applications of mindfulness and the perfections, are without duality and cannot be divided into two. It is because the correct exertions are empty of the correct exertions. If you ask why, it is because these two, the correct exertions and the perfections, are without duality and cannot be divided into two. It is because the supports for miraculous ability are empty of the supports for miraculous ability. If you ask why, it is because these two, the supports for miraculous ability and the perfections, are without duality and cannot be divided into two. It is because the faculties are empty of the faculties. If you ask why, it is because these two, the faculties and the perfections, are without duality and cannot be divided into two. It is because the powers are empty of the powers. If you ask why, it is because these two, the powers and the perfections, are without duality and cannot be divided into two. It is because the branches of enlightenment are empty of the branches of enlightenment. If you ask why, it is because these two, the branches of enlightenment and the perfections, are without duality and cannot be divided into two. It is because the path is empty of the path. If you ask why, it is because these two, the path and the perfections, are without duality and cannot be divided into two.

21.21 It is because the truths of the noble ones [F.318.a] are empty of the truths of the noble ones. If you ask why, it is because these two, the truths of the noble ones and the perfections, are without duality and cannot be divided into two. It is because the meditative concentrations are empty of the meditative concentrations. If you ask why, it is because these two, the meditative concentrations and the perfections, are without duality and cannot be divided into two. It is because the immeasurable attitudes are empty of the immeasurable attitudes. If you ask why, it is because these two, the immeasurable attitudes and the perfections, are without duality and cannot be divided into two. It is because the formless absorptions are empty of the formless absorptions. If you ask why, it is because these two, the formless absorptions and the perfections, are without duality and cannot be divided into two. It is because the liberations are empty of the liberations. If you ask why, it is because these two, the liberations and the perfections, are without duality and cannot be divided into two. It is because the serial steps of meditative absorption are empty of the serial steps of meditative

absorption. If you ask why, it is because these two, the serial steps of meditative absorption and the perfections, are without duality and cannot be divided into two. It is because the emptiness, signlessness, and wishlessness gateways to liberation are empty of the emptiness, signlessness, and wishlessness gateways to liberation. If you ask why, it is because these two, the emptiness, signlessness, and wishlessness gateways to liberation and the perfections, are without duality and cannot be divided into two. It is because the extrasensory powers [F.318.b] are empty of the extrasensory powers. If you ask why, it is because these two, the extrasensory powers and the perfections, are without duality and cannot be divided into two. It is because the meditative stabilities are empty of the meditative stabilities. If you ask why, it is because these two, the meditative stabilities and the perfections, are without duality and cannot be divided into two. It is because the dhāraṇī gateways are empty of the dhāraṇī gateways. If you ask why, it is because these two, the dhāraṇī gateways and the perfections, are without duality and cannot be divided into two.

21.22 “It is because the powers of the tathāgatas are empty of the powers of the tathāgatas. If you ask why, it is because these two, the powers of the tathāgatas and the perfections, are without duality and cannot be divided into two. It is because the fearlessnesses are empty of the fearlessnesses. If you ask why, it is because these two, the fearlessnesses and the perfections, are without duality and cannot be divided into two. It is because the kinds of exact knowledge are empty of the kinds of exact knowledge. If you ask why, it is because these two, the kinds of exact knowledge and the perfections, are without duality and cannot be divided into two. It is because great compassion is empty of great compassion. If you ask why, it is because these two, great compassion and the perfections, are without duality and cannot be divided into two. It is because the distinct qualities of the buddhas are empty of the distinct qualities of the buddhas. If you ask why, it is because these two, the distinct qualities of the buddhas and the perfections, are without duality and cannot be divided into two.

21.23 “It is because the fruit of having entered the stream is empty of the fruit of having entered the stream. If you ask why, [F.319.a] it is because these two, the fruit of having entered the stream and the perfections, are without duality and cannot be divided into two. It is because the fruit of once-returner is empty of the fruit of once-returner. If you ask why, it is because these two, the fruit of once-returner and the perfections, are without duality and cannot be divided into two. It is because the fruit of non-returner is empty of the fruit of non-returner. If you ask why, it is because these two, the fruit of non-returner and the perfections, are without duality and cannot be divided into two. It is because arhatship is empty of arhatship. If you ask

why, it is because these two, arhatship and the perfections, are without duality and cannot be divided into two. It is because individual enlightenment is empty of individual enlightenment. If you ask why, it is because these two, individual enlightenment and the perfections, are without duality and cannot be divided into two. It is because the knowledge of the aspects of the path is empty of the knowledge of the aspects of the path. If you ask why, it is because these two, the knowledge of the aspects of the path and the perfections, are without duality and cannot be divided into two. It is because unsurpassed, perfect, complete enlightenment is empty of unsurpassed, perfect, complete enlightenment. If you ask why, it is because these two, unsurpassed, perfect, complete enlightenment and the perfections, are without duality and cannot be divided into two.

21.24 “So it is, Ānanda, that just the perfection of wisdom has precedence over those five perfections, just the perfection of wisdom has precedence over all the emptinesses, just the perfection of wisdom has precedence over the thirty-seven factors conducive to enlightenment, [F.319.b] just the perfection of wisdom has precedence over the four truths of the noble ones, just the perfection of wisdom has precedence over the four meditative concentrations, just the perfection of wisdom has precedence over the four immeasurable attitudes, just the perfection of wisdom has precedence over the four formless absorptions, just the perfection of wisdom has precedence over the eight liberations, just the perfection of wisdom has precedence over the nine serial steps of meditative absorption, just the perfection of wisdom has precedence over the emptiness, signlessness, and wishlessness gateways to liberation, just the perfection of wisdom has precedence over the extrasensory powers, just the perfection of wisdom has precedence over all the meditative stabilities, just the perfection of wisdom has precedence over all the dhāraṇī gateways, just the perfection of wisdom has precedence over the ten powers of the tathāgatas, just the perfection of wisdom has precedence over the four fearlessnesses, just the perfection of wisdom has precedence over the four kinds of exact knowledge, just the perfection of wisdom has precedence over the eighteen distinct qualities of the buddhas, just the perfection of wisdom has precedence over knowledge of all the dharma, just the perfection of wisdom has precedence over the knowledge of the aspects of the path, and just the perfection of wisdom [F.320.a] has precedence over all-aspect omniscience.

21.25 “Ānanda, to illustrate, seeds sown on the great earth, having met with the collection of causes and conditions, flourish. The great earth is their foundation. Based on the great earth the seeds will grow. Similarly, based on the perfection of wisdom the five perfections flourish; the emptiness of internal phenomena flourishes, the emptiness of external phenomena

flourishes, the emptiness of external and internal phenomena flourishes, the emptiness of emptiness flourishes, the emptiness of great extent flourishes, the emptiness of ultimate reality flourishes, the emptiness of conditioned phenomena flourishes, the emptiness of unconditioned phenomena flourishes, the emptiness of the unlimited flourishes, the emptiness of that which has neither beginning nor end flourishes, the emptiness of nonexclusion flourishes, the emptiness of inherent nature flourishes, the emptiness of all phenomena flourishes, the emptiness of intrinsic defining characteristics flourishes, the emptiness of that which cannot be apprehended flourishes, the emptiness of nonentities flourishes, the emptiness of essential nature flourishes, and the emptiness of an essential nature of nonentities flourishes; the applications of mindfulness flourish, the correct exertions flourish, the supports for miraculous ability flourish, the faculties flourish, the powers flourish, the branches of enlightenment flourish, and the noble eightfold path flourishes; the truths of the noble ones flourish, [F.320.b] the meditative concentrations flourish, the immeasurable attitudes flourish, the formless absorptions flourish, the eight liberations flourish, the serial steps of meditative absorption flourish, the emptiness, signlessness, and wishlessness gateways to liberation flourish, the extrasensory powers flourish, the meditative stabilities flourish, and the dhāraṇī gateways flourish; the ten powers of the tathāgatas flourish, the four fearlessnesses flourish, the four kinds of exact knowledge flourish, great compassion flourishes, and the eighteen distinct qualities of the buddhas flourish; and knowledge of all the dharmas flourishes, the knowledge of the aspects of the path flourishes, and all-aspect omniscience flourishes.

- 21.26 “Ānanda, with all-aspect omniscience as the basis the five perfections flourish; with all-aspect omniscience as the basis all the emptinesses flourish; with all-aspect omniscience as the basis the four applications of mindfulness flourish, with all-aspect omniscience as the basis the four correct exertions flourish, with all-aspect omniscience as the basis the four supports for miraculous ability flourish, with all-aspect omniscience as the basis the five faculties flourish, with all-aspect omniscience as the basis [F.321.a] the five powers flourish, with all-aspect omniscience as the basis the seven branches of enlightenment flourish, and with all-aspect omniscience as the basis the noble eightfold path flourishes; with all-aspect omniscience as the basis the four truths of the noble ones flourish, with all-aspect omniscience as the basis the four meditative concentrations flourish, with all-aspect omniscience as the basis the four immeasurable attitudes flourish, with all-aspect omniscience as the basis the four formless absorptions flourish, with all-aspect omniscience as the basis the eight liberations flourish, with all-aspect omniscience as the basis the nine serial

steps of meditative absorption flourish, with all-aspect omniscience as the basis the emptiness, signlessness, and wishlessness gateways to liberation flourish, with all-aspect omniscience as the basis the extrasensory powers flourish, with all-aspect omniscience as the basis the meditative stabilities flourish, and with all-aspect omniscience as the basis the dhāraṇī gateways flourish; with all-aspect omniscience as the basis the ten powers of the tathāgatas flourish, with all-aspect omniscience as the basis the four fearlessnesses flourish, with all-aspect omniscience as the basis the four kinds of exact knowledge flourish, with all-aspect omniscience as the basis [F.321.b] great compassion flourishes, and with all-aspect omniscience as the basis the eighteen distinct qualities of the buddhas flourish; and with all-aspect omniscience as the basis knowledge of all the dharmas flourishes, with all-aspect omniscience as the basis the knowledge of the aspects of the path flourishes, and with all-aspect omniscience as the basis all-aspect omniscience flourishes.

21.27 “Ānanda, the perfection of wisdom consummates⁷²¹ the five perfections; consummates all the emptinesses; consummates the four applications of mindfulness, consummates the four correct exertions, consummates the four supports for miraculous ability, consummates the five faculties, consummates the five powers, consummates the seven branches of enlightenment, and consummates the noble eightfold path; consummates the four truths of the noble ones, consummates the four meditative concentrations, consummates the four immeasurable attitudes, consummates the four formless absorptions, consummates the eight liberations, consummates the nine serial steps of meditative absorption, consummates the emptiness, signlessness, and wishlessness gateways to liberation, consummates the extrasensory powers, consummates the meditative stabilities, and consummates the dhāraṇī gateways; consummates the ten powers of the tathāgatas, consummates the four fearlessnesses, consummates the four kinds of exact knowledge, [F.322.a] consummates great compassion, and consummates the eighteen distinct qualities of the buddhas; and consummates knowledge of all the dharmas, consummates the knowledge of the aspects of the path, and consummates all-aspect omniscience.”

21.28 Then Śakra, mighty lord of the gods, said to the Blessed One, “Blessed Lord, the tathāgata, arhat, perfectly complete Buddha has not yet proclaimed all the good qualities of the perfection of wisdom that I have heard from the Blessed Lord—those good qualities of sons or daughters of good families who take up, uphold, recite, master, and focus their attention correctly on

this perfection of wisdom, as many as there are, and those good qualities, as many as there are, that I, in the presence of the Blessed Lord, have taken up, upheld, recited, mastered, and propagated.

- 21.29 “Blessed Lord, it is by having taken up, upheld, recited, propagated, and having focused attention correctly on this perfection of wisdom that the path of the ten virtuous actions appears in the world; that the four meditative concentrations appear in the world, the four immeasurable attitudes appear in the world, the four formless absorptions appear in the world, and the five extrasensory powers appear in the world; that the perfection of generosity appears in the world, the perfection of ethical discipline appears in the world, [F.322.b] the perfection of tolerance appears in the world, the perfection of perseverance appears in the world, the perfection of meditative concentration appears in the world, and the perfection of wisdom appears in the world; that the emptiness of internal phenomena appears in the world, the emptiness of external phenomena appears in the world, the emptiness of external and internal phenomena appears in the world, the emptiness of emptiness appears in the world, the emptiness of great extent appears in the world, the emptiness of ultimate reality appears in the world, the emptiness of conditioned phenomena appears in the world, the emptiness of unconditioned phenomena appears in the world, the emptiness of the unlimited appears in the world, the emptiness of that which has neither beginning nor end appears in the world, the emptiness of nonexclusion appears in the world, the emptiness of inherent nature appears in the world, the emptiness of all phenomena appears in the world, the emptiness of intrinsic defining characteristics appears in the world, the emptiness of that which cannot be apprehended appears in the world, the emptiness of nonentities appears in the world, the emptiness of essential nature appears in the world, and the emptiness of an essential nature of nonentities appears in the world; that the four applications of mindfulness appear in the world, the four correct exertions appear in the world, the four supports for miraculous ability appear in the world, the five faculties appear in the world, the five powers appear in [F.323.a] the world, the seven branches of enlightenment appear in the world, and the noble eightfold path appears in the world; and that the truths of the noble ones appear in the world, the eight liberations appear in the world, the nine serial steps of meditative absorption appear in the world, the emptiness, signlessness, and wishlessness gateways to liberation appear in the world, the meditative stabilities appear in the world, the dhāraṇī gateways appear in the world, the powers of the tathāgatas appear in the world, the four fearlessnesses

appear in the world, the four kinds of exact knowledge appear in the world, great compassion appears in the world, and the eighteen distinct qualities of the buddhas appear in the world.

21.30 “Blessed Lord, it is by having taken up, upheld, recited, and having focused attention correctly on this perfection of wisdom that great and lofty royal families appear in the world, great and lofty priestly families appear in the world, and great and lofty householder families appear in the world; that the gods of the Cāturmahārājika realm appear in the world, the gods of the Trayastriṃśa realm appear in the world, the gods of the Yāma realm appear in the world, the gods of the Tuṣita realm appear in the world, the gods of the Nirmāṇarati realm appear in the world, [F.323.b] and the gods of the Paranirmitavaśavartin realm appear in the world; that the gods of the Brahmakāyika realm appear in the world, the gods of the Brahmapurohita realm appear in the world, the gods of the Brahmapārṣadya realm appear in the world, and the gods of the Mahābrahmā realm appear in the world; that the gods of the Ābha realm appear in the world, the gods of the Parīttābha realm appear in the world, the gods of the Apramāṇābha realm appear in the world, and the gods of the Ābhāsvara realm appear in the world; that the gods of the Śubha realm appear in the world, the gods of the Parīttāśubha realm appear in the world, the gods of the Apramāṇāśubha realm appear in the world, and the gods of the Śubhakṛtsna realm appear in the world; that the gods of the Vṛha realm appear in the world, the gods of the Parīttavṛha realm appear in the world, the gods of the Apramāṇavṛha realm appear in the world, and the gods of the Vṛhatphala realm appear in the world; and that the gods of the Avṛha realm appear in the world, the gods of the Atapa realm appear in the world, the gods of the Sudṛśa realm appear in the world, the gods of the Sudarśana realm appear in the world, and the gods of the Akaniṣṭha realm appear in the world.

21.31 “Blessed Lord, it is by having taken up, upheld, recited, and having focused attention correctly on this perfection of wisdom that those who have entered the stream appear in the world, once-returners appear in the world, non-returners appear in the world, arhats appear in the world, pratyekabuddhas appear in the world, and bodhisattva great beings appear in the world. Blessed Lord, it is by having taken up, [F.324.a] upheld, recited, and having focused attention correctly on this perfection of wisdom that the tathāgata, arhat, perfectly complete buddhas appear in the world.”

21.32 “Kauśika,” said the Blessed One, “I do not speak exhaustively about the good qualities of those sons or daughters of good families who have taken up, upheld, recited, mastered, and focused their attention correctly on this perfection of wisdom. If you ask why, Kauśika, it is because those sons or daughters of good families who will take up, uphold, recite, master, and

focus their attention correctly on this perfection of wisdom, without being separated from the mind of all-aspect omniscience, will possess an immeasurable aggregate of ethical discipline; those sons or daughters of good families who will take up, uphold, recite, master, and focus their attention correctly on this perfection of wisdom, without being separated from the mind of all-aspect omniscience, will possess an immeasurable aggregate of meditative stability; those sons or daughters of good families who will take up, uphold, recite, master, and focus their attention correctly on this perfection of wisdom, without being separated from the mind of all-aspect omniscience, will possess an immeasurable aggregate of wisdom; those sons or daughters of good families who will take up, uphold, recite, master, [F.324.b] and focus their attention correctly on this perfection of wisdom, without being separated from the mind of all-aspect omniscience, will possess an immeasurable aggregate of liberation; and those sons or daughters of good families who will take up, uphold, recite, master, and focus their attention correctly on this perfection of wisdom, without being separated from the mind of all-aspect omniscience, will possess an immeasurable aggregate of knowledge and seeing of liberation.

21.33 “You should know that those sons or daughters of good families who will take up, uphold, recite, master, and focus their attention correctly on this perfection of wisdom, without being separated from the mind of all-aspect omniscience, have done the practice for the purpose of becoming a tathāgata.⁷²²

21.34 “Kauśika, with regard to the aggregate of ethical discipline, the aggregate of meditative stability, the aggregate of wisdom, the aggregate of liberation, and the aggregate of knowledge and seeing of liberation of all the śrāvakas and pratyekabuddhas, and the aggregate of ethical discipline, the aggregate of meditative stability, the aggregate of wisdom, the aggregate of liberation, and the aggregate of knowledge and seeing of liberation of those sons and daughters of good families, Kauśika, the aggregate of ethical discipline, the aggregate of meditative stability, the aggregate of wisdom, the aggregate of liberation, and the aggregate of knowledge and seeing of liberation of all the śrāvakas and pratyekabuddhas [F.325.a] would come nowhere near even a hundredth part, would come nowhere near even a thousandth part, would come nowhere near even a hundred thousandth part, would come nowhere near even a ten millionth part, would come nowhere near even a hundred ten millionth part, would come nowhere near even a thousand ten millionth part, would come nowhere near even a hundred thousand ten million billionth part, would come nowhere near to any number, would come nowhere near to any fraction, would come nowhere near to any calculation, would come

nowhere near to any example, and would not stand up to any comparison of the aggregate of ethical discipline, the aggregate of meditative stability, the aggregate of wisdom, the aggregate of liberation, and the aggregate of knowledge and seeing of liberation that they have. If you ask why, it is because the minds of those sons and daughters of good families are liberated from the levels of the śrāvakas and pratyekabuddhas, and yet nothing at all has been fully understood.

21.35 “Kauśika, I do speak about the good qualities attained accordingly in this lifetime and in later lives by those sons or daughters of good families who write out, take up, uphold, recite, master, and focus their attention correctly on this perfection of wisdom, and serve, respect, honor, and worship it with many flowers, garlands, perfumes, unguents, powders, robes, parasols, victory banners, flags, and various musical instruments.”

21.36 Śakra said, “Blessed Lord, I will always guard, protect, and defend without interruption those sons or daughters of good families who take up, uphold, recite, master, and focus their attention correctly on this perfection of wisdom without being separated from the mind of all-aspect omniscience, and who commit this perfection of wisdom to writing [F.325.b] and serve, respect, honor, and worship it with flowers, garlands, perfumes, unguents, powders, robes, parasols, victory banners, flags, and various musical instruments.”

21.37 “Kauśika,” replied the Blessed One, “when sons or daughters of good families chant this perfection of wisdom by heart, many hundreds of thousands of gods will delightedly arrive to hear the Dharma, and when those sons or daughters of good families are teaching the Dharma endowed with the perfection of wisdom the gods will indeed think that they should reinforce that inspired eloquence,⁷²³ and also when those Dharma teachers get tired of speaking, the gods will think that they should reinforce that inspired eloquence by just that honoring of them.

21.38 “Kauśika, those sons or daughters of good families who take up, uphold, recite, master, and focus their attention correctly on this perfection of wisdom, and who commit it to writing and serve, respect, honor, and worship it with flowers, garlands, perfumes, unguents, powders, robes, parasols, victory banners, flags, and various musical instruments, will acquire these good qualities in this lifetime as well.

21.39 “Moreover, Kauśika, when those sons or daughters of good families are teaching the perfection of wisdom to the four assemblies, they will not become discouraged by the thought that someone might seek to censure them and look for an opportunity to inflict harm. If you ask [F.326.a] why, it is because this same perfection of wisdom will guard, protect, and defend those sons or daughters of good families. If you ask why, it is because in this

perfection of wisdom all that is mundane and supramundane, contaminated and uncontaminated, common and uncommon, virtuous and nonvirtuous, and conditioned and unconditioned, and the attributes of the śrāvakas, the attributes of the pratyekabuddhas, the attributes of the bodhisattvas, and the attributes of the buddhas, are undifferentiated.

21.40 “If you ask why, it is because this is the treasury⁷²⁴ of all virtuous phenomena, and since those sons or daughters of good families abide in the emptiness of internal phenomena, abide in the emptiness of external phenomena, abide in the emptiness of external and internal phenomena, abide in the emptiness of emptiness, abide in the emptiness of great extent, abide in the emptiness of ultimate reality, abide in the emptiness of conditioned phenomena, abide in the emptiness of unconditioned phenomena, abide in the emptiness of the unlimited, abide in the emptiness of that which has neither beginning nor end, abide in the emptiness of nonexclusion, abide in the emptiness of inherent nature, abide in the emptiness of all phenomena, abide in the emptiness of intrinsic defining characteristics, abide in the emptiness of that which cannot be apprehended, abide in the emptiness of nonentities, abide in the emptiness of essential nature, and abide in the emptiness of an essential nature of nonentities, in the perfection of wisdom they neither observe [F.326.b] censure nor do they observe one who censures, nor do they observe that which is censured. So, because they have been assisted by the perfection of wisdom, there is no one at all looking for an opportunity to inflict harm on those sons or daughters of good families.

21.41 “Moreover, Kauśika, those sons or daughters of good families who take up, uphold, recite, master, and focus their attention correctly on this perfection of wisdom will not become disheartened and will not feel intimidated; they will not be afraid, will not be frightened, and will not become terrified. If you ask why, it is because those sons or daughters of good families do not observe any sort of thing that might become disheartened, feel intimidated, be afraid, be frightened, or become terrified.

21.42 “Kauśika, those sons or daughters of good families who take up, uphold, recite, master, and focus their attention correctly on this perfection of wisdom, and who commit it to writing and serve, respect, honor, and worship it with flowers, garlands, perfumes, unguents, powders, robes, parasols, victory banners, flags, and various musical instruments, will acquire these good qualities in his lifetime as well.

21.43 “Moreover, Kauśika, any son or daughter of good family who takes up, upholds, recites, masters, [F.327.a] and focuses their attention correctly on this perfection of wisdom, and who commits it to writing and honors, venerates, respects, and worships it with flowers, garlands, perfumes,

unguents, powders, robes, parasols, victory banners, flags, and various musical instruments, will be greatly valued by⁷²⁵ their fathers, friends, mothers, kings, ministers, virtuous ascetics, and brahmin priests. They will also be greatly valued, and will be held dear, by the lord buddhas who reside in the world systems of the ten directions, as many as there are, and the bodhisattva great beings, pratyekabuddhas, arhats, non-returners, once-returners, and those who have entered the stream, as many as there are. They will also be greatly valued, and will be held dear, by the world with its gods, demons, and Brahmā deities, with the beings who are its virtuous ascetics and brāhmin priests, and with its gods, humans, and asuras.

21.44 “They will not be robbed of inspired eloquence, will not be robbed of the perfection of generosity, will not be robbed of the perfection of ethical discipline, will not be robbed of the perfection of tolerance, will not be robbed of the perfection of perseverance, will not be robbed of the perfection of meditative concentration, and will not be robbed of the perfection of wisdom; they will not be robbed of the cultivation of the emptiness of internal phenomena, will not be robbed of the cultivation of the emptiness of external phenomena, will not be robbed of the cultivation of the emptiness of external and internal phenomena, will not be robbed of the cultivation of [F.327.b] the emptiness of emptiness, will not be robbed of the cultivation of the emptiness of great extent, will not be robbed of the cultivation of the emptiness of ultimate reality, will not be robbed of the cultivation of the emptiness of conditioned phenomena, will not be robbed of the cultivation of the emptiness of unconditioned phenomena, will not be robbed of the cultivation of the emptiness of the unlimited, will not be robbed of the cultivation of the emptiness of that which has neither beginning nor end, will not be robbed of the cultivation of the emptiness of nonexclusion, will not be robbed of the cultivation of the emptiness of inherent nature, will not be robbed of the cultivation of the emptiness of all phenomena, will not be robbed of the cultivation of the emptiness of intrinsic defining characteristics, will not be robbed of the cultivation of the emptiness of that which cannot be apprehended, will not be robbed of the cultivation of the emptiness of nonentities, will not be robbed of the cultivation of the emptiness of essential nature, and will not be robbed of the cultivation of the emptiness of an essential nature of nonentities; they will not be robbed of the cultivation of the applications of mindfulness, will not be robbed of the cultivation of the correct exertions, will not be robbed of the cultivation of the supports for miraculous ability, will not be robbed of the cultivation of the faculties, will not be robbed of the cultivation of the powers, will not be robbed of the cultivation of the branches of enlightenment, and will not be robbed of the cultivation of the noble eightfold path; they will not be robbed

of the cultivation of the four truths of the noble ones, will not be robbed of the cultivation of the four meditative concentrations, will not be robbed of the cultivation of the four immeasurable attitudes, will not be robbed of the cultivation of the [F.328.a] four formless absorptions, will not be robbed of the cultivation of the eight liberations, will not be robbed of the cultivation of the nine serial steps of meditative absorption, will not be robbed of the cultivation of the emptiness, signlessness, and wishlessness gateways to liberation, will not be robbed of the cultivation of the extrasensory powers, will not be robbed of the cultivation of the meditative stabilities, will not be robbed of the cultivation of the dhāraṇī gateways, will not be robbed of the cultivation of the ten powers of the tathāgatas, will not be robbed of the cultivation of the four fearlessnesses, will not be robbed of the cultivation of the four kinds of exact knowledge, will not be robbed of the cultivation of great compassion, and will not be robbed of the cultivation of the eighteen distinct qualities of the buddhas; and they will not be robbed of the cultivation of the requirement to bring beings to maturation, will not be robbed of the cultivation of the requirement to refine a buddhafiield, and will not be robbed of the cultivation of all-aspect omniscience. They will have the power to give a response to the arguments that have been raised by others, as many as there are, in accordance with the Dharma.

21.45 “Kauśika, those sons or daughters of good families who take up, uphold, recite, master, and focus their attention correctly on this perfection of wisdom without being separated from the mind of all-aspect omniscience, and who commit it to writing and serve, respect, honor, and worship it with flowers, garlands, perfumes, unguents, powders, robes, parasols, [F.328.b] victory banners, flags, and various musical instruments, will acquire these good qualities in his lifetime as well. [B24]

21.46 “Moreover, Kauśika, the gods of the Cāturmahārājika realm in the great billionfold world system who have set out for unsurpassed, perfect, complete enlightenment, and also the gods of the Trayastriṃśa realm, the Yāma realm, the Tuṣita realm, the Nirmāṇarati realm, and the Paranirmitavaśavartin realm; the Brahmakāyika realm, the Brahmapurohita realm, the Brahmapārśadya realm, and the Mahābrahmā realm; the Ābha realm, the Parīttābha realm, the Apramāṇābha realm, and the Ābhāsvara realm; the Śubha realm, the Parīttāśubha realm, the Apramāṇaśubha realm, and the Śubhakṛtsna realm; and the Vṛha realm, the Parīttavṛha realm, the Apramāṇavṛha realm, and the Vṛhatphala realm who have set out for unsurpassed, perfect, complete enlightenment think they should come to where those sons or daughters of good families who have committed this perfection of wisdom to writing, made it into a book, and upheld it are, and, having recited, taken up, mastered, paid homage to, and bowed before this

perfection of wisdom, again take their leave. The gods of the Śuddhāvāsa realms—the Avṛha realm, the Atapa realm, the Sudṛśa realm, the Sudarśana realm, and the Akaniṣṭha realm—also think they should come there, and, having recited, taken up, mastered, paid homage to, and bowed before this perfection of wisdom, depart.

21.47 “Moreover, Kauśika, the gods of the Cāturmahārājika realm in the world systems of the ten directions who have set out [F.329.a] for unsurpassed, perfect, complete enlightenment, and also the gods of the Trayastriṃśa realm, the Yāma realm, the Tuṣita realm, the Nirmāṇarati realm, and the Paranirmitavaśavartin realm; the Brahmakāyika realm, the Brahmapurohita realm, the Brahmapārśadya realm, and the Mahābrahmā realm; the Ābha realm, the Parīttābha realm, the Apramāṇābha realm, and the Ābhāsvara realm; the Śubha realm, the Parīttāśubha realm, the Apramāṇaśubha realm, and the Śubhakṛtsna realm; and the Vṛha realm, the Parīttavṛha realm, the Apramāṇavṛha realm, and the Vṛhatphala realm who have set out for unsurpassed, perfect, complete enlightenment, and the gods of the Śuddhāvāsa realms—the Avṛha realm, the Atapa realm, the Sudṛśa realm, the Sudarśana realm, and the Akaniṣṭha realm—and other than them, also many greatly splendid gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas, think they should come there, and, having recited, taken up, mastered, paid homage to, and bowed before this perfection of wisdom, depart.

21.48 “Kauśika, those sons or daughters of good families should have the following thought: ‘May this generosity be a gift of the Dharma to those gods of the Cāturmahārājika realm, the Trayastriṃśa realm, the Yāma realm, the Tuṣita realm, the Nirmāṇarati realm, and the Paranirmitavaśavartin realm; the Brahmakāyika realm, the Brahmapurohita realm, the Brahmāpārśadya realm, and the Mahābrahmā realm; the Ābha realm, the Parīttābha realm, the Apramāṇābha realm, and the Ābhāsvara realm; the Śubha realm, the Parīttāśubha realm, the Apramāṇaśubha realm, and the Śubhakṛtsna realm; and the Vṛha realm, the Parīttavṛha realm, the Apramāṇavṛha realm, and the Vṛhatphala realm who have set out [F.329.b] for unsurpassed, perfect, complete enlightenment, as well as the gods of the Śuddhāvāsa realms—the Avṛha realm, the Atapa realm, the Sudṛśa realm, the Sudarśana realm, and the Akaniṣṭha realm—and, other than them, to the greatly splendid gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas who have come here in order to recite, uphold, master, pay homage to, and worship this perfection of wisdom.’ Having recited, upheld, mastered, worshiped, paid homage to, and bowed before this perfection of wisdom, they depart.

21.49 “Kauśika, the gods of the Cāturmahārājika realm, the Trayastriṃśa realm, the Yāma realm, the Tuṣita realm, the Nirmāṇarati realm, and the Paranirmitavaśavartin realm; the Brahmakāyika realm, the Brahmapurohita realm, the Brahmapārṣadya realm, and the Mahābrahmā realm; the Ābha realm, the Parīttābha realm, the Apramāṇābha realm, and the Ābhāsvara realm; the Śubha realm, the Parīttāśubha realm, the Apramāṇāśubha realm, and the Śubhakṛtsna realm; and the Vṛha realm, the Parīttavṛha realm, the Apramāṇavṛha realm, and the Vṛhatphala realm; and the Avṛha realm, the Atapa realm, the Sudṛśa realm, the Sudarśana realm, and the Akaniṣṭha realm in the great billionfold world system, and the gods of the Cāturmahārājika realm, the Trayastriṃśa realm, the Yāma realm, the Tuṣita realm, the Nirmāṇarati realm, and the Paranirmitavaśavartin realm; the Brahmakāyika realm, the Brahmapurohita realm, [F.330.a] the Brahmapārṣadya realm, and the Mahābrahmā realm; the Ābha realm, the Parīttābha realm, the Apramāṇābha realm, and the Ābhāsvara realm; the Śubha realm, the Parīttāśubha realm, the Apramāṇāśubha realm, and the Śubhakṛtsna realm; and the Vṛha realm, the Parīttavṛha realm, the Apramāṇavṛha realm, and the Vṛhatphala realm; and the Avṛha realm, the Atapa realm, the Sudṛśa realm, the Sudarśana realm, and the Akaniṣṭha realm in the world systems of the ten directions, will guard, protect, and defend those sons and daughters of good families. Kauśika, unless there is the maturation of a past action, those looking for an opportunity to inflict harm on them will not find an opportunity to inflict harm.

21.50 “Those sons and daughters of good families will, because of this, acquire such good qualities as these in this lifetime as well.

21.51 “Kauśika, those gods who have set out for unsurpassed, perfect, complete enlightenment also think they should come to worship this perfection of wisdom and to guard, protect, and defend those sons and daughters of good families. If you ask why, Kauśika, it is because those sons or daughters of good families have set out for unsurpassed, perfect, complete enlightenment, and they remain available for the purpose of protecting all beings, bringing all beings to maturity, and for the benefit and happiness of all beings.”

21.52 Śakra then asked, “Blessed Lord, how will those sons or daughters of good families know, ‘The gods of the Cāturmahārājika realm have arrived here,’ ‘The gods of the Trayastriṃśa realm have arrived here,’ ‘The gods of the Yāma realm have arrived here,’ [F.330.b] ‘The gods of the Tuṣita realm have arrived here,’ ‘The gods of the Nirmāṇarati realm have arrived here,’ and ‘The gods of the Paranirmitavaśavartin realm have arrived here’; ‘The gods of the Brahmakāyika realm have arrived here,’ ‘The gods of the Brahmapurohita realm have arrived here,’ ‘The gods of the Brahmapārṣadya

realm have arrived here,' and 'The gods of the Mahābrahmā realm have arrived here'; 'The gods of the Ābha realm have arrived here,' 'The gods of the Parittābha realm have arrived here,' 'The gods of the Apramāṇābha realm have arrived here,' and 'The gods of the Ābhāsvara realm have arrived here'; 'The gods of the Śubha realm have arrived here,' 'The gods of the Parittaśubha realm have arrived here,' 'The gods of the Apramāṇaśubha realm have arrived here,' and 'The gods of the Śubhakṛtsna realm have arrived here'; 'The gods of the Vṛha realm have arrived here,' 'The gods of the Parittavṛha realm have arrived here,' 'The gods of the Apramāṇavṛha realm have arrived here,' and 'The gods of the Vṛhatphala realm have arrived here'; and 'The gods of the Avṛha realm have arrived here,' 'The gods of the Atapa realm have arrived here,' 'The gods of the Sudṛśa realm have arrived here,' 'The gods of the Sudarśana realm have arrived here,' and 'The gods of the Akaniṣṭha realm have arrived here,' from world systems in all the ten directions, to recite, take up, master, pay homage to, bow before, serve, respect, honor, and worship this perfection of wisdom?"

21.53 "Kauśika," [F.331.a] replied the Blessed One, "if those sons or daughters of good families behold a great light where this perfection of wisdom has been placed, those sons or daughters of good families should know with certainty, 'The gods with the great power of the powerful, great miraculous abilities, great authority, and great splendor have come in order to recite, uphold, master, pay homage to, bow before, serve, respect, honor, and worship this perfection of wisdom.' "

21.54 "Moreover, Kauśika, if those sons or daughters of good families maintain scrupulous conduct,⁷²⁶ on account of their scrupulous conduct those gods will, having arrived and having recited, taken up, mastered, served, respected, honored, and worshiped this perfection of wisdom, become utterly overjoyed. The gods whose power is feeble, as many as there are in that place, will be unable to bear the splendor, glory, and majesty of the gods with the great power of the powerful, and they will think that they should depart from that place. The more the gods with the great power of the powerful, great miraculous abilities, great authority, and great splendor think that they should come there, the more those sons or daughters of good families will become those with great conviction.⁷²⁷

21.55 "In the vicinity of that place, without having deviated from conducting themselves scrupulously, in order to carry out worship of this perfection of wisdom, those sons or daughters of good families should sprinkle the ground of that area with scented water and adorn the ground of that area in many ways: scattering flowers and perfume, placing censers [F.331.b] wafting incense, and stretching out a canopy of brocade with an attached fringe of silk tassels.

21.56 “Kauśika, those sons or daughters of good families will not tire, and they will not be exhausted. Those sons or daughters of good families will experience ease of body, lightness of body, and radiance⁷²⁸ of body, and those sons or daughters of good families will also experience ease of mind, lightness of mind, and radiance of mind.

21.57 “Therefore, since even when they go to bed at night, with an aspiration for this perfection of wisdom, they have a confident belief, they do not dream dreams of wickedness. While dreaming, in their dreams they will see the body of the tathāgata, arhat, perfectly complete Buddha, excellently adorned with the thirty-two major marks of a great person and embellished with the eighty minor signs, with a golden body, surrounded by the community of monks and with the bodhisattvas spread out in front, teaching the Dharma. They will also hear from the Tathāgata the teaching of the Dharma—of the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom; of the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which [F.332.a] cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities; of the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path; and of the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight liberations, the nine serial steps of meditative absorption, the emptiness, signlessness, and wishlessness gateways to liberation, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas.

21.58 “They will also hear the meaning of that perfection of generosity being differentiated, will hear the meaning of that perfection of ethical discipline being differentiated, will hear the meaning of that perfection of tolerance being differentiated, will hear the meaning of that perfection of perseverance being differentiated, will hear the meaning of that perfection of meditative

concentration being differentiated, and will hear the meaning of that perfection of wisdom being differentiated. They will hear the meaning of that emptiness of internal phenomena being differentiated, will hear the meaning of that emptiness of external phenomena being differentiated, will hear the meaning of that [F.332.b] emptiness of external and internal phenomena being differentiated, will hear the meaning of that emptiness of emptiness being differentiated, will hear the meaning of that emptiness of great extent being differentiated, will hear the meaning of that emptiness of ultimate reality being differentiated, will hear the meaning of that emptiness of conditioned phenomena being differentiated, will hear the meaning of that emptiness of unconditioned phenomena being differentiated, will hear the meaning of that emptiness of the unlimited being differentiated, will hear the meaning of that emptiness of that which has neither beginning nor end being differentiated, will hear the meaning of that emptiness of nonexclusion being differentiated, will hear the meaning of that emptiness of inherent nature being differentiated, will hear the meaning of that emptiness of all phenomena being differentiated, will hear the meaning of that emptiness of intrinsic defining characteristics being differentiated, will hear the meaning of that emptiness of that which cannot be apprehended being differentiated, will hear the meaning of that emptiness of nonentities being differentiated, will hear the meaning of that emptiness of essential nature being differentiated, and will hear the meaning of that emptiness of an essential nature of nonentities being differentiated. They will hear the meaning of those four applications of mindfulness being differentiated, will hear the meaning of those four correct exertions being differentiated, will hear the meaning of those four supports for miraculous ability being differentiated, will hear the meaning of those five faculties being differentiated, will hear the meaning of those five powers being differentiated, will hear the meaning of those seven branches of enlightenment [F.333.a] being differentiated, and will hear the meaning of that noble eightfold path being differentiated. And they will hear the meaning of those four truths of the noble ones being differentiated, will hear the meaning of those four meditative concentrations being differentiated, will hear the meaning of those four immeasurable attitudes being differentiated, will hear the meaning of those four formless absorptions being differentiated, will hear the meaning of those eight liberations being differentiated, will hear the meaning of those nine serial steps of meditative absorption being differentiated, will hear the meaning of those emptiness, signlessness, and wishlessness gateways to liberation being differentiated, will hear the meaning of those extrasensory powers being differentiated, will hear the meaning of those meditative stabilities being differentiated, will

hear the meaning of those dhāraṇī gateways being differentiated, will hear the meaning of those ten powers of the tathāgatas being differentiated, will hear the meaning of those four fearlessnesses being differentiated, will hear the meaning of those four kinds of exact knowledge being differentiated, will hear the meaning of that great loving kindness being differentiated, will hear the meaning of that great compassion being differentiated, and will hear the meaning of those eighteen distinct qualities of the buddhas being differentiated.

21.59 “They will also see the tree of enlightenment; will see the bodhisattva great being approach the tree of enlightenment; [F.333.b] will see him fully awakened to unsurpassed, perfect, complete enlightenment; will see him, having fully awakened, turning the wheel of the Dharma; and will also see many hundreds of thousands of bodhisattvas discussing the Dharma together,⁷²⁹ saying, ‘All-aspect omniscience should be achieved like this, many beings should be brought to maturity like this, a buddhafiield should be refined like this, and Māra along with his entourage should be defeated like this.’

21.60 “They will hear the voices of many hundred thousand ten million billion buddhas in the eastern direction. They will hear the voices saying, ‘In such and such a world system is the tathāgata, arhat, perfectly complete buddha so-and-so teaching the Dharma, surrounded and attended by as many as a hundred thousand ten million billion bodhisattvas and as many as a hundred thousand ten million billion śrāvakas.’ They will hear the voices of many hundred thousand ten million billion buddhas in the southern direction. They will hear the voices saying, ‘In such and such a world system is the tathāgata, arhat, perfectly complete buddha so-and-so teaching the Dharma, surrounded and attended by as many as a hundred thousand ten million billion bodhisattvas and as many as a hundred thousand ten million billion śrāvakas.’ They will hear the voices of many hundred thousand ten million billion buddhas in the western direction. They will hear the voices saying, ‘In such and such a world system is the tathāgata, arhat, perfectly complete buddha so-and-so teaching the Dharma, surrounded and attended by as many as a hundred thousand [F.334.a] ten million billion bodhisattvas and as many as a hundred thousand ten million billion śrāvakas.’ They will hear the voices of many hundred thousand ten million billion buddhas in the northern direction. They will hear the voices saying, ‘In such and such a world system is the tathāgata, arhat, perfectly complete buddha so-and-so teaching the Dharma, surrounded and attended by as many as a hundred thousand ten million billion bodhisattvas and as many as a hundred thousand ten million billion śrāvakas.’ They will hear the voices of many hundred thousand ten million billion buddhas in the intermediate

northeastern direction. They will hear the voices saying, 'In such and such a world system is the tathāgata, arhat, perfectly complete buddha so-and-so teaching the Dharma, surrounded and attended by as many as a hundred thousand ten million billion bodhisattvas and as many as a hundred thousand ten million billion śrāvakas.' They will hear the voices of many hundred thousand ten million billion buddhas in the intermediate southeastern direction. They will hear the voices saying, 'In such and such a world system is the tathāgata, arhat, perfectly complete buddha so-and-so teaching the Dharma, surrounded and attended by as many as a hundred thousand ten million billion bodhisattvas and as many as a hundred thousand ten million billion śrāvakas.' They will hear the voices of many hundred thousand ten million billion buddhas in the intermediate southwestern direction. They will hear the voices saying, 'In such and such [F.334.b] a world system is the tathāgata, arhat, perfectly complete buddha so-and-so teaching the Dharma, surrounded and attended by as many as a hundred thousand ten million billion bodhisattvas and as many as a hundred thousand ten million billion śrāvakas.' They will hear the voices of many hundred thousand ten million billion buddhas in the intermediate northwestern direction. They will hear the voices saying, 'In such and such a world system is the tathāgata, arhat, perfectly complete buddha so-and-so teaching the Dharma, surrounded and attended by as many as a hundred thousand ten million billion bodhisattvas and as many as a hundred thousand ten million billion śrāvakas.' They will hear the voices of many hundred thousand ten million billion buddhas in the direction below. They will hear the voices saying, 'In such and such a world system is the tathāgata, arhat, perfectly complete buddha so-and-so teaching the Dharma, surrounded and attended by as many as a hundred thousand ten million billion bodhisattvas and as many as a hundred thousand ten million billion śrāvakas.' They will hear the voices of many hundred thousand ten million billion buddhas in the direction above. They will hear the voices saying, 'In such and such a world system is the tathāgata, arhat, perfectly complete buddha so-and-so teaching the Dharma, surrounded and attended by as many as a hundred thousand ten million billion bodhisattvas and as many as a hundred thousand ten million billion śrāvakas.'

- 21.61 "They will see many [F.335.a] hundred thousand ten million billion buddhas in the eastern direction passing into final nirvāṇa, they will see many hundred thousand ten million billion stūpas of those tathāgatas made of the seven precious materials, and they will see those stūpas being served, respected, honored, and worshiped with many various offerings of flowers, perfumes, garlands, incense, unguents, powders, robes, parasols, victory banners, and flags. They will see many hundred thousand ten million billion

buddhas in the southern direction passing into final nirvāṇa, they will see many hundred thousand ten million billion stūpas of those tathāgatas made of the seven precious materials, and they will see those stūpas being served, respected, honored, and worshiped with many various offerings of flowers, perfumes, garlands, incense, unguents, powders, robes, parasols, victory banners, and flags. They will see many hundred thousand ten million billion buddhas in the western direction passing into final nirvāṇa, they will see many hundred thousand ten million billion stūpas of those tathāgatas made of the seven precious materials, and they will see those stūpas being served, respected, honored, and worshiped with many various offerings of flowers, perfumes, [F.335.b] garlands, incense, unguents, powders, robes, parasols, victory banners, and flags. They will see many hundred thousand ten million billion buddhas in the northern direction passing into final nirvāṇa, they will see many hundred thousand ten million billion stūpas of those tathāgatas made of the seven precious materials, and they will see those stūpas being served, respected, honored, and worshiped with many various offerings of flowers, perfumes, garlands, incense, unguents, powders, robes, parasols, victory banners, and flags. They will see many hundred thousand ten million billion buddhas in the intermediate northeastern direction passing into final nirvāṇa, they will see many hundred thousand ten million billion stūpas of those tathāgatas made of the seven precious materials, and they will see those stūpas being served, respected, honored, and worshiped with many various offerings of flowers, perfumes, garlands, incense, unguents, powders, robes, parasols, victory banners, and flags. They will see many hundred thousand ten million billion buddhas in the intermediate southeastern direction passing into final nirvāṇa, they will see many hundred thousand ten million billion stūpas of those tathāgatas made of the seven precious materials, and they will see those stūpas being served, respected, honored, and worshiped with many various offerings of flowers, perfumes, [F.336.a] garlands, incense, unguents, powders, robes, parasols, victory banners, and flags. They will see many hundred thousand ten million billion buddhas in the intermediate southwestern direction passing into final nirvāṇa, they will see many hundred thousand ten million billion stūpas of those tathāgatas made of the seven precious materials, and they will see those stūpas being served, respected, honored, and worshiped with many various offerings of flowers, perfumes, garlands, incense, unguents, powders, robes, parasols, victory banners, and flags. They will see many hundred thousand ten million billion buddhas in the intermediate northwestern direction passing into final nirvāṇa, they will see many hundred thousand ten million billion stūpas of those tathāgatas made of the seven precious materials, and they will see those stūpas being served,

respected, honored, and worshiped with many various offerings of flowers, perfumes, garlands, incense, unguents, powders, robes, parasols, victory banners, and flags. They will see many hundred thousand ten million billion buddhas in the direction below passing into final nirvāṇa, they will see many [F.336.b] hundred thousand ten million billion stūpas of those tathāgatas made of the seven precious materials, and they will see those stūpas being served, respected, honored, and worshiped with many various offerings of flowers, perfumes, garlands, incense, unguents, powders, robes, parasols, victory banners, and flags. They will see many hundred thousand ten million billion buddhas in the direction above passing into final nirvāṇa, they will see many hundred thousand ten million billion stūpas of those tathāgatas made of the seven precious materials, and they will see those stūpas being served, respected, honored, and worshiped with many various offerings of flowers, perfumes, garlands, incense, unguents, powders, robes, parasols, victory banners, and flags.

21.62 “Kauśika, those sons or daughters of good families will dream these types of auspicious dreams.”

21.63 “Kauśika, those sons or daughters of good families will fall asleep easily and they will awaken easily. Their bodies will have a vitality. They will not have a strong attachment to the basic necessities: they will not have a strong attachment to food, they will not have a strong attachment to clothing, and they will not have a strong attachment to medications used to treat ill health. They will think about the basic necessities less: they will think about food less, they will think about clothing less, and they will think about medications used to treat ill health less. To illustrate, Kauśika, it is just like [F.337.a] the mind of a monk who practices yoga, on arising from meditative stability, saturated with attention. It does not have a strong attachment to food; it thinks about food less. Similarly, Kauśika, those sons or daughters of good families will also not have a strong attachment to food and will think about food less.

21.64 “If you ask why, Kauśika, it is because nonhumans supply the bodies they have with vitality. As many lord buddhas as there are, as many bodhisattvas as there are, and as many gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas as there are in the eastern direction, they all supply their bodies with vitality. As many lord buddhas as there are, as many bodhisattvas as there are, and as many gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas as there are in the southern direction, they all supply their bodies with vitality. As many lord buddhas as there are, as many bodhisattvas as there are, and as many gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas as there are in the western direction, they all supply their bodies with vitality. As many

lord buddhas as there are, as many bodhisattvas as there are, and as many gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas as there are in the northern direction, they all supply their bodies with vitality. As many lord buddhas as there are, as many bodhisattvas [F.337.b] as there are, and as many gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas as there are in the intermediate northeastern direction, they all supply their bodies with vitality. As many lord buddhas as there are, as many bodhisattvas as there are, and as many gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas as there are in the intermediate southeastern direction, they all supply their bodies with vitality. As many lord buddhas as there are, as many bodhisattvas as there are, and as many gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas as there are in the intermediate southwestern direction, they all supply their bodies with vitality. As many lord buddhas as there are, as many bodhisattvas as there are, and as many gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas as there are in the intermediate northwestern direction, they all supply their bodies with vitality. As many lord buddhas as there are, as many bodhisattvas as there are, and as many gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas [F.338.a] as there are in the direction below, they all supply their bodies with vitality. And as many lord buddhas as there are, as many bodhisattvas as there are, and as many gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas as there are in the direction above, they all supply their bodies with vitality.

21.65 “Kauśika, those sons or daughters of good families who want to acquire these good qualities right here in this lifetime should earnestly listen to, take up, uphold, recite, master, and focus their attention correctly on this very perfection of wisdom. They should not be separated from the mind of all-aspect omniscience.

21.66 “Kauśika, even if those sons or daughters of good families have not taken up, have not upheld, have not recited, have not mastered, and have not focused their attention correctly on this perfection of wisdom, those sons or daughters of good families should commit this perfection of wisdom to writing and make it into a book, and serve, respect, honor, and worship it with flowers, garlands, perfumes, unguents, powders, robes, parasols, victory banners, flags, and various musical instruments. In that manner, Kauśika, those sons or daughters of good families will have undertaken something for the benefit of many beings and for the happiness of many beings.⁷³⁰

21.67 “Kauśika, if any son or daughter of good family were to take up, uphold, recite, master, and focus their attention correctly on this perfection of wisdom, and, having committed it to writing, were to serve, respect, honor, and worship it with flowers, garlands, perfumes, unguents, powders, robes, parasols, victory banners, flags, and various musical instruments, the merit of that son of good family [F.338.b] or daughter of good family would increase even more than if they did that, while it would not do so were they even, for the duration of their lives, to have served, respected, honored, and worshiped the tathāgatas, arhats, perfectly complete buddhas, along with their communities of śrāvakas residing in the world systems of all the ten directions, with many of the basic necessities: food, bedding, medications used to treat ill health, and even also, for the duration of their lives, were they to have served, respected, honored, and worshiped stūpas made of the seven precious materials with flowers, garlands, perfumes, unguents, powders, robes, parasols, victory banners, flags, and various musical instruments, after those tathāgatas, arhats, perfectly complete buddhas, along with their communities of śrāvakas, had passed into nirvāṇa.”

21.68 *This completes the twenty-first chapter from “The Perfection of Wisdom in One Hundred Thousand Lines.”*

CHAPTER 22

- 22.1 Then the Blessed One asked Śakra, mighty lord of the gods, “Kauśika, if you could possess Jambudvīpa, filled to the brim with the relics of the tathāgatas, and if someone were to present you with this perfection of wisdom, written in the form of a book, which of these would you take?”
- 22.2 “Blessed Lord,” replied Śakra, “if someone were to present me with Jambudvīpa, filled to the brim with the relics of the tathāgatas, and if someone were to present me with this perfection of wisdom, written in the form of a book, I would take just this perfection of wisdom. If you ask why, [F.339.a] Blessed Lord, it is not that I do not honor those relics of the tathāgatas, it is not that I do not have confidence⁷³¹ in them, and it is not that I do not think highly⁷³² of them. Blessed Lord, it is not that I do not want to honor, or that I do not want to venerate, or that I do not want to respect, or that I do not want to worship the relics of the tathāgatas. Blessed Lord, those relics of the tathāgatas have also originated from the perfection of wisdom and that is why the relics of the tathāgatas should be honored, should be venerated, should be respected, and should be worshiped. Those relics have been brought into being⁷³³ by the perfection of wisdom. That is why those relics of the tathāgatas get to be worshiped.
- 22.3 “Blessed Lord, when I serve, respect, honor, and worship the relics of the tathāgatas with divine flowers, divine garlands, divine perfume, divine unguents, divine powders, divine robes, divine parasols, divine victory banners, divine flags, and various divine musical instruments, it is also because these relics of the tathāgatas have originated from the perfection of wisdom. It is that which this world with its gods, humans, and asuras is serving, respecting, honoring, and worshiping, so that they are protected, served, respected, honored, and worshipped.” [F.339.b]
- 22.4 Then the venerable Śāradvatīputra said to Śakra, mighty lord of the gods, “Kauśika, since this perfection of wisdom cannot be grasped, is immaterial, is impossible to indicate, is unimpeded, and has only one defining

characteristic, which is to say, is without defining characteristics, how could you think a perfection of wisdom that cannot be grasped, is immaterial, is impossible to indicate, is unimpeded, and has only one defining characteristic, which is to say, is without defining characteristics, is graspable? If you ask why, it is because it is not something to be grasped or rejected. It is not to be decreased, it is not to be increased; it is not to be expanded, it is not to be abbreviated; it is not to be accumulated, it is not to be dispersed; it is not to be taken away from, it is not to be added to; and it is not for defilement, and it is not for purification. It is not the establisher of the attributes of the buddhas and it is not the rejecter of the attributes of ordinary persons. It is not the bestower of the attributes of the bodhisattvas, it is not the establisher of the attributes of the pratyekabuddhas, it is not the establisher of the attributes of the śrāvakas, it is not the establisher of the attributes of those in training or not in training, and it is not the rejecter of the attributes of ordinary persons. It is not the establisher of the unconditioned element and it is not the rejecter of the conditioned element. It is not the establisher of the perfection of generosity, it is not the establisher of the perfection of ethical discipline, it is not the establisher of the perfection of tolerance, it is not the establisher of the perfection of perseverance, it is not the establisher of the perfection of meditative concentration, and it is not the establisher of the perfection of wisdom; it is not the establisher of the emptiness of internal phenomena, it is not the establisher [F.340.a] of the emptiness of external phenomena, it is not the establisher of the emptiness of external and internal phenomena, it is not the establisher of the emptiness of emptiness, it is not the establisher of the emptiness of great extent, it is not the establisher of the emptiness of ultimate reality, it is not the establisher of the emptiness of conditioned phenomena, it is not the establisher of the emptiness of unconditioned phenomena, it is not the establisher of the emptiness of the unlimited, it is not the establisher of the emptiness of that which has neither beginning nor end, it is not the establisher of the emptiness of nonexclusion, it is not the establisher of the emptiness of inherent nature, it is not the establisher of the emptiness of all phenomena, it is not the establisher of the emptiness of intrinsic defining characteristics, it is not the establisher of the emptiness of that which cannot be apprehended, it is not the establisher of the emptiness of nonentities, it is not the establisher of the emptiness of essential nature, and it is not the establisher of the emptiness of an essential nature of nonentities; it is not the establisher of the applications of mindfulness, it is not the establisher of the correct exertions, it is not the establisher of the supports for miraculous ability, it is not the establisher of the faculties, it is not the establisher of the powers, it is not the establisher of the branches of

enlightenment, and it is not the establisher of the noble eightfold path; it is not the establisher of the truths of the noble ones, it is not the establisher of the meditative concentrations, it is not the establisher of the immeasurable attitudes, it is not the establisher of the formless absorptions, it is not the establisher of the liberations, it is not the establisher of the serial steps of meditative absorption, it is not the establisher of the emptiness, signlessness, and wishlessness gateways to liberation, [F.340.b] it is not the establisher of the extrasensory powers, it is not the establisher of the meditative stabilities, it is not the establisher of the dhāraṇī gateways, it is not the establisher of the powers of the tathāgatas, it is not the establisher of the fearlessnesses, it is not the establisher of the kinds of exact knowledge, it is not the establisher of great compassion, and it is not the establisher of the distinct qualities of the buddhas; and it is not the establisher of the fruit of having entered the stream, it is not the establisher of the fruit of once-returner, it is not the establisher of the fruit of non-returner, it is not the establisher of arhatship, it is not the establisher of individual enlightenment, it is not the establisher of the knowledge of the aspects of the path, and it is not the establisher of all-aspect omniscience.”

- 22.5 “Venerable monk Śāradvatīputra, it is so, it is so!” replied Śakra. “Those who know that the perfection of wisdom is not the establisher of the attributes of the buddhas and is not the rejecter of the attributes of ordinary persons; that it is not the establisher of the attributes of the bodhisattvas, it is not the establisher of the attributes of the pratyekabuddhas, it is not the establisher of the attributes of the śrāvakas, it is not the establisher of the attributes of those in training or not in training, and it is not the rejecter of the attributes of ordinary persons; it is not the establisher of the unconditioned element and it is not the rejecter of the conditioned element; it is not the establisher of the perfection of generosity, it is not the establisher of the perfection of ethical discipline, it is not the establisher of the perfection of tolerance, it is not the establisher of the perfection of perseverance, [F.341.a] it is not the establisher of the perfection of meditative concentration, and it is not the establisher of the perfection of wisdom; it is not the establisher of the emptiness of internal phenomena, it is not the establisher of the emptiness of external phenomena, it is not the establisher of the emptiness of external and internal phenomena, it is not the establisher of the emptiness of emptiness, it is not the establisher of the emptiness of great extent, it is not the establisher of the emptiness of ultimate reality, it is not the establisher of the emptiness of conditioned phenomena, it is not the establisher of the emptiness of unconditioned phenomena, it is not the establisher of the emptiness of the unlimited, it is not the establisher of the emptiness of that which has neither beginning nor end, it is not the

establisher of the emptiness of nonexclusion, it is not the establisher of the emptiness of inherent nature, it is not the establisher of the emptiness of all phenomena, it is not the establisher of the emptiness of intrinsic defining characteristics, it is not the establisher of the emptiness of that which cannot be apprehended, it is not the establisher of the emptiness of nonentities, it is not the establisher of the emptiness of essential nature, and it is not the establisher of the emptiness of an essential nature of nonentities; it is not the establisher of the applications of mindfulness, it is not the establisher of the correct exertions, it is not the establisher of the supports for miraculous ability, it is not the establisher of the faculties, it is not the establisher of the powers, it is not the establisher of the branches of enlightenment, and it is not the establisher of the noble eightfold path; it is not the establisher of the truths of the noble ones, it is not the establisher of the meditative concentrations, it is not the establisher of the immeasurable attitudes, it is not the establisher of the formless absorptions, it is not the establisher of the eight liberations, it is not the establisher of the nine serial steps of meditative absorption, [F.341.b] it is not the establisher of the emptiness, signlessness, and wishlessness gateways to liberation, it is not the establisher of the extrasensory powers, it is not the establisher of the meditative stabilities, it is not the establisher of the dhāraṇī gateways, it is not the establisher of the powers of the tathāgatas, it is not the establisher of the fearlessnesses, it is not the establisher of the kinds of exact knowledge, it is not the establisher of great compassion, and it is not the establisher of the distinct qualities of the buddhas; and it is not the establisher of the fruit of having entered the stream, it is not the establisher of the fruit of once-returner, it is not the establisher of the fruit of non-returner, it is not the establisher of arhatship, it is not the establisher of individual enlightenment, it is not the establisher of the knowledge of the aspects of the path, and it is not the establisher of all-aspect omniscience are practitioners of the perfection of wisdom—they are cultivators of the perfection of wisdom.

- 22.6 “The perfection of wisdom is not something that can be known as two things. The perfection of wisdom is not two things. The perfection of meditative concentration is not something that can be known as two things. The perfection of meditative concentration is not two things. The perfection of perseverance is not something that can be known as two things. The perfection of perseverance is not two things. The perfection of tolerance is not something that can be known as two things. The perfection of tolerance is not two things. The perfection of ethical discipline is not something that can be known as two things. The perfection of ethical discipline is not two things. The perfection of generosity [F.342.a] is not something that can be known as two things. The perfection of generosity is not two things.”

22.7 Then the Blessed One applauded Śakra, mighty lord of the gods: “Kauśika, that is excellent. That is excellent. It is so. It is as you have spoken. The perfection of wisdom is not something that can be known as two things. If you ask why, it is because the perfection of wisdom is not two things. The perfection of meditative concentration is not something that can be known as two things. If you ask why, it is because the perfection of meditative concentration is not two things. The perfection of perseverance is not something that can be known as two things. If you ask why, it is because the perfection of perseverance is not two things. The perfection of tolerance is not something that can be known as two things. If you ask why, it is because the perfection of tolerance is not two things. The perfection of ethical discipline is not something that can be known as two things. If you ask why, it is because the perfection of ethical discipline is not two things. The perfection of generosity is not something that can be known as two things. If you ask why, it is because the perfection of generosity is not two things.

22.8 “Kauśika, those who hold that the perfection of wisdom is two things simply hold that the realm of phenomena is two things. If you ask why, Kauśika, it is because the realm of phenomena and the perfection of wisdom are without duality and cannot be divided into two. Kauśika, those who hold that the perfection of meditative concentration is two things simply hold that the realm of phenomena is two things. If you ask why, Kauśika, it is because the realm of phenomena and the perfection of meditative concentration are without duality and cannot be divided into two. Kauśika, those who hold [F.342.b] that the perfection of perseverance is two things simply hold that the realm of phenomena is two things. If you ask why, Kauśika, it is because the realm of phenomena and the perfection of perseverance are without duality and cannot be divided into two. Kauśika, those who hold that the perfection of tolerance is two things simply hold that the realm of phenomena is two things. If you ask why, Kauśika, it is because the realm of phenomena and the perfection of tolerance are without duality and cannot be divided into two. Kauśika, those who hold that the perfection of ethical discipline is two things simply hold that the realm of phenomena is two things. If you ask why, Kauśika, it is because the realm of phenomena and the perfection of ethical discipline are without duality and cannot be divided into two. Kauśika, those who hold that the perfection of generosity is two things simply hold that the realm of phenomena is two things. If you ask why, Kauśika, it is because the realm of phenomena and the perfection of generosity are without duality and cannot be divided into two.

22.9 “Kauśika, those who hold that the perfection of wisdom is two things simply hold that the real nature is two things. If you ask why, Kauśika, it is because the real nature and the perfection of wisdom are without duality

and cannot be divided into two. Kauśika, those who hold that the perfection of meditative concentration is two things simply hold that the real nature is two things. If you ask why, Kauśika, it is because the real nature and the perfection of meditative concentration are without duality and cannot be divided into two. Kauśika, those who hold that the perfection of perseverance is two things simply hold that the real nature is two things. If you ask why, Kauśika, it is because the real nature and [F.343.a] the perfection of perseverance are without duality and cannot be divided into two. Kauśika, those who hold that the perfection of tolerance is two things simply hold that the real nature is two things. If you ask why, Kauśika, it is because the real nature and the perfection of tolerance are without duality and cannot be divided into two. Kauśika, those who hold that the perfection of ethical discipline is two things simply hold that the real nature is two things. If you ask why, Kauśika, it is because the real nature and the perfection of ethical discipline are without duality and cannot be divided into two. Kauśika, those who hold that the perfection of generosity is two things simply hold that the real nature is two things. If you ask why, Kauśika, it is because the real nature and the perfection of generosity are without duality and cannot be divided into two.

22.10 “Kauśika, those who hold that the perfection of wisdom is two things simply hold that the very limit of reality is two things. If you ask why, Kauśika, it is because the very limit of reality and the perfection of wisdom are without duality and cannot be divided into two. Kauśika, those who hold that the perfection of meditative concentration is two things simply hold that the very limit of reality is two things. If you ask why, Kauśika, it is because the very limit of reality and the perfection of meditative concentration are without duality and cannot be divided into two. Kauśika, those who hold that the perfection of perseverance is two things simply hold that the very limit of reality is two things. If you ask why, Kauśika, it is because the very limit of reality and the perfection of perseverance are without duality and cannot be [F.343.b] divided into two. Kauśika, those who hold that the perfection of tolerance is two things simply hold that the very limit of reality is two things. If you ask why, Kauśika, it is because the very limit of reality and the perfection of tolerance are without duality and cannot be divided into two. Kauśika, those who hold that the perfection of ethical discipline is two things simply hold that the very limit of reality is two things. If you ask why, Kauśika, it is because the very limit of reality and the perfection of ethical discipline are without duality and cannot be divided into two. Kauśika, those who hold that the perfection of generosity is two things

simply hold that the very limit of reality is two things. If you ask why, Kauśika, it is because the very limit of reality and the perfection of generosity are without duality and cannot be divided into two.

22.11 “Kauśika, those who hold that the perfection of wisdom is two things simply hold that the inconceivable realm is two things. If you ask why, Kauśika, it is because the inconceivable realm and the perfection of wisdom are without duality and cannot be divided into two. Kauśika, those who hold that the perfection of meditative concentration is two things simply hold that the inconceivable realm is two things. If you ask why, Kauśika, it is because the inconceivable realm and the perfection of meditative concentration are without duality and cannot be divided into two. Kauśika, those who hold that the perfection of perseverance is two things simply hold that the inconceivable realm is two things. If you ask why, Kauśika, it is because the inconceivable realm [F.344.a] and the perfection of perseverance are without duality and cannot be divided into two. Kauśika, those who hold that the perfection of tolerance is two things simply hold that the inconceivable realm is two things. If you ask why, Kauśika, it is because the inconceivable realm and the perfection of tolerance are without duality and cannot be divided into two. Kauśika, those who hold that the perfection of ethical discipline is two things simply hold that the inconceivable realm is two things. If you ask why, Kauśika, it is because the inconceivable realm and the perfection of ethical discipline are without duality and cannot be divided into two. Kauśika, those who hold that the perfection of generosity is two things simply hold that the inconceivable realm is two things. If you ask why, Kauśika, it is because the inconceivable realm and the perfection of generosity are without duality and cannot be divided into two.” [B25]

22.12 Then Śakra, mighty lord of the gods, said to the Blessed One, “Blessed Lord, this perfection of wisdom is worthy of homage by the world with its gods, humans, and asuras. Having trained in it, bodhisattva great beings have attained, are attaining, and will fully awaken to unsurpassed, perfect, complete enlightenment.

22.13 “Blessed Lord, [F.344.b] when I am seated on my seat, which is that of the mighty lord of the gods, in the divine assembly of Sudharmā, those gods who come to serve me, as many as there are, worship me. But when I do not go there and I am not seated on that seat, at that time as well those gods come to that assembly, and thinking, ‘Śakra, mighty lord of the gods, seated on this seat teaches the Dharma to the gods of Trayastrimśa,’ circumambulate that seat from the right, pay homage to it, and then depart. Blessed Lord, in the same way, the gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas, as many as there are in the world systems of the ten directions, come to that place where this perfection of

wisdom has been committed to writing, and will be upheld, chanted out loud by heart, and taught to others, and they too, thinking, 'The tathāgatas, arhats, perfectly complete buddhas have originated from it, all the śrāvakas and pratyekabuddhas have also originated from it, and even all the everyday necessities for the happiness of all beings have originated from it,' pay homage to and bow to the perfection of wisdom, and then go back again.

22.14 "Also, the worship that the relics of the tathāgatas receive, it is worship they receive because they have been brought into being⁷³⁴ by the perfection of wisdom. If you ask why, Blessed Lord, it is because when bodhisattva great beings practice the conduct of a bodhisattva, the perfection of wisdom serves as the ground of the knower of omniscience, serves as the cause, serves as the condition, and serves as the one that brings it about.⁷³⁵ Therefore, Blessed Lord, from those two choices, [F.345.a] I would take just this perfection of wisdom.

22.15 "Blessed Lord, when I, having taken up in this perfection of wisdom, chant it by heart with the mental consciousness included in phenomena,⁷³⁶ I do not observe even the mere sign of fear or panic.⁷³⁷ Blessed Lord, if you ask why, it is because the perfection of wisdom is signless, without an indication, and inexpressible. Blessed Lord, the perfection of wisdom is indescribable. Blessed Lord, the perfection of meditative concentration is signless, without an indication, and inexpressible. Blessed Lord, the perfection of meditative concentration is indescribable. Blessed Lord, the perfection of perseverance is signless, without an indication, and inexpressible. Blessed Lord, the perfection of perseverance is indescribable. Blessed Lord, the perfection of tolerance is signless, without an indication, and inexpressible. Blessed Lord, the perfection of tolerance is indescribable. Blessed Lord, the perfection of ethical discipline is signless, without an indication, and inexpressible. Blessed Lord, the perfection of ethical discipline is indescribable. Blessed Lord, the perfection of generosity is signless, without an indication, and inexpressible. Blessed Lord, the perfection of generosity is indescribable.

22.16 "Blessed Lord, the emptiness of internal phenomena is signless, without an indication, and inexpressible. Blessed Lord, the emptiness of internal phenomena is [F.345.b] indescribable. Blessed Lord, the emptiness of external phenomena is signless, without an indication, and inexpressible. Blessed Lord, the emptiness of external phenomena is indescribable. Blessed Lord, the emptiness of external and internal phenomena is signless, without an indication, and inexpressible. Blessed Lord, the emptiness of external and internal phenomena is indescribable. Blessed Lord, the emptiness of emptiness is signless, without an indication, and inexpressible. Blessed Lord, the emptiness of emptiness is indescribable. Blessed Lord, the emptiness of

great extent is signless, without an indication, and inexpressible. Blessed Lord, the emptiness of great extent is indescribable. Blessed Lord, the emptiness of ultimate reality is signless, without an indication, and inexpressible. Blessed Lord, the emptiness of ultimate reality is indescribable. Blessed Lord, the emptiness of conditioned phenomena is signless, without an indication, and inexpressible. Blessed Lord, the emptiness of conditioned phenomena is indescribable. Blessed Lord, the emptiness of unconditioned phenomena is signless, without an indication, and inexpressible. Blessed Lord, the emptiness of unconditioned phenomena is indescribable. Blessed Lord, the emptiness of the unlimited is signless, without an indication, and inexpressible. Blessed Lord, the emptiness of the unlimited is indescribable. Blessed Lord, the emptiness of that which has neither beginning nor end is signless, without an indication, and inexpressible. Blessed Lord, the emptiness of that which has neither beginning nor end [F.346.a] is indescribable. Blessed Lord, the emptiness of nonexclusion is signless, without an indication, and inexpressible. Blessed Lord, the emptiness of nonexclusion is indescribable. Blessed Lord, the emptiness of inherent nature is signless, without an indication, and inexpressible. Blessed Lord, the emptiness of inherent nature is indescribable. Blessed Lord, the emptiness of all phenomena is signless, without an indication, and inexpressible. Blessed Lord, the emptiness of all phenomena is indescribable. Blessed Lord, the emptiness of intrinsic defining characteristics is signless, without an indication, and inexpressible. Blessed Lord, the emptiness of intrinsic defining characteristics is indescribable. Blessed Lord, the emptiness of that which cannot be apprehended is signless, without an indication, and inexpressible. Blessed Lord, the emptiness of that which cannot be apprehended is indescribable. Blessed Lord, the emptiness of nonentities is signless, without an indication, and inexpressible. Blessed Lord, the emptiness of nonentities is indescribable. Blessed Lord, the emptiness of essential nature is signless, without an indication, and inexpressible. Blessed Lord, the emptiness of essential nature is indescribable. Blessed Lord, the emptiness of an essential nature of nonentities is signless, without an indication, and inexpressible. Blessed Lord, the emptiness of an essential nature of nonentities is indescribable.

- 22.17 “Blessed Lord, [F.346.b] the applications of mindfulness are signless, without an indication, and inexpressible. Blessed Lord, the applications of mindfulness are indescribable. Blessed Lord, the correct exertions are signless, without an indication, and inexpressible. Blessed Lord, the correct exertions are indescribable. Blessed Lord, the supports for miraculous ability are signless, without an indication, and inexpressible. Blessed Lord, the supports for miraculous ability are indescribable. Blessed Lord, the faculties

are signless, without an indication, and inexpressible. Blessed Lord, the faculties are indescribable. Blessed Lord, the powers are signless, without an indication, and inexpressible. Blessed Lord, the powers are indescribable. Blessed Lord, the branches of enlightenment are signless, without an indication, and inexpressible. Blessed Lord, the branches of enlightenment are indescribable. Blessed Lord, the noble eightfold path is signless, without an indication, and inexpressible. Blessed Lord, the noble eightfold path is indescribable. Blessed Lord, the truths of the noble ones are signless, without an indication, and inexpressible. Blessed Lord, the truths of the noble ones are indescribable. Blessed Lord, [F.347.a] the meditative concentrations are signless, without an indication, and inexpressible. Blessed Lord, the meditative concentrations are indescribable. Blessed Lord, the immeasurable attitudes are signless, without an indication, and inexpressible. Blessed Lord, the immeasurable attitudes are indescribable. Blessed Lord, the formless absorptions are signless, without an indication, and inexpressible. Blessed Lord, the formless absorptions are indescribable. Blessed Lord, the liberations are signless, without an indication, and inexpressible. Blessed Lord, the liberations are indescribable. Blessed Lord, the serial steps of meditative absorption are signless, without an indication, and inexpressible. Blessed Lord, the serial steps of meditative absorption are indescribable. Blessed Lord, the emptiness, signlessness, and wishlessness gateways to liberation are signless, without an indication, and inexpressible. Blessed Lord, the emptiness, signlessness, and wishlessness gateways to liberation are indescribable. Blessed Lord, the extrasensory powers are signless, without an indication, and inexpressible. Blessed Lord, the extrasensory powers are indescribable. Blessed Lord, the meditative stabilities are signless, without an indication, and inexpressible. Blessed Lord, the meditative stabilities are indescribable. Blessed Lord, the dhāraṇī gateways are signless, without an indication, and inexpressible. [F.347.b] Blessed Lord, the dhāraṇī gateways are indescribable. Blessed Lord, the powers of the tathāgatas are signless, without an indication, and inexpressible. Blessed Lord, the powers of the tathāgatas are indescribable. Blessed Lord, the fearlessnesses are signless, without an indication, and inexpressible. Blessed Lord, the fearlessnesses are indescribable. Blessed Lord, the kinds of exact knowledge are signless, without an indication, and inexpressible. Blessed Lord, the kinds of exact knowledge are indescribable. Blessed Lord, great compassion is signless, without an indication, and inexpressible. Blessed Lord, great compassion is indescribable. Blessed Lord, the distinct qualities of the buddhas are signless, without an indication, and inexpressible. Blessed Lord, the distinct qualities of the buddhas are indescribable. Blessed Lord, omniscience is signless, without an indication,

and inexpressible. Blessed Lord, omniscience is indescribable. Blessed Lord, the knowledge of the aspects of the path is signless, without an indication, and inexpressible. Blessed Lord, the knowledge of the aspects of the path is indescribable. Blessed Lord, all-aspect omniscience is signless, without an indication, and inexpressible. Blessed Lord, all-aspect omniscience is indescribable.

22.18 “Blessed Lord, [F.348.a] if the perfection of wisdom, which is signless, were not signless, the tathāgatas, arhats, perfectly complete buddhas, having comprehended that all phenomena are signless, without an indication, inexpressible, and indescribable, and fully awakened to unsurpassed, perfect, complete enlightenment, would not teach beings the Dharma that is signless, without an indication, inexpressible, and indescribable. Blessed Lord, it is because the perfection of wisdom is signless, without an indication, inexpressible, and indescribable that the tathāgatas, having comprehended that all phenomena are signless, without an indication, inexpressible, and indescribable, and fully awakened to unsurpassed, perfect, complete enlightenment, teach beings the Dharma that is signless, without an indication, inexpressible, and indescribable.

22.19 “So it is, Blessed Lord, that this perfection of wisdom is worthy of being served, respected, honored, and worshiped by the world with its gods, humans, and asuras with flowers, garlands, perfume, unguents, powders, robes, parasols, victory banners, flags, and various musical instruments. Having committed it to writing, it is worthy of being served, respected, honored, and worshiped by the world with its gods, humans, and asuras [F.348.b] with flowers, garlands, perfume, unguents, powders, robes, parasols, victory banners, flags, and various musical instruments.

22.20 “Blessed Lord, someone who takes up, upholds, recites, masters, and focuses their attention correctly on this perfection of wisdom, and, having committed it to writing, honors, venerates, respects, and worships it with flowers, garlands, perfumes, unguents, powders, robes, parasols, victory banners, flags, and various musical instruments, until they have fully awakened to unsurpassed, perfect, complete enlightenment, does not need to worry about⁷³⁸ life in the hells, does not need to worry about life in the animal realm or life in the world of Yama, and does not need to worry about the level of the śrāvakas or the level of the pratyekabuddhas. They will not be separated from seeing the tathāgatas, will not be separated from bringing beings to maturation, and will proceed from buddhafiield to buddhafiield serving, respecting, honoring, and worshiping those tathāgatas, arhats, perfectly complete buddhas with flowers, garlands, perfumes, unguents, powders, robes, parasols, victory banners, flags, and various musical instruments.

- 22.21 “Moreover, Blessed Lord, if I were presented with this great billionfold world system filled to the brim with relics of the tathāgatas, and if I were presented with this perfection of wisdom, committed to writing, Blessed Lord, from these two precious jewels⁷³⁹ I [F.349.a] would take just this perfection of wisdom. If you ask why, Blessed Lord, it is because the tathāgatas and the relics of the tathāgatas have originated from her, and it is for that reason that those relics of the tathāgatas are served, respected, honored, and worshiped. If those sons or daughters of good families serve, respect, honor, and worship them, they will not proceed into the degenerations and the terrible forms of life. Rather, having experienced the excellence of gods and humans, they will attain final nirvāṇa by means of the vehicle of the śrāvakas, the vehicle of the pratyekabuddhas, or the vehicle of the perfectly complete buddhas, in accordance with their aspiration.
- 22.22 “Therefore, Blessed Lord, seeing the tathāgata and seeing the perfection of wisdom committed to writing are not dissimilar. If you ask why, Blessed Lord, it is because the perfection of wisdom and the tathāgata are without duality and cannot be divided into two.
- 22.23 “Moreover, Blessed Lord, a tathāgata, arhat, perfectly complete buddha, abiding in the three miraculous powers and teaching and explaining the discourses, the sayings in prose and verse, the prophetic declarations, the verses, the statements made for a purpose, the introductions, the accounts, the tales of past lives, the most extensive teachings, the marvelous events, the narratives, and the established instructions, and any son or daughter of good family taking up, [F.349.b] comprehending, and teaching the perfection of wisdom to others—these two are also not dissimilar. If you ask why, Blessed Lord, it is because the tathāgatas, arhats, perfectly complete buddhas have originated from her, the three miraculous abilities have originated from her, and the discourses, the sayings in prose and verse, the prophetic declarations, the verses, the statements made for a purpose, the introductions, the accounts, the tales of past lives, the most extensive teachings, the marvelous events, the narratives, and the established instructions have originated from her.
- 22.24 “Moreover, Blessed Lord, the tathāgatas, arhats, perfectly complete buddhas of the eastern direction; the tathāgatas, arhats, perfectly complete buddhas of the southern direction; the tathāgatas, arhats, perfectly complete buddhas of the western direction; the tathāgatas, arhats, perfectly complete buddhas of the northern direction; the tathāgatas, arhats, perfectly complete buddhas of the intermediate northeastern direction; the tathāgatas, arhats, perfectly complete buddhas of the intermediate southeastern direction; the tathāgatas, arhats, perfectly complete buddhas of the intermediate southwestern direction; the tathāgatas, arhats, perfectly complete buddhas

of the intermediate northwestern direction; the tathāgatas, arhats, perfectly complete [F.350.a] buddhas of the direction below; and the tathāgatas, arhats, perfectly complete buddhas of the direction above, numerous as the grains of sand of the river Gaṅgā, abiding in the three miraculous powers and teaching and explaining the discourses, the sayings in prose and verse, the prophetic declarations, the verses, the statements made for a purpose, the introductions, the accounts, the tales of past lives, the most extensive teachings, the marvelous events, the narratives, and the established instructions, and any son or daughter of good family taking up, comprehending, and teaching the perfection of wisdom to others—these two are also not dissimilar. If you ask why, Blessed Lord, it is because the tathāgatas, arhats, perfectly complete buddhas of the ten directions have originated from her, the three miraculous abilities have originated from her, and the discourses, the sayings in prose and verse, the prophetic declarations, the verses, the statements made for a purpose, the introductions, the accounts, the tales of past lives, the most extensive teachings, the marvelous events, the narratives, and the established instructions have originated from her.

22.25 “Moreover, Blessed Lord, serving, respecting, honoring, and worshiping the tathāgatas, arhats, perfectly complete buddhas of the world systems in each of the ten directions, numerous as the grains of sand of the river Gaṅgā, with flowers, garlands, perfumes, unguents, powders, robes, parasols, victory banners, flags, and various musical instruments, and, having committed this perfection of wisdom to writing in the form of a book, serving, respecting, honoring, and worshiping it with flowers, garlands, perfumes, [F.350.b] unguents, powders, robes, parasols, victory banners, flags, and various musical instruments—these two are also not dissimilar. If you ask why, it is because the tathāgatas, arhats, perfectly complete buddhas have originated from her.

22.26 “Moreover, Blessed Lord, those sons or daughters of good families who take up, uphold, recite, master, and focus their attention correctly on this perfection of wisdom, and who also extensively explain it to others, do not need to worry about life in the hells, do not need to worry about life in the animal realm or life in the world of Yama, and do not need to worry about the level of the śrāvakas or the level of the pratyekabuddhas. If you ask why, it is because those sons or daughters of good families should be known to dwell on the level of an irreversible bodhisattva. If you ask why, it is because they write out, take up, uphold, recite, master, and focus their attention correctly on this perfection of wisdom, and serve, respect, honor, and worship what they have written out with flowers, garlands, perfumes, unguents, powders,

robes, parasols, victory banners, flags, and various musical instruments. It is because, Blessed Lord, this perfection of wisdom is the calmer of all fears and is the alleviator of all sicknesses.

22.27 “Moreover, Blessed Lord, those sons or daughters of good families [F.351.a] who commit to writing, take up, uphold, recite, and master this perfection of wisdom, and serve, respect, honor, and worship it with flowers, garlands, perfumes, unguents, powders, robes, parasols, victory banners, flags, and various musical instruments, do not need to worry about danger arising anywhere.

22.28 “Blessed Lord, to illustrate, when a person scared of a wealthy man stays with a king and relies on a king, because they stay with the king and rely on the king, whomever they fear, because they rely on him, does not frighten them. If you ask why, Blessed Lord, it is because that is logically what happens⁷⁴⁰ for someone who relies on a king, which is to say, relies on a person with power. Similarly, Blessed Lord, those relics of the tathāgatas get to be worshiped because they have been brought into being by the perfection of wisdom.

22.29 “Blessed Lord, the transcendental knowledge of an all-aspect omniscient should also be viewed as having been brought into being by the perfection of wisdom. Therefore, Blessed Lord, from those two choices, I would take just this perfection of wisdom. Blessed Lord, if you ask why, it is because the relics of the tathāgatas have originated from her, the thirty-two major marks of a great person have originated from her, the ten powers of the tathāgatas have originated from her, the four fearlessnesses have originated from her, the four kinds of exact knowledge have originated from her, [F.351.b] the eighteen distinct qualities of the buddhas have originated from her, great loving kindness has originated from her, and great compassion has originated from her.

22.30 “Blessed Lord, the five perfections have originated from her, so they get the name *perfection, up to* the all-aspect omniscience of the tathāgatas has originated from her.⁷⁴¹

22.31 “So, Blessed Lord, in villages, or towns, or cities, or regions, or kingdoms, or in the great billionfold world system where they take up, uphold, recite, and master this perfection of wisdom, and, having committed it to writing, serve, respect, honor, and worship it, the humans or nonhuman beings who are looking for an opportunity to inflict harm and seeking for an opportunity to inflict harm will not find an opportunity to inflict harm on them, and all those beings, in whichever of the three vehicles is appropriate, will eventually also become qualified for final nirvāṇa.

22.32 “Therefore, Blessed Lord, this perfection of wisdom is greatly beneficial. She is present⁷⁴² in the billionfold world system to benefit beings as a buddha. In any world system where this perfection of wisdom circulates, Blessed Lord, she should be viewed like the appearance of a buddha.

22.33 “Blessed Lord, to illustrate, there is a most precious gemstone called *priceless*. It possesses the attributes of a most precious gemstone such as these: Wherever this gemstone is placed, nonhumans will find no opportunity to inflict harm; also a man or woman possessed by a nonhuman, [F.352.a] when that most precious gem is shown, that nonhuman will be unable to withstand its brilliance and will swiftly depart and not dwell there. When that most precious gem is fastened to a body tormented by a bile disorder, the bile disorder will be purged; when that most precious gem is fastened to a body afflicted by a wind disorder, the wind disorder will be purged; when that most precious gem is fastened to a body oppressed by a phlegm disorder, the phlegm disorder will be alleviated; and when that most precious gem is fastened to a body afflicted by combined humoral disorders, the combined humoral disorders will be alleviated and will not increase. At night it will provide illumination. In the hot season, wherever that most precious gem is placed, it will provide coolness to that place; in the cold season, wherever that most precious gem is placed, it will provide warmth to that place—whatever the place on the earth where that most precious gem is placed, it will be neither too hot nor too cold, but pleasantly moderate. Whatever the place on the earth where that most precious gem is placed, on that place on the earth the venomous snakes and, apart from them, scorpions and so on will not move; and Blessed Lord, when that most precious gem is shown to any man or woman who had been bitten by a poisonous snake, immediately after seeing it, the poison is purged.

22.34 “Blessed Lord, this most precious gem possesses attributes such as these: a man or woman afflicted by pustules or eyesight that has become blurred, whatever the disease that has arisen, be it eye disease, [F.352.b] ear disease, nose disease, tongue disease, throat disease, or disease of the body, when this most precious gem is fastened to their body those pustules, or blurred vision, or eye disease, or ear disease, or nose disease, or tongue disease, or throat disease, or disease of the body are alleviated.

22.35 “Blessed Lord, this most precious gem possesses attributes such as these: If this most precious gem were immersed in turbid water, all the water would then have the eight qualities of pure water and become the same natural color; if this most precious gem were wrapped in a blue robe⁷⁴³ and immersed in water, that water too would take on its very nature; if this most precious gem were wrapped in a yellow robe and immersed in water, that water too would take on its very nature; if this most precious gem were

wrapped in a red robe and immersed in water, that water too would take on its very nature; if this most precious gem were wrapped in a purple⁷⁴⁴ robe and immersed in water, that water too would take on its very nature; if this most precious gem were wrapped in a crystal-colored robe and immersed in water, that water too would take on its very nature; if this most precious gem were wrapped in a robe of other various colors than them and immersed in water, that water too would take on that very nature as well; and even if the water were turbid, [F.353.a] it would be made clear by that most precious gem.

22.36 “Blessed Lord, this most precious gem possesses attributes such as these and many others besides, and, Blessed Lord, this perfection of wisdom, like that most precious divine gem, is indeed the source of all positive attributes, and is the remover of all misdeeds.”

22.37 Then the venerable Ānanda asked Śakra, mighty lord of the gods, “Kauśika, do you think that this most precious gem is a divine one, or does this most precious gem also exist among the human beings of Jambudvīpa?”

22.38 “Venerable Ānanda,” replied Śakra, “this most precious gem is a divine one. Venerable Ānanda, those precious gems that exist among the human beings of Jambudvīpa are small and heavy, whereas the most precious divine gems are large and light. Those most precious gems of the human beings of Jambudvīpa are not completely perfect in all their facets, as are the divine ones. Indeed, those most precious gems of the human beings of Jambudvīpa come nowhere near any number, fraction, calculation, example, or comparison of the precious divine gems.”

22.39 Then Śakra, mighty lord of the gods, said to the Blessed One, “Blessed Lord, once this most precious gem has been placed again and again in a basket, even after it has been removed from the basket. the basket becomes pleasing on account of the good qualities of that precious gem, and others also develop a longing⁷⁴⁵ for it. Similarly, Blessed Lord, wherever this perfection of wisdom circulates, all physical and mental suffering and affliction, [F.353.b] whether originating from human beings or nonhuman beings, will not happen to sons or daughters of good families. Blessed Lord, *most precious gem* is an expression for the perfection of wisdom; it is an expression for the transcendental knowledge of an all-aspect omniscient one.

22.40 “Blessed Lord, let alone however many good qualities of the perfection of wisdom there are that can be spoken about, the good qualities of the perfection of wisdom are immeasurable, and those relics of the tathāgatas are a container of the perfection of wisdom. Blessed Lord, let alone however many good qualities of the perfection of meditative concentration there are that can be spoken about, the good qualities of the perfection of meditative

concentration are immeasurable, and those relics of the tathāgatas are a container of the perfection of meditative concentration. Blessed Lord, let alone however many good qualities of the perfection of perseverance there are that can be spoken about, the good qualities of the perfection of perseverance are immeasurable, and those relics of the tathāgatas are a container of the perfection of perseverance. Blessed Lord, let alone however many good qualities of the perfection of tolerance there are that can be spoken about, the good qualities of the perfection of tolerance are immeasurable, and those relics of the tathāgatas are a container of the perfection of tolerance. Blessed Lord, let alone however many good qualities of the perfection of ethical discipline there are that can be spoken about, the good qualities of the perfection of ethical discipline are immeasurable, and those relics of the tathāgatas are a container of the perfection of ethical discipline. Blessed Lord, let alone however many good qualities [F.354.a] of the perfection of generosity there are that can be spoken about, the good qualities of the perfection of generosity are immeasurable, and those relics of the tathāgatas are a container of the perfection of generosity.

22.41 “Blessed Lord, let alone however many good qualities of the emptiness of internal phenomena there are that can be spoken about, the good qualities of the emptiness of internal phenomena are immeasurable, and those relics of the tathāgatas are a container of the emptiness of internal phenomena. Blessed Lord, let alone however many good qualities of the emptiness of external phenomena there are that can be spoken about, the good qualities of the emptiness of external phenomena are immeasurable, and those relics of the tathāgatas are a container of the emptiness of external phenomena. Blessed Lord, let alone however many good qualities of the emptiness of external and internal phenomena there are that can be spoken about, the good qualities of the emptiness of external and internal phenomena are immeasurable, and those relics of the tathāgatas are a container of the emptiness of external and internal phenomena. Blessed Lord, let alone however many good qualities of the emptiness of emptiness there are that can be spoken about, the good qualities of the emptiness of emptiness are immeasurable, and those relics of the tathāgatas are a container of the emptiness of emptiness. Blessed Lord, let alone however many good qualities of the emptiness of great extent there are that can be spoken about, the good qualities of the emptiness of great extent are immeasurable, and those relics of the tathāgatas are a container of the emptiness of great extent. Blessed Lord, let alone however many good qualities of the emptiness of ultimate reality there are that can be spoken about, the good qualities of the emptiness of ultimate reality are immeasurable, and those relics of the tathāgatas are a container of the emptiness of ultimate reality. Blessed Lord,

let alone however many good qualities of the emptiness of conditioned phenomena there are that can be spoken about, the good qualities of [F.354.b] the emptiness of conditioned phenomena are immeasurable, and those relics of the tathāgatas are a container of the emptiness of conditioned phenomena. Blessed Lord, let alone however many good qualities of the emptiness of unconditioned phenomena there are that can be spoken about, the good qualities of the emptiness of unconditioned phenomena are immeasurable, and those relics of the tathāgatas are a container of the emptiness of unconditioned phenomena. Blessed Lord, let alone however many good qualities of the emptiness of the unlimited there are that can be spoken about, the good qualities of the emptiness of the unlimited are immeasurable, and those relics of the tathāgatas are a container of the emptiness of the unlimited. Blessed Lord, let alone however many good qualities of the emptiness of that which has neither beginning nor end there are that can be spoken about, the good qualities of the emptiness of that which has neither beginning nor end are immeasurable, and those relics of the tathāgatas are a container of the emptiness of that which has neither beginning nor end. Blessed Lord, let alone however many good qualities of the emptiness of nonexclusion there are that can be spoken about, the good qualities of the emptiness of nonexclusion are immeasurable, and those relics of the tathāgatas are a container of the emptiness of nonexclusion. Blessed Lord, let alone however many good qualities of the emptiness of inherent nature there are that can be spoken about, the good qualities of the emptiness of inherent nature are immeasurable, and those relics of the tathāgatas are a container of the emptiness of inherent nature. Blessed Lord, let alone however many good qualities of the emptiness of all phenomena there are that can be spoken about, the good qualities of the emptiness of all phenomena are immeasurable, and those relics of the tathāgatas are a container of the emptiness of all phenomena. Blessed Lord, let alone however many [F.355.a] good qualities of the emptiness of intrinsic defining characteristics there are that can be spoken about, the good qualities of the emptiness of intrinsic defining characteristics are immeasurable, and those relics of the tathāgatas are a container of the emptiness of intrinsic defining characteristics. Blessed Lord, let alone however many good qualities of the emptiness of that which cannot be apprehended there are that can be spoken about, the good qualities of the emptiness of that which cannot be apprehended are immeasurable, and those relics of the tathāgatas are a container of the emptiness of that which cannot be apprehended. Blessed Lord, let alone however many good qualities of the emptiness of nonentities there are that can be spoken about, the good qualities of the emptiness of nonentities are immeasurable, and those relics of the tathāgatas are a

container of the emptiness of nonentities. Blessed Lord, let alone however many good qualities of the emptiness of essential nature there are that can be spoken about, the good qualities of the emptiness of essential nature are immeasurable, and those relics of the tathāgatas are a container of the emptiness of essential nature. Blessed Lord, let alone however many good qualities of the emptiness of an essential nature of nonentities there are that can be spoken about, the good qualities of the emptiness of an essential nature of nonentities are immeasurable, and those relics of the tathāgatas are a container of the emptiness of an essential nature of nonentities.

22.42 “Blessed Lord, let alone however many good qualities of the four applications of mindfulness there are that can be spoken about, the good qualities of the applications of mindfulness are immeasurable, and those relics of the tathāgatas are a container of the applications of mindfulness. Blessed Lord, let alone however many good qualities of the four correct exertions there are that can be spoken about, the good qualities of the correct exertions are immeasurable, [F.355.b] and those relics of the tathāgatas are a container of the correct exertions. Blessed Lord, let alone however many good qualities of the four supports for miraculous ability there are that can be spoken about, the good qualities of the supports for miraculous ability are immeasurable, and those relics of the tathāgatas are a container of the supports for miraculous ability. Blessed Lord, let alone however many good qualities of the five faculties there are that can be spoken about, the good qualities of the faculties are immeasurable, and those relics of the tathāgatas are a container of the faculties. Blessed Lord, let alone however many good qualities of the five powers there are that can be spoken about, the good qualities of the powers are immeasurable, and those relics of the tathāgatas are a container of the powers. Blessed Lord, let alone however many good qualities of the seven branches of enlightenment there are that can be spoken about, the good qualities of the branches of enlightenment are immeasurable, and those relics of the tathāgatas are a container of the branches of enlightenment. Blessed Lord, let alone however many good qualities of the noble eightfold path there are that can be spoken about, the good qualities of the noble eightfold path are immeasurable, and those relics of the tathāgatas are a container of the noble eightfold path.

22.43 “Blessed Lord, let alone however many good qualities of the four truths of the noble ones there are that can be spoken about, the good qualities of the truths of the noble ones are immeasurable, and those relics of the tathāgatas are a container of the truths of the noble ones. Blessed Lord, let alone however many good qualities of the four meditative concentrations there are that can be spoken about, [F.356.a] the good qualities of the meditative concentrations are immeasurable, and those relics of the tathāgatas are a

container of the meditative concentrations. Blessed Lord, let alone however many good qualities of the four immeasurable attitudes there are that can be spoken about, the good qualities of the immeasurable attitudes are immeasurable, and those relics of the tathāgatas are a container of the immeasurable attitudes. Blessed Lord, let alone however many good qualities of the four formless absorptions there are that can be spoken about, the good qualities of the formless absorptions are immeasurable, and those relics of the tathāgatas are a container of the formless absorptions. Blessed Lord, let alone however many good qualities of the eight liberations there are that can be spoken about, the good qualities of the liberations are immeasurable, and those relics of the tathāgatas are a container of the liberations. Blessed Lord, let alone however many good qualities of the nine serial steps of meditative absorption there are that can be spoken about, the good qualities of the serial steps of meditative absorption are immeasurable, and those relics of the tathāgatas are a container of the serial steps of meditative absorption. Blessed Lord, let alone however many good qualities of the emptiness, signlessness, and wishlessness gateways to liberation there are that can be spoken about, the good qualities of the gateways to liberation are immeasurable, and those relics of the tathāgatas are a container of the gateways to liberation. Blessed Lord, let alone however many good qualities of the extrasensory powers there are that can be [F.356.b] spoken about, the good qualities of the extrasensory powers are immeasurable, and those relics of the tathāgatas are a container of the extrasensory powers. Blessed Lord, let alone however many good qualities of the meditative stabilities there are that can be spoken about, the good qualities of the meditative stabilities are immeasurable, and those relics of the tathāgatas are a container of the meditative stabilities. Blessed Lord, let alone however many good qualities of the dhāraṇī gateways there are that can be spoken about, the good qualities of the dhāraṇī gateways are immeasurable, and those relics of the tathāgatas are a container of the dhāraṇī gateways. Blessed Lord, let alone however many good qualities of the ten powers of the tathāgatas there are that can be spoken about, the good qualities of the powers of the tathāgatas are immeasurable, and those relics of the tathāgatas are a container of the powers of the tathāgatas. Blessed Lord, let alone however many good qualities of the four fearlessnesses there are that can be spoken about, the good qualities of the fearlessnesses are immeasurable, and those relics of the tathāgatas are a container of the fearlessnesses. Blessed Lord, let alone however many good qualities of the four kinds of exact knowledge there are that can be spoken about, the good qualities of the kinds of exact knowledge are immeasurable, and those relics of the tathāgatas are a container of the kinds of exact

knowledge. Blessed Lord, let alone however many good qualities of great compassion there are that can be spoken about, the good qualities of great compassion are immeasurable, and those relics of the tathāgatas are a container of great compassion. Blessed Lord, let alone however many good qualities of [F.357.a] the eighteen distinct qualities of the buddhas there are that can be spoken about, the good qualities of the distinct qualities of the buddhas are immeasurable, and those relics of the tathāgatas are a container of the distinct qualities of the buddhas.

22.44 “Blessed Lord, let alone however many good qualities of knowledge of all the dharmas there are that can be spoken about, the good qualities of knowledge of all the dharmas are immeasurable, and those relics of the tathāgatas are a container of knowledge of all the dharmas. Blessed Lord, let alone however many good qualities of the knowledge of the aspects of the path there are that can be spoken about, the good qualities of the knowledge of the aspects of the path are immeasurable, and those relics of the tathāgatas are a container of the knowledge of the aspects of the path. Blessed Lord, let alone however many good qualities of all-aspect omniscience there are that can be spoken about, the good qualities of all-aspect omniscience are immeasurable, and those relics of the tathāgatas are a container of all-aspect omniscience. Blessed Lord, let alone however many good qualities of the real nature there are that can be spoken about, the good qualities of the real nature are immeasurable, and those relics of the tathāgatas are a container of the real nature. Blessed Lord, let alone however many good qualities of the unmistaken real nature there are that can be spoken about, the good qualities of the unmistaken real nature are immeasurable, and those relics of the tathāgatas are a container of the unmistaken real nature. Blessed Lord, let alone however many good qualities of the one and only real nature there are that can be spoken about, the good qualities of the one and only real nature are immeasurable, and those relics of the tathāgatas [F.357.b] are a container of the one and only real nature. Blessed Lord, let alone however many good qualities of the reality of phenomena there are that can be spoken about, the good qualities of the reality of phenomena are immeasurable, and those relics of the tathāgatas are a container of the reality of phenomena. Blessed Lord, let alone however many good qualities of the realm of phenomena there are that can be spoken about, the good qualities of the realm of phenomena are immeasurable, and those relics of the tathāgatas are a container of the realm of phenomena. Blessed Lord, let alone however many good qualities of the abiding nature of reality there are that can be spoken about, the good qualities of the abiding nature of reality are immeasurable, and those relics of the tathāgatas are a container of the abiding nature of reality. Blessed Lord, let alone however

many good qualities of the unchanging nature of reality⁷⁴⁶ there are that can be spoken about, the good qualities of the unchanging nature of reality are immeasurable, and those relics of the tathāgatas are a container of the unchanging nature of reality. Blessed Lord, let alone however many good qualities of very limit of reality there are that can be spoken about, the good qualities of very limit of reality are immeasurable, and those relics of the tathāgatas are a container of very limit of reality. Blessed Lord, let alone however many good qualities of the realm of the inconceivable there are that can be spoken about, the good qualities of the realm of the inconceivable are immeasurable, and those relics of the tathāgatas are a container of the realm of the inconceivable.

22.45 “Blessed Lord, let alone however many good qualities of the abandonment of all the afflicted mental states and their connecting propensities there are that can be spoken about, the good qualities of the abandonment of all the afflicted mental states and their connecting propensities are [F.358.a] immeasurable, and those relics of the tathāgatas are a container of the abandonment of all the afflicted mental states and their connecting propensities. Blessed Lord, let alone however many good qualities of abiding in perpetual equanimity there are that can be spoken about, the good qualities of abiding in perpetual equanimity are immeasurable, and those relics of the tathāgatas are a container of abiding in perpetual equanimity. Blessed Lord, let alone however many good qualities of the state where the attributes do not decline there are that can be spoken about, the good qualities of the state where the attributes do not decline are immeasurable, and those relics of the tathāgatas are a container of the state where the attributes do not decline.

22.46 “Therefore, those relics of the tathāgatas get to be worshiped.

22.47 “Blessed Lord, those relics of the tathāgatas are the container of the perfections that are precious jewels. Therefore, those relics of the tathāgatas get to be worshiped. Blessed Lord, those relics of the tathāgatas are the container of the perfections that are neither afflicted nor purified. Therefore, those relics of the tathāgatas get to be worshiped. Blessed Lord, those relics of the tathāgatas are the container of the perfections that neither arise nor cease. Therefore, those relics of the tathāgatas get to be worshiped. Blessed Lord, those relics of the tathāgatas are the container of the perfections that are without appropriation and without rejection. Therefore, those relics of the tathāgatas get to be worshiped. Blessed Lord, [F.358.b] those relics of the tathāgatas are the container of the perfections without subtraction and without addition.⁷⁴⁷ Therefore, those relics of the tathāgatas get to be worshiped. Blessed Lord, those relics of the tathāgatas are the container of the perfections that are without coming, going, or staying. Therefore, those

relics of the tathāgatas get to be worshiped. Blessed Lord, those relics of the tathāgatas are the container of the perfections that are the reality of phenomena; those relics of the tathāgatas are imbued with the reality of phenomena. Therefore, those relics of the tathāgatas get to be worshiped. Therefore, those relics of the tathāgatas get to be worshiped even after the tathāgatas have passed into nirvāṇa.

22.48 “Moreover, leaving aside this thousandfold world system filled to the brim with relics of the tathāgatas, Blessed Lord, if I were presented with all the world systems of the ten directions, numerous as the grains of sand of the river Gaṅgā, filled to the brim with the relics of the tathāgatas, and the perfection of wisdom, committed to writing in the form of a book, then, Blessed Lord, from those two choices I would take just this perfection of wisdom. If you ask why, Blessed Lord, it is because the relics of the tathāgatas, arhats, perfectly complete buddhas have originated from her and that is why they get to be worshiped.

22.49 “Blessed Lord, it is because those relics of the tathāgatas get to be worshiped when the perfection of wisdom has been thoroughly cultivated.⁷⁴⁸ So, Blessed Lord, even the sons or daughters of good families who honor, respect, [F.359.a] venerate, and worship the relics of the tathāgatas, and, without apprehending the limit of those roots of virtue, on account of just those roots of virtue, having experienced the perfect state and happiness of human beings and gods among great and lofty royal families, or great and lofty priestly families, or great and lofty householder families, or among the gods of the Cāturmahārājika, or the gods of Trayastriṃśa, Yāma, Tuṣita, Nirmāṇarati, or Paranirmitavaśavartin, put an end to suffering—the fruit of their worshipping the relics of the tathāgatas finishes with just that.

22.50 “But when they take up, uphold, recite, master, and focus their attention correctly on this perfection of wisdom, they will fulfill the perfection of meditative stability, they will fulfill the perfection of perseverance, they will fulfill the perfection of tolerance, they will fulfill the perfection of ethical discipline, and they will fulfill the perfection of generosity; they will fulfill the emptiness of internal phenomena, they will fulfill the emptiness of external phenomena, they will fulfill the emptiness of external and internal phenomena, they will fulfill the emptiness of emptiness, they will fulfill the emptiness of great extent, they will fulfill the emptiness of ultimate reality, they will fulfill the emptiness of conditioned phenomena, they will fulfill the emptiness of unconditioned phenomena, they will fulfill the emptiness of the unlimited, they will fulfill [F.359.b] the emptiness of that which has neither beginning nor end, they will fulfill the emptiness of nonexclusion, they will fulfill the emptiness of inherent nature, they will fulfill the emptiness of all phenomena, they will fulfill the emptiness of intrinsic defining

characteristics, they will fulfill the emptiness of that which cannot be apprehended, they will fulfill the emptiness of nonentities, they will fulfill the emptiness of essential nature, and they will fulfill the emptiness of an essential nature of nonentities; they will fulfill the four applications of mindfulness, they will fulfill the four correct exertions, they will fulfill the four supports for miraculous ability, they will fulfill the five faculties, they will fulfill the five powers, they will fulfill the seven branches of enlightenment, and they will fulfill the noble eightfold path; they will fulfill the four truths of the noble ones, they will fulfill the four meditative concentrations, they will fulfill the four immeasurable attitudes, they will fulfill the four formless absorptions, they will fulfill the eight liberations, they will fulfill the nine serial steps of meditative absorption, they will fulfill the emptiness, signlessness, and wishlessness gateways to liberation, they will fulfill the extrasensory powers, they will fulfill the meditative stabilities, and they [F.360.a] will fulfill the dhāraṇī gateways; and they will fulfill the ten powers of the tathāgatas, they will fulfill the four fearlessnesses, they will fulfill the four kinds of exact knowledge, they will fulfill great compassion, and they will fulfill the eighteen distinct qualities of the buddhas. They will intentionally acquire a physical body, and through their physical bodies they will bring beings to maturation, which is to say, either with the body of an imperial monarch, or, having taken birth in a great and lofty royal family, a great and lofty priestly family, or a great and lofty householder family, with one of those bodies, or else in the form of Śakra, in the form of Brahmā, or in the form of Viśrāntin, as appropriate. In those bodies they will bring beings to maturation.

22.51 “Therefore, Blessed Lord, it is not that I do not want to honor the relics of the tathāgatas, that I do not believe in my heart⁷⁴⁹ in them, that I do not want to worship them, or that I do not want to hold them. Blessed Lord, it is that when the sons or daughters of good families serve, respect, honor, and worship this perfection of wisdom, they absolutely [F.360.b] do accumulate the cause for all the attributes of the buddhas, are in full possession of all excellences, and the relics of the tathāgatas will be served, respected, honored, and worshiped as well.

22.52 “Moreover, Blessed Lord, those wishing to behold and wishing to worship the tathāgatas, arhats, perfectly complete buddhas, as many as there are, who reside and maintain themselves teaching the Dharma in the immeasurable and innumerable world systems of the ten directions as the dharma body, the form body, or the transcendental knowledge body, should take up, should uphold, should recite, should master, should worship, should teach extensively to others, and should focus their attention correctly on this very perfection of wisdom. Then those sons of good families or

daughters sons of good families will behold the tathāgatas, arhats, perfectly complete buddhas in the countless and immeasurable world systems of the ten directions. Therefore, those sons or daughters of good families who practice the perfection of wisdom should cultivate the recollection of the Buddha as the reality of phenomena.⁷⁵⁰

22.53 “Moreover, Blessed Lord, those sons or daughters of good families who wish to behold those tathāgatas, arhats, perfectly complete buddhas should take up, should uphold, should recite, should master, should worship, should teach extensively to others, and should focus their attention correctly on the reality of phenomena.

22.54 “Blessed Lord, these two are the reality of phenomena. [F.361.a] If you ask what these two are, they are the reality of conditioned phenomena and the reality of unconditioned phenomena. Of these, Blessed Lord, if you ask what is the reality of conditioned phenomena, the reality of conditioned phenomena is the transcendental knowledge of the emptiness of internal phenomena, the transcendental knowledge of the emptiness of external phenomena, the transcendental knowledge of the emptiness of external and internal phenomena, the transcendental knowledge of the emptiness of emptiness, the transcendental knowledge of the emptiness of great extent, the transcendental knowledge of the emptiness of ultimate reality, the transcendental knowledge of the emptiness of conditioned phenomena, the transcendental knowledge of the emptiness of unconditioned phenomena, the transcendental knowledge of the emptiness of the unlimited, the transcendental knowledge of the emptiness of that which has neither beginning nor end, the transcendental knowledge of the emptiness of nonexclusion, the transcendental knowledge of the emptiness of inherent nature, the transcendental knowledge of the emptiness of all phenomena, the transcendental knowledge of the emptiness of intrinsic defining characteristics, the transcendental knowledge of the emptiness of that which cannot be apprehended, the transcendental knowledge of the emptiness of nonentities, the transcendental knowledge of the emptiness of essential nature, and the transcendental knowledge of the emptiness of an essential nature of nonentities; the transcendental knowledge of the four applications of mindfulness, the transcendental knowledge of the four correct exertions, the transcendental knowledge of the four supports for miraculous ability, the transcendental knowledge of the five faculties, the transcendental knowledge of the five powers, the transcendental knowledge of the seven branches of enlightenment, and the transcendental knowledge of the noble eightfold path; the transcendental knowledge of the four truths of the noble ones, the transcendental knowledge of the four meditative concentrations, the transcendental knowledge of the four immeasurable attitudes, the

transcendental knowledge of the four formless absorptions, the transcendental knowledge of the eight liberations, the transcendental knowledge of the nine serial steps of meditative absorption, the transcendental knowledge of the emptiness, signlessness, [F.361.b] and wishlessness gateways to liberation, the transcendental knowledge of the five extrasensory powers, the transcendental knowledge of all the meditative stabilities, the transcendental knowledge of all the dhāraṇī gateways, the transcendental knowledge of the ten powers of the tathāgatas, the transcendental knowledge of the four fearlessnesses, the transcendental knowledge of the four kinds of exact knowledge, the transcendental knowledge of great compassion, and the transcendental knowledge of the eighteen distinct qualities of the buddhas; and it is the transcendental knowledge of virtuous phenomena and the transcendental knowledge of nonvirtuous phenomena; the transcendental knowledge of uncontaminated phenomena and the transcendental knowledge of contaminated phenomena; and the transcendental knowledge of mundane phenomena and the transcendental knowledge of supramundane phenomena. That is called *the reality of conditioned phenomena*.

22.55 “If you ask what, of these, is the reality of unconditioned phenomena, it is the essential nature of that which is without arising and without ceasing, does not last and does not last and then change into something else, is without defilement and without purification, and is without increase and without decrease. If you ask what the essential nature of all phenomena is, it is that all phenomena are, in their essential nature, nonentities. This is called *the reality of unconditioned phenomena*.”

22.56 “Kauśika, it is so, it is so!” said the Blessed One. “The tathāgatas, arhats, perfectly complete buddhas of the past, as many as appeared, also fully awakened to unsurpassed, perfect, complete enlightenment, dependent on just this perfection of wisdom. [F.362.a] The tathāgatas, arhats, perfectly complete buddhas of the future, as many as will appear, will also fully awaken to unsurpassed, perfect, complete enlightenment, dependent on this perfection of wisdom. And the tathāgatas, arhats, perfectly complete buddhas of the present time, as many as there are, who are residing and maintaining themselves and teaching the Dharma in the immeasurable and countless world systems of the ten directions, also fully awaken to unsurpassed, perfect, complete enlightenment, dependent on this perfection of wisdom.

22.57 “The śrāvakas of those tathāgatas, arhats, perfectly complete buddhas of the past, as many as appeared; of the tathāgatas, arhats, perfectly complete buddhas of the future, as many as will appear; and of the tathāgatas, arhats, perfectly complete buddhas of the present time, as many as there are, also,

dependent on this perfection of wisdom, have attained, will attain, and are attaining the fruit of having entered the stream; have attained, will attain, and are attaining the fruit of once-returner; have attained, will attain, and are attaining the fruit of non-returner; and have attained, will attain, and are attaining arhatship. The pratyekabuddhas of the past, as many as appeared; the pratyekabuddhas of the future, as many as will appear; and the pratyekabuddhas of the present time, as many as there are, [F.362.b] who are residing and maintaining themselves in the immeasurable and countless world systems of the ten directions, also have attained, will attain, and are attaining individual enlightenment, dependent on this perfection of wisdom.

22.58 “If you ask why, it is because this perfection of wisdom has extensively explained all the three vehicles—explained them by way of signlessness, by way of nonapprehending, by way of nonarising, by way of nonceasing, by way of nondefilement, by way of nonpurification, by way of nonconditioning, by way of nonappropriation, by way of nonrejection, by way of nondiminishing, by way of nonenhancing, by way of nongrasping, and by way of nonabandoning. Furthermore, it has explained them by way of worldly convention, not ultimately.

22.59 “If you ask why, it is because this perfection of wisdom has not gone far off and has not gone to the other side, is not over here and is not over there,⁷⁵¹ is not there as the plain and is not there as the valley,⁷⁵² is not even and is not uneven, is not a sign and is not signless, is not mundane and is not supramundane, is not a conditioned phenomenon and is not an unconditioned phenomenon, is not virtuous and is not nonvirtuous, and it is not past, is not future, and is not present.

22.60 “Kauśika, the perfection of wisdom is not the establisher of the attributes of the buddhas. Kauśika, the perfection of wisdom is not the establisher of the attributes of those who have entered the stream. Kauśika, the perfection of wisdom is not the establisher of the attributes of once-returners. Kauśika, [F.363.a] the perfection of wisdom is not the establisher of the attributes of the non-returners. Kauśika, the perfection of wisdom is not the establisher of the attributes of the arhats. Kauśika, the perfection of wisdom is not the establisher of the attributes of the pratyekabuddhas. Kauśika, the perfection of wisdom is not the rejecter of the attributes of ordinary persons. [B26]

22.61 Śakra replied, “Blessed Lord, this perfection of wisdom is a great perfection. Blessed Lord, the bodhisattva great beings who practice this perfection of wisdom know the minds and conduct of all beings, but they do not apprehend a being. They do not apprehend the designation of a being. They do not apprehend the self, do not apprehend a being, do not apprehend a life form, do not apprehend a living being, do not apprehend life, do not apprehend an individual, do not apprehend a person, do not

apprehend one born of Manu, do not apprehend a child of Manu, do not apprehend an agent, do not apprehend an experiencer, do not apprehend a knower, and do not apprehend a viewer; they do not apprehend physical forms, do not apprehend feelings, do not apprehend perceptions, do not apprehend formative predispositions, and do not apprehend consciousness; they do not apprehend the eyes, do not [F.363.b] apprehend the ears, do not apprehend the nose, do not apprehend the tongue, do not apprehend the body, and do not apprehend the mental faculty; they do not apprehend sights, do not apprehend sounds, do not apprehend odors, do not apprehend tastes, do not apprehend tangibles, and do not apprehend mental phenomena; they do not apprehend visual consciousness, do not apprehend auditory consciousness, do not apprehend olfactory consciousness, do not apprehend gustatory consciousness, do not apprehend tactile consciousness, and do not apprehend mental consciousness; they do not apprehend visually compounded sensory contact, do not apprehend aurally compounded sensory contact, do not apprehend nasally compounded sensory contact, do not apprehend lingually compounded sensory contact, do not apprehend corporeally compounded sensory contact, and do not apprehend mentally compounded sensory contact; they do not apprehend feelings conditioned by visually compounded sensory contact, do not apprehend feelings conditioned by aurally compounded sensory contact, do not apprehend feelings conditioned by nasally compounded sensory contact, do not apprehend feelings conditioned by lingually compounded sensory contact, do not apprehend feelings conditioned by corporeally compounded sensory contact, and do not apprehend feelings conditioned by mentally compounded sensory contact; they do not apprehend the earth element, do not apprehend the water element, do not apprehend the fire element, do not apprehend [F.364.a] the wind element, do not apprehend the space element, and do not apprehend the consciousness element; they do not apprehend ignorance, do not apprehend formative predispositions, do not apprehend consciousness, do not apprehend name and form, do not apprehend the six sense fields, do not apprehend sensory contact, do not apprehend sensation, do not apprehend craving, do not apprehend grasping, do not apprehend the rebirth process, do not apprehend birth, and do not apprehend aging and death; they do not apprehend the perfection of generosity, do not apprehend the perfection of ethical discipline, do not apprehend the perfection of tolerance, do not apprehend the perfection of perseverance, do not apprehend the perfection of meditative concentration, and do not apprehend the perfection of wisdom; they do not apprehend the emptiness of internal phenomena, do not apprehend the emptiness of external phenomena, do not apprehend the emptiness of external and

internal phenomena, do not apprehend the emptiness of emptiness, do not apprehend the emptiness of great extent, do not apprehend the emptiness of ultimate reality, do not apprehend the emptiness of conditioned phenomena, do not apprehend the emptiness of unconditioned phenomena, do not apprehend the emptiness of the unlimited, do not apprehend the emptiness of that which has neither beginning nor end, do not apprehend the emptiness of nonexclusion, [F.364.b] do not apprehend the emptiness of inherent nature, do not apprehend the emptiness of all phenomena, do not apprehend the emptiness of intrinsic defining characteristics, do not apprehend the emptiness of that which cannot be apprehended, do not apprehend the emptiness of nonentities, do not apprehend the emptiness of essential nature, and do not apprehend the emptiness of an essential nature of nonentities; they do not apprehend the applications of mindfulness, do not apprehend the correct exertions, do not apprehend the supports for miraculous ability, do not apprehend the faculties, do not apprehend the powers, do not apprehend the branches of enlightenment, and do not apprehend the noble eightfold path; they do not apprehend the truths of the noble ones, do not apprehend the meditative concentrations, do not apprehend the immeasurable attitudes, do not apprehend the formless absorptions, do not apprehend the eight liberations, do not apprehend the nine serial steps of meditative absorption, do not apprehend the emptiness, signlessness, and wishlessness gateways to liberation, do not apprehend the extrasensory powers, do not apprehend the meditative stabilities, do not apprehend the dhāraṇī gateways, do not apprehend the powers of the tathāgatas, do not apprehend the fearlessnesses, do not apprehend the kinds [F.365.a] of exact knowledge, do not apprehend great compassion, and do not apprehend the distinct qualities of the buddhas; and they do not apprehend the fruit of having entered the stream, do not apprehend the fruit of once-returner, do not apprehend the fruit of non-returner, do not apprehend arhatship, do not apprehend individual enlightenment, do not apprehend the knowledge of the aspects of the path, do not apprehend enlightenment, do not apprehend a buddha, and do not apprehend the attributes of a buddha.

22.62 “The perfection of wisdom is not established by way of apprehending anything. If you ask why, it is because an essential nature that might apprehend, that might apprehend something, and that might apprehend somewhere does not exist in her.”

22.63 “Kauśika, it is so, it is so!” said the Blessed One. “Through practicing the perfection of wisdom for a long time without apprehending anything, those bodhisattva great beings do not apprehend even enlightenment, let alone a buddha, let alone the attributes of the buddhas.”

- 22.64 Śakra then asked, “Blessed Lord, do bodhisattva great beings practice the perfection of wisdom but not practice the other perfections apart from it?”
- 22.65 “Kauśika,” replied the Blessed One, “bodhisattva great beings indeed practice all six perfections, but they do so without [F.365.b] apprehending anything. They do not apprehend a gift, do not apprehend a giver, and do not apprehend a recipient. They do not apprehend ethical discipline, do not apprehend someone who is ethically disciplined, and do not apprehend immorality. They do not apprehend tolerance, do not apprehend someone who is tolerant, and do not apprehend maliciousness. They do not apprehend perseverance, do not apprehend someone who perseveres, and do not apprehend indolence. They do not apprehend meditative concentration, do not apprehend someone who is in meditative concentration, and do not apprehend distraction. They do not apprehend wisdom, do not apprehend someone who is wise, and do not apprehend stupidity.
- 22.66 “Nevertheless, Kauśika, by way of not apprehending all phenomena—by way of not apprehending physical forms, by way of not apprehending feelings, by way of not apprehending perceptions, by way of not apprehending formative predispositions, and by way of not apprehending consciousness; by way of not apprehending the eyes, by way of not apprehending the ears, by way of not apprehending the nose, by way of not apprehending the tongue, by way of not apprehending the body, and by way of not apprehending the mental faculty; by way of not apprehending sights, by way of not apprehending sounds, by way of not apprehending odors, by way of not apprehending tastes, by way of not apprehending tangibles, and by way of not apprehending mental phenomena; by way of not apprehending visual consciousness, by way of not apprehending auditory consciousness, by way of not apprehending olfactory consciousness, by way of not apprehending gustatory consciousness, by way of not apprehending tactile consciousness, and by way of not apprehending mental consciousness; [F.366.a] by way of not apprehending visually compounded sensory contact, by way of not apprehending aurally compounded sensory contact, by way of not apprehending nasally compounded sensory contact, by way of not apprehending lingually compounded sensory contact, by way of not apprehending corporeally compounded sensory contact, and by way of not apprehending mentally compounded sensory contact; by way of not apprehending feelings conditioned by visually compounded sensory contact, by way of not apprehending feelings conditioned by aurally compounded sensory contact, by way of not apprehending feelings conditioned by nasally compounded sensory contact, by way of not apprehending feelings conditioned by

lingually compounded sensory contact, by way of not apprehending feelings conditioned by corporeally compounded sensory contact, and by way of not apprehending feelings conditioned by mentally compounded sensory contact; by way of not apprehending the earth element, by way of not apprehending the water element, by way of not apprehending the fire element, by way of not apprehending the wind element, by way of not apprehending the space element, and by way of not apprehending the consciousness element; by way of not apprehending ignorance, by way of not apprehending formative predispositions, by way of not apprehending consciousness, by way of not apprehending name and form, by way of not apprehending the six sense fields, by way of not apprehending sensory contact, by way of not apprehending sensation, by way of not apprehending craving, by way of not apprehending grasping, by way of not apprehending the rebirth process, by way of not apprehending birth, and by way of not apprehending aging and death; by way of not apprehending the perfection of generosity, by way of not apprehending the perfection of ethical discipline, by way of [F.366.b] not apprehending the perfection of tolerance, by way of not apprehending the perfection of perseverance, by way of not apprehending the perfection of meditative concentration, and by way of not apprehending the perfection of wisdom; by way of not apprehending the emptiness of internal phenomena, by way of not apprehending the emptiness of external phenomena, by way of not apprehending the emptiness of external and internal phenomena, by way of not apprehending the emptiness of emptiness, by way of not apprehending the emptiness of great extent, by way of not apprehending the emptiness of ultimate reality, by way of not apprehending the emptiness of conditioned phenomena, by way of not apprehending the emptiness of unconditioned phenomena, by way of not apprehending the emptiness of the unlimited, by way of not apprehending the emptiness of that which has neither beginning nor end, by way of not apprehending the emptiness of nonexclusion, by way of not apprehending the emptiness of inherent nature, by way of not apprehending the emptiness of all phenomena, by way of not apprehending the emptiness of intrinsic defining characteristics, by way of not apprehending the emptiness of that which cannot be apprehended, by way of not apprehending the emptiness of nonentities, by way of not apprehending the emptiness of essential nature, and by way of not apprehending the emptiness of an essential nature of nonentities; by way of not apprehending the four applications of mindfulness, by way of not apprehending the four correct exertions, by way of not apprehending the four supports for miraculous ability, by way of not apprehending the five faculties, by way of not apprehending the five powers, by way of not

apprehending the seven branches of enlightenment, and by way of not apprehending the noble eightfold path; by way of not apprehending the four truths of the noble ones, by way of [F.367.a] not apprehending the four meditative concentrations, by way of not apprehending the four immeasurable attitudes, by way of not apprehending the four formless absorptions, by way of not apprehending the eight liberations, by way of not apprehending the nine serial steps of meditative absorption, by way of not apprehending the emptiness, signlessness, and wishlessness gateways to liberation, by way of not apprehending the five extrasensory powers, by way of not apprehending all the meditative stabilities, by way of not apprehending all the dhāraṇī gateways, by way of not apprehending the ten powers of the tathāgatas, by way of not apprehending the four fearlessnesses, by way of not apprehending the four kinds of exact knowledge, by way of not apprehending great loving kindness, by way of not apprehending great compassion, and by way of not apprehending the eighteen distinct qualities of the buddhas; and by way of not apprehending the fruit of having entered the stream, by way of not apprehending the fruit of once-returner, by way of not apprehending the fruit of non-returner, by way of not apprehending arhatship, by way of not apprehending individual enlightenment, by way of not apprehending the knowledge of the aspects of the path, and by way of not apprehending all-aspect omniscience—just the perfection of wisdom takes precedence for bodhisattva great beings giving gifts in order to fulfill the perfection of generosity, just the perfection of wisdom takes precedence for bodhisattva great beings maintaining ethical discipline in order to fulfill the perfection of ethical discipline, [F.367.b] just the perfection of wisdom takes precedence for bodhisattva great beings fully achieving tolerance in order to fulfill the perfection of tolerance, just the perfection of wisdom takes precedence for bodhisattva great beings making an effort at perseverance in order to fulfill the perfection of perseverance, just the perfection of wisdom takes precedence for bodhisattva great beings absorbed in meditative concentration in order to fulfill the perfection of meditative concentration, and just the perfection of wisdom takes precedence for those bodhisattva great beings surveying⁷⁵³ phenomena in order to fulfill the perfection of wisdom.

- 22.67 “Kauśika, to illustrate, just as the trees of Jambudvīpa have diverse foliage, diverse flowers, diverse fruits, diverse shapes, and diverse height and width,⁷⁵⁴ but, insofar as their shade is concerned, are without distinctions or details, similarly, Kauśika, in the case of the five perfections that are assisted by the perfection of wisdom and have been dedicated to the transcendental knowledge of an all-aspect omniscient one, no distinctions or details are apprehended.”

- 22.68 Śakra then said, “Blessed Lord, the perfection of wisdom is endowed with great good qualities because it fulfills all good qualities. Blessed Lord, the perfection of wisdom is endowed with immeasurable good qualities because it is endowed with good qualities that are immeasurable.⁷⁵⁵ [F.368.a] Blessed Lord, the perfection of wisdom is endowed with limitless good qualities because it is endowed with boundless good qualities.⁷⁵⁶
- 22.69 “Blessed Lord, any sons or daughters of good families who, having committed this perfection of wisdom to writing and made it into a book, were to uphold it and serve, respect, honor, and worship it with flowers, garlands, incense, unguents, butter lamps, powders, robes, parasols, victory banners, ribbons, and diverse musical instruments, and, on top of that, were to focus their attention correctly on this perfection of wisdom as it has been explained, and were any sons or daughters of good families, having made this perfection of wisdom into a book, to bestow it upon others, which of these two would increase the merit more?”
- 22.70 “So then, Kauśika,” replied the Blessed One, “I will ask you yourself a question and you should answer as best you can. Kauśika, were certain sons or daughters of good families to serve, respect, honor, and worship many relics of the tathāgatas with flowers, garlands, incense, unguents, butter lamps, powders, robes, parasols, victory banners, ribbons, and diverse musical instruments, and were certain sons or daughters of good families to give mustard seed-size relic of the tathāgatas, were to share them so certain sons or daughters of good families, having received [F.368.b] a mustard seed-size relic of the tathāgatas, might serve, respect, honor, and worship it with flowers, garlands, incense, unguents, butter lamps, powders, robes, parasols, victory banners, ribbons, and diverse musical instruments, which of these two do you think would increase the merit more?”
- 22.71 Śakra answered, “Blessed Lord, as I understand the meaning of what the Blessed Lord has said, those who bestow a mustard seed-size relic of the tathāgatas on others would increase merit more than the sons or daughters of good families who have served, respected, honored, and worshiped many relics of the tathāgatas with flowers, garlands, incense, unguents, butter lamps, powders, robes, parasols, victory banners, ribbons, and diverse musical instruments.
- 22.72 “Blessed Lord, the tathāgatas, arhats, perfectly complete buddhas, seeing that very fact, generated great compassion for the beings, among the classes of beings, who can be trained by means of the pearl relics⁷⁵⁷ of the tathāgata, became absorbed in the vajra-like meditative stability, destroyed their vajra-like body, and the blessed relics of the tathāgatas remained. Blessed Lord, if

any were to worship a relic of the tathāgatas, as small as it gets, mustard-seed size, with various offerings, by the time that root of virtue reached its end they would all have made an end to suffering.”

22.73 “Kauśika, it is so, it is so!” said the Blessed One.

“Kauśika, [F.369.a] any sons or daughters of good families who commit this perfection of wisdom to writing and then bestow it upon others out of joy in the Dharma would increase merit more than the sons or daughters of good families who, having made this perfection of wisdom into a book, have served, respected, honored, and worshiped it with flowers, garlands, incense, unguents, butter lamps, powders, robes, parasols, victory banners, ribbons, and diverse musical instruments.

22.74 “Moreover, Kauśika, if any sons or daughters of good families were to approach others and explain and teach, expound and interpret, and disclose and elucidate the perfection of wisdom, just as it has been taught, those sons or daughters of good families would increase merit more than the former sons or daughters of good families. They would be thought of as the Teacher. They would be thought of as those worthy of the position of guru, as learned⁷⁵⁸ and like Brahmā in conduct.⁷⁵⁹ If you ask why, Kauśika, it is because they are the Teacher of this very perfection of wisdom. The Teacher is not one thing and the perfection of wisdom another; rather, the very perfection of wisdom is the Teacher, and the very Teacher is the perfection of wisdom. If you ask why, it is because, having trained in this very perfection of wisdom, the tathāgatas, arhats, perfectly complete buddhas of the past, future, and present have fully awakened, will fully awaken, and are fully awakening to unsurpassed, [F.369.b] perfect, complete enlightenment. Those who are like Brahmā in conduct are none other than the irreversible bodhisattvas. They too, having trained in this same perfection of wisdom, have attained, will attain, and are fully awakening to unsurpassed, perfect, complete enlightenment.

22.75 “Kauśika, those who follow the vehicle of the śrāvakas too, having trained in this very perfection of wisdom, have attained, will attain, and are attaining the fruit of having entered the stream; have attained, will attain, and are attaining the fruit of once-returner; have attained, will attain, and are attaining the fruit of non-returner; and have attained, will attain, and are attaining arhatship. Those who follow the vehicle of the śrāvakas too, having trained in this very perfection of wisdom, have fully awakened, will fully awaken, and are fully awakening to individual enlightenment. Bodhisattva great beings too, having trained in this very perfection of wisdom, have entered, will enter, and are entering a bodhisattva’s full maturity. They have attained, will attain, and are fully awakening to unsurpassed, perfect, complete enlightenment.

- 22.76 “Therefore, Kauśika, the sons or daughters of good families who wish to honor, who wish to venerate, who wish to respect, and who wish to worship the tathāgatas, arhats, perfectly complete buddhas with flowers, garlands, perfume, unguents, butter lamps, powders, [F.370.a] robes, parasols, victory banners, flags, and diverse musical instruments should commit this perfection of wisdom to writing and serve, respect, honor, and worship it with flowers, garlands, incense, unguents, powders, robes, parasols, victory banners, ribbons, and diverse musical instruments.
- 22.77 “Kauśika, when I, seeing the force of this very fact, having fully awakened to unsurpassed, perfect, complete enlightenment, thought, ‘What should I rely on and make a practice of serving, respecting, honoring, worshiping?’ and when, Kauśika, in regard to that, I did not observe anyone similar or superior to me in this world with its gods, demons, and Brahmā deities, with its beings who are virtuous ascetics and brahmin priests, and with its many gods, humans, and asuras, I thought, ‘In that case, I should rely on and make a practice of serving, respecting, honoring, worshiping just that peaceful, sublime Dharma through which I myself fully awakened.’
- 22.78 “Kauśika, if you ask what that Dharma is, it is this very perfection of wisdom. So it is, Kauśika, that even somebody like me⁷⁶⁰ honors, venerates, respects, and worships this perfection of wisdom, and given that I make a practice of serving, respecting, honoring, and worshiping in that manner, Kauśika, [F.370.b] it goes without saying that those sons or daughters of good families who wish to fully awaken to unsurpassed, perfect, complete enlightenment should serve, respect, honor, and worship this very perfection of wisdom with flowers, garlands, perfume, unguents, powders, robes, parasols, victory banners, flags, and diverse musical instruments. It goes without saying that those sons or daughters of good families who follow the vehicle of the śrāvakas and those sons or daughters of good families who follow the vehicle of the pratyekabuddhas should serve, respect, honor, and worship the perfection of wisdom with flowers, garlands, perfume, unguents, powders, robes, parasols, victory banners, flags, and diverse musical instruments. If you ask why, it is because the bodhisattva great beings have originated from the perfection of wisdom; the tathāgatas, arhats, perfectly complete buddhas have originated from the bodhisattvas; and the śrāvakas and pratyekabuddhas have originated from the tathāgatas, arhats, perfectly complete buddhas.
- 22.79 “Therefore, Kauśika, sons or daughters of good families in the vehicle of the bodhisattvas, or sons or daughters of good families in the vehicle of the śrāvakas or the vehicle of the pratyekabuddhas, should serve, respect, honor, and worship the perfection of wisdom with flowers, garlands, perfume, unguents, powders, robes, parasols, victory [F.371.a] banners, flags,

and diverse musical instruments. Those sons or daughters of good families who train accordingly in her, have fully awakened, will fully awaken, and are fully awakening to unsurpassed, perfect, complete enlightenment; those who follow the vehicle of the śrāvakas also have attained, will attain, and are attaining arhatship; and those who follow the vehicle of the pratyekabuddhas also have attained, will attain, and are attaining individual enlightenment.”

22.80 *This completes the twenty-second chapter from “The Perfection of Wisdom in One Hundred Thousand Lines.”*

23.

CHAPTER 23: ŚAKRA

23.1 Then the Blessed One said to Śakra, mighty lord of the gods, “Kauśika, if any sons or daughters of good families were to have established the beings of Jambudvīpa in the paths of the ten virtuous actions, do you think, Kauśika, that for this reason those sons or daughters of good families would have greatly increased their merit?”

“Greatly, Blessed Lord! Greatly, Well-Gone One!”

23.2 The Blessed One then said, “Kauśika, if any were to bestow a book of this perfection of wisdom on others so that they might recite it, write it out, or chant it by heart, they would even more greatly increase their merit than that. If you ask why, it is because in this perfection of wisdom it reveals extensively such attributes as those uncontaminated attributes, having trained in which sons or daughters of good families have entered, enter, and will enter into the maturity of the perfect nature⁷⁶¹ have attained, [F.371.b] attain, and will attain the fruit of having entered the stream; have attained, attain, and will attain the fruit of once-returner; have attained, attain, and will attain the fruit of non-returner; and have attained, attain, and will attain arhatship; those who follow the vehicle of the pratyekabuddhas have attained, attain, and will attain individual enlightenment; and those who have set out for unsurpassed, perfect, complete enlightenment have entered, enter, and will enter into the maturity of the bodhisattvas, and have fully awakened, fully awaken, and will fully awaken to unsurpassed, perfect, complete enlightenment.

23.3 “Kauśika, if you ask what are those uncontaminated attributes, they are the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom; the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of

conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which [F.372.a] cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities; the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path; and the four truths of the noble ones, the eight liberations, the nine serial steps of meditative absorption, the emptiness, signlessness, and wishlessness gateways to liberation, the six extrasensory powers, all the meditative stabilities, all the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, the eighteen distinct qualities of the buddhas, great loving kindness, great compassion, great empathetic joy, and great equanimity. They are the uncontaminated attributes. They are taught extensively in the perfection of wisdom. Having trained in them, sons or daughters of good families have fully awakened, fully awaken, and will fully awaken to unsurpassed, perfect, complete enlightenment.

- 23.4 “Kauśika, if they have established a single being in the fruit of having entered the stream, the merit of those sons or daughters of good families would increase more greatly, but it would not from having established the beings of Jambudvīpa in the paths of the ten virtuous actions. If you ask why, Kauśika, it is because the beings who are established in the paths of the ten virtuous actions are not liberated [F.372.b] from the hells, the animal realm, and the world of Yama. Kauśika, since the being who has been established in the fruit of having entered the stream is liberated from the hells, the animal realm, and the world of Yama, what need one say about those who are established in the fruit of once-returner, the fruit of non-returner, and arhatship.
- 23.5 “Kauśika, any who have established a single being in individual enlightenment would increase their merit more greatly than any who have established the beings of Jambudvīpa in the fruit of having entered the stream, the fruit of once-returner, the fruit of non-returner, or arhatship.
- 23.6 “Kauśika, any sons or daughters of good families who have established a single being in unsurpassed, perfect, complete enlightenment would increase their merit more greatly than any sons or daughters of good families who have established the beings of Jambudvīpa in the fruit of having entered the stream. If you ask why, it is because the single being⁷⁶² has acted in order that the continuum of the way of the Buddha will not be cut.

- 23.7 “Kauśika, any sons or daughters of good families who have established a single being in unsurpassed, perfect, complete enlightenment would increase their merit more greatly than any sons or daughters of good families who have established the beings of Jambudvīpa in the fruit of once-returner. If you ask why, it is because the single being has acted [F.373.a] in order that the continuum of the way of the Buddha will not be cut.
- 23.8 “Kauśika, any sons or daughters of good families who have established a single being in unsurpassed, perfect, complete enlightenment would increase their merit more greatly than any sons or daughters of good families who have established the beings of Jambudvīpa in the fruit of non-returner. If you ask why, it is because the single being has acted in order that the continuum of the way of the Buddha will not be cut.
- 23.9 “Kauśika, any sons or daughters of good families who have established a single being in unsurpassed, perfect, complete enlightenment would increase their merit more greatly than any sons or daughters of good families who have established the beings of Jambudvīpa in arhatship. If you ask why, it is because the single being has acted in order that the continuum of the way of the Buddha will not be cut.
- 23.10 “Kauśika, any sons or daughters of good families who have established a single being in unsurpassed, perfect, complete enlightenment would increase their merit more greatly than any sons or daughters of good families who have established the beings of Jambudvīpa in individual enlightenment. If you ask why, it is because the single being who is placed into unsurpassed, perfect, complete enlightenment has acted in order that the continuum of the way of the Buddha will not be cut.
- 23.11 “If you ask why, Kauśika, it is because those who have entered the stream, once-returners, non-returners, arhats, and pratyekabuddhas have originated from the bodhisattvas. The tathāgatas, arhats, perfectly complete buddhas [F.373.b] have originated from the bodhisattvas. Therefore, Kauśika, one should know this to be the case, that the bodhisattvas should be worshiped and respected, that they should be served, respected, honored, and worshiped with flowers, garlands, perfume, unguents, powders, robes, parasols, victory banners, ribbons, and diverse musical instruments by the world with its gods, its demons, its Brahmā deities, and its virtuous ascetics and brahmin priests.
- 23.12 “Kauśika, if any sons or daughters of good families were to establish all the beings of Jambudvīpa in the paths of the ten virtuous actions, do you think, Kauśika, that for this reason those sons or daughters of good families would greatly increase their merit?”
- “Greatly, Blessed Lord! Greatly, Well-Gone One!” replied Śakra.

23.13 “Kauśika,” said the Blessed One, “if any sons or daughters of good families were to bestow a book of this perfection of wisdom on others so that they might commit it to writing, or recite it, or chant it by heart, they would even more greatly increase their merit. If you ask why, it is because in this perfection of wisdom it reveals extensively those uncontaminated attributes, having trained in which sons or daughters of good families have entered, enter, and will enter into the maturity of the perfect nature; have attained, attain, and will attain the fruit of having entered the stream; have attained, attain, and will attain the fruit of once-returner; [F.374.a] have attained, attain, and will attain the fruit of non-returner; and have attained, attain, and will attain arhatship; those who follow the vehicle of the pratyekabuddhas have attained, attain, and will attain individual enlightenment; and those who have set out for unsurpassed, perfect, complete enlightenment have entered, enter, and will enter into the maturity of the bodhisattvas, and have fully awakened, fully awaken, and will fully awaken to unsurpassed, perfect, complete enlightenment.

23.14 “Kauśika, if you ask what are those uncontaminated attributes, they are the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom; the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities; the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, [F.374.b] the seven branches of enlightenment, and the noble eightfold path; and the four truths of the noble ones, the eight liberations, the nine serial steps of meditative absorption, the emptiness, signlessness, and wishlessness gateways to liberation, the six extrasensory powers, all the meditative stabilities, all the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, the eighteen distinct qualities of the buddhas, great loving kindness, great compassion, great empathetic joy, and great equanimity. It also reveals extensively other immeasurable attributes of the buddhas.

- 23.15 “From this round of teaching⁷⁶³ also, Kauśika, one should know that any sons or daughters of good families who make this perfection of wisdom into a book and give it to others in order that they might recite it, write it out, and chant it by heart increase their merit more greatly.
- 23.16 “If you ask why, Kauśika, it is because all the attributes are revealed extensively by this perfection of wisdom. It is owing to these that great and lofty royal families exist, great and lofty priestly families exist, and great and lofty householder families exist; that the gods of the Cāturmahārājika realm exist, the gods of the Trayastriṃśa realm exist, the gods of the Yāma realm exist, the gods of the Tuṣita realm exist, the gods of the Nirmāṇarati realm exist, and the gods of the Paranirmitavaśavartin realm exist; that the gods of the Brahmakāyika realm exist, the gods of the Brahmapurohita realm exist, the gods of the Brahmapārṣadya realm exist, and the gods of the Mahābrahmā realm exist; that the gods of the Ābha realm exist, the gods of the Parīttābha realm exist, [F.375.a] the gods of the Apramāṇābha realm exist, and the gods of the Ābhāsvara realm exist; that the gods of the Śubha realm exist, the gods of the Parīttāśubha realm exist, the gods of the Apramāṇāśubha realm exist, and the gods of the Śubhakṛtsna realm exist; that the gods of the Vṛha realm exist, the gods of the Parīttavṛha realm exist, the gods of the Apramāṇavṛha realm exist, and the gods of the Vṛhatphala realm exist; that the gods of the Avṛha realm exist, the gods of the Atapa realm exist, the gods of the Sudṛśa realm exist, the gods of the Sudarśana realm exist, and the gods of the Akaniṣṭha realm exist; that the gods of the sphere of infinite space exist, the gods of the sphere of infinite consciousness exist, the gods of the sphere of nothing-at-all exist, and the gods of the sphere of neither perception nor nonperception exist; that the perfection of generosity exists, the perfection of ethical discipline exists, the perfection of tolerance exists, the perfection of perseverance exists, the perfection of meditative concentration exists, and the perfection of wisdom exists; that the emptiness of internal phenomena exists, the emptiness of external phenomena exists, the emptiness of external and internal phenomena exists, the emptiness of emptiness exists, the emptiness of great extent exists, the emptiness of ultimate reality exists, the emptiness of conditioned phenomena exists, the emptiness of unconditioned phenomena exists, the emptiness of the unlimited exists, the emptiness of that which has neither beginning nor end exists, the emptiness of nonexclusion exists, the emptiness of inherent nature exists, the emptiness of all phenomena exists, the emptiness of intrinsic defining characteristics exists, the emptiness of that which cannot be apprehended exists, the emptiness of nonentities exists, the emptiness of essential nature exists, and the emptiness of an essential nature of nonentities exists; [F.375.b] that the applications of

mindfulness exist, the correct exertions exist, the supports for miraculous ability exist, the faculties exist, the powers exist, the branches of enlightenment exist, and the noble eightfold path exists; that the truths of the noble ones exist, the meditative concentrations exist, the immeasurable attitudes exist, the formless absorptions exist, the eight liberations exist, the nine serial steps of meditative absorption exist, the emptiness, signlessness, and wishlessness gateways to liberation exist, the extrasensory powers exist, the meditative stabilities exist, the dhāraṇī gateways exist, the powers of the tathāgatas exist, the fearlessnesses exist, the kinds of exact knowledge exist, great compassion exists, and the distinct qualities of the buddhas exist; that the fruit of having entered the stream exists, the fruit of once-returner exists, the fruit of non-returner exists, arhatship exists, individual enlightenment exists, the knowledge of the aspects of the path exists, and all-aspect omniscience exists; and that those who have entered the stream exist, once-returners exist, non-returners exist, arhats exist, pratyekabuddhas exist, bodhisattva great beings exist, and the tathāgatas, arhats, perfectly complete buddhas exist.

23.17 “Kauśika, leaving aside the beings of Jambudvīpa, Kauśika, if any sons or daughters of good families were to establish the beings [F.376.a] of the world system with its four continents, as many as there are, in the paths of the ten virtuous actions, do you think, Kauśika, that for this reason those sons or daughters of good families would greatly increase their merit?”

“Greatly, Blessed Lord! Greatly, Well-Gone One!” replied Śakra.

23.18 “Kauśika,” said the Blessed One, “if any sons or daughters of good families were to bestow a book of this perfection of wisdom on others so that they might commit it to writing, or recite it, or chant it by heart, they would more greatly increase their merit. If you ask why, it is because in this perfection of wisdom it reveals extensively those uncontaminated attributes, having trained in which sons or daughters of good families have entered, enter, and will enter into the maturity of the perfect nature; have attained, attain, and will attain the fruit of having entered the stream; have attained, attain, and will attain the fruit of once-returner; have attained, attain, and will attain the fruit of non-returner; and have attained, attain, and will attain arhatship; those who follow the vehicle of the pratyekabuddhas have attained, attain, and will attain individual enlightenment; and those who have set out for unsurpassed, perfect, complete enlightenment have entered, enter, and will enter into the maturity of the bodhisattvas, and have fully awakened, are fully awakening, and will fully awaken [F.376.b] to unsurpassed, perfect, complete enlightenment.

- 23.19 “Kauśika, if you ask what are those uncontaminated attributes, they are the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom; the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities; the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path; and the four truths of the noble ones, the eight liberations, the nine serial steps of meditative absorption, the emptiness, signlessness, and wishlessness gateways to liberation, the six extrasensory powers, all the meditative stabilities, all the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, the eighteen distinct qualities of the buddhas, great loving kindness, great compassion, great empathetic joy, [F.377.a] and great equanimity. It also reveals extensively other immeasurable attributes of the buddhas.
- 23.20 “From this round of teaching also, Kauśika, one should know that any sons or daughters of good families who make this perfection of wisdom into a book and give it to others in order that they might recite it, write it out, and chant it by heart increase their merit more greatly.
- 23.21 “If you ask why, Kauśika, it is because all the attributes are revealed extensively by this perfection of wisdom. It is owing to these that great and lofty royal families exist, great and lofty priestly families exist, and great and lofty householder families exist; that the gods of the Cāturmahārājika realm exist, the gods of the Trayastriṃśa realm exist, the gods of the Yāma realm exist, the gods of the Tuṣita realm exist, the gods of the Nirmāṇarati realm exist, and the gods of the Paranirmitavaśavartin realm exist; that the gods of the Brahmakāyika realm exist, the gods of the Brahmapurohita realm exist, the gods of the Brahmapārṣadya realm exist, and the gods of the Mahābrahmā realm exist; that the gods of the Ābha realm exist, the gods of the Parīttābha realm exist, the gods of the Apramāṇābha realm exist, and the gods of the Ābhāsvara realm exist; that the gods of the Śubha realm exist, the

gods of the Parīttaśubha realm exist, the gods of the Apramāṇaśubha realm exist, and the gods of the Śubhakṛtsna realm exist; that the gods of the Vṛha realm exist, the gods of the Parīttavṛha realm exist, the gods of the Apramāṇavṛha realm exist, and the gods of the Vṛhatphala realm exist; that the gods of the Avṛha realm exist, the gods of the Atapa realm exist, the gods of the Sudṛśa realm exist, the gods of the Sudarśana realm exist, and the gods of the Akaniṣṭha realm exist; [F.377.b] that the gods of the sphere of infinite space exist, the gods of the sphere of infinite consciousness exist, the gods of the sphere of nothing-at-all exist, and the gods of the sphere of neither perception nor nonperception exist; that the perfection of generosity exists, the perfection of ethical discipline exists, the perfection of tolerance exists, the perfection of perseverance exists, the perfection of meditative concentration exists, and the perfection of wisdom exists; that the emptiness of internal phenomena exists, the emptiness of external phenomena exists, the emptiness of external and internal phenomena exists, the emptiness of emptiness exists, the emptiness of great extent exists, the emptiness of ultimate reality exists, the emptiness of conditioned phenomena exists, the emptiness of unconditioned phenomena exists, the emptiness of the unlimited exists, the emptiness of that which has neither beginning nor end exists, the emptiness of nonexclusion exists, the emptiness of inherent nature exists, the emptiness of all phenomena exists, the emptiness of intrinsic defining characteristics exists, the emptiness of that which cannot be apprehended exists, the emptiness of nonentities exists, the emptiness of essential nature exists, and the emptiness of an essential nature of nonentities exists; that the applications of mindfulness exist, the correct exertions exist, the supports for miraculous ability exist, the faculties exist, the powers exist, the branches of enlightenment exist, and the noble eightfold path exists; that the truths of the noble ones exist, the meditative concentrations exist, the immeasurable attitudes exist, the formless absorptions exist, the eight liberations exist, [F.378.a] the nine serial steps of meditative absorption exist, the emptiness, signlessness, and wishlessness gateways to liberation exist, the extrasensory powers exist, the meditative stabilities exist, the dhāraṇī gateways exist, the powers of the tathāgatas exist, the fearlessnesses exist, the kinds of exact knowledge exist, great compassion exists, and the eighteen distinct qualities of the buddhas exist; that the fruit of having entered the stream exists, the fruit of once-returner exists, the fruit of non-returner exists, arhatship exists, individual enlightenment exists, the knowledge of the aspects of the path exists, and all-aspect omniscience exists; and that those who have entered the stream

exist, once-returners exist, non-returners exist, arhats exist, pratyekabuddhas exist, bodhisattva great beings exist, and the tathāgatas, arhats, perfectly complete buddhas exist.

23.22 “Kauśika, leaving aside the beings of the world system with its four continents, Kauśika, if any sons or daughters of good families were to establish the beings of the small thousandfold world system, as many as there are, in the paths of the ten virtuous actions, do you think, Kauśika, that for this reason those sons or daughters of good families would greatly increase their merit?”

“Greatly, Blessed Lord! Greatly, Well-Gone One!” replied Śakra.

23.23 “Kauśika,” said the Blessed One, [F.378.b] “if any sons or daughters of good families were to bestow a book of this perfection of wisdom on others so that they might commit it to writing, or recite it, or chant it by heart, they would more greatly increase their merit. If you ask why, it is because in this perfection of wisdom it reveals extensively those uncontaminated attributes, having trained in which sons or daughters of good families have entered, enter, and will enter into the maturity of the perfect nature; have attained, attain, and will attain the fruit of having entered the stream; have attained, attain, and will attain the fruit of once-returner; have attained, attain, and will attain the fruit of non-returner; and have attained, attain, and will attain arhatship; those who follow the vehicle of the pratyekabuddhas have attained, attain, and will attain individual enlightenment; and those who have set out for unsurpassed, perfect complete enlightenment have entered, enter, and will enter into the maturity of the bodhisattvas, and have fully awakened, are fully awakening, and will fully awaken to unsurpassed, perfect, complete enlightenment.

23.24 “Kauśika, if you ask what are those uncontaminated attributes, they are the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom; the emptiness of internal phenomena, the emptiness of external phenomena, [F.379.a] the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities; the four applications of mindfulness, the four correct exertions, the four supports for

miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path; and the four truths of the noble ones, the eight liberations, the nine serial steps of meditative absorption, the emptiness, signlessness, and wishlessness gateways to liberation, the six extrasensory powers, all the meditative stabilities, all the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, the eighteen distinct qualities of the buddhas, great loving kindness, great compassion, great empathetic joy, and great equanimity. It also reveals extensively other immeasurable attributes of the buddhas.

23.25 “From this round of teaching also, Kauśika, one should know that any sons or daughters of good families who make this perfection of wisdom into a book and give it to others in order that they might recite it, write it out, and chant it by heart [F.379.b] increase their merit more greatly.

23.26 “If you ask why, Kauśika, it is because all the attributes are revealed extensively by this perfection of wisdom. It is owing to these that great and lofty royal families exist, great and lofty priestly families exist, and great and lofty householder families exist; that the gods of the Cāturmahārājika realm exist, the gods of the Trayastriṃśa realm exist, the gods of the Yāma realm exist, the gods of the Tuṣita realm exist, the gods of the Nirmāṇarati realm exist, and the gods of the Paranirmitavaśavartin realm exist; that the gods of the Brahmakāyika realm exist, the gods of the Brahmapurohita realm exist, the gods of the Brahmapārśadya realm exist, and the gods of the Mahābrahmā realm exist; that the gods of the Ābha realm exist, the gods of the Parīttābha realm exist, the gods of the Apramāṇābha realm exist, and the gods of the Ābhāsvara realm exist; that the gods of the Śubha realm exist, the gods of the Parīttaśubha realm exist, the gods of the Apramāṇaśubha realm exist, and the gods of the Śubhakṛtsna realm exist; that the gods of the Vṛha realm exist, the gods of the Parīttavṛha realm exist, the gods of the Apramāṇavṛha realm exist, and the gods of the Vṛhatphala realm exist; that the gods of the Avṛha realm exist, the gods of the Atapa realm exist, the gods of the Sudṛśa realm exist, the gods of the Sudarśana realm exist, and the gods of the Akaniṣṭha realm exist; that the gods of the sphere of infinite space exist, the gods of the sphere of infinite consciousness exist, the gods of the sphere of nothing-at-all exist, and the gods of the sphere of neither perception nor nonperception exist; that the perfection of generosity exists, [F.380.a] the perfection of ethical discipline exists, the perfection of tolerance exists, the perfection of perseverance exists, the perfection of meditative concentration exists, and the perfection of wisdom exists; that the emptiness of internal phenomena exists, the emptiness of external phenomena exists, the emptiness of external and internal phenomena exists, the emptiness of emptiness exists, the emptiness of great extent exists, the emptiness of

ultimate reality exists, the emptiness of conditioned phenomena exists, the emptiness of unconditioned phenomena exists, the emptiness of the unlimited exists, the emptiness of that which has neither beginning nor end exists, the emptiness of nonexclusion exists, the emptiness of inherent nature exists, the emptiness of all phenomena exists, the emptiness of intrinsic defining characteristics exists, the emptiness of that which cannot be apprehended exists, the emptiness of nonentities exists, the emptiness of essential nature exists, and the emptiness of an essential nature of nonentities exists; that the applications of mindfulness exist, the correct exertions exist, the supports for miraculous ability exist, the faculties exist, the powers exist, the branches of enlightenment exist, and the noble eightfold path exists; that the truths of the noble ones exist, the meditative concentrations exist, the immeasurable attitudes exist, the formless absorptions exist, the eight liberations exist, the nine serial steps of meditative absorption exist, the emptiness, signlessness, and wishlessness gateways to liberation exist, the extrasensory powers exist, the meditative stabilities exist, the dhāraṇī gateways exist, the powers of the tathāgatas exist, the fearlessnesses exist, [F.380.b] the kinds of exact knowledge exist, great compassion exists, and the distinct qualities of the buddhas exist; that the fruit of having entered the stream exists, the fruit of once-returner exists, the fruit of non-returner exists, arhatship exists, individual enlightenment exists, the knowledge of the aspects of the path exists, and all-aspect omniscience exists; and that those who have entered the stream exist, once-returners exist, non-returners exist, arhats exist, pratyekabuddhas exist, bodhisattva great beings exist, and the tathāgatas, arhats, perfectly complete buddhas exist. [B27]

23.27 “Kauśika, leaving aside the beings of the small thousandfold world system, Kauśika, if any sons or daughters of good families were to establish the beings of the medium millionfold world system, as many as there are, in the paths of the ten virtuous actions, do you think, Kauśika, that for this reason those sons or daughters of good families would greatly increase their merit?”

“Greatly, Blessed Lord! Greatly, Well-Gone One!” replied Śakra.

23.28 “Kauśika,” said the Blessed One, “if any sons or daughters of good families were to bestow a book of this perfection of wisdom on others so that they might commit it to writing, or recite it, or chant it by heart, they would more greatly increase their merit. If you ask why, it is because in this perfection of wisdom it reveals extensively those uncontaminated attributes, [F.381.a] having trained in which sons or daughters of good families have entered, enter, and will enter into the maturity of the perfect nature; have attained, attain, and will attain the fruit of having entered the stream; have

attained, attain, and will attain the fruit of once-returner; have attained, attain, and will attain the fruit of non-returner; and have attained, attain, and will attain arhatship; those who follow the vehicle of the pratyekabuddhas have attained, attain, and will attain individual enlightenment; and those who have set out for unsurpassed, perfect, complete enlightenment have entered, enter, and will enter into the maturity of the bodhisattvas, and have fully awakened, are fully awakening, and will fully awaken to unsurpassed, perfect, complete enlightenment.

23.29 “Kauśika, if you ask what are those uncontaminated attributes, they are the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom; the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, [F.381.b] the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities; the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path; and the four truths of the noble ones, the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the eight liberations, the nine serial steps of meditative absorption, the emptiness, signlessness, and wishlessness gateways to liberation, the six extrasensory powers, all the meditative stabilities, all the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, the eighteen distinct qualities of the buddhas, great loving kindness, great compassion, great empathetic joy, and great equanimity. It also reveals extensively other immeasurable attributes of the buddhas.

23.30 “From this round of teaching also, Kauśika, one should know that any sons or daughters of good families who make this perfection of wisdom into a book and give it to others in order that they might recite it, write it out, and chant it by heart increase their merit more greatly.

23.31 “If you ask why, Kauśika, it is because all the attributes are revealed extensively by this perfection of wisdom. It is owing to these that great and lofty royal families exist, [F.382.a] great and lofty priestly families exist, and

great and lofty householder families exist; that the gods of the Cāturmahārājika realm exist, the gods of the Trayastriṃśa realm exist, the gods of the Yāma realm exist, the gods of the Tuṣita realm exist, the gods of the Nirmāṇarati realm exist, and the gods of the Paranirmitavaśavartin realm exist; that the gods of the Brahmakāyika realm exist, the gods of the Brahmapurohita realm exist, the gods of the Brahmapārṣadya realm exist, and the gods of the Mahābrahmā realm exist; that the gods of the Ābha realm exist, the gods of the Parīttābha realm exist, the gods of the Apramāṇābha realm exist, and the gods of the Ābhāsvara realm exist; that the gods of the Śubha realm exist, the gods of the Parīttaśubha realm exist, the gods of the Apramāṇaśubha realm exist, and the gods of the Śubhakṛtsna realm exist; that the gods of the Vṛha realm exist, the gods of the Parīttavṛha realm exist, the gods of the Apramāṇavṛha realm exist, and the gods of the Vṛhatphala realm exist; that the gods of the Avṛha realm exist, the gods of the Atapa realm exist, the gods of the Sudṛśa realm exist, the gods of the Sudarśana realm exist, and the gods of the Akaniṣṭha realm exist; that the gods of the sphere of infinite space exist, the gods of the sphere of infinite consciousness exist, the gods of the sphere of nothing-at-all exist, and the gods of the sphere of neither perception nor nonperception exist; that the perfection of generosity exists, the perfection of ethical discipline exists, the perfection of tolerance exists, the perfection of perseverance exists, the perfection of meditative concentration exists, and the perfection of wisdom exists; that the emptiness of internal phenomena exists, [F.382.b] the emptiness of external phenomena exists, the emptiness of external and internal phenomena exists, the emptiness of emptiness exists, the emptiness of great extent exists, the emptiness of ultimate reality exists, the emptiness of conditioned phenomena exists, the emptiness of unconditioned phenomena exists, the emptiness of the unlimited exists, the emptiness of that which has neither beginning nor end exists, the emptiness of nonexclusion exists, the emptiness of inherent nature exists, the emptiness of all phenomena exists, the emptiness of intrinsic defining characteristics exists, the emptiness of that which cannot be apprehended exists, the emptiness of nonentities exists, the emptiness of essential nature exists, and the emptiness of an essential nature of nonentities exists; that the applications of mindfulness exist, the correct exertions exist, the supports for miraculous ability exist, the faculties exist, the powers exist, the branches of enlightenment exist, and the noble eightfold path exists; that the truths of the noble ones exist, the meditative concentrations exist, the immeasurable attitudes exist, the formless absorptions exist, the eight liberations exist, the nine serial steps of meditative absorption exist, the emptiness, signlessness, and wishlessness gateways to liberation exist, the extrasensory powers

exist, the meditative stabilities exist, the dhāraṇī gateways exist, the powers of the tathāgatas exist, the fearlessnesses exist, the kinds of exact knowledge exist, great compassion exists, and the eighteen distinct qualities of the buddhas exist; that the fruit of having entered the stream exists, the fruit of once-returner exists, [F.383.a] the fruit of non-returner exists, arhatship exists, individual enlightenment exists, the knowledge of the aspects of the path exists, and all-aspect omniscience exists; and that those who have entered the stream exist, once-returners exist, non-returners exist, arhats exist, pratyekabuddhas exist, bodhisattva great beings exist, and the tathāgatas, arhats, perfectly complete buddhas exist.

23.32 “Kauśika, leaving aside the beings of the medium millionfold world system, Kauśika, if any sons or daughters of good families were to establish the beings of the great billionfold world system, as many as there are, in the paths of the ten virtuous actions, do you think, Kauśika, that for this reason those sons or daughters of good families would greatly increase their merit?”

“Greatly, Blessed Lord! Greatly, Well-Gone One!” replied Śakra.

23.33 “Kauśika,” said the Blessed One, “if any sons or daughters of good families were to bestow a book of this perfection of wisdom on others so that they might commit it to writing, or recite it, or chant it by heart, they would more greatly increase their merit. If you ask why, it is because in this perfection of wisdom it reveals extensively those uncontaminated attributes, having trained in which sons or daughters of good families have entered, enter, and will enter into the maturity of the perfect nature; have attained, attain, and will attain [F.383.b] the fruit of having entered the stream; have attained, attain, and will attain the fruit of once-returner; have attained, attain, and will attain the fruit of non-returner; and have attained, attain, and will attain arhatship; those who follow the vehicle of the pratyekabuddhas have attained, attain, and will attain individual enlightenment; and those who have set out for unsurpassed, perfect, complete enlightenment have entered, enter, and will enter into the maturity of the bodhisattvas, and have fully awakened, are fully awakening, and will fully awaken to unsurpassed, perfect, complete enlightenment.

23.34 “Kauśika, if you ask what are those uncontaminated attributes, they are the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom; the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the

emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities; [F.384.a] the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path; and the four truths of the noble ones, the eight liberations, the nine serial steps of meditative absorption, the emptiness, signlessness, and wishlessness gateways to liberation, the six extrasensory powers, all the meditative stabilities, all the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, the eighteen distinct qualities of the buddhas, great loving kindness, great compassion, great empathetic joy, and great equanimity. It also reveals extensively other immeasurable attributes of the buddhas.

23.35 “From this round of teaching also, Kauśika, one should know that any sons or daughters of good families who make this perfection of wisdom into a book and give it to others in order that they might recite it, write it out, and chant it by heart increase their merit more greatly.

23.36 “If you ask why, Kauśika, it is because all the attributes are revealed extensively by this perfection of wisdom. It is owing to these that great and lofty royal families exist, great and lofty priestly families exist, and great and lofty householder families exist; that the gods of the Cāturmahārājika realm exist, the gods of the Trayastriṃśa realm exist, the gods of the Yāma realm exist, the gods of the Tuṣita realm exist, the gods of the Nirmāṇarati realm exist, [F.384.b] and the gods of the Paranirmitavaśavartin realm exist that the gods of the Brahmakāyika realm exist, the gods of the Brahmapurohita realm exist, the gods of the Brahmapārṣadya realm exist, and the gods of the Mahābrahmā realm exist; that the gods of the Ābha realm exist, the gods of the Parīttābha realm exist, the gods of the Apramāṇābha realm exist, and the gods of the Ābhāsvara realm exist; that the gods of the Śubha realm exist, the gods of the Parīttaśubha realm exist, the gods of the Apramāṇaśubha realm exist, and the gods of the Śubhakṛtsna realm exist; that the gods of the Vṛha realm exist, the gods of the Parīttavṛha realm exist, the gods of the Apramāṇavṛha realm exist, and the gods of the Vṛhatphala realm exist; that the gods of the Avṛha realm exist, the gods of the Atapa realm exist, the gods of the Sudṛśa realm exist, the gods of the Sudarśana realm exist, and the gods of the Akaniṣṭha realm exist; that the gods of the sphere of infinite space exist, the gods of the sphere of infinite consciousness exist, the gods of the sphere of nothing-at-all exist, and the gods of the sphere of neither

perception nor nonperception exist; that the perfection of generosity exists, the perfection of ethical discipline exists, the perfection of tolerance exists, the perfection of perseverance exists, the perfection of meditative concentration exists, and the perfection of wisdom exists; that the emptiness of internal phenomena exists, the emptiness of external phenomena exists, the emptiness of external and internal phenomena exists, the emptiness of emptiness exists, the emptiness of great extent exists, the emptiness of ultimate reality exists, the emptiness of conditioned phenomena exists, the emptiness of unconditioned phenomena exists, the emptiness of the unlimited exists, the emptiness of that which has neither beginning nor end exists, [F.385.a] the emptiness of nonexclusion exists, the emptiness of inherent nature exists, the emptiness of all phenomena exists, the emptiness of intrinsic defining characteristics exists, the emptiness of that which cannot be apprehended exists, the emptiness of nonentities exists, the emptiness of essential nature exists, and the emptiness of an essential nature of nonentities exists; that the applications of mindfulness exist, the correct exertions exist, the supports for miraculous ability exist, the faculties exist, the powers exist, the branches of enlightenment exist, and the noble eightfold path exists; that the truths of the noble ones exist, the meditative concentrations exist, the immeasurable attitudes exist, the formless absorptions exist, the eight liberations exist, the nine serial steps of meditative absorption exist, the emptiness, signlessness, and wishlessness gateways to liberation exist, the extrasensory powers exist, the meditative stabilities exist, the dhāraṇī gateways exist, the powers of the tathāgatas exist, the fearlessnesses exist, the kinds of exact knowledge exist, great compassion exists, and the distinct qualities of the buddhas exist; that the fruit of having entered the stream exists, the fruit of once-returner exists, the fruit of non-returner exists, arhatship exists, individual enlightenment exists, the knowledge of the aspects of the path exists, and all-aspect omniscience exists; and that those who have entered the stream exist, [F.385.b] once-returners exist, non-returners exist, arhats exist, pratyekabuddhas exist, bodhisattva great beings exist, and the tathāgatas, arhats, perfectly complete buddhas exist.

23.37 “Kauśika, if any sons or daughters of good families were to establish the beings of the world systems in each of the ten directions, numerous as the grains of sand of the river Gaṅgā, as many as there are, in the paths of the ten virtuous actions, do you think, Kauśika, that for this reason those sons or daughters of good families would greatly increase their merit?”

“Greatly, Blessed Lord! Greatly, Well-Gone One!” replied Śakra.

23.38 “Kauśika,” said the Blessed One, “if any sons or daughters of good families were to bestow a book of this perfection of wisdom on others so that they might commit it to writing, or recite it, or chant it by heart, they would more greatly increase their merit. If you ask why, it is because in this perfection of wisdom it reveals extensively those uncontaminated attributes, having trained in which sons or daughters of good families have entered, enter, and will enter into the maturity of the perfect nature; have attained, attain, and will attain the fruit of having entered the stream; have attained, attain, and will attain the fruit of once-returner; have attained, attain, and will attain the fruit of non-returner; and have attained, attain, and will attain arhatship; those who follow the vehicle of the pratyekabuddhas have attained, [F.386.a] attain, and will attain individual enlightenment; and those who have set out for unsurpassed, perfect, complete enlightenment have entered, enter, and will enter into the maturity of the bodhisattvas, and have fully awakened, are fully awakening, and will fully awaken to unsurpassed, perfect, complete enlightenment.

23.39 “Kauśika, if you ask what are those uncontaminated attributes, they are the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom; the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities; the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path; and the four truths of the noble ones, the eight liberations, [F.386.b] the nine serial steps of meditative absorption, the emptiness, signlessness, and wishlessness gateways to liberation, the six extrasensory powers, all the meditative stabilities, all the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, the eighteen distinct qualities of the buddhas, great loving kindness, great compassion, great empathetic joy, and great equanimity. It also reveals extensively other immeasurable attributes of the buddhas.

23.40 “From this round of teaching also, Kauśika, one should know that any sons or daughters of good families who make this perfection of wisdom into a book and give it to others in order that they might recite it, write it out, and chant it by heart increase their merit more greatly.

23.41 “If you ask why, Kauśika, it is because all the attributes are revealed extensively by this perfection of wisdom. It is owing to these that great and lofty royal families exist, great and lofty priestly families exist, and great and lofty householder families exist; that the gods of the Cāturmahārājika realm exist, the gods of the Trayastriṃśa realm exist, the gods of the Yāma realm exist, the gods of the Tuṣita realm exist, the gods of the Nirmāṇarati realm exist, and the gods of the Paranirmitavaśavartin realm exist; that the gods of the Brahmakāyika realm exist, the gods of the Brahmapurohita realm exist, the gods of the Brahmapārṣadya realm exist, and the gods of the Mahābrahmā realm exist; that the gods of the Ābha realm exist, the gods of the Parīttābha realm exist, the gods of the Apramāṇābha realm exist, [F.387.a] and the gods of the Ābhāsvara realm exist; that the gods of the Śubha realm exist, the gods of the Parīttāśubha realm exist, the gods of the Apramāṇāśubha realm exist, and the gods of the Śubhakṛtsna realm exist; that the gods of the Vṛha realm exist, the gods of the Parīttavṛha realm exist, the gods of the Apramāṇavṛha realm exist, and the gods of the Vṛhatphala realm exist; that the gods of the Avṛha realm exist, the gods of the Atapa realm exist, the gods of the Sudṛśa realm exist, the gods of the Sudarśana realm exist, and the gods of the Akaniṣṭha realm exist; that the gods of the sphere of infinite space exist, the gods of the sphere of infinite consciousness exist, the gods of the sphere of nothing-at-all exist, and the gods of the sphere of neither perception nor nonperception exist; that the perfection of generosity exists, the perfection of ethical discipline exists, the perfection of tolerance exists, the perfection of perseverance exists, the perfection of meditative concentration exists, and the perfection of wisdom exists; that the emptiness of internal phenomena exists, the emptiness of external phenomena exists, the emptiness of external and internal phenomena exists, the emptiness of emptiness exists, the emptiness of great extent exists, the emptiness of ultimate reality exists, the emptiness of conditioned phenomena exists, the emptiness of unconditioned phenomena exists, the emptiness of the unlimited exists, the emptiness of that which has neither beginning nor end exists, the emptiness of nonexclusion exists, the emptiness of inherent nature exists, the emptiness of all phenomena exists, the emptiness of intrinsic defining characteristics exists, the emptiness of that which cannot be apprehended exists, the emptiness of nonentities exists, the emptiness of essential nature exists, and the emptiness of an essential nature [F.387.b] of nonentities exists; that the applications of

mindfulness exist, the correct exertions exist, the supports for miraculous ability exist, the faculties exist, the powers exist, the branches of enlightenment exist, and the noble eightfold path exists; that the truths of the noble ones exist, the meditative concentrations exist, the immeasurable attitudes exist, the formless absorptions exist, the eight liberations exist, the nine serial steps of meditative absorption exist, the emptiness, signlessness, and wishlessness gateways to liberation exist, the extrasensory powers exist, the meditative stabilities exist, the dhāraṇī gateways exist, the powers of the tathāgatas exist, the fearlessnesses exist, the kinds of exact knowledge exist, great compassion exists, and the eighteen distinct qualities of the buddhas exist; that the fruit of having entered the stream exists, the fruit of once-returner exists, the fruit of non-returner exists, arhatship exists, individual enlightenment exists, the knowledge of the aspects of the path exists, and all-aspect omniscience exists; and that those who have entered the stream exist, once-returners exist, non-returners exist, arhats exist, pratyekabuddhas exist, bodhisattva great beings exist, and the tathāgatas, arhats, perfectly complete buddhas exist.

23.42 “Moreover, Kauśika, if any sons or daughters of good families [F.388.a] were to establish the human beings of Jambudvīpa, as many as there are, in the four meditative concentrations, and establish them in the four immeasurable attitudes, the four formless absorptions, and the five extrasensory powers, do you think, Kauśika, that for this reason those sons or daughters of good families would greatly increase their merit?”

“Greatly, Blessed Lord! Greatly, Well-Gone One!” replied Śakra.

23.43 “Kauśika,” said the Blessed One, “if any sons or daughters of good families were to bestow a book of this perfection of wisdom on others so that they might commit it to writing, or recite it, or chant it by heart, they would more greatly increase their merit. If you ask why, it is because in this perfection of wisdom it reveals extensively those uncontaminated attributes, having trained in which sons or daughters of good families have entered, enter, and will enter into the maturity of the perfect nature; have attained, attain, and will attain the fruit of having entered the stream; have attained, attain, and will attain the fruit of once-returner; have attained, attain, and will attain the fruit of non-returner; and have attained, attain, and will attain arhatship; those who follow the vehicle of the pratyekabuddhas have attained, attain, and will attain individual enlightenment; and those who have set out for unsurpassed, perfect, complete enlightenment have entered, enter, and will enter into the maturity of the bodhisattvas, and have fully awakened, are fully awakening, and will fully awaken to [F.388.b] unsurpassed, perfect, complete enlightenment.

23.44 “Kauśika, if you ask what are those uncontaminated attributes, they are the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom; the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities; the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path; and the four truths of the noble ones, the eight liberations, the nine serial steps of meditative absorption, the emptiness, signlessness, and wishlessness gateways to liberation, the six extrasensory powers, all the meditative stabilities, all the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, the eighteen distinct qualities of the buddhas, [F.389.a] great loving kindness, great compassion, great empathetic joy, and great equanimity. It also reveals extensively other immeasurable attributes of the buddhas.

23.45 “From this round of teaching also, Kauśika, one should know that any sons or daughters of good families who make this perfection of wisdom into a book and give it to others in order that they might recite it, write it out, and chant it by heart increase their merit more greatly.

23.46 “If you ask why, Kauśika, it is because all the attributes are revealed extensively by this perfection of wisdom. It is owing to these that great and lofty royal families exist, great and lofty priestly families exist, and great and lofty householder families exist; that the gods of the Cāturmahārājika realm exist, the gods of the Trayastriṃśa realm exist, the gods of the Yāma realm exist, the gods of the Tuṣita realm exist, the gods of the Nirmāṇarati realm exist, and the gods of the Paranirmitavaśavartin realm exist; that the gods of the Brahmakāyika realm exist, the gods of the Brahmapurohita realm exist, the gods of the Brahmapārśadya realm exist, and the gods of the Mahābrahmā realm exist; that the gods of the Ābha realm exist, the gods of the Parīttābha realm exist, the gods of the Apramāṇābha realm exist, and the gods of the Ābhāsvara realm exist; that the gods of the Śubha realm exist, the

gods of the Parīttaśubha realm exist, the gods of the Apramāṇaśubha realm exist, and the gods of the Śubhakṛtsna realm exist; that the gods of the Vṛha realm exist, the gods of the Parīttavṛha realm exist, the gods of the Apramāṇavṛha realm exist, and the gods of the Vṛhatphala realm exist; that the gods of the Avṛha realm exist, [F.389.b] the gods of the Atapa realm exist, the gods of the Sudṛśa realm exist, the gods of the Sudarśana realm exist, and the gods of the Akaniṣṭha realm exist; that the gods of the sphere of infinite space exist, the gods of the sphere of infinite consciousness exist, the gods of the sphere of nothing-at-all exist, and the gods of the sphere of neither perception nor nonperception exist; that the perfection of generosity exists, the perfection of ethical discipline exists, the perfection of tolerance exists, the perfection of perseverance exists, the perfection of meditative concentration exists, and the perfection of wisdom exists; that the emptiness of internal phenomena exists, the emptiness of external phenomena exists, the emptiness of external and internal phenomena exists, the emptiness of emptiness exists, the emptiness of great extent exists, the emptiness of ultimate reality exists, the emptiness of conditioned phenomena exists, the emptiness of unconditioned phenomena exists, the emptiness of the unlimited exists, the emptiness of that which has neither beginning nor end exists, the emptiness of nonexclusion exists, the emptiness of inherent nature exists, the emptiness of all phenomena exists, the emptiness of intrinsic defining characteristics exists, the emptiness of that which cannot be apprehended exists, the emptiness of nonentities exists, the emptiness of essential nature exists, and the emptiness of an essential nature of nonentities exists; that the applications of mindfulness exist, the correct exertions exist, the supports for miraculous ability exist, the faculties exist, the powers exist, the branches of enlightenment exist, and the noble eightfold path exists; [F.390.a] that the truths of the noble ones exist, the meditative concentrations exist, the immeasurable attitudes exist, the formless absorptions exist, the eight liberations exist, the nine serial steps of meditative absorption exist, the emptiness, signlessness, and wishlessness gateways to liberation exist, the extrasensory powers exist, the meditative stabilities exist, the dhāraṇī gateways exist, the powers of the tathāgatas exist, the fearlessnesses exist, the kinds of exact knowledge exist, great compassion exists, and the eighteen distinct qualities of the buddhas exist; that the fruit of having entered the stream exists, the fruit of once-returner exists, the fruit of non-returner exists, arhatship exists, individual enlightenment exists, the knowledge of the aspects of the path exists, and all-aspect omniscience exists; and that those who have entered the stream

exist, once-returners exist, non-returners exist, arhats exist, pratyekabuddhas exist, bodhisattva great beings exist, and the tathāgatas, arhats, perfectly complete buddhas exist.

23.47 “Leaving aside the beings of Jambudvīpa, Kauśika, if any sons or daughters of good families were to establish the beings in the world system with its four continents, as many as there are, in the four meditative concentrations, and establish them in the four immeasurable attitudes, the four formless absorptions, [F.390.b] and the five extrasensory powers, do you think, Kauśika, that for this reason those sons or daughters of good families would greatly increase their merit?”

“Greatly, Blessed Lord! Greatly, Well-Gone One!” replied Śakra.

23.48 “Kauśika,” said the Blessed One, “if any sons or daughters of good families were to bestow a book of this perfection of wisdom on others so that they might commit it to writing, or recite it, or chant it by heart, they would more greatly increase their merit. If you ask why, it is because in this perfection of wisdom it reveals extensively those uncontaminated attributes, having trained in which sons or daughters of good families have entered, enter, and will enter into the maturity of the perfect nature; have attained, attain, and will attain the fruit of having entered the stream; have attained, attain, and will attain the fruit of once-returner; have attained, attain, and will attain the fruit of non-returner; and have attained, attain, and will attain arhatship; those who follow the vehicle of the pratyekabuddhas have attained, attain, and will attain individual enlightenment; and those who have set out for unsurpassed, perfect, complete enlightenment have entered, enter, and will enter into the maturity of the bodhisattvas, and have fully awakened, are fully awakening, and will fully awaken to unsurpassed, perfect, complete enlightenment.

23.49 “Kauśika, if you ask what [F.391.a] are those uncontaminated attributes, they are the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom; the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities; the four applications of

mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path; and the four truths of the noble ones, the eight liberations, the nine serial steps of meditative absorption, the emptiness, signlessness, and wishlessness gateways to liberation, the six extrasensory powers, all the meditative stabilities, all the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, the eighteen distinct qualities of the buddhas, great loving kindness, great compassion, [F.391.b] great empathetic joy, and great equanimity. It also reveals extensively other immeasurable attributes of the buddhas.

23.50 “From this round of teaching also, Kauśika, one should know that any sons or daughters of good families who make this perfection of wisdom into a book and give it to others in order that they might recite it, write it out, and chant it by heart increase their merit more greatly.

23.51 “If you ask why, Kauśika, it is because all the attributes are revealed extensively by this perfection of wisdom. It is owing to these that great and lofty royal families exist, great and lofty priestly families exist, and great and lofty householder families exist; that the gods of the Cāturmahārājika realm exist, the gods of the Trayastriṃśa realm exist, the gods of the Yāma realm exist, the gods of the Tuṣita realm exist, the gods of the Nirmāṇarati realm exist, and the gods of the Paranirmitavaśavartin realm exist; that the gods of the Brahmakāyika realm exist, the gods of the Brahmapurohita realm exist, the gods of the Brahmapārṣadya realm exist, and the gods of the Mahābrahmā realm exist; that the gods of the Ābha realm exist, the gods of the Parīttābha realm exist, the gods of the Apramāṇābha realm exist, and the gods of the Ābhāsvara realm exist; that the gods of the Śubha realm exist, the gods of the Parīttaśubha realm exist, the gods of the Apramāṇaśubha realm exist, and the gods of the Śubhakṛtsna realm exist; that the gods of the Vṛha realm exist, the gods of the Parīttavṛha realm exist, the gods of the Apramāṇavṛha realm exist, and the gods of the Vṛhatphala realm exist; that the gods of the Avṛha realm exist, the gods of the Atapa realm exist, the gods of the Sudṛśa realm exist, the gods of the Sudarśana [F.392.a] realm exist, and the gods of the Akaniṣṭha realm exist; that the gods of the sphere of infinite space exist, the gods of the sphere of infinite consciousness exist, the gods of the sphere of nothing-at-all exist, and the gods of the sphere of neither perception nor nonperception exist; that the perfection of generosity exists, the perfection of ethical discipline exists, the perfection of tolerance exists, the perfection of perseverance exists, the perfection of meditative concentration exists, and the perfection of wisdom exists; that the emptiness of internal phenomena exists, the emptiness of external phenomena exists,

the emptiness of external and internal phenomena exists, the emptiness of emptiness exists, the emptiness of great extent exists, the emptiness of ultimate reality exists, the emptiness of conditioned phenomena exists, the emptiness of unconditioned phenomena exists, the emptiness of the unlimited exists, the emptiness of that which has neither beginning nor end exists, the emptiness of nonexclusion exists, the emptiness of inherent nature exists, the emptiness of all phenomena exists, the emptiness of intrinsic defining characteristics exists, the emptiness of that which cannot be apprehended exists, the emptiness of nonentities exists, the emptiness of essential nature exists, and the emptiness of an essential nature of nonentities exists; that the applications of mindfulness exist, the correct exertions exist, the supports for miraculous ability exist, the faculties exist, the powers exist, the branches of enlightenment exist, and the noble eightfold path exists; that the truths of the noble ones exist, the meditative concentrations exist, the immeasurable attitudes exist, [F.392.b] the formless absorptions exist, the eight liberations exist, the nine serial steps of meditative absorption exist, the emptiness, signlessness, and wishlessness gateways to liberation exist, the extrasensory powers exist, the meditative stabilities exist, the dhāraṇī gateways exist, the powers of the tathāgatas exist, the fearlessnesses exist, the kinds of exact knowledge exist, great compassion exists, and the distinct qualities of the buddhas exist; that the fruit of having entered the stream exists, the fruit of once-returner exists, the fruit of non-returner exists, arhatship exists, individual enlightenment exists, the knowledge of the aspects of the path exists, and all-aspect omniscience exists; and that those who have entered the stream exist, once-returners exist, non-returners exist, arhats exist, pratyekabuddhas exist, bodhisattva great beings exist, and the tathāgatas, arhats, perfectly complete buddhas exist.

23.52 “Leaving aside the beings in the world system with its four continents, Kauśika, if any sons or daughters of good families were to establish the beings in the thousandfold world system, as many as there are, in the four meditative concentrations, and establish them in the four immeasurable attitudes, the four formless absorptions, and the five extrasensory powers, do you think, Kauśika, that for this reason those sons or daughters of good families would greatly increase their merit?”

“Greatly, Blessed Lord! [F.393.a] Greatly, Well-Gone One!” replied Śakra.

23.53 “Kauśika,” said the Blessed One, “if any sons or daughters of good families were to bestow a book of this perfection of wisdom on others so that they might commit it to writing, or recite it, or chant it by heart, they would more greatly increase their merit. If you ask why, it is because in this perfection of wisdom it reveals extensively those uncontaminated attributes,

having trained in which sons or daughters of good families have entered, enter, and will enter into the maturity of the perfect nature; have attained, attain, and will attain the fruit of having entered the stream; have attained, attain, and will attain the fruit of once-returner; have attained, attain, and will attain the fruit of non-returner; and have attained, attain, and will attain arhatship; those who follow the vehicle of the pratyekabuddhas have attained, attain, and will attain individual enlightenment; and those who have set out for unsurpassed, perfect, complete enlightenment have entered, enter, and will enter into the maturity of the bodhisattvas, and have fully awakened, are fully awakening, and will fully awaken to unsurpassed, perfect, complete enlightenment.

23.54 “Kauśika, if you ask what are those uncontaminated attributes, they are the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, [F.393.b] the perfection of meditative concentration, and the perfection of wisdom; the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities; the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path; and the four truths of the noble ones, the eight liberations, the nine serial steps of meditative absorption, the emptiness, signlessness, and wishlessness gateways to liberation, the six extrasensory powers, all the meditative stabilities, all the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, the eighteen distinct qualities of the buddhas, great loving kindness, great compassion, great empathetic joy, and great equanimity. It also reveals extensively other immeasurable attributes of the buddhas.

23.55 “From this round of teaching also, Kauśika, one should know that any sons or daughters of good families who make this perfection of wisdom [F.394.a] into a book and give it to others in order that they might recite it, write it out, and chant it by heart increase their merit more greatly.

“If you ask why, Kauśika, it is because all the attributes are revealed extensively by this perfection of wisdom. It is owing to these that great and lofty royal families exist, great and lofty priestly families exist, and great and lofty householder families exist; that the gods of the Cāturmahārājika realm exist, the gods of the Trayastriṃśa realm exist, the gods of the Yāma realm exist, the gods of the Tuṣita realm exist, the gods of the Nirmāṇarati realm exist, and the gods of the Paranirmitavaśavartin realm exist; that the gods of the Brahmakāyika realm exist, the gods of the Brahmapurohita realm exist, the gods of the Brahmapārśadya realm exist, and the gods of the Mahābrahmā realm exist; that the gods of the Ābha realm exist, the gods of the Parīttābha realm exist, the gods of the Apramāṇābha realm exist, and the gods of the Ābhāsvara realm exist; that the gods of the Śubha realm exist, the gods of the Parīttāśubha realm exist, the gods of the Apramāṇāśubha realm exist, and the gods of the Śubhakṛtsna realm exist; that the gods of the Vṛha realm exist, the gods of the Parīttavṛha realm exist, the gods of the Apramāṇavṛha realm exist, and the gods of the Vṛhatphala realm exist; that the gods of the Avṛha realm exist, the gods of the Atapa realm exist, the gods of the Sudṛśa realm exist, the gods of the Sudarśana realm exist, and the gods of the Akaniṣṭha realm exist; that the gods of the sphere of infinite space exist, the gods [F.394.b] of the sphere of infinite consciousness exist, the gods of the sphere of nothing-at-all exist, and the gods of the sphere of neither perception nor nonperception exist; that the perfection of generosity exists, the perfection of ethical discipline exists, the perfection of tolerance exists, the perfection of perseverance exists, the perfection of meditative concentration exists, and the perfection of wisdom exists; that the emptiness of internal phenomena exists, the emptiness of external phenomena exists, the emptiness of external and internal phenomena exists, the emptiness of emptiness exists, the emptiness of great extent exists, the emptiness of ultimate reality exists, the emptiness of conditioned phenomena exists, the emptiness of unconditioned phenomena exists, the emptiness of the unlimited exists, the emptiness of that which has neither beginning nor end exists, the emptiness of nonexclusion exists, the emptiness of inherent nature exists, the emptiness of all phenomena exists, the emptiness of intrinsic defining characteristics exists, the emptiness of that which cannot be apprehended exists, the emptiness of nonentities exists, the emptiness of essential nature exists, and the emptiness of an essential nature of nonentities exists; that the applications of mindfulness exist, the correct exertions exist, the supports for miraculous ability exist, the faculties exist, the powers exist, the branches of enlightenment exist, and the noble eightfold path exists; that the truths of the noble ones exist, the meditative concentrations exist, the immeasurable attitudes exist, the formless

absorptions exist, the eight liberations exist, [F.395.a] the nine serial steps of meditative absorption exist, the emptiness, signlessness, and wishlessness gateways to liberation exist, the extrasensory powers exist, the meditative stabilities exist, the dhāraṇī gateways exist, the powers of the tathāgatas exist, the fearlessnesses exist, the kinds of exact knowledge exist, great compassion exists, and the distinct qualities of the buddhas exist; that the fruit of having entered the stream exists, the fruit of once-returner exists, the fruit of non-returner exists, arhatship exists, individual enlightenment exists, the knowledge of the aspects of the path exists, and all-aspect omniscience exists; and that those who have entered the stream exist, once-returners exist, non-returners exist, arhats exist, pratyekabuddhas exist, bodhisattva great beings exist, and the tathāgatas, arhats, perfectly complete buddhas exist. [V19] [F.1.b] [B1]

23.57 “Leaving aside the beings in the thousandfold world system, Kauśika, if any sons or daughters of good families were to establish the beings in the medium millionfold world system, as many as there are, in the four meditative concentrations, and establish them in the four immeasurable attitudes, the four formless absorptions, and the five extrasensory powers, do you think, Kauśika, that for this reason those sons or daughters of good families would greatly increase their merit?”

“Greatly, Blessed Lord! Greatly, Well-Gone One!” replied Śakra.

23.58 “Kauśika,” said the Blessed One, “if any sons or daughters of good families were to bestow a book of this perfection of wisdom on others so that they might commit it to writing, [F.2.a] or recite it, or chant it by heart, they would more greatly increase their merit. If you ask why, it is because in this perfection of wisdom it reveals extensively those uncontaminated attributes, having trained in which sons or daughters of good families have entered, enter, and will enter into the maturity of the perfect nature; have attained, attain, and will attain the fruit of having entered the stream; have attained, attain, and will attain the fruit of once-returner; have attained, attain, and will attain the fruit of non-returner; and have attained, attain, and will attain arhatship; those who follow the vehicle of the pratyekabuddhas have attained, attain, and will attain individual enlightenment; and those who have set out for unsurpassed, perfect, complete enlightenment have entered, enter, and will enter into the maturity of the bodhisattvas, and have fully awakened, are fully awakening, and will fully awaken to unsurpassed, perfect, complete enlightenment.

23.59 “Kauśika, if you ask what are those uncontaminated attributes, they are the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, [F.2.b] the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom; the emptiness of

internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities; the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path; and the four truths of the noble ones, the eight liberations, the nine serial steps of meditative absorption, the emptiness, signlessness, and wishlessness gateways to liberation, the six extrasensory powers, all the meditative stabilities, all the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, the eighteen distinct qualities of the buddhas, great loving kindness, great compassion, great empathetic joy, and great equanimity. It also reveals extensively other immeasurable attributes of the buddhas.

23.60 “From this round of teaching also, Kauśika, one should know [F.3.a] that any sons or daughters of good families who make this perfection of wisdom into a book and give it to others in order that they might recite it, write it out, and chant it by heart increase their merit more greatly.

23.61 “If you ask why, Kauśika, it is because all the attributes are revealed extensively by this perfection of wisdom. It is owing to these that great and lofty royal families exist, great and lofty priestly families exist, and great and lofty householder families exist; that the gods of the Cāturmahārājika realm exist, the gods of the Trayastriṃśa realm exist, the gods of the Yāma realm exist, the gods of the Tuṣita realm exist, the gods of the Nirmāṇarati realm exist, and the gods of the Paranirmitavaśavartin realm exist; that the gods of the Brahmakāyika realm exist, the gods of the Brahmapurohita realm exist, the gods of the Brahmapārṣadya realm exist, and the gods of the Mahābrahmā realm exist; that the gods of the Ābha realm exist, the gods of the Parīttābha realm exist, the gods of the Apramāṇābha realm exist, and the gods of the Ābhāsvara realm exist; that the gods of the Śubha realm exist, the gods of the Parīttaśubha realm exist, the gods of the Apramāṇaśubha realm exist, and the gods of the Śubhakṛtsna realm exist; that the gods of the Vṛha realm exist, the gods of the Parīttavṛha realm exist, the gods of the Apramāṇavṛha realm exist, and the gods of the Vṛhatphala realm exist; that the gods of the Avṛha realm exist, the gods of the Atapa realm exist, the gods

of the Sudṛśa realm exist, the gods of the Sudarśana realm exist, and the gods of the Akaniṣṭha realm exist; that the gods of the sphere of infinite space exist, the gods of the sphere of infinite consciousness exist, [F.3.b] the gods of the sphere of nothing-at-all exist, and the gods of the sphere of neither perception nor nonperception exist; that the perfection of generosity exists, the perfection of ethical discipline exists, the perfection of tolerance exists, the perfection of perseverance exists, the perfection of meditative concentration exists, and the perfection of wisdom exists; that the emptiness of internal phenomena exists, the emptiness of external phenomena exists, the emptiness of external and internal phenomena exists, the emptiness of emptiness exists, the emptiness of great extent exists, the emptiness of ultimate reality exists, the emptiness of conditioned phenomena exists, the emptiness of unconditioned phenomena exists, the emptiness of the unlimited exists, the emptiness of that which has neither beginning nor end exists, the emptiness of nonexclusion exists, the emptiness of inherent nature exists, the emptiness of all phenomena exists, the emptiness of intrinsic defining characteristics exists, the emptiness of that which cannot be apprehended exists, the emptiness of nonentities exists, the emptiness of essential nature exists, and the emptiness of an essential nature of nonentities exists; that the applications of mindfulness exist, the correct exertions exist, the supports for miraculous ability exist, the faculties exist, the powers exist, the branches of enlightenment exist, and the noble eightfold path exists; that the truths of the noble ones exist, the meditative concentrations exist, the immeasurable attitudes exist, the formless absorptions exist, the eight liberations exist, the nine serial steps of meditative absorption exist, the emptiness, signlessness, and wishlessness gateways to liberation exist, the extrasensory powers exist, [F.4.a] the meditative stabilities exist, the dhāraṇī gateways exist, the powers of the tathāgatas exist, the fearlessnesses exist, the kinds of exact knowledge exist, great compassion exists, and the distinct qualities of the buddhas exist; that the fruit of having entered the stream exists, the fruit of once-returner exists, the fruit of non-returner exists, arhatship exists, individual enlightenment exists, the knowledge of the aspects of the path exists, and all-aspect omniscience exists; and that those who have entered the stream exist, once-returners exist, non-returners exist, arhats exist, pratyekabuddhas exist, bodhisattva great beings exist, and the tathāgatas, arhats, perfectly complete buddhas exist.

23.62 “Leaving aside the beings in the medium millionfold world system Kauśika, if any sons or daughters of good families were to establish the beings in the great billionfold world system, as many as there are, in the four meditative concentrations, and establish them in the four immeasurable

attitudes, the four formless absorptions, and the five extrasensory powers, do you think, Kauśika, that for this reason those sons or daughters of good families would greatly increase their merit?"

"Greatly, Blessed Lord! Greatly, Well-Gone One!" replied Śakra.

23.63 "Kauśika," said the Blessed One, "if any sons or daughters of good families were to bestow a book of this perfection of wisdom on others so that they might commit it to [F.4.b] writing, or recite it, or chant it by heart, they would more greatly increase their merit. If you ask why, it is because in this perfection of wisdom it reveals extensively those uncontaminated attributes, having trained in which sons or daughters of good families have entered, enter, and will enter into the maturity of the perfect nature; have attained, attain, and will attain the fruit of having entered the stream; have attained, attain, and will attain the fruit of once-returner; have attained, attain, and will attain the fruit of non-returner; and have attained, attain, and will attain arhatship; those who follow the vehicle of the pratyekabuddhas have attained, attain, and will attain individual enlightenment; and those who have set out for unsurpassed, perfect, complete enlightenment have entered, enter, and will enter into the maturity of the bodhisattvas, and have fully awakened, are fully awakening, and will fully awaken to unsurpassed, perfect, complete enlightenment.

23.64 "Kauśika, if you ask what are those uncontaminated attributes, they are the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom; the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, [F.5.a] the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities; the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path; and the four truths of the noble ones, the eight liberations, the nine serial steps of meditative absorption, the emptiness, signlessness, and wishlessness gateways to liberation, the six extrasensory powers, all the meditative stabilities, all the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of

exact knowledge, the eighteen distinct qualities of the buddhas, great loving kindness, great compassion, great empathetic joy, and great equanimity. It also reveals extensively other immeasurable attributes of the buddhas.

23.65 “From this round of teaching also, Kauśika, one should know that any sons or daughters of good families who make this perfection of wisdom into a book and give it to others in order that they might recite it, write it out, and chant it by heart increase their merit more greatly.

23.66 “If you ask why, Kauśika, it is because all the attributes are revealed extensively by [F.5.b] this perfection of wisdom. It is owing to these that great and lofty royal families exist, great and lofty priestly families exist, and great and lofty householder families exist; that the gods of the Cāturmahārājika realm exist, the gods of the Trayastriṃśa realm exist, the gods of the Yāma realm exist, the gods of the Tuṣita realm exist, the gods of the Nirmāṇarati realm exist, and the gods of the Paranirmitavaśavartin realm exist; that the gods of the Brahmakāyika realm exist, the gods of the Brahmapurohita realm exist, the gods of the Brahmapārśadya realm exist, and the gods of the Mahābrahmā realm exist; that the gods of the Ābha realm exist, the gods of the Parīttābha realm exist, the gods of the Apramāṇābha realm exist, and the gods of the Ābhāsvara realm exist; that the gods of the Śubha realm exist, the gods of the Parīttāśubha realm exist, the gods of the Apramāṇaśubha realm exist, and the gods of the Śubhakṛtsna realm exist; that the gods of the Vṛha realm exist, the gods of the Parīttavṛha realm exist, the gods of the Apramāṇavṛha realm exist, and the gods of the Vṛhatphala realm exist; that the gods of the Avṛha realm exist, the gods of the Atapa realm exist, the gods of the Sudṛśa realm exist, the gods of the Sudarśana realm exist, and the gods of the Akaniṣṭha realm exist; that the gods of the sphere of infinite space exist, the gods of the sphere of infinite consciousness exist, the gods of the sphere of nothing-at-all exist, and the gods of the sphere of neither perception nor nonperception exist; that the perfection of generosity exists, the perfection of ethical discipline exists, the perfection of tolerance exists, the perfection of perseverance exists, the perfection of meditative concentration exists, [F.6.a] and the perfection of wisdom exists; that the emptiness of internal phenomena exists, the emptiness of external phenomena exists, the emptiness of external and internal phenomena exists, the emptiness of emptiness exists, the emptiness of great extent exists, the emptiness of ultimate reality exists, the emptiness of conditioned phenomena exists, the emptiness of unconditioned phenomena exists, the emptiness of the unlimited exists, the emptiness of that which has neither beginning nor end exists, the emptiness of nonexclusion exists, the emptiness of inherent nature exists, the emptiness of all phenomena exists, the emptiness of intrinsic defining characteristics

exists, the emptiness of that which cannot be apprehended exists, the emptiness of nonentities exists, the emptiness of essential nature exists, and the emptiness of an essential nature of nonentities exists; that the applications of mindfulness exist, the correct exertions exist, the supports for miraculous ability exist, the faculties exist, the powers exist, the branches of enlightenment exist, and the noble eightfold path exists; that the truths of the noble ones exist, the meditative concentrations exist, the immeasurable attitudes exist, the formless absorptions exist, the eight liberations exist, the nine serial steps of meditative absorption exist, the emptiness, signlessness, and wishlessness gateways to liberation exist, the extrasensory powers exist, the meditative stabilities exist, the dhāraṇī gateways exist, the powers of the tathāgatas exist, the fearlessnesses exist, the kinds of exact knowledge exist, great compassion exists, and the distinct qualities of the buddhas exist; [F.6.b] that the fruit of having entered the stream exists, the fruit of once-returner exists, the fruit of non-returner exists, arhatship exists, individual enlightenment exists, the knowledge of the aspects of the path exists, and all-aspect omniscience exists; and that those who have entered the stream exist, once-returners exist, non-returners exist, arhats exist, pratyekabuddhas exist, bodhisattva great beings exist, and the tathāgatas, arhats, perfectly complete buddhas exist.

23.67 “Kauśika, if any sons or daughters of good families were to establish the beings of the world systems in the eastern direction, numerous as the grains of sand of the river Gaṅgā, as many as there are, in the four meditative concentrations, and establish them in the four immeasurable attitudes, the four formless absorptions, and the five extrasensory powers, do you think, Kauśika, that for this reason those sons or daughters of good families would greatly increase their merit?”

“Greatly, Blessed Lord! Greatly, Well-Gone One!” replied Śakra.

23.68 “Kauśika,” said the Blessed One, “if any sons or daughters of good families were to bestow a book of this perfection of wisdom on others so that they might commit it to writing, or recite it, or chant it by heart, they would more greatly increase their merit. If you ask why, it is because in this perfection of wisdom it reveals extensively those uncontaminated attributes, having trained in which sons or daughters of good families have entered, enter, and will enter into the maturity of the perfect nature; [F.7.a] have attained, attain, and will attain the fruit of having entered the stream; have attained, attain, and will attain the fruit of once-returner; have attained, attain, and will attain the fruit of non-returner; and have attained, attain, and will attain arhatship; those who follow the vehicle of the pratyekabuddhas have attained, attain, and will attain individual enlightenment; and those who have set out for unsurpassed, perfect, complete enlightenment have

entered, enter, and will enter into the maturity of the bodhisattvas, and have fully awakened, are fully awakening, and will fully awaken to unsurpassed, perfect, complete enlightenment.

23.69 “Kauśika, if you ask what are those uncontaminated attributes, they are the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom; the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, [F.7.b] and the emptiness of an essential nature of nonentities; the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path; and the four truths of the noble ones, the eight liberations, the nine serial steps of meditative absorption, the emptiness, signlessness, and wishlessness gateways to liberation, the six extrasensory powers, all the meditative stabilities, all the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, the eighteen distinct qualities of the buddhas, great loving kindness, great compassion, great empathetic joy, and great equanimity. It also reveals extensively other immeasurable attributes of the buddhas.

23.70 “From this round of teaching also, Kauśika, one should know that any sons or daughters of good families who make this perfection of wisdom into a book and give it to others in order that they might recite it, write it out, and chant it by heart increase their merit more greatly.

23.71 “If you ask why, Kauśika, it is because all the attributes are revealed extensively by this perfection of wisdom. It is owing to these that great and lofty royal families exist, great and lofty priestly families exist, and great and lofty householder families exist; that the gods of the Cāturmahārājika realm exist, the gods of the Trayastriṃśa realm exist, the gods of the Yāma realm exist, the gods of the Tuṣita realm exist, [F.8.a] the gods of the Nirmāṇarati realm exist, and the gods of the Paranirmitavaśavartin realm exist; that the gods of the Brahmakāyika realm exist, the gods of the Brahmapurohita realm exist, the gods of the Brahmapārṣadya realm exist, and the gods of the Mahābrahmā realm exist; that the gods of the Ābha realm exist, the gods of

the Parīttābha realm exist, the gods of the Apramāṇābha realm exist, and the gods of the Ābhāsvara realm exist; that the gods of the Śubha realm exist, the gods of the Parīttaśubha realm exist, the gods of the Apramāṇaśubha realm exist, and the gods of the Śubhakṛtsna realm exist; that the gods of the Vṛha realm exist, the gods of the Parīttavṛha realm exist, the gods of the Apramāṇavṛha realm exist, and the gods of the Vṛhatphala realm exist; that the gods of the Avṛha realm exist, the gods of the Atapa realm exist, the gods of the Sudṛśa realm exist, the gods of the Sudarśana realm exist, and the gods of the Akaniṣṭha realm exist; that the gods of the sphere of infinite space exist, the gods of the sphere of infinite consciousness exist, the gods of the sphere of nothing-at-all exist, and the gods of the sphere of neither perception nor nonperception exist; that the perfection of generosity exists, the perfection of ethical discipline exists, the perfection of tolerance exists, the perfection of perseverance exists, the perfection of meditative concentration exists, and the perfection of wisdom exists; that the emptiness of internal phenomena exists, the emptiness of external phenomena exists, the emptiness of external and internal phenomena exists, the emptiness of emptiness exists, the emptiness of great extent exists, the emptiness of ultimate reality exists, the emptiness of conditioned phenomena exists, [F.8.b] the emptiness of unconditioned phenomena exists, the emptiness of the unlimited exists, the emptiness of that which has neither beginning nor end exists, the emptiness of nonexclusion exists, the emptiness of inherent nature exists, the emptiness of all phenomena exists, the emptiness of intrinsic defining characteristics exists, the emptiness of that which cannot be apprehended exists, the emptiness of nonentities exists, the emptiness of essential nature exists, and the emptiness of an essential nature of nonentities exists; that the applications of mindfulness exist, the correct exertions exist, the supports for miraculous ability exist, the faculties exist, the powers exist, the branches of enlightenment exist, and the noble eightfold path exists; that the truths of the noble ones exist, the meditative concentrations exist, the immeasurable attitudes exist, the formless absorptions exist, the eight liberations exist, the nine serial steps of meditative absorption exist, the emptiness, signlessness, and wishlessness gateways to liberation exist, the extrasensory powers exist, the meditative stabilities exist, the dhāraṇī gateways exist, the powers of the tathāgatas exist, the fearlessnesses exist, the kinds of exact knowledge exist, great compassion exists, and the distinct qualities of the buddhas exist; that the fruit of having entered the stream exists, the fruit of once-returner exists, the fruit of non-returner exists, arhatship exists, individual enlightenment exists, the knowledge of the aspects of the path exists, and all-aspect omniscience exists; and that those who have entered the stream exist, [F.9.a] once-

returners exist, non-returners exist, arhats exist, pratyekabuddhas exist, bodhisattva great beings exist, and the tathāgatas, arhats, perfectly complete buddhas exist.

23.72 “Kauśika, if any sons or daughters of good families were to establish the beings of the world systems in the southern direction, numerous as the grains of sand of the river Gaṅgā, as many as there are, in the four meditative concentrations, and establish them in the four immeasurable attitudes, the four formless absorptions, and the five extrasensory powers, do you think, Kauśika, that for this reason those sons or daughters of good families would greatly increase their merit?”

“Greatly, Blessed Lord! Greatly, Well-Gone One!” replied Śakra.

23.73 “Kauśika,” said the Blessed One, “if any sons or daughters of good families were to bestow a book of this perfection of wisdom on others so that they might commit it to writing, or recite it, or chant it by heart, they would more greatly increase their merit. If you ask why, it is because in this perfection of wisdom it reveals extensively those uncontaminated attributes, having trained in which sons or daughters of good families have entered, enter, and will enter into the maturity of the perfect nature; have attained, attain, and will attain the fruit of having entered the stream; have attained, attain, and will attain the fruit of once-returner; have attained, attain, and will attain [F9.b] the fruit of non-returner; and have attained, attain, and will attain arhatship; those who follow the vehicle of the pratyekabuddhas have attained, attain, and will attain individual enlightenment; and those who have set out for unsurpassed, perfect, complete enlightenment have entered, enter, and will enter into the maturity of the bodhisattvas and have fully awakened, are fully awakening, and will fully awaken to unsurpassed, perfect, complete enlightenment.

23.74 “Kauśika, if you ask what are those uncontaminated attributes, they are the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom; the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities; the four applications of

mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, [F.10.a] the seven branches of enlightenment, and the noble eightfold path; and the four truths of the noble ones, the eight liberations, the nine serial steps of meditative absorption, the emptiness, signlessness, and wishlessness gateways to liberation, the six extrasensory powers, all the meditative stabilities, all the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, the eighteen distinct qualities of the buddhas, great loving kindness, great compassion, great empathetic joy, and great equanimity. It also reveals extensively other immeasurable attributes of the buddhas.

23.75 “From this round of teaching also, Kauśika, one should know that any sons or daughters of good families who make this perfection of wisdom into a book and give it to others in order that they might recite it, write it out, and chant it by heart increase their merit more greatly.

23.76 “If you ask why, Kauśika, it is because all the attributes are revealed extensively by this perfection of wisdom. It is owing to these that great and lofty royal families exist, great and lofty priestly families exist, and great and lofty householder families exist; that the gods of the Cāturmahārājika realm exist, the gods of the Trayastriṃśa realm exist, the gods of the Yāma realm exist, the gods of the Tuṣita realm exist, the gods of the Nirmāṇarati realm exist, and the gods of the Paranirmitavaśavartin realm exist; that the gods of the Brahmakāyika realm exist, the gods of the Brahmapurohita realm exist, [F.10.b] the gods of the Brahmapārśadya realm exist, and the gods of the Mahābrahmā realm exist; that the gods of the Ābha realm exist, the gods of the Parīttābha realm exist, the gods of the Apramāṇābha realm exist, and the gods of the Ābhāsvara realm exist; that the gods of the Śubha realm exist, the gods of the Parīttaśubha realm exist, the gods of the Apramāṇaśubha realm exist, and the gods of the Śubhakṛtsna realm exist; that the gods of the Vṛha realm exist, the gods of the Parīttavṛha realm exist, the gods of the Apramāṇavṛha realm exist, and the gods of the Vṛhatphala realm exist; that the gods of the Avṛha realm exist, the gods of the Atapa realm exist, the gods of the Sudṛśa realm exist, the gods of the Sudarśana realm exist, and the gods of the Akaniṣṭha realm exist; that the gods of the sphere of infinite space exist, the gods of the sphere of infinite consciousness exist, the gods of the sphere of nothing-at-all exist, and the gods of the sphere of neither perception nor nonperception exist; that the perfection of generosity exists, the perfection of ethical discipline exists, the perfection of tolerance exists, the perfection of perseverance exists, the perfection of meditative concentration exists, and the perfection of wisdom exists; that the emptiness of internal phenomena exists, the emptiness of external phenomena exists, the emptiness of external and internal phenomena exists, the emptiness of

emptiness exists, the emptiness of great extent exists, the emptiness of ultimate reality exists, the emptiness of conditioned phenomena exists, the emptiness of unconditioned phenomena exists, the emptiness of the unlimited exists, the emptiness of that which has neither beginning nor end exists, the emptiness of nonexclusion exists, the emptiness of an inherent nature exists, [F.11.a] the emptiness of all phenomena exists, the emptiness of intrinsic defining characteristics exists, the emptiness of that which cannot be apprehended exists, the emptiness of nonentities exists, the emptiness of essential nature exists, and the emptiness of an essential nature of nonentities exists; that the applications of mindfulness exist, the correct exertions exist, the supports for miraculous ability exist, the faculties exist, the powers exist, the branches of enlightenment exist, and the noble eightfold path exists; that the truths of the noble ones exist, the meditative concentrations exist, the immeasurable attitudes exist, the formless absorptions exist, the eight liberations exist, the nine serial steps of meditative absorption exist, the emptiness, signlessness, and wishlessness gateways to liberation exist, the extrasensory powers exist, the meditative stabilities exist, the dhāraṇī gateways exist, the powers of the tathāgatas exist, the fearlessnesses exist, the kinds of exact knowledge exist, great compassion exists, and the distinct qualities of the buddhas exist; that the fruit of having entered the stream exists, the fruit of once-returner exists, the fruit of non-returner exists, [F.11.b] arhatship exists, individual enlightenment exists, the knowledge of the aspects of the path exists, and all-aspect omniscience exists; and that those who have entered the stream exist, once-returners exist, non-returners exist, arhats exist, pratyekabuddhas exist, bodhisattva great beings exist, and the tathāgatas, arhats, perfectly complete buddhas exist.

23.77 “Kauśika, if any sons or daughters of good families were to establish the beings of the world systems in the western direction, numerous as the grains of sand of the river Gaṅgā, as many as there are, in the four meditative concentrations, and establish them in the four immeasurable attitudes, the four formless absorptions, and the five extrasensory powers, do you think, Kauśika, that for this reason those sons or daughters of good families would greatly increase their merit?”

“Greatly, Blessed Lord! Greatly, Well-Gone One!” replied Śakra.

23.78 “Kauśika,” said the Blessed One, “if any sons or daughters of good families were to bestow a book of this perfection of wisdom on others so that they might commit it to writing, or recite it, or chant it by heart, they would more greatly increase their merit. If you ask why, it is because in this perfection of wisdom it reveals extensively those uncontaminated attributes, having trained in which sons or daughters of good families have entered,

enter, and will enter into the maturity of the perfect nature; have attained, attain, and will attain the fruit of having entered the stream; have attained, attain, and will attain [F.12.a] the fruit of once-returner; have attained, attain, and will attain the fruit of non-returner; and have attained, attain, and will attain arhatship; those who follow the vehicle of the pratyekabuddhas have attained, attain, and will attain individual enlightenment; and those who have set out for unsurpassed, perfect, complete enlightenment have entered, enter, and will enter into the maturity of the bodhisattvas, and have fully awakened, are fully awakening, and will fully awaken to unsurpassed, perfect, complete enlightenment.

23.79 “Kauśika, if you ask what are those uncontaminated attributes, they are the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom; the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities; the four applications of mindfulness, the four correct exertions, [F.12.b] the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path; and the four truths of the noble ones, the eight liberations, the nine serial steps of meditative absorption, the emptiness, signlessness, and wishlessness gateways to liberation, the six extrasensory powers, all the meditative stabilities, all the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, the eighteen distinct qualities of the buddhas, great loving kindness, great compassion, great empathetic joy, and great equanimity. It also reveals extensively other immeasurable attributes of the buddhas.

23.80 “From this round of teaching also, Kauśika, one should know that any sons or daughters of good families who make this perfection of wisdom into a book and give it to others in order that they might recite it, write it out, and chant it by heart increase their merit more greatly.

23.81 “If you ask why, Kauśika, it is because all the attributes are revealed extensively by this perfection of wisdom. It is owing to these that great and lofty royal families exist, great and lofty priestly families exist, and great and

lofty householder families exist; that the gods of the Cāturmahārājika realm exist, the gods of the Trayastriṃśa realm exist, the gods of the Yāma realm exist, the gods of the Tuṣita realm exist, [F.13.a] the gods of the Nirmāṇarati realm exist, and the gods of the Paranirmitavaśavartin realm exist; that the gods of the Brahmakāyika realm exist, the gods of the Brahmapurohita realm exist, the gods of the Brahmapārṣadya realm exist, and the gods of the Mahābrahmā realm exist; that the gods of the Ābha realm exist, the gods of the Parīttābha realm exist, the gods of the Apramāṇābha realm exist, and the gods of the Ābhāsvara realm exist; that the gods of the Śubha realm exist, the gods of the Parīttaśubha realm exist, the gods of the Apramāṇaśubha realm exist, and the gods of the Śubhakṛtsna realm exist; that the gods of the Vṛha realm exist, the gods of the Parīttavṛha realm exist, the gods of the Apramāṇavṛha realm exist, and the gods of the Vṛhatphala realm exist; that the gods of the Avṛha realm exist, the gods of the Atapa realm exist, the gods of the Sudṛśa realm exist, the gods of the Sudarśana realm exist, and the gods of the Akaniṣṭha realm exist; that the gods of the sphere of infinite space exist, the gods of the sphere of infinite consciousness exist, the gods of the sphere of nothing-at-all exist, and the gods of the sphere of neither perception nor nonperception exist; that the perfection of generosity exists, the perfection of ethical discipline exists, the perfection of tolerance exists, the perfection of perseverance exists, the perfection of meditative concentration exists, and the perfection of wisdom exists; that the emptiness of internal phenomena exists, the emptiness of external phenomena exists, the emptiness of external and internal phenomena exists, the emptiness of emptiness exists, the emptiness of great extent exists, [F.13.b] the emptiness of ultimate reality exists, the emptiness of conditioned phenomena exists, the emptiness of unconditioned phenomena exists, the emptiness of the unlimited exists, the emptiness of that which has neither beginning nor end exists, the emptiness of nonexclusion exists, the emptiness of inherent nature exists, the emptiness of all phenomena exists, the emptiness of intrinsic defining characteristics exists, the emptiness of that which cannot be apprehended exists, the emptiness of nonentities exists, the emptiness of essential nature exists, and the emptiness of an essential nature of nonentities exists; that the applications of mindfulness exist, the correct exertions exist, the supports for miraculous ability exist, the faculties exist, the powers exist, the branches of enlightenment exist, and the noble eightfold path exists; that the truths of the noble ones exist, the meditative concentrations exist, the immeasurable attitudes exist, the formless absorptions exist, the eight liberations exist, the nine serial steps of meditative absorption exist, the emptiness, signlessness, and wishlessness gateways to liberation exist, the extrasensory powers exist, the meditative

stabilities exist, the dhāraṇī gateways exist, the powers of the tathāgatas exist, the fearlessnesses exist, the kinds of exact knowledge exist, great compassion exists, and the distinct qualities of the buddhas exist; that the fruit of having entered the stream exists, the fruit of once-returner exists, the fruit of non-returner exists, [F.14.a] arhatship exists, individual enlightenment exists, the knowledge of the aspects of the path exists, and all-aspect omniscience exists; and that those who have entered the stream exist, once-returners exist, non-returners exist, arhats exist, pratyekabuddhas exist, bodhisattva great beings exist, and the tathāgatas, arhats, perfectly complete buddhas exist.

23.82 “Kauśika, if any sons or daughters of good families were to establish the beings of the world systems in the northern direction, numerous as the grains of sand of the river Gaṅgā, as many as there are, in the four meditative concentrations, and establish them in the four immeasurable attitudes, the four formless absorptions, and the five extrasensory powers, do you think, Kauśika, that for this reason those sons or daughters of good families would greatly increase their merit?”

“Greatly, Blessed Lord! Greatly, Well-Gone One!” replied Śakra.

23.83 “Kauśika,” said the Blessed One, “if any sons or daughters of good families were to bestow a book of this perfection of wisdom on others so that they might commit it to writing, or recite it, or chant it by heart, they would more greatly increase their merit. If you ask why, it is because in this perfection of wisdom it reveals extensively those uncontaminated attributes, having trained in which sons or daughters of good families have entered, enter, and will enter into the maturity of the perfect nature; have attained, attain, and will attain the fruit of having entered the stream; [F.14.b] have attained, attain, and will attain the fruit of once-returner; have attained, attain, and will attain the fruit of non-returner; and have attained, attain, and will attain arhatship; those who follow the vehicle of the pratyekabuddhas have attained, attain, and will attain individual enlightenment; and those who have set out for unsurpassed, perfect, complete enlightenment have entered, enter, and will enter into the maturity of the bodhisattvas, and have fully awakened, are fully awakening, and will fully awaken to unsurpassed, perfect, complete enlightenment.

23.84 “Kauśika, if you ask what are those uncontaminated attributes, they are the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom; the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of

conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities; [F.15.a] the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path; and the four truths of the noble ones, the eight liberations, the nine serial steps of meditative absorption, the emptiness, signlessness, and wishlessness gateways to liberation, the six extrasensory powers, all the meditative stabilities, all the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, the eighteen distinct qualities of the buddhas, great loving kindness, great compassion, great empathetic joy, and great equanimity. It also reveals extensively other immeasurable attributes of the buddhas.

23.85 “From this round of teaching also, Kauśika, one should know that any sons or daughters of good families who make this perfection of wisdom into a book and give it to others in order that they might recite it, write it out, and chant it by heart increase their merit more greatly.

23.86 “If you ask why, Kauśika, it is because all the attributes are revealed extensively by this perfection of wisdom. It is owing to these that great and lofty royal families exist, great and lofty priestly families exist, and great and lofty householder families exist; that the gods of the Cāturmahārājika realm exist, the gods of the Trayastriṃśa realm exist, [F.15.b] the gods of the Yāma realm exist, the gods of the Tuṣṭa realm exist, the gods of the Nirmāṇarati realm exist, and the gods of the Paranirmitavaśavartin realm exist; that the gods of the Brahmakāyika realm exist, the gods of the Brahmapurohita realm exist, the gods of the Brahmapāraśadya realm exist, and the gods of the Mahābrahmā realm exist; that the gods of the Ābha realm exist, the gods of the Parīttābha realm exist, the gods of the Apramāṇābha realm exist, and the gods of the Ābhāsvara realm exist; that the gods of the Śubha realm exist, the gods of the Parīttāśubha realm exist, the gods of the Apramāṇaśubha realm exist, and the gods of the Śubhakṛtsna realm exist; that the gods of the Vṛha realm exist, the gods of the Parīttavṛha realm exist, the gods of the Apramāṇavṛha realm exist, and the gods of the Vṛhatphala realm exist; that the gods of the Avṛha realm exist, the gods of the Atapa realm exist, the gods of the Sudṛśa realm exist, the gods of the Sudarśana realm exist, and the gods of the Akaniṣṭha realm exist; that the gods of the sphere of infinite space exist, the gods of the sphere of infinite consciousness exist, the gods of the

sphere of nothing-at-all exist, and the gods of the sphere of neither perception nor nonperception exist; [B2] that the perfection of generosity exists, the perfection of ethical discipline exists, the perfection of tolerance exists, the perfection of perseverance exists, the perfection of meditative concentration exists, and the perfection of wisdom exists; that the emptiness of internal phenomena exists, the emptiness of external phenomena exists, the emptiness of external and internal phenomena exists, the emptiness of emptiness exists, the emptiness of great extent exists, [F.16.a] the emptiness of ultimate reality exists, the emptiness of conditioned phenomena exists, the emptiness of unconditioned phenomena exists, the emptiness of the unlimited exists, the emptiness of that which has neither beginning nor end exists, the emptiness of nonexclusion exists, the emptiness of inherent nature exists, the emptiness of all phenomena exists, the emptiness of intrinsic defining characteristics exists, the emptiness of that which cannot be apprehended exists, the emptiness of nonentities exists, the emptiness of essential nature exists, and the emptiness of an essential nature of nonentities exists; that the applications of mindfulness exist, the correct exertions exist, the supports for miraculous ability exist, the faculties exist, the powers exist, the branches of enlightenment exist, and the noble eightfold path exists; that the truths of the noble ones exist, the meditative concentrations exist, the immeasurable attitudes exist, the formless absorptions exist, the eight liberations exist, the nine serial steps of meditative absorption exist, the emptiness, signlessness, and wishlessness gateways to liberation exist, the extrasensory powers exist, the meditative stabilities exist, the dhāraṇī gateways exist, the powers of the tathāgatas exist, the fearlessnesses exist, the kinds of exact knowledge exist, great compassion exists, and the distinct qualities of the buddhas exist; that the fruit of having entered the stream exists, the fruit of once-returner exists, the fruit of non-returner exists, arhatship exists, individual enlightenment exists, the knowledge of the aspects of the path exists, and all-aspect omniscience exists; and that those who have entered the stream exist, once-returners exist, non-returners exist, arhats exist, pratyekabuddhas exist, bodhisattva great beings exist, [F.16.b] and the tathāgatas, arhats, perfectly complete buddhas exist.

- 23.87 “Kauśika, if any sons or daughters of good families were to establish the beings of the world systems in the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā, as many as there are, in the four meditative concentrations, and establish them in the four immeasurable attitudes, the four formless absorptions, and the five extrasensory powers, do you think, Kauśika, that for this reason those sons or daughters of good families would greatly increase their merit?”

“Greatly, Blessed Lord! Greatly, Well-Gone One!” replied Śakra.

23.88 “Kauśika,” said the Blessed One, “if any sons or daughters of good families were to bestow a book of this perfection of wisdom on others so that they might commit it to writing, or recite it, or chant it by heart, they would more greatly increase their merit. If you ask why, it is because in this perfection of wisdom it reveals extensively those uncontaminated attributes, having trained in which sons or daughters of good families have entered, enter, and will enter into the maturity of the perfect nature; have attained, attain, and will attain the fruit of having entered the stream; have attained, attain, and will attain the fruit of once-returner; have attained, attain, and will attain the fruit of non-returner; and have attained, attain, and will attain arhatship; those who follow the vehicle of the pratyekabuddhas have attained, attain, and will attain individual enlightenment; and those who have set out for unsurpassed, perfect, complete enlightenment have entered, enter, and will enter into the maturity of the bodhisattvas, and have fully awakened, are fully awakening, and will fully awaken to unsurpassed, perfect, complete enlightenment.

23.89 “Kauśika, if you ask what are those uncontaminated attributes, [F.17.a] they are the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom; the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities; the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path; and the four truths of the noble ones, the eight liberations, the nine serial steps of meditative absorption, the emptiness, signlessness, and wishlessness gateways to liberation, the six extrasensory powers, all the meditative stabilities, all the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, the eighteen distinct qualities of the buddhas, great loving kindness, great compassion, great empathetic joy, and great equanimity. It also reveals extensively other immeasurable attributes of the buddhas.

23.90 “From this round [F.17.b] of teaching also, Kauśika, one should know that any sons or daughters of good families who make this perfection of wisdom into a book and give it to others in order that they might recite it, write it out, and chant it by heart increase their merit more greatly.

23.91 “If you ask why, Kauśika, it is because all the attributes are revealed extensively by this perfection of wisdom. It is owing to these that great and lofty royal families exist, great and lofty priestly families exist, and great and lofty householder families exist; that the gods of the Cāturmahārājika realm exist, the gods of the Trayastriṃśa realm exist, the gods of the Yāma realm exist, the gods of the Tuṣita realm exist, the gods of the Nirmāṇarati realm exist, and the gods of the Paranirmitavaśavartin realm exist; that the gods of the Brahmakāyika realm exist, the gods of the Brahmapurohita realm exist, the gods of the Brahmapārṣadya realm exist, and the gods of the Mahābrahmā realm exist; that the gods of the Ābha realm exist, the gods of the Parīttābha realm exist, the gods of the Apramāṇābha realm exist, and the gods of the Ābhāsvara realm exist; that the gods of the Śubha realm exist, the gods of the Parīttāśubha realm exist, the gods of the Apramāṇāśubha realm exist, and the gods of the Śubhakṛtsna realm exist; that the gods of the Vṛha realm exist, the gods of the Parīttavṛha realm exist, the gods of the Apramāṇavṛha realm exist, and the gods of the Vṛhatphala realm exist; that the gods of the Avṛha realm exist, the gods of the Atapa realm exist, the gods of the Sudṛśa realm exist, the gods of the Sudarśana realm exist, and the gods of the Akaniṣṭha realm exist; that the gods of the sphere of infinite space exist, the gods of the sphere of infinite consciousness exist, the gods of the sphere of nothing-at-all exist, and the gods of the sphere of neither perception nor nonperception exist; that the perfection of generosity exists, [F.18.a] the perfection of ethical discipline exists, the perfection of tolerance exists, the perfection of perseverance exists, the perfection of meditative concentration exists, and the perfection of wisdom exists; that the emptiness of internal phenomena exists, the emptiness of external phenomena exists, the emptiness of external and internal phenomena exists, the emptiness of emptiness exists, the emptiness of great extent exists, the emptiness of ultimate reality exists, the emptiness of conditioned phenomena exists, the emptiness of unconditioned phenomena exists, the emptiness of the unlimited exists, the emptiness of that which has neither beginning nor end exists, the emptiness of nonexclusion exists, the emptiness of inherent nature exists, the emptiness of all phenomena exists, the emptiness of intrinsic defining characteristics exists, the emptiness of that which cannot be apprehended exists, the emptiness of nonentities exists, the emptiness of essential nature exists, and the emptiness of an essential nature of nonentities exists; that the applications of mindfulness exist, the correct

exertions exist, the supports for miraculous ability exist, the faculties exist, the powers exist, the branches of enlightenment exist, and the noble eightfold path exists; that the truths of the noble ones exist, the meditative concentrations exist, the immeasurable attitudes exist, the formless absorptions exist, the eight liberations exist, the nine serial steps of meditative absorption exist, the emptiness, signlessness, and wishlessness gateways to liberation exist, the extrasensory powers exist, the meditative stabilities exist, the dhāraṇī gateways exist, the powers of the tathāgatas exist, the fearlessnesses exist, the kinds of exact knowledge exist, great compassion exists, and the distinct qualities of the buddhas exist; that the fruit of having entered the stream exists, [F.18.b] the fruit of once-returner exists, the fruit of non-returner exists, arhatship exists, individual enlightenment exists, the knowledge of the aspects of the path exists, and all-aspect omniscience exists; and that those who have entered the stream exist, once-returners exist, non-returners exist, arhats exist, pratyekabuddhas exist, bodhisattva great beings exist, and the tathāgatas, arhats, perfectly complete buddhas exist.

23.92 “Kauśika, if any sons or daughters of good families were to establish the beings of the world systems in the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā, as many as there are, in the four meditative concentrations, and establish them in the four immeasurable attitudes, the four formless absorptions, and the five extrasensory powers, do you think, Kauśika, that for this reason those sons or daughters of good families would greatly increase their merit?”

“Greatly, Blessed Lord! Greatly, Well-Gone One!” replied Śakra.

23.93 “Kauśika,” said the Blessed One, “if any sons or daughters of good families were to bestow a book of this perfection of wisdom on others so that they might commit it to writing, or recite it, or chant it by heart, they would more greatly increase their merit. If you ask why, it is because in this perfection of wisdom it reveals extensively those uncontaminated attributes, having trained in which sons or daughters of good families have entered, enter, and will enter into the maturity of the perfect nature; have attained, attain, and will attain the fruit of having entered the stream; have attained, attain, and will attain the fruit of once-returner; have attained, attain, and will attain the fruit of non-returner; [F.19.a] and have attained, attain, and will attain arhatship; those who follow the vehicle of the pratyekabuddhas have attained, attain, and will attain individual enlightenment; and those who have set out for unsurpassed, perfect, complete enlightenment have entered, enter, and will enter into the maturity of the bodhisattvas, and have fully awakened, are fully awakening, and will fully awaken to unsurpassed, perfect, complete enlightenment.

23.94 “Kauśika, if you ask what are those uncontaminated attributes, they are the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom; the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities; the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path; and the four truths of the noble ones, the eight liberations, [F.19.b] the nine serial steps of meditative absorption, the emptiness, signlessness, and wishlessness gateways to liberation, the six extrasensory powers, all the meditative stabilities, all the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, the eighteen distinct qualities of the buddhas, great loving kindness, great compassion, great empathetic joy, and great equanimity. It also reveals extensively other immeasurable attributes of the buddhas.

23.95 “From this round of teaching also, Kauśika, one should know that any sons or daughters of good families who make this perfection of wisdom into a book and give it to others in order that they might recite it, write it out, and chant it by heart increase their merit more greatly.

23.96 “If you ask why, Kauśika, it is because all the attributes are revealed extensively by this perfection of wisdom. It is owing to these that great and lofty royal families exist, great and lofty priestly families exist, and great and lofty householder families exist; that the gods of the Cāturmahārājika realm exist, the gods of the Trayastriṃśa realm exist, the gods of the Yāma realm exist, the gods of the Tuṣita realm exist, the gods of the Nirmāṇarati realm exist, and the gods of the Paranirmitavaśavartin realm exist; that the gods of the Brahmakāyika realm exist, the gods of the Brahmapurohita realm exist, the gods of the Brahmapārśadya realm exist, and the gods of the Mahābrahmā realm exist; that the gods of the Ābha realm exist, the gods of the Parīttābha realm exist, the gods of the Apramāṇābha realm exist, and the gods of the Ābhāsvara realm exist; that the gods of the Śubha realm exist, the

gods of the Parītaśubha realm exist, the gods of the Apramāṇaśubha realm exist, and the gods of the Śubhakṛtsna realm exist; that the gods of the Vṛha realm exist, the gods of the Parīttavṛha realm exist, [F.20.a] the gods of the Apramāṇavṛha realm exist, and the gods of the Vṛhatphala realm exist; that the gods of the Avṛha realm exist, the gods of the Atapa realm exist, the gods of the Sudṛśa realm exist, the gods of the Sudarśana realm exist, and the gods of the Akaniṣṭha realm exist; that the gods of the sphere of infinite space exist, the gods of the sphere of infinite consciousness exist, the gods of the sphere of nothing-at-all exist, and the gods of the sphere of neither perception nor nonperception exist; that the perfection of generosity exists, the perfection of ethical discipline exists, the perfection of tolerance exists, the perfection of perseverance exists, the perfection of meditative concentration exists, and the perfection of wisdom exists; that the emptiness of internal phenomena exists, the emptiness of external phenomena exists, the emptiness of external and internal phenomena exists, the emptiness of emptiness exists, the emptiness of great extent exists, the emptiness of ultimate reality exists, the emptiness of conditioned phenomena exists, the emptiness of unconditioned phenomena exists, the emptiness of the unlimited exists, the emptiness of that which has neither beginning nor end exists, the emptiness of nonexclusion exists, the emptiness of inherent nature exists, the emptiness of all phenomena exists, the emptiness of intrinsic defining characteristics exists, the emptiness of that which cannot be apprehended exists, the emptiness of nonentities exists, the emptiness of essential nature exists, and the emptiness of an essential nature of nonentities exists; that the applications of mindfulness exist, the correct exertions exist, the supports for miraculous ability exist, the faculties exist, the powers exist, the branches of enlightenment exist, and the noble eightfold path exists; that the truths of the noble ones exist, the meditative concentrations exist, the immeasurable attitudes exist, the formless absorptions exist, [F.20.b] the eight liberations exist, the nine serial steps of meditative absorption exist, the emptiness, signlessness, and wishlessness gateways to liberation exist, the extrasensory powers exist, the meditative stabilities exist, the dhāraṇī gateways exist, the powers of the tathāgatas exist, the fearlessnesses exist, the kinds of exact knowledge exist, great compassion exists, and the distinct qualities of the buddhas exist; that the fruit of having entered the stream exists, the fruit of once-returner exists, the fruit of non-returner exists, arhatship exists, individual enlightenment exists, the knowledge of the aspects of the path exists, and all-aspect omniscience exists; and that those who have entered the stream exist, once-returners

exist, non-returners exist, arhats exist, pratyekabuddhas exist, bodhisattva great beings exist, and the tathāgatas, arhats, perfectly complete buddhas exist.

23.97 “Kauśika, if any sons or daughters of good families were to establish the beings of the world systems in the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā, as many as there are, in the four meditative concentrations, and establish them in the four immeasurable attitudes, the four formless absorptions, and the five extrasensory powers, do you think, Kauśika, that for this reason those sons or daughters of good families would greatly increase their merit?”

“Greatly, Blessed Lord! Greatly, Well-Gone One!” replied Śakra.

23.98 “Kauśika,” said the Blessed One, “if any sons or daughters of good families were to bestow a book of this perfection of wisdom on others so that they might commit it to writing, or recite it, or chant it by heart, they would more greatly increase their merit. [F.21.a] If you ask why, it is because in this perfection of wisdom it reveals extensively those uncontaminated attributes, having trained in which sons or daughters of good families have entered, enter, and will enter into the maturity of the perfect nature; have attained, attain, and will attain the fruit of having entered the stream; have attained, attain, and will attain the fruit of once-returner; have attained, attain, and will attain the fruit of non-returner; and have attained, attain, and will attain arhatship; those who follow the vehicle of the pratyekabuddhas have attained, attain, and will attain individual enlightenment; and those who have set out for unsurpassed, perfect, complete enlightenment have entered, enter, and will enter into the maturity of the bodhisattvas, and have fully awakened, are fully awakening, and will fully awaken to unsurpassed, perfect, complete enlightenment.

23.99 “Kauśika, if you ask what are those uncontaminated attributes, they are the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom; the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, [F.21.b] and the emptiness of an essential nature of nonentities; the four applications of

mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path; and the four truths of the noble ones, the eight liberations, the nine serial steps of meditative absorption, the emptiness, signlessness, and wishlessness gateways to liberation, the six extrasensory powers, all the meditative stabilities, all the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, the eighteen distinct qualities of the buddhas, great loving kindness, great compassion, great empathetic joy, and great equanimity. It also reveals extensively other immeasurable attributes of the buddhas.

23.100 “From this round of teaching also, Kauśika, one should know that any sons or daughters of good families who make this perfection of wisdom into a book and give it to others in order that they might recite it, write it out, and chant it by heart increase their merit more greatly.

23.101 “If you ask why, Kauśika, it is because all the attributes are revealed extensively by this perfection of wisdom. It is owing to these that great and lofty royal families exist, great and lofty priestly families exist, and great and lofty householder families exist; that the gods of the Cāturmahārājika realm exist, the gods of the Trayastriṃśa realm exist, the gods of the Yāma realm exist, the gods of the Tuṣita realm exist, the gods of the Nirmāṇarati realm exist, and the gods of the Paranirmitavaśavartin realm exist; that the gods of the Brahmakāyika realm exist, the gods of the Brahmapurohita realm exist, the gods of the Brahmapārśadya realm exist, [F.22.a] and the gods of the Mahābrahmā realm exist; that the gods of the Ābha realm exist, the gods of the Parīttābha realm exist, the gods of the Apramāṇābha realm exist, and the gods of the Ābhāsvara realm exist; that the gods of the Śubha realm exist, the gods of the Parīttaśubha realm exist, the gods of the Apramāṇaśubha realm exist, and the gods of the Śubhakṛtsna realm exist; that the gods of the Vṛha realm exist, the gods of the Parīttavṛha realm exist, the gods of the Apramāṇavṛha realm exist, and the gods of the Vṛhatphala realm exist; that the gods of the Avṛha realm exist, the gods of the Atapa realm exist, the gods of the Sudṛśa realm exist, the gods of the Sudarśana realm exist, and the gods of the Akaniṣṭha realm exist; that the gods of the sphere of infinite space exist, the gods of the sphere of infinite consciousness exist, the gods of the sphere of nothing-at-all exist, and the gods of the sphere of neither perception nor nonperception exist; that the perfection of generosity exists, the perfection of ethical discipline exists, the perfection of tolerance exists, the perfection of perseverance exists, the perfection of meditative concentration exists, and the perfection of wisdom exists; that the emptiness of internal phenomena exists, the emptiness of external phenomena exists, the emptiness of external and internal phenomena exists, the emptiness of

emptiness exists, the emptiness of great extent exists, the emptiness of ultimate reality exists, the emptiness of conditioned phenomena exists, the emptiness of unconditioned phenomena exists, the emptiness of the unlimited exists, the emptiness of that which has neither beginning nor end exists, the emptiness of nonexclusion exists, the emptiness of inherent nature exists, the emptiness of all phenomena exists, the emptiness of intrinsic defining characteristics exists, the emptiness of that which cannot be apprehended exists, the emptiness of nonentities exists, the emptiness of essential nature exists, and the emptiness of an essential nature of nonentities exists; that the applications of mindfulness exist, [F.22.b] the correct exertions exist, the supports for miraculous ability exist, the faculties exist, the powers exist, the branches of enlightenment exist, and the noble eightfold path exists; that the truths of the noble ones exist, the meditative concentrations exist, the immeasurable attitudes exist, the formless absorptions exist, the eight liberations exist, the nine serial steps of meditative absorption exist, the emptiness, signlessness, and wishlessness gateways to liberation exist, the extrasensory powers exist, the meditative stabilities exist, the dhāraṇī gateways exist, the powers of the tathāgatas exist, the fearlessnesses exist, the kinds of exact knowledge exist, great compassion exists, and the distinct qualities of the buddhas exist; that the fruit of having entered the stream exists, the fruit of once-returner exists, the fruit of non-returner exists, arhatship exists, individual enlightenment exists, the knowledge of the aspects of the path exists, and all-aspect omniscience exists; and that those who have entered the stream exist, once-returners exist, non-returners exist, arhats exist, pratyekabuddhas exist, bodhisattva great beings exist, and the tathāgatas, arhats, perfectly complete buddhas exist.

23.102 “Kauśika, if any sons or daughters of good families were to establish the beings of the world systems in the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā, as many as there are, in the four meditative concentrations, and establish them in the four immeasurable attitudes, the four formless absorptions, and the five extrasensory powers, [F.23.a] do you think, Kauśika, that for this reason those sons or daughters of good families would greatly increase their merit?”

“Greatly, Blessed Lord! Greatly, Well-Gone One!” replied Śakra.

23.103 “Kauśika,” said the Blessed One, “if any sons or daughters of good families were to bestow a book of this perfection of wisdom on others so that they might commit it to writing, or recite it, or chant it by heart, they would more greatly increase their merit. If you ask why, it is because in this perfection of wisdom it reveals extensively those uncontaminated attributes,

having trained in which sons or daughters of good families have entered, enter, and will enter into the maturity of the perfect nature; have attained, attain, and will attain the fruit of having entered the stream; have attained, attain, and will attain the fruit of once-returner; have attained, attain, and will attain the fruit of non-returner; and have attained, attain, and will attain arhatship; those who follow the vehicle of the pratyekabuddhas have attained, attain, and will attain individual enlightenment; and those who have set out for unsurpassed, perfect, complete enlightenment have entered, enter, and will enter into the maturity of the bodhisattvas, and have fully awakened, are fully awakening, and will fully awaken to unsurpassed, perfect, complete enlightenment.

23.104 “Kauśika, if you ask what are those uncontaminated attributes, they are the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom; [F.23.b] the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities; the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path; and the four truths of the noble ones, the eight liberations, the nine serial steps of meditative absorption, the emptiness, signlessness, and wishlessness gateways to liberation, the six extrasensory powers, all the meditative stabilities, all the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, the eighteen distinct qualities of the buddhas, great loving kindness, great compassion, great empathetic joy, and great equanimity. It also reveals extensively other immeasurable attributes of the buddhas.

23.105 “From this round of teaching also, Kauśika, one should know that any sons or daughters of good families who make this perfection of wisdom into a book and give it to others in order that they might recite it, write it out, and chant it by heart increase their merit more greatly.

23.106 “If you ask why, Kauśika, it is because all the attributes are revealed extensively by this perfection of wisdom. It is owing to these [F.24.a] that great and lofty royal families exist, great and lofty priestly families exist, and great and lofty householder families exist; that the gods of the Cāturmahārājika realm exist, the gods of the Trayastriṃśa realm exist, the gods of the Yāma realm exist, the gods of the Tuṣita realm exist, the gods of the Nirmāṇarati realm exist, and the gods of the Paranirmitavaśavartin realm exist; that the gods of the Brahmakāyika realm exist, the gods of the Brahmapurohita realm exist, the gods of the Brahmapārśadya realm exist, and the gods of the Mahābrahmā realm exist; that the gods of the Ābha realm exist, the gods of the Parītābha realm exist, the gods of the Apramāṇābha realm exist, and the gods of the Ābhāsvara realm exist; that the gods of the Śubha realm exist, the gods of the Parīttaśubha realm exist, the gods of the Apramāṇaśubha realm exist, and the gods of the Śubhakṛtsna realm exist; that the gods of the Vṛha realm exist, the gods of the Parīttaṅvṛha realm exist, the gods of the Apramāṇaṅvṛha realm exist, and the gods of the Vṛhatphala realm exist; that the gods of the Avṛha realm exist, the gods of the Atapa realm exist, the gods of the Sudṛśa realm exist, the gods of the Sudarśana realm exist, and the gods of the Akaniṣṭha realm exist; that the gods of the sphere of infinite space exist, the gods of the sphere of infinite consciousness exist, the gods of the sphere of nothing-at-all exist, and the gods of the sphere of neither perception nor nonperception exist; that the perfection of generosity exists, the perfection of ethical discipline exists, the perfection of tolerance exists, the perfection of perseverance exists, the perfection of meditative concentration exists, and the perfection of wisdom exists; that the emptiness of internal phenomena exists, the emptiness of external phenomena exists, the emptiness of external and internal phenomena exists, the emptiness of emptiness exists, the emptiness of great extent exists, the emptiness of ultimate reality exists, the emptiness of conditioned phenomena exists, [F.24.b] the emptiness of unconditioned phenomena exists, the emptiness of the unlimited exists, the emptiness of that which has neither beginning nor end exists, the emptiness of nonexclusion exists, the emptiness of inherent nature exists, the emptiness of all phenomena exists, the emptiness of intrinsic defining characteristics exists, the emptiness of that which cannot be apprehended exists, the emptiness of nonentities exists, the emptiness of essential nature exists, and the emptiness of an essential nature of nonentities exists; that the applications of mindfulness exist, the correct exertions exist, the supports for miraculous ability exist, the faculties exist, the powers exist, the branches of enlightenment exist, and the noble eightfold path exists; that the truths of the noble ones exist, the meditative concentrations exist, the immeasurable

attitudes exist, the formless absorptions exist, the eight liberations exist, the nine serial steps of meditative absorption exist, the emptiness, signlessness, and wishlessness gateways to liberation exist, the extrasensory powers exist, the meditative stabilities exist, the dhāraṇī gateways exist, the powers of the tathāgatas exist, the fearlessnesses exist, the kinds of exact knowledge exist, great compassion exists, and the distinct qualities of the buddhas exist; that the fruit of having entered the stream exists, the fruit of once-returner exists, the fruit of non-returner exists, arhatship exists, individual enlightenment exists, the knowledge of the aspects of the path exists, and all-aspect omniscience exists; and that those who have entered the stream exist, once-returners exist, non-returners exist, arhats exist, [F.25.a] pratyekabuddhas exist, bodhisattva great beings exist, and the tathāgatas, arhats, perfectly complete buddhas exist.

23.107 “Kauśika, if any sons or daughters of good families were to establish the beings of the world systems in the direction below, numerous as the grains of sand of the river Gaṅgā, as many as there are, in the four meditative concentrations, and establish them in the four immeasurable attitudes, the four formless absorptions, and the five extrasensory powers, do you think, Kauśika, that for this reason those sons or daughters of good families would greatly increase their merit?”

“Greatly, Blessed Lord! Greatly, Well-Gone One!” replied Śakra.

23.108 “Kauśika,” said the Blessed One, “if any sons or daughters of good families were to bestow a book of this perfection of wisdom on others so that they might commit it to writing, or recite it, or chant it by heart, they would more greatly increase their merit. If you ask why, it is because in this perfection of wisdom it reveals extensively those uncontaminated attributes, having trained in which sons or daughters of good families have entered, enter, and will enter into the maturity of the perfect nature; have attained, attain, and will attain the fruit of having entered the stream; have attained, attain, and will attain the fruit of once-returner; have attained, attain, and will attain the fruit of non-returner; and have attained, attain, and will attain arhatship; those who follow the vehicle of the pratyekabuddhas have attained, attain, and will attain individual enlightenment; and those who have set out for unsurpassed, perfect, complete enlightenment have entered, enter, and will enter [F.25.b] into the maturity of the bodhisattvas, and have fully awakened, are fully awakening, and will fully awaken to unsurpassed, perfect, complete enlightenment.

23.109 “Kauśika, if you ask what are those uncontaminated attributes, they are the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom; the emptiness of

internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities; the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path; and the four truths of the noble ones, the eight liberations, the nine serial steps of meditative absorption, the emptiness, signlessness, and wishlessness gateways to liberation, the six extrasensory powers, all the meditative stabilities, all the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, [F.26.a] the four kinds of exact knowledge, the eighteen distinct qualities of the buddhas, great loving kindness, great compassion, great empathetic joy, and great equanimity. It also reveals extensively other immeasurable attributes of the buddhas.

23.110 “From this round of teaching also, Kauśika, one should know that any sons or daughters of good families who make this perfection of wisdom into a book and give it to others in order that they might recite it, write it out, and chant it by heart increase their merit more greatly.

23.111 “If you ask why, Kauśika, it is because all the attributes are revealed extensively by this perfection of wisdom. It is owing to these that great and lofty royal families exist, great and lofty priestly families exist, and great and lofty householder families exist; that the gods of the Cāturmahārājika realm exist, the gods of the Trayastriṃśa realm exist, the gods of the Yāma realm exist, the gods of the Tuṣita realm exist, the gods of the Nirmāṇarati realm exist, and the gods of the Paranirmitavaśavartin realm exist; that the gods of the Brahmakāyika realm exist, the gods of the Brahmapurohita realm exist, the gods of the Brahmapārśadya realm exist, and the gods of the Mahābrahmā realm exist; that the gods of the Ābha realm exist, the gods of the Parīttābha realm exist, the gods of the Apramāṇābha realm exist, and the gods of the Ābhāsvara realm exist; that the gods of the Śubha realm exist, the gods of the Parīttaśubha realm exist, the gods of the Apramāṇaśubha realm exist, and the gods of the Śubhakṛtsna realm exist; that the gods of the Vṛha realm exist, the gods of the Parīttavṛha realm exist, the gods of the Apramāṇavṛha realm exist, and the gods of the Vṛhatphala realm exist; that

the gods of the Avṛha realm exist, the gods of the Atapa realm exist, the gods of the Sudṛśa realm exist, the gods of the Sudarśana realm exist, and the gods of the Akaniṣṭha realm exist; that the gods [F.26.b] of the sphere of infinite space exist, the gods of the sphere of infinite consciousness exist, the gods of the sphere of nothing-at-all exist, and the gods of the sphere of neither perception nor nonperception exist; that the perfection of generosity exists, the perfection of ethical discipline exists, the perfection of tolerance exists, the perfection of perseverance exists, the perfection of meditative concentration exists, and the perfection of wisdom exists; that the emptiness of internal phenomena exists, the emptiness of external phenomena exists, the emptiness of external and internal phenomena exists, the emptiness of emptiness exists, the emptiness of great extent exists, the emptiness of ultimate reality exists, the emptiness of conditioned phenomena exists, the emptiness of unconditioned phenomena exists, the emptiness of the unlimited exists, the emptiness of that which has neither beginning nor end exists, the emptiness of nonexclusion exists, the emptiness of inherent nature exists, the emptiness of all phenomena exists, the emptiness of intrinsic defining characteristics exists, the emptiness of that which cannot be apprehended exists, the emptiness of nonentities exists, the emptiness of essential nature exists, and the emptiness of an essential nature of nonentities exists; that the applications of mindfulness exist, the correct exertions exist, the supports for miraculous ability exist, the faculties exist, the powers exist, the branches of enlightenment exist, and the noble eightfold path exists; that the truths of the noble ones exist, the meditative concentrations exist, the immeasurable attitudes exist, the formless absorptions exist, the eight liberations exist, the nine serial steps of meditative absorption exist, the emptiness, signlessness, and wishlessness gateways to liberation exist, the extrasensory powers exist, the meditative stabilities exist, the dhāraṇī gateways exist, the powers of the tathāgatas exist, [F.27.a] the fearlessnesses exist, the kinds of exact knowledge exist, great compassion exists, and the distinct qualities of the buddhas exist; that the fruit of having entered the stream exists, the fruit of once-returner exists, the fruit of non-returner exists, arhatship exists, individual enlightenment exists, the knowledge of the aspects of the path exists, and all-aspect omniscience exists; and that those who have entered the stream exist, once-returners exist, non-returners exist, arhats exist, pratyekabuddhas exist, bodhisattva great beings exist, and the tathāgatas, arhats, perfectly complete buddhas exist.

- 23.112 “Kauśika, if any sons or daughters of good families were to establish the beings of the world systems in the direction above, numerous as the grains of sand of the river Gaṅgā, as many as there are, in the four meditative

concentrations, and establish them in the four immeasurable attitudes, the four formless absorptions, and the five extrasensory powers, do you think, Kauśika, that for this reason those sons or daughters of good families would greatly increase their merit?"

"Greatly, Blessed Lord! Greatly, Well-Gone One!" replied Śakra.

23.113 "Kauśika," said the Blessed One, "if any sons or daughters of good families were to bestow a book of this perfection of wisdom on others so that they might commit it to writing, or recite it, or chant it by heart, they would more greatly increase their merit. If you ask why, it is because in this perfection of wisdom it reveals extensively those uncontaminated attributes, having trained in which sons or daughters of good families have entered, enter, and will enter into the maturity of the perfect nature; have attained, attain, [F.27.b] and will attain the fruit of having entered the stream; have attained, attain, and will attain the fruit of once-returner; have attained, attain, and will attain the fruit of non-returner; and have attained, attain, and will attain arhatship; those who follow the vehicle of the pratyekabuddhas have attained, attain, and will attain individual enlightenment; and those who have set out for unsurpassed, perfect, complete enlightenment have entered, enter, and will enter into the maturity of the bodhisattvas, and have fully awakened, are fully awakening, and will fully awaken to unsurpassed, perfect, complete enlightenment.

23.114 "Kauśika, if you ask what are those uncontaminated attributes, they are the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom; the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities; the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path; and [F.28.a] the four truths of the noble ones, the eight liberations, the nine serial steps of meditative absorption, the emptiness, signlessness, and wishlessness gateways to liberation, the six extrasensory powers, all the meditative stabilities, all the

dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, the eighteen distinct qualities of the buddhas, great loving kindness, great compassion, great empathetic joy, and great equanimity. It also reveals extensively other immeasurable attributes of the buddhas.

23.115 “From this round of teaching also, Kauśika, one should know that any sons or daughters of good families who make this perfection of wisdom into a book and give it to others in order that they might recite it, write it out, and chant it by heart increase their merit more greatly.

23.116 “If you ask why, Kauśika, it is because all the attributes are revealed extensively by this perfection of wisdom. It is owing to these that great and lofty royal families exist, great and lofty priestly families exist, and great and lofty householder families exist; that the gods of the Cāturmahārājika realm exist, the gods of the Trayastriṃśa realm exist, the gods of the Yāma realm exist, the gods of the Tuṣita realm exist, the gods of the Nirmāṇarati realm exist, and the gods of the Paranirmitavaśavartin realm exist; that the gods of the Brahmakāyika realm exist, the gods of the Brahmapurohita realm exist, the gods of the Brahmapārśadya realm exist, and the gods of the Mahābrahmā realm exist; that the gods of the Ābha realm exist, the gods of the Parīttābha realm exist, the gods of the Apramāṇābha realm exist, and the gods of the Ābhāsvara realm [F.28.b] exist; that the gods of the Śubha realm exist, the gods of the Parīttāśubha realm exist, the gods of the Apramāṇāśubha realm exist, and the gods of the Śubhakṛtsna realm exist; that the gods of the Vṛha realm exist, the gods of the Parīttavṛha realm exist, the gods of the Apramāṇavṛha realm exist, and the gods of the Vṛhatphala realm exist; that the gods of the Avṛha realm exist, the gods of the Atapa realm exist, the gods of the Sudṛśa realm exist, the gods of the Sudarśana realm exist, and the gods of the Akaniṣṭha realm exist; that the gods of the sphere of infinite space exist, the gods of the sphere of infinite consciousness exist, the gods of the sphere of nothing-at-all exist, and the gods of the sphere of neither perception nor nonperception exist; that the perfection of generosity exists, the perfection of ethical discipline exists, the perfection of tolerance exists, the perfection of perseverance exists, the perfection of meditative concentration exists, and the perfection of wisdom exists; that the emptiness of internal phenomena exists, the emptiness of external phenomena exists, the emptiness of external and internal phenomena exists, the emptiness of emptiness exists, the emptiness of great extent exists, the emptiness of ultimate reality exists, the emptiness of conditioned phenomena exists, the emptiness of unconditioned phenomena exists, the emptiness of the unlimited exists, the emptiness of that which has neither beginning nor end exists, the emptiness of nonexclusion exists, the

emptiness of inherent nature exists, the emptiness of all phenomena exists, the emptiness of intrinsic defining characteristics exists, the emptiness of that which cannot be apprehended exists, the emptiness of nonentities exists, the emptiness of essential nature exists, and the emptiness of an essential nature of nonentities exists; that the applications of mindfulness exist, the correct exertions exist, the supports for miraculous ability exist, the faculties exist, the powers exist, the branches of enlightenment exist, [F.29.a] and the noble eightfold path exists; that the truths of the noble ones exist, the meditative concentrations exist, the immeasurable attitudes exist, the formless absorptions exist, the eight liberations exist, the nine serial steps of meditative absorption exist, the emptiness, signlessness, and wishlessness gateways to liberation exist, the extrasensory powers exist, the meditative stabilities exist, the dhāraṇī gateways exist, the powers of the tathāgatas exist, the fearlessnesses exist, the kinds of exact knowledge exist, great compassion exists, and the distinct qualities of the buddhas exist; that the fruit of having entered the stream exists, the fruit of once-returner exists, the fruit of non-returner exists, arhatship exists, individual enlightenment exists, the knowledge of the aspects of the path exists, and all-aspect omniscience exists; and that those who have entered the stream exist, once-returners exist, non-returners exist, arhats exist, pratyekabuddhas exist, bodhisattva great beings exist, and the tathāgatas, arhats, perfectly complete buddhas exist. [B3]

- 23.117 “Moreover, Kauśika,⁷⁶⁴ if any sons or daughters of good families were to take up, uphold, recite, master, and focus their attention correctly on this perfection of wisdom, their merit would greatly increase, but it would not from having established the beings of Jambudvīpa in the path of the ten virtuous actions, or from having established them in the four meditative concentrations, the four immeasurable attitudes, [F.29.b] the four formless absorptions, and the five extrasensory powers; it would not from having established the beings of the world system with its four continents in the path of the ten virtuous actions, or from having established them in the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, and the five extrasensory powers; it would not from having established the beings of the thousandfold world system in the path of the ten virtuous actions, or from having established them in the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, and the five extrasensory powers; it would not from having established the beings of the medium millionfold world system in the path of the ten virtuous actions, or from having established them in the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, and the five extrasensory powers; and it would not from having

established the beings of the great billionfold world system in the path of the ten virtuous actions, or from having established them in the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, and the five extrasensory powers.

23.118 “As for focusing the attention correctly on her, it is this: With a mind that is not engaging in duality and not engaging in nonduality, they take up, uphold, recite, master, and focus their attention correctly on the perfection of wisdom. With a mind that is not engaging in duality and not engaging in nonduality, they take up, uphold, recite, master, and focus their attention correctly on the perfection of meditative concentration. With a mind that is not engaging in duality and not engaging in nonduality, they take up, uphold, recite, [F.30.a] master, and focus their attention correctly on the perfection of perseverance. With a mind that is not engaging in duality and not engaging in nonduality, they take up, uphold, recite, master, and focus their attention correctly on the perfection of tolerance. With a mind that is not engaging in duality and not engaging in nonduality, they take up, uphold, recite, master, and focus their attention correctly on the perfection of ethical discipline. And with a mind that is not engaging in duality and not engaging in nonduality, they take up, uphold, recite, master, and focus their attention correctly on the perfection of generosity.

23.119 “With a mind that is not engaging in duality and not engaging in nonduality, they focus their attention correctly on the emptiness of internal phenomena; with a mind that is not engaging in duality and not engaging in nonduality, they focus their attention correctly on the emptiness of external phenomena; with a mind that is not engaging in duality and not engaging in nonduality, they focus their attention correctly on the emptiness of external and internal phenomena; with a mind that is not engaging in duality and not engaging in nonduality, they focus their attention correctly on the emptiness of emptiness; with a mind that is not engaging in duality and not engaging in nonduality, they focus their attention correctly on the emptiness of great extent; with a mind that is not engaging in duality and not engaging in nonduality, they focus their attention correctly on the emptiness of ultimate reality; [F.30.b] with a mind that is not engaging in duality and not engaging in nonduality, they focus their attention correctly on the emptiness of conditioned phenomena; with a mind that is not engaging in duality and not engaging in nonduality, they focus their attention correctly on the emptiness of unconditioned phenomena; with a mind that is not engaging in duality and not engaging in nonduality, they focus their attention correctly on the emptiness of the unlimited; with a mind that is not engaging in duality and not engaging in nonduality, they focus their attention correctly on the emptiness of that which has neither beginning nor end; with a mind that is

not engaging in duality and not engaging in nonduality, they focus their attention correctly on the emptiness of nonexclusion; with a mind that is not engaging in duality and not engaging in nonduality, they focus their attention correctly on the emptiness of inherent nature; with a mind that is not engaging in duality and not engaging in nonduality, they focus their attention correctly on the emptiness of all phenomena; with a mind that is not engaging in duality and not engaging in nonduality, they focus their attention correctly on the emptiness of intrinsic defining characteristics; with a mind that is not engaging in duality and not engaging in nonduality, they focus their attention correctly on the emptiness of that which cannot be apprehended; with a mind that is not engaging in duality and not engaging in nonduality, they focus their attention correctly on the emptiness of nonentities; with a mind that is not engaging in duality and not engaging in nonduality, they focus their attention correctly on the emptiness of essential nature; and with a mind that is not engaging in duality and not engaging in nonduality, they focus their attention correctly on the emptiness of an essential nature of nonentities.

23.120 “With a mind that is not engaging in duality and not engaging in nonduality, they focus their attention correctly on the applications of mindfulness; with a mind that is not engaging in duality and not engaging in nonduality, they focus their attention correctly on the correct exertions; with a mind that is not engaging in duality and not engaging in nonduality, they focus their attention correctly on the supports for miraculous ability; [F.31.a] with a mind that is not engaging in duality and not engaging in nonduality, they focus their attention correctly on the faculties; with a mind that is not engaging in duality and not engaging in nonduality, they focus their attention correctly on the powers; with a mind that is not engaging in duality and not engaging in nonduality, they focus their attention correctly on the branches of enlightenment; and with a mind that is not engaging in duality and not engaging in nonduality, they focus their attention correctly on the noble eightfold path.

23.121 “With a mind that is not engaging in duality and not engaging in nonduality, they focus their attention correctly on the truths of the noble ones; with a mind that is not engaging in duality and not engaging in nonduality, they focus their attention correctly on the meditative concentrations; with a mind that is not engaging in duality and not engaging in nonduality, they focus their attention correctly on the immeasurable attitudes; with a mind that is not engaging in duality and not engaging in nonduality, they focus their attention correctly on the formless absorptions; with a mind that is not engaging in duality and not engaging in nonduality, they focus their attention correctly on the eight liberations; with

a mind that is not engaging in duality and not engaging in nonduality, they focus their attention correctly on the nine serial steps of meditative absorption; with a mind that is not engaging in duality and not engaging in nonduality, they focus their attention correctly on the emptiness, signlessness, and wishlessness gateways to liberation; with a mind that is not engaging in duality and not engaging in nonduality, they focus their attention correctly on the extrasensory powers; with a mind that is not engaging in duality and not engaging in [F.31.b] nonduality, they focus their attention correctly on the meditative stabilities; with a mind that is not engaging in duality and not engaging in nonduality, they focus their attention correctly on the dhāraṇī gateways; with a mind that is not engaging in duality and not engaging in nonduality, they focus their attention correctly on the powers of the tathāgatas; with a mind that is not engaging in duality and not engaging in nonduality, they focus their attention correctly on the fearlessnesses; with a mind that is not engaging in duality and not engaging in nonduality, they focus their attention correctly on the kinds of exact knowledge; with a mind that is not engaging in duality and not engaging in nonduality, they focus their attention correctly on great compassion; and with a mind that is not engaging in duality and not engaging in nonduality, they focus their attention correctly on the distinct qualities of the buddhas.

23.122 “With a mind that is not engaging in duality and not engaging in nonduality, they focus their attention correctly on knowledge of all the dharmas; with a mind that is not engaging in duality and not engaging in nonduality, they focus their attention correctly on the knowledge of the aspects of the path; and with a mind that is not engaging in duality and not engaging in nonduality, they focus their attention correctly on all-aspect omniscience.

23.123 “Moreover, Kauśika, if any son or daughter of good family were to describe and teach this perfection of wisdom in detail to others in many rounds of teaching, were to explain and interpret, analyze and elucidate, and completely disclose and give conclusive instructions about its meaning, there the meaning of the perfection of wisdom would be as follows: it should not be viewed as a duality and should not be viewed as a [F.32.a] nonduality, not as having a sign and not as signless, not as appropriated and not as rejected, not as subtracted from and not as added to, not as defilement and not as purification, not as arising and not as ceasing, not as taken up and not as not taken up, not as adopted and not as repudiated, not as abiding and not as not abiding, not as authentic and not as erroneous, not as conjoined and not as disjoined, not as hybrid and not as not hybrid, not as conditional

and not as unconditional, not as a phenomenon and not as not a phenomenon, not as real nature and not as not real nature, and not as the very limit of reality and not as not the very limit of reality.

23.124 “The son or daughter of good family, Kauśika, who describes and teaches this perfection of wisdom in detail in many rounds of teaching, and explains and interprets, analyzes and elucidates, and completely discloses and gives conclusive instructions about its meaning to others, greatly increases their merit, but not those who take up, master, uphold, read, and focus their attention correctly on it for themselves alone.

23.125 “Moreover, Kauśika, if any sons or daughters of good families were to take up, master, uphold, recite, and focus their attention correctly on this profound perfection of wisdom, and were to describe and teach this perfection of wisdom in detail in many rounds of teaching themselves, and also were to explain and interpret, analyze and elucidate, and completely disclose and give conclusive instructions about its meaning to others as well, then, Kauśika, the merit of those sons or daughters of good families would very greatly increase.”

23.126 Śakra then asked, “Blessed Lord, should those sons or daughters of good families thus give instructions according to the meaning and the letter of the perfection of wisdom?”

23.127 “Kauśika,” replied the Blessed One, “sons or daughters of good families should give instructions according to the meaning and the letter of the perfection of wisdom. Kauśika, the sons or daughters of good families who give instruction according to the meaning and [F.32.b] the letter in that manner will possess immeasurable and incalculable masses of merit.

23.128 “Kauśika, if any sons or daughters of good families were, for the duration of their lives, to serve, respect, honor, and worship the immeasurable, countless tathāgatas, arhats, perfectly complete buddhas of the eastern direction with flowers, garlands, perfumes, unguents, powders, robes, parasols, victory banners, flags, various musical instruments, and all the requirements for happiness, compared to them, Kauśika, if any sons or daughters of good families were to describe and teach this perfection of wisdom in detail according to the meaning and the letter to others in many rounds of teaching, and were to explain and interpret, analyze and elucidate, and completely disclose it, this merit of those sons or daughters of good families would increase more greatly. If you ask why, it is because, having trained in this perfection of wisdom, the tathāgatas, arhats, perfectly complete buddhas of the past, future, and present have fully awakened, will fully awaken, and are fully awakening to unsurpassed, perfect, complete enlightenment.

23.129 “Kauśika, if any sons or daughters of good families were, for the duration of their lives, to serve, respect, honor, and worship the immeasurable, countless tathāgatas, arhats, perfectly complete buddhas of the southern direction with flowers, garlands, perfumes, unguents, powders, robes, parasols, victory banners, flags, various musical instruments, and all the requirements for happiness, compared to them, Kauśika, if any sons or daughters of good families were to describe and teach this perfection of wisdom in detail according to the meaning and the letter to others in many rounds of teaching, and were to explain and interpret, analyze [F.33.a] and elucidate, and completely disclose it, this merit of those sons or daughters of good families would increase more greatly. If you ask why, it is because, having trained in this perfection of wisdom, the tathāgatas, arhats, perfectly complete buddhas of the past, future, and present have fully awakened, will fully awaken, and are fully awakening to unsurpassed, perfect, complete enlightenment.

23.130 “Kauśika, if any sons or daughters of good families were, for the duration of their lives, to serve, respect, honor, and worship the immeasurable, countless tathāgatas, arhats, perfectly complete buddhas of the western direction with flowers, garlands, perfumes, unguents, powders, robes, parasols, victory banners, flags, various musical instruments, and all the requirements for happiness, compared to them, Kauśika, if any sons or daughters of good families were to describe and teach this perfection of wisdom in detail according to the meaning and the letter to others in many rounds of teaching, and were to explain and interpret, analyze and elucidate, and completely disclose it, this merit of those sons or daughters of good families would increase more greatly. If you ask why, it is because, having trained in this perfection of wisdom, the tathāgatas, arhats, perfectly complete buddhas of the past, future, and present have fully awakened, will fully awaken, and are fully awakening to unsurpassed, perfect, complete enlightenment.

23.131 “Kauśika, if any sons or daughters of good families were, [F.33.b] for the duration of their lives, to serve, respect, honor, and worship the immeasurable, countless tathāgatas, arhats, perfectly complete buddhas of the northern direction with flowers, garlands, perfumes, unguents, powders, robes, parasols, victory banners, flags, various musical instruments, and all the requirements for happiness, compared to them, Kauśika, if any sons or daughters of good families were to describe and teach this perfection of wisdom in detail according to the meaning and the letter to others in many rounds of teaching, and were to explain and interpret, analyze and elucidate, and completely disclose it, this merit of those sons or daughters of good families would increase more greatly. If you ask why, it is because, having

trained in this perfection of wisdom, the tathāgatas, arhats, perfectly complete buddhas of the past, future, and present have fully awakened, will fully awaken, and are fully awakening to unsurpassed, perfect, complete enlightenment.

23.132 “Kauśika, if any sons or daughters of good families were, for the duration of their lives, to serve, respect, honor, and worship the immeasurable, countless tathāgatas, arhats, perfectly complete buddhas of the intermediate northeastern direction with flowers, garlands, perfumes, unguents, powders, robes, parasols, victory banners, flags, various musical instruments, and all the requirements for happiness, compared to them, Kauśika, if any sons or daughters of good families were to describe and teach this perfection of wisdom in detail according to the meaning and the letter to others in many rounds of teaching, and were to explain and interpret, analyze and elucidate, and completely disclose it, [F.34.a] this merit of those sons or daughters of good families would increase more greatly. If you ask why, it is because, having trained in this perfection of wisdom, the tathāgatas, arhats, perfectly complete buddhas of the past, future, and present fully awakened, will fully awaken, and are fully awakening to unsurpassed, perfect, complete enlightenment.

23.133 “Kauśika, if any sons or daughters of good families were, for the duration of their lives, to serve, respect, honor, and worship the immeasurable, countless tathāgatas, arhats, perfectly complete buddhas of the intermediate southeastern direction with flowers, garlands, perfumes, unguents, powders, robes, parasols, victory banners, flags, various musical instruments, and all the requirements for happiness, compared to them, Kauśika, if any sons or daughters of good families were to describe and teach this perfection of wisdom in detail according to the meaning and the letter to others in many rounds of teaching, and were to explain and interpret, analyze and elucidate, and completely disclose it, this merit of those sons or daughters of good families would increase more greatly. If you ask why, it is because, having trained in this perfection of wisdom, the tathāgatas, arhats, perfectly complete buddhas of the past, future, and present have fully awakened, will fully awaken, and are fully awakening to unsurpassed, perfect, complete enlightenment.

23.134 “Kauśika, if any sons or daughters of good families were, for the duration of their lives, to serve, respect, honor, and worship the immeasurable, [F.34.b] countless tathāgatas, arhats, perfectly complete buddhas of the intermediate southwestern direction with flowers, garlands, perfumes, unguents, powders, robes, parasols, victory banners, flags, various musical instruments, and all the requirements for happiness, compared to them, Kauśika, if any sons or daughters of good families were to describe and

teach this perfection of wisdom in detail according to the meaning and the letter to others in many rounds of teaching, and were to explain and interpret, analyze and elucidate, and completely disclose it, this merit of those sons or daughters of good families would increase more greatly. If you ask why, it is because, having trained in this perfection of wisdom, the tathāgatas, arhats, perfectly complete buddhas of the past, future, and present have fully awakened, will fully awaken, and are fully awakening to unsurpassed, perfect, complete enlightenment.

23.135 “Kauśika, if any sons or daughters of good families were, for the duration of their lives, to serve, respect, honor, and worship the immeasurable, countless tathāgatas, arhats, perfectly complete buddhas of the intermediate northwestern direction with flowers, garlands, perfumes, unguents, powders, robes, parasols, victory banners, flags, various musical instruments, and all the requirements for happiness, compared to them, Kauśika, if any sons or daughters of good families were to describe and teach this perfection of wisdom in detail according to the meaning and the letter to others in many rounds of teaching, and were to explain and interpret, analyze and elucidate, and completely disclose it, [F.35.a] this merit of those sons or daughters of good families would increase more greatly. If you ask why, it is because, having trained in this perfection of wisdom, the tathāgatas, arhats, perfectly complete buddhas of the past, future, and present have fully awakened, will fully awaken, and are fully awakening to unsurpassed, perfect, complete enlightenment.

23.136 “Kauśika, if any sons or daughters of good families were, for the duration of their lives, to serve, respect, honor, and worship the immeasurable, countless tathāgatas, arhats, perfectly complete buddhas of the direction below with flowers, garlands, perfumes, unguents, powders, robes, parasols, victory banners, flags, various musical instruments, and all the requirements for happiness, compared to them, Kauśika, if any sons or daughters of good families were to describe and teach this perfection of wisdom in detail according to the meaning and the letter to others in many rounds of teaching, and were to explain and interpret, analyze and elucidate, and completely disclose it, this merit of those sons or daughters of good families would increase more greatly. If you ask why, it is because, having trained in this perfection of wisdom, the tathāgatas, arhats, perfectly complete buddhas of the past, future, and present have fully awakened, will fully awaken, and are fully awakening to unsurpassed, perfect, complete enlightenment.

23.137 “Kauśika, if any sons or daughters of good families were, for the duration of their lives, to serve, respect, honor, and worship [F.35.b] the immeasurable, countless tathāgatas, arhats, perfectly complete buddhas of the direction above with flowers, garlands, perfumes, unguents, powders, robes, parasols,

victory banners, flags, various musical instruments, and all the requirements for happiness, compared to them, Kauśika, if any sons or daughters of good families were to describe and teach this perfection of wisdom in detail according to the meaning and the letter to others in many rounds of teaching, and were to explain and interpret, analyze and elucidate, and completely disclose it, this merit of those sons or daughters of good families would increase more greatly. If you ask why, it is because, having trained in this perfection of wisdom, the tathāgatas, arhats, perfectly complete buddhas of the past, future, and present have fully awakened, will fully awaken, and are fully awakening to unsurpassed, perfect, complete enlightenment.

23.138 “Moreover, Kauśika, compared to any sons or daughters of good families who, over immeasurable, countless eons, practice the perfection of generosity by way of apprehending anything; over immeasurable, countless eons, practice the perfection of ethical discipline by way of apprehending anything; over immeasurable, countless eons, practice the perfection of tolerance by way of apprehending anything; over immeasurable, countless eons, practice the perfection of perseverance by way of apprehending anything; over immeasurable, countless eons, practice the perfection of meditative concentration by way of apprehending anything; and over immeasurable, countless eons, practice the perfection of wisdom by way of apprehending anything, [F.36.a] if someone, without apprehending anything, describes and teaches in detail this perfection of wisdom according to the meaning and the letter to others in many rounds of teaching, and explains, arranges and establishes, analyzes and elucidates, and completely discloses it, their merit increases much more.

23.139 “In regard to this apprehending something, Kauśika, here if bodhisattvas give a gift by way of apprehending something, and think, ‘I am giving a gift. This is the gift that I am giving. I will give to them,’ the generosity of those giving in that manner is just generosity, but it is not the perfection of generosity. If they maintain ethical discipline by way of apprehending something, and think, ‘I am maintaining ethical discipline. This is the ethical discipline that I am maintaining,’ the maintenance of ethical discipline in that manner is just ethical discipline, but it is not the perfection of ethical discipline. If they cultivate tolerance by way of apprehending something, and think, ‘I am cultivating tolerance. This is the tolerance that I am cultivating,’ the cultivation of tolerance in that manner is just tolerance, but it is not the perfection of tolerance. If they undertake perseverance by way of apprehending something, and think, ‘I am undertaking perseverance. This is the perseverance that I am undertaking,’ the undertaking of perseverance in that manner is just perseverance, but it is not the perfection of perseverance. If they are absorbed in meditative concentration by way of apprehending

something, and think, 'I am absorbed in meditative concentration. This is the meditative concentration that I am absorbed in,' the absorption in meditative concentration in that manner is just meditative concentration, but it is not the perfection of meditative concentration. If they cultivate wisdom by way of apprehending something, and think, [F.36.b] 'I am cultivating wisdom. This is the wisdom that I am cultivating,' the cultivation of wisdom in that manner is just wisdom, but it is not the perfection of wisdom.

23.140 “Kauśika, sons or daughters of good families who practice while apprehending in that manner do not complete the perfection of generosity, do not complete the perfection of ethical discipline, do not complete the perfection of tolerance, do not complete the perfection of perseverance, do not complete the perfection of meditative concentration, and do not complete the perfection of wisdom.”

23.141 Śakra then asked, “Blessed Lord, how do bodhisattva great beings practice when the perfection of generosity is complete? How do bodhisattva great beings practice when the perfection of ethical discipline is complete? How do bodhisattva great beings practice when the perfection of tolerance is complete? How do bodhisattva great beings practice when the perfection of perseverance is complete? How do bodhisattva great beings practice when the perfection of meditative concentration is complete? And how do bodhisattva great beings practice when the perfection of wisdom is complete?”

23.142 “Kauśika,” said the Blessed One, “here, when bodhisattva great beings undertake acts of generosity, they do not apprehend the undertaking, and they do not apprehend the act of generosity or the recipient. When they maintain ethical discipline, they do not apprehend ethical discipline or the proper adopting of ethical discipline. When they cultivate tolerance, they do not apprehend tolerance or the cultivation of tolerance. When they undertake perseverance, they do not apprehend [F.37.a] perseverance or the undertaking of perseverance. When they become absorbed in meditative concentration, they do not apprehend meditative concentration or the cultivation of meditative concentration. When they cultivate wisdom, they do not apprehend wisdom, the cultivation of wisdom, or being endowed with wisdom.

23.143 “Kauśika, when bodhisattva great beings practice in that manner, the perfection of generosity is complete, the perfection of ethical discipline is complete, the perfection of tolerance is complete, the perfection of perseverance is complete, the perfection of meditative concentration is complete, and the perfection of wisdom is complete.

- 23.144 “Kauśika, given sons or daughters of good families without such a comprehension, instruction in the perfection of wisdom should be according to the meaning and the letter.⁷⁶⁵ Given those without such a comprehension, instruction in the perfection of meditative concentration should be according to the meaning and the letter. Given those without such a comprehension, instruction in the perfection of perseverance should be according to the meaning and the letter. Given those without such a comprehension, instruction in the perfection of tolerance should be according to the meaning and the letter. Given those without such a comprehension, instruction in the perfection of ethical discipline should be according to the meaning and the letter. And given those without such a comprehension, instruction in the perfection of generosity should be according to the meaning and the letter.
- 23.145 “If you ask why, Kauśika, it is because at a time in the future there will be certain sons or daughters of good families who will give instructions in a reflection⁷⁶⁶ of perfection of wisdom to followers of the vehicle of the bodhisattvas. Even sons or daughters of good families who have set out for unsurpassed, perfect, complete enlightenment, having heard that reflection, will destroy the path, [F.37.b] so instruction in the perfection of wisdom should be given to them according to the meaning and the letter.”
- 23.146 Śakra then asked, “Blessed Lord, what is a reflection of the perfection of wisdom?”
- “In this regard, Kauśika,” replied the Blessed One, “sons or daughters of good families thinking, ‘We will give instruction in the perfection of wisdom,’ give instruction in the reflection.”
- 23.147 Śakra asked, “Blessed Lord, how do those sons or daughters of good families give instruction in a reflection of the perfection of wisdom?”
- 23.148 “Kauśika,” replied the Blessed One, “in this regard, when sons or daughters of good families are giving instruction in the perfection of wisdom, they are giving instruction in a reflection of the perfection of wisdom. There, a reflection of the perfection of wisdom is like this: They teach that physical forms are impermanent, teach that physical forms are suffering, teach that physical forms are nonself, and teach that physical forms are unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those to whom that is taught will also imagine⁷⁶⁷ that physical forms are impermanent, imagine that physical forms are suffering, imagine that physical forms are nonself, and imagine that physical forms are unpleasant. Thus, because they imagine that physical forms are impermanent, imagine that physical forms are suffering, imagine that physical forms are nonself, and imagine that physical forms are unpleasant, they will practice a reflection of the perfection of wisdom.

- 23.149 “They teach that feelings are impermanent, teach that feelings are suffering, teach that feelings are nonself, and teach that feelings are unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those to whom that is taught [F.38.a] will also imagine that feelings are impermanent, imagine that feelings are suffering, imagine that feelings are nonself, and imagine that feelings are unpleasant. Thus, because they imagine that feelings are impermanent, imagine that feelings are suffering, imagine that feelings are nonself, and imagine that feelings are unpleasant, they will practice a reflection of the perfection of wisdom.
- 23.150 “They teach that perceptions are impermanent, teach that perceptions are suffering, teach that perceptions are nonself, and teach that perceptions are unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those to whom that is taught will also imagine that perceptions are impermanent, imagine that perceptions are suffering, imagine that perceptions are nonself, and imagine that perceptions are unpleasant. Thus, because they imagine that perceptions are impermanent, imagine that perceptions are suffering, imagine that perceptions are nonself, and imagine that perceptions are unpleasant, they will practice a reflection of the perfection of wisdom.
- 23.151 “They teach that formative predispositions are impermanent, teach that formative predispositions are suffering, teach that formative predispositions are nonself, and teach that formative predispositions are unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those to whom that is taught will also imagine that formative predispositions are impermanent, imagine that formative predispositions are suffering, imagine that formative predispositions are nonself, and imagine that formative predispositions are unpleasant. Thus, because they [F.38.b] imagine that formative predispositions are impermanent, imagine that formative predispositions are suffering, imagine that formative predispositions are nonself, and imagine that formative predispositions are unpleasant, they will practice a reflection of the perfection of wisdom.
- 23.152 “They teach that consciousness is impermanent, teach that consciousness is suffering, teach that consciousness is nonself, and teach that consciousness is unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those to whom that is taught will also imagine that consciousness is impermanent, imagine that consciousness is suffering, imagine that consciousness is nonself, and imagine that consciousness is unpleasant. Thus, because they imagine that

consciousness is impermanent, imagine that consciousness is suffering, imagine that consciousness is nonself, and imagine that consciousness is unpleasant, they will practice a reflection of the perfection of wisdom.

23.153 “They teach that the eyes are impermanent, teach that the eyes are suffering, teach that the eyes are nonself, and teach that the eyes are unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those to whom that is taught will also imagine that the eyes are impermanent, imagine that the eyes are suffering, imagine that the eyes are nonself, and imagine that the eyes are unpleasant. Thus, because they imagine that the eyes are impermanent, imagine that the eyes are suffering, imagine that the eyes are nonself, and imagine that the eyes are unpleasant, [F.39.a] they will practice a reflection of the perfection of wisdom.

23.154 “They teach that the ears are impermanent, teach that the ears are suffering, teach that the ears are nonself, and teach that the ears are unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those to whom that is taught will also imagine that the ears are impermanent, imagine that the ears are suffering, imagine that the ears are nonself, and imagine that the ears are unpleasant. Thus, because they imagine that the ears are impermanent, imagine that the ears are suffering, imagine that the ears are nonself, and imagine that the ears are unpleasant, they will practice a reflection of the perfection of wisdom.

23.155 “They teach that the nose is impermanent, teach that the nose is suffering, teach that the nose is nonself, and teach that the nose is unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those to whom that is taught will also imagine that the nose is impermanent, imagine that the nose is suffering, imagine that the nose is nonself, and imagine that the nose is unpleasant. Thus, because they imagine that the nose is impermanent, imagine that the nose is suffering, imagine that the nose is nonself, and imagine that the nose is unpleasant, they will practice a reflection of the perfection of wisdom.

23.156 “They teach that the tongue is impermanent, teach that the tongue is suffering, teach that the tongue is nonself, and teach that the tongue is unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those to whom that is taught will also imagine that the tongue is impermanent, imagine that the tongue is suffering, imagine that the tongue is nonself, [F.39.b] and imagine that the tongue is unpleasant. Thus, because they imagine that the tongue is impermanent, imagine that the tongue is suffering, imagine that the tongue is nonself, and imagine that the tongue is unpleasant, they will practice a reflection of the perfection of wisdom.

- 23.157 “They teach that the body is impermanent, teach that the body is suffering, teach that the body is nonself, and teach that the body is unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those to whom that is taught will also imagine that the body is impermanent, imagine that the body is suffering, imagine that the body is nonself, and imagine that the body is unpleasant. Thus, because they imagine that the body is impermanent, imagine that the body is suffering, imagine that the body is nonself, and imagine that the body is unpleasant, they will practice a reflection of the perfection of wisdom.
- 23.158 “They teach that the mental faculty is impermanent, teach that the mental faculty is suffering, teach that the mental faculty is nonself, and teach that the mental faculty is unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those to whom that is taught will also imagine that the mental faculty is impermanent, imagine that the mental faculty is suffering, imagine that the mental faculty is nonself, and imagine that the mental faculty is unpleasant. Thus, because they imagine that the mental faculty is impermanent, imagine that the mental faculty is suffering, imagine that the mental faculty is nonself, and imagine that the mental faculty is unpleasant, they will practice a reflection of the perfection of wisdom.
- 23.159 “They teach that sights are impermanent, teach that sights are suffering, teach that sights are nonself, and teach that sights [F.40.a] are unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those to whom that is taught will also imagine that sights are impermanent, imagine that sights are suffering, imagine that sights are nonself, and imagine that sights are unpleasant. Thus, because they imagine that sights are impermanent, imagine that sights are suffering, imagine that sights are nonself, and imagine that sights are unpleasant, they will practice a reflection of the perfection of wisdom.
- 23.160 “They teach that sounds are impermanent, teach that sounds are suffering, teach that sounds are nonself, and teach that sounds are unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those to whom that is taught will also imagine that sounds are impermanent, imagine that sounds are suffering, imagine that sounds are nonself, and imagine that sounds are unpleasant. Thus, because they imagine that sounds are impermanent, imagine that sounds are suffering, imagine that sounds are nonself, and imagine that sounds are unpleasant, they will practice a reflection of the perfection of wisdom.
- 23.161 “They teach that odors are impermanent, teach that odors are suffering, teach that odors are nonself, and teach that odors are unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of

wisdom.’ Those to whom that is taught will also imagine that odors are impermanent, imagine that odors are suffering, imagine that odors are nonself, and imagine that odors are unpleasant. Thus, because they imagine [F.40.b] that odors are impermanent, imagine that odors are suffering, imagine that odors are nonself, and imagine that odors are unpleasant, they will practice a reflection of the perfection of wisdom.

23.162 “They teach that tastes are impermanent, teach that tastes are suffering, teach that tastes are nonself, and teach that tastes are unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those to whom that is taught will also imagine that tastes are impermanent, imagine that tastes are suffering, imagine that tastes are nonself, and imagine that tastes are unpleasant. Thus, because they imagine that tastes are impermanent, imagine that tastes are suffering, imagine that tastes are nonself, and imagine that tastes are unpleasant, they will practice a reflection of the perfection of wisdom.

23.163 “They teach that tangibles are impermanent, teach that tangibles are suffering, teach that tangibles are nonself, and teach that tangibles are unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those to whom that is taught will also imagine that tangibles are impermanent, imagine that tangibles are suffering, imagine that tangibles are nonself, and imagine that tangibles are unpleasant. Thus, because they imagine that tangibles are impermanent, imagine that tangibles are suffering, imagine that tangibles are nonself, and imagine that tangibles are unpleasant, they will practice a reflection of the perfection of wisdom.

23.164 “They teach that mental phenomena are impermanent, teach that mental phenomena are suffering, teach that mental phenomena are nonself, and teach that mental phenomena are unpleasant, and they say, ‘Those who practice accordingly [F.41.a] are practicing the perfection of wisdom.’ Those to whom that is taught will also imagine that mental phenomena are impermanent, imagine that mental phenomena are suffering, imagine that mental phenomena are nonself, and imagine that mental phenomena are unpleasant. Thus, because they imagine that mental phenomena are impermanent, imagine that mental phenomena are suffering, imagine that mental phenomena are nonself, and imagine that mental phenomena are unpleasant, they will practice a reflection of the perfection of wisdom.

23.165 “They teach that visual consciousness is impermanent, teach that visual consciousness is suffering, teach that visual consciousness is nonself, and teach that visual consciousness is unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those to whom that is taught will also imagine that visual consciousness is impermanent, imagine that visual consciousness is suffering, imagine that

visual consciousness is nonself, and imagine that visual consciousness is unpleasant. Thus, because they imagine that visual consciousness is impermanent, imagine that visual consciousness is suffering, imagine that visual consciousness is nonself, and imagine that visual consciousness is unpleasant, they will practice a reflection of the perfection of wisdom.

23.166 “They teach that auditory consciousness is impermanent, teach that auditory consciousness is suffering, teach that auditory consciousness is nonself, and teach that auditory consciousness is unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ [F41.b] Those to whom that is taught will also imagine that auditory consciousness is impermanent, imagine that auditory consciousness is suffering, imagine that auditory consciousness is nonself, and imagine that auditory consciousness is unpleasant. Thus, because they imagine that auditory consciousness is impermanent, imagine that auditory consciousness is suffering, imagine that auditory consciousness is nonself, and imagine that auditory consciousness is unpleasant, they will practice a reflection of the perfection of wisdom.

23.167 “They teach that olfactory consciousness is impermanent, teach that olfactory consciousness is suffering, teach that olfactory consciousness is nonself, and teach that olfactory consciousness is unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those to whom that is taught will also imagine that olfactory consciousness is impermanent, imagine that olfactory consciousness is suffering, imagine that olfactory consciousness is nonself, and imagine that olfactory consciousness is unpleasant. Thus, because they imagine that olfactory consciousness is impermanent, imagine that olfactory consciousness is suffering, imagine that olfactory consciousness is nonself, and imagine that olfactory consciousness is unpleasant, they will practice a reflection of the perfection of wisdom.

23.168 “They teach that gustatory consciousness is impermanent, teach that gustatory consciousness is suffering, teach that gustatory consciousness is nonself, and teach that gustatory consciousness is unpleasant, and they say, ‘Those who practice accordingly [F42.a] are practicing the perfection of wisdom.’ Those to whom that is taught will also imagine that gustatory consciousness is impermanent, imagine that gustatory consciousness is suffering, imagine that gustatory consciousness is nonself, and imagine that gustatory consciousness is unpleasant. Thus, because they imagine that gustatory consciousness is impermanent, imagine that gustatory consciousness is suffering, imagine that gustatory consciousness is nonself, and imagine that gustatory consciousness is unpleasant, they will practice a reflection of the perfection of wisdom.

23.169 “They teach that tactile consciousness is impermanent, teach that tactile consciousness is suffering, teach that tactile consciousness is nonself, and teach that tactile consciousness is unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those to whom that is taught will also imagine that tactile consciousness is impermanent, imagine that tactile consciousness is suffering, imagine that tactile consciousness is nonself, and imagine that tactile consciousness is unpleasant. Thus, because they imagine that tactile consciousness is impermanent, imagine that tactile consciousness is suffering, imagine that tactile consciousness is nonself, and imagine that tactile consciousness is unpleasant, they will practice a reflection of the perfection of wisdom.

23.170 “They teach that mental consciousness is impermanent, teach that mental consciousness is suffering, teach that mental consciousness is nonself, and teach [F.42.b] that mental consciousness is unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those to whom that is taught will also imagine that mental consciousness is impermanent, imagine that mental consciousness is suffering, imagine that mental consciousness is nonself, and imagine that mental consciousness is unpleasant. Thus, because they imagine that mental consciousness is impermanent, imagine that mental consciousness is suffering, imagine that mental consciousness is nonself, and imagine that mental consciousness is unpleasant, they will practice a reflection of the perfection of wisdom.

23.171 “They teach that visually compounded sensory contact is impermanent, teach that visually compounded sensory contact is suffering, teach that visually compounded sensory contact is nonself, and teach that visually compounded sensory contact is unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those to whom that is taught will also imagine that visually compounded sensory contact is impermanent, imagine that visually compounded sensory contact is suffering, imagine that visually compounded sensory contact is nonself, and imagine that visually compounded sensory contact is unpleasant. Thus, because they imagine that visually compounded sensory contact is impermanent, imagine that visually compounded sensory contact is suffering, imagine that visually compounded sensory contact is nonself, and imagine that visually compounded sensory contact is unpleasant, they will practice a reflection of the perfection of wisdom.

23.172 “They teach that aurally compounded sensory contact is impermanent, teach that aurally compounded sensory contact is suffering, teach that aurally compounded sensory contact [F.43.a] is nonself, and teach that aurally compounded sensory contact is unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those to

whom that is taught will also imagine that aurally compounded sensory contact is impermanent, imagine that aurally compounded sensory contact is suffering, imagine that aurally compounded sensory contact is nonself, and imagine that aurally compounded sensory contact is unpleasant. Thus, because they imagine that aurally compounded sensory contact is impermanent, imagine that aurally compounded sensory contact is suffering, imagine that aurally compounded sensory contact is nonself, and imagine that aurally compounded sensory contact is unpleasant, they will practice a reflection of the perfection of wisdom.

23.173 “They teach that nasally compounded sensory contact is impermanent, teach that nasally compounded sensory contact is suffering, teach that nasally compounded sensory contact is nonself, and teach that nasally compounded sensory contact is unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those to whom that is taught will also imagine that nasally compounded sensory contact is impermanent, imagine that nasally compounded sensory contact is suffering, imagine that nasally compounded sensory contact is nonself, and imagine that nasally compounded sensory contact is unpleasant. Thus, because they imagine that nasally compounded sensory contact is impermanent, imagine that nasally compounded sensory contact is suffering, imagine that nasally compounded sensory contact is nonself, and imagine that nasally compounded sensory contact is unpleasant, they will practice a reflection of the perfection of wisdom.

23.174 “They teach that lingually compounded sensory contact is impermanent, teach that lingually compounded sensory contact is suffering, [F.43.b] teach that lingually compounded sensory contact is nonself, and teach that lingually compounded sensory contact is unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those to whom that is taught will also imagine that lingually compounded sensory contact is impermanent, imagine that lingually compounded sensory contact is suffering, imagine that lingually compounded sensory contact is nonself, and imagine that lingually compounded sensory contact is unpleasant. Thus, because they imagine that lingually compounded sensory contact is impermanent, imagine that lingually compounded sensory contact is suffering, imagine that lingually compounded sensory contact is nonself, and imagine that lingually compounded sensory contact is unpleasant, they will practice a reflection of the perfection of wisdom.

23.175 “They teach that corporeally compounded sensory contact is impermanent, teach that corporeally compounded sensory contact is suffering, teach that corporeally compounded sensory contact is nonself, and teach that corporeally compounded sensory contact is unpleasant, and

they say, 'Those who practice accordingly are practicing the perfection of wisdom.' Those to whom that is taught will also imagine that corporeally compounded sensory contact is impermanent, imagine that corporeally compounded sensory contact is suffering, imagine that corporeally compounded sensory contact is nonself, and imagine that corporeally compounded sensory contact is unpleasant. Thus, because they imagine that corporeally compounded sensory contact is impermanent, imagine that corporeally compounded sensory contact is suffering, imagine that corporeally compounded sensory contact is nonself, and imagine that corporeally compounded sensory contact is unpleasant, they will practice a reflection of the perfection of wisdom.

23.176 "They teach that mentally compounded sensory contact is impermanent, [F.44.a] teach that mentally compounded sensory contact is suffering, teach that mentally compounded sensory contact is nonself, and teach that mentally compounded sensory contact is unpleasant, and they say, 'Those who practice accordingly are practicing the perfection of wisdom.' Those to whom that is taught will also imagine that mentally compounded sensory contact is impermanent, imagine that mentally compounded sensory contact is suffering, imagine that mentally compounded sensory contact is nonself, and imagine that mentally compounded sensory contact is unpleasant. Thus, because they imagine that mentally compounded sensory contact is impermanent, imagine that mentally compounded sensory contact is suffering, imagine that mentally compounded sensory contact is nonself, and imagine that mentally compounded sensory contact is unpleasant, they will practice a reflection of the perfection of wisdom.

23.177 "They teach that feelings conditioned by visually compounded sensory contact are impermanent, teach that feelings conditioned by visually compounded sensory contact are suffering, teach that feelings conditioned by visually compounded sensory contact are nonself, and teach that feelings conditioned by visually compounded sensory contact are unpleasant, and they say, 'Those who practice accordingly are practicing the perfection of wisdom.' Those to whom that is taught will also imagine that feelings conditioned by visually compounded sensory contact are impermanent, imagine that feelings conditioned by visually compounded sensory contact are suffering, imagine that feelings conditioned by visually compounded sensory contact are nonself, and imagine that feelings conditioned by visually compounded sensory contact are unpleasant. Thus, because they imagine that feelings conditioned by visually compounded sensory contact are impermanent, imagine that feelings conditioned by visually compounded sensory contact [F.44.b] are suffering, imagine that feelings

conditioned by visually compounded sensory contact are nonself, and imagine that feelings conditioned by visually compounded sensory contact are unpleasant, they will practice a reflection of the perfection of wisdom.

23.178 “They teach that feelings conditioned by aurally compounded sensory contact are impermanent, teach that feelings conditioned by aurally compounded sensory contact are suffering, teach that feelings conditioned by aurally compounded sensory contact are nonself, and teach that feelings conditioned by aurally compounded sensory contact are unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those to whom that is taught will also imagine that feelings conditioned by aurally compounded sensory contact are impermanent, imagine that feelings conditioned by aurally compounded sensory contact are suffering, imagine that feelings conditioned by aurally compounded sensory contact are nonself, and imagine that feelings conditioned by aurally compounded sensory contact are unpleasant. Thus, because they imagine that feelings conditioned by aurally compounded sensory contact are impermanent, imagine that feelings conditioned by aurally compounded sensory contact are suffering, imagine that feelings conditioned by aurally compounded sensory contact are nonself, and imagine that feelings conditioned by aurally compounded sensory contact are unpleasant, they will practice a reflection of the perfection of wisdom.

23.179 “They teach that feelings conditioned by nasally compounded sensory contact are impermanent, teach that feelings conditioned by nasally compounded sensory contact are suffering, teach that feelings conditioned by nasally compounded sensory contact are nonself, and teach that feelings conditioned by nasally compounded sensory contact are unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those [F.45.a] to whom that is taught will also imagine that feelings conditioned by nasally compounded sensory contact are impermanent, imagine that feelings conditioned by nasally compounded sensory contact are suffering, imagine that feelings conditioned by nasally compounded sensory contact are nonself, and imagine that feelings conditioned by nasally compounded sensory contact are unpleasant. Thus, because they imagine that feelings conditioned by nasally compounded sensory contact are impermanent, imagine that feelings conditioned by nasally compounded sensory contact are suffering, imagine that feelings conditioned by nasally compounded sensory contact are nonself, and imagine that feelings conditioned by nasally compounded sensory contact are unpleasant, they will practice a reflection of the perfection of wisdom.

23.180 “They teach that feelings conditioned by lingually compounded sensory contact are impermanent, teach that feelings conditioned by lingually compounded sensory contact are suffering, teach that feelings conditioned by lingually compounded sensory contact are nonself, and teach that feelings conditioned by lingually compounded sensory contact are unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those to whom that is taught will also imagine that feelings conditioned by lingually compounded sensory contact are impermanent, imagine that feelings conditioned by lingually compounded sensory contact are suffering, imagine that feelings conditioned by lingually compounded sensory contact are nonself, and imagine that feelings conditioned by lingually compounded sensory contact are unpleasant. Thus, because they imagine that feelings conditioned by lingually compounded sensory contact are impermanent, imagine that feelings conditioned by lingually compounded sensory contact are suffering, imagine that feelings conditioned by lingually compounded sensory contact are nonself, and imagine that feelings conditioned by lingually compounded sensory contact are unpleasant, they will practice a reflection [F.45.b] of the perfection of wisdom.

23.181 “They teach that feelings conditioned by corporeally compounded sensory contact are impermanent, teach that feelings conditioned by corporeally compounded sensory contact are suffering, teach that feelings conditioned by corporeally compounded sensory contact are nonself, and teach that feelings conditioned by corporeally compounded sensory contact are unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those to whom that is taught will also imagine that feelings conditioned by corporeally compounded sensory contact are impermanent, imagine that feelings conditioned by corporeally compounded sensory contact are suffering, imagine that feelings conditioned by corporeally compounded sensory contact are nonself, and imagine that feelings conditioned by corporeally compounded sensory contact are unpleasant. Thus, because they imagine that feelings conditioned by corporeally compounded sensory contact are impermanent, imagine that feelings conditioned by corporeally compounded sensory contact are suffering, imagine that feelings conditioned by corporeally compounded sensory contact are nonself, and imagine that feelings conditioned by corporeally compounded sensory contact are unpleasant, they will practice a reflection of the perfection of wisdom.

23.182 “They teach that feelings conditioned by mentally compounded sensory contact are impermanent, teach that feelings conditioned by mentally compounded sensory contact are suffering, teach that feelings conditioned

by mentally compounded sensory contact are nonself, and teach that feelings conditioned by mentally compounded sensory contact are unpleasant, and they say, 'Those who practice accordingly are practicing the perfection of wisdom.' Those to whom that is taught will also imagine that feelings conditioned by mentally compounded sensory contact are impermanent, imagine that feelings conditioned by mentally compounded sensory contact are suffering, imagine that feelings [F.46.a] conditioned by mentally compounded sensory contact are nonself, and imagine that feelings conditioned by mentally compounded sensory contact are unpleasant. Thus, because they imagine that feelings conditioned by mentally compounded sensory contact are impermanent, imagine that feelings conditioned by mentally compounded sensory contact are suffering, imagine that feelings conditioned by mentally compounded sensory contact are nonself, and imagine that feelings conditioned by mentally compounded sensory contact are unpleasant, they will practice a reflection of the perfection of wisdom. [B4]

23.183 "They teach that the earth element is impermanent, teach that the earth element is suffering, teach that the earth element is nonself, and teach that the earth element is unpleasant, and they say, 'Those who practice accordingly are practicing the perfection of wisdom.' Those to whom that is taught will also imagine that the earth element is impermanent, imagine that the earth element is suffering, imagine that the earth element is nonself, and imagine that the earth element is unpleasant. Thus, because they imagine that the earth element is impermanent, imagine that the earth element is suffering, imagine that the earth element is nonself, and imagine that the earth element is unpleasant, they will practice a reflection of the perfection of wisdom.

23.184 "They teach that the water element is impermanent, teach that the water element is suffering, teach that the water element is nonself, and teach that the water element is unpleasant, and they say, 'Those who practice accordingly are practicing [F.46.b] the perfection of wisdom.' Those to whom that is taught will also imagine that the water element is impermanent, imagine that the water element is suffering, imagine that the water element is nonself, and imagine that the water element is unpleasant. Thus, because they imagine that the water element is impermanent, imagine that the water element is suffering, imagine that the water element is nonself, and imagine that the water element is unpleasant, they will practice a reflection of the perfection of wisdom.

23.185 "They teach that the fire element is impermanent, teach that the fire element is suffering, teach that the fire element is nonself, and teach that the fire element is unpleasant, and they say, 'Those who practice accordingly are

practicing the perfection of wisdom.' Those to whom that is taught will also imagine that the fire element is impermanent, imagine that the fire element is suffering, imagine that the fire element is nonself, and imagine that the fire element is unpleasant. Thus, because they imagine that the fire element is impermanent, imagine that the fire element is suffering, imagine that the fire element is nonself, and imagine that the fire element is unpleasant, they will practice a reflection of the perfection of wisdom.

23.186 "They teach that the wind element is impermanent, teach that the wind element is suffering, teach that the wind element is nonself, and teach that the wind element is unpleasant, and they say, 'Those who practice accordingly are practicing the perfection of wisdom.' Those to whom that is taught will also imagine that the wind element is impermanent, imagine that [F.47.a] the wind element is suffering, imagine that the wind element is nonself, and imagine that the wind element is unpleasant. Thus, because they imagine that the wind element is impermanent, imagine that the wind element is suffering, imagine that the wind element is nonself, and imagine that the wind element is unpleasant, they will practice a reflection of the perfection of wisdom.

23.187 "They teach that the space element is impermanent, teach that the space element is suffering, teach that the space element is nonself, and teach that the space element is unpleasant, and they say, 'Those who practice accordingly are practicing the perfection of wisdom.' Those to whom that is taught will also imagine that the space element is impermanent, imagine that the space element is suffering, imagine that the space element is nonself, and imagine that the space element is unpleasant. Thus, because they imagine that the space element is impermanent, imagine that the space element is suffering, imagine that the space element is nonself, and imagine that the space element is unpleasant, they will practice a reflection of the perfection of wisdom.

23.188 "They teach that the consciousness element is impermanent, teach that the consciousness element is suffering, teach that the consciousness element is nonself, and teach that the consciousness element is unpleasant, and they say, 'Those who practice accordingly are practicing the perfection of wisdom.' Those to whom that is taught will also imagine that the consciousness element is impermanent, imagine that the consciousness element [F.47.b] is suffering, imagine that the consciousness element is nonself, and imagine that the consciousness element is unpleasant. Thus, because they imagine that the consciousness element is impermanent, imagine that the consciousness element is suffering, imagine that the

consciousness element is nonself, and imagine that the consciousness element is unpleasant, they will practice a reflection of the perfection of wisdom.

23.189 “They teach that ignorance is impermanent, teach that ignorance is suffering, teach that ignorance is nonself, and teach that ignorance is unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those to whom that is taught will also imagine that ignorance is impermanent, imagine that ignorance is suffering, imagine that ignorance is nonself, and imagine that ignorance is unpleasant. Thus, because they imagine that ignorance is impermanent, imagine that ignorance is suffering, imagine that ignorance is nonself, and imagine that ignorance is unpleasant, they will practice a reflection of the perfection of wisdom.

23.190 “They teach that formative predispositions are impermanent, teach that formative predispositions are suffering, teach that formative predispositions are nonself, and teach that formative predispositions are unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those to whom that is taught will also imagine that formative predispositions are impermanent, imagine that formative predispositions are suffering, imagine that formative predispositions are nonself, and imagine that formative predispositions are unpleasant. Thus, because they imagine that formative predispositions are impermanent, imagine that [F.48.a] formative predispositions are suffering, imagine that formative predispositions are nonself, and imagine that formative predispositions are unpleasant, they will practice a reflection of the perfection of wisdom.

23.191 “They teach that consciousness is impermanent, teach that consciousness is suffering, teach that consciousness is nonself, and teach that consciousness is unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those to whom that is taught will also imagine that consciousness is impermanent, imagine that consciousness is suffering, imagine that consciousness is nonself, and imagine that consciousness is unpleasant. Thus, because they imagine that consciousness is impermanent, imagine that consciousness is suffering, imagine that consciousness is nonself, and imagine that consciousness is unpleasant, they will practice a reflection of the perfection of wisdom.

23.192 “They teach that name and form are impermanent, teach that name and form are suffering, teach that name and form are nonself, and teach that name and form are unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those to whom that is taught will also imagine that name and form are impermanent, imagine that name and form are suffering, imagine that name and form are nonself, and

imagine that name and form are unpleasant. Thus, because they imagine that name and form are impermanent, imagine that name and form are suffering, imagine that name and form are nonself, and [F.48.b] imagine that name and form are unpleasant, they will practice a reflection of the perfection of wisdom.

23.193 “They teach that the six sense fields are impermanent, teach that the six sense fields are suffering, teach that the six sense fields are nonself, and teach that the six sense fields are unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those to whom that is taught will also imagine that the six sense fields are impermanent, imagine that the six sense fields are suffering, imagine that the six sense fields are nonself, and imagine that the six sense fields are unpleasant. Thus, because they imagine that the six sense fields are impermanent, imagine that the six sense fields are suffering, imagine that the six sense fields are nonself, and imagine that the six sense fields are unpleasant, they will practice a reflection of the perfection of wisdom.

23.194 “They teach that sensory contact is impermanent, teach that sensory contact is suffering, teach that sensory contact is nonself, and teach that sensory contact is unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those to whom that is taught will also imagine that sensory contact is impermanent, imagine that sensory contact is suffering, imagine that sensory contact is nonself, and imagine that sensory contact is unpleasant. Thus, because they imagine that sensory contact is impermanent, imagine that sensory contact is suffering, imagine that sensory contact is nonself, and imagine that sensory contact is unpleasant, they will practice a reflection of the perfection of wisdom.

23.195 “They teach that sensation is impermanent, teach that sensation is [F.49.a] suffering, teach that sensation is nonself, and teach that sensation is unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those to whom that is taught will also imagine that sensation is impermanent, imagine that sensation is suffering, imagine that sensation is nonself, and imagine that sensation is unpleasant. Thus, because they imagine that sensation is impermanent, imagine that sensation is suffering, imagine that sensation is nonself, and imagine that sensation is unpleasant, they will practice a reflection of the perfection of wisdom.

23.196 “They teach that craving is impermanent, teach that craving is suffering, teach that craving is nonself, and teach that craving is unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those to whom that is taught will also imagine that craving is impermanent, imagine that craving is suffering, imagine that craving is nonself, and imagine that craving is unpleasant. Thus, because they imagine

that craving is impermanent, imagine that craving is suffering, imagine that craving is nonself, and imagine that craving is unpleasant, they will practice a reflection of the perfection of wisdom.

23.197 “They teach that grasping is impermanent, teach that grasping is suffering, teach that grasping is nonself, and teach that grasping is unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those to whom that is taught will also imagine that grasping is impermanent, imagine that grasping is suffering, imagine that grasping is nonself, and imagine that [F.49.b] grasping is unpleasant. Thus, because they imagine that grasping is impermanent, imagine that grasping is suffering, imagine that grasping is nonself, and imagine that grasping is unpleasant, they will practice a reflection of the perfection of wisdom.

23.198 “They teach that the rebirth process is impermanent, teach that the rebirth process is suffering, teach that the rebirth process is nonself, and teach that the rebirth process is unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those to whom that is taught will also imagine that the rebirth process is impermanent, imagine that the rebirth process is suffering, imagine that the rebirth process is nonself, and imagine that the rebirth process is unpleasant. Thus, because they imagine that the rebirth process is impermanent, imagine that the rebirth process is suffering, imagine that the rebirth process is nonself, and imagine that the rebirth process is unpleasant, they will practice a reflection of the perfection of wisdom.

23.199 “They teach that birth is impermanent, teach that birth is suffering, teach that birth is nonself, and teach that birth is unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those to whom that is taught will also imagine that birth is impermanent, imagine that birth is suffering, imagine that birth is nonself, and imagine that birth is unpleasant. Thus, because they imagine that birth is impermanent, imagine that birth is suffering, imagine that birth is nonself, and imagine that birth is unpleasant, they will practice a reflection of the perfection of wisdom.

23.200 “They teach that aging and death are impermanent, teach that aging and death are [F.50.a] suffering, teach that aging and death are nonself, and teach that aging and death are unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those to whom that is taught will also imagine that aging and death are impermanent, imagine that aging and death are suffering, imagine that aging and death are nonself, and imagine that aging and death are unpleasant. Thus, because they imagine that aging and death are impermanent, imagine that aging and death are

suffering, imagine that aging and death are nonself, and imagine that aging and death are unpleasant, they will practice a reflection of the perfection of wisdom.

23.201 “They teach that the perfection of generosity is impermanent, teach that the perfection of generosity is suffering, teach that the perfection of generosity is nonself, and teach that the perfection of generosity is unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those to whom that is taught will also imagine that the perfection of generosity is impermanent, imagine that the perfection of generosity is suffering, imagine that the perfection of generosity is nonself, and imagine that the perfection of generosity is unpleasant. Thus, because they imagine that the perfection of generosity is impermanent, imagine that the perfection of generosity is suffering, imagine that the perfection of generosity is nonself, and imagine that the perfection of generosity is unpleasant, they will practice a reflection of the perfection of wisdom.

23.202 “They teach that the perfection of ethical discipline is impermanent, teach that the perfection of ethical discipline is suffering, [F.50.b] teach that the perfection of ethical discipline is nonself, and teach that the perfection of ethical discipline is unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those to whom that is taught will also imagine that the perfection of ethical discipline is impermanent, imagine that the perfection of ethical discipline is suffering, imagine that the perfection of ethical discipline is nonself, and imagine that the perfection of ethical discipline is unpleasant. Thus, because they imagine that the perfection of ethical discipline is impermanent, imagine that the perfection of ethical discipline is suffering, imagine that the perfection of ethical discipline is nonself, and imagine that the perfection of ethical discipline is unpleasant, they will practice a reflection of the perfection of wisdom.

23.203 “They teach that the perfection of tolerance is impermanent, teach that the perfection of tolerance is suffering, teach that the perfection of tolerance is nonself, and teach that the perfection of tolerance is unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those to whom that is taught will also imagine that the perfection of tolerance is impermanent, imagine that the perfection of tolerance is suffering, imagine that the perfection of tolerance is nonself, and imagine that the perfection of tolerance is unpleasant. Thus, because they imagine that the perfection of tolerance is impermanent, imagine that the perfection of tolerance is suffering, imagine that the perfection of tolerance is nonself, and imagine that the perfection of tolerance is unpleasant, they will practice a reflection of [F.51.a] the perfection of wisdom.

23.204 “They teach that the perfection of perseverance is impermanent, teach that the perfection of perseverance is suffering, teach that the perfection of perseverance is nonself, and teach that the perfection of perseverance is unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those to whom that is taught will also imagine that the perfection of perseverance is impermanent, imagine that the perfection of perseverance is suffering, imagine that the perfection of perseverance is nonself, and imagine that the perfection of perseverance is unpleasant. Thus, because they imagine that the perfection of perseverance is impermanent, imagine that the perfection of perseverance is suffering, imagine that the perfection of perseverance is nonself, and imagine that the perfection of perseverance is unpleasant, they will practice a reflection of the perfection of wisdom.

23.205 “They teach that the perfection of meditative concentration is impermanent, teach that the perfection of meditative concentration is suffering, teach that the perfection of meditative concentration is nonself, and teach that the perfection of meditative concentration is unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those to whom that is taught will also imagine that the perfection of meditative concentration is impermanent, imagine that the perfection of meditative concentration is suffering, imagine that the perfection of meditative concentration is nonself, and imagine that the perfection of meditative concentration is unpleasant. Thus, because they imagine that [F.51.b] the perfection of meditative concentration is impermanent, imagine that the perfection of meditative concentration is suffering, imagine that the perfection of meditative concentration is nonself, and imagine that the perfection of meditative concentration is unpleasant, they will practice a reflection of the perfection of wisdom.

23.206 “They teach that the perfection of wisdom is impermanent, teach that the perfection of wisdom is suffering, teach that the perfection of wisdom is nonself, and teach that the perfection of wisdom is unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those to whom that is taught will also imagine that the perfection of wisdom is impermanent, imagine that the perfection of wisdom is suffering, imagine that the perfection of wisdom is nonself, and imagine that the perfection of wisdom is unpleasant. Thus, because they imagine that the perfection of wisdom is impermanent, imagine that the perfection of wisdom is suffering, imagine that the perfection of wisdom is nonself, and imagine that the perfection of wisdom is unpleasant, they will practice a reflection of the perfection of wisdom.

23.207 “They teach that the emptiness of internal phenomena is impermanent, teach that the emptiness of internal phenomena is suffering, teach that the emptiness of internal phenomena is nonself, and teach that the emptiness of internal phenomena is unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those to whom that is taught will also imagine that the emptiness of internal phenomena is impermanent, imagine that the emptiness of internal phenomena is suffering, imagine that [F.52.a] the emptiness of internal phenomena is nonself, and imagine that the emptiness of internal phenomena is unpleasant. Thus, because they imagine that the emptiness of internal phenomena is impermanent, imagine that the emptiness of internal phenomena is suffering, imagine that the emptiness of internal phenomena is nonself, and imagine that the emptiness of internal phenomena is unpleasant, they will practice a reflection of the perfection of wisdom.

23.208 “They teach that the emptiness of external phenomena is impermanent, teach that the emptiness of external phenomena is suffering, teach that the emptiness of external phenomena is nonself, and teach that the emptiness of external phenomena is unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those to whom that is taught will also imagine that the emptiness of external phenomena is impermanent, imagine that the emptiness of external phenomena is suffering, imagine that the emptiness of external phenomena is nonself, and imagine that the emptiness of external phenomena is unpleasant. Thus, because they imagine that the emptiness of external phenomena is impermanent, imagine that the emptiness of external phenomena is suffering, imagine that the emptiness of external phenomena is nonself, and imagine that the emptiness of external phenomena is unpleasant, they will practice a reflection of the perfection of wisdom.

23.209 “They teach that the emptiness of external and internal phenomena is impermanent, teach that the emptiness of external and internal phenomena is suffering, teach that the emptiness of external and internal phenomena is nonself, and teach that the emptiness of external and internal phenomena is unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those to whom that is taught will also imagine that the emptiness of external and internal phenomena is impermanent, imagine that the emptiness of external and internal phenomena is suffering, imagine that the emptiness of external and internal phenomena is nonself, and imagine that the emptiness of external and internal phenomena [F.52.b] is unpleasant. Thus, because they imagine that the emptiness of external and internal phenomena is impermanent, imagine that the emptiness of external and internal phenomena is suffering, imagine that the emptiness of external

and internal phenomena is nonself, and imagine that the emptiness of external and internal phenomena is unpleasant, they will practice a reflection of the perfection of wisdom.

23.210 “They teach that the emptiness of emptiness is impermanent, teach that the emptiness of emptiness is suffering, teach that the emptiness of emptiness is nonself, and teach that the emptiness of emptiness is unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those to whom that is taught will also imagine that the emptiness of emptiness is impermanent, imagine that the emptiness of emptiness is suffering, imagine that the emptiness of emptiness is nonself, and imagine that the emptiness of emptiness is unpleasant. Thus, because they imagine that the emptiness of emptiness is impermanent, imagine that the emptiness of emptiness is suffering, imagine that the emptiness of emptiness is nonself, and imagine that the emptiness of emptiness is unpleasant, they will practice a reflection of the perfection of wisdom.

23.211 “They teach that the emptiness of great extent is impermanent, teach that the emptiness of great extent is suffering, teach that the emptiness of great extent is nonself, and teach that the emptiness of great extent is unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those to whom that is taught will also imagine that the emptiness of great extent is impermanent, imagine that the emptiness of great extent is suffering, imagine that the emptiness of great extent is nonself, and imagine that the emptiness of great extent is unpleasant. [F.53.a] Thus, because they imagine that the emptiness of great extent is impermanent, imagine that the emptiness of great extent is suffering, imagine that the emptiness of great extent is nonself, and imagine that the emptiness of great extent is unpleasant, they will practice a reflection of the perfection of wisdom.

23.212 “They teach that the emptiness of ultimate reality is impermanent, teach that the emptiness of ultimate reality is suffering, teach that the emptiness of ultimate reality is nonself, and teach that the emptiness of ultimate reality is unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those to whom that is taught will also imagine that the emptiness of ultimate reality is impermanent, imagine that the emptiness of ultimate reality is suffering, imagine that the emptiness of ultimate reality is nonself, and imagine that the emptiness of ultimate reality is unpleasant. Thus, because they imagine that the emptiness of ultimate reality is impermanent, imagine that the emptiness of ultimate reality is suffering, imagine that the emptiness of ultimate reality is nonself, and imagine that the emptiness of ultimate reality is unpleasant, they will practice a reflection of the perfection of wisdom.

23.213 “They teach that the emptiness of conditioned phenomena is impermanent, teach that the emptiness of conditioned phenomena is suffering, teach that the emptiness of conditioned phenomena is nonself, and teach that the emptiness of conditioned phenomena is unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those to whom that is taught will also imagine that the emptiness of conditioned phenomena is impermanent, imagine that the emptiness of conditioned phenomena is suffering, imagine that the emptiness of conditioned phenomena is nonself, and imagine that the emptiness of conditioned phenomena is unpleasant. [F.53.b] Thus, because they imagine that the emptiness of conditioned phenomena is impermanent, imagine that the emptiness of conditioned phenomena is suffering, imagine that the emptiness of conditioned phenomena is nonself, and imagine that the emptiness of conditioned phenomena is unpleasant, they will practice a reflection of the perfection of wisdom.

23.214 “They teach that the emptiness of unconditioned phenomena is impermanent, teach that the emptiness of unconditioned phenomena is suffering, teach that the emptiness of unconditioned phenomena is nonself, and teach that the emptiness of unconditioned phenomena is unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those to whom that is taught will also imagine that the emptiness of unconditioned phenomena is impermanent, imagine that the emptiness of unconditioned phenomena is suffering, imagine that the emptiness of unconditioned phenomena is nonself, and imagine that the emptiness of unconditioned phenomena is unpleasant. Thus, because they imagine that the emptiness of unconditioned phenomena is impermanent, imagine that the emptiness of unconditioned phenomena is suffering, imagine that the emptiness of unconditioned phenomena is nonself, and imagine that the emptiness of unconditioned phenomena is unpleasant, they will practice a reflection of the perfection of wisdom.

23.215 “They teach that the emptiness of the unlimited is impermanent, teach that the emptiness of the unlimited is suffering, teach that the emptiness of the unlimited is nonself, and teach that the emptiness of the unlimited is unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those to whom that is taught will also imagine that the emptiness of the unlimited is impermanent, imagine that the emptiness of the unlimited is suffering, imagine that the emptiness of the unlimited is nonself, and imagine that the emptiness of the unlimited is unpleasant. Thus, because they imagine that the emptiness of the unlimited is impermanent, imagine that the emptiness of the unlimited is suffering, imagine [F.54.a] that

the emptiness of the unlimited is nonself, and imagine that the emptiness of the unlimited is unpleasant, they will practice a reflection of the perfection of wisdom.

23.216 “They teach that the emptiness of that which has neither beginning nor end is impermanent, teach that the emptiness of that which has neither beginning nor end is suffering, teach that the emptiness of that which has neither beginning nor end is nonself, and teach that the emptiness of that which has neither beginning nor end is unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom’ Those to whom that is taught will also imagine that the emptiness of that which has neither beginning nor end is impermanent, imagine that the emptiness of that which has neither beginning nor end is suffering, imagine that the emptiness of that which has neither beginning nor end is nonself, and imagine that the emptiness of that which has neither beginning nor end is unpleasant. Thus, because they imagine that the emptiness of that which has neither beginning nor end is impermanent, imagine that the emptiness of that which has neither beginning nor end is suffering, imagine that the emptiness of that which has neither beginning nor end is nonself, and imagine that the emptiness of that which has neither beginning nor end is unpleasant, they will practice a reflection of the perfection of wisdom.

23.217 “They teach that the emptiness of nonexclusion is impermanent, teach that the emptiness of nonexclusion is suffering, teach that the emptiness of nonexclusion is nonself, and teach that the emptiness of nonexclusion is unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ [F.54.b] Those to whom that is taught will also imagine that the emptiness of nonexclusion is impermanent, imagine that the emptiness of nonexclusion is suffering, imagine that the emptiness of nonexclusion is nonself, and imagine that the emptiness of nonexclusion is unpleasant. Thus, because they imagine that the emptiness of nonexclusion is impermanent, imagine that the emptiness of nonexclusion is suffering, imagine that the emptiness of nonexclusion is nonself, and imagine that the emptiness of nonexclusion is unpleasant, they will practice a reflection of the perfection of wisdom.

23.218 “They teach that the emptiness of inherent nature is impermanent, teach that the emptiness of inherent nature is suffering, teach that the emptiness of inherent nature is nonself, and teach that the emptiness of inherent nature is unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those to whom that is taught will also imagine that the emptiness of inherent nature is impermanent, imagine that the emptiness of inherent nature is suffering, imagine that the emptiness of inherent nature is nonself, and imagine that the emptiness of inherent nature is unpleasant.

Thus, because they imagine that the emptiness of inherent nature is impermanent, imagine that the emptiness of inherent nature is suffering, imagine that the emptiness of inherent nature is nonself, and imagine that the emptiness of inherent nature is unpleasant, they will practice a reflection of the perfection of wisdom.

23.219 “They teach that the emptiness of all phenomena is impermanent, teach that the emptiness of all phenomena is suffering, teach that the emptiness of all phenomena is nonself, and teach that the emptiness of all phenomena is unpleasant, and they say, ‘Those who practice accordingly are practicing [F.55.a] the perfection of wisdom.’ Those to whom that is taught will also imagine that the emptiness of all phenomena is impermanent, imagine that the emptiness of all phenomena is suffering, imagine that the emptiness of all phenomena is nonself, and imagine that the emptiness of all phenomena is unpleasant. Thus, because they imagine that the emptiness of all phenomena is impermanent, imagine that the emptiness of all phenomena is suffering, imagine that the emptiness of all phenomena is nonself, and imagine that the emptiness of all phenomena is unpleasant, they will practice a reflection of the perfection of wisdom.

23.220 “They teach that the emptiness of intrinsic defining characteristics is impermanent, teach that the emptiness of intrinsic defining characteristics is suffering, teach that the emptiness of intrinsic defining characteristics is nonself, and teach that the emptiness of intrinsic defining characteristics is unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those to whom that is taught will also imagine that the emptiness of intrinsic defining characteristics is impermanent, imagine that the emptiness of intrinsic defining characteristics is suffering, imagine that the emptiness of intrinsic defining characteristics is nonself, and imagine that the emptiness of intrinsic defining characteristics is unpleasant. Thus, because they imagine that the emptiness of intrinsic defining characteristics is impermanent, imagine that the emptiness of intrinsic defining characteristics is suffering, imagine that the emptiness of intrinsic defining characteristics is nonself, and imagine that the emptiness of intrinsic defining characteristics is unpleasant, they will practice a reflection of the perfection of wisdom.

23.221 “They teach that the emptiness of that which cannot be apprehended is impermanent, teach that the emptiness of that which cannot be apprehended is suffering, [F.55.b] teach that the emptiness of that which cannot be apprehended is nonself, and teach that the emptiness of that which cannot be apprehended is unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those to whom that is taught will also imagine that the emptiness of that which cannot be

apprehended is impermanent, imagine that the emptiness of that which cannot be apprehended is suffering, imagine that the emptiness of that which cannot be apprehended is nonself, and imagine that the emptiness of that which cannot be apprehended is unpleasant. Thus, because they imagine that the emptiness of that which cannot be apprehended is impermanent, imagine that the emptiness of that which cannot be apprehended is suffering, imagine that the emptiness of that which cannot be apprehended is nonself, and imagine that the emptiness of that which cannot be apprehended is unpleasant, they will practice a reflection of the perfection of wisdom.

23.222 “They teach that the emptiness of nonentities is impermanent, teach that the emptiness of nonentities is suffering, teach that the emptiness of nonentities is nonself, and teach that the emptiness of nonentities is unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those to whom that is taught will also imagine that the emptiness of nonentities is impermanent, imagine that the emptiness of nonentities is suffering, imagine that the emptiness of nonentities is nonself, and imagine that the emptiness of nonentities is unpleasant. Thus, because they imagine that the emptiness of nonentities is impermanent, imagine that the emptiness of nonentities is suffering, imagine that the emptiness of nonentities is nonself, and imagine that the emptiness of nonentities is unpleasant, they will practice a reflection of the perfection of wisdom.

23.223 “They teach that the emptiness of essential nature is impermanent, teach that [F.56.a] the emptiness of essential nature is suffering, teach that the emptiness of essential nature is nonself, and teach that the emptiness of essential nature is unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those to whom that is taught will also imagine that the emptiness of essential nature is impermanent, imagine that the emptiness of essential nature is suffering, imagine that the emptiness of essential nature is nonself, and imagine that the emptiness of essential nature is unpleasant. Thus, because they imagine that the emptiness of essential nature is impermanent, imagine that the emptiness of essential nature is suffering, imagine that the emptiness of essential nature is nonself, and imagine that the emptiness of essential nature is unpleasant, they will practice a reflection of the perfection of wisdom.

23.224 “They teach that the emptiness of an essential nature of nonentities is impermanent, teach that the emptiness of an essential nature of nonentities is suffering, teach that the emptiness of an essential nature of nonentities is nonself, and teach that the emptiness of an essential nature of nonentities is unpleasant, and they say, ‘Those who practice accordingly are practicing the

perfection of wisdom.' Those to whom that is taught will also imagine that the emptiness of an essential nature of nonentities is impermanent, imagine that the emptiness of an essential nature of nonentities is suffering, imagine that the emptiness of an essential nature of nonentities is nonself, and imagine that the emptiness of an essential nature of nonentities is unpleasant. Thus, because they imagine that the emptiness of an essential nature of nonentities is impermanent, imagine that the emptiness of an essential nature of nonentities is suffering, imagine that the emptiness of an essential nature of nonentities is nonself, and imagine that the emptiness of an essential nature of nonentities is unpleasant, [F.56.b] they will practice a reflection of the perfection of wisdom.

23.225 "They teach that the applications of mindfulness are impermanent, teach that the applications of mindfulness are suffering, teach that the applications of mindfulness are nonself, and teach that the applications of mindfulness are unpleasant, and they say, 'Those who practice accordingly are practicing the perfection of wisdom.' Those to whom that is taught will also imagine that the applications of mindfulness are impermanent, imagine that the applications of mindfulness are suffering, imagine that the applications of mindfulness are nonself, and imagine that the applications of mindfulness are unpleasant. Thus, because they imagine that the applications of mindfulness are impermanent, imagine that the applications of mindfulness are suffering, imagine that the applications of mindfulness are nonself, and imagine that the applications of mindfulness are unpleasant, they will practice a reflection of the perfection of wisdom.

23.226 "They teach that the correct exertions are impermanent, teach that the correct exertions are suffering, teach that the correct exertions are nonself, and teach that the correct exertions are unpleasant, and they say, 'Those who practice accordingly are practicing the perfection of wisdom.' Those to whom that is taught will also imagine that the correct exertions are impermanent, imagine that the correct exertions are suffering, imagine that the correct exertions are nonself, and imagine that the correct exertions are unpleasant. Thus, because they imagine [F.57.a] that the correct exertions are impermanent, imagine that the correct exertions are suffering, imagine that the correct exertions are nonself, and imagine that the correct exertions are unpleasant, they will practice a reflection of the perfection of wisdom.

23.227 "They teach that the supports for miraculous ability are impermanent, teach that the supports for miraculous ability are suffering, teach that the supports for miraculous ability are nonself, and teach that the supports for miraculous ability are unpleasant, and they say, 'Those who practice accordingly are practicing the perfection of wisdom.' Those to whom that is taught will also imagine that the supports for miraculous ability are

impermanent, imagine that the supports for miraculous ability are suffering, imagine that the supports for miraculous ability are nonself, and imagine that the supports for miraculous ability are unpleasant. Thus, because they imagine that the supports for miraculous ability are impermanent, imagine that the supports for miraculous ability are suffering, imagine that the supports for miraculous ability are nonself, and imagine that the supports for miraculous ability are unpleasant, they will practice a reflection of the perfection of wisdom.

23.228 “They teach that the faculties are impermanent, teach that the faculties are suffering, teach that the faculties are nonself, and teach that the faculties are unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those to whom that is taught will also imagine that the faculties are impermanent, imagine that the faculties are suffering, imagine that the faculties are nonself, and imagine that the faculties [F.57.b] are unpleasant. Thus, because they imagine that the faculties are impermanent, imagine that the faculties are suffering, imagine that the faculties are nonself, and imagine that the faculties are unpleasant, they will practice a reflection of the perfection of wisdom.

23.229 “They teach that the powers are impermanent, teach that the powers are suffering, teach that the powers are nonself, and teach that the powers are unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those to whom that is taught will also imagine that the powers are impermanent, imagine that the powers are suffering, imagine that the powers are nonself, and imagine that the powers are unpleasant. Thus, because they imagine that the powers are impermanent, imagine that the powers are suffering, imagine that the powers are nonself, and imagine that the powers are unpleasant, they will practice a reflection of the perfection of wisdom.

23.230 “They teach that the branches of enlightenment are impermanent, teach that the branches of enlightenment are suffering, teach that the branches of enlightenment are nonself, and teach that the branches of enlightenment are unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those to whom that is taught will also imagine that the branches of enlightenment are impermanent, imagine that the branches of enlightenment are suffering, imagine that the branches of enlightenment are nonself, and imagine that the branches of enlightenment are unpleasant. Thus, because [F.58.a] they imagine that the branches of enlightenment are impermanent, imagine that the branches of enlightenment are suffering, imagine that the branches of enlightenment are nonself, and imagine that the branches of enlightenment are unpleasant, they will practice a reflection of the perfection of wisdom.

- 23.231 “They teach that the noble eightfold path is impermanent, teach that the noble eightfold path is suffering, teach that the noble eightfold path is nonself, and teach that the noble eightfold path is unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those to whom that is taught will also imagine that the noble eightfold path is impermanent, imagine that the noble eightfold path is suffering, imagine that the noble eightfold path is nonself, and imagine that the noble eightfold path is unpleasant. Thus, because they imagine that the noble eightfold path is impermanent, imagine that the noble eightfold path is suffering, imagine that the noble eightfold path is nonself, and imagine that the noble eightfold path is unpleasant, they will practice a reflection of the perfection of wisdom.
- 23.232 “They teach that the truths of the noble ones are impermanent, teach that the truths of the noble ones are suffering, teach that the truths of the noble ones are nonself, and teach that the truths of the noble ones are unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ [F.58.b] Those to whom that is taught will also imagine that the truths of the noble ones are impermanent, imagine that the truths of the noble ones are suffering, imagine that the truths of the noble ones are nonself, and imagine that the truths of the noble ones are unpleasant. Thus, because they imagine that the truths of the noble ones are impermanent, imagine that the truths of the noble ones are suffering, imagine that the truths of the noble ones are nonself, and imagine that the truths of the noble ones are unpleasant, they will practice a reflection of the perfection of wisdom.
- 23.233 “They teach that the meditative concentrations are impermanent, teach that the meditative concentrations are suffering, teach that the meditative concentrations are nonself, and teach that the meditative concentrations are unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those to whom that is taught will also imagine that the meditative concentrations are impermanent, imagine that the meditative concentrations are suffering, imagine that the meditative concentrations are nonself, and imagine that the meditative concentrations are unpleasant. Thus, because they imagine that the meditative concentrations are impermanent, imagine that the meditative concentrations are suffering, imagine that the meditative concentrations are nonself, and imagine that the meditative concentrations are unpleasant, they will practice a reflection of the perfection of wisdom.
- 23.234 “They teach that the immeasurable attitudes are impermanent, teach that the immeasurable attitudes are suffering, teach that the immeasurable attitudes are nonself, and teach that the immeasurable attitudes are unpleasant, and [F.59.a] they say, ‘Those who practice accordingly are

practicing the perfection of wisdom.' Those to whom that is taught will also imagine that the immeasurable attitudes are impermanent, imagine that the immeasurable attitudes are suffering, imagine that the immeasurable attitudes are nonself, and imagine that the immeasurable attitudes are unpleasant. Thus, because they imagine that the immeasurable attitudes are impermanent, imagine that the immeasurable attitudes are suffering, imagine that the immeasurable attitudes are nonself, and imagine that the immeasurable attitudes are unpleasant, they will practice a reflection of the perfection of wisdom.

23.235 "They teach that the formless absorptions are impermanent, teach that the formless absorptions are suffering, teach that the formless absorptions are nonself, and teach that the formless absorptions are unpleasant, and they say, 'Those who practice accordingly are practicing the perfection of wisdom.' Those to whom that is taught will also imagine that the formless absorptions are impermanent, imagine that the formless absorptions are suffering, imagine that the formless absorptions are nonself, and imagine that the formless absorptions are unpleasant. Thus, because they imagine that the formless absorptions are impermanent, imagine that the formless absorptions are suffering, imagine that the formless absorptions [F.59.b] are nonself, and imagine that the formless absorptions are unpleasant, they will practice a reflection of the perfection of wisdom.

23.236 "They teach that the liberations are impermanent, teach that the liberations are suffering, teach that the liberations are nonself, and teach that the liberations are unpleasant, and they say, 'Those who practice accordingly are practicing the perfection of wisdom.' Those to whom that is taught will also imagine that the liberations are impermanent, imagine that the liberations are suffering, imagine that the liberations are nonself, and imagine that the liberations are unpleasant. Thus, because they imagine that the liberations are impermanent, imagine that the liberations are suffering, imagine that the liberations are nonself, and imagine that the liberations are unpleasant, they will practice a reflection of the perfection of wisdom.

23.237 "They teach that the serial steps of meditative absorption are impermanent, teach that the serial steps of meditative absorption are suffering, teach that the serial steps of meditative absorption are nonself, and teach that the serial steps of meditative absorption are unpleasant, and they say, 'Those who practice accordingly are practicing the perfection of wisdom.' Those to whom that is taught will also imagine that the serial steps of meditative absorption are impermanent, imagine that the serial steps of meditative absorption are suffering, imagine that the serial steps of meditative absorption are nonself, [F.60.a] and imagine that the serial steps of meditative absorption are unpleasant. Thus, because they imagine that the

serial steps of meditative absorption are impermanent, imagine that the serial steps of meditative absorption are suffering, imagine that the serial steps of meditative absorption are nonself, and imagine that the serial steps of meditative absorption are unpleasant, they will practice a reflection of the perfection of wisdom.

23.238 “They teach that the emptiness, signlessness, and wishlessness gateways to liberation are impermanent, teach that the emptiness, signlessness, and wishlessness gateways to liberation are suffering, teach that the emptiness, signlessness, and wishlessness gateways to liberation are nonself, and teach that the emptiness, signlessness, and wishlessness gateways to liberation are unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those to whom that is taught will also imagine that the emptiness, signlessness, and wishlessness gateways to liberation are impermanent, imagine that the emptiness, signlessness, and wishlessness gateways to liberation are suffering, imagine that the emptiness, signlessness, and wishlessness gateways to liberation are nonself, and imagine that the emptiness, signlessness, and wishlessness gateways to liberation are unpleasant. Thus, because they imagine that the emptiness, signlessness, and wishlessness gateways to liberation are impermanent, [F.60.b] imagine that the emptiness, signlessness, and wishlessness gateways to liberation are suffering, imagine that the emptiness, signlessness, and wishlessness gateways to liberation are nonself, and imagine that the emptiness, signlessness, and wishlessness gateways to liberation are unpleasant, they will practice a reflection of the perfection of wisdom.

23.239 “They teach that the extrasensory powers are impermanent, teach that the extrasensory powers are suffering, teach that the extrasensory powers are nonself, and teach that the extrasensory powers are unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those to whom that is taught will also imagine that the extrasensory powers are impermanent, imagine that the extrasensory powers are suffering, imagine that the extrasensory powers are nonself, and imagine that the extrasensory powers are unpleasant. Thus, because they imagine that the extrasensory powers are impermanent, imagine that the extrasensory powers are suffering, imagine that the extrasensory powers are nonself, and imagine that the extrasensory powers are unpleasant, they will practice a reflection of the perfection of wisdom.

23.240 “They teach that the meditative stabilities are impermanent, teach that the meditative stabilities are suffering, teach that the meditative stabilities are nonself, and teach that the meditative stabilities are unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of

wisdom.’ Those to whom that is taught will also imagine that the meditative stabilities are impermanent, imagine that [F.61.a] the meditative stabilities are suffering, imagine that the meditative stabilities are nonself, and imagine that the meditative stabilities are unpleasant. Thus, because they imagine that the meditative stabilities are impermanent, imagine that the meditative stabilities are suffering, imagine that the meditative stabilities are nonself, and imagine that the meditative stabilities are unpleasant, they will practice a reflection of the perfection of wisdom.

23.241 “They teach that the dhāraṇī gateways are impermanent, teach that the dhāraṇī gateways are suffering, teach that the dhāraṇī gateways are nonself, and teach that the dhāraṇī gateways are unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those to whom that is taught will also imagine that the dhāraṇī gateways are impermanent, imagine that the dhāraṇī gateways are suffering, imagine that the dhāraṇī gateways are nonself, and imagine that the dhāraṇī gateways are unpleasant. Thus, because they imagine that the dhāraṇī gateways are impermanent, imagine that the dhāraṇī gateways are suffering, imagine that the dhāraṇī gateways are nonself, and imagine that the dhāraṇī gateways are unpleasant, they will practice a reflection of the perfection of wisdom.

23.242 “They teach that the powers of the tathāgatas are impermanent, teach that the powers of the tathāgatas are suffering, teach that the powers of the tathāgatas are nonself, and teach that the powers of the tathāgatas are unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those to whom that is taught [F.61.b] will also imagine that the powers of the tathāgatas are impermanent, imagine that the powers of the tathāgatas are suffering, imagine that the powers of the tathāgatas are nonself, and imagine that the powers of the tathāgatas are unpleasant. Thus, because they imagine that the powers of the tathāgatas are impermanent, imagine that the powers of the tathāgatas are suffering, imagine that the powers of the tathāgatas are nonself, and imagine that the powers of the tathāgatas are unpleasant, they will practice a reflection of the perfection of wisdom.

23.243 “They teach that the fearlessnesses are impermanent, teach that the fearlessnesses are suffering, teach that the fearlessnesses are nonself, and teach that the fearlessnesses are unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those to whom that is taught will also imagine that the fearlessnesses are impermanent, imagine that the fearlessnesses are suffering, imagine that the fearlessnesses are nonself, and imagine that the fearlessnesses are unpleasant. Thus, because they imagine that the fearlessnesses are

impermanent, imagine that the fearlessnesses are suffering, imagine that the fearlessnesses are nonself, and imagine that the fearlessnesses are unpleasant, they will practice a reflection of the perfection of wisdom. [B5]

23.244 “They [F.62.a] teach that the kinds of exact knowledge are impermanent, teach that the kinds of exact knowledge are suffering, teach that the kinds of exact knowledge are nonself, and teach that the kinds of exact knowledge are unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those to whom that is taught will also imagine that the kinds of exact knowledge are impermanent, imagine that the kinds of exact knowledge are suffering, imagine that the kinds of exact knowledge are nonself, and imagine that the kinds of exact knowledge are unpleasant. Thus, because they imagine that the kinds of exact knowledge are impermanent, imagine that the kinds of exact knowledge are suffering, imagine that the kinds of exact knowledge are nonself, and imagine that the kinds of exact knowledge are unpleasant, they will practice a reflection of the perfection of wisdom.

23.245 “They teach that great compassion is impermanent, teach that great compassion is suffering, teach that great compassion is nonself, and teach that great compassion is unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those to whom that is taught will also imagine that great compassion is impermanent, imagine that great compassion is suffering, imagine that great compassion is nonself, and imagine that great compassion is unpleasant. Thus, because they imagine that great compassion is impermanent, imagine that great compassion is suffering, imagine that great compassion is nonself, and imagine [F.62.b] that great compassion is unpleasant, they will practice a reflection of the perfection of wisdom.

23.246 “They teach that the distinct qualities of the buddhas are impermanent, teach that the distinct qualities of the buddhas are suffering, teach that the distinct qualities of the buddhas are nonself, and teach that the distinct qualities of the buddhas are unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those to whom that is taught will also imagine that the distinct qualities of the buddhas are impermanent, imagine that the distinct qualities of the buddhas are suffering, imagine that the distinct qualities of the buddhas are nonself, and imagine that the distinct qualities of the buddhas are unpleasant. Thus, because they imagine that the distinct qualities of the buddhas are impermanent, imagine that the distinct qualities of the buddhas are suffering, imagine that the distinct qualities of the buddhas are nonself, and imagine that the distinct qualities of the buddhas are unpleasant, they will practice a reflection of the perfection of wisdom.

23.247 “They teach that the fruit of having entered the stream is impermanent, teach that the fruit of having entered the stream is suffering, teach that the fruit of having entered the stream is nonself, and teach that the fruit of having entered the stream is unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those to whom that is taught will also imagine that the fruit of having entered the stream is impermanent, imagine that the fruit of having entered the stream is suffering, imagine that the fruit of having entered the stream is nonself, and imagine that the fruit of having entered the stream is unpleasant. Thus, because they imagine that the fruit [F.63.a] of having entered the stream is impermanent, imagine that the fruit of having entered the stream is suffering, imagine that the fruit of having entered the stream is nonself, and imagine that the fruit of having entered the stream is unpleasant, they will practice a reflection of the perfection of wisdom.

23.248 “They teach that the fruit of once-returner is impermanent, teach that the fruit of once-returner is suffering, teach that the fruit of once-returner is nonself, and teach that the fruit of once-returner is unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those to whom that is taught will also imagine that the fruit of once-returner is impermanent, imagine that the fruit of once-returner is suffering, imagine that the fruit of once-returner is nonself, and imagine that the fruit of once-returner is unpleasant. Thus, because they imagine that the fruit of once-returner is impermanent, imagine that the fruit of once-returner is suffering, imagine that the fruit of once-returner is nonself, and imagine that the fruit of once-returner is unpleasant, they will practice a reflection of the perfection of wisdom.

23.249 “They teach that the fruit of non-returner is impermanent, teach that the fruit of non-returner is suffering, teach that the fruit of non-returner is nonself, and teach that the fruit of non-returner is unpleasant, and they say, ‘Those who practice accordingly are practicing the perfection of wisdom.’ Those to whom that is taught will also imagine that the fruit of non-returner is impermanent, imagine that [F.63.b] the fruit of non-returner is suffering, imagine that the fruit of non-returner is nonself, and imagine that the fruit of non-returner is unpleasant. Thus, because they imagine that the fruit of non-returner is impermanent, imagine that the fruit of non-returner is suffering, imagine that the fruit of non-returner is nonself, and imagine that the fruit of non-returner is unpleasant, they will practice a reflection of the perfection of wisdom.

23.250 “They teach that arhatship is impermanent, teach that arhatship is suffering, teach that arhatship is nonself, and teach that arhatship is unpleasant, and they say, ‘Those who practice accordingly are practicing the

perfection of wisdom.' Those to whom that is taught will also imagine that arhatship is impermanent, imagine that arhatship is suffering, imagine that arhatship is nonself, and imagine that arhatship is unpleasant. Thus, because they imagine that arhatship is impermanent, imagine that arhatship is suffering, imagine that arhatship is nonself, and imagine that arhatship is unpleasant, they will practice a reflection of the perfection of wisdom.

23.251 "They teach that individual enlightenment is impermanent, teach that individual enlightenment is suffering, teach that individual enlightenment is nonself, and teach that individual enlightenment is unpleasant, and they say, 'Those who practice accordingly are practicing the perfection of wisdom.' Those to whom that is taught will also imagine that individual enlightenment is impermanent, imagine that individual enlightenment is suffering, [F.64.a] imagine that individual enlightenment is nonself, and imagine that individual enlightenment is unpleasant. Thus, because they imagine that individual enlightenment is impermanent, imagine that individual enlightenment is suffering, imagine that individual enlightenment is nonself, and imagine that individual enlightenment is unpleasant, they will practice a reflection of the perfection of wisdom.

23.252 "They teach that the knowledge of the aspects of the path is impermanent, teach that the knowledge of the aspects of the path is suffering, teach that the knowledge of the aspects of the path is nonself, and teach that the knowledge of the aspects of the path is unpleasant, and they say, 'Those who practice accordingly are practicing the perfection of wisdom.' Those to whom that is taught will also imagine that the knowledge of the aspects of the path is impermanent, imagine that the knowledge of the aspects of the path is suffering, imagine that the knowledge of the aspects of the path is nonself, and imagine that the knowledge of the aspects of the path is unpleasant. Thus, because they imagine that the knowledge of the aspects of the path is impermanent, imagine that the knowledge of the aspects of the path is suffering, imagine that the knowledge of the aspects of the path is nonself, and imagine that the knowledge of the aspects of the path is unpleasant, they will practice a reflection of the perfection of wisdom.

23.253 "They teach that all-aspect omniscience is impermanent, teach that all-aspect omniscience is suffering, teach that all-aspect omniscience is nonself, and teach that all-aspect omniscience is unpleasant, and they say, 'Those who practice accordingly are practicing the perfection of wisdom.' Those to whom that is taught [F.64.b] will also imagine that all-aspect omniscience is impermanent, imagine that all-aspect omniscience is suffering, imagine that all-aspect omniscience is nonself, and imagine that all-aspect omniscience is unpleasant. Thus, because they imagine that all-aspect omniscience is

impermanent, imagine that all-aspect omniscience is suffering, imagine that all-aspect omniscience is nonself, and imagine that all-aspect omniscience is unpleasant, they will practice a reflection of the perfection of wisdom.

23.254 “That, Kauśika, is a reflection of the perfection of wisdom.

23.255 “Moreover, Kauśika, when those sons or daughters of good families give instructions in the perfection of wisdom, they will give instructions like this: ‘Come here, son of good family, and cultivate the perfection of wisdom. While cultivating the perfection of wisdom you will dwell on the first bodhisattva level, and you will dwell on the second bodhisattva level, the third level, the fourth level, the fifth level, the sixth level, the seventh level, the eighth level, the ninth level, and the tenth level. Come here, son of good family, and cultivate the perfection of meditative concentration. While cultivating the perfection of meditative concentration you will dwell on the first bodhisattva level, and you will dwell on the second bodhisattva level, the third level, the fourth level, the fifth level, the sixth level, the seventh level, the eighth level, the ninth level, and the tenth level. Come here, son of good family, and cultivate the perfection of perseverance. While cultivating the perfection of perseverance you will dwell on the first bodhisattva level, and you will dwell on the second bodhisattva level, [F.65.a] the third level, the fourth level, the fifth level, the sixth level, the seventh level, the eighth level, the ninth level, and the tenth level. Come here, son of good family, and cultivate the perfection of tolerance. While cultivating the perfection of tolerance you will dwell on the first bodhisattva level, and you will dwell on the second bodhisattva level, the third level, the fourth level, the fifth level, the sixth level, the seventh level, the eighth level, the ninth level, and the tenth level. Come here, son of good family, and cultivate the perfection of ethical discipline. While cultivating the perfection of ethical discipline you will dwell on the first bodhisattva level, and you will dwell on the second bodhisattva level, the third level, the fourth level, the fifth level, the sixth level, the seventh level, the eighth level, the ninth level, and the tenth level. Come here, son of good family, and cultivate the perfection of generosity. While cultivating the perfection of generosity you will dwell on the first bodhisattva level, and you will dwell on the second bodhisattva level, the third level, the fourth level, the fifth level, the sixth level, the seventh level, the eighth level, the ninth level, and the tenth level.’ But still, they give instruction by way of a mental image and by way of apprehending something, so they will cultivate the perfection of wisdom with the perception of time. That, Kauśika, is a reflection of the perfection of wisdom.

23.256 “Moreover, Kauśika, those sons or daughters of good families give instructions in the perfection of wisdom to sons or daughters of good families in the vehicle of the bodhisattvas like this: ‘Come here, son of good

family. You should cultivate the perfection of wisdom. [F.65.b] Son of good family, while cultivating⁷⁶⁸ the perfection of wisdom you will go beyond the level of the śrāvakas and go beyond the level of the pratyekabuddhas.’ That, Kauśika, is a reflection of the perfection of wisdom.

23.257 “Moreover, Kauśika, those sons or daughters of good families give instructions in the perfection of wisdom to sons or daughters of good families in the vehicle of the bodhisattvas like this: ‘Come here, son of good family. You should cultivate the perfection of wisdom. Son of good family, while cultivating the perfection of wisdom you enter into a bodhisattva’s full maturity, and you attain the acceptance that phenomena are nonarising. While attaining the acceptance that phenomena are nonarising you will abide in the extrasensory powers of the bodhisattvas and will serve, respect, honor, and worship the tathāgatas, arhats, perfectly complete buddhas, traveling from buddhafiield to buddhafiield.’

23.258 “When those sons or daughters of good families give instructions in the perfection of wisdom to those sons or daughters of good families in the vehicle of the bodhisattvas, they teach like this: ‘Those sons or daughters of good families who take up, uphold, recite, master, and focus their attention correctly on the profound perfection of wisdom will acquire an immeasurable, incalculable, boundless mass of merit.’ But while giving instructions in that manner to those sons or daughters of good families, they will teach a reflection of the perfection of wisdom.

23.259 “Moreover, Kauśika, those sons or daughters of good families give instructions in the perfection of wisdom to those sons or daughters of good families in the vehicle of the bodhisattvas like this: ‘Come here, son of good family. You should gather together all the roots of virtuous action, as many as there are, of the tathāgatas, arhats, perfectly complete buddhas of the past, future, and present, [F.66.a] from the time when they first set their mind on enlightenment until their attainment of final nirvāṇa, in the expanse of nirvāṇa where no aggregates are left behind, and you should rejoice in them and dedicate them to unsurpassed, perfect, complete enlightenment.’ But while giving instructions in that manner, those sons or daughters of good families will teach a reflection of the perfection of wisdom.”

23.260 Śakra then asked, “Blessed Lord, how do they teach, when those sons or daughters of good families *do not* teach a reflection of perfection of wisdom to those sons or daughters of good families in the vehicle of the bodhisattvas?”

23.261 “In that case, Kauśika,” replied the Blessed One, “those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, ‘Come here, child of a good family. You

should cultivate the perfection of wisdom. Do not view physical forms as impermanent. If you ask why, it is because physical forms are empty of an essential nature. That which is the essential nature of physical forms is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that physical forms are permanent or are impermanent. If physical forms themselves do not exist there, how could there be permanence or impermanence?' Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.262 "Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: [F.66.b] They teach, 'Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view feelings as impermanent. If you ask why, it is because feelings are empty of an essential nature. That which is the essential nature of feelings is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that feelings are permanent or are impermanent. If feelings themselves do not exist there, how could there be permanence or impermanence?' Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.263 "Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, 'Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view perceptions as impermanent. If you ask why, it is because perceptions are empty of an essential nature. That which is the essential nature of perceptions is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that perceptions are permanent or are impermanent. If perceptions themselves do not exist there, how could there be permanence or impermanence?' Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.264 "Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, 'Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view formative predispositions as impermanent. [F.67.a] If you ask why, it is because formative predispositions are empty of an essential nature. That which is the essential nature of formative predispositions is a nonentity; that which is a nonentity is the perfection of

wisdom; and in that which is the perfection of wisdom, it is not apprehended that formative predispositions are permanent or are impermanent. If formative predispositions themselves do not exist there, how could there be permanence or impermanence?' Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.265 "Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, 'Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view consciousness as impermanent. If you ask why, it is because consciousness is empty of an essential nature. That which is the essential nature of consciousness is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that consciousness is permanent or is impermanent. If consciousness itself does not exist there, how could there be permanence or impermanence?' Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.266 "Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, 'Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view the eyes as impermanent. If you ask why, it is because the eyes are empty of an essential nature. That which is the essential nature of the eyes is a nonentity; that which is [F.67.b] a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that the eyes are permanent or are impermanent. If the eyes themselves do not exist there, how could there be permanence or impermanence?' Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.267 "Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, 'Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view the ears as impermanent. If you ask why, it is because the ears are empty of an essential nature. That which is the essential nature of the ears is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that the ears are permanent or are impermanent. If the ears themselves do not

exist there, how could there be permanence or impermanence?’ Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.268 “Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, ‘Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view the nose as impermanent. If you ask why, it is because the nose is empty of an essential nature. That which is the essential nature of the nose is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that the nose is permanent or is impermanent. [F.68.a] If the nose itself does not exist there, how could there be permanence or impermanence?’ Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.269 “Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, ‘Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view the tongue as impermanent. If you ask why, it is because the tongue is empty of an essential nature. That which is the essential nature of the tongue is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that the tongue is permanent or is impermanent. If the tongue itself does not exist there, how could there be permanence or impermanence?’ Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.270 “Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, ‘Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view the body as impermanent. If you ask why, it is because the body is empty of an essential nature. That which is the essential nature of the body is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that the body is permanent or is impermanent. If the body itself does not exist there, how could there be permanence or impermanence?’ Kauśika, those sons of good families [F.68.b] or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

- 23.271 “Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, ‘Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view the mental faculty as impermanent. If you ask why, it is because the mental faculty is empty of an essential nature. That which is the essential nature of the mental faculty is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that the mental faculty is permanent or is impermanent. If the mental faculty itself does not exist there, how could there be permanence or impermanence?’ Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.
- 23.272 “Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, ‘Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view sights as impermanent. If you ask why, it is because sights are empty of an essential nature. That which is the essential nature of sights is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that sights are permanent or are impermanent. If sights themselves do not exist there, how could there be permanence or impermanence?’ Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.
- 23.273 “Moreover, Kauśika, those sons or daughters of good families [F.69.a] give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, ‘Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view sounds as impermanent. If you ask why, it is because sounds are empty of an essential nature. That which is the essential nature of sounds is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that sounds are permanent or are impermanent. If sounds themselves do not exist there, how could there be permanence or impermanence?’ Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.
- 23.274 “Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, ‘Come here, child of a good family. You should cultivate the perfection

of wisdom. Do not view odors as impermanent. If you ask why, it is because odors are empty of an essential nature. That which is the essential nature of odors is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that odors are permanent or are impermanent. If odors themselves do not exist there, how could there be permanence or impermanence?' Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.275 "Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, 'Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view tastes as impermanent. If you ask why, it is because tastes are empty of an essential nature. That which is the essential nature of tastes [F.69.b] is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that tastes are permanent or are impermanent. If tastes themselves do not exist there, how could there be permanence or impermanence?' Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.276 "Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, 'Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view tangibles as impermanent. If you ask why, it is because tangibles are empty of an essential nature. That which is the essential nature of tangibles is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that tangibles are permanent or are impermanent. If tangibles themselves do not exist there, how could there be permanence or impermanence?' Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.277 "Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, 'Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view mental phenomena as impermanent. If you ask why, it is because mental phenomena are empty of an essential nature. That which is the essential nature of mental phenomena is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended [F.70.a] that mental phenomena are

permanent or are impermanent. If mental phenomena themselves do not exist there, how could there be permanence or impermanence?' Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.278 "Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, 'Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view visual consciousness as impermanent. If you ask why, it is because visual consciousness is empty of an essential nature. That which is the essential nature of visual consciousness is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that visual consciousness is permanent or is impermanent. If visual consciousness itself does not exist there, how could there be permanence or impermanence?' Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.279 "Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, 'Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view auditory consciousness as impermanent. If you ask why, it is because auditory consciousness is empty of an essential nature. That which is the essential nature of auditory consciousness is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that auditory consciousness is permanent or is impermanent. If auditory consciousness itself does not exist there, how could there be permanence or impermanence?' Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.280 "Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, 'Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view olfactory consciousness as impermanent. If you ask why, it is because olfactory consciousness is empty of an essential nature. That which is the essential nature of olfactory consciousness is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection [F.70.b] of wisdom, it is not apprehended that olfactory consciousness is permanent or is impermanent. If olfactory consciousness

itself does not exist there, how could there be permanence or impermanence?’ Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.281 “Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, ‘Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view gustatory consciousness as impermanent. If you ask why, it is because gustatory consciousness is empty of an essential nature. That which is the essential nature of gustatory consciousness is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, [F.71.a] it is not apprehended that gustatory consciousness is permanent or is impermanent. If gustatory consciousness itself does not exist there, how could there be permanence or impermanence?’ Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.282 “Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, ‘Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view tactile consciousness as impermanent. If you ask why, it is because tactile consciousness is empty of an essential nature. That which is the essential nature of tactile consciousness is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that tactile consciousness is permanent or is impermanent. If tactile consciousness itself does not exist there, how could there be permanence or impermanence?’ Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.283 “Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, ‘Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view mental consciousness as impermanent. If you ask why, it is because mental consciousness is empty of an essential nature. That which is the essential nature of mental consciousness is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, [F.71.b] it is not apprehended that mental consciousness is permanent or is impermanent. If mental consciousness

itself does not exist there, how could there be permanence or impermanence?’ Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.284 “Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, ‘Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view visually compounded sensory contact as impermanent. If you ask why, it is because visually compounded sensory contact is empty of an essential nature. That which is the essential nature of visually compounded sensory contact is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that visually compounded sensory contact is permanent or is impermanent. If visually compounded sensory contact itself does not exist there, how could there be permanence or impermanence?’ Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.285 “Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, ‘Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view aurally compounded sensory contact as impermanent. If you ask why, it is because aurally compounded sensory contact is empty of an essential nature. That which is the essential nature of aurally compounded sensory contact is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that aurally compounded sensory contact is permanent or [F.72.a] is impermanent. If aurally compounded sensory contact itself does not exist there, how could there be permanence or impermanence?’ Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.286 “Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, ‘Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view nasally compounded sensory contact as impermanent. If you ask why, it is because nasally compounded sensory contact is empty of an essential nature. That which is the essential nature of nasally compounded sensory contact is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that nasally compounded sensory contact is

permanent or is impermanent. If nasally compounded sensory contact itself does not exist there, how could there be permanence or impermanence?’ Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.287 “Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, ‘Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view lingually compounded sensory contact as impermanent. If you ask why, it is because lingually compounded sensory contact is empty of an essential nature. That which is the essential nature of lingually compounded sensory contact is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that lingually compounded sensory contact is permanent or is impermanent. If lingually compounded sensory contact itself [F.72.b] does not exist there, how could there be permanence or impermanence?’ Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.288 “Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, ‘Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view corporeally compounded sensory contact as impermanent. If you ask why, it is because corporeally compounded sensory contact is empty of an essential nature. That which is the essential nature of corporeally compounded sensory contact is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that corporeally compounded sensory contact is permanent or is impermanent. If corporeally compounded sensory contact itself does not exist there, how could there be permanence or impermanence?’ Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.289 “Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, ‘Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view mentally compounded sensory contact as impermanent. If you ask why, it is because mentally compounded sensory contact is empty of an essential nature. That which is the essential nature of mentally compounded sensory contact is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of

wisdom, it is not apprehended that mentally compounded sensory contact is permanent or is impermanent. If mentally compounded sensory contact itself does not exist there, how could there be permanence or impermanence?’ Kauśika, those sons of good families [F.73.a] or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.290 “Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, ‘Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view feelings conditioned by visually compounded sensory contact as impermanent. If you ask why, it is because feelings conditioned by visually compounded sensory contact are empty of an essential nature. That which is the essential nature of feelings conditioned by visually compounded sensory contact is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that feelings conditioned by visually compounded sensory contact are permanent or are impermanent. If feelings conditioned by visually compounded sensory contact themselves do not exist there, how could there be permanence or impermanence?’ Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.291 “Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, ‘Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view feelings conditioned by aurally compounded sensory contact as impermanent. If you ask why, it is because feelings conditioned by aurally compounded sensory contact are empty of an essential nature. That which is the essential nature of feelings conditioned by aurally compounded sensory contact is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that feelings conditioned by aurally compounded sensory contact are permanent or are impermanent. If feelings conditioned by aurally compounded sensory contact themselves do not [F.73.b] exist there, how could there be permanence or impermanence?’ Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.292 “Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They

teach, ‘Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view feelings conditioned by nasally compounded sensory contact as impermanent. If you ask why, it is because feelings conditioned by nasally compounded sensory contact are empty of an essential nature. That which is the essential nature of feelings conditioned by nasally compounded sensory contact is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that feelings conditioned by nasally compounded sensory contact are permanent or are impermanent. If feelings conditioned by nasally compounded sensory contact themselves do not exist there, how could there be permanence or impermanence?’ Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.293 “Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, ‘Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view feelings conditioned by lingually compounded sensory contact as impermanent. If you ask why, it is because feelings conditioned by lingually compounded sensory contact are empty of an essential nature. That which is the essential nature of feelings conditioned by lingually compounded sensory contact is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that feelings conditioned by lingually compounded sensory contact are permanent [F.74.a] or are impermanent. If feelings conditioned by lingually compounded sensory contact themselves do not exist there, how could there be permanence or impermanence?’ Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.294 “Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, ‘Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view feelings conditioned by corporeally compounded sensory contact as impermanent. If you ask why, it is because feelings conditioned by corporeally compounded sensory contact are empty of an essential nature. That which is the essential nature of feelings conditioned by corporeally compounded sensory contact is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that feelings conditioned by corporeally compounded sensory contact are permanent or are impermanent. If feelings

conditioned by corporeally compounded sensory contact themselves do not exist there, how could there be permanence or impermanence?’ Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.295 “Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, ‘Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view feelings conditioned by mentally compounded sensory contact as impermanent. If you ask why, it is because feelings conditioned by mentally compounded sensory contact are empty of an essential nature. That which is the essential nature of feelings conditioned by mentally compounded sensory contact is a nonentity; [F.74.b] that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that feelings conditioned by mentally compounded sensory contact are permanent or are impermanent. If feelings conditioned by mentally compounded sensory contact themselves do not exist there, how could there be permanence or impermanence?’ Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom. [B6]

23.296 “Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, ‘Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view the earth element as impermanent. If you ask why, it is because the earth element is empty of an essential nature. That which is the essential nature of the earth element is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that the earth element is permanent or is impermanent. If the earth element itself does not exist there, how could there be permanence or impermanence?’ Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.297 “Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, ‘Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view the water element as impermanent. If you ask why, it is because the water element is empty of an essential nature. That which is the essential nature of the water element is a nonentity; that which is a nonentity is the perfection of wisdom; [F.75.a] and in that which is the

perfection of wisdom, it is not apprehended that the water element is permanent or is impermanent. If the water element does not exist there, how could there be permanence or impermanence?' Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.298 "Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, 'Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view the fire element as impermanent. If you ask why, it is because the fire element is empty of an essential nature. That which is the essential nature of the fire element is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that the fire element is permanent or is impermanent. If the fire element itself does not exist there, how could there be permanence or impermanence?' Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.299 "Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, 'Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view the wind element as impermanent. If you ask why, it is because the wind element is empty of an essential nature. That which is the essential nature of the wind element is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that the wind element is permanent or is impermanent. If the wind element itself does not exist there, how could there be permanence or impermanence?' [F.75.b] Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.300 "Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, 'Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view the space element as impermanent. If you ask why, it is because the space element is empty of an essential nature. That which is the essential nature of the space element is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that the space element is permanent or is impermanent. If the space element itself does not exist there, how could

there be permanence or impermanence?’ Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.301 “Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, ‘Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view the consciousness element as impermanent. If you ask why, it is because the consciousness element is empty of an essential nature. That which is the essential nature of the consciousness element is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that the consciousness element is permanent or is impermanent. If the consciousness element itself does not exist there, how could there be permanence or impermanence?’ Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.302 “Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, ‘Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view ignorance as impermanent. If you ask why, it is because ignorance is empty of an essential nature. That which is the essential nature of ignorance is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that ignorance is permanent or is impermanent. If ignorance itself does not exist there, how could there be permanence or impermanence?’ Kauśika, those sons of good families [F.76.a] or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.303 “Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, ‘Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view formative predispositions as impermanent. If you ask why, it is because formative predispositions are empty of an essential nature. That which is the essential nature of formative predispositions is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that formative predispositions are permanent or are impermanent. If formative predispositions themselves do not exist there, how could there be

permanence or impermanence?' Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.304 "Moreover, Kauśika, those sons or daughters of good families [F.76.b] give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, 'Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view consciousness as impermanent. If you ask why, it is because consciousness is empty of an essential nature. That which is the essential nature of consciousness is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that consciousness is permanent or is impermanent. If consciousness itself does not exist there, how could there be permanence or impermanence?' Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.305 "Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, 'Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view name and form as impermanent. If you ask why, it is because name and form are empty of an essential nature. That which is the essential nature of name and form is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that name and form are permanent or are impermanent. If name and form themselves do not exist there, how could there be permanence or impermanence?' Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.306 "Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, 'Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view [F.77.a] the six sense fields as impermanent. If you ask why, it is because the six sense fields are empty of an essential nature. That which is the essential nature of the six sense fields is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that the six sense fields are permanent or are impermanent. If the six sense fields themselves do not exist there, how could there be permanence or impermanence?' Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

- 23.307 “Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, ‘Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view sensory contact as impermanent. If you ask why, it is because sensory contact is empty of an essential nature. That which is the essential nature of sensory contact is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that sensory contact is permanent or is impermanent. If sensory contact itself does not exist there, how could there be permanence or impermanence?’ Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.
- 23.308 “Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, ‘Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view sensation as impermanent. If you ask why, it is because sensation is [F.77.b] empty of an essential nature. That which is the essential nature of sensation is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that sensation is permanent or is impermanent. If sensation itself does not exist there, how could there be permanence or impermanence?’ Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.
- 23.309 “Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, ‘Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view craving as impermanent. If you ask why, it is because craving is empty of an essential nature. That which is the essential nature of craving is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that craving is permanent or is impermanent. If craving itself does not exist there, how could there be permanence or impermanence?’ Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.
- 23.310 “Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, ‘Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view grasping as impermanent. If you ask why, it is

because grasping is empty of an essential nature. That which is the essential nature of grasping is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that grasping is permanent [F.78.a] or is impermanent. If grasping itself does not exist there, how could there be permanence or impermanence?’ Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.311 “Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, ‘Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view the rebirth process as impermanent. If you ask why, it is because the rebirth process is empty of an essential nature. That which is the essential nature of the rebirth process is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that the rebirth process is permanent or is impermanent. If the rebirth process itself does not exist there, how could there be permanence or impermanence?’ Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.312 “Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, ‘Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view birth as impermanent. If you ask why, it is because birth is empty of an essential nature. That which is the essential nature of birth is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that birth is permanent or is impermanent. If birth itself does not exist there, how could there be permanence or impermanence?’ Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.313 “Moreover, Kauśika, [F.78.b] those sons of good families or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, ‘Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view aging and death as impermanent. If you ask why, it is because aging and death are empty of an essential nature. That which is the essential nature of aging and death is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that aging and

death are permanent or are impermanent. If aging and death themselves do not exist there, how could there be permanence or impermanence?' Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.314 "Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, 'Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view the perfection of generosity as impermanent. If you ask why, it is because the perfection of generosity is empty of an essential nature. That which is the essential nature of the perfection of generosity is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that the perfection of generosity is permanent or is impermanent. If the perfection of generosity itself does not exist there, how could there be permanence or impermanence?' Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.315 "Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, [F.79.a] who are followers of the vehicle of the bodhisattva, like this: They teach, 'Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view the perfection of ethical discipline as impermanent. If you ask why, it is because the perfection of ethical discipline is empty of an essential nature. That which is the essential nature of the perfection of ethical discipline is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that the perfection of ethical discipline is permanent or is impermanent. If the perfection of ethical discipline itself does not exist there, how could there be permanence or impermanence?' Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.316 "Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, 'Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view the perfection of tolerance as impermanent. If you ask why, it is because the perfection of tolerance is empty of an essential nature. That which is the essential nature of the perfection of tolerance is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that the perfection of tolerance is permanent or is impermanent. If the perfection of tolerance

itself does not exist there, how could there be permanence or impermanence?’ Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.317 “Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, [F.79.b] who are followers of the vehicle of the bodhisattva, like this: They teach, ‘Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view the perfection of perseverance as impermanent. If you ask why, it is because the perfection of perseverance is empty of an essential nature. That which is the essential nature of the perfection of perseverance is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that the perfection of perseverance is permanent or is impermanent. If the perfection of perseverance itself does not exist there, how could there be permanence or impermanence?’ Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.318 “Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, ‘Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view the perfection of meditative concentration as impermanent. If you ask why, it is because the perfection of meditative concentration is empty of an essential nature. That which is the essential nature of the perfection of meditative concentration is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that the perfection of meditative concentration is permanent or is impermanent. If the perfection of meditative concentration itself does not exist there, how could there be permanence or impermanence?’ Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.319 “Moreover, Kauśika, [F.80.a] those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, ‘Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view the perfection of wisdom as impermanent. If you ask why, it is because the perfection of wisdom is empty of an essential nature. That which is the essential nature of the perfection of wisdom is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that the perfection of wisdom is permanent or is impermanent. If the perfection of wisdom itself

does not exist there, how could there be permanence or impermanence?’ Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.320 “Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, ‘Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view the emptiness of internal phenomena as impermanent. If you ask why, it is because the emptiness of internal phenomena is empty of an essential nature. That which is the essential nature of the emptiness of internal phenomena is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that the emptiness of internal phenomena is permanent or is impermanent. If the emptiness of internal phenomena itself does not exist there, how could there be permanence or impermanence?’ Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.321 “Moreover, Kauśika, those sons or daughters of good families give instruction [F.80.b] in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, ‘Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view the emptiness of external phenomena as impermanent. If you ask why, it is because the emptiness of external phenomena is empty of an essential nature. That which is the essential nature of the emptiness of external phenomena is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that the emptiness of external phenomena is permanent or is impermanent. If the emptiness of external phenomena itself does not exist there, how could there be permanence or impermanence?’ Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.322 “Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, ‘Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view the emptiness of external and internal phenomena as impermanent. If you ask why, it is because the emptiness of external and internal phenomena is empty of an essential nature. That which is the essential nature of the emptiness of external and internal phenomena is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that the emptiness

of external and internal phenomena is permanent or is impermanent. If the emptiness of external and internal phenomena itself does not exist there, how could there be permanence or impermanence?' Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.323 "Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, 'Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view the emptiness of emptiness [F.81.a] as impermanent. If you ask why, it is because the emptiness of emptiness is empty of an essential nature. That which is the essential nature of the emptiness of emptiness is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that the emptiness of emptiness is permanent or is impermanent. If the emptiness of emptiness itself does not exist there, how could there be permanence or impermanence?' Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.324 "Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, 'Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view the emptiness of great extent as impermanent. If you ask why, it is because the emptiness of great extent is empty of an essential nature. That which is the essential nature of the emptiness of great extent is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that the emptiness of great extent is permanent or is impermanent. If the emptiness of great extent itself does not exist there, how could there be permanence or impermanence?' Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.325 "Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, 'Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view the emptiness of ultimate reality [F.81.b] as impermanent. If you ask why, it is because the emptiness of ultimate reality is empty of an essential nature. That which is the essential nature of the emptiness of ultimate reality is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not

apprehended that the emptiness of ultimate reality is permanent or is impermanent. If the emptiness of ultimate reality itself does not exist there, how could there be permanence or impermanence?' Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.326 "Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, 'Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view the emptiness of conditioned phenomena as impermanent. If you ask why, it is because the emptiness of conditioned phenomena is empty of an essential nature. That which is the essential nature of the emptiness of conditioned phenomena is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that the emptiness of conditioned phenomena is permanent or is impermanent. If the emptiness of conditioned phenomena itself does not exist there, how could there be permanence or impermanence?' Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.327 "Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, 'Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view [F.82.a] the emptiness of unconditioned phenomena as impermanent. If you ask why, it is because the emptiness of unconditioned phenomena is empty of an essential nature. That which is the essential nature of the emptiness of unconditioned phenomena is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that the emptiness of unconditioned phenomena is permanent or is impermanent. If the emptiness of unconditioned phenomena itself does not exist there, how could there be permanence or impermanence?' Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.328 "Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, 'Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view the emptiness of the unlimited as impermanent. If you ask why, it is because the emptiness of the unlimited is empty of an

essential nature. That which is the essential nature of the emptiness of the unlimited is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that the emptiness of the unlimited is permanent or is impermanent. If the emptiness of the unlimited itself does not exist there, how could there be permanence or impermanence?’ Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.329 “Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, ‘Come here, [F.82.b] child of a good family. You should cultivate the perfection of wisdom. Do not view the emptiness of that which has neither beginning nor end as impermanent. If you ask why, it is because the emptiness of that which has neither beginning nor end is empty of an essential nature. That which is the essential nature of the emptiness of that which has neither beginning nor end is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that the emptiness of that which has neither beginning nor end is permanent or is impermanent. If the emptiness of that which has neither beginning nor end itself does not exist there, how could there be permanence or impermanence?’ Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.330 “Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, ‘Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view the emptiness of nonexclusion as impermanent. If you ask why, it is because the emptiness of nonexclusion is empty of an essential nature. That which is the essential nature of the emptiness of nonexclusion is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that the emptiness of nonexclusion is permanent or is impermanent. If the emptiness of nonexclusion itself does not exist there, how could there be permanence or impermanence?’ Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.331 “Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They

teach, 'Come here, [F.83.a] child of a good family. You should cultivate the perfection of wisdom. Do not view the emptiness of inherent nature as impermanent. If you ask why, it is because the emptiness of inherent nature is empty of an essential nature. That which is the essential nature of the emptiness of inherent nature is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that the emptiness of inherent nature is permanent or is impermanent. If the emptiness of inherent nature itself does not exist there, how could there be permanence or impermanence?' Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.332 "Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, 'Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view the emptiness of all phenomena as impermanent. If you ask why, it is because the emptiness of all phenomena is empty of an essential nature. That which is the essential nature of the emptiness of all phenomena is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that the emptiness of all phenomena is permanent or is impermanent. If the emptiness of all phenomena itself does not exist there, how could there be permanence or impermanence?' Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.333 "Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, 'Come here, child of a good family. You should cultivate [F.83.b] the perfection of wisdom. Do not view the emptiness of intrinsic defining characteristics as impermanent. If you ask why, it is because the emptiness of intrinsic defining characteristics is empty of an essential nature. That which is the essential nature of the emptiness of intrinsic defining characteristics is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that the emptiness of intrinsic defining characteristics is permanent or is impermanent. If the emptiness of intrinsic defining characteristics itself does not exist there, how could there be permanence or impermanence?' Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.334 “Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, ‘Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view the emptiness of that which cannot be apprehended as impermanent. If you ask why, it is because the emptiness of that which cannot be apprehended is empty of an essential nature. That which is the essential nature of the emptiness of that which cannot be apprehended is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that the emptiness of that which cannot be apprehended is permanent or is impermanent. If the emptiness of that which cannot be apprehended itself does not exist there, how could there be permanence or impermanence?’ Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.335 “Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, ‘Come here, child of a good family. You should cultivate [F.84.a] the perfection of wisdom. Do not view the emptiness of nonentities as impermanent. If you ask why, it is because the emptiness of nonentities is empty of an essential nature. That which is the essential nature of the emptiness of nonentities is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that the emptiness of nonentities is permanent or is impermanent. If the emptiness of nonentities itself does not exist there, how could there be permanence or impermanence?’ Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.336 “Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, ‘Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view the emptiness of essential nature as impermanent. If you ask why, it is because the emptiness of essential nature is empty of an essential nature. That which is the essential nature of the emptiness of essential nature is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that the emptiness of essential nature is permanent or is impermanent. If the emptiness of essential nature itself does not exist there, how could there be

permanence or impermanence?' Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.337 "Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, 'Come here, child of a good family. You should cultivate [F.84.b] the perfection of wisdom. Do not view the emptiness of an essential nature of nonentities as impermanent. If you ask why, it is because the emptiness of an essential nature of nonentities is empty of an essential nature. That which is the essential nature of the emptiness of an essential nature of nonentities is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that the emptiness of an essential nature of nonentities is permanent or is impermanent. If the emptiness of an essential nature of nonentities itself does not exist there, how could there be permanence or impermanence?' Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.338 "Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, 'Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view the applications of mindfulness as impermanent. If you ask why, it is because the applications of mindfulness are empty of an essential nature. That which is the essential nature of the applications of mindfulness is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that the applications of mindfulness are permanent or are impermanent. If the applications of mindfulness themselves do not exist there, how could there be permanence or impermanence?' Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.339 "Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, [F.85.a] who are followers of the vehicle of the bodhisattva, like this: They teach, 'Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view the correct exertions as impermanent. If you ask why, it is because the correct exertions are empty of an essential nature. That which is the essential nature of the correct exertions is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that the correct

exertions are permanent or are impermanent. If the correct exertions themselves do not exist there, how could there be permanence or impermanence?’ Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.340 “Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, ‘Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view the supports for miraculous ability as impermanent. If you ask why, it is because the supports for miraculous ability are empty of an essential nature. That which is the essential nature of the supports for miraculous ability is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that the supports for miraculous ability are permanent or are impermanent. If the supports for miraculous ability themselves do not exist there, how could there be permanence or impermanence?’ Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.341 “Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, ‘Come here, child of a good family. You should cultivate [F.85.b] the perfection of wisdom. Do not view the faculties as impermanent. If you ask why, it is because the faculties are empty of an essential nature. That which is the essential nature of the faculties is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that the faculties are permanent or are impermanent. If the faculties themselves do not exist there, how could there be permanence or impermanence?’ Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.342 “Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, ‘Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view the powers as impermanent. If you ask why, it is because the powers are empty of an essential nature. That which is the essential nature of the powers is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that the powers are permanent or are impermanent. If the

powers themselves do not exist there, how could there be permanence or impermanence?’ Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.343 “Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, ‘Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view the branches of enlightenment as impermanent. If you ask why, it is because the branches of enlightenment [F.86.a] are empty of an essential nature. That which is the essential nature of the branches of enlightenment is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that the branches of enlightenment are permanent or are impermanent. If the branches of enlightenment themselves do not exist there, how could there be permanence or impermanence?’ Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.344 “Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, ‘Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view the noble eightfold path as impermanent. If you ask why, it is because the noble eightfold path is empty of an essential nature. That which is the essential nature of the noble eightfold path is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that the noble eightfold path is permanent or is impermanent. If the noble eightfold path itself does not exist there, how could there be permanence or impermanence?’ Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.345 “Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, ‘Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view [F.86.b] the truths of the noble ones as impermanent. If you ask why, it is because the truths of the noble ones are empty of an essential nature. That which is the essential nature of the truths of the noble ones is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that the truths of the noble ones are permanent or are impermanent. If the truths of the noble ones themselves do not exist there, how could there be

permanence or impermanence?' Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.346 "Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, 'Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view the meditative concentrations as impermanent. If you ask why, it is because the meditative concentrations are empty of an essential nature. That which is the essential nature of the meditative concentrations is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that the meditative concentrations are permanent or are impermanent. If the meditative concentrations themselves do not exist there, how could there be permanence or impermanence?' Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.347 "Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, 'Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view the immeasurable attitudes [F.87.a] as impermanent. If you ask why, it is because the immeasurable attitudes are empty of an essential nature. That which is the essential nature of the immeasurable attitudes is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that the immeasurable attitudes are permanent or are impermanent. If the immeasurable attitudes themselves do not exist there, how could there be permanence or impermanence?' Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.348 "Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, 'Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view the formless absorptions as impermanent. If you ask why, it is because the formless absorptions are empty of an essential nature. That which is the essential nature of the formless absorptions is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that the formless absorptions are permanent or are impermanent. If the formless absorptions

themselves do not exist there, how could there be permanence or impermanence?’ Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.349 “Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, ‘Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view the liberations [F.87.b] as impermanent. If you ask why, it is because the liberations are empty of an essential nature. That which is the essential nature of the liberations is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that the liberations are permanent or are impermanent. If the liberations themselves do not exist there, how could there be permanence or impermanence?’ Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.350 “Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, ‘Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view the serial steps of meditative absorption as impermanent. If you ask why, it is because the serial steps of meditative absorption are empty of an essential nature. That which is the essential nature of the serial steps of meditative absorption is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that the serial steps of meditative absorption are permanent or are impermanent. If the serial steps of meditative absorption themselves do not exist there, how could there be permanence or impermanence?’ Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom. [B7]

23.351 “Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom [F.88.a] to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, ‘Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view the emptiness, signlessness, and wishlessness gateways to liberation as impermanent. If you ask why, it is because the emptiness, signlessness, and wishlessness gateways to liberation are empty of an essential nature. That which is the essential nature of the emptiness, signlessness, and wishlessness gateways to liberation is a nonentity; that which is a nonentity is the perfection of wisdom; and in that

which is the perfection of wisdom, it is not apprehended that the emptiness, signlessness, and wishlessness gateways to liberation are permanent or are impermanent. If the emptiness, signlessness, and wishlessness gateways to liberation themselves do not exist there, how could there be permanence or impermanence?’ Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.352 “Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, ‘Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view the extrasensory powers as impermanent. If you ask why, it is because the extrasensory powers are empty of an essential nature. That which is the essential nature of the extrasensory powers is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that the extrasensory powers are permanent or are impermanent. If the extrasensory powers themselves do not exist there, how could there be [F.88.b] permanence or impermanence?’ Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.353 “Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, ‘Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view the meditative stabilities as impermanent. If you ask why, it is because the meditative stabilities are empty of an essential nature. That which is the essential nature of the meditative stabilities is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that the meditative stabilities are permanent or are impermanent. If the meditative stabilities themselves do not exist there, how could there be permanence or impermanence?’ Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.354 “Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, ‘Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view the dhāraṇī gateways as impermanent. If you ask why, it is because the dhāraṇī gateways are empty of an essential nature. That which is the essential nature of the dhāraṇī gateways is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that the dhāraṇī gateways

are permanent or are impermanent. If the dhāraṇī gateways themselves do not exist there, how could there be permanence or impermanence?' Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.355 "Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, 'Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view the powers of the tathāgatas as impermanent. If you ask why, it is because the powers of the tathāgatas are empty of an essential nature. That which is the essential nature of the powers of the tathāgatas is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that the powers of the tathāgatas are permanent [F.89.a] or are impermanent. If the powers of the tathāgatas themselves do not exist there, how could there be permanence or impermanence?' Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.356 "Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, 'Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view the fearlessnesses as impermanent. If you ask why, it is because the fearlessnesses are empty of an essential nature. That which is the essential nature of the fearlessnesses is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that the fearlessnesses are permanent or are impermanent. [F.89.b] If the fearlessnesses themselves do not exist there, how could there be permanence or impermanence?' Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.357 "Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, 'Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view the kinds of exact knowledge as impermanent. If you ask why, it is because the kinds of exact knowledge are empty of an essential nature. That which is the essential nature of the kinds of exact knowledge is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that the kinds of exact knowledge are permanent or are impermanent. If the kinds of exact

knowledge themselves do not exist there, how could there be permanence or impermanence?’ Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.358 “Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, ‘Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view great compassion as impermanent. If you ask why, it is because great compassion is empty of an essential nature. That which is the essential nature of great compassion is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that great compassion is permanent or is impermanent. If great compassion itself [F.90.a] does not exist there, how could there be permanence or impermanence?’ Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.359 “Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, ‘Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view the distinct qualities of the buddhas as impermanent. If you ask why, it is because the distinct qualities of the buddhas are empty of an essential nature. That which is the essential nature of the distinct qualities of the buddhas is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that the distinct qualities of the buddhas are permanent or are impermanent. If the distinct qualities of the buddhas themselves do not exist there, how could there be permanence or impermanence?’ Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.360 “Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, ‘Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view the fruit of having entered the stream as impermanent. If you ask why, it is because the fruit of having entered the stream is empty of an essential nature. That which is the essential nature of the fruit of having entered the stream is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that the fruit of having entered the stream is permanent or is impermanent. If the fruit of having entered the stream itself

does not exist there, how could there be permanence or impermanence?’ Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.361 “Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, ‘Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view the fruit of once-returner as impermanent. If you ask why, it is because the fruit of once-returner is empty of an essential nature. That which is the essential nature of the fruit of once-returner is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that the fruit of once-returner [F.90.b] is permanent or is impermanent. If the fruit of once-returner itself does not exist there, how could there be permanence or impermanence?’ Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.362 “Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, ‘Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view the fruit of non-returner as impermanent. If you ask why, it is because the fruit of non-returner is empty of an essential nature. That which is the essential nature of the fruit of non-returner is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that the fruit of non-returner [F.91.a] is permanent or is impermanent. If the fruit of non-returner itself does not exist there, how could there be permanence or impermanence?’ Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.363 “Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, ‘Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view arhatship as impermanent. If you ask why, it is because arhatship is empty of an essential nature. That which is the essential nature of arhatship is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that arhatship is permanent or is impermanent. If arhatship itself does not exist there, how could there be permanence or impermanence?’ Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.364 “Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, ‘Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view individual enlightenment as impermanent. If you ask why, it is because individual enlightenment is empty of an essential nature. That which is the essential nature of individual enlightenment is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that individual enlightenment is permanent or is impermanent. If individual enlightenment itself does not exist there, how could there be permanence or impermanence?’ Kauśika, those sons or daughters of good families who teach in that manner do not teach [F.91.b] a reflection of the perfection of wisdom.

23.365 “Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, ‘Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view the knowledge of the aspects of the path as impermanent. If you ask why, it is because the knowledge of the aspects of the path is empty of an essential nature. That which is the essential nature of the knowledge of the aspects of the path is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that the knowledge of the aspects of the path is permanent or is impermanent. If the knowledge of the aspects of the path itself does not exist there, how could there be permanence or impermanence?’ Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.366 “Moreover, Kauśika, those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, ‘Come here, child of a good family. You should cultivate the perfection of wisdom. Do not view all-aspect omniscience as impermanent. If you ask why, it is because all-aspect omniscience is empty of an essential nature. That which is the essential nature of all-aspect omniscience is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom, it is not apprehended that all-aspect omniscience is permanent or is impermanent. If all-aspect omniscience itself does not exist there, how could there be permanence or impermanence?’ Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom.

23.367 “Moreover, Kauśika, [F.92.a] those sons or daughters of good families give instruction in the perfection of wisdom to those sons or daughters of good families, who are followers of the vehicle of the bodhisattva, like this: They teach, ‘Come here, child of a good family. You should cultivate the perfection of wisdom. You should not go beyond anything at all, and you should not dwell on anything at all. If you ask why, it is because in the perfection of wisdom there is nothing that should be gone beyond, and there is nothing that should be dwelled on. If you ask why, Kauśika, it is because all phenomena are empty of an essential nature. That phenomenon which is empty of essential nature is a nonentity; that which is a nonentity is the perfection of wisdom; and in that which is the perfection of wisdom there are no phenomena that should be adopted, that should be rejected, that should be made to arise, or that should be made to cease.’ Kauśika, those sons or daughters of good families who teach in that manner do not teach a reflection of the perfection of wisdom. Therefore, Kauśika, those sons or daughters of good families should give instructions in the meaning of the perfection of wisdom in that manner. Kauśika, the masses of merit of those sons or daughters of good families who teach in that manner increase more greatly, but of those earlier sons or daughters of good families it does not.

23.368 “Moreover, Kauśika, if any sons or daughters of good families were to have established the beings of Jambudvīpa, as many as there are, in the fruit of having entered the stream, do you think, Kauśika, the merit of those sons or daughters of good families for that reason would have increased greatly?”

“Greatly, Blessed Lord! Greatly, Well-Gone One!” replied Śakra.

23.369 “Kauśika, if those sons or daughters of good families, who describe and teach this perfection of wisdom in detail according to the meaning and the letter, explain and [F.92.b] interpret, analyze and elucidate, and completely disclose it to others, exhorting them, saying, ‘Come here, child of a good family. You should take up, master, uphold, recite, and focus your attention correctly on the profound perfection of wisdom. You should earnestly apply yourself to the perfection of wisdom just as it has been explained,’ their merit increases even more greatly than theirs. If you ask why, Kauśika, it is because those who have entered the stream derive their existence⁷⁶⁹ from this perfection of wisdom.

23.370 “Kauśika, leaving aside the beings of Jambudvīpa, Kauśika, if any sons or daughters of good families were to have established the beings of the world system with its four continents, as many as there are, in the fruit of having entered the stream, do you think, Kauśika, that for this reason those sons or daughters of good families would greatly increase their merit?”

“Greatly, Blessed Lord! Greatly, Well-Gone One!” replied Śakra.

23.371 “Kauśika,” said the Blessed One, “if those sons or daughters of good families, who describe and teach this perfection of wisdom in detail according to the meaning and the letter, explain and interpret, analyze and elucidate, and completely disclose it to others, exhorting them, saying, ‘Come here, child of a good family. You should take up, master, uphold, recite, and focus your attention correctly on the profound perfection of wisdom. You should earnestly apply yourself to the perfection of wisdom just as it has been explained,’ their merit increases even more greatly than theirs. If you ask why, Kauśika, it is because those who have entered the stream derive their existence from this perfection of wisdom.

23.372 “Kauśika, leaving aside having established the beings of the world system with its four continents in the fruit of having entered the stream, Kauśika, if any sons or daughters of good families [F.93.a] were to have established the beings of the small thousandfold world system, as many as there are, in the fruit of having entered the stream, do you think, Kauśika, that for this reason those sons or daughters of good families would greatly increase their merit?”

 “Greatly, Blessed Lord! Greatly, Well-Gone One!” replied Śakra.

23.373 “Kauśika,” said the Blessed One, “if those sons or daughters of good families, who describe and teach this perfection of wisdom in detail according to the meaning and the letter, explain and interpret, analyze and elucidate, and completely disclose it to others, exhorting them, saying, ‘Come here, child of a good family. You should take up, master, uphold, recite, and focus your attention correctly on the profound perfection of wisdom. You should earnestly apply yourself to the perfection of wisdom just as it has been explained,’ their merit increases even more greatly than theirs. If you ask why, Kauśika, it is because those who have entered the stream derive their existence from this perfection of wisdom.

23.374 “Kauśika, leaving aside having established the beings of the small thousandfold world system in the fruit of having entered the stream, Kauśika, if any sons or daughters of good families were to have established the beings of the medium millionfold world system, as many as there are, in the fruit of having entered the stream, do you think, Kauśika, that for this reason those sons or daughters of good families would greatly increase their merit?”

 “Greatly, Blessed Lord! Greatly, Well-Gone One!” replied Śakra.

23.375 “Kauśika,” said the Blessed One, “if those sons or daughters of good families, who describe and teach this perfection of wisdom in detail according to the meaning and the letter, explain and interpret, analyze and elucidate, and completely disclose it to others, exhorting them, saying, ‘Come here, child of a good family. You should take up, [F.93.b] master,

uphold, recite, and focus your attention correctly on the profound perfection of wisdom. You should earnestly apply yourself to the perfection of wisdom just as it has been explained,' their merit increases even more greatly than theirs. If you ask why, Kauśika, it is because those who have entered the stream derive their existence from this perfection of wisdom.

23.376 "Kauśika, leaving aside having established the beings of the medium millionfold world system in the fruit of having entered the stream, Kauśika, if any sons or daughters of good families were to have established the beings of the great billionfold world system, as many as there are, in the fruit of having entered the stream, do you think, Kauśika, that for this reason those sons or daughters of good families would greatly increase their merit?"

"Greatly, Blessed Lord! Greatly, Well-Gone One!" replied Śakra.

23.377 "Kauśika," said the Blessed One, if those sons or daughters of good families, who describe and teach this perfection of wisdom in detail according to the meaning and the letter, explain and interpret, analyze and elucidate, and completely disclose it to others, exhorting them, saying, 'Come here, child of a good family. You should take up, master, uphold, recite, and focus your attention correctly on the profound perfection of wisdom. You should earnestly apply yourself to the perfection of wisdom just as it has been explained,' their merit increases even more greatly than theirs. If you ask why, Kauśika, it is because those who have entered the stream derive their existence from this perfection of wisdom.

23.378 "Kauśika, leaving aside having established the beings of the great billionfold world system in the fruit of having entered the stream, Kauśika, if any sons or daughters of good families were to have established the beings of the world systems in each of the ten directions, numerous as the grains of sand of the river Gaṅgā, [F.94.a] as many as there are, in the fruit of having entered the stream, do you think, Kauśika, that for this reason those sons or daughters of good families would greatly increase their merit?"

"Greatly, Blessed Lord! Greatly, Well-Gone One!" replied Śakra.

23.379 "Kauśika," said the Blessed One, "if those sons or daughters of good families, who describe and teach this perfection of wisdom in detail according to the meaning and the letter, explain and interpret, analyze and elucidate, and completely disclose it to others, exhorting them, saying, 'Come here, child of a good family. You should take up, master, uphold, recite, and focus your attention correctly on the profound perfection of wisdom. You should earnestly apply yourself to the perfection of wisdom just as it has been explained,' their merit increases even more greatly than theirs. If you ask why, Kauśika, it is because those who have entered the stream derive their existence from this perfection of wisdom.

23.380 “Moreover, Kauśika, if any sons or daughters of good families were to have established the beings of Jambudvīpa, as many as there are, in the fruit of once-returner, do you think, Kauśika, the merit of those sons or daughters of good families for that reason would have increased greatly?”

“Greatly, Blessed Lord! Greatly, Well-Gone One!” replied Śakra.

23.381 “Kauśika,” said the Blessed One, “if those sons or daughters of good families, who describe and teach this perfection of wisdom in detail according to the meaning and the letter, explain and interpret, analyze and elucidate, and completely disclose it to others, exhorting them, saying, ‘Come here, child of a good family. You should take up, master, uphold, recite, and focus your attention correctly on the profound perfection of wisdom. You should earnestly apply yourself to the perfection of wisdom just as it [F.94.b] has been explained,’ their merit increases even more greatly than theirs. If you ask why, Kauśika, it is because once-returners derive their existence from this perfection of wisdom.

23.382 “Kauśika, leaving aside the beings of Jambudvīpa, Kauśika, if any sons or daughters of good families were to have established the beings of the world system with its four continents, as many as there are, in the fruit of once-returner, do you think, Kauśika, that for this reason those sons or daughters of good families would greatly increase their merit?”

“Greatly, Blessed Lord! Greatly, Well-Gone One!” replied Śakra.

23.383 “Kauśika,” said the Blessed One, “if those sons or daughters of good families, who describe and teach this perfection of wisdom in detail according to the meaning and the letter, explain and interpret, analyze and elucidate, and completely disclose it to others, exhorting them, saying, ‘Come here, child of a good family. You should take up, master, uphold, recite, and focus your attention correctly on the profound perfection of wisdom. You should earnestly apply yourself to the perfection of wisdom just as it has been explained,’ their merit increases even more greatly than theirs. If you ask why, Kauśika, it is because once-returners derive their existence from this perfection of wisdom.

23.384 “Kauśika, leaving aside having established the beings of the world system with its four continents in the fruit of once-returner, Kauśika, if any sons or daughters of good families were to have established the beings of the small thousandfold world system, as many as there are, in the fruit of once-returner, do you think, Kauśika, that for this reason those sons or daughters of good families would greatly increase their merit?”

“Greatly, Blessed Lord! Greatly, Well-Gone One!” replied Śakra.

23.385 “Kauśika,” said the Blessed One, “if those sons of good families [F.95.a] or daughters of good families, who describe and teach this perfection of wisdom in detail according to the meaning and the letter, explain and

interpret, analyze and elucidate, and completely disclose it to others, exhorting them, saying, 'Come here, child of a good family. You should take up, master, uphold, recite, and focus your attention correctly on the profound perfection of wisdom. You should earnestly apply yourself to the perfection of wisdom just as it has been explained,' their merit increases even more greatly than theirs. If you ask why, Kauśika, it is because once-returners derive their existence from this perfection of wisdom.

23.386 "Kauśika, leaving aside having established the beings of the small thousandfold world system in the fruit of once-returner, Kauśika, if any sons or daughters of good families were to have established the beings of the medium millionfold world system, as many as there are, in the fruit of once-returner, do you think, Kauśika, that for this reason those sons or daughters of good families would greatly increase their merit?"

"Greatly, Blessed Lord! Greatly, Well-Gone One!" replied Śakra. [F.96.a]

23.387 "Kauśika," said the Blessed One, "if those sons or daughters of good families, who describe and teach this perfection of wisdom in detail according to the meaning and the letter, explain and interpret, analyze and elucidate, and completely disclose it to others, exhorting them, saying, 'Come here, child of a good family. You should take up, master, uphold, recite, and focus your attention correctly on the profound perfection of wisdom. You should earnestly apply yourself to the perfection of wisdom just as it has been explained,' their merit increases even more greatly than theirs. If you ask why, Kauśika, it is because once-returners [F.95.b] derive their existence from this perfection of wisdom.

23.388 "Kauśika, leaving aside having established the beings of the medium millionfold world system in the fruit of once-returner, Kauśika, if any sons or daughters of good families were to have established the beings of the great billionfold world system, as many as there are, in the fruit of once-returner, do you think, Kauśika, that for this reason those sons or daughters of good families would greatly increase their merit?"

"Greatly, Blessed Lord! Greatly, Well-Gone One!" replied Śakra.

23.389 "Kauśika," said the Blessed One, "if those sons or daughters of good families, who describe and teach this perfection of wisdom in detail according to the meaning and the letter, explain and interpret, analyze and elucidate, and completely disclose it to others, exhorting them, saying, 'Come here, child of a good family. You should take up, master, uphold, recite, and focus your attention correctly on the profound perfection of wisdom. You should earnestly apply yourself to the perfection of wisdom just as it has been explained,' their merit increases even more greatly than theirs. If you ask why, Kauśika, it is because once-returners derive their existence from this perfection of wisdom. [F.96.b]

23.390 “Kauśika, leaving aside having established the beings of the great billionfold world system in the fruit of once-returner, Kauśika, if any sons or daughters of good families were to have established the beings of the world systems in each of the ten directions, numerous as the grains of sand of the river Gaṅgā, as many as there are, in the fruit of once-returner, do you think, Kauśika, that for this reason those sons or daughters of good families would greatly increase their merit?”

“Greatly, Blessed Lord! Greatly, Well-Gone One!” replied Śakra.

23.391 “Kauśika,” said the Blessed One, “if those sons or daughters of good families, who describe and teach this perfection of wisdom in detail according to the meaning and the letter, explain and interpret, analyze and elucidate, and completely disclose it to others, exhorting them, saying, ‘Come here, child of a good family. You should take up, master, uphold, recite, and focus your attention correctly on the profound perfection of wisdom. You should earnestly apply yourself to the perfection of wisdom just as it has been explained,’ their merit increases even more greatly than theirs. If you ask why, Kauśika, it is because once-returners derive their existence from this perfection of wisdom.

23.392 “Moreover, Kauśika, if any sons or daughters of good families were to have established the beings of Jambudvīpa, as many as there are, in the fruit of non-returner, do you think, Kauśika, the merit of those sons or daughters of good families for that reason would have increased greatly?”

“Greatly, Blessed Lord! Greatly, Well-Gone One!” replied Śakra.

23.393 “Kauśika,” said the Blessed One, “if those sons or daughters of good families, who describe and teach this perfection of wisdom in detail according to the meaning and the letter, explain and interpret, analyze and elucidate, and completely disclose it to others, exhorting them, saying, ‘Come here, child of a good family. You should take up, master, uphold, recite, and focus your attention correctly on the profound perfection of wisdom. You should earnestly apply yourself to the perfection of wisdom just as it has been explained,’ their merit increases even more greatly than theirs. If you ask why, Kauśika, it is because non-returners derive their existence from this perfection of wisdom.

23.394 “Kauśika, leaving aside the beings of Jambudvīpa, Kauśika, if any sons or daughters of good families were to have established the beings of the world system with its four continents, as many as there are, in the fruit of non-returner, do you think, Kauśika, that for this reason those sons or daughters of good families would greatly increase their merit?”

“Greatly, Blessed Lord! Greatly, Well-Gone One!” replied Śakra.

23.395 “Kauśika,” said the Blessed One, “if those sons or daughters of good families, who describe and teach this perfection of wisdom in detail according to the meaning and the letter, explain and interpret, analyze and elucidate, and completely disclose it to others, exhorting them, saying, ‘Come here, child of a good family. You should take up, master, uphold, recite, and focus your attention correctly on the profound perfection of wisdom. You should earnestly apply yourself to the perfection of wisdom just as it has been explained,’ their merit increases even more greatly than theirs. If you ask why, Kauśika, it is because non-returners derive their existence from this perfection of wisdom.

23.396 “Kauśika, leaving aside having established the beings of the world system with its four continents in the fruit of non-returner, Kauśika, if any sons or daughters of good families were to have established the beings of the small thousandfold world system, as many as there are, in the fruit of non-returner, do you think, Kauśika, that for this reason those sons or daughters of good families would greatly increase their merit?”

“Greatly, Blessed Lord! Greatly, Well-Gone One!” replied Śakra.

23.397 “Kauśika,” said the Blessed One, “if those sons or daughters of good families, who describe and teach this perfection of wisdom in detail according to the meaning and the letter, [F.97.a] explain and interpret, analyze and elucidate, and completely disclose it to others, exhorting them, saying, ‘Come here, child of a good family. You should take up, master, uphold, recite, and focus your attention correctly on the profound perfection of wisdom. You should earnestly apply yourself to the perfection of wisdom just as it has been explained,’ their merit increases even more greatly than theirs. If you ask why, Kauśika, it is because non-returners derive their existence from this perfection of wisdom.

23.398 “Kauśika, leaving aside having established the beings of the small thousandfold world system in the fruit of non-returner, Kauśika, if any sons or daughters of good families were to have established the beings of the medium millionfold world system, as many as there are, in the fruit of non-returner, do you think, Kauśika, that for this reason those sons or daughters of good families would greatly increase their merit?”

“Greatly, Blessed Lord! Greatly, Well-Gone One!” replied Śakra.

23.399 “Kauśika,” said the Blessed One, “if those sons or daughters of good families, who describe and teach this perfection of wisdom in detail according to the meaning and the letter, explain and interpret, analyze and elucidate, and completely disclose it to others, exhorting them, saying, ‘Come here, child of a good family. You should take up, master, uphold, recite, and focus your attention correctly on the profound perfection of wisdom. You should earnestly apply yourself to the perfection of wisdom

just as it has been explained,' their merit increases even more greatly than theirs. If you ask why, Kauśika, it is because non-returners derive their existence from this perfection of wisdom.

23.400 "Kauśika, leaving aside having established the beings of the medium millionfold world system in the fruit of non-returner, [F.97.b] Kauśika, if any sons or daughters of good families were to have established the beings of the great billionfold world system, as many as there are, in the fruit of non-returner, do you think, Kauśika, that for this reason those sons or daughters of good families would greatly increase their merit?"

"Greatly, Blessed Lord! Greatly, Well-Gone One!" replied Śakra.

23.401 "Kauśika," said the Blessed One, "if those sons or daughters of good families, who describe and teach this perfection of wisdom in detail according to the meaning and the letter, explain and interpret, analyze and elucidate, and completely disclose it to others, exhorting them, saying, 'Come here, child of a good family. You should take up, master, uphold, recite, and focus your attention correctly on the profound perfection of wisdom. You should earnestly apply yourself to the perfection of wisdom just as it has been explained,' their merit increases even more greatly than theirs. If you ask why, Kauśika, it is because non-returners derive their existence from this perfection of wisdom.

23.402 "Kauśika, leaving aside having established the beings of the great billionfold world system in the fruit of non-returner, Kauśika, if any sons or daughters of good families were to have established the beings of the world systems in each of the ten directions, numerous as the grains of sand of the river Gaṅgā, as many as there are, in the fruit of non-returner, do you think, Kauśika, that for this reason those sons or daughters of good families would greatly increase their merit?"

"Greatly, Blessed Lord! Greatly, Well-Gone One!" replied Śakra.

23.403 "Kauśika," said the Blessed One, "if those sons or daughters of good families, who describe and teach this perfection of wisdom in detail according to the meaning and the letter, explain and interpret, analyze and [F.98.a] elucidate, and completely disclose it to others, exhorting them, saying, 'Come here, child of a good family. You should take up, master, uphold, recite, and focus your attention correctly on the profound perfection of wisdom. You should earnestly apply yourself to the perfection of wisdom just as it has been explained,' their merit increases even more greatly than theirs. If you ask why, Kauśika, it is because non-returners derive their existence from this perfection of wisdom.

23.404 "Moreover, Kauśika, if any sons or daughters of good families were to have established the beings of Jambudvīpa, as many as there are, in arhatship, do you think, Kauśika, the merit of those sons or daughters of

good families for that reason would have increased greatly?"

"Greatly, Blessed Lord! Greatly, Well-Gone One!" replied Śakra.

23.405 "Kauśika," said the Blessed One, "if those sons or daughters of good families, who describe and teach this perfection of wisdom in detail according to the meaning and the letter, explain and interpret, analyze and elucidate, and completely disclose it to others, exhorting them, saying, 'Come here, child of a good family. You should take up, master, uphold, recite, and focus your attention correctly on the profound perfection of wisdom. You should earnestly apply yourself to the perfection of wisdom just as it has been explained,' their merit increases even more greatly than theirs. If you ask why, Kauśika, it is because arhats derive their existence from this perfection of wisdom.

23.406 "Kauśika, leaving aside the beings of Jambudvīpa, Kauśika, if any sons or daughters of good families were to have established the beings of the world system with its four continents, as many as there are, in arhatship, [F.98.b] do you think, Kauśika, that for this reason those sons or daughters of good families would greatly increase their merit?"

"Greatly, Blessed Lord! Greatly, Well-Gone One!" replied Śakra.

23.407 "Kauśika," said the Blessed One, "if those sons or daughters of good families, who describe and teach this perfection of wisdom in detail according to the meaning and the letter, explain and interpret, analyze and elucidate, and completely disclose it to others, exhorting them, saying, 'Come here, child of a good family. You should take up, master, uphold, recite, and focus your attention correctly on the profound perfection of wisdom. You should earnestly apply yourself to the perfection of wisdom just as it has been explained,' their merit increases even more greatly than theirs. If you ask why, Kauśika, it is because arhats derive their existence from this perfection of wisdom.

23.408 "Kauśika, leaving aside having established the beings of the world system with its four continents in arhatship, Kauśika, if any sons or daughters of good families were to have established the beings of the small thousandfold world system, as many as there are, in arhatship, do you think, Kauśika, that for this reason those sons or daughters of good families would greatly increase their merit?"

"Greatly, Blessed Lord! Greatly, Well-Gone One!" replied Śakra.

23.409 "Kauśika," said the Blessed One, "if those sons or daughters of good families, who describe and teach this perfection of wisdom in detail according to the meaning and the letter, explain and interpret, analyze and elucidate, and completely disclose it to others, exhorting them, saying, 'Come here, child of a good family. You should take up, master, uphold, recite, and focus your attention correctly on the profound perfection of

wisdom. You should earnestly apply yourself to the perfection of wisdom [F.99.a] just as it has been explained,' their merit increases even more greatly than theirs. If you ask why, Kauśika, it is because arhats derive their existence from this perfection of wisdom.

23.410 "Kauśika, leaving aside having established the beings of the small thousandfold world system in arhatship, Kauśika, if any sons or daughters of good families were to have established the beings of the medium millionfold world system, as many as there are, in arhatship, do you think, Kauśika, that for this reason those sons or daughters of good families would greatly increase their merit?"

"Greatly, Blessed Lord! Greatly, Well-Gone One!" replied Śakra.

23.411 "Kauśika," said the Blessed One, "if those sons or daughters of good families, who describe and teach this perfection of wisdom in detail according to the meaning and the letter, explain and interpret, analyze and elucidate, and completely disclose it to others, exhorting them, saying, 'Come here, child of a good family. You should take up, master, uphold, recite, and focus your attention correctly on the profound perfection of wisdom. You should earnestly apply yourself to the perfection of wisdom just as it has been explained,' their merit increases even more greatly than theirs. If you ask why, Kauśika, it is because arhats derive their existence from this perfection of wisdom.

23.412 "Kauśika, leaving aside having established the beings of the medium millionfold world system in arhatship, Kauśika, if any sons or daughters of good families were to have established the beings of the great billionfold world system, as many as there are, in arhatship, do you think, Kauśika, that for this reason those sons or daughters of good families would greatly increase their merit?"

"Greatly, Blessed Lord! Greatly, Well-Gone One!" replied Śakra.

23.413 "Kauśika," said the Blessed One, "if those sons or daughters of good families, [F.99.b] who describe and teach this perfection of wisdom in detail according to the meaning and the letter, explain and interpret, analyze and elucidate, and completely disclose it to others, exhorting them, saying, 'Come here, child of a good family. You should take up, master, uphold, recite, and focus your attention correctly on the profound perfection of wisdom. You should earnestly apply yourself to the perfection of wisdom just as it has been explained,' their merit increases even more greatly than theirs. If you ask why, Kauśika, it is because arhats derive their existence from this perfection of wisdom.

23.414 "Kauśika, leaving aside having established the beings of the great billionfold world system in arhatship, Kauśika, if any sons or daughters of good families were to have established the beings of the world systems in

each of the ten directions, numerous as the grains of sand of the river Gaṅgā, as many as there are, in arhatship, do you think, Kauśika, that for this reason those sons or daughters of good families would greatly increase their merit?"

"Greatly, Blessed Lord! Greatly, Well-Gone One!" replied Śakra.

23.415 "Kauśika," said the Blessed One, "if those sons or daughters of good families, who describe and teach this perfection of wisdom in detail according to the meaning and the letter, explain and interpret, analyze and elucidate, and completely disclose it to others, exhorting them, saying, 'Come here, child of a good family. You should take up, master, uphold, recite, and focus your attention correctly on the profound perfection of wisdom. You should earnestly apply yourself to the perfection of wisdom just as it has been explained,' their merit increases even more greatly than theirs. If you ask why, Kauśika, it is because arhats derive their existence from this perfection of wisdom.

23.416 "Moreover, Kauśika, if any sons or daughters of good families [F.100.a] were to have established the beings of Jambudvīpa, as many as there are, in individual enlightenment, do you think, Kauśika, the merit of those sons or daughters of good families for that reason would have increased greatly?"

"Greatly, Blessed Lord! Greatly, Well-Gone One!" replied Śakra.

23.417 "Kauśika," said the Blessed One, "if those sons or daughters of good families, who describe and teach this perfection of wisdom in detail according to the meaning and the letter, explain and interpret, analyze and elucidate, and completely disclose it to others, exhorting them, saying, 'Come here, child of a good family. You should take up, master, uphold, recite, and focus your attention correctly on the profound perfection of wisdom. You should earnestly apply yourself to the perfection of wisdom just as it has been explained,' their merit increases even more greatly than theirs. If you ask why, Kauśika, it is because pratyekabuddhas derive their existence from this perfection of wisdom.

23.418 "Kauśika, leaving aside the beings of Jambudvīpa, Kauśika, if any sons or daughters of good families were to have established the beings of the world system with its four continents, as many as there are, in individual enlightenment, do you think, Kauśika, that for this reason those sons or daughters of good families would greatly increase their merit?"

"Greatly, Blessed Lord! Greatly, Well-Gone One!" replied Śakra.

23.419 "Kauśika," said the Blessed One, "if those sons or daughters of good families, who describe and teach this perfection of wisdom in detail according to the meaning and the letter, explain and interpret, analyze and elucidate, and completely disclose it to others, exhorting them, saying, 'Come here, child of a good family. You should take up, master, uphold,

[F.100.b] recite, and focus your attention correctly on the profound perfection of wisdom. You should earnestly apply yourself to the perfection of wisdom just as it has been explained,' their merit increases even more greatly than theirs. If you ask why, Kauśika, it is because pratyekabuddhas derive their existence from this perfection of wisdom.

23.420 "Kauśika, leaving aside having established the beings of the world system with its four continents in individual enlightenment, Kauśika, if any sons or daughters of good families were to have established the beings of the small thousandfold world system, as many as there are, in individual enlightenment, do you think, Kauśika, that for this reason those sons or daughters of good families would greatly increase their merit?"

"Greatly, Blessed Lord! Greatly, Well-Gone One!" replied Śakra.

23.421 "Kauśika," said the Blessed One, "if those sons or daughters of good families, who describe and teach this perfection of wisdom in detail according to the meaning and the letter, explain and interpret, analyze and elucidate, and completely disclose it to others, exhorting them, saying, 'Come here, child of a good family. You should take up, master, uphold, recite, and focus your attention correctly on the profound perfection of wisdom. You should earnestly apply yourself to the perfection of wisdom just as it has been explained,' their merit increases even more greatly than theirs. If you ask why, Kauśika, it is because pratyekabuddhas derive their existence from this perfection of wisdom.

23.422 "Kauśika, leaving aside having established the beings of the small thousandfold world system in individual enlightenment, Kauśika, if any sons or daughters of good families were to have established the beings of the medium millionfold world system, as many as there are, in individual enlightenment, do you think, Kauśika, that for this reason those sons or daughters of good families would greatly increase their merit?"

"Greatly, Blessed Lord! [F.101.a] Greatly, Well-Gone One!" replied Śakra.

23.423 "Kauśika," said the Blessed One, "if those sons or daughters of good families, who describe and teach this perfection of wisdom in detail according to the meaning and the letter, explain and interpret, analyze and elucidate, and completely disclose it to others, exhorting them, saying, 'Come here, child of a good family. You should take up, master, uphold, recite, and focus your attention correctly on the profound perfection of wisdom. You should earnestly apply yourself to the perfection of wisdom just as it has been explained,' their merit increases even more greatly than theirs. If you ask why, Kauśika, it is because pratyekabuddhas derive their existence from this perfection of wisdom.

23.424 “Kauśika, leaving aside having established the beings of the medium millionfold world system in individual enlightenment, Kauśika, if any sons or daughters of good families were to have established the beings of the great billionfold world system, as many as there are, in individual enlightenment, do you think, Kauśika, that for this reason those sons or daughters of good families would greatly increase their merit?”

“Greatly, Blessed Lord! Greatly, Well-Gone One!” replied Śakra.

23.425 “Kauśika,” said the Blessed One, “if those sons or daughters of good families, who describe and teach this perfection of wisdom in detail according to the meaning and the letter, explain and interpret, analyze and elucidate, and completely disclose it to others, exhorting them, saying, ‘Come here, child of a good family. You should take up, master, uphold, recite, and focus your attention correctly on the profound perfection of wisdom. You should earnestly apply yourself to the perfection of wisdom just as it has been explained,’ their merit increases even more greatly than theirs. If you ask why, Kauśika, it is because pratyekabuddhas derive their existence from this perfection of wisdom. [F.101.b]

23.426 “Kauśika, leaving aside having established the beings of the great billionfold world system in individual enlightenment, Kauśika, if any sons or daughters of good families were to have established the beings of the world systems in each of the ten directions, numerous as the grains of sand of the river Gaṅgā, as many as there are, in individual enlightenment, do you think, Kauśika, that for this reason those sons or daughters of good families would greatly increase their merit?”

“Greatly, Blessed Lord! Greatly, Well-Gone One!” replied Śakra.

23.427 “Kauśika,” said the Blessed One, “if those sons or daughters of good families, who describe and teach this perfection of wisdom in detail according to the meaning and the letter, explain and interpret, analyze and elucidate, and completely disclose it to others, exhorting them, saying, ‘Come here, child of a good family. You should take up, master, uphold, recite, and focus your attention correctly on the profound perfection of wisdom. You should earnestly apply yourself to the perfection of wisdom just as it has been explained,’ their merit increases even more greatly than theirs. If you ask why, Kauśika, it is because pratyekabuddhas derive their existence from this perfection of wisdom. [B8]

23.428 “Moreover, Kauśika, if any sons or daughters of good families were to have encouraged the beings of Jambudvīpa, as many as there are, toward unsurpassed, perfect, complete enlightenment, do you think, Kauśika, the merit of those sons or daughters of good families for that reason would have increased greatly?”

“Greatly, Blessed Lord! Greatly, Well-Gone One!” replied Śakra.

23.429 “Kauśika,” said the Blessed One, “if those sons or daughters of good families, who describe and teach this perfection of wisdom in detail according to the meaning and the letter, [F.102.a] explain and interpret, analyze and elucidate, and completely disclose it to others, exhorting them, saying, ‘Come here, child of a good family. You should take up, master, uphold, recite, and focus your attention correctly on the profound perfection of wisdom. You should earnestly apply yourself to the perfection of wisdom just as it has been explained. Child of a good family, when you earnestly apply yourself to the perfection of wisdom just as it has been explained, at that time, child of a good family, you will train in the perfection of wisdom. Child of a good family, when you train in the perfection of wisdom, at that time you will attain the attributes of omniscience. When you attain the attributes of omniscience, at that time your cultivation of the perfection of wisdom will become even more complete than that. When your cultivation of the perfection of wisdom becomes even more complete than that, at that time you will fully awaken to unsurpassed, perfect, complete enlightenment,’ their merit increases even more greatly than theirs. If you ask why, Kauśika, it is because bodhisattva great beings first setting their minds on enlightenment originate from her.

23.430 “Kauśika, leaving aside their having encouraged the beings of Jambudvīpa toward unsurpassed, perfect, complete enlightenment, if any sons or daughters of good families were to have encouraged the beings of the world system with its four continents, as many as there are, toward unsurpassed, perfect, complete enlightenment, do you think, Kauśika, the merit of those sons or daughters of good families for that reason would have increased greatly?”

“Greatly, Blessed Lord! Greatly, Well-Gone One!” replied Śakra. [F.102.b]

23.431 “Kauśika,” said the Blessed One, “if those sons or daughters of good families, who describe and teach this perfection of wisdom in detail according to the meaning and the letter, explain and interpret, analyze and elucidate, and completely disclose it to others, exhorting them, saying, ‘Come here, child of a good family. You should take up, master, uphold, recite, and focus your attention correctly on the profound perfection of wisdom. You should earnestly apply yourself to the perfection of wisdom just as it has been explained. Child of a good family, when you earnestly apply yourself to the perfection of wisdom just as it has been explained, at that time, child of a good family, you will train in the perfection of wisdom. Child of a good family, when you train in the perfection of wisdom, at that time you will attain the attributes of omniscience. When you attain the attributes of omniscience, at that time your cultivation of the perfection of wisdom will become even more complete than that. When your cultivation of

the perfection of wisdom becomes even more complete than that, at that time you will fully awaken to unsurpassed, perfect, complete enlightenment,' their merit increases even more greatly than theirs. If you ask why, Kauśika, it is because bodhisattva great beings first setting their minds on enlightenment originate from her.

23.432 “Kauśika, leaving aside their having encouraged the beings of the world system with its four continents toward unsurpassed, perfect, complete enlightenment, if any sons or daughters of good families were to have encouraged the beings of the small thousandfold world system, as many as there are, toward unsurpassed, perfect, complete enlightenment, do you think, Kauśika [F.103.a], the merit of those sons or daughters of good families for that reason would have increased greatly?”

“Greatly, Blessed Lord! Greatly, Well-Gone One!” replied Śakra.

23.433 “Kauśika,” said the Blessed One, “if those sons or daughters of good families, who describe and teach this perfection of wisdom in detail according to the meaning and the letter, explain and interpret, analyze and elucidate, and completely disclose it to others, exhorting them, saying, ‘Come here, child of a good family. You should take up, master, uphold, recite, and focus your attention correctly on the profound perfection of wisdom. You should earnestly apply yourself to the perfection of wisdom just as it has been explained. Child of a good family, when you earnestly apply yourself to the perfection of wisdom just as it has been explained, at that time, child of a good family, you will train in the perfection of wisdom. Child of a good family, when you train in the perfection of wisdom, at that time you will attain the attributes of omniscience. When you attain the attributes of omniscience, at that time your cultivation of the perfection of wisdom will become even more complete than that. When your cultivation of the perfection of wisdom becomes even more complete than that, at that time you will fully awaken to unsurpassed, perfect, complete enlightenment,' their merit increases even more greatly than theirs. If you ask why, Kauśika, it is because bodhisattva great beings first setting their minds on enlightenment originate from her.

23.434 “Kauśika, leaving aside their having encouraged the beings of the small thousandfold world system toward unsurpassed, perfect, complete enlightenment, if any sons or daughters of good families [F.103.b] were to have encouraged the beings of the medium millionfold world system, as many as there are, toward unsurpassed, perfect, complete enlightenment, do you think, Kauśika, the merit of those sons or daughters of good families for that reason would have increased greatly?”

“Greatly, Blessed Lord! Greatly, Well-Gone One!” replied Śakra.

23.435 “Kauśika,” said the Blessed One, “if those sons or daughters of good families, who describe and teach this perfection of wisdom in detail according to the meaning and the letter, explain and interpret, analyze and elucidate, and completely disclose it to others, exhorting them, saying, ‘Come here, child of a good family. You should take up, master, uphold, recite, and focus your attention correctly on the profound perfection of wisdom. You should earnestly apply yourself to the perfection of wisdom just as it has been explained. Child of a good family, when you earnestly apply yourself to the perfection of wisdom just as it has been explained, at that time, child of a good family, you will train in the perfection of wisdom. Child of a good family, when you train in the perfection of wisdom, at that time you will attain the attributes of omniscience. When you attain the attributes of omniscience, at that time your cultivation of the perfection of wisdom will become even more complete than that. When your cultivation of the perfection of wisdom becomes even more complete than that, at that time you will fully awaken to unsurpassed, perfect, complete enlightenment,’ their merit increases even more greatly than theirs. If you ask why, Kauśika, it is because bodhisattva great beings first setting their minds on enlightenment originate from her.

23.436 “Kauśika, leaving aside their having encouraged [F.104.a] the beings of the medium millionfold world system toward unsurpassed, perfect, complete enlightenment, if any sons or daughters of good families were to have encouraged the beings of the great billionfold world system, as many as there are, toward unsurpassed, perfect, complete enlightenment, do you think, Kauśika, the merit of those sons or daughters of good families for that reason would have increased greatly?”

“Greatly, Blessed Lord! Greatly, Well-Gone One!” replied Śakra.

23.437 “Kauśika,” said the Blessed One, “if those sons or daughters of good families, who describe and teach this perfection of wisdom in detail according to the meaning and the letter, explain and interpret, analyze and elucidate, and completely disclose it to others, exhorting them, saying, ‘Come here, child of a good family. You should take up, master, uphold, recite, and focus your attention correctly on the profound perfection of wisdom. You should earnestly apply yourself to the perfection of wisdom just as it has been explained. Child of a good family, when you earnestly apply yourself to the perfection of wisdom just as it has been explained, at that time, child of a good family, you will train in the perfection of wisdom. Child of a good family, when you train in the perfection of wisdom, at that time you will attain the attributes of omniscience. When you attain the attributes of omniscience, at that time your cultivation of the perfection of wisdom will become even more complete than that. When your cultivation of

the perfection of wisdom becomes even more complete than that, at that time you will fully awaken to unsurpassed, perfect, complete enlightenment,' their merit increases even more greatly than theirs. [F.104.b] If you ask why, Kauśika, it is because bodhisattva great beings first setting their minds on enlightenment originate from her.

23.438 “Kauśika, leaving aside their having encouraged the beings of the great billionfold world system toward unsurpassed, perfect, complete enlightenment, if any sons or daughters of good families were to have encouraged the beings of the world systems in each of the ten directions, numerous as the grains of sand of the river Gaṅgā, as many as there are, toward unsurpassed, perfect, complete enlightenment, do you think, Kauśika, the merit of those sons or daughters of good families for that reason would have increased greatly?”

“Greatly, Blessed Lord! Greatly, Well-Gone One!” replied Śakra.

23.439 “Kauśika,” said the Blessed One, “if those sons or daughters of good families, who describe and teach this perfection of wisdom in detail according to the meaning and the letter, explain and interpret, analyze and elucidate, and completely disclose it to others, exhorting them, saying, ‘Come here, child of a good family. You should take up, master, uphold, recite, and focus your attention correctly on the profound perfection of wisdom. You should earnestly apply yourself to the perfection of wisdom just as it has been explained. Child of a good family, when you earnestly apply yourself to the perfection of wisdom just as it has been explained, at that time, child of a good family, you will train in the perfection of wisdom. Child of a good family, when you train in the perfection of wisdom, at that time you will attain the attributes of omniscience. When you attain the attributes of omniscience, at that time your cultivation of the perfection of wisdom will become even more complete than that. When your cultivation of the perfection of wisdom [F.105.a] becomes even more complete than that, at that time you will fully awaken to unsurpassed, perfect, complete enlightenment,' their merit increases even more greatly than theirs. If you ask why, Kauśika, it is because bodhisattva great beings first setting their minds on enlightenment originate from her.

23.440 “Moreover, Kauśika, if any sons or daughters of good families were to have established the beings of Jambudvīpa, as many as there are, on the irreversible level, do you think, Kauśika, the merit of those sons or daughters of good families for that reason would have increased greatly?”

“Greatly, Blessed Lord! Greatly, Well-Gone One!” replied Śakra.

23.441 “Kauśika,” said the Blessed One, “if those sons or daughters of good families, who describe and teach this perfection of wisdom in detail according to the meaning and the letter, explain and interpret, analyze and

elucidate, and completely disclose it to others, exhorting them, saying, 'Come here, child of a good family. You should take up, master, uphold, recite, and focus your attention correctly on the profound perfection of wisdom. You should earnestly apply yourself to the perfection of wisdom just as it has been explained. Child of a good family, when you earnestly apply yourself to the perfection of wisdom just as it has been explained, at that time, child of a good family, you will train in the perfection of wisdom. Child of a good family, when you train in the perfection of wisdom, at that time you will attain the attributes of omniscience. When you attain the attributes of omniscience, at that time your cultivation of the perfection of wisdom will become even more complete than that. When your cultivation of the perfection of wisdom becomes [F.105.b] even more complete than that, at that time you will fully awaken to unsurpassed, perfect, complete enlightenment,' their merit increases even more greatly than theirs. If you ask why, Kauśika, it is because the irreversible level of bodhisattva great beings originates from her.

23.442 “Kauśika, leaving aside having established the beings of Jambudvīpa on the irreversible level, if any sons or daughters of good families were to have established the beings of the world system with its four continents, as many as there are, on the irreversible level, do you think, Kauśika, the merit of those sons or daughters of good families for that reason would have increased greatly?”

“Greatly, Blessed Lord! Greatly, Well-Gone One!” replied Śakra.

23.443 “Kauśika,” said the Blessed One, “if those sons or daughters of good families, who describe and teach this perfection of wisdom in detail according to the meaning and the letter, explain and interpret, analyze and elucidate, and completely disclose it to others, exhorting them, saying, 'Come here, child of a good family. You should take up, master, uphold, recite, and focus your attention correctly on the profound perfection of wisdom. You should earnestly apply yourself to the perfection of wisdom just as it has been explained. Child of a good family, when you earnestly apply yourself to the perfection of wisdom just as it has been explained, at that time, child of a good family, you will train in the perfection of wisdom. Child of a good family, when you train in the perfection of wisdom, at that time you will attain the attributes of omniscience. When you attain the attributes of omniscience, at that time your cultivation of the perfection of wisdom will become even more complete than that. When your cultivation of the perfection of wisdom becomes even more complete than that, [F.106.a] at that time you will fully awaken to unsurpassed, perfect, complete

enlightenment,' their merit increases even more greatly than theirs. If you ask why, Kauśika, it is because the irreversible level of bodhisattva great beings originates from her.

23.444 "Kauśika, leaving aside having established the beings of the world system with its four continents on the irreversible level, Kauśika, if any sons or daughters of good families were to have established the beings of the small thousandfold world system, as many as there are, on the irreversible level, do you think, Kauśika, the merit of those sons or daughters of good families for that reason would have increased greatly?"

"Greatly, Blessed Lord! Greatly, Well-Gone One!" replied Śakra.

23.445 "Kauśika," said the Blessed One, "if those sons or daughters of good families, who describe and teach this perfection of wisdom in detail according to the meaning and the letter, explain and interpret, analyze and elucidate, and completely disclose it to others, exhorting them, saying, 'Come here, child of a good family. You should take up, master, uphold, recite, and focus your attention correctly on the profound perfection of wisdom. You should earnestly apply yourself to the perfection of wisdom just as it has been explained. Child of a good family, when you earnestly apply yourself to the perfection of wisdom just as it has been explained, at that time, child of a good family, you will train in the perfection of wisdom. Child of a good family, when you train in the perfection of wisdom, at that time you will attain the attributes of omniscience. When you attain the attributes of omniscience, at that time your cultivation of the perfection of wisdom will become even more complete than that. When your cultivation of the perfection of wisdom becomes even more complete than that, at that time you will fully awaken to unsurpassed, perfect, complete enlightenment,' their merit increases [F.106.b] even more greatly than theirs. If you ask why, Kauśika, it is because the irreversible level of bodhisattva great beings originates from her.

23.446 "Kauśika, leaving aside having established the beings of the small thousandfold world system on the irreversible level, Kauśika, if any sons or daughters of good families were to have established the beings of the medium millionfold world system, as many as there are, on the irreversible level, do you think, Kauśika, the merit of those sons or daughters of good families for that reason would have increased greatly?"

"Greatly, Blessed Lord! Greatly, Well-Gone One!" replied Śakra.

23.447 "Kauśika," said the Blessed One, "if those sons or daughters of good families, who describe and teach this perfection of wisdom in detail according to the meaning and the letter, explain and interpret, analyze and elucidate, and completely disclose it to others, exhorting them, saying, 'Come here, child of a good family. You should take up, master, uphold,

recite, and focus your attention correctly on the profound perfection of wisdom. You should earnestly apply yourself to the perfection of wisdom just as it has been explained. Child of a good family, when you earnestly apply yourself to the perfection of wisdom just as it has been explained, at that time, child of a good family, you will train in the perfection of wisdom. Child of a good family, when you train in the perfection of wisdom, at that time you will attain the attributes of omniscience. When you attain the attributes of omniscience, at that time your cultivation of the perfection of wisdom will become even more complete than that. When your cultivation of the perfection of wisdom becomes even more complete than that, at that time you will fully awaken to unsurpassed, perfect, complete enlightenment, their merit increases even more greatly than theirs. If you ask why, Kauśika, it is because the irreversible level [F.107.a] of bodhisattva great beings originates from her.

23.448 “Kauśika, leaving aside having established the beings of the medium millionfold world system on the irreversible level, Kauśika, if any sons or daughters of good families were to have established the beings of the great billionfold world system, as many as there are, on the irreversible level, do you think, Kauśika, the merit of those sons or daughters of good families for that reason would have increased greatly?”

“Greatly, Blessed Lord! Greatly, Well-Gone One!” replied Śakra.

23.449 “Kauśika,” said the Blessed One, “if those sons or daughters of good families, who describe and teach this perfection of wisdom in detail according to the meaning and the letter, explain and interpret, analyze and elucidate, and completely disclose it to others, exhorting them, saying, ‘Come here, child of a good family. You should take up, master, uphold, recite, and focus your attention correctly on the profound perfection of wisdom. You should earnestly apply yourself to the perfection of wisdom just as it has been explained. Child of a good family, when you earnestly apply yourself to the perfection of wisdom just as it has been explained, at that time, child of a good family, you will train in the perfection of wisdom. Child of a good family, when you train in the perfection of wisdom, at that time you will attain the attributes of omniscience. When you attain the attributes of omniscience, at that time your cultivation of the perfection of wisdom will become even more complete than that. When your cultivation of the perfection of wisdom becomes even more complete than that, at that time you will fully awaken to unsurpassed, perfect, complete enlightenment,’ their merit increases even more greatly than theirs. If you ask why, Kauśika, [F.107.b] it is because the irreversible level of bodhisattva great beings originates from her.

23.450 “Kauśika, leaving aside having established the beings of the great billionfold world system on the irreversible level, Kauśika, if any sons or daughters of good families were to have established the beings of the world systems in each of the ten directions, numerous as the grains of sand of the river Gaṅgā, as many as there are, on the irreversible level, do you think, Kauśika, the merit of those sons or daughters of good families for that reason would have increased greatly?”

“Greatly, Blessed Lord! Greatly, Well-Gone One!” replied Śakra.

23.451 “Kauśika,” said the Blessed One, “if those sons or daughters of good families, who describe and teach this perfection of wisdom in detail according to the meaning and the letter, explain and interpret, analyze and elucidate, and completely disclose it to others, exhorting them, saying, ‘Come here, child of a good family. You should take up, master, uphold, recite, and focus your attention correctly on the profound perfection of wisdom. You should earnestly apply yourself to the perfection of wisdom just as it has been explained. Child of a good family, when you earnestly apply yourself to the perfection of wisdom just as it has been explained, at that time, child of a good family, you will train in the perfection of wisdom. Child of a good family, when you train in the perfection of wisdom, at that time you will attain the attributes of omniscience. When you attain the attributes of omniscience, at that time your cultivation of the perfection of wisdom will become even more complete than that. When your cultivation of the perfection of wisdom becomes even more complete than that, at that time you will fully awaken to unsurpassed, perfect, complete enlightenment,’ their merit increases even more greatly than theirs. If you ask why, Kauśika, it is because the irreversible level of bodhisattva great beings originates from her.

23.452 “Moreover, Kauśika, [F.108.a] were all the beings of Jambudvīpa, as many as there are, to have set out for unsurpassed, perfect, complete enlightenment, and if any sons or daughters of good families were to describe and teach this perfection of wisdom in detail according to the meaning and the letter, and explain and interpret, analyze and elucidate, and completely disclose it to them, exhorting them, saying, ‘Come here, child of a good family. You should take up, master, uphold, recite, and focus your attention correctly on the profound perfection of wisdom. You should earnestly apply yourself to the perfection of wisdom just as it has been explained. Child of a good family, when you earnestly apply yourself to the perfection of wisdom just as it has been explained, at that time, child of a good family, you will train in the perfection of wisdom. Child of a good family, when you train in the perfection of wisdom, at that time you will attain the attributes of omniscience. When you attain the attributes of

omniscience, at that time you will fully awaken to unsurpassed, perfect, complete enlightenment,' the merit of those sons or daughters of good families would more greatly increase.

23.453 “Kauśika, leaving aside all the beings of Jambudvīpa who have set out for unsurpassed, perfect, complete enlightenment, were all the beings of the world system with its four continents, as many as there are, to have set out for unsurpassed, perfect, complete enlightenment, and if any sons or daughters of good families were to describe and teach this perfection of wisdom in detail according to the meaning and the letter, and explain and interpret, analyze and elucidate, and completely disclose it to them, [F.108.b] exhorting them, saying, ‘Come here, child of a good family. You should take up, master, uphold, recite, and focus your attention correctly on the profound perfection of wisdom. You should earnestly apply yourself to the perfection of wisdom just as it has been explained. Child of a good family, when you earnestly apply yourself to the perfection of wisdom just as it has been explained, at that time, child of a good family, you will train in the perfection of wisdom. Child of a good family, when you train in the perfection of wisdom, at that time you will attain the attributes of omniscience. When you attain the attributes of omniscience, at that time you will fully awaken to unsurpassed, perfect, complete enlightenment,’ the merit of those sons or daughters of good families would more greatly increase.

23.454 “Kauśika, leaving aside all the beings of the world system with its four continents who have set out for unsurpassed, perfect, complete enlightenment, were all the beings of the small thousandfold world system, as many as there are, to have set out for unsurpassed, perfect, complete enlightenment, and if any sons or daughters of good families were to describe and teach this perfection of wisdom in detail according to the meaning and the letter, and explain and interpret, analyze and elucidate, and completely disclose it to them, exhorting them, saying, ‘Come here, child of a good family. You should take up, master, uphold, recite, and focus your attention correctly on the profound perfection of wisdom. You should earnestly apply yourself to the perfection of wisdom just as it has been explained. Child of a good family, [F.109.a] when you earnestly apply yourself to the perfection of wisdom just as it has been explained, at that time, child of a good family, you will train in the perfection of wisdom. Child of a good family, when you train in the perfection of wisdom, at that time you will attain the attributes of omniscience. When you attain the attributes of omniscience, at that time you will fully awaken to unsurpassed, perfect, complete enlightenment,’ the merit of those sons or daughters of good families would more greatly increase.

23.455 “Kauśika, leaving aside all the beings of the small thousandfold world system who have set out for unsurpassed, perfect, complete enlightenment, were all the beings of the medium millionfold world system, as many as there are, to have set out for unsurpassed, perfect, complete enlightenment, and if any sons or daughters of good families were to describe and teach this perfection of wisdom in detail according to the meaning and the letter, and explain and interpret, analyze and elucidate, and completely disclose it to them, exhorting them, saying, ‘Come here, child of a good family. You should take up, master, uphold, recite, and focus your attention correctly on the profound perfection of wisdom. You should earnestly apply yourself to the perfection of wisdom just as it has been explained. Child of a good family, when you earnestly apply yourself to the perfection of wisdom just as it has been explained, at that time, child of a good family, you will train in the perfection of wisdom. Child of a good family, when you train in the perfection of wisdom, at that time you will attain the attributes of omniscience. [F.109.b] When you attain the attributes of omniscience, at that time you will fully awaken to unsurpassed, perfect, complete enlightenment,’ the merit of those sons or daughters of good families would more greatly increase.

23.456 “Kauśika, leaving aside all the beings of the medium millionfold world system who have set out for unsurpassed, perfect, complete enlightenment, were all the beings of the great billionfold world system, as many as there are, to have set out for unsurpassed, perfect, complete enlightenment, and if any sons or daughters of good families were to describe and teach this perfection of wisdom in detail according to the meaning and the letter, and explain and interpret, analyze and elucidate, and completely disclose it to them, exhorting them, saying, ‘Come here, child of a good family. You should take up, master, uphold, recite, and focus your attention correctly on the profound perfection of wisdom. You should earnestly apply yourself to the perfection of wisdom just as it has been explained. Child of a good family, when you earnestly apply yourself to the perfection of wisdom just as it has been explained, at that time, child of a good family, you will train in the perfection of wisdom. Child of a good family, when you train in the perfection of wisdom, at that time you will attain the attributes of omniscience. When you attain the attributes of omniscience, at that time you will fully awaken to unsurpassed, perfect, complete enlightenment,’ the merit of those sons or daughters of good families would more greatly increase.

23.457 “Kauśika, leaving aside all the beings of the great billionfold world system who have set out for unsurpassed, perfect, complete enlightenment, [F.110.a] were all the beings of the world systems in each of the ten directions,

numerous as the grains of sand of the river Gaṅgā, as many as there are, to have set out for unsurpassed, perfect, complete enlightenment, and if any sons or daughters of good families were to describe and teach this perfection of wisdom in detail according to the meaning and the letter, and explain and interpret, analyze and elucidate, and completely disclose it to them, exhorting them, saying, ‘Come here, child of a good family. You should take up, master, uphold, recite, and focus your attention correctly on the profound perfection of wisdom. You should earnestly apply yourself to the perfection of wisdom just as it has been explained. Child of a good family, when you earnestly apply yourself to the perfection of wisdom just as it has been explained, at that time, child of a good family, you will train in the perfection of wisdom. Child of a good family, when you train in the perfection of wisdom, at that time you will attain the attributes of omniscience. When you attain the attributes of omniscience, at that time you will fully awaken to unsurpassed, perfect, complete enlightenment,’ the merit of those sons or daughters of good families would more greatly increase.

23.458 “Moreover, Kauśika, let all the beings of Jambudvīpa, as many as there are, become irreversible from unsurpassed, perfect, complete enlightenment. Some son or daughter of good family describes and teaches this perfection of wisdom in detail according to the meaning and the letter, and explains and interprets, analyzes and elucidates, and completely discloses it to those bodhisattva great beings. From among them, some bodhisattva great being says, [F.110.b] ‘I will swiftly⁷⁷⁰ fully awaken to unsurpassed, perfect, complete enlightenment.’ If any son or daughter of good family describes and teaches this perfection of wisdom in detail according to the meaning and the letter to that one, the merit of that son or daughter of good family would more greatly increase.

23.459 “Moreover, Kauśika, leaving aside the beings of Jambudvīpa who have become irreversible from unsurpassed, perfect, complete enlightenment, let all the beings of the world system with its four continents, as many as there are, become irreversible from unsurpassed, perfect, complete enlightenment. Some son or daughter of good family describes and teaches this perfection of wisdom in detail according to the meaning and the letter, and explains and interprets, analyzes and elucidates, and completely discloses it to those bodhisattva great beings. From among them, some bodhisattva great being says, ‘I will swiftly fully awaken to unsurpassed, perfect, complete enlightenment.’ If any son or daughter of good family describes and teaches this perfection of wisdom in detail according to the meaning and the letter to that one, the merit of that son or daughter of good family would more greatly increase.

23.460 “Moreover, Kauśika, leaving aside the beings of the world system with its four continents who have become irreversible from unsurpassed, perfect, complete enlightenment, let all the beings of the small thousandfold world system, as many as there are, become irreversible from unsurpassed, perfect, complete enlightenment. Some son or daughter of a good family describes and teaches this perfection of wisdom in detail according to the meaning and the letter, and explains and interprets, analyzes and elucidates, [F.111.a] and completely discloses it to those bodhisattva great beings. From among them, some bodhisattva great being says, ‘I will swiftly fully awaken to unsurpassed, perfect, complete enlightenment.’ If any son or daughter of good family describes and teaches this perfection of wisdom in detail according to the meaning and the letter to that one, the merit of that son or daughter of a good family would more greatly increase.

23.461 “Moreover, Kauśika, leaving aside the beings of the small thousandfold world system who have become irreversible from unsurpassed, perfect, complete enlightenment, let all the beings of the medium millionfold world system, as many as there are, become irreversible from unsurpassed, perfect, complete enlightenment. Some son or daughter of good family describes and teaches this perfection of wisdom in detail according to the meaning and the letter, and explains and interprets, analyzes and elucidates, and completely discloses it to those bodhisattva great beings. From among them, some bodhisattva great being says, ‘I will swiftly fully awaken to unsurpassed, perfect, complete enlightenment.’ If some son or daughter of good family describes and teaches this perfection of wisdom in detail according to the meaning and the letter to that one, the merit of that son or daughter of good family would more greatly increase.

23.462 “Moreover, Kauśika, leaving aside the beings of the medium millionfold world system who have become irreversible from unsurpassed, perfect, complete enlightenment, let all the beings of the great billionfold world system, as many as there are, [F.111.b] become irreversible from unsurpassed, perfect, complete enlightenment. Some son or daughter of good family describes and teaches this perfection of wisdom in detail according to the meaning and the letter, and explains and interprets, analyzes and elucidates, and completely discloses it to those bodhisattva great beings. From among them, some bodhisattva great being says, ‘I will swiftly fully awaken to unsurpassed, perfect, complete enlightenment.’ If some son or daughter of good family describes and teaches this perfection of wisdom in detail according to the meaning and the letter to that one, the merit of that son or daughter of good family would more greatly increase.

- 23.463 “Moreover, Kauśika, leaving aside the beings of the great billionfold world system who have become irreversible from unsurpassed, perfect, complete enlightenment, let all the beings of the world systems in each of the ten directions, numerous as the grains of sand of the river Gaṅgā, as many as there are, become irreversible from unsurpassed, perfect, complete enlightenment. Some son or daughter of good family describes and teaches this perfection of wisdom in detail according to the meaning and the letter, and explains and interprets, analyzes and elucidates, and completely discloses it to those bodhisattva great beings. From among them, some bodhisattva great being says, ‘I will swiftly fully awaken to unsurpassed, perfect, complete enlightenment.’ If any son or daughter of good family describes and teaches this perfection of wisdom in detail [F.112.a] according to the meaning and the letter to that one, the merit of that son or daughter of good family would more greatly increase.
- 23.464 “If you ask why, it is because those irreversible bodhisattva great beings are certain—they are fixed on perfect enlightenment and will not become irreversible from unsurpassed, complete enlightenment. There is no need from now on to still give additional instructions to them. These [later ones] want to emerge from saṃsāra and are pained by great compassion.”⁷⁷¹
- 23.465 Śakra then said to the Blessed One, “Blessed Lord, the more that bodhisattva great beings approach unsurpassed, perfect, complete enlightenment, the more that those bodhisattva great beings should be advised and instructed in the perfection of generosity, the more that they should be advised and instructed in the perfection of ethical discipline, the more that they should be advised and instructed in the perfection of tolerance, the more that they should be advised and instructed in the perfection of perseverance, the more that they should be advised and instructed in the perfection of meditative concentration, and the more that they should be advised and instructed in the perfection of wisdom.
- 23.466 “The more that bodhisattva great beings approach unsurpassed, perfect, complete enlightenment, the more that they should be advised and instructed in the emptiness of internal phenomena, the more that they should be advised and instructed in the emptiness of external phenomena, the more that they should be advised and instructed in the emptiness of external and internal phenomena, the more that they should be advised and instructed in the emptiness of emptiness, [F.112.b] the more that they should be advised and instructed in the emptiness of great extent, the more that they should be advised and instructed in the emptiness of ultimate reality, the more that they should be advised and instructed in the emptiness of conditioned phenomena, the more that they should be advised and instructed in the emptiness of unconditioned phenomena, the more that they

should be advised and instructed in the emptiness of the unlimited, the more that they should be advised and instructed in the emptiness of that which has neither beginning nor end, the more that they should be advised and instructed in the emptiness of nonexclusion, the more that they should be advised and instructed in the emptiness of inherent nature, the more that they should be advised and instructed in the emptiness of all phenomena, the more that they should be advised and instructed in the emptiness of intrinsic defining characteristics, the more that they should be advised and instructed in the emptiness of that which cannot be apprehended, the more that they should be advised and instructed in the emptiness of nonentities, the more that they should be advised and instructed in the emptiness of essential nature, and the more that they should be advised and instructed in the emptiness of an essential nature of nonentities; the more that bodhisattva great beings should be advised and instructed in the applications of mindfulness, the more that they should be advised and instructed in the correct exertions, the more that they should be advised and instructed in the supports for miraculous ability, the more that they should be advised and instructed in the faculties, the more that they should be advised and instructed in the powers, the more that they should be advised and instructed in the branches of enlightenment, and the more that they should be advised and instructed in the noble eightfold path; and the more that they should be advised and instructed in the truths of the noble ones, the more that they should be advised [F.113.a] and instructed in the meditative concentrations, the more that they should be advised and instructed in the immeasurable attitudes, the more that they should be advised and instructed in the formless absorptions, the more that they should be advised and instructed in the eight liberations, the more that they should be advised and instructed in the nine serial steps of meditative absorption, the more that they should be advised and instructed in the emptiness, signlessness, and wishlessness gateways to liberation, the more that they should be advised and instructed in the extrasensory powers, the more that they should be advised and instructed in the meditative stabilities, the more that they should be advised and instructed in the dhāraṇī gateways, the more that they should be advised and instructed in the powers of the tathāgatas, the more that they should be advised and instructed in the fearlessnesses, the more that they should be advised and instructed in the kinds of exact knowledge, the more that they should be advised and instructed in great loving kindness, the more that they should be advised and instructed in great compassion, and the more that they should be advised and instructed in the eighteen distinct qualities of the buddhas.

23.467 “They should also be assisted with the basic necessities: robes, alms, bedding, and medications used to treat ill health.⁷⁷² The merit of sons or daughters of good families who assist those bodhisattva great beings, attracting them with the Dharma and attracting them with material things, increases more greatly, but of those earlier sons or daughters of good families it does not. If you ask why, Blessed Lord, it is because this happens because of that. Those bodhisattva great beings are advised and instructed in the perfection of generosity, are advised and instructed [F.113.b] in the perfection of ethical discipline, are advised and instructed in the perfection of tolerance, are advised and instructed in the perfection of perseverance, are advised and instructed in the perfection of meditative concentration, and are advised and instructed in the perfection of wisdom; they are advised and instructed in the emptiness of internal phenomena, are advised and instructed in the emptiness of external phenomena, are advised and instructed in the emptiness of external and internal phenomena, are advised and instructed in the emptiness of emptiness, are advised and instructed in the emptiness of great extent, are advised and instructed in the emptiness of ultimate reality, are advised and instructed in the emptiness of conditioned phenomena, are advised and instructed in the emptiness of unconditioned phenomena, are advised and instructed in the emptiness of the unlimited, are advised and instructed in the emptiness of that which has neither beginning nor end, are advised and instructed in the emptiness of nonexclusion, are advised and instructed in the emptiness of inherent nature, are advised and instructed in the emptiness of all phenomena, are advised and instructed in the emptiness of intrinsic defining characteristics, are advised and instructed in the emptiness of that which cannot be apprehended, are advised and instructed in the emptiness of nonentities, are advised and instructed in the emptiness of essential nature, and are advised and instructed in the emptiness of an essential nature of nonentities; they are advised and instructed in the applications of mindfulness, are advised and instructed in the correct exertions, are advised and instructed in the supports for miraculous ability, are advised and [F.114.a] instructed in the faculties, are advised and instructed in the powers, are advised and instructed in the branches of enlightenment, and are advised and instructed in the noble eightfold path; and they are advised and instructed in the truths of the noble ones, are advised and instructed in the meditative concentrations, are advised and instructed in the immeasurable attitudes, are advised and instructed in the formless absorptions, are advised and instructed in the eight liberations, are advised and instructed in the nine serial steps of meditative absorption, are advised and instructed in the emptiness, signlessness, and wishlessness gateways to liberation, are

advised and instructed in the extrasensory powers, are advised and instructed in the meditative stabilities, are advised and instructed in the dhāraṇī gateways, are advised and instructed in the ten powers of the tathāgatas, are advised and instructed in the four fearlessnesses, are advised and instructed in the four kinds of exact knowledge, are advised and instructed in great loving kindness, are advised and instructed in great compassion, and are advised and instructed in the eighteen distinct qualities of the buddhas.”

23.468 Then the venerable Subhūti said to Śakra, mighty lord of the gods, “Excellent, excellent, Kauśika, that you thus generate resolve in bodhisattva great beings, that you benefit bodhisattva great beings, and that you protect them. Kauśika, [F.114.b] you should act in that manner. Those noble śrāvakas who wish to benefit beings should also generate in the bodhisattva great beings a resolve toward unsurpassed, perfect, complete enlightenment. They should benefit and protect bodhisattvas by benefiting them with the Dharma and material things. If you ask why, Kauśika, it is because the source⁷⁷³ of the saṅgha of the śrāvakas of the Blessed One is the bodhisattva great beings.

23.469 “If bodhisattva great beings were not to set their minds on unsurpassed, perfect, complete enlightenment, then bodhisattva great beings would not train in those six perfections—the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom. They would not train in the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, or the emptiness of an essential nature of nonentities; or the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, or the noble eightfold path; [F.115.a] or the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight liberations, the nine serial steps of meditative absorption, the emptiness, signlessness, and wishlessness gateways to liberation, the extrasensory powers, the meditative stabilities, the dhāraṇī

gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, or the eighteen distinct qualities of the buddhas. They would not fully awaken to unsurpassed, perfect, complete enlightenment.

23.470 “Were they not to fully awaken to unsurpassed, perfect, complete enlightenment, pratyekabuddhas and śrāvakas would also not exist. But, Kauśika, bodhisattva great beings do indeed train in those six perfections—the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom. They do indeed train in the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities; [F.115.b] in the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path; and in the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight liberations, the nine serial steps of meditative absorption, the emptiness, signlessness, and wishlessness gateways to liberation, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, and the eighteen distinct qualities of the buddhas.

23.471 “So, those bodhisattva great beings do fully awaken to unsurpassed, perfect, complete enlightenment, and having fully awakened to unsurpassed, perfect, complete enlightenment, in all world systems the continuum of the hells is cut, the continuum of the animal realm is cut, and the continuum of the world of Yama is cut; the ranks of the asuras decline and the ranks of gods flourish; great and lofty royal families appear in the world, great and lofty priestly families appear in the world, and great and lofty householder families appear in the world; the gods of the Cāturmahārājika realm appear in the world, the gods of the Trayastriṃśa realm appear in the world, the gods of the Yāma realm appear in the world, the gods of the Tuṣita realm appear in the world, [F.116.a] the gods of the Nirmāṇarati realm appear in the world, and the gods of the Paranirmitavaśavartin realm appear in the world; the gods of the

Brahmakāyika realm appear in the world, the gods of the Brahmapurohita realm appear in the world, the gods of the Brahmapārṣadya realm appear in the world, and the gods of the Mahābrahmā realm appear in the world; the gods of the Ābha realm appear in the world, the gods of the Parīttābha realm appear in the world, the gods of the Apramāṇābha realm appear in the world, and the gods of the Ābhāsvara realm appear in the world; the gods of the Śubha realm appear in the world, the gods of the Parīttāśubha realm appear in the world, the gods of the Apramāṇaśubha realm appear in the world, and the gods of the Śubhakṛtsna realm appear in the world; the gods of the Vṛha realm appear in the world, the gods of the Parīttavṛha realm appear in the world, the gods of the Apramāṇavṛha realm appear in the world, and the gods of the Vṛhatphala realm appear in the world; the gods of the Avṛha realm appear in the world, the gods of the Atapa realm appear in the world, the gods of the Sudṛśa realm appear in the world, the gods of the Sudarśana realm appear in the world, and the gods of the Akaniṣṭha realm appear in the world; the gods of the sphere of infinite space appear in the world, the gods of the sphere of infinite consciousness appear in the world, the gods of the sphere of nothing-at-all appear in the world, and the gods of the sphere of neither perception nor nonperception appear in [F.116.b] the world; the perfection of generosity appears in the world, the perfection of ethical discipline appears in the world, the perfection of tolerance appears in the world, the perfection of perseverance appears in the world, the perfection of meditative concentration appears in the world, and perfection of wisdom appears in the world; the emptiness of internal phenomena appears in the world, the emptiness of external phenomena appears in the world, the emptiness of external and internal phenomena appears in the world, the emptiness of emptiness appears in the world, the emptiness of great extent appears in the world, the emptiness of ultimate reality appears in the world, the emptiness of conditioned phenomena appears in the world, the emptiness of unconditioned phenomena appears in the world, the emptiness of the unlimited appears in the world, the emptiness of that which has neither beginning nor end appears in the world, the emptiness of nonexclusion appears in the world, the emptiness of inherent nature appears in the world, the emptiness of all phenomena appears in the world, the emptiness of intrinsic defining characteristics appears in the world, the emptiness of that which cannot be apprehended appears in the world, the emptiness of nonentities appears in the world, the emptiness of essential nature appears in the world, and the emptiness of an essential nature of nonentities appears in the world; the applications of mindfulness appear in the world, the correct exertions appear in the world, the supports for miraculous ability appear in the world, the faculties appear in [F.117.a] the

world, the powers appear in the world, the branches of enlightenment appear in the world, and the noble eightfold path appears in the world; the truths of the noble ones appear in the world, the meditative concentrations appear in the world, the immeasurable attitudes appear in the world, the formless absorptions appear in the world, the eight liberations appear in the world, the nine serial steps of meditative absorption appear in the world, the emptiness, signlessness, and wishlessness gateways to liberation appear in the world, the meditative stabilities appear in the world, the dhāraṇī gateways appear in the world, the ten powers of the tathāgatas appear in the world, the four fearlessnesses appear in the world, the four kinds of exact knowledge appear in the world, great compassion appears in the world, and the eighteen distinct qualities of the buddhas appear in the world; and the vehicle of the śrāvakas appears in the world, the vehicle of the pratyekabuddhas appears in the world, and the Great Vehicle appears in the world.”

23.472 *This completes the twenty-third chapter, “Śakra,” from The Perfection of Wisdom in One Hundred Thousand Lines. [B9]*

CHAPTER 24: DEDICATION

- 24.1 Then the bodhisattva great being Maitreya said to the elder Subhūti, [F.117.b] “Venerable monk Subhūti, that which is the basis of meritorious action associated with the rejoicing of a bodhisattva great being;⁷⁷⁴ that which is the basis of meritorious action associated with a bodhisattva great being’s rejoicing, which is dedicated, having made common cause with all beings, to unsurpassed, perfect, complete enlightenment by way of not apprehending anything; that which is the foundation of meritorious action associated with the rejoicing of all beings; and that which is the basis of meritorious action arisen from the generosity, and the basis of meritorious action arisen from the ethical discipline and arisen from the meditation of the followers of the vehicle of the śrāvakas and the followers of the vehicle of the pratyekabuddhas—from among these, just that basis of meritorious action associated with a bodhisattva great being’s rejoicing, which is dedicated, having made common cause with all beings, to unsurpassed, perfect, complete enlightenment is said to be supreme, is said to be the best, is said to be the foremost, is said to be excellent, is said to be perfect, is said to be the greatest, is said to be unsurpassed, is said to be unexcelled, is said to be unequaled, and is said to be equal to the unequaled.
- 24.2 “If you ask why, it is because the basis of meritorious action arisen from the generosity, and the basis of meritorious action arisen from the ethical discipline and arisen from the meditation of the followers of the vehicle of the śrāvakas and the followers of the vehicle of the pratyekabuddhas are simply established for their personal discipline, for their personal peace, and for their personal attainment of complete nirvāṇa. The applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path, [F.118.a] and the four truths of the noble ones, the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the emptiness, signlessness, and wishlessness gateways to

liberation, the eight liberations, the nine serial steps of meditative absorption, the four kinds of exact knowledge, and the six extrasensory powers, are also simply established for their personal discipline, for their personal peace, and for their personal attainment of complete nirvāṇa. On the other hand, when it comes to the bodhisattva, the basis of meritorious action associated with rejoicing has been dedicated, having made common cause with all beings, to unsurpassed, perfect, complete enlightenment by way of not apprehending anything, in order that all beings might be disciplined, brought to peace, and attain final nirvāṇa.”

- 24.3 Then the venerable Subhūti said to the bodhisattva great being Maitreya, “There are the roots of virtue, whatever they are, as many as there are, associated with the six perfections of those immeasurable, countless lord buddhas who have passed into complete nirvāṇa in each world system of the countless, immeasurable, and boundless world systems of the eastern direction; those immeasurable, countless lord buddhas who have passed into complete nirvāṇa in each world system of the countless, immeasurable, and boundless world systems of the southern direction; those immeasurable, countless lord buddhas who have passed into complete nirvāṇa in each world system of the countless, immeasurable, and boundless world systems of the western direction; those immeasurable, countless lord buddhas who have passed into complete nirvāṇa in each world system of [F.118.b] the countless, immeasurable, and boundless world systems of the northern direction; those immeasurable, countless lord buddhas who have passed into complete nirvāṇa in each world system of the countless, immeasurable, and boundless world systems of the intermediate northeastern direction; those immeasurable, countless lord buddhas who have passed into complete nirvāṇa in each world system of the countless, immeasurable, and boundless world systems of the intermediate southeastern direction; those immeasurable, countless lord buddhas who have passed into complete nirvāṇa in each world system of the countless, immeasurable, and boundless world systems of the intermediate southwestern direction; those immeasurable, countless lord buddhas who have passed into complete nirvāṇa in each world system of the countless, immeasurable, and boundless world systems of the intermediate northwestern direction; those immeasurable, countless lord buddhas who have passed into complete nirvāṇa in each world system of the countless, immeasurable, and boundless world systems of the direction below; and those immeasurable, countless lord buddhas who have passed into complete nirvāṇa in each world system of the countless, immeasurable, and boundless world systems of the direction above, from the time they first set their mind on enlightenment, up to fully awakening to unsurpassed, perfect, complete enlightenment, up to

when they passed into final nirvāṇa [F.119.a] in the expanse of nirvāṇa where no aggregates are left behind, and up until the disappearance of their Dharma. There are the basis of meritorious action arisen from generosity, the basis of meritorious action arisen from ethical discipline, the basis of meritorious action arisen from meditation, those uncontaminated roots of virtue of those learning, and those uncontaminated roots of virtue of those not learning, who are followers of the vehicle of the śrāvakas. And there is the aggregate of ethical discipline, the aggregate of meditative stability, the aggregate of wisdom, the aggregate of liberation, and the aggregate of knowledge and seeing of liberation of those tathāgatas, arhats, perfectly complete buddhas; altruism and great compassion; the countless and immeasurable attributes of the buddhas; and those roots of virtue, as many as there are, of those who, having trained in that Dharma, attained the fruit of having entered the stream, attained the fruit of once-returner, attained the fruit of non-returner, attained arhatship, attained individual enlightenment, and entered into the maturity of the bodhisattvas. Bodhisattva great beings gather together all of those roots of virtue, as many as there are, generated on account of those tathāgatas, whether they are present, or whether they have passed into complete nirvāṇa; rejoice with the rejoicing that is excellent, foremost, best, supreme, perfect, greatest, unsurpassed, unexcelled, unequaled, and equal to the unequaled; and, having rejoiced in that manner, having made common cause with all beings, dedicate that basis of meritorious action associated with rejoicing to unsurpassed, perfect, complete enlightenment with, [F.119.b] ‘May it bring about unsurpassed, perfect, complete enlightenment.’ And when those who have set out in the vehicle of the bodhisattvas in that manner have dedicated in those words and with that sort of thought, are those bases and those objective referents—the bases and objective referents on account of which that sort of thought has arisen—apprehended in the way they are when they have been made into mental images by those children of good families?”

24.4 Maitreya replied, “Just like the dedication, having made a mental image, to unsurpassed, perfect, complete enlightenment by those children of good families who are followers of the bodhisattvas’ Great Vehicle, similarly, those bases and those objective referents are not apprehended.”

24.5 Subhūti then said, “If the lord buddhas are present in the world systems of the ten directions on account of such nonexistent bases and nonexistent objective referents, and if their roots of virtue, as many as there are, from the time they first set their mind on enlightenment to as long as their Dharma remains; the roots of virtue, as many as there are, of those sons and daughters of good families who are the followers of the vehicle of the śrāvakas and pratyekabuddhas; the roots of virtue, as many as there are, of

those learning; and the roots of virtue, as many as there are, of those not learning were all to have been gathered and compressed together and to have been dedicated to unsurpassed, perfect, complete enlightenment by way of mental images, well then, it would be like the mistaken perception, mistaken thought, and mistaken view of the impermanent as 'permanent'; the mistaken perception, mistaken thought, and mistaken view of suffering as 'happiness'; the mistaken perception, mistaken thought, and mistaken view of nonself as 'a self'; and the mistaken perception, [F.120.a] mistaken thought, and mistaken view of the impure as 'pure.' Would the perception of those not be mistaken like that?

24.6 "Everything would also be just like the bases and just like the objective referents, so enlightenment would also be similar; the mind also similar; the perfection of generosity also similar, and the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom also similar; physical forms, feelings, perceptions, formative predispositions, and consciousness also similar; the eyes, ears, nose, tongue, body, and mental faculty also similar; sights, sounds, odors, tastes, tangibles, and mental phenomena also similar; the sensory elements, the sense fields, and the links of dependent origination also similar; the emptiness of internal phenomena also similar, the emptiness of external phenomena also similar, the emptiness of external and internal phenomena also similar, the emptiness of emptiness also similar, the emptiness of great extent also similar, the emptiness of ultimate reality also similar, the emptiness of conditioned phenomena also similar, the emptiness of unconditioned phenomena also similar, the emptiness of the unlimited also similar, the emptiness of that which has neither beginning nor end also similar, the emptiness of nonexclusion also similar, the emptiness of inherent nature also similar, the emptiness of all phenomena also similar, the emptiness of intrinsic defining characteristics also similar, the emptiness of that which cannot be apprehended also similar, the emptiness of nonentities also similar, the emptiness of essential nature also similar, and the emptiness of an essential nature of nonentities also similar; the applications of mindfulness also similar, the correct exertions also similar, the supports for miraculous ability also similar, the faculties also similar, the powers also similar, the branches of enlightenment also similar, and the noble eightfold path also similar; [F.120.b] and the truths of the noble ones also similar, the meditative concentrations also similar, the immeasurable attitudes also similar, the formless absorptions also similar, the eight liberations also similar, the nine serial steps of meditative absorption also similar, the emptiness, signlessness, and wishlessness gateways to liberation also similar, the extrasensory powers also similar, the meditative stabilities also

similar, the dhāraṇī gateways also similar, the ten powers of the tathāgatas also similar, the four fearlessnesses also similar, the four kinds of exact knowledge also similar, and the eighteen distinct qualities of the buddhas also similar.

24.7 “In that case, if enlightenment is also just like the bases and just like the objective referents, and the mind also similar; the perfection of generosity also similar, and the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom also similar; physical forms, feelings, perceptions, formative predispositions, and consciousness also similar; the eyes, ears, nose, tongue, body, and mental faculty also similar; sights, sounds, odors, tastes, tangibles, and mental phenomena also similar; the sensory elements, the sense fields, and the links of dependent origination also similar; the emptiness of internal phenomena also similar, the emptiness of external phenomena also similar, the emptiness of external and internal phenomena also similar, the emptiness of emptiness also similar, the emptiness of great extent also similar, the emptiness of ultimate reality also similar, the emptiness of conditioned phenomena also similar, the emptiness of unconditioned phenomena also similar, the emptiness of the unlimited also similar, the emptiness of that which has neither beginning nor end also similar, the emptiness of nonexclusion also similar, the emptiness of inherent nature also similar, the emptiness of all phenomena also similar, the emptiness of intrinsic defining characteristics also similar, the emptiness of that which cannot be apprehended also similar, the emptiness of nonentities also similar, the emptiness of essential nature also similar, and the emptiness of an essential nature of nonentities also similar; the applications of mindfulness also similar, the correct exertions also similar, [F.121.a] the supports for miraculous ability also similar, the faculties also similar, the powers also similar, the branches of enlightenment also similar, and the noble eightfold path also similar; and the truths of the noble ones also similar, the meditative concentrations also similar, the immeasurable attitudes also similar, the formless absorptions also similar, the eight liberations also similar, the nine serial steps of meditative absorption also similar, the emptiness, signlessness, and wishlessness gateways to liberation also similar, the extrasensory powers also similar, the meditative stabilities also similar, the dhāraṇī gateways also similar, the ten powers of the tathāgatas also similar, the four fearlessnesses also similar, the four kinds of exact knowledge also similar, and the eighteen distinct qualities of the buddhas also similar, then, when there is a dedication to unsurpassed, perfect, complete enlightenment, what are the bases, what are the objective

referents, what is the enlightenment, what is the mind, what are those roots of virtue, and what is the basis of meritorious action associated with rejoicing?”

24.8 Maitreya replied, “If bodhisattva great beings practice the practice of the six perfections, wait on many buddhas, generate the roots of virtue, have been assisted by spiritual mentors, and have trained in all phenomena being empty of their own defining characteristics, they do not dedicate to unsurpassed, perfect, complete enlightenment having made a mental image of those bases, those objective referents, those buddhas, those roots of virtue, [F.121.b] and those bases of meritorious action associated with rejoicing. Rather, they dedicate like this: not by way of duality and not by way of nonduality, not by way of signs⁷⁷⁵ and not by way of signlessness, not by way of apprehending and not by way of not apprehending, not by way of defilement and not by way of purification, and not by way of arising and not by way of cessation.

24.9 “If, however, those bodhisattva great beings do not practice the practice of the six perfections, do not wait on many buddhas, have not generated the roots of virtue, have not been assisted by spiritual mentors, and have not trained in all phenomena being empty of their own defining characteristics, they dedicate to unsurpassed, perfect, complete enlightenment having made a mental image of those bases, those objective referents, those buddhas, those roots of virtue, and those bases of meritorious action associated with rejoicing.

24.10 “Venerable monk Subhūti, the perfection of wisdom that is taught in this way should not be explained in the presence of a bodhisattva who has newly set out in the vehicle. The perfection of meditative concentration that is taught in this way should not be explained in the presence of a bodhisattva who has newly set out in the vehicle. The perfection of perseverance that is taught in this way should not be explained in the presence of a bodhisattva who has newly set out in the vehicle. The perfection of tolerance that is taught in this way should not be explained in the presence of a bodhisattva who has newly set out in the vehicle. The perfection of ethical discipline that is taught in this way should not be explained [F.122.a] in the presence of a bodhisattva who has newly set out in the vehicle. The perfection of generosity that is taught in this way should not be explained in the presence of a bodhisattva who has newly set out in the vehicle. The emptiness of internal phenomena that is taught in this way should not be explained in the presence of a bodhisattva who has newly set out in the vehicle. The emptiness of external phenomena that is taught in this way should not be explained in the presence of a bodhisattva who has newly set out in the vehicle. The emptiness of external and internal

phenomena that is taught in this way should not be explained in the presence of a bodhisattva who has newly set out in the vehicle. The emptiness of emptiness that is taught in this way should not be explained in the presence of a bodhisattva who has newly set out in the vehicle. The emptiness of great extent that is taught in this way should not be explained in the presence of a bodhisattva who has newly set out in the vehicle. The emptiness of ultimate reality that is taught in this way should not be explained in the presence of a bodhisattva who has newly set out in the vehicle. The emptiness of conditioned phenomena that is taught in this way should not be explained in the presence of a bodhisattva who has newly set out in the vehicle. The emptiness of unconditioned phenomena that is taught in this way should not be explained in the presence of a bodhisattva who has newly set out in the vehicle. The emptiness of the unlimited that is taught in this way should not be explained in the presence of a bodhisattva who has newly set out in the vehicle. The emptiness of that which has neither beginning nor end that is taught in this way should not be explained in the presence of a bodhisattva who has newly set out in the vehicle. The emptiness of nonexclusion that is taught in this way should not be explained in the presence of a bodhisattva who has newly set out in the vehicle. The emptiness of inherent nature that is taught in this way should not be explained in the presence of a bodhisattva who has newly set out in the vehicle. The emptiness of all phenomena that is taught in this way should not be explained in the presence of a bodhisattva who has newly set out in the vehicle. The emptiness of intrinsic defining characteristics that is taught in this way [F.122.b] should not be explained in the presence of a bodhisattva who has newly set out in the vehicle. The emptiness of that which cannot be apprehended that is taught in this way should not be explained in the presence of a bodhisattva who has newly set out in the vehicle. The emptiness of nonentities that is taught in this way should not be explained in the presence of a bodhisattva who has newly set out in the vehicle. The emptiness of essential nature that is taught in this way should not be explained in the presence of a bodhisattva who has newly set out in the vehicle. The emptiness of an essential nature of nonentities that is taught in this way should not be explained in the presence of a bodhisattva who has newly set out in the vehicle. The applications of mindfulness that are taught in this way should not be explained in the presence of a bodhisattva who has newly set out in the vehicle. The correct exertions that are taught in this way should not be explained in the presence of a bodhisattva who has newly set out in the vehicle. The supports for miraculous ability that are taught in this way should not be explained in the presence of a bodhisattva who has newly set out in the vehicle. The faculties that are taught in this

way should not be explained in the presence of a bodhisattva who has newly set out in the vehicle. The powers that are taught in this way should not be explained in the presence of a bodhisattva who has newly set out in the vehicle. The branches of enlightenment that are taught in this way should not be explained in the presence of a bodhisattva who has newly set out in the vehicle. The noble eightfold path that is taught in this way should not be explained in the presence of a bodhisattva who has newly set out in the vehicle. The truths of the noble ones that are taught in this way should not be explained in the presence of a bodhisattva who has newly set out in the vehicle. The meditative concentrations that are taught in this way should not be explained in the presence of a bodhisattva who has newly set out in the vehicle. The immeasurable attitudes that are taught in this way [F.123.a] should not be explained in the presence of a bodhisattva who has newly set out in the vehicle. The formless absorptions that are taught in this way should not be explained in the presence of a bodhisattva who has newly set out in the vehicle. The eight liberations that are taught in this way should not be explained in the presence of a bodhisattva who has newly set out in the vehicle. The nine serial steps of meditative absorption that are taught in this way should not be explained in the presence of a bodhisattva who has newly set out in the vehicle. The emptiness, signlessness, and wishlessness gateways to liberation that are taught in this way should not be explained in the presence of a bodhisattva who has newly set out in the vehicle. The extrasensory powers that are taught in this way should not be explained in the presence of a bodhisattva who has newly set out in the vehicle. The meditative stabilities that are taught in this way should not be explained in the presence of a bodhisattva who has newly set out in the vehicle. The dhāraṇī gateways that are taught in this way should not be explained in the presence of a bodhisattva who has newly set out in the vehicle. The ten powers of the tathāgatas that are taught in this way should not be explained in the presence of a bodhisattva who has newly set out in the vehicle. The four fearlessnesses that are taught in this way should not be explained in the presence of a bodhisattva who has newly set out in the vehicle. The four kinds of exact knowledge that are taught in this way should not be explained in the presence of a bodhisattva who has newly set out in the vehicle. The eighteen distinct qualities of the buddhas that are taught in this way should not be explained in the presence of a bodhisattva who has newly set out in the vehicle. knowledge of all the dharmas that is taught in this way should not be explained in the presence of a bodhisattva who has newly set out in the vehicle. The knowledge of the aspects of the path that is taught in this way should not be explained in the presence of a bodhisattva

who has newly set out in the vehicle. All-aspect omniscience that is taught in this way should not be explained in the presence of [F.123.b] a bodhisattva who has newly set out in the vehicle.

24.11 “All phenomena being empty of their own defining characteristics, which is taught in this way, should not be explained in the presence of a bodhisattva who has newly set out in the vehicle. If you ask why, it is because the mere faith that they have, the mere joy, the mere resolve, and the mere devotion that they have for her would be rendered nonexistent. It should, however, be explained and taught in the presence of bodhisattva great beings who are irreversible.

24.12 “The perfection of wisdom that is taught in this way should be explained and should be taught in the presence of those who have been assisted by spiritual mentors, have performed deeds of service for the earlier victors, have generated roots of virtue, and have waited on many buddhas. The perfection of meditative concentration that is taught in this way should be explained and should be taught in their presence, the perfection of perseverance that is taught in this way should be explained and should be taught in their presence, the perfection of tolerance that is taught in this way should be explained and should be taught in their presence, the perfection of ethical discipline that is taught in this way should be explained and should be taught in their presence, and the perfection of generosity that is taught in this way should be explained and should be taught in their presence. The emptiness of internal phenomena that is taught in this way should be explained and should be taught in their presence, the emptiness of external phenomena that is taught in this way should be explained and should be taught in their presence, the emptiness of external and internal phenomena that is taught in this way should be explained and should be taught in their presence, the emptiness of emptiness that is taught in this way should be explained and should be taught in their presence, the emptiness of great extent that is taught in this way should be explained and should be taught in their presence, the emptiness of ultimate reality that is taught in this way should be explained and should be taught in their presence, the emptiness of conditioned phenomena that is taught in this way should be explained and should be taught [F.124.a] in their presence, the emptiness of unconditioned phenomena that is taught in this way should be explained and should be taught in their presence, the emptiness of the unlimited that is taught in this way should be explained and should be taught in their presence, the emptiness of that which has neither beginning nor end that is taught in this way should be explained and should be taught in their presence, the emptiness of nonexclusion that is taught in this way should be explained and should be taught in their presence, the emptiness of inherent

nature that is taught in this way should be explained and should be taught in their presence, the emptiness of all phenomena that is taught in this way should be explained and should be taught in their presence, the emptiness of intrinsic defining characteristics that is taught in this way should be explained and should be taught in their presence, the emptiness of that which cannot be apprehended that is taught in this way should be explained and should be taught in their presence, the emptiness of nonentities that is taught in this way should be explained and should be taught in their presence, the emptiness of essential nature that is taught in this way should be explained and should be taught in their presence, and the emptiness of an essential nature of nonentities that is taught in this way should be explained and should be taught in their presence. The applications of mindfulness that are taught in this way should be explained and should be taught in their presence, the correct exertions that are taught in this way should be explained and should be taught in their presence, the supports for miraculous ability that are taught in this way should be explained and should be taught in their presence, the faculties that are taught in this way should be explained and should be taught in their presence, the powers that are taught in this way should be explained and should be taught in their presence, the branches of enlightenment that are taught in this way should be explained and should be taught in their presence, and the noble eightfold path that is taught in this way should be explained and should be taught in their presence. The truths of the noble ones that are taught [F.124.b] in this way should be explained and should be taught in their presence, the meditative concentrations that are taught in this way should be explained and should be taught in their presence, the immeasurable attitudes that are taught in this way should be explained and should be taught in their presence, the formless absorptions that are taught in this way should be explained and should be taught in their presence, the eight liberations that are taught in this way should be explained and should be taught in their presence, the nine serial steps of meditative absorption that are taught in this way should be explained and should be taught in their presence, the emptiness, signlessness, and wishlessness gateways to liberation that are taught in this way should be explained and should be taught in their presence, the extrasensory powers that are taught in this way should be explained and should be taught in their presence, the meditative stabilities that are taught in this way should be explained and should be taught in their presence, the dhāraṇī gateways that are taught in this way should be explained and should be taught in their presence, the ten powers of the tathāgatas that are taught in this way should be explained and should be taught in their presence, the four fearlessnesses that are taught in this way

should be explained and should be taught in their presence, the four kinds of exact knowledge that are taught in this way should be explained and should be taught in their presence, great compassion that is taught in this way should be explained and should be taught in their presence, and the eighteen distinct qualities of the buddhas that are taught in this way should be explained and should be taught in their presence. knowledge of all the dharms that is taught in this way should be explained and should be taught in their presence, the knowledge of the aspects of the path that is taught in this way should be explained and should be taught in their presence, and all-aspect omniscience that is taught in this way should not be explained in their presence. [F.125.a] All phenomena being empty of their own defining characteristics, which is taught in this way, should be explained and should be taught in their presence. When they hear this, they will not be afraid, they will not be frightened, and they will not be terrified.

24.13 “It is in that manner, Subhūti, that bodhisattva great beings should dedicate the basis of meritorious action associated with rejoicing to unsurpassed, perfect, complete enlightenment.”

24.14 “Maitreya,” said Subhūti, “if the mind with which they rejoice—that mind dedicating the roots of virtue to unsurpassed, perfect, complete enlightenment—is extinct, has ceased, is nonexistent, and is transformed,⁷⁷⁶ and if these bases, these objective referents, and these roots of virtue are also extinct, have ceased, are nonexistent, and are transformed, what is that mind associated with rejoicing, what are those bases, what are those objective referents, and what are those roots of virtue that should be dedicated to unsurpassed, perfect, complete enlightenment? Does the mind dedicate the mind? Does a mind dedicate a mind in that manner, or, when a mind dedicates a mind, is there no meeting together of the two minds? That which is the essential nature of mind also cannot dedicate.

24.15 “When bodhisattva great beings practice the perfection of wisdom, if they know that the perfection of wisdom is a nonentity, the perfection of meditative concentration is a nonentity, the perfection of perseverance is a nonentity, the perfection of tolerance is a nonentity, the perfection of ethical discipline is a nonentity, and the perfection of generosity is a nonentity; the emptiness of internal phenomena is a nonentity, the emptiness of external phenomena is a nonentity, the emptiness of external and internal phenomena is a nonentity, the emptiness of emptiness is a nonentity, the emptiness of great extent is a nonentity, [F.125.b] the emptiness of ultimate reality is a nonentity, the emptiness of conditioned phenomena is a nonentity, the emptiness of unconditioned phenomena is a nonentity, the emptiness of the unlimited is a nonentity, the emptiness of that which has neither beginning nor end is a nonentity, the emptiness of nonexclusion is a

nonentity, the emptiness of inherent nature is a nonentity, the emptiness of all phenomena is a nonentity, the emptiness of intrinsic defining characteristics is a nonentity, the emptiness of that which cannot be apprehended is a nonentity, the emptiness of nonentities is a nonentity, the emptiness of essential nature is a nonentity, and the emptiness of an essential nature of nonentities is a nonentity; the applications of mindfulness are nonentities, the correct exertions are nonentities, the supports for miraculous ability are nonentities, the faculties are nonentities, the powers are nonentities, the branches of enlightenment are nonentities, and the noble eightfold path is a nonentity; the truths of the noble ones are nonentities, the meditative concentrations are nonentities, the immeasurable attitudes are nonentities, the formless absorptions are nonentities, the liberations are nonentities, the serial steps of meditative absorption are nonentities, the emptiness, signlessness, and wishlessness gateways to liberation are nonentities, the extrasensory powers are nonentities, the meditative stabilities are nonentities, the dhāraṇī gateways are nonentities, the ten powers of the tathāgatas are nonentities, the four fearlessnesses are nonentities, the four kinds of exact knowledge are nonentities, great compassion is a nonentity, [F.126.a] and the eighteen distinct qualities of the buddhas are nonentities; and the fruit of having entered the stream is a nonentity, the fruit of once-returner is a nonentity, the fruit of non-returner is a nonentity, arhatship is a nonentity, individual enlightenment is a nonentity, the knowledge of the aspects of the path is a nonentity, and all-aspect omniscience is a nonentity, bodhisattva great beings should dedicate in that manner the basis of meritorious action associated with rejoicing to unsurpassed, perfect, complete enlightenment. If they make the dedication in that manner, they will have made the dedication to unsurpassed, perfect, complete enlightenment.”

24.16 Then Śakra, mighty lord of the gods, said to the elder Subhūti, “Venerable monk Subhūti, if bodhisattva great beings who have newly set out in the vehicle were to hear this teaching, they would be afraid and frightened—they would be terrified, would they not? Venerable monk Subhūti, how should bodhisattva great beings who have newly set out in the vehicle dedicate these roots of virtue to unsurpassed, perfect, complete enlightenment? How, having taken hold of the basis of meritorious action associated with rejoicing, do they dedicate it to unsurpassed, perfect, complete enlightenment?”

24.17 Then the venerable Subhūti, focused on the bodhisattva great being Maitreya, said to Śakra, mighty lord of the gods, “Kauśika, if those bodhisattva great beings who have newly set out in the vehicle practice the perfection of wisdom and grasp this perfection of wisdom, without

apprehending it [F.126.b] and by way of signlessness; practice the perfection of meditative concentration and grasp this perfection of meditative concentration, without apprehending it and by way of signlessness; practice the perfection of perseverance and grasp this perfection of perseverance, without apprehending it and by way of signlessness; practice the perfection of tolerance and grasp this perfection of tolerance, without apprehending it and by way of signlessness; practice the perfection of ethical discipline and grasp this perfection of ethical discipline, without apprehending it and by way of signlessness; and practice the perfection of generosity and grasp this perfection of generosity, without apprehending it and by way of signlessness; if they practice the emptiness of internal phenomena and grasp this emptiness of internal phenomena, without apprehending it and by way of signlessness; practice the emptiness of external phenomena and grasp this emptiness of external phenomena, without apprehending it and by way of signlessness; practice the emptiness of external and internal phenomena and grasp this emptiness of external and internal phenomena, without apprehending it and by way of signlessness; practice the emptiness of emptiness and grasp this emptiness of emptiness, without apprehending it and by way of signlessness; practice the emptiness of great extent and grasp this emptiness of great extent, without apprehending it and by way of signlessness; practice the emptiness of ultimate reality and grasp this emptiness of ultimate reality, without apprehending it and by way of signlessness; practice the emptiness of conditioned phenomena and grasp this emptiness of conditioned phenomena, without apprehending it and by way of signlessness; [F.127.a] practice the emptiness of unconditioned phenomena and grasp this emptiness of unconditioned phenomena, without apprehending it and by way of signlessness; practice the emptiness of the unlimited and grasp this emptiness of the unlimited, without apprehending it and by way of signlessness; practice the emptiness of that which has neither beginning nor end and grasp this emptiness of that which has neither beginning nor end, without apprehending it and by way of signlessness; practice the emptiness of nonexclusion and grasp this emptiness of nonexclusion, without apprehending it and by way of signlessness; practice the emptiness of inherent nature and grasp this emptiness of inherent nature, without apprehending it and by way of signlessness; practice the emptiness of all phenomena and grasp this emptiness of all phenomena, without apprehending it and by way of signlessness; practice the emptiness of intrinsic defining characteristics and grasp this emptiness of intrinsic defining characteristics, without apprehending it and by way of signlessness; practice the emptiness of that which cannot be apprehended and grasp this emptiness of that which

cannot be apprehended, without apprehending it and by way of signlessness; practice the emptiness of nonentities and grasp this emptiness of nonentities, without apprehending it and by way of signlessness; practice the emptiness of essential nature and grasp this emptiness of essential nature, without apprehending it and by way of signlessness; and practice the emptiness of an essential nature of nonentities and grasp this emptiness of an essential nature of nonentities, without apprehending it and by way of signlessness; if they practice the applications of mindfulness and grasp these applications of mindfulness, without apprehending them [F.127.b] and by way of signlessness; practice the correct exertions and grasp these correct exertions, without apprehending them and by way of signlessness; practice the supports for miraculous ability and grasp these supports for miraculous ability, without apprehending them and by way of signlessness; practice the faculties and grasp these faculties, without apprehending them and by way of signlessness; practice the powers and grasp these powers, without apprehending them and by way of signlessness; practice the branches of enlightenment and grasp these branches of enlightenment, without apprehending them and by way of signlessness; and practice the noble eightfold path and grasp this noble eightfold path, without apprehending it and by way of signlessness; if they practice the truths of the noble ones and grasp these truths of the noble ones, without apprehending them and by way of signlessness; practice the meditative concentrations and grasp these meditative concentrations, without apprehending them and by way of signlessness; practice the immeasurable attitudes and grasp these immeasurable attitudes, without apprehending them and by way of signlessness; practice the formless absorptions and grasp these formless absorptions, without apprehending them and by way of signlessness; practice the liberations and grasp these liberations, without apprehending them and by way of signlessness; practice the nine serial steps of meditative absorption and grasp these [F.128.a] nine serial steps of meditative absorption, without apprehending them and by way of signlessness; practice the emptiness, signlessness, and wishlessness gateways to liberation and grasp these emptiness, signlessness, and wishlessness gateways to liberation, without apprehending them and by way of signlessness; practice the extrasensory powers and grasp these extrasensory powers, without apprehending them and by way of signlessness; practice the meditative stabilities and grasp these meditative stabilities, without apprehending them and by way of signlessness; practice the dhāraṇī gateways and grasp these dhāraṇī gateways, without apprehending them and by way of signlessness; practice the ten powers of the tathāgatas and grasp these ten powers of the tathāgatas, without apprehending them and

by way of signlessness; practice the four fearlessnesses and grasp these four fearlessnesses, without apprehending them and by way of signlessness; practice the four kinds of exact knowledge and grasp these four kinds of exact knowledge, without apprehending them and by way of signlessness; practice great compassion and grasp this great compassion, without apprehending it and by way of signlessness; and practice the eighteen distinct qualities of the buddhas and grasp these eighteen distinct qualities of the buddhas, without apprehending them and by way of signlessness; if they practice knowledge of all the dharmas and grasp this knowledge of all the dharmas, without apprehending it and by way of signlessness; practice [F.128.b] the knowledge of the aspects of the path and grasp this knowledge of the aspects of the path, without apprehending it and by way of signlessness; and practice all-aspect omniscience and grasp this all-aspect omniscience, without apprehending it and by way of signlessness, then they will have more belief⁷⁷⁷ in the perfection of wisdom, will have more belief in the perfection of meditative concentration, will have more belief in the perfection of perseverance, will have more belief in the perfection of tolerance, will have more belief in the perfection of ethical discipline, and will have more belief in the perfection of generosity; they will have more belief in the emptiness of internal phenomena, will have more belief in the emptiness of external phenomena, will have more belief in the emptiness of external and internal phenomena, will have more belief in the emptiness of emptiness, will have more belief in the emptiness of great extent, will have more belief in the emptiness of ultimate reality, will have more belief in the emptiness of conditioned phenomena, will have more belief in the emptiness of unconditioned phenomena, will have more belief in the emptiness of the unlimited, will have more belief in the emptiness of that which has neither beginning nor end, will have more belief in the emptiness of nonexclusion, will have more belief in the emptiness of inherent nature, will have more belief in the emptiness of all phenomena, will have more belief in the emptiness of intrinsic defining characteristics, will have more belief in the emptiness of that which cannot be apprehended, will have more belief in the emptiness of nonentities, will have more belief in the emptiness of essential nature, and will have more belief in the emptiness of an essential nature of nonentities; they will have more belief in the applications of mindfulness, will have more belief in the correct exertions, will have more belief in the supports for miraculous ability, will have more belief in the faculties, [F.129.a] will have more belief in the powers, will have more belief in the branches of enlightenment, and will have more belief in the noble eightfold path; and they will have more belief the truths of the noble ones, will have more belief in the meditative concentrations, will have more belief in the immeasurable

attitudes, will have more belief in the formless absorptions, will have more belief in the eight liberations, will have more belief in the nine serial steps of meditative absorption, will have more belief in the emptiness, signlessness, and wishlessness gateways to liberation, will have more belief in the extrasensory powers, will have more belief in the meditative stabilities, will have more belief in the dhāraṇī gateways, will have more belief in the ten powers of the tathāgatas, will have more belief in the four fearlessnesses, will have more belief in the four kinds of exact knowledge, will have more belief in the eighteen distinct qualities of the buddhas, will have more belief in knowledge of all the dharmas, will have more belief in the knowledge of the aspects of the path, and will have more belief in all-aspect omniscience.

- 24.18 “They will be assisted by spiritual mentors, and those spiritual mentors will also instruct them in the six perfections in accordance with the meaning and the letter, instructing them in such a way that they will not be separated in any way from the perfection of wisdom until they have entered a bodhisattva’s full maturity, instructing them in such a way that they will not be separated in any way from the perfection of meditative concentration until they have entered a bodhisattva’s full maturity, instructing them in such a way that they will not be separated in any way from the perfection of perseverance [F.129.b] until they have entered a bodhisattva’s full maturity, instructing them in such a way that they will not be separated in any way from the perfection of tolerance until they have entered a bodhisattva’s full maturity, instructing them in such a way that they will not be separated in any way from the perfection of ethical discipline until they have entered a bodhisattva’s full maturity, and instructing them in such a way that they will not be separated in any way from the perfection of generosity until they have entered a bodhisattva’s full maturity; instructing them in such a way that they will not be separated in any way from the emptiness of internal phenomena until they have entered a bodhisattva’s full maturity, instructing them in such a way that they will not be separated in any way from the emptiness of external phenomena until they have entered a bodhisattva’s full maturity, instructing them in such a way that they will not be separated in any way from the emptiness of external and internal phenomena until they have entered a bodhisattva’s full maturity, instructing them in such a way that they will not be separated in any way from the emptiness of emptiness until they have entered a bodhisattva’s full maturity, instructing them in such a way that they will not be separated in any way from the emptiness of great extent until they have entered a bodhisattva’s full maturity, instructing them in such a way that they will not be separated in any way from the emptiness of ultimate reality until they have entered a bodhisattva’s full maturity, instructing them in such a way that they will not

be separated in any way from the emptiness of conditioned phenomena until they have entered a bodhisattva's full maturity, instructing them in such a way that they will not be separated in any way from the emptiness of unconditioned phenomena until they have entered a bodhisattva's full maturity, instructing them in such a way that they will not be separated in any way from the emptiness of the unlimited until they have entered a bodhisattva's full maturity, instructing them in such a way that they will not be separated in any way from the emptiness of that which has neither beginning nor end until they have entered a bodhisattva's full maturity, [F.130.a] instructing them in such a way that they will not be separated in any way from the emptiness of nonexclusion until they have entered a bodhisattva's full maturity, instructing them in such a way that they will not be separated in any way from the emptiness of inherent nature until they have entered a bodhisattva's full maturity, instructing them in such a way that they will not be separated in any way from the emptiness of all phenomena until they have entered a bodhisattva's full maturity, instructing them in such a way that they will not be separated in any way from the emptiness of intrinsic defining characteristics until they have entered a bodhisattva's full maturity, instructing them in such a way that they will not be separated in any way from the emptiness of that which cannot be apprehended until they have entered a bodhisattva's full maturity, instructing them in such a way that they will not be separated in any way from the emptiness of nonentities until they have entered a bodhisattva's full maturity, instructing them in such a way that they will not be separated in any way from the emptiness of essential nature until they have entered a bodhisattva's full maturity, and instructing them in such a way that they will not be separated in any way from the emptiness of an essential nature of nonentities until they have entered a bodhisattva's full maturity; instructing them in such a way that they will not be separated in any way from the four applications of mindfulness until they have entered a bodhisattva's full maturity, instructing them in such a way that they will not be separated in any way from the four correct exertions until they have entered a bodhisattva's full maturity, instructing them in such a way that they will not be separated in any way from the four supports for miraculous ability until they have entered a bodhisattva's full maturity, instructing them in such a way that they will not be separated in any way from the five faculties until they have entered a bodhisattva's full maturity, instructing them in such a way that they will not be separated in any way from the five powers until they have entered a bodhisattva's full maturity, instructing them in such a way that they will not be [F.130.b] separated in any way from the seven branches of enlightenment until they have entered a bodhisattva's full

maturity, and instructing them in such a way that they will not be separated in any way from the noble eightfold path until they have entered a bodhisattva's full maturity; instructing them in such a way that they will not be separated in any way from the four truths of the noble ones until they have entered a bodhisattva's full maturity, instructing them in such a way that they will not be separated in any way from the four meditative concentrations until they have entered a bodhisattva's full maturity, instructing them in such a way that they will not be separated in any way from the four immeasurable attitudes until they have entered a bodhisattva's full maturity, instructing them in such a way that they will not be separated in any way from the four formless absorptions until they have entered a bodhisattva's full maturity, instructing them in such a way that they will not be separated in any way from the eight liberations until they have entered a bodhisattva's full maturity, instructing them in such a way that they will not be separated in any way from the nine serial steps of meditative absorption until they have entered a bodhisattva's full maturity, instructing them in such a way that they will not be separated in any way from the emptiness, signlessness, and wishlessness gateways to liberation until they have entered a bodhisattva's full maturity, instructing them in such a way that they will not be separated in any way from the five extrasensory powers until they have entered a bodhisattva's full maturity, instructing them in such a way that they will not be separated in any way from the meditative stabilities until they have entered a bodhisattva's full maturity, instructing them in such a way that they will not be separated in any way from the dhāraṇī gateways until they have entered a bodhisattva's full maturity, instructing them in such a way that they will not be separated in any way from the ten powers of the tathāgatas until they have entered a bodhisattva's full maturity, instructing them in such a way that they will not be separated in any way [F.131.a] from the four fearlessnesses until they have entered a bodhisattva's full maturity, instructing them in such a way that they will not be separated in any way from the four kinds of exact knowledge until they have entered a bodhisattva's full maturity, instructing them in such a way that they will not be separated in any way from great compassion until they have entered a bodhisattva's full maturity, and instructing them in such a way that they will not be separated in any way from the eighteen distinct qualities of the buddhas until they have entered a bodhisattva's full maturity.

24.19 "They will also teach them about the deeds of Māra, and, once they have heard about those deeds of Māra, how there will be no decrease or increase. If you ask why, it is because those deeds of Māra are without an essential nature. Until they enter a bodhisattva's full maturity, they will not be

separated from the lord buddhas, they will generate roots of virtue in relation to them, by these roots of virtue they will become secure in the family of bodhisattvas, and until they fully awaken to unsurpassed, perfect, complete enlightenment, they will never be separated from the family of bodhisattvas. [B10]

24.20 “Moreover, Kauśika, bodhisattva great beings who have newly set out in the vehicle should gather together, compress into one, and take the measure⁷⁷⁸ of those merits accrued by the immeasurable, countless [F.131.b] tathāgatas, arhats, perfectly complete buddhas who are presently residing and maintaining themselves, and teaching the Dharma, along with their communities of śrāvakas, in the countless, immeasurable world systems in each of the eastern direction, southern direction, western direction, northern direction, intermediate northeastern direction, intermediate southeastern direction, intermediate southwestern direction, intermediate northwestern direction, and in the directions below and above—those lord buddhas who have cut off the modes of thought construction, whose use of words is unimpeded, whose burden has been relinquished, who have trodden down the thorns of the town, who have completely severed the fetters binding them to the rebirth process, and whose minds are thoroughly liberated by perfect understanding—and of those roots of virtue, as many as there are, generated in relation to them by those in great and lofty royal families, or those in great and lofty priestly families, or those in great and lofty householder families, or by the gods of the Cāturmahārājika realm, or the gods of the Trayastriṃśa realm, or the gods of the Yāma realm, or the gods of the Tuṣita realm, or the gods of the Nirmāṇarati realm, or the gods of the Paranirmitavaśavartin realm, or the gods of the Brahmakāyika realm, or the gods of the Brahmapurohita realm, or the gods of the Brahmapārṣadya realm, or the gods of the Mahābrahmā realm, or the gods of the Ābha realm, or the gods of the Parīttābha realm, or the gods of the Apramāṇābha realm, or the gods of the Ābhāsvara realm, or the gods of the Śubha realm, or the gods of the Parīttaśubha realm, or the gods of the Apramāṇaśubha realm, or the gods of the Śubhakṛtsna realm, or the gods of the Vṛha realm, or the gods of the Parīttavṛha realm, or the gods of the Apramāṇavṛha realm, or the gods of the Vṛhatphala realm, or the gods of the Avṛha realm, or the gods of the Atapa realm, or the gods of the Sudṛśa realm, or the gods of the Sudarśana realm, or the gods of the Akaniṣṭha realm—or by anyone, whoever they are—and, having done so, should rejoice in them with the rejoicing that is excellent, foremost, best, supreme, perfect, greatest, unsurpassed, unexcelled, unequaled, and equal to the unequaled. And having rejoiced, making common cause with all beings, they should dedicate those to unsurpassed, perfect, complete enlightenment.”

- 24.21 Then the bodhisattva great being Maitreya asked the venerable Subhūti, “If bodhisattva great beings who [F.132.a] have newly set out in the vehicle focus their thoughts, as is their habit,⁷⁷⁹ on all those roots of virtue of the lord buddhas and the communities of śrāvakas of the lord buddhas, and rejoice in them with the rejoicing that is excellent, foremost, best, supreme, perfect, greatest, unsurpassed, unexcelled, unequaled, and equal to the unequaled, how will those bodhisattva great beings not have a mistaken perception, how will they not have a mistaken thought, and how will they not have a mistaken view?”
- 24.22 “Maitreya,” replied Subhūti, “if those bodhisattva great beings focus their thoughts, as is their habit, on those lord buddhas and their communities of śrāvakas, and do not have a perception of a buddha, do not have a perception of a śrāvaka, do not have a perception of a root of virtue, and do not have a perception of a mind, even of that mind that makes the dedication, then the bodhisattva great beings who make the dedication in that manner will not have a mistaken perception, will not have a mistaken thought, and will not have a mistaken view. If those bodhisattva great beings take hold of a mental image and focus their thoughts, as is their habit, on those lord buddhas and their communities of śrāvakas and those roots of virtue, and, having taken hold of a mental image, dedicate them to unsurpassed, perfect, complete enlightenment, that would be the mistaken perception, the mistaken thought, and the mistaken view of bodhisattva great beings.
- 24.23 “If those bodhisattva great beings know, ‘The mind, when we focus our thoughts, as is our habit, [F.132.b] on those lord buddhas and their communities of śrāvakas and those roots of virtue, is extinct just as those are extinct,’ and if they make the dedication thinking, ‘That which is extinct cannot dedicate. This is the reality of the mind—that very mind by which the dedication is made—and this is the reality of that phenomenon [enlightenment], the phenomenon to which the dedication is made,’ they make the dedication perfectly and it will not be erroneous. So that is the way bodhisattva great beings should dedicate the roots of virtue.
- 24.24 “There are bodhisattva great beings who gather together, compress into one, and take the measure of the roots of virtue, as many as there are, of the lord buddhas of the past, future, and present, from the time they first set their mind on enlightenment to as long as their Dharma remains; and the roots of virtue, as many as there are, of the śrāvakas and pratyekabuddhas; and the roots of virtue, as many as there are, generated by many ordinary persons in relation to them; and the teachings of the Dharma that have been heard, as much as there are; and, in relation to that, the roots of virtue, as many as there are, generated by gods, nāgas, yakṣas, gandharvas, asuras,

garuḍas, kinnaras, and mahoragas; and the roots of virtue, as many as there are, generated by those in great and lofty royal families, or those in great and lofty priestly families, or those in great and lofty householder families, or by the gods of the Cāturmahārājika realm, or the gods of the Trayastriṃśa realm, or the gods of the Yāma realm, or the gods of the Tuṣita realm, or the gods of the Nirmāṇarati realm, or the gods of the Paranirmitavaśavartin realm, or the gods of the Brahmakāyika realm, or the gods of the Brahmapurohita realm, or the gods of the Brahmapārṣadya realm, or the gods of the Mahābrahmā realm, or the gods of the Ābha realm, or the gods of the Parīttābha realm, or the gods of the Apramāṇābha realm, or the gods of the Ābhāsvara realm, [F.133.a] or the gods of the Śubha realm, or the gods of the Parīttāśubha realm, or the gods of the Apramāṇāśubha realm, or the gods of the Śubhakṛtsna realm, or the gods of the Vṛha realm, or the gods of the Parīttavṛha realm, or the gods of the Apramāṇavṛha realm, or the gods of the Vṛhatphala realm, or the gods of the Avṛha realm, or the gods of the Atapa realm, or the gods of the Sudṛśa realm, or the gods of the Sudarśana realm, or the gods of the Akaniṣṭha realm; and the good Dharma that they have heard, as much as there is. If, having done so, they were to rejoice with the rejoicing that is excellent, foremost, best, supreme, perfect, greatest, unsurpassed, unexcelled, unequaled, and equal to the unequaled, and dedicate all of that to unsurpassed, perfect, complete enlightenment, and if they were to make this dedication knowing, ‘Those phenomena are extinct, have ceased, are nonexistent, and are transformed, and that mind where the dedication is made is also empty of essential nature,’ then they will have made a dedication to unsurpassed, perfect, complete enlightenment.

- 24.25 “ ‘Phenomena do not dedicate phenomena. If you ask why, it is because all phenomena are empty of an essential nature.’ If they know this and if they make the dedication accordingly, they will have made a dedication to unsurpassed, perfect, complete enlightenment. So it is that when bodhisattva great beings practice the perfection of wisdom, practice the perfection of meditative concentration, practice the perfection of perseverance, practice the perfection of tolerance, practice the perfection of ethical discipline, and practice the perfection of generosity, they will not have a mistaken perception, they will not have [F.133.b] a mistaken thought, and they will not have a mistaken view. If you ask why, it is because these bodhisattva great beings are not attached to the dedication, are not attached to those roots of virtue, do not observe even enlightenment, and do not observe the mind set on enlightenment to which they could be attached. This is the unsurpassed dedication of bodhisattva great beings.

“If bodhisattva great beings know that their accumulation of the basis of meritorious action is devoid of the aggregates, sensory elements, and sense fields; if they know that it is devoid of the perfection of wisdom, know that it is devoid of the perfection of meditative concentration, know that it is devoid of the perfection of perseverance, know that it is devoid of the perfection of tolerance, know that it is devoid of the perfection of ethical discipline, and know that it is devoid of the perfection of generosity; know that it is devoid of the emptiness of internal phenomena, know that it is devoid of the emptiness of external phenomena, know that it is devoid of the emptiness of external and internal phenomena, know that it is devoid of the emptiness of emptiness, know that it is devoid of the emptiness of great extent, know that it is devoid of the emptiness of ultimate reality, know that it is devoid of the emptiness of conditioned phenomena, know that it is devoid of the emptiness of unconditioned phenomena, know that it is devoid of the emptiness of the unlimited, know that it is devoid of the emptiness of that which has neither beginning nor end, know that it is devoid of the emptiness of nonexclusion, know that it is devoid of the emptiness of inherent nature, know that it is devoid of the emptiness of all phenomena, know that it is devoid of the emptiness of intrinsic defining characteristics, know that it is devoid of the emptiness of that which cannot be apprehended, know that it is devoid of the emptiness of nonentities, know that it is devoid of the emptiness of essential nature, and know that it is devoid of the emptiness of an essential nature of nonentities; know that it is devoid of [F.134.a] the applications of mindfulness, know that it is devoid of the correct exertions, know that it is devoid of the supports for miraculous ability, know that it is devoid of the faculties, know that it is devoid of the powers, know that it is devoid of the branches of enlightenment, and know that it is devoid of the noble eightfold path; and know that it is devoid of the truths of the noble ones, know that it is devoid of the meditative concentrations, know that it is devoid of the immeasurable attitudes, know that it is devoid of the formless absorptions, know that it is devoid of the eight liberations, know that it is devoid of the nine serial steps of meditative absorption, know that it is devoid of the emptiness, signlessness, and wishlessness gateways to liberation, know that it is devoid of the extrasensory powers, know that it is devoid of the meditative stabilities, know that it is devoid of the dhāraṇī gateways, know that it is devoid of the ten powers of the tathāgatas, know that it is devoid of the four fearlessnesses, know that it is devoid of the four kinds of exact knowledge, know that it is devoid of great loving kindness, know that it is devoid of great compassion, and know that it is devoid of the eighteen distinct

qualities of the buddhas, in that way, Subhūti, the accumulation of the basis of meritorious action is dedicated by bodhisattva great beings to unsurpassed, perfect, complete enlightenment.

24.27 “If bodhisattva great beings know that that accumulation of the basis of meritorious action associated with rejoicing is devoid of the essential nature of an accumulation of the basis of meritorious action associated with rejoicing, and if they know that those buddhas are devoid of the essential nature of a buddha, those roots of virtue are devoid of the essential nature of a root of virtue, those accumulations are devoid of the essential nature of an accumulation, [F.134.b] that mind of enlightenment is devoid of the essential nature of a mind set on enlightenment, that dedication is devoid of the essential nature of a dedication, and that enlightenment is devoid of the essential nature of an enlightenment; the perfection of wisdom is devoid of the essential nature of a perfection of wisdom; that the perfection of meditative concentration is devoid of the essential nature of a perfection of meditative concentration, the perfection of perseverance is devoid of an essential nature of a perfection of perseverance, the perfection of tolerance is devoid of the essential nature of a perfection of tolerance, the perfection of ethical discipline is devoid of the essential nature of a perfection of ethical discipline, and the perfection of generosity is devoid of the essential nature of a perfection of generosity; that the emptiness of internal phenomena is devoid of an emptiness of internal phenomena, the emptiness of external phenomena is devoid of the essential nature of an emptiness of external phenomena, the emptiness of external and internal phenomena is devoid of the essential nature of an emptiness of external and internal phenomena, the emptiness of emptiness is devoid of the essential nature of an emptiness of emptiness, the emptiness of great extent is devoid of the essential nature of an emptiness of great extent, the emptiness of ultimate reality is devoid of the essential nature of an emptiness of ultimate reality, the emptiness of conditioned phenomena is devoid of the essential nature of an emptiness of conditioned phenomena, the emptiness of unconditioned phenomena is devoid of the essential nature of an emptiness of unconditioned phenomena, the emptiness of the unlimited is devoid of the essential nature of an emptiness of the unlimited, the emptiness of that which has neither beginning nor end is devoid of the essential nature of an emptiness of that which has neither beginning nor end, the emptiness of nonexclusion is devoid of the essential nature of an emptiness of nonexclusion, the emptiness of inherent nature is devoid of the essential nature of an emptiness of inherent nature, the emptiness of all phenomena is devoid of the essential nature of an emptiness of all phenomena, the emptiness of intrinsic defining characteristics is devoid of the essential nature of an

emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended is devoid of the essential nature of an emptiness of that which cannot be apprehended, [F.135.a] the emptiness of nonentities is devoid of the essential nature of an emptiness of nonentities, the emptiness of essential nature is devoid of the essential nature of an emptiness of essential nature, and the emptiness of an essential nature of nonentities is devoid of the emptiness of an essential nature of nonentities; that the applications of mindfulness are devoid of the essential nature of an application of mindfulness, the correct exertions are devoid of the essential nature of a correct exertion, the supports for miraculous ability are devoid of the essential nature of a support for miraculous ability, the faculties are devoid of the essential nature of a faculty, the powers are devoid of the essential nature of a power, the branches of enlightenment are devoid of the essential nature of a branch of enlightenment, and the noble eightfold path is devoid of a noble eightfold path; that the truths of the noble ones are devoid of a truth of the noble ones, the meditative concentrations are devoid of the essential nature of a meditative concentration, the immeasurable attitudes are devoid of the essential nature of an immeasurable attitude, the formless absorptions are devoid of the essential nature of a formless absorption, the eight liberations are devoid of the essential nature of a liberation, the nine serial steps of meditative absorption are devoid of the essential nature of a serial step of meditative absorption, the emptiness, signlessness, and wishlessness gateways to liberation are devoid of the essential nature of an emptiness, signlessness, or wishlessness gateway to liberation, the extrasensory powers are devoid of the essential nature of an extrasensory power, the meditative stabilities are devoid of the essential nature of a meditative stability, and the dhāraṇī gateways are devoid of the essential nature of a dhāraṇī gateway; and that the ten powers of the tathāgatas are devoid [F.135.b] of the essential nature of a power of the tathāgatas, the four fearlessnesses are devoid of the essential nature of a fearlessness, the four kinds of exact knowledge are devoid of the essential nature of a kind of exact knowledge, great compassion is devoid of a great compassion, and the eighteen distinct qualities of the buddhas are devoid of a distinct quality of the buddhas, then those bodhisattva great beings should practice the perfection of wisdom that is void accordingly, because this is the perfection of wisdom of bodhisattva great beings.

24.28 “Moreover, when bodhisattva great beings dedicate the roots of virtue of those lord buddhas and their communities of śrāvakas who have passed into final nirvāṇa, they should make the dedication like this: Just as those lord buddhas have passed into final nirvāṇa, these roots of virtue, too, have passed into final nirvāṇa. Just like those roots of virtue, as they really are,

this dedication too has passed into final nirvāṇa. And that mind that is the mind by which the dedication is made is of a similar type, which is to say, has that as its essential nature. When they understand like that, the dedication has been made to unsurpassed, perfect, complete enlightenment, and when the dedication has been made in that manner, they will not have a mistaken perception, they will not have a mistaken thought, and they will not have a mistaken view.

24.29 “When bodhisattva great beings practice the perfection of wisdom, if they perceive those roots of virtue of those lord buddhas by way of a mental image, they do not make a dedication to unsurpassed, perfect, complete enlightenment. ‘All the lord buddhas of the past, as many as there are, are not mental images—they are not within the scope of mental images.’⁷⁸⁰ Even if they focus their thoughts, as they habitually do, like that, they still make them into mental images [F.136.a] and do not dedicate those roots of virtue to unsurpassed, perfect, complete enlightenment. In that way they will have a mistaken perception, they will have a mistaken thought, and they will have a mistaken view.

24.30 “If bodhisattva great beings do not perceive those lord buddhas, those roots of virtue, those accumulations, and those settings of the mind on enlightenment, and do not make them into mental images, they dedicate those roots of virtue to unsurpassed, perfect, complete enlightenment. In that way they will not have a mistaken perception, they will not have a mistaken thought, and they will not have a mistaken view.”

24.31 “Venerable monk Subhūti,” asked Maitreya, “how do bodhisattva great beings not make a mental image of those roots of virtue and dedicate them to unsurpassed, perfect, complete enlightenment?”

24.32 “Bodhisattva great beings should train in those skillful means in this perfection of wisdom,” replied Subhūti. “They should know about the skillful means of bodhisattva great beings from the perfection of wisdom. Without relying on the perfection of wisdom, it is not possible to dedicate the basis of meritorious action.”

24.33 Maitreya then said, “Should one think, ‘Would there not be the fault that in the perfection of wisdom those lord buddhas do not exist and are not apprehended, those roots of virtue do not exist and are not apprehended, those accumulations do not exist and are not apprehended, and those settings of the mind by which the dedication is made to unsurpassed, perfect, complete enlightenment do not exist and are not apprehended?’ [F.136.b] in regard to that, when bodhisattva great beings practice the perfection of wisdom they should make an investigation as follows: ‘If those bodies of theirs⁷⁸¹ have ceased, those roots of virtue have ceased, those accumulations have ceased, and those settings of the mind on

enlightenment have ceased, how, having made them mental images, could there be any conception of those lord buddhas, those roots of virtue, those accumulations, and those settings of the mind on enlightenment?’

24.34 “The tathāgatas, arhats, perfectly complete buddhas do not rejoice in and praise dedication by way of mental images in that manner. If you ask why, it is because making a mental image of the lord buddhas who have passed into final nirvāṇa, and conceiving of them and apprehending them, is their major act of apprehending. So it is that bodhisattva great beings who wish to dedicate those roots of virtue should make the dedication without apprehending and without making mental images. The tathāgatas, arhats, perfectly complete buddhas do not say that a dedication of someone with the perception of an objective referent and with the perception of a mental image is of great value. If you ask why, it is because that dedication would be poisonous and painful.

24.35 “To illustrate, it would be just like perfect⁷⁸² food of excellent color and excellent aroma, mixed with poison—even though the color, aroma, and taste may well be pleasant, it nonetheless would end up being poisonous. Persons of a childish disposition or disposed to intellectual confusion think it is edible, but if they do indeed eat it, even though they experience the color, aroma, and good taste, it transforms⁷⁸³ into suffering and the ripening of suffering. [F.137.a]

24.36 “Similarly, here some with wrong awareness, wrong cognition, and wrong training, who do not realize and do not understand the meaning, will teach as follows: ‘Come here, child of a good family. You should gather together, compress into one, and take the measure of all those roots of virtue, as many as there are, that the lord buddhas of the past, future, and present, from the time they first set their mind on enlightenment, up to fully awakening to unsurpassed, perfect, complete enlightenment, up to when they passed into final nirvāṇa in the expanse of nirvāṇa where no aggregates are left behind, and up until the disappearance of the good Dharma have accumulated, are accumulating, and will accumulate from having practiced the perfection of wisdom; the roots of virtue, as many as there are, that they have accumulated, are accumulating, and will accumulate from having practiced the perfection of meditative concentration; the roots of virtue, as many as there are, that they have accumulated, are accumulating, and will accumulate from having practiced the perfection of perseverance; the roots of virtue, as many as there are, that they have accumulated, are accumulating, and will accumulate from having practiced the perfection of tolerance; the roots of virtue, as many as there are, that they have accumulated, are accumulating, and will accumulate from having practiced the perfection of ethical discipline; and the roots of virtue, as many as there are, that they have

accumulated, are accumulating, and will accumulate from having practiced the perfection of generosity; the roots of virtue, as many as there are, that they have accumulated, are accumulating, and will accumulate from having cultivated the four meditative concentrations;[F.137.b] the roots of virtue, as many as there are, that they have accumulated, are accumulating, and will accumulate from having cultivated the four immeasurable attitudes; the roots of virtue, as many as there are, that they have accumulated, are accumulating, and will accumulate from having cultivated the four formless absorptions; and the roots of virtue, as many as there are, that they have accumulated, are accumulating, and will accumulate from having cultivated the five extrasensory powers; the roots of virtue, as many as there are, that they have accumulated, are accumulating, and will accumulate from having cultivated the four applications of mindfulness; the roots of virtue, as many as there are, that they have accumulated, are accumulating, and will accumulate from having cultivated the four correct exertions; the roots of virtue, as many as there are, that they have accumulated, are accumulating, and will accumulate from having cultivated the four supports for miraculous ability; the roots of virtue, as many as there are, that they have accumulated, are accumulating, and will accumulate from having cultivated the five faculties; the roots of virtue, as many as there are, that they have accumulated, are accumulating, and will accumulate from having cultivated the five powers; the roots of virtue, as many as there are, that they have accumulated, are accumulating, and will accumulate from having cultivated the seven branches of enlightenment; and the roots of virtue, as many as there are, that they have accumulated, are accumulating, and will accumulate from having cultivated the noble eightfold path; [F.138.a] the roots of virtue, as many as there are, that they have accumulated, are accumulating, and will accumulate from having cultivated the four truths of the noble ones; the roots of virtue, as many as there are, that they have accumulated, are accumulating, and will accumulate from having cultivated the eight liberations; the roots of virtue, as many as there are, that they have accumulated, are accumulating, and will accumulate from having cultivated the nine serial steps of meditative absorption; the roots of virtue, as many as there are, that they have accumulated, are accumulating, and will accumulate from having cultivated the emptiness, signlessness, and wishlessness gateways to liberation; the roots of virtue, as many as there are, that they have accumulated, are accumulating, and will accumulate from having cultivated the meditative stabilities; the roots of virtue, as many as there are, that they have accumulated, are accumulating, and will accumulate from having cultivated the dhāraṇī gateways; the roots of virtue, as many as there are, that they have accumulated, are accumulating, and will accumulate from

having cultivated the ten powers of the tathāgatas; the roots of virtue, as many as there are, that they have accumulated, are accumulating, and will accumulate from having cultivated the four fearlessnesses; the roots of virtue, as many as there are, that they have accumulated, are accumulating, and will accumulate from having cultivated the four kinds of exact knowledge; [F.138.b] the roots of virtue, as many as there are, that they have accumulated, are accumulating, and will accumulate from having cultivated great compassion; and the roots of virtue, as many as there are, that they have accumulated, are accumulating, and will accumulate from having cultivated and the eighteen distinct qualities of the buddhas; the roots of virtue, as many as there are, that they accumulate, through which they have refined, are refining, and will refine many buddhafi elds and through which they have brought to maturity, are bringing to maturity, and will bring to maturity many beings; the lord buddhas' aggregate of ethical discipline, aggregate of meditative stability, aggregate of wisdom, aggregate of liberation, aggregate of the knowledge and seeing of liberation, knowledge of an all-aspect omniscient one, state where the attributes do not decline, and abiding in perpetual equanimity; the uncontaminated roots of virtue of those śrāvakas; those roots of virtue on account of which one⁷⁸⁴ has rejoiced, is rejoicing, and will rejoice in them, and on account of which the pratyekabuddhas have been, are being, and will be prophesied by those lord buddhas; and the roots of virtue that have been generated, are being generated, and will be generated by gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas, and you should dedicate these to unsurpassed, perfect, complete enlightenment.'

24.37 "When a dedication is made with a dedication by way of a mental image and an apprehended object in that manner, it becomes poisonous. It is like that poisonous food [F.139.a] in the illustration. For those who have a perception of an apprehended object there is no dedication. And why? Because that apprehending is poisonous, has a causal sign, has causes, and has conditions. If they dedicate in such a manner, they will deprecate the tathāgatas, will not speak as the tathāgatas have spoken, and will also not speak in accord with the Dharma."

24.38 "So how, then, should sons or daughters of good families in the vehicle of the bodhisattvas rejoice in and dedicate the roots of virtue of the lord buddhas of the past, future, and present? How, when they rejoice in all those roots of virtue, as many as there are, that the lord buddhas of the past, future, and present, from the time they first set their mind on enlightenment, up to fully awakening to unsurpassed, perfect, complete enlightenment, up to when they passed into final nirvāṇa in the expanse of nirvāṇa where no aggregates are left behind, and up until the disappearance of the good

Dharma have accumulated, are accumulating, and will accumulate from having practiced the perfection of wisdom; the roots of virtue, as many as there are, that they have accumulated, are accumulating, and will accumulate from having practiced the perfection of meditative concentration; the roots of virtue, as many as there are, that they have accumulated, are accumulating, and will accumulate from having practiced the perfection of perseverance; the roots of virtue, as many as there are, that they have accumulated, are accumulating, and will accumulate from having practiced the perfection of tolerance; the roots of virtue, as many as there are, that they have accumulated, [F.139.b] are accumulating, and will accumulate from having practiced the perfection of ethical discipline; and the roots of virtue, as many as there are, that they have accumulated, are accumulating, and will accumulate from having practiced the perfection of generosity; the roots of virtue, as many as there are, that they have accumulated, are accumulating, and will accumulate from having cultivated the four meditative concentrations; the roots of virtue, as many as there are, that they have accumulated, are accumulating, and will accumulate from having cultivated the four immeasurable attitudes; the roots of virtue, as many as there are, that they have accumulated, are accumulating, and will accumulate from having cultivated the four formless absorptions; and the roots of virtue, as many as there are, that they have accumulated, are accumulating, and will accumulate from having cultivated the five extrasensory powers; the roots of virtue, as many as there are, that they have accumulated, are accumulating, and will accumulate from having cultivated the four applications of mindfulness; the roots of virtue, as many as there are, that they have accumulated, are accumulating, and will accumulate from having cultivated the four correct exertions; the roots of virtue, as many as there are, that they have accumulated, are accumulating, and will accumulate from having cultivated the four supports for miraculous ability; the roots of virtue, as many as there are, that they have accumulated, are accumulating, and will accumulate from having cultivated the five faculties; the roots of virtue, as many as there are, [F.140.a] that they have accumulated, are accumulating, and will accumulate from having cultivated the five powers; the roots of virtue, as many as there are, that they have accumulated, are accumulating, and will accumulate from having cultivated the seven branches of enlightenment; and the roots of virtue, as many as there are, that they have accumulated, are accumulating, and will accumulate from having cultivated the noble eightfold path; the roots of virtue, as many as there are, that they have accumulated, are accumulating, and will accumulate from having cultivated the four truths of the noble ones; the roots of virtue, as many as there are, that they have accumulated, are accumulating, and will accumulate

from having cultivated the eight liberations; the roots of virtue, as many as there are, that they have accumulated, are accumulating, and will accumulate from having cultivated the nine serial steps of meditative absorption; the roots of virtue, as many as there are, that they have accumulated, are accumulating, and will accumulate from having cultivated the emptiness, signlessness, and wishlessness gateways to liberation; the roots of virtue, as many as there are, that they have accumulated, are accumulating, and will accumulate from having cultivated the meditative stabilities; the roots of virtue, as many as there are, that they have accumulated, [F.140.b] are accumulating, and will accumulate from having cultivated the dhāraṇī gateways; the roots of virtue, as many as there are, that they have accumulated, are accumulating, and will accumulate from having cultivated the ten powers of the tathāgatas; the roots of virtue, as many as there are, that they have accumulated, are accumulating, and will accumulate from having cultivated the four fearlessnesses; the roots of virtue, as many as there are, that they have accumulated, are accumulating, and will accumulate from having cultivated the four kinds of exact knowledge; the roots of virtue, as many as there are, that they have accumulated, are accumulating, and will accumulate from having cultivated great compassion; and the roots of virtue, as many as there are, that they have accumulated, are accumulating, and will accumulate from having cultivated and the eighteen distinct qualities of the buddhas; the roots of virtue, as many as there are, that they accumulate, through which they have refined, are refining, and will refine many buddhafi elds and through which they have brought to maturity, are bringing to maturity, and will bring to maturity many beings; the lord buddhas' aggregate of ethical discipline, aggregate of meditative stability, aggregate of wisdom, aggregate of liberation, aggregate of the knowledge and seeing of liberation, knowledge of an all-aspect omniscient one, state where the attributes do not decline, and abiding in perpetual equanimity; the uncontaminated roots of virtue of those śrāvakas; those roots of virtue [F.141.a] on account of which one has rejoiced, is rejoicing, and will rejoice in them, and on account of which the pratyekabuddhas have been, are being, and will be prophesied by those lord buddhas; and the roots of virtue that have been generated, are being generated, and will be generated by gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas, and when they dedicate them, should they not train, thinking that they will dedicate those roots of virtue to unsurpassed, perfect, complete enlightenment?"

24.39 "Maitreya," said Subhūti, "here sons or daughters of good families in the vehicle of the bodhisattvas practicing the perfection of wisdom with the wish not to deprecate the tathāgatas should dedicate in the following

manner: 'I should rejoice in those roots of virtue just as those tathāgatas, arhats, perfectly complete buddhas comprehend, know, and understand, with the unsurpassed transcendental knowledge of the buddhas, their natural conditions,⁷⁸⁵ essential natures, and defining characteristics, on account of which reality of phenomena they exist. Just as those lord buddhas comprehend them, I will dedicate them to unsurpassed, perfect, complete enlightenment.' It is in this manner that the sons or daughters of good families in the vehicle of the bodhisattvas should dedicate those roots of virtue to unsurpassed, perfect, complete enlightenment. If they dedicate in such a manner, they will not deprecate the tathāgatas, will speak as the tathāgatas have spoken, and will also speak in accord with the Dharma. Practicing in that manner, that dedication [F.141.b] of bodhisattva great beings will not be poisonous and will be a perfect nectar of immortality.

24.40 "Moreover, when sons or daughters of good families in the vehicle of the bodhisattvas practice the perfection of wisdom, they should dedicate the roots of virtue in the following manner: Just as physical forms are not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; feelings are not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; perceptions are not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; formative predispositions are not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; and consciousness is not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; just as the eyes are not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; the ears are not included within the realm of desire, [F.142.a] the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; the nose is not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; the tongue is not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; the body is not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; and the mental faculty is not included

within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; just as sights are not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; sounds are not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; odors are not included within the realm of desire, the realm of form, or the realm of formlessness, [F.142.b] and that which is not included in them is neither past, nor future, nor present; tastes are not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; tangibles are not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; and mental phenomena are not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; just as visual consciousness is not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; auditory consciousness is not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; olfactory consciousness is not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; gustatory consciousness is not included within the realm of desire, the realm of form, [F.143.a] or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; tactile consciousness is not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; and mental consciousness is not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; just as visually compounded sensory contact is not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; aurally compounded sensory contact is not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; nasally compounded sensory contact is not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor

present; lingually compounded sensory contact is not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; [F.143.b] corporeally compounded sensory contact is not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; and mentally compounded sensory contact is not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; just as feelings conditioned by visually compounded sensory contact are not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; feelings conditioned by aurally compounded sensory contact are not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; feelings conditioned by nasally compounded sensory contact are not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; feelings conditioned by lingually compounded sensory contact are not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; feelings conditioned by corporeally compounded sensory contact are not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, [F.144.a] nor future, nor present; and feelings conditioned by mentally compounded sensory contact are not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; just as the earth element is not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; the water element is not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; the fire element is not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; the wind element is not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; the space element is not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; and the

consciousness element is not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, [F.144.b] nor present; just as ignorance is not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; formative predispositions are not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; consciousness is not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; name and form are not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; the six sense fields are not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; sensory contact is not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; sensation is not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; [F.145.a] craving is not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; grasping is not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; the rebirth process is not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; birth is not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; and aging and death are not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; just as the perfection of wisdom is not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; the perfection of meditative concentration is not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; [F.145.b] the perfection of perseverance is not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor

present; the perfection of tolerance is not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; the perfection of ethical discipline is not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; and the perfection of generosity is not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; [B11] just as the emptiness of internal phenomena is not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; the emptiness of external phenomena is not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; the emptiness of external and internal phenomena is not included within the realm of desire, the realm of form, or [F.146.a] the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; the emptiness of emptiness is not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; the emptiness of great extent is not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; the emptiness of ultimate reality is not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; the emptiness of conditioned phenomena is not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; the emptiness of unconditioned phenomena is not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; the emptiness of the unlimited is not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; the emptiness of that which has neither beginning nor end is not included within the realm of desire, the realm of form, or [F.146.b] the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; the emptiness of nonexclusion is not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; the emptiness of inherent nature is not included within the realm of desire, the realm of form, or the realm of

formlessness, and that which is not included in them is neither past, nor future, nor present; the emptiness of all phenomena is not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; the emptiness of intrinsic defining characteristics is not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; the emptiness of that which cannot be apprehended is not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; the emptiness of nonentities is not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; the emptiness of essential nature is not included within the realm of desire, the realm of form, or the realm of formlessness, [F.147.a] and that which is not included in them is neither past, nor future, nor present; and the emptiness of an essential nature of nonentities is not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; just as the applications of mindfulness are not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; the correct exertions are not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; the supports for miraculous ability are not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; the faculties are not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; the powers are not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; the branches of enlightenment are not included within the realm of desire, [F.147.b] the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; and the noble eightfold path is not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; just as the truths of the noble ones are not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; the meditative concentrations are not included within the realm of desire, the realm of form, or the realm of

formlessness, and that which is not included in them is neither past, nor future, nor present; the immeasurable attitudes are not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; the formless absorptions are not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; the eight liberations are not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, [F.148.a] nor future, nor present; the nine serial steps of meditative absorption are not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; the emptiness, signlessness, and wishlessness gateways to liberation are not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; the extrasensory powers are not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; the meditative stabilities are not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; the dhāraṇī gateways are not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; the ten powers of the tathāgatas are not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; the four fearlessnesses are not included within the realm of desire, the realm of form, or the realm of formlessness, [F.148.b] and that which is not included in them is neither past, nor future, nor present; the four kinds of exact knowledge are not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; great compassion is not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; and the eighteen distinct qualities of the buddhas are not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; just as the real nature is not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; the unmistaken real nature is not included within the realm of desire, the realm of form, or the

realm of formlessness, and that which is not included in them is neither past, nor future, nor present; the inalienable real nature is not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; the reality of phenomena is not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; the realm of phenomena is not included within the realm of desire, the realm of form, or the realm of formlessness, [F.149.a] and that which is not included in them is neither past, nor future, nor present; the abiding nature of reality is not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; the maturity of phenomena is not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; the very limit of reality is not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; and the realm of the inconceivable is not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; and just as ethical discipline is not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; meditative stability is not included within the realm of desire, the realm of form, or the realm of formlessness, [F.149.b] and that which is not included in them is neither past, nor future, nor present; wisdom is not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; liberation is not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; seeing the wisdom of liberation is not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; all-aspect omniscience is not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; the state where the attributes do not decline is not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present; and abiding in perpetual equanimity is not included within the realm of desire, the realm of form, or the realm of formlessness, and that which is not included in them is neither past, nor future, nor present.

24.41 “If you ask why, it is because those are not included, [F.150.a] so the dedication also is not included, and that which is not included is neither past, nor future, nor present; the phenomenon to which the dedication is made, that phenomenon also is not included, and that which is not included is neither past, nor future, nor present; the phenomenon that is dedicating is also not included, and that which is not included is neither past, nor future, nor present; those lord buddhas are also not included, and that which is not included is neither past, nor future, nor present; and those roots of virtue of those lord buddhas are also not included, and that which is not included is neither past, nor future, nor present; those śrāvakas are also not included, so their roots of virtue are not included; and those pratyekabuddhas are also not included, so their roots of virtue are not included, and that which is not included is neither past, nor future, nor present.

24.42 “If, when bodhisattva great beings are practicing the perfection of wisdom, they know that those physical forms, which are not included within the realm of desire, the realm of form, or the realm of formlessness, are neither past, nor future, nor present, and they cannot be dedicated by way of a mental image [F.150.b] or by way of apprehending—if you ask why, it is because they have no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that those feelings, which are not included within the realm of desire, the realm of form, or the realm of formlessness, are neither past, nor future, nor present, and they cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because they have no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that those perceptions, which are not included within the realm of desire, the realm of form, or the realm of formlessness, are neither past, nor future, nor present, and they cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because they have no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that those formative predispositions, which are not included within the realm of desire, the realm of form, or the realm of formlessness, are neither past, nor future, nor present, and they cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because they have no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that that consciousness, which is not included within the realm of desire, the realm of form, or the realm of formlessness, is neither past, nor future, nor present, and it [F.151.a] cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because it has no essential nature; that

which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that those eyes, which are not included within the realm of desire, the realm of form, or the realm of formlessness, are neither past, nor future, nor present, and they cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because they have no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that those ears, which are not included within the realm of desire, the realm of form, or the realm of formlessness, are neither past, nor future, nor present, and they cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because they have no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that that nose, which is not included within the realm of desire, the realm of form, or the realm of formlessness, is neither past, nor future, nor present, and it cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because it has no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that that tongue, which is not included within the realm of desire, the realm of form, or the realm of formlessness, is neither past, nor future, [F.151.b] nor present, and it cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because it has no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that that body, which is not included within the realm of desire, the realm of form, or the realm of formlessness, is neither past, nor future, nor present, and it cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because it has no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that that mental faculty, which is not included within the realm of desire, the realm of form, or the realm of formlessness is neither past, nor future, nor present, and it cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because it has no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that those sights, which are not included within the realm of desire, the realm of form, or the realm of formlessness, are neither past, nor future, nor present, and they cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because they have no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that those sounds, which are not included within the realm of desire, the realm of form, or the realm of formlessness, are neither past, nor

future, [F.152.a] nor present, and they cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because they have no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that those odors, which are not included within the realm of desire, the realm of form, or the realm of formlessness, are neither past, nor future, nor present, and they cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because they have no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that those tastes, which are not included within the realm of desire, the realm of form, or the realm of formlessness, are neither past, nor future, nor present, and they cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because they have no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that those tangibles, which are not included within the realm of desire, the realm of form, or the realm of formlessness, are neither past, nor future, nor present, and they cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because they have no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that those mental phenomena, which are not included within the realm of desire, the realm of form, or the realm of formlessness, are neither [F.152.b] past, nor future, nor present, and they cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because they have no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that that visual consciousness, which is not included within the realm of desire, the realm of form, or the realm of formlessness, is neither past, nor future, nor present, and it cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because it has no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that that auditory consciousness, which is not included within the realm of desire, the realm of form, or the realm of formlessness, is neither past, nor future, nor present, and it cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because it has no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that that olfactory consciousness, which is not included within the realm of desire, the realm of form, or the realm of formlessness, is neither past, nor future, nor present, and it cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because it has no

essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that that gustatory consciousness, which is not included within the realm of desire, the realm of form, [F.153.a] or the realm of formlessness, is neither past, nor future, nor present, and it cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because it has no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that that tactile consciousness, which is not included within the realm of desire, the realm of form, or the realm of formlessness, is neither past, nor future, nor present, and it cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because it has no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that that mental consciousness, which is not included within the realm of desire, the realm of form, or the realm of formlessness, is neither past, nor future, nor present, and it cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because it has no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that that visually compounded sensory contact, which is not included within the realm of desire, the realm of form, or the realm of formlessness, is neither past, nor future, nor present, and it cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because it has no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that that aurally compounded sensory contact, which is not included within the realm of desire, the realm of form, or the realm of formlessness, is neither past, nor future, nor present, and it cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because it has no essential nature; that which is without an essential nature is a nonentity, [F.153.b] and a nonentity cannot dedicate a nonentity—that that nasally compounded sensory contact, which is not included within the realm of desire, the realm of form, or the realm of formlessness, is neither past, nor future, nor present, and it cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because it has no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that that lingually compounded sensory contact, which is not included within the realm of desire, the realm of form, or the realm of formlessness, is neither past, nor future, nor present, and it cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because it has no essential nature; that which is without an

essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that that corporeally compounded sensory contact, which is not included within the realm of desire, the realm of form, or the realm of formlessness, is neither past, nor future, nor present, and it cannot be dedicated by way of a mental image or [F.154.a] by way of apprehending—if you ask why, it is because it has no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that that mentally compounded sensory contact, which is not included within the realm of desire, the realm of form, or the realm of formlessness, is neither past, nor future, nor present, and it cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because it has no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that those feelings conditioned by visually compounded sensory contact, which are not included within the realm of desire, the realm of form, or the realm of formlessness, are neither past, nor future, nor present, and they cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because they have no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that those feelings conditioned by aurally compounded sensory contact, which are not included within the realm of desire, the realm of form, or the realm of formlessness, are neither past, nor future, nor present, and they cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because they have no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that those feelings conditioned by nasally compounded sensory contact, which are not included within the realm of desire, the realm of form, or the realm of formlessness, [F.154.b] are neither past, nor future, nor present, and they cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because they have no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that those feelings conditioned by lingually compounded sensory contact, which are not included within the realm of desire, the realm of form, or the realm of formlessness, are neither past, nor future, nor present, and they cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because they have no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that those feelings conditioned by corporeally compounded sensory contact, which are not included within the realm of desire, the realm of form, or the realm of formlessness, are neither past, nor future, nor

present, and they cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because they have no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that those feelings conditioned by mentally compounded sensory contact, which are not included within the realm of desire, the realm of form, or the realm of formlessness, are neither past, nor future, nor present, and they cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because they have no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that that earth element, [F.155.a] which is not included within the realm of desire, the realm of form, or the realm of formlessness, is neither past, nor future, nor present, and it cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because it has no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that that water element, which is not included within the realm of desire, the realm of form, or the realm of formlessness, is neither past, nor future, nor present, and it cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because it has no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that that fire element, which is not included within the realm of desire, the realm of form, or the realm of formlessness, is neither past, nor future, nor present, and it cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because it has no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that that wind element, which is not included within the realm of desire, the realm of form, or the realm of formlessness, is neither past, nor future, nor present, and it cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because it has no essential nature; that which is without an essential nature is a nonentity, [F.155.b] and a nonentity cannot dedicate a nonentity—that that space element, which is not included within the realm of desire, the realm of form, or the realm of formlessness, is neither past, nor future, nor present, and it cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because it has no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that that consciousness element, which is not included within the realm of desire, the realm of form, or the realm of formlessness, is neither past, nor future, nor present, and it cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because it has no

essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that that ignorance, which is not included within the realm of desire, the realm of form, or the realm of formlessness, is neither past, nor future, nor present, and it cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because it has no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that those formative predispositions, which are not included within the realm of desire, the realm of form, or the realm of formlessness, are neither past, nor future, nor present, and they cannot be dedicated by way of a mental image or by way of apprehending—if you [F.156.a] ask why, it is because they have no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that that consciousness, which is not included within the realm of desire, the realm of form, or the realm of formlessness, is neither past, nor future, nor present, and it cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because it has no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that that name and form, which are not included within the realm of desire, the realm of form, or the realm of formlessness, are neither past, nor future, nor present, and they cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because they have no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that those six sense fields, which are not included within the realm of desire, the realm of form, or the realm of formlessness, are neither past, nor future, nor present, and they cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because they have no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that that sensory contact, which is not included within the realm of desire, the realm of form, or the realm of formlessness, is neither past, [F.156.b] nor future, nor present, and it cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because it has no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that that sensation, which is not included within the realm of desire, the realm of form, or the realm of formlessness, is neither past, nor future, nor present, and it cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because it has no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that that craving, which is not included within the realm of

desire, the realm of form, or the realm of formlessness, is neither past, nor future, nor present, and it cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because it has no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that that grasping, which is not included within the realm of desire, the realm of form, or the realm of formlessness, is neither past, nor future, nor present, and it cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because it has no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that that rebirth process, which is not included within the realm of desire, the realm of form, [F.157.a] or the realm of formlessness, is neither past, nor future, nor present, and it cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because it has no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that that birth, which is not included within the realm of desire, the realm of form, or the realm of formlessness, is neither past, nor future, nor present, and it cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because it has no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that that aging and death, which are not included within the realm of desire, the realm of form, or the realm of formlessness, are neither past, nor future, nor present, and they cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because they have no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that that perfection of generosity, which is not included within the realm of desire, the realm of form, or the realm of formlessness, is neither past, nor future, nor present, and it cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because it has no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that that perfection of ethical discipline, [F.157.b] which is not included within the realm of desire, the realm of form, or the realm of formlessness, is neither past, nor future, nor present, and it cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because it has no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that that perfection of tolerance, which is not included within the realm of desire, the realm of form, or the realm of formlessness, is neither past, nor future, nor present, and it cannot be dedicated by way of a mental

image or by way of apprehending—if you ask why, it is because it has no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that that perfection of perseverance, which is not included within the realm of desire, the realm of form, or the realm of formlessness, is neither past, nor future, nor present, and it cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because it has no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that that perfection of meditative concentration, which is not included within the realm of desire, the realm of form, or the realm of formlessness, is neither past, nor future, nor present, and it cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because it has no essential nature; [F.158.a] that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that that perfection of wisdom, which is not included within the realm of desire, the realm of form, or the realm of formlessness, is neither past, nor future, nor present, and it cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because it has no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that [B12] that emptiness of internal phenomena, which is not included within the realm of desire, the realm of form, or the realm of formlessness, is neither past, nor future, nor present, and it cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because it has no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that that emptiness of external phenomena, which is not included within the realm of desire, the realm of form, or the realm of formlessness, is neither past, nor future, nor present, and it cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because it has no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that that emptiness of external and internal phenomena, which is not included within the realm of desire, the realm of form, [F.158.b] or the realm of formlessness, is neither past, nor future, nor present, and it cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because it has no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that that emptiness of emptiness, which is not included within the realm of desire, the realm of form, or the realm of formlessness, is neither past, nor future, nor present, and it cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because it has no

essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that that emptiness of great extent, which is not included within the realm of desire, the realm of form, or the realm of formlessness, is neither past, nor future, nor present, and it cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because it has no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that that emptiness of ultimate reality, which is not included within the realm of desire, the realm of form, or the realm of formlessness, is neither past, nor future, nor present, and it cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because it has no essential nature; that which is without an essential nature is a nonentity, and a nonentity [F.159.a] cannot dedicate a nonentity—that that emptiness of conditioned phenomena, which is not included within the realm of desire, the realm of form, or the realm of formlessness, is neither past, nor future, nor present, and it cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because it has no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that that emptiness of unconditioned phenomena, which is not included within the realm of desire, the realm of form, or the realm of formlessness, is neither past, nor future, nor present, and it cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because it has no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that that emptiness of the unlimited, which is not included within the realm of desire, the realm of form, or the realm of formlessness, is neither past, nor future, nor present, and it cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because it has no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that that emptiness of that which has neither beginning nor end, which is not included within the realm of desire, the realm of form, or the realm of formlessness, is neither past, nor future, nor present, and it cannot be dedicated by way of a mental image or by way of apprehending—if [F.159.b] you ask why, it is because it has no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that that emptiness of nonexclusion, which is not included within the realm of desire, the realm of form, or the realm of formlessness, is neither past, nor future, nor present, and it cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because it has no essential nature; that which is without an essential nature is a

nonentity, and a nonentity cannot dedicate a nonentity—that that emptiness of inherent nature, which is not included within the realm of desire, the realm of form, or the realm of formlessness, is neither past, nor future, nor present, and it cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because it has no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that that emptiness of all phenomena, which is not included within the realm of desire, the realm of form, or the realm of formlessness, is neither past, nor future, nor present, and it cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because it has no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that that emptiness of intrinsic defining characteristics, which is not included within the realm of desire, the realm of form, or the realm of formlessness, is neither past, nor future, nor present, and it cannot be dedicated by way of a mental image or [F.160.a] by way of apprehending—if you ask why, it is because it has no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that that emptiness of that which cannot be apprehended, which is not included within the realm of desire, the realm of form, or the realm of formlessness, is neither past, nor future, nor present, and it cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because it has no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that that emptiness of nonentities, which is not included within the realm of desire, the realm of form, or the realm of formlessness, is neither past, nor future, nor present, and it cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because it has no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that that emptiness of essential nature, which is not included within the realm of desire, the realm of form, or the realm of formlessness, is neither past, nor future, nor present, and it cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because it has no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that that emptiness of an essential nature of nonentities, which is not included within the realm of desire, the realm of form, or the realm of formlessness, [F.160.b] is neither past, nor future, nor present, and it cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because it has no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a

nonentity—that those applications of mindfulness, which are not included within the realm of desire, the realm of form, or the realm of formlessness, are neither past, nor future, nor present, and they cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because they have no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that those correct exertions, which are not included within the realm of desire, the realm of form, or the realm of formlessness, are neither past, nor future, nor present, and they cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because they have no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that those supports for miraculous ability, which are not included within the realm of desire, the realm of form, or the realm of formlessness, are neither past, nor future, nor present, and they cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because they have no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that [F.161.a] those faculties, which are not included within the realm of desire, the realm of form, or the realm of formlessness, are neither past, nor future, nor present, and they cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because they have no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that those powers, which are not included within the realm of desire, the realm of form, or the realm of formlessness, are neither past, nor future, nor present, and they cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because they have no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that those branches of enlightenment, which are not included within the realm of desire, the realm of form, or the realm of formlessness, are neither past, nor future, nor present, and they cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because they have no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that that noble eightfold path, which is not included within the realm of desire, the realm of form, or the realm of formlessness, is neither past, nor future, nor present, and it cannot be dedicated by way of a mental image [F.161.b] or by way of apprehending—if you ask why, it is because it has no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that those truths of the noble ones, which are not included within the realm of desire, the realm of form, or the realm of

formlessness, are neither past, nor future, nor present, and they cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because they have no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that those meditative concentrations, which are not included within the realm of desire, the realm of form, or the realm of formlessness, are neither past, nor future, nor present, and they cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because they have no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that those immeasurable attitudes, which are not included within the realm of desire, the realm of form, or the realm of formlessness, are neither past, nor future, nor present, and they cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because they have no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that those formless absorptions, which are not included within the realm of desire, the realm of form, or the realm of formlessness, [F.162.a] are neither past, nor future, nor present, and they cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because they have no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that those eight liberations, which are not included within the realm of desire, the realm of form, or the realm of formlessness, are neither past, nor future, nor present, and they cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because they have no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that those nine serial steps of meditative absorption, which are not included within the realm of desire, the realm of form, or the realm of formlessness, are neither past, nor future, nor present, and they cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because they have no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that those emptiness, signlessness, and wishlessness gateways to liberation, which are not included within the realm of desire, the realm of form, or the realm of formlessness, are neither past, nor future, nor present, and they cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because they have no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that [F.162.b] those extrasensory powers, which are not included within the realm of desire, the realm of form, or the

realm of formlessness, are neither past, nor future, nor present, and they cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because they have no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that those meditative stabilities, which are not included within the realm of desire, the realm of form, or the realm of formlessness, are neither past, nor future, nor present, and they cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because they have no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that those dhāraṇī gateways, which are not included within the realm of desire, the realm of form, or the realm of formlessness, are neither past, nor future, nor present, and they cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because they have no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that those ten powers of the tathāgatas, which are not included within the realm of desire, the realm of form, or the realm of formlessness, are neither past, nor future, nor present, and they cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because they have no essential nature; [F.163.a] that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that those four fearlessnesses, which are not included within the realm of desire, the realm of form, or the realm of formlessness, are neither past, nor future, nor present, and they cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because they have no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that those four kinds of exact knowledge, which are not included within the realm of desire, the realm of form, or the realm of formlessness, are neither past, nor future, nor present, and they cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because they have no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that that great compassion, which is not included within the realm of desire, the realm of form, or the realm of formlessness, is neither past, nor future, nor present, and it cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because it has no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that those eighteen distinct qualities of the buddhas, which are not included within the realm of desire, the realm of form, or the realm of formlessness, are neither past, [F.163.b] nor future, nor present, and they

cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because they have no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that that fruit of having entered the stream, which is not included within the realm of desire, the realm of form, or the realm of formlessness, is neither past, nor future, nor present, and it cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because it has no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that that fruit of once-returner, which is not included within the realm of desire, the realm of form, or the realm of formlessness, is neither past, nor future, nor present, and it cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because it has no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that that fruit of non-returner, which is not included within the realm of desire, the realm of form, or the realm of formlessness, is neither past, nor future, nor present, and it cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because it has no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that that arhatship, which [F.164.a] is not included within the realm of desire, the realm of form, or the realm of formlessness, is neither past, nor future, nor present, and it cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because it has no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that that individual enlightenment, which is not included within the realm of desire, the realm of form, or the realm of formlessness, is neither past, nor future, nor present, and it cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because it has no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that that knowledge of the aspects of the path, which is not included within the realm of desire, the realm of form, or the realm of formlessness, is neither past, nor future, nor present, and it cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because it has no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that that all-aspect omniscience, which is not included within the realm of desire, the realm of form, or the realm of formlessness, is neither past, nor future, nor present, and it cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because it has no

essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—that that state where the attributes do not decline, which is not included within the realm of desire, the realm of form, [F.164.b] or the realm of formlessness, is neither past, nor future, nor present, and it cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because it has no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—and that that abiding in perpetual equanimity, which is not included within the realm of desire, the realm of form, or the realm of formlessness, is neither past, nor future, nor present, and it cannot be dedicated by way of a mental image or by way of apprehending—if you ask why, it is because it has no essential nature; that which is without an essential nature is a nonentity, and a nonentity cannot dedicate a nonentity—in this way the dedication of the bodhisattva great beings will not be poisonous and will be a perfect nectar of immortality.

24.43 “If the sons or daughters of good families in the vehicle of the bodhisattvas dedicate those roots of virtuous action by way of a mental image or by way of apprehending, that is a dedication made in the wrong way, not a dedication that is perfect. A dedication made in the wrong way is not praised by the lord buddhas.

24.44 “Through that dedication that is not praised by the lord buddhas they do not complete the perfection of generosity, do not complete the perfection of ethical discipline, do not complete the perfection of tolerance, do not complete the perfection of perseverance, do not complete the perfection of meditative concentration, and do not complete the perfection of wisdom; they do not complete the emptiness of internal phenomena, [F.165.a] do not complete the emptiness of external phenomena, do not complete the emptiness of external and internal phenomena, do not complete the emptiness of emptiness, do not complete the emptiness of great extent, do not complete the emptiness of ultimate reality, do not complete the emptiness of conditioned phenomena, do not complete the emptiness of unconditioned phenomena, do not complete the emptiness of the unlimited, do not complete the emptiness of that which has neither beginning nor end, do not complete the emptiness of nonexclusion, do not complete the emptiness of inherent nature, do not complete the emptiness of all phenomena, do not complete the emptiness of intrinsic defining characteristics, do not complete the emptiness of that which cannot be apprehended, do not complete the emptiness of nonentities, do not complete the emptiness of essential nature, and do not complete the emptiness of an essential nature of nonentities; they do not complete the applications of mindfulness, do not complete the correct exertions, do not complete the

supports for miraculous ability, do not complete the faculties, do not complete the powers, do not complete the branches of enlightenment, and do not complete the noble eightfold path; and they do not complete the truths of the noble ones, do not complete the meditative concentrations, do not complete the immeasurable attitudes, do not complete the formless absorptions, [F.165.b] do not complete the eight liberations, do not complete the nine serial steps of meditative absorption, do not complete the emptiness, signlessness, and wishlessness gateways to liberation, do not complete the extrasensory powers, do not complete the meditative stabilities, do not complete the dhāraṇī gateways, do not complete the ten powers of the tathāgatas, do not complete the four fearlessnesses, do not complete the four kinds of exact knowledge, do not complete great compassion, and do not complete the eighteen distinct qualities of the buddhas.

24.45 “Those who do not complete the perfection of generosity, do not complete the perfection of ethical discipline, do not complete the perfection of tolerance, do not complete the perfection of perseverance, do not complete the perfection of meditative concentration, and do not complete the perfection of wisdom; who do not complete the emptiness of internal phenomena, do not complete the emptiness of external phenomena, do not complete the emptiness of external and internal phenomena, do not complete the emptiness of emptiness, do not complete the emptiness of great extent, do not complete the emptiness of ultimate reality, do not complete the emptiness of conditioned phenomena, do not complete the emptiness of unconditioned phenomena, do not complete the emptiness of the unlimited, do not complete the emptiness of that which has neither beginning nor end, do not complete the emptiness of nonexclusion, [F.166.a] do not complete the emptiness of inherent nature, do not complete the emptiness of all phenomena, do not complete the emptiness of intrinsic defining characteristics, do not complete the emptiness of that which cannot be apprehended, do not complete the emptiness of nonentities, do not complete the emptiness of essential nature, and do not complete the emptiness of an essential nature of nonentities; who do not complete the applications of mindfulness, do not complete the correct exertions, do not complete the supports for miraculous ability, do not complete the faculties, do not complete the powers, do not complete the branches of enlightenment, and do not complete the noble eightfold path; and who do not complete the truths of the noble ones, do not complete the meditative concentrations, do not complete the immeasurable attitudes, do not complete the formless absorptions, do not complete the eight liberations, do not complete the nine serial steps of meditative absorption, do not complete the emptiness, signlessness, and wishlessness gateways to liberation, do not complete the

extrasensory powers, do not complete the meditative stabilities, do not complete the dhāraṇī gateways, do not complete the ten powers of the tathāgatas, do not complete the four fearlessnesses, do not complete the four kinds of exact knowledge, do not complete [F.166.b] great compassion, and do not complete the eighteen distinct qualities of the buddhas will not refine a buddhafiield, and they will not bring beings to maturity. Those who have not refined a buddhafiield and brought beings to maturity will not fully awaken to unsurpassed, perfect, complete enlightenment. If you ask why, it is because that dedication is poisonous.

24.46 “Moreover, when bodhisattva great beings practice the perfection of wisdom they should make an investigation as follows: ‘Just as the lord buddhas comprehended that those roots of virtue should be dedicated based on this reality of phenomena, and that when the dedication has been made in that manner it will become the best of dedications, similarly I too should dedicate them, based on this reality of phenomena, to unsurpassed, perfect, complete enlightenment.’ ”

24.47 Then the Blessed One said to the venerable Subhūti, “Excellent, excellent, Subhūti! Subhūti, you, as you thus teach the aggregate of dedication of bodhisattva great beings by way of signlessness, by way of not apprehending anything, by way of nonarising, by way of nonceasing, by way of nondefilement, by way of nonpurification, by way of the essential nature of nonentities, by way of the emptiness of intrinsic defining characteristics, by way of the emptiness of essential nature, by way of the realm of phenomena, by way of the real nature, and by way of the one and only real nature, you, Subhūti, do the work of the Teacher.

24.48 “Subhūti, if all those beings of this great billionfold world system were to obtain the paths of the ten virtuous actions, [F.167.a] were to obtain the four meditative concentrations, were to obtain the four immeasurable attitudes, were to obtain the four formless absorptions, and were to obtain the five extrasensory powers, do you think, Subhūti, the merit of those beings for that reason would have increased greatly?”

“Greatly, Blessed Lord! Greatly, Well-Gone One!” replied Subhūti.

24.49 “Subhūti,” continued the Blessed One, “the merit of those sons or daughters of good families who dedicate the roots of virtue with a dedication free from attachment increase even more greatly than theirs. So it is, Subhūti, that this dedication of the roots of virtue of those sons or daughters of good families is said to be supreme, is said to be the best, is said to be excellent, is said to be the foremost, is said to be the greatest, is said to be perfect, is said to be unsurpassed, and is said to be unexcelled.

24.50 “Moreover, Subhūti, if all those beings of this great billionfold world system, as many as there are, were to have become those who have entered the stream, were to have become once-returners, were to have become non-returners, or were to have become arhats, and if some sons or daughters of good families for the duration of their lives were to serve, respect, honor, and worship all of those who had entered the stream, had become once-returners, had become non-returners, and had become arhats with many of the basic necessities—robes, alms, bedding, and medications used to treat ill health—do you think, Subhūti, that the merit of those sons or daughters of good families for that reason would have increased greatly?”

“Greatly, Blessed Lord! Greatly, Well-Gone One!” replied Subhūti.

24.51 “Subhūti,” continued the Blessed One, “the merit of those sons or daughters of good families who dedicate the roots of virtue with a dedication [F.167.b] free from attachment increase even more greatly than theirs. So it is, Subhūti, that this dedication of the roots of virtue of those sons or daughters of good families is said to be supreme, is said to be the best, is said to be excellent, is said to be the foremost, is said to be the greatest, is said to be perfect, is said to be unsurpassed, and is said to be unexcelled.

24.52 “Moreover, Subhūti, if all those beings of this great billionfold world system, as many as there are, were to have become pratyekabuddhas, and if some sons or daughters of good families were to serve, respect, honor, and worship them with many of the basic necessities—robes, alms, bedding, and medications used to treat ill health—do you think, Subhūti, that the merit of those sons or daughters of good families for that reason would have increased greatly?”

“Greatly, Blessed Lord! Greatly, Well-Gone One!” replied Subhūti.

24.53 “Subhūti,” continued the Blessed One, “the merit of those sons or daughters of good families who dedicate the roots of virtue with a dedication free from attachment increases even more greatly than theirs. So it is, Subhūti, that this dedication of the roots of virtue of those sons or daughters of good families is said to be supreme, is said to be the best, is said to be excellent, is said to be the foremost, is said to be the greatest, is said to be perfect, is said to be unsurpassed, and is said to be unexcelled.

24.54 “Moreover, Subhūti, if all those beings of this great billionfold world system, as many as there are, were to have set out for unsurpassed, perfect, complete enlightenment, and if all those beings, as many as there are, in the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, were, for eons as numerous as the grains of sand of the river Gaṅgā, to serve, respect, honor, and worship each of those bodhisattva great beings with many of the basic necessities—robes, alms, [F.168.a] bedding, and medications owing to ill health—and were to serve them with all the

everyday necessities for happiness; and all those beings, as many as there are, in the world systems of the southern direction, numerous as the grains of sand of the river Gaṅgā, were, for eons as numerous as the grains of sand of the river Gaṅgā, to serve, respect, honor, and worship each of those bodhisattva great beings with many of the basic necessities—robes, alms, bedding, and medications used to treat ill health—and were to serve them with all the everyday necessities for happiness; and all those beings, as many as there are, in the world systems of the western direction, numerous as the grains of sand of the river Gaṅgā, were, for eons as numerous as the grains of sand of the river Gaṅgā, to serve, respect, honor, and worship each of those bodhisattva great beings with many of the basic necessities—robes, alms, bedding, and medications used to treat ill health—and were to serve them with all the everyday necessities for happiness; and all those beings, as many as there are, in the world systems of the northern direction, numerous as the grains of sand of the river Gaṅgā, were, for eons as numerous as the grains of sand of the river Gaṅgā, to serve, respect, honor, and worship each of those bodhisattva great beings with many of the basic necessities—robes, alms, bedding, and medications owing to ill health—and were to serve them with all the everyday necessities for happiness; and all those beings, as many as there are, in the world systems of the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā, were, for eons as numerous as the grains of sand of the river Gaṅgā, to serve, respect, honor, and worship each of those bodhisattva great beings [F.168.b] with many of the basic necessities—robes, alms, bedding, and medications used to treat ill health—and were to serve them with all the everyday necessities for happiness; and all those beings, as many as there are, in the world systems of the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā, were, for eons as numerous as the grains of sand of the river Gaṅgā, to serve, respect, honor, and worship each of those bodhisattva great beings with many of the basic necessities—robes, alms, bedding, and medications owing to ill health—and were to serve them with all the everyday necessities for happiness; and all those beings, as many as there are, in the world systems of the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā, were, for eons as numerous as the grains of sand of the river Gaṅgā, to serve, respect, honor, and worship each of those bodhisattva great beings with many of the basic necessities—robes, alms, bedding, and medications used to treat ill health—and were to serve them with all the everyday necessities for happiness; and all those beings, as many as there are, in the world systems of the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā, were, for eons as numerous as the grains of sand of the river

Gaṅgā, to serve, respect, honor, and worship each of those bodhisattva great beings with many of the basic necessities—robes, alms, bedding, and medications used to treat ill health—and were to serve them with all the everyday necessities for happiness; and all those beings, as many as there are, in the world systems of the direction below, numerous as the grains of sand of the river Gaṅgā, were, for eons as numerous as the grains of sand of the river Gaṅgā, to serve, respect, honor, and worship each of those bodhisattva great beings with many [F.169.a] of the basic necessities—robes, alms, bedding, and medications used to treat ill health—and were to serve them with all the everyday necessities for happiness; and all those beings, as many as there are, in the world systems of the direction above, numerous as the grains of sand of the river Gaṅgā, were, for eons as numerous as the grains of sand of the river Gaṅgā, to serve, respect, honor, and worship each of those bodhisattva great beings with many of the basic necessities—robes, alms, bedding, and medications used to treat ill health—and were to serve them with all the everyday necessities for happiness, do you think, Subhūti, that the merit of those sons or daughters of good families for that reason would have increased greatly?”

24.55 “Greatly, Blessed Lord, greatly, Well-Gone One!” replied Subhūti. “Blessed Lord, it would be immeasurable, incalculable, and boundless. Blessed Lord, it would be hard to exemplify that basis of meritorious action. Blessed Lord, if that basis of meritorious action were material, it could not be accommodated even in all the world systems, numerous as the grains of sand of the river Gaṅgā.”

24.56 The Blessed One then said, “Excellent, Subhūti, excellent! It is so, it is as you have said. Subhūti, the merit of those sons or daughters of good families who dedicate the roots of virtue with a dedication free from attachment increases even more greatly than theirs. So it is, Subhūti, that this dedication of the roots of virtue of those sons or daughters of good families is said to be supreme, is said to be the best, is said to be excellent, is said to be the foremost, is said to be the greatest, is said to be perfect, is said to be unsurpassed, and is said to be unexcelled.

24.57 “Subhūti, that earlier root of virtue would come nowhere near [F.169.b] even a hundredth part, would come nowhere near even a thousandth part, would come nowhere near even a hundred thousandth part, would come nowhere near even a hundred ten millionth part, would come nowhere near even a thousand ten millionth part, would come nowhere near even a hundred thousand ten millionth part, would come nowhere near even a hundred thousand ten million billionth part, and would not stand up to any other number, fraction, calculation, example, or comparison of this dedication that is free from attachment.

24.58 “If you ask why, it is because those sons or daughters of good families who have come into possession of the path of the ten virtuous actions, and who have come into possession of the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, and the five extrasensory powers, have a perception that apprehends something. Similarly, those sons or daughters of good families who serve, respect, honor, and worship all the beings who have entered the stream, all the beings who have become once-returners, all the beings who have become non-returners, all the beings who have become arhats, and all the beings who have become pratyekabuddhas with many of the basic necessities—robes, alms, bedding, and medications used to treat ill health—have a perception that apprehends something.”

24.59 Then the Four Great Kings, along with twenty thousand gods of the Cāturmahārājika realm, with their palms together, joyously paid homage to the Blessed One, and said, “O Blessed Lord, bodhisattva great beings who are skilled in means in that manner dedicate those roots of virtue to unsurpassed, perfect, complete enlightenment by way of not apprehending anything, by way of nonattachment, by way of signlessness, and by way of nonaction. That dedication that thus, by whatever means, avoids becoming dual and avoids [F.170.a] becoming nondual is the extremely great dedication of bodhisattva great beings.”

24.60 Then Śakra, mighty lord of the gods, along with many thousands of gods of the Trayastriṃśa realm, held up divine flowers, divine perfumes, divine garlands, divine incenses, divine unguents, divine powders, divine robes, divine parasols, divine victory banners, and divine flags, and while playing various divine musical instruments, sprinkled, scattered, and showered over the Blessed One those divine flowers, divine perfumes, divine garlands, divine incenses, divine unguents, divine powders, divine robes, divine parasols, divine victory banners, and divine flags, and spoke these words: “Blessed Lord, bodhisattva great beings who are skilled in means in that manner dedicate those roots of virtue to unsurpassed, perfect, complete enlightenment by way of not apprehending anything, by way of signlessness, and by way of nonaction. That dedication that thus, by whatever means, avoids becoming dual and avoids becoming nondual is the extremely great dedication of bodhisattva great beings.” [B13]

24.61 Then the god Suyāma, along with many thousands of gods of the Yāma realm, held up divine flowers, divine perfumes, divine garlands, divine incenses, divine unguents, divine powders, divine robes, divine parasols, divine victory banners, and divine flags, [F.170.b] and while playing various divine musical instruments, sprinkled, scattered, and showered over the Blessed One those divine flowers, divine perfumes, divine garlands, divine

incenses, divine unguents, divine powders, divine robes, divine parasols, divine victory banners, and divine flags, and spoke these words: “Blessed Lord, bodhisattva great beings who are skilled in means in that manner dedicate those roots of virtue to unsurpassed, perfect, complete enlightenment by way of not apprehending anything, by way of signlessness, and by way of nonaction. That dedication that thus, by whatever means, avoids becoming dual and avoids becoming nondual is the extremely great dedication of bodhisattva great beings.”

24.62 Then the god Saṃtuṣita, along with many thousands of gods of the Tuṣita realm, held up divine flowers, divine perfumes, divine garlands, divine incenses, divine unguents, divine powders, divine robes, divine parasols, divine victory banners, and divine flags, and while playing various divine musical instruments, sprinkled, scattered, and showered over the Blessed One those divine flowers, divine perfumes, divine garlands, divine incenses, divine unguents, divine powders, divine robes, divine parasols, divine victory banners, and divine flags, and spoke these words: “Blessed Lord, bodhisattva great beings who are skilled in means in that manner dedicate those roots of virtue to unsurpassed, complete enlightenment [F.171.a] by way of not apprehending anything, by way of signlessness, and by way of nonaction. That dedication that thus, by whatever means, avoids becoming dual and avoids becoming nondual is the extremely great dedication of bodhisattva great beings.”

24.63 Then the god Sunirmānarati, along with many thousands of gods of the Nirmānarati realm, held up divine flowers, divine perfumes, divine garlands, divine incenses, divine unguents, divine powders, divine robes, divine parasols, divine victory banners, and divine flags, and while playing various divine musical instruments, sprinkled, scattered, and showered over the Blessed One those divine flowers, divine perfumes, divine garlands, divine incenses, divine unguents, divine powders, divine robes, divine parasols, divine victory banners, and divine flags, and spoke these words: “Blessed Lord, bodhisattva great beings who are skilled in means in that manner dedicate those roots of virtue to unsurpassed, perfect, complete enlightenment by way of not apprehending anything, by way of signlessness, and by way of nonaction. That dedication that thus, by whatever means, avoids becoming dual and avoids becoming nondual is the extremely great dedication of bodhisattva great beings.”

24.64 Then the god Vaśavartin, along with many thousands of gods of the Paranirmitavaśavartin realm, held up divine flowers, divine perfumes, divine garlands, divine incenses, divine unguents, divine powders, divine robes, [F.171.b] divine parasols, divine victory banners, and divine flags, and while playing various divine musical instruments, sprinkled, scattered, and

showered over the Blessed One those divine flowers, divine perfumes, divine garlands, divine incenses, divine unguents, divine powders, divine robes, divine parasols, divine victory banners, and divine flags, and spoke these words: “Blessed Lord, bodhisattva great beings who are skilled in means in that manner dedicate those roots of virtue to unsurpassed, perfect, complete enlightenment by way of not apprehending anything, by way of signlessness, and by way of nonaction. That dedication that thus, by whatever means, avoids becoming dual and avoids becoming nondual is the extremely great dedication of bodhisattva great beings.”

24.65 Then many ten million billion gods of the Brahmakāyika realm arrived at that place where the Blessed One was, prostrated with the crowns of their heads at the feet of the Blessed One, and giving voice to the following words, loudly proclaimed: “Blessed Lord, how wonderful it is that those bodhisattva great beings who are assisted by the perfection of wisdom and skill in means outshine the roots of virtue of the aforementioned sons and daughters of good families who are without skillful means and who are engaged in apprehending.”

24.66 Then many hundred thousand ten million billion gods of the Brahmāpurohita realm arrived at that place where the Blessed One was, prostrated with the crowns of their heads at the feet of the Blessed One, and giving voice to the following words, loudly proclaimed: “Blessed Lord, how wonderful it is that those bodhisattva great beings who are assisted by the perfection of wisdom and skill in means [F.172.a] outshine the roots of virtue of the aforementioned sons and daughters of good families who are without skillful means and who are engaged in apprehending.”

24.67 Then many hundred thousand ten million billion gods of the Śubhakarṣṇa realm arrived at that place where the Blessed One was, prostrated with the crowns of their heads at the feet of the Blessed One, and giving voice to the following words, loudly proclaimed: “Blessed Lord, how wonderful it is that those bodhisattva great beings who are assisted by the perfection of wisdom and skill in means outshine the roots of virtue of the aforementioned sons and daughters of good families who are without skillful means and who are engaged in apprehending.”

24.68 Then many hundred thousand ten million billion gods of the Vṛhatphala realm arrived at that place where the Blessed One was, prostrated with the crowns of their heads at the feet of the Blessed One, and giving voice to the following words, loudly proclaimed: “Blessed Lord, how wonderful it is that those bodhisattva great beings who are assisted by the perfection of wisdom and skill in means outshine the roots of virtue of the aforementioned sons and daughters of good families who are without skillful means and who are engaged in apprehending.”

24.69 Then many hundred thousand ten million billion gods of the Śuddhāvāsa realms arrived at that place where the Blessed One was, prostrated with the crowns of their heads at the feet of the Blessed One, and giving voice to the following words, loudly proclaimed: “Blessed Lord, how wonderful it is that those bodhisattva great beings who are assisted by the perfection of wisdom and skill in means outshine the roots of virtue of the aforementioned sons of good families and [F.172.b] daughters of good families who are without skillful means and who are engaged in apprehending.”

24.70 Then the Blessed One said to the gods of the Cāturmahārājika realm; to the gods of the Trayastriṃśa realm, the gods of the Yāma, the gods of the Tuṣita, the gods of the Nirmāṇarati, and the gods of the Paranirmitavaśavartin realms; and the gods of the Brahmakāyika, the gods of the Brahmāpurohita, the gods of the Śubhakarṣna, the gods of the Vṛhatphala realms, and to the gods of the Śuddhāvāsa realms, “Gods, if all those beings of this great billionfold world system, as many as there are, were to have set out for unsurpassed, perfect, complete enlightenment, and if they were to have gathered together into one, and rejoiced in, the perfection of generosity, or perfection of ethical discipline, or perfection of tolerance, or perfection of perseverance, or perfection of meditative concentration, or perfection of wisdom; or the generosity, or ethical discipline, or tolerance, or perseverance, or meditative concentration, or wisdom; or the aggregate of ethical discipline, or aggregate of meditative stability, or aggregate of wisdom, or aggregate of liberation, or aggregate of knowledge and seeing of liberation of those past, future, and present tathāgatas, arhats, perfectly complete buddhas of the ten directions, along with their śrāvakas and pratyekabuddhas—of all those lord buddhas from the time they first set their mind on enlightenment, *up to* for as long as their Dharma remains, of those śrāvakas and pratyekabuddhas, and of beings—or in any of the other immeasurable attributes of the buddhas, whatever they might be, and having rejoiced in that manner, were to dedicate these to unsurpassed, perfect, complete enlightenment by way of apprehending anything; and were a son or daughter of a good family [F.173.a] who has set out for unsurpassed, perfect, complete awakening, who has gathered together into one, and rejoiced with the rejoicing that is excellent, with the rejoicing that is foremost, best, supreme, perfect, greatest, unsurpassed, unexcelled, unequaled, and equal to the unequaled in the perfection of generosity, or perfection of ethical discipline, or perfection of tolerance, or perfection of perseverance, or perfection of meditative concentration, or perfection of wisdom; or the emptiness of internal phenomena, or the emptiness of external phenomena, or the emptiness of external and internal phenomena, or the emptiness of emptiness, or the emptiness of great extent, or the

emptiness of ultimate reality, or the emptiness of conditioned phenomena, or the emptiness of unconditioned phenomena, or the emptiness of the unlimited, or the emptiness of that which has neither beginning nor end, or the emptiness of nonexclusion, or the emptiness of inherent nature, or the emptiness of all phenomena, or the emptiness of intrinsic defining characteristics, or the emptiness of that which cannot be apprehended, or the emptiness of nonentities, or the emptiness of essential nature, or the emptiness of an essential nature of nonentities; or the applications of mindfulness, or the correct exertions, or the supports for miraculous ability, or the faculties, or the powers, or the branches of enlightenment, or the noble eightfold path; or the truths of the noble ones, or the meditative concentrations, or the immeasurable attitudes, or the formless absorptions, or the liberations, or the serial steps of meditative absorption, or the emptiness, signlessness, and wishlessness gateways to liberation, or the extrasensory powers, or the meditative stabilities, or the dhāraṇī gateways, or the ten powers of the tathāgatas, or the four fearlessnesses, or the four kinds of exact knowledge, or great loving kindness, or great compassion, [F.173.b] or the eighteen distinct qualities of the buddhas; or the fruit of having entered the stream, or the fruit of once-returner, or the fruit of non-returner, or arhatship, or individual enlightenment, or the knowledge of the aspects of the path, or all-aspect omniscience of those past, future, and present those lord buddhas along with their śrāvakas and pratyekabuddhas, or in any of the other immeasurable attributes of the buddhas, whatever they might be, and having rejoiced in them were to dedicate those roots of virtuous action associated with rejoicing to unsurpassed, perfect, complete enlightenment by way of not apprehending anything, by way of nonduality, by way of signlessness, by way of nonattachment, and by way of nonaction, that son or daughter of good family would increase the merit even more.

24.71 “That earlier root of virtue would come nowhere near even a hundredth part; would come nowhere near even a thousandth part, a hundred thousandth part, a ten millionth part, a hundred ten millionth part, a thousand ten millionth part, a hundred thousand ten millionth part, or even a hundred thousand ten million billionth part; and would not stand up to any other number, fraction, calculation, example, or comparison of this dedication of the roots of virtue. This dedication of bodhisattva great beings that is made without apprehending anything is said to be excellent, is said to be the foremost, is said to be the best, is said to be supreme, is said to be perfect, is said to be the greatest, is said to be unsurpassed, is said to be unexcelled, is said to be unequaled, and is said to be equal to the unequaled.”

- 24.72 Then the venerable Subhūti [F.174.a] asked the Blessed One, “When the Blessed Lord says that the sons or daughters of good families, having gathered together, compressed into one, and taken the measure of all those roots of virtue, rejoice in them with the rejoicing that is supreme, rejoice in them with the rejoicing that is foremost, best, perfect, greatest, unsurpassed, unexcelled, unequaled, and equal to the unequaled, Blessed Lord, why is it the best rejoicing? Why is it the rejoicing that is foremost, best, perfect, greatest, unsurpassed, unexcelled, unequaled, and equal to the unequaled?”
- 24.73 The Blessed One replied, “When sons or daughters of good families neither accept nor reject, neither give rise to conceit about nor feel humbled by,⁷⁸⁶ and neither apprehend nor do not apprehend those roots of virtue of the tathāgatas, arhats, perfectly complete buddhas along with their communities of śrāvakas, those pratyekabuddhas, and those beings of the past, future, and present, and think that in them a phenomenon does not arise, does not cease, is not defiled, is not purified, does not decrease, does not increase, does not come, does not go, and does not become an aggregate, they therefore say, for this reason, ‘I will rejoice just like the real nature of past, future, and present phenomena is, and just as the unmistakable real nature, the one and only real nature, the reality of phenomena, the abiding nature of phenomena, and the maturity of phenomena is. [F.174.b] I will rejoice like that, and having rejoiced, I will dedicate to unsurpassed, perfect, complete enlightenment.’ That rejoicing of bodhisattva great beings when they dedicate in that manner is the best. Those rejoicings are the foremost, the best, excellent, perfect, the greatest, unsurpassed, unexcelled, unequaled, and equal to the unequaled.
- 24.74 “Subhūti, all other rejoicings other than this one come nowhere near even a hundredth part, come nowhere near even a thousandth part, a hundred thousandth part, a ten millionth part, a hundred ten millionth part, a thousand ten millionth part, a hundred thousand ten millionth part, or even a hundred thousand ten million billionth part of this rejoicing, so this rejoicing is said to be supreme in comparison to the rejoicings other than that, and is said to be the foremost, is said to be the best, is said to be excellent, is said to be perfect, is said to be the greatest, is said to be unsurpassed, is said to be unexcelled, is said to be unequaled, and is said to be equal to the unequaled.
- 24.75 “Moreover, Subhūti, when sons or daughters of good families in the vehicle of the bodhisattvas wish to rejoice in the roots of virtue associated with the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom, and the aggregates of ethical discipline, meditative stability, wisdom, liberation, and knowledge

and seeing of liberation, as many as there are, of the tathāgatas, arhats, perfectly complete buddhas of the past, future, and present, along with their śrāvakas and pratyekabuddhas, from the time they first set their mind on enlightenment, *up to* for as long as their Dharma remains, as well as any of the other [F.175.a] immeasurable attributes of the buddhas, whatever they might be, and the roots of virtue, as many as there are, of beings—in all of those—then they should rejoice as follows: ‘Just like liberation are physical forms. Just like liberation are feelings. Just like liberation are perceptions. Just like liberation are formative predispositions. Just like liberation is consciousness. Just like liberation are the sensory elements. Just like liberation are the sense fields. Just like liberation are the links of dependent origination. Just like liberation is the perfection of generosity. Just like liberation is the perfection of ethical discipline. Just like liberation is the perfection of tolerance. Just like liberation is the perfection of perseverance. Just like liberation is the perfection of meditative concentration. Just like liberation is the perfection of wisdom. Just like liberation is the emptiness of internal phenomena. Just like liberation is the emptiness of external phenomena. Just like liberation is the emptiness of external and internal phenomena. Just like liberation is the emptiness of emptiness. Just like liberation is the emptiness of great extent. Just like liberation is the emptiness of ultimate reality. Just like liberation is the emptiness of conditioned phenomena. Just like liberation is the emptiness of unconditioned phenomena. Just like liberation is the emptiness of the unlimited. Just like liberation is the emptiness of that which has neither beginning nor end. Just like liberation is the emptiness of nonexclusion. Just like liberation is the emptiness of inherent nature. Just like [F.175.b] liberation is the emptiness of all phenomena. Just like liberation is the emptiness of intrinsic defining characteristics. Just like liberation is the emptiness of that which cannot be apprehended. Just like liberation is the emptiness of nonentities. Just like liberation is the emptiness of essential nature. Just like liberation is the emptiness of an essential nature of nonentities. Just like liberation are the applications of mindfulness. Just like liberation are the correct exertions. Just like liberation are the supports for miraculous ability. Just like liberation are the faculties. Just like liberation are the powers. Just like liberation are the branches of enlightenment. Just like liberation is the noble eightfold path. Just like liberation are the four truths of the noble ones. Just like liberation are the four meditative concentrations. Just like liberation are the four immeasurable attitudes. Just like liberation are the four formless absorptions. Just like liberation are the eight liberations. Just like liberation are the nine serial steps of meditative absorption. Just like liberation are the emptiness, signlessness, and wishlessness gateways to

liberation. Just like liberation are the extrasensory powers. Just like liberation are the meditative stabilities. Just like liberation are the dhāraṇī gateways. Just like liberation are the ten powers of the tathāgatas. Just like liberation are the four fearlessnesses. Just like liberation are the four kinds of exact knowledge. [F.176.a] Just like liberation is great compassion. Just like liberation are the eighteen distinct qualities of the buddhas. Just like liberation is the knowledge and seeing of liberation. Just like liberation is the aggregate of the knowledge and seeing of liberation. Just like liberation is belief.⁷⁸⁷ Just like liberation is rejoicing. Just like liberation are the attributes of the past, future, and present. Just like liberation are the lord buddhas. Just like liberation is the final nirvāṇa of those lord buddhas. Just like liberation are the śrāvakas of those lord buddhas. Just like liberation is the final nirvāṇa of those śrāvakas. Just like liberation are the pratyekabuddhas. Just like liberation is the final nirvāṇa of those pratyekabuddhas. Just like liberation is the reality of phenomena as it pertains to those lord buddhas. Just like liberation is the reality of phenomena as it pertains to those śrāvakas. Just like liberation is the reality of phenomena as it pertains to pratyekabuddhas. And just like liberation is the reality of phenomena as it pertains to all phenomena.’ Thus, just like the reality of phenomena as it pertains to phenomena that are not attached, are not bound, are not liberated, are not fixated, are not defiled, and are not purified, and the reality of phenomena as it pertains to phenomena that are have not arisen, have not completely arisen, have not originated, and are unceasing, they dedicate to unsurpassed, perfect, complete enlightenment, based on a state that does not change places and is not destroyed.

24.76 “Subhūti, this is the rejoicing of bodhisattva great beings [F.176.b] that is supreme. This is the rejoicing that is foremost, the best, excellent, perfect, the greatest, unsurpassed, unexcelled, unequaled, and equal to the unequaled. Subhūti, bodhisattva great beings who possess this rejoicing will swiftly fully awaken to unsurpassed, perfect, complete enlightenment.

24.77 “Moreover, Subhūti, there are the lord buddhas with their communities of śrāvakas who are presently residing and maintaining themselves, as many as there are, teaching the Dharma in the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā; the lord buddhas with their communities of śrāvakas who are presently residing and maintaining themselves, as many as there are, teaching the Dharma in the world systems of the southern direction, numerous as the grains of sand of the river Gaṅgā; the lord buddhas with their communities of śrāvakas who are presently residing and maintaining themselves, as many as there are, teaching the Dharma in the world systems of the western direction, numerous as the grains of sand of the river Gaṅgā; the lord buddhas with

their communities of śrāvakas who are presently residing and maintaining themselves, as many as there are, teaching the Dharma in the world systems of the northern direction, numerous as the grains of sand of the river Gaṅgā; the lord buddhas with their communities of śrāvakas who are presently residing and maintaining themselves, as many as there are, teaching the Dharma in the world systems of the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā; the lord buddhas with their communities of śrāvakas who are presently residing and maintaining themselves, as many as there are, teaching the Dharma in the world systems of the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā; the lord buddhas with their communities of śrāvakas who are presently residing and maintaining themselves, as many as there are, teaching the Dharma in the world systems of the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā; the lord buddhas with their communities of śrāvakas [F.177.a] who are presently residing and maintaining themselves, as many as there are, teaching the Dharma in the world systems of the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā; the lord buddhas with their communities of śrāvakas who are presently residing and maintaining themselves, as many as there are, teaching the Dharma in the world systems of the direction below, numerous as the grains of sand of the river Gaṅgā; and the lord buddhas with their communities of śrāvakas who are presently residing and maintaining themselves, as many as there are, teaching the Dharma in the world systems of the direction above, numerous as the grains of sand of the river Gaṅgā. If any sons or daughters of good families in the vehicle of the bodhisattvas were, for the duration of their lives, to serve, respect, honor, and worship those tathāgatas, arhats, perfectly complete buddhas with their communities of śrāvakas with many of the basic necessities—food, alms, bedding, and medications used to treat ill health—and many comforts, and if, even after those lord buddhas had passed into final nirvāṇa, feeling an enthusiasm for⁷⁸⁸ serving, respecting, honoring, and worshiping their relics, day and night, with many flowers, garlands, incense, unguents, perfumes, powders, robes, parasols, victory banners, and flags, they were to undertake acts of generosity by way of apprehending it, maintain ethical discipline by way of apprehending it, cultivate tolerance by way of apprehending it, undertake perseverance by way of apprehending it, become absorbed in meditative concentration by way of apprehending it, and cultivate wisdom by way of apprehending it, [F.177.b] in comparison to them, when sons or daughters of good families who have set out for unsurpassed, perfect, complete enlightenment practice the perfection of generosity without apprehending it, practice the perfection of ethical

discipline without apprehending it, practice the perfection of tolerance without apprehending it, practice the perfection of perseverance without apprehending it, practice the perfection of meditative concentration without apprehending it, and practice the perfection of wisdom without apprehending it, if they dedicate those roots of virtue to unsurpassed, perfect, complete enlightenment with skill in means, the accumulation of that earlier merit would come nowhere near even a hundredth part, would come nowhere near even a thousandth part, a hundred thousandth part, a hundred ten millionth part, a thousand ten millionth part, a hundred thousand ten millionth part, or a hundred thousand ten million billionth part, and would not stand up to any other number, fraction, calculation, example, or comparison of this accumulation of merit, this accumulation of roots of virtue. Just this dedication is said to be supreme, is said to be the foremost, is said to be the best, is said to be excellent, is said to be perfect, is said to be the greatest, is said to be unsurpassed, and is said to be unexcelled.

24.78 “Subhūti, when bodhisattva great beings practice the perfection of generosity, practice the perfection of ethical discipline, practice the perfection of tolerance, practice the perfection of perseverance, practice the perfection of meditative concentration, and practice the perfection of wisdom without apprehending them, they should dedicate those roots of virtue to unsurpassed, perfect, complete enlightenment, with skill in means.”

24.79 *This completes the twenty-fourth chapter, “Dedication,” from The Perfection of Wisdom in One Hundred [F.178.a] Thousand Lines.*

CHAPTER 25

- 25.1 Then the venerable Śāradvatīputra said to the Blessed One, “Blessed Lord, the perfection of wisdom sheds light owing to its utter purity. Blessed Lord, the perfection of wisdom is worthy of homage. Blessed Lord, I pay homage to the perfection of wisdom. Blessed Lord, the perfection of wisdom is unsullied by all the three realms. Blessed Lord, the perfection of wisdom dispels all the blindness of afflictive mental states and views, rendering visual distortion nonexistent.⁷⁸⁹ Blessed Lord, the perfection of wisdom, among the factors conducive to enlightenment, is supreme.⁷⁹⁰ Blessed Lord, the perfection of wisdom secures happiness so that all fears, enmity, and harms may be purified. Blessed Lord, the perfection of wisdom brings light to all beings so that they might acquire the five eyes. Blessed Lord, the perfection of wisdom teaches the path to those who are going astray so that they might turn back from the extremes. Blessed Lord, the perfection of wisdom establishes all-aspect omniscience, so that all the afflicted mental states and their connecting propensities⁷⁹¹ might be abandoned. Blessed Lord, the perfection of wisdom generates the attributes of the buddhas so it is the mother of bodhisattva great beings. Blessed Lord, the perfection of wisdom, because of the emptiness of its intrinsic defining characteristics, has neither arisen nor ceased. Blessed Lord, the perfection of wisdom is the antidote to saṃsāra because it is neither permanent, nor has it perished. Blessed Lord, the perfection of wisdom is the protector⁷⁹² of beings without a protector [F.178.b] because it bestows the entirety of the precious doctrine. Blessed Lord, the perfection of wisdom works as the ten powers⁷⁹³ because it cannot be crushed. Blessed Lord, the perfection of wisdom turns the wheel of the Dharma, that turns three times in twelve ways,⁷⁹⁴ because it is subject to neither promulgation nor reversal. Blessed Lord, the perfection of wisdom displays the essential nature of all phenomena because of the emptiness of an essential nature of nonentities.

- 25.2 “Blessed Lord, how can bodhisattvas or those in the vehicle of the bodhisattvas, śrāvakas or those in the vehicle of the śrāvakas, pratyekabuddhas or those in the vehicle of the pratyekabuddhas dwell in the perfection of wisdom?”
- 25.3 “Śāradvatīputra,” replied the Blessed One, “they should dwell in the perfection of wisdom, just as they dwell with the Teacher. They should pay homage to the perfection of wisdom, just as they pay homage to the Teacher. If you ask why, it is because the perfection of wisdom is itself the Teacher. The Teacher is not one thing, and the perfection of wisdom another. The Teacher himself is the perfection of wisdom and the perfection of wisdom itself is the Teacher.
- 25.4 “This is why the tathāgatas, arhats, perfectly complete buddhas emerge,⁷⁹⁵ the bodhisattva great beings emerge, the pratyekabuddhas emerge, the arhats emerge, non-returners emerge, once-returners emerge, and those who have entered the stream emerge from the perfection of wisdom; and why the path of the ten virtuous actions, the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, and the five extrasensory powers; [F.179.a] the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom; the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities; the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path; the four truths of the noble ones, the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the eight liberations, the nine serial steps of meditative absorption, the emptiness, signlessness, and wishlessness gateways to liberation, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas; and the fruit of having entered the stream, the fruit

of once-returner, the fruit of non-returner, arhatship, individual enlightenment, the knowledge of the aspects of the path, and all-aspect omniscience emerge.” [F.179.b]

25.5 Thereupon, Śakra, mighty lord of the gods, thought, “From what has this question of the venerable monk Śāradvatīputra arisen? What is the reason?”

25.6 Venerable Śāradvatīputra then said to Śakra, mighty lord of the gods, “Kauśika, my question has arisen because bodhisattva great beings, assisted by the perfection of wisdom, with skillful means, having gathered together into one all those roots of virtue of those lord buddhas, from the time the lord buddhas of the past, future, and present first set their mind on enlightenment, *up to* for as long as their Dharma remains, along with their communities of śrāvakas, and of the pratyekabuddhas, and of all those beings, have dedicated them to unsurpassed, perfect, complete enlightenment.

25.7 “Kauśika, this perfection of wisdom of bodhisattva great beings outshines the perfection of generosity, and outshines the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, and the perfection of meditative concentration. To illustrate, Kauśika, it is just as those who are born blind, whether they number a hundred, a thousand, or a hundred thousand, cannot set out on the road without a guide. How could they ever travel to a city? In the same way, Kauśika, those five other perfections are like those who are born blind. If there is no perfection of wisdom, they will have no guide, so if they cannot even generate the path of enlightenment, how could they ever set out for the city of all-aspect omniscience? Kauśika, when the five perfections have been assisted by the perfection of wisdom, then they have eyes. When those five perfections are assisted by the perfection of wisdom they get the name *perfection*.”

25.8 Then Śakra, mighty lord of the gods, said [F.180.a] to the venerable Śāradvatīputra, “Venerable monk Śāradvatīputra, you say, ‘When those five perfections are assisted by the perfection of wisdom they get the name *perfection*.’ Venerable monk Śāradvatīputra, in addition to that, the five perfections, when they are assisted by the perfection of generosity, also get the name *perfection*. The five perfections, when they are assisted by the perfection of ethical discipline, also get the name *perfection*. The five perfections, when they are assisted by the perfection of tolerance, also get the name *perfection*. The five perfections, when they are assisted by the perfection of perseverance, also get the name *perfection*. The five perfections, when they are assisted by the perfection of meditative concentration, also get the name *perfection*.”

- 25.9 “Kauśika,” he replied, “that is not so. That is not so. The five perfections do not get the name *perfection* because they are assisted by perfection of generosity. The five perfections do not get the name *perfection* because they are assisted by perfection of ethical discipline. The five perfections do not get the name *perfection* because they are assisted by perfection of tolerance. The five perfections do not get the name *perfection* because they are assisted by perfection of perseverance. The five perfections do not get the name *perfection* because they are assisted by perfection of meditative concentration. But the five perfections assisted by the perfection of wisdom do get the name *perfection*.
- 25.10 “Kauśika, bodhisattva great beings who dwell in the perfection of wisdom fully perfect the perfection of generosity, and fully perfect the perfection of ethical discipline, [F.180.b] the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom. So it is, Kauśika, that the perfection of wisdom is said to be supreme, and is said to be the foremost, the best, excellent, perfect, the greatest, unsurpassed, and unexcelled.”
- 25.11 Then the venerable Śāradvatīputra asked the Blessed One, “Blessed Lord, how should that perfection of wisdom be clearly achieved?”⁷⁹⁶
- 25.12 The Blessed One replied, “Śāradvatīputra, the perfection of wisdom should be clearly achieved in order that physical forms are not clearly achieved. The perfection of wisdom should be clearly achieved in order that feelings are not clearly achieved. The perfection of wisdom should be clearly achieved in order that perceptions are not clearly achieved. The perfection of wisdom should be clearly achieved in order that formative predispositions are not clearly achieved. The perfection of wisdom should be clearly achieved in order that consciousness is not clearly achieved. The perfection of wisdom should be clearly achieved in order that the eyes are not clearly achieved. The perfection of wisdom should be clearly achieved in order that the ears are not clearly achieved. The perfection of wisdom should be clearly achieved in order that the nose is not clearly achieved. The perfection of wisdom should be clearly achieved in order that the tongue is not clearly achieved. The perfection of wisdom should be clearly achieved in order that the body is not clearly achieved. The perfection of wisdom should be clearly achieved in order that the mental faculty is not clearly achieved. The perfection of wisdom should be clearly achieved [F.181.a] in order that sights are not clearly achieved. The perfection of wisdom should be clearly achieved in order that sounds are not clearly achieved. The perfection of wisdom should be clearly achieved in order that odors are not clearly achieved. The perfection of wisdom should be clearly achieved in order that tastes are not clearly achieved. The perfection of wisdom should be clearly

achieved in order that tangibles are not clearly achieved. The perfection of wisdom should be clearly achieved in order that mental phenomena are not clearly achieved. The perfection of wisdom should be clearly achieved in order that visual consciousness is not clearly achieved. The perfection of wisdom should be clearly achieved in order that auditory consciousness is not clearly achieved. The perfection of wisdom should be clearly achieved in order that olfactory consciousness is not clearly achieved. The perfection of wisdom should be clearly achieved in order that gustatory consciousness is not clearly achieved. The perfection of wisdom should be clearly achieved in order that tactile consciousness is not clearly achieved. The perfection of wisdom should be clearly achieved in order that mental consciousness is not clearly achieved. The perfection of wisdom should be clearly achieved in order that visually compounded sensory contact is not clearly achieved. The perfection of wisdom should be clearly achieved in order that aurally compounded sensory contact is not clearly achieved. The perfection of wisdom should be clearly achieved in order that nasally compounded sensory contact is not clearly achieved. The perfection of wisdom should be clearly achieved in order that lingually compounded sensory contact is not clearly achieved. [F.181.b] The perfection of wisdom should be clearly achieved in order that corporeally compounded sensory contact is not clearly achieved. The perfection of wisdom should be clearly achieved in order that mentally compounded sensory contact is not clearly achieved. The perfection of wisdom should be clearly achieved in order that feelings conditioned by visually compounded sensory contact are not clearly achieved. The perfection of wisdom should be clearly achieved in order that feelings conditioned by aurally compounded sensory contact are not clearly achieved. The perfection of wisdom should be clearly achieved in order that feelings conditioned by nasally compounded sensory contact are not clearly achieved. The perfection of wisdom should be clearly achieved in order that feelings conditioned by lingually compounded sensory contact are not clearly achieved. The perfection of wisdom should be clearly achieved in order that feelings conditioned by corporeally compounded sensory contact are not clearly achieved. The perfection of wisdom should be clearly achieved in order that feelings conditioned by mentally compounded sensory contact are not clearly achieved.

25.13 “The perfection of wisdom should be clearly achieved in order that the earth element is not clearly achieved. The perfection of wisdom should be clearly achieved in order that the water element is not clearly achieved. The perfection of wisdom should be clearly achieved in order that the fire element is not clearly achieved. The perfection of wisdom should be clearly achieved in order that the wind element is not clearly achieved. The

perfection of wisdom should be clearly achieved in order that the space element is not clearly achieved. The perfection of wisdom should be clearly achieved in order that the consciousness element is not clearly achieved.

25.14 “The perfection of wisdom should be clearly achieved in order that ignorance is not clearly achieved. The perfection of wisdom should be clearly achieved in order that formative predispositions [F.182.a] are not clearly achieved. The perfection of wisdom should be clearly achieved in order that consciousness is not clearly achieved. The perfection of wisdom should be clearly achieved in order that name and form are not clearly achieved. The perfection of wisdom should be clearly achieved in order that the six sense fields are not clearly achieved. The perfection of wisdom should be clearly achieved in order that sensory contact is not clearly achieved. The perfection of wisdom should be clearly achieved in order that sensation is not clearly achieved. The perfection of wisdom should be clearly achieved in order that craving is not clearly achieved. The perfection of wisdom should be clearly achieved in order that grasping is not clearly achieved. The perfection of wisdom should be clearly achieved in order that the rebirth process is not clearly achieved. The perfection of wisdom should be clearly achieved in order that birth is not clearly achieved. The perfection of wisdom should be clearly achieved in order that aging and death are not clearly achieved.

25.15 “The perfection of wisdom should be clearly achieved in order that the perfection of generosity is not clearly achieved. The perfection of wisdom should be clearly achieved in order that the perfection of ethical discipline is not clearly achieved. The perfection of wisdom should be clearly achieved in order that the perfection of tolerance is not clearly achieved. The perfection of wisdom should be clearly achieved in order that the perfection of perseverance is not clearly achieved. The perfection of wisdom should be clearly achieved in order that the perfection of meditative concentration is not clearly achieved. The perfection of wisdom should be clearly achieved in order that the perfection of wisdom is not clearly achieved. [B14]

25.16 “The perfection of wisdom should be clearly achieved [F.182.b] in order that the emptiness of internal phenomena is not clearly achieved. The perfection of wisdom should be clearly achieved in order that the emptiness of external phenomena is not clearly achieved. The perfection of wisdom should be clearly achieved in order that the emptiness of external and internal phenomena is not clearly achieved. The perfection of wisdom should be clearly achieved in order that the emptiness of emptiness is not clearly achieved. The perfection of wisdom should be clearly achieved in order that the emptiness of great extent is not clearly achieved. The perfection of wisdom should be clearly achieved in order that the emptiness of ultimate reality is not clearly achieved. The perfection of wisdom should

be clearly achieved in order that the emptiness of conditioned phenomena is not clearly achieved. The perfection of wisdom should be clearly achieved in order that the emptiness of unconditioned phenomena is not clearly achieved. The perfection of wisdom should be clearly achieved in order that the emptiness of the unlimited is not clearly achieved. The perfection of wisdom should be clearly achieved in order that the emptiness of that which has neither beginning nor end is not clearly achieved. The perfection of wisdom should be clearly achieved in order that the emptiness of nonexclusion is not clearly achieved. The perfection of wisdom should be clearly achieved in order that the emptiness of inherent nature is not clearly achieved. The perfection of wisdom should be clearly achieved in order that the emptiness of all phenomena is not clearly achieved. The perfection of wisdom should be clearly achieved in order that the emptiness of intrinsic defining characteristics [F.183.a] is not clearly achieved. The perfection of wisdom should be clearly achieved in order that the emptiness of that which cannot be apprehended is not clearly achieved. The perfection of wisdom should be clearly achieved in order that the emptiness of nonentities is not clearly achieved. The perfection of wisdom should be clearly achieved in order that the emptiness of essential nature is not clearly achieved. The perfection of wisdom should be clearly achieved in order that the emptiness of an essential nature of nonentities is not clearly achieved.

25.17 “The perfection of wisdom should be clearly achieved in order that the applications of mindfulness are not clearly achieved. The perfection of wisdom should be clearly achieved in order that the correct exertions are not clearly achieved. The perfection of wisdom should be clearly achieved in order that the supports for miraculous ability are not clearly achieved. The perfection of wisdom should be clearly achieved in order that the faculties are not clearly achieved. The perfection of wisdom should be clearly achieved in order that the powers are not clearly achieved. The perfection of wisdom should be clearly achieved in order that the branches of enlightenment are not clearly achieved. The perfection of wisdom should be clearly achieved in order that the path is not clearly achieved.

25.18 “The perfection of wisdom should be clearly achieved in order that the truths of the noble ones are not clearly achieved. The perfection of wisdom should be clearly achieved in order that the meditative concentrations are not clearly achieved. The perfection of wisdom should be clearly achieved in order that the immeasurable attitudes are not clearly achieved. The perfection of wisdom should be clearly achieved in order that the formless absorptions [F.183.b] are not clearly achieved. The perfection of wisdom should be clearly achieved in order that the liberations are not clearly achieved. The perfection of wisdom should be clearly achieved in order that

the serial steps of meditative absorption are not clearly achieved. The perfection of wisdom should be clearly achieved in order that the emptiness, signlessness, and wishlessness gateways to liberation are not clearly achieved. The perfection of wisdom should be clearly achieved in order that the extrasensory powers are not clearly achieved. The perfection of wisdom should be clearly achieved in order that the meditative stabilities are not clearly achieved. The perfection of wisdom should be clearly achieved in order that the dhāraṇī gateways are not clearly achieved. The perfection of wisdom should be clearly achieved in order that the powers of the tathāgatas are not clearly achieved. The perfection of wisdom should be clearly achieved in order that the fearlessnesses are not clearly achieved. The perfection of wisdom should be clearly achieved in order that the kinds of exact knowledge are not clearly achieved. The perfection of wisdom should be clearly achieved in order that great compassion is not clearly achieved. The perfection of wisdom should be clearly achieved in order that the distinct qualities of the buddhas are not clearly achieved.

25.19 “The perfection of wisdom should be clearly achieved in order that knowledge of all the dharma is not clearly achieved. The perfection of wisdom should be clearly achieved in order that the knowledge of the aspects of the path is not clearly achieved. The perfection of wisdom should be clearly achieved in order [F.184.a] that all-aspect omniscience is not clearly achieved.

25.20 “In this way, the perfection of wisdom is clearly achieved in order that all phenomena are not clearly achieved.”

25.21 Śāriputra then asked, “Blessed Lord, how should the perfection of wisdom be clearly achieved in order that physical forms are not clearly achieved? How should the perfection of wisdom be clearly achieved in order that feelings are not clearly achieved? How should the perfection of wisdom be clearly achieved in order that perceptions are not clearly achieved? How should the perfection of wisdom be clearly achieved in order that formative predispositions are not clearly achieved? How should the perfection of wisdom be clearly achieved in order that consciousness is not clearly achieved? How should the perfection of wisdom be clearly achieved in order that the eyes are not clearly achieved? How should the perfection of wisdom be clearly achieved in order that the ears are not clearly achieved? How should the perfection of wisdom be clearly achieved in order that the nose is not clearly achieved? How should the perfection of wisdom be clearly achieved in order that the tongue is not clearly achieved? How should the perfection of wisdom be clearly achieved in order that the body is not clearly achieved? How should the perfection of wisdom be clearly achieved in order that the mental faculty is not clearly achieved? How should the perfection of

wisdom be clearly achieved in order that sights are not clearly achieved? How should the perfection of wisdom be clearly achieved in order that sounds are not clearly achieved? How should the perfection of wisdom be clearly achieved in order that odors are not clearly achieved? How should the perfection of wisdom [F.184.b] be clearly achieved in order that tastes are not clearly achieved? How should the perfection of wisdom be clearly achieved in order that tangibles are not clearly achieved? How should the perfection of wisdom be clearly achieved in order that mental phenomena are not clearly achieved? How should the perfection of wisdom be clearly achieved in order that visual consciousness is not clearly achieved? How should the perfection of wisdom be clearly achieved in order that auditory consciousness is not clearly achieved? How should the perfection of wisdom be clearly achieved in order that olfactory consciousness is not clearly achieved? How should the perfection of wisdom be clearly achieved in order that gustatory consciousness is not clearly achieved? How should the perfection of wisdom be clearly achieved in order that tactile consciousness is not clearly achieved? How should the perfection of wisdom be clearly achieved in order that mental consciousness is not clearly achieved? How should the perfection of wisdom be clearly achieved in order that visually compounded sensory contact is not clearly achieved? How should the perfection of wisdom be clearly achieved in order that aurally compounded sensory contact is not clearly achieved? How should the perfection of wisdom be clearly achieved in order that nasally compounded sensory contact is not clearly achieved? How should the perfection of wisdom be clearly achieved in order that lingually compounded sensory contact is not clearly achieved? How should the perfection of wisdom be clearly achieved in order that corporeally compounded sensory contact is not clearly achieved? How should the perfection of wisdom [F.185.a] be clearly achieved in order that mentally compounded sensory contact is not clearly achieved? How should the perfection of wisdom be clearly achieved in order that feelings conditioned by visually compounded sensory contact are not clearly achieved? How should the perfection of wisdom be clearly achieved in order that feelings conditioned by aurally compounded sensory contact are not clearly achieved? How should the perfection of wisdom be clearly achieved in order that feelings conditioned by nasally compounded sensory contact are not clearly achieved? How should the perfection of wisdom be clearly achieved in order that feelings conditioned by lingually compounded sensory contact are not clearly achieved? How should the perfection of wisdom be clearly achieved in order that feelings conditioned by corporeally

compounded sensory contact are not clearly achieved? How should the perfection of wisdom be clearly achieved in order that feelings conditioned by mentally compounded sensory contact are not clearly achieved?

25.22 “How should the perfection of wisdom be clearly achieved in order that the earth element is not clearly achieved? How should the perfection of wisdom be clearly achieved in order that the water element is not clearly achieved? How should the perfection of wisdom be clearly achieved in order that the fire element is not clearly achieved? How should the perfection of wisdom be clearly achieved in order that the wind element is not clearly achieved? How should the perfection of wisdom be clearly achieved in order that the space element is not clearly achieved? How should the perfection of wisdom be clearly achieved in order that the consciousness element is not clearly achieved?

25.23 “How should the perfection of wisdom [F.185.b] be clearly achieved in order that ignorance is not clearly achieved? How should the perfection of wisdom be clearly achieved in order that formative predispositions are not clearly achieved? How should the perfection of wisdom be clearly achieved in order that consciousness is not clearly achieved? How should the perfection of wisdom be clearly achieved in order that name and form are not clearly achieved? How should the perfection of wisdom be clearly achieved in order that the six sense fields are not clearly achieved? How should the perfection of wisdom be clearly achieved in order that sensory contact is not clearly achieved? How should the perfection of wisdom be clearly achieved in order that sensation is not clearly achieved? How should the perfection of wisdom be clearly achieved in order that craving is not clearly achieved? How should the perfection of wisdom be clearly achieved in order that grasping is not clearly achieved? How should the perfection of wisdom be clearly achieved in order that the rebirth process is not clearly achieved? How should the perfection of wisdom be clearly achieved in order that birth is not clearly achieved? How should the perfection of wisdom be clearly achieved in order that aging and death are not clearly achieved?

25.24 “How should the perfection of wisdom be clearly achieved in order that the perfection of generosity is not clearly achieved? How should the perfection of wisdom be clearly achieved in order that the perfection of ethical discipline is not clearly achieved? How should the perfection of wisdom be clearly achieved in order that the perfection of tolerance is not clearly achieved? [F.186.a] How should the perfection of wisdom be clearly achieved in order that the perfection of perseverance is not clearly achieved? How should the perfection of wisdom be clearly achieved in order that the perfection of meditative concentration is not clearly achieved?

25.25 “How should the perfection of wisdom be clearly achieved in order that the emptiness of internal phenomena is not clearly achieved? How should the perfection of wisdom be clearly achieved in order that the emptiness of external phenomena is not clearly achieved? How should the perfection of wisdom be clearly achieved in order that the emptiness of external and internal phenomena is not clearly achieved? How should the perfection of wisdom be clearly achieved in order that the emptiness of emptiness is not clearly achieved? How should the perfection of wisdom be clearly achieved in order that the emptiness of great extent is not clearly achieved? How should the perfection of wisdom be clearly achieved in order that the emptiness of ultimate reality is not clearly achieved? How should the perfection of wisdom be clearly achieved in order that the emptiness of conditioned phenomena is not clearly achieved? How should the perfection of wisdom be clearly achieved in order that the emptiness of unconditioned phenomena is not clearly achieved? How should the perfection of wisdom be clearly achieved in order that the emptiness of the unlimited is not clearly achieved? How should the perfection of wisdom be clearly achieved in order that the emptiness of that which has neither beginning nor end is not clearly achieved? How should the perfection of wisdom be clearly achieved in order that the emptiness of nonexclusion is not clearly achieved? How should the perfection of wisdom be clearly [F.186.b] achieved in order that the emptiness of inherent nature is not clearly achieved? How should the perfection of wisdom be clearly achieved in order that the emptiness of all phenomena is not clearly achieved? How should the perfection of wisdom be clearly achieved in order that the emptiness of intrinsic defining characteristics is not clearly achieved? How should the perfection of wisdom be clearly achieved in order that the emptiness of that which cannot be apprehended is not clearly achieved? How should the perfection of wisdom be clearly achieved in order that the emptiness of nonentities is not clearly achieved? How should the perfection of wisdom be clearly achieved in order that the emptiness of essential nature is not clearly achieved? How should the perfection of wisdom be clearly achieved in order that the emptiness of an essential nature of nonentities is not clearly achieved.

25.26 “How should the perfection of wisdom be clearly achieved in order that the applications of mindfulness are not clearly achieved? How should the perfection of wisdom be clearly achieved in order that the correct exertions are not clearly achieved? How should the perfection of wisdom be clearly achieved in order that the supports for miraculous ability are not clearly achieved? How should the perfection of wisdom be clearly achieved in order that the faculties are not clearly achieved? How should the perfection of wisdom be clearly achieved in order that the powers are not clearly

achieved? How should the perfection of wisdom be clearly achieved in order that the branches of enlightenment are not clearly achieved? How should the perfection of wisdom be clearly [F.187.a] achieved in order that the path is not clearly achieved?

25.27 “How should the perfection of wisdom be clearly achieved in order that the truths of the noble ones are not clearly achieved? How should the perfection of wisdom be clearly achieved in order that the meditative concentrations are not clearly achieved? How should the perfection of wisdom be clearly achieved in order that the immeasurable attitudes are not clearly achieved? How should the perfection of wisdom be clearly achieved in order that the formless absorptions are not clearly achieved? How should the perfection of wisdom be clearly achieved in order that the liberations are not clearly achieved? How should the perfection of wisdom be clearly achieved in order that the serial steps of meditative absorption are not clearly achieved? How should the perfection of wisdom be clearly achieved in order that the emptiness, signlessness, and wishlessness gateways to liberation are not clearly achieved? How should the perfection of wisdom be clearly achieved in order that the extrasensory powers are not clearly achieved? How should the perfection of wisdom be clearly achieved in order that the meditative stabilities are not clearly achieved? How should the perfection of wisdom be clearly achieved in order that the dhāraṇī gateways are not clearly achieved? How should the perfection of wisdom be clearly achieved in order that the ten powers of the tathāgatas are not clearly achieved? How should the perfection of wisdom be clearly achieved in order that the four fearlessnesses are not clearly achieved? How should [F.187.b] the perfection of wisdom be clearly achieved in order that the four kinds of exact knowledge are not clearly achieved? How should the perfection of wisdom be clearly achieved in order that great compassion is not clearly achieved? How should the perfection of wisdom be clearly achieved in order that the eighteen distinct qualities of the buddhas are not clearly achieved?

25.28 “How should the perfection of wisdom be clearly achieved in order that the fruit of having entered the stream is not clearly achieved? How should the perfection of wisdom be clearly achieved in order that the fruit of once-returner is not clearly achieved? How should the perfection of wisdom be clearly achieved in order that the fruit of non-returner is not clearly achieved? How should the perfection of wisdom be clearly achieved in order that arhatship is not clearly achieved? How should the perfection of wisdom be clearly achieved in order that individual enlightenment is not clearly achieved? How should the perfection of wisdom be clearly achieved in order

that the knowledge of the aspects of the path is not clearly achieved? How should the perfection of wisdom be clearly achieved in order that all-aspect omniscience is not clearly achieved?"

25.29 The Blessed One replied, "The perfection of wisdom should be clearly achieved as the nonconditioning of physical forms. The perfection of wisdom should be clearly achieved as the nonarising of physical forms. The perfection of wisdom should be clearly achieved as the nonceasing of physical forms. The perfection of wisdom should be clearly achieved as the nonapprehension of physical forms. [F.188.a] The perfection of wisdom should be clearly achieved as the nonperishing of physical forms.

25.30 "The perfection of wisdom should be clearly achieved as the nonconditioning of feelings. The perfection of wisdom should be clearly achieved as the nonarising of feelings. The perfection of wisdom should be clearly achieved as the nonceasing of feelings. The perfection of wisdom should be clearly achieved as the nonapprehension of feelings. The perfection of wisdom should be clearly achieved as the nonperishing of feelings.

25.31 "The perfection of wisdom should be clearly achieved as the nonconditioning of perceptions. The perfection of wisdom should be clearly achieved as the nonarising of perceptions. The perfection of wisdom should be clearly achieved as the nonceasing of perceptions. The perfection of wisdom should be clearly achieved as the nonapprehension of perceptions. The perfection of wisdom should be clearly achieved as the nonperishing of perceptions.

25.32 "The perfection of wisdom should be clearly achieved as the nonconditioning of formative predispositions. The perfection of wisdom should be clearly achieved as the nonarising of formative predispositions. The perfection of wisdom should be clearly achieved as the nonceasing of formative predispositions. The perfection of wisdom should be clearly achieved as the nonapprehension of formative predispositions. The perfection of wisdom should be clearly achieved as the nonperishing of formative predispositions.

25.33 "The perfection of wisdom should be clearly achieved as the nonconditioning of consciousness. The perfection of wisdom should be clearly achieved as the nonarising of consciousness. The perfection of wisdom should be clearly achieved as the nonceasing of consciousness. The perfection of wisdom should be clearly achieved as the nonapprehension of consciousness. [F.188.b] The perfection of wisdom should be clearly achieved as the nonperishing of consciousness.

- 25.34 “The perfection of wisdom should be clearly achieved as the nonconditioning of the eyes. The perfection of wisdom should be clearly achieved as the nonarising of the eyes. The perfection of wisdom should be clearly achieved as the nonceasing of the eyes. The perfection of wisdom should be clearly achieved as the nonapprehension of the eyes. The perfection of wisdom should be clearly achieved as the nonperishing of the eyes.
- 25.35 “The perfection of wisdom should be clearly achieved as the nonconditioning of the ears. The perfection of wisdom should be clearly achieved as the nonarising of the ears. The perfection of wisdom should be clearly achieved as the nonceasing of the ears. The perfection of wisdom should be clearly achieved as the nonapprehension of the ears. The perfection of wisdom should be clearly achieved as the nonperishing of the ears.
- 25.36 “The perfection of wisdom should be clearly achieved as the nonconditioning of the nose. The perfection of wisdom should be clearly achieved as the nonarising of the nose. The perfection of wisdom should be clearly achieved as the nonceasing of the nose. The perfection of wisdom should be clearly achieved as the nonapprehension of the nose. The perfection of wisdom should be clearly achieved as the nonperishing of the nose.
- 25.37 “The perfection of wisdom should be clearly achieved as the nonconditioning of the tongue. The perfection of wisdom should be clearly achieved as the nonarising of the tongue. The perfection of wisdom should be clearly achieved as the nonceasing of the tongue. The perfection of wisdom should be clearly achieved as the nonapprehension of the tongue. The perfection of wisdom should be clearly achieved as the nonperishing of the tongue.
- 25.38 “The perfection of wisdom should be clearly achieved as [F.189.a] the nonconditioning of the body. The perfection of wisdom should be clearly achieved as the nonarising of the body. The perfection of wisdom should be clearly achieved as the nonceasing of the body. The perfection of wisdom should be clearly achieved as the nonapprehension of the body. The perfection of wisdom should be clearly achieved as the nonperishing of the body.
- 25.39 “The perfection of wisdom should be clearly achieved as the nonconditioning of the mental faculty. The perfection of wisdom should be clearly achieved as the nonarising of the mental faculty. The perfection of wisdom should be clearly achieved as the nonceasing of the mental faculty.

The perfection of wisdom should be clearly achieved as the nonapprehension of the mental faculty. The perfection of wisdom should be clearly achieved as the nonperishing of the mental faculty.

25.40 “The perfection of wisdom should be clearly achieved as the nonconditioning of sights. The perfection of wisdom should be clearly achieved as the nonarising of sights. The perfection of wisdom should be clearly achieved as the nonceasing of sights. The perfection of wisdom should be clearly achieved as the nonapprehension of sights. The perfection of wisdom should be clearly achieved as the nonperishing of sights.

25.41 “The perfection of wisdom should be clearly achieved as the nonconditioning of sounds. The perfection of wisdom should be clearly achieved as the nonarising of sounds. The perfection of wisdom should be clearly achieved as the nonceasing of sounds. The perfection of wisdom should be clearly achieved as the nonapprehension of sounds. The perfection of wisdom should be clearly achieved as the nonperishing of sounds.

25.42 “The perfection of wisdom should be clearly achieved as the nonconditioning of odors. The perfection of wisdom [F.189.b] should be clearly achieved as the nonarising of odors. The perfection of wisdom should be clearly achieved as the nonceasing of odors. The perfection of wisdom should be clearly achieved as the nonapprehension of odors. The perfection of wisdom should be clearly achieved as the nonperishing of odors.

25.43 “The perfection of wisdom should be clearly achieved as the nonconditioning of tastes. The perfection of wisdom should be clearly achieved as the nonarising of tastes. The perfection of wisdom should be clearly achieved as the nonceasing of tastes. The perfection of wisdom should be clearly achieved as the nonapprehension of tastes. The perfection of wisdom should be clearly achieved as the nonperishing of tastes.

25.44 “The perfection of wisdom should be clearly achieved as the nonconditioning of tangibles. The perfection of wisdom should be clearly achieved as the nonarising of tangibles. The perfection of wisdom should be clearly achieved as the nonceasing of tangibles. The perfection of wisdom should be clearly achieved as the nonapprehension of tangibles. The perfection of wisdom should be clearly achieved as the nonperishing of tangibles.

25.45 “The perfection of wisdom should be clearly achieved as the nonconditioning of mental phenomena. The perfection of wisdom should be clearly achieved as the nonarising of mental phenomena. The perfection of wisdom should be clearly achieved as the nonceasing of mental phenomena.

The perfection of wisdom should be clearly achieved as the nonapprehension of mental phenomena. The perfection of wisdom should be clearly achieved as the nonperishing of mental phenomena.

25.46 “The perfection of wisdom should be clearly achieved as the nonconditioning of visual consciousness. The perfection of wisdom should be clearly achieved as [F.190.a] the nonarising of visual consciousness. The perfection of wisdom should be clearly achieved as the nonceasing of visual consciousness. The perfection of wisdom should be clearly achieved as the nonapprehension of visual consciousness. The perfection of wisdom should be clearly achieved as the nonperishing of visual consciousness.

25.47 “The perfection of wisdom should be clearly achieved as the nonconditioning of auditory consciousness. The perfection of wisdom should be clearly achieved as the nonarising of auditory consciousness. The perfection of wisdom should be clearly achieved as the nonceasing of auditory consciousness. The perfection of wisdom should be clearly achieved as the nonapprehension of auditory consciousness. The perfection of wisdom should be clearly achieved as the nonperishing of auditory consciousness.

25.48 “The perfection of wisdom should be clearly achieved as the nonconditioning of olfactory consciousness. The perfection of wisdom should be clearly achieved as the nonarising of olfactory consciousness. The perfection of wisdom should be clearly achieved as the nonceasing of olfactory consciousness. The perfection of wisdom should be clearly achieved as the nonapprehension of olfactory consciousness. The perfection of wisdom should be clearly achieved as the nonperishing of olfactory consciousness.

25.49 “The perfection of wisdom should be clearly achieved as the nonconditioning of gustatory consciousness. The perfection of wisdom should be clearly achieved as the nonarising of gustatory consciousness. The perfection of wisdom should be clearly achieved as the nonceasing of gustatory consciousness. The perfection of wisdom [F.190.b] should be clearly achieved as the nonapprehension of gustatory consciousness. The perfection of wisdom should be clearly achieved as the nonperishing of gustatory consciousness.

25.50 “The perfection of wisdom should be clearly achieved as the nonconditioning of tactile consciousness. The perfection of wisdom should be clearly achieved as the nonarising of tactile consciousness. The perfection of wisdom should be clearly achieved as the nonceasing of tactile consciousness. The perfection of wisdom should be clearly achieved as the nonapprehension of tactile consciousness. The perfection of wisdom should be clearly achieved as the nonperishing of tactile consciousness.

- 25.51 “The perfection of wisdom should be clearly achieved as the nonconditioning of mental consciousness. The perfection of wisdom should be clearly achieved as the nonarising of mental consciousness. The perfection of wisdom should be clearly achieved as the nonceasing of mental consciousness. The perfection of wisdom should be clearly achieved as the nonapprehension of mental consciousness. The perfection of wisdom should be clearly achieved as the nonperishing of mental consciousness.
- 25.52 “The perfection of wisdom should be clearly achieved as the nonconditioning of visually compounded sensory contact. The perfection of wisdom should be clearly achieved as the nonarising of visually compounded sensory contact. The perfection of wisdom should be clearly achieved as the nonceasing of visually compounded sensory contact. The perfection of wisdom should be clearly achieved as the nonapprehension of visually compounded sensory contact. The perfection of wisdom should be clearly achieved as the nonperishing of visually compounded sensory contact.
- 25.53 “The perfection of wisdom should be clearly achieved as [F.191.a] the nonconditioning of aurally compounded sensory contact. The perfection of wisdom should be clearly achieved as the nonarising of aurally compounded sensory contact. The perfection of wisdom should be clearly achieved as the nonceasing of aurally compounded sensory contact. The perfection of wisdom should be clearly achieved as the nonapprehension of aurally compounded sensory contact. The perfection of wisdom should be clearly achieved as the nonperishing of aurally compounded sensory contact.
- 25.54 “The perfection of wisdom should be clearly achieved as the nonconditioning of nasally compounded sensory contact. The perfection of wisdom should be clearly achieved as the nonarising of nasally compounded sensory contact. The perfection of wisdom should be clearly achieved as the nonceasing of nasally compounded sensory contact. The perfection of wisdom should be clearly achieved as the nonapprehension of nasally compounded sensory contact. The perfection of wisdom should be clearly achieved as the nonperishing of nasally compounded sensory contact.
- 25.55 “The perfection of wisdom should be clearly achieved as the nonconditioning of lingually compounded sensory contact. The perfection of wisdom should be clearly achieved as the nonarising of lingually compounded sensory contact. The perfection of wisdom should be clearly achieved as the nonceasing of lingually compounded sensory contact. The perfection of wisdom should be clearly achieved as the nonapprehension of

lingually compounded sensory contact. The perfection of wisdom should be clearly achieved as the nonperishing of lingually compounded sensory contact.

25.56 “The perfection of wisdom should be clearly achieved as the nonconditioning of corporeally compounded sensory contact. The perfection of wisdom should be clearly achieved as the nonarising of corporeally compounded sensory contact. The perfection of wisdom should be clearly achieved as the nonceasing of [F.191.b] corporeally compounded sensory contact. The perfection of wisdom should be clearly achieved as the nonapprehension of corporeally compounded sensory contact. The perfection of wisdom should be clearly achieved as the nonperishing of corporeally compounded sensory contact.

25.57 “The perfection of wisdom should be clearly achieved as the nonconditioning of mentally compounded sensory contact. The perfection of wisdom should be clearly achieved as the nonarising of mentally compounded sensory contact. The perfection of wisdom should be clearly achieved as the nonceasing of mentally compounded sensory contact. The perfection of wisdom should be clearly achieved as the nonapprehension of mentally compounded sensory contact. The perfection of wisdom should be clearly achieved as the nonperishing of mentally compounded sensory contact.

25.58 “The perfection of wisdom should be clearly achieved as the nonconditioning of feelings conditioned by visually compounded sensory contact. The perfection of wisdom should be clearly achieved as the nonarising of feelings conditioned by visually compounded sensory contact. The perfection of wisdom should be clearly achieved as the nonceasing of feelings conditioned by visually compounded sensory contact. The perfection of wisdom should be clearly achieved as the nonapprehension of feelings conditioned by visually compounded sensory contact. The perfection of wisdom should be clearly achieved as the nonperishing of feelings conditioned by visually compounded sensory contact.

25.59 “The perfection of wisdom should be clearly achieved as the nonconditioning of feelings conditioned by aurally compounded sensory contact. The perfection of wisdom should be clearly achieved as the nonarising of feelings conditioned by aurally compounded sensory contact. The perfection of wisdom should be clearly achieved as the nonceasing of feelings conditioned by aurally compounded sensory contact. The perfection of wisdom should be clearly achieved [F.192.a] as the nonapprehension of feelings conditioned by aurally compounded sensory contact. The perfection of wisdom should be clearly achieved as the nonperishing of feelings conditioned by aurally compounded sensory contact.

- 25.60 “The perfection of wisdom should be clearly achieved as the nonconditioning of feelings conditioned by nasally compounded sensory contact. The perfection of wisdom should be clearly achieved as the nonarising of feelings conditioned by nasally compounded sensory contact. The perfection of wisdom should be clearly achieved as the nonceasing of feelings conditioned by nasally compounded sensory contact. The perfection of wisdom should be clearly achieved as the nonapprehension of feelings conditioned by nasally compounded sensory contact. The perfection of wisdom should be clearly achieved as the nonperishing of feelings conditioned by nasally compounded sensory contact.
- 25.61 “The perfection of wisdom should be clearly achieved as the nonconditioning of feelings conditioned by lingually compounded sensory contact. The perfection of wisdom should be clearly achieved as the nonarising of feelings conditioned by lingually compounded sensory contact. The perfection of wisdom should be clearly achieved as the nonceasing of feelings conditioned by lingually compounded sensory contact. The perfection of wisdom should be clearly achieved as the nonapprehension of feelings conditioned by lingually compounded sensory contact. The perfection of wisdom should be clearly achieved as the nonperishing of feelings conditioned by lingually compounded sensory contact.
- 25.62 “The perfection of wisdom should be clearly achieved as the nonconditioning of feelings conditioned by corporeally compounded sensory contact. The perfection of wisdom should be clearly achieved as the nonarising of feelings conditioned by corporeally compounded sensory contact. The perfection of wisdom should be clearly achieved as the nonceasing of feelings conditioned by corporeally compounded sensory contact. [F.192.b] The perfection of wisdom should be clearly achieved as the nonapprehension of feelings conditioned by corporeally compounded sensory contact. The perfection of wisdom should be clearly achieved as the nonperishing of feelings conditioned by corporeally compounded sensory contact.
- 25.63 “The perfection of wisdom should be clearly achieved as the nonconditioning of feelings conditioned by mentally compounded sensory contact. The perfection of wisdom should be clearly achieved as the nonarising of feelings conditioned by mentally compounded sensory contact. The perfection of wisdom should be clearly achieved as the nonceasing of feelings conditioned by mentally compounded sensory contact. The perfection of wisdom should be clearly achieved as the nonapprehension of feelings conditioned by mentally compounded sensory

contact. The perfection of wisdom should be clearly achieved as the nonperishing of feelings conditioned by mentally compounded sensory contact.

25.64 “The perfection of wisdom should be clearly achieved as the nonconditioning of the earth element. The perfection of wisdom should be clearly achieved as the nonarising of the earth element. The perfection of wisdom should be clearly achieved as the nonceasing of the earth element. The perfection of wisdom should be clearly achieved as the nonapprehension of the earth element. The perfection of wisdom should be clearly achieved as the nonperishing of the earth element.

25.65 “The perfection of wisdom should be clearly achieved as the nonconditioning of the water element. The perfection of wisdom should be clearly achieved as the nonarising of the water element. The perfection of wisdom should be clearly achieved as the nonceasing of the water element. The perfection of wisdom should be clearly achieved as the nonapprehension of the water element. The perfection of wisdom should be clearly achieved as the nonperishing of [F.193.a] the water element.

25.66 “The perfection of wisdom should be clearly achieved as the nonconditioning of the fire element. The perfection of wisdom should be clearly achieved as the nonarising of the fire element. The perfection of wisdom should be clearly achieved as the nonceasing of the fire element. The perfection of wisdom should be clearly achieved as the nonapprehension of the fire element. The perfection of wisdom should be clearly achieved as the nonperishing of the fire element.

25.67 “The perfection of wisdom should be clearly achieved as the nonconditioning of the wind element. The perfection of wisdom should be clearly achieved as the nonarising of the wind element. The perfection of wisdom should be clearly achieved as the nonceasing of the wind element. The perfection of wisdom should be clearly achieved as the nonapprehension of the wind element. The perfection of wisdom should be clearly achieved as the nonperishing of the wind element.

25.68 “The perfection of wisdom should be clearly achieved as the nonconditioning of the space element. The perfection of wisdom should be clearly achieved as the nonarising of the space element. The perfection of wisdom should be clearly achieved as the nonceasing of the space element. The perfection of wisdom should be clearly achieved as the nonapprehension of the space element. The perfection of wisdom should be clearly achieved as the nonperishing of the space element.

25.69 “The perfection of wisdom should be clearly achieved as the nonconditioning of the consciousness element. The perfection of wisdom should be clearly achieved as the nonarising of the consciousness element.

The perfection of wisdom should be clearly achieved as the nonceasing of the consciousness element. The perfection of wisdom [F.193.b] should be clearly achieved as the nonapprehension of the consciousness element. The perfection of wisdom should be clearly achieved as the nonperishing of the consciousness element.

25.70 “The perfection of wisdom should be clearly achieved as the nonconditioning of ignorance. The perfection of wisdom should be clearly achieved as the nonarising of ignorance. The perfection of wisdom should be clearly achieved as the nonceasing of ignorance. The perfection of wisdom should be clearly achieved as the nonapprehension of ignorance. The perfection of wisdom should be clearly achieved as the nonperishing of ignorance.

25.71 “The perfection of wisdom should be clearly achieved as the nonconditioning of formative predispositions. The perfection of wisdom should be clearly achieved as the nonarising of formative predispositions. The perfection of wisdom should be clearly achieved as the nonceasing of formative predispositions. The perfection of wisdom should be clearly achieved as the nonapprehension of formative predispositions. The perfection of wisdom should be clearly achieved as the nonperishing of formative predispositions.

25.72 “The perfection of wisdom should be clearly achieved as the nonconditioning of consciousness. The perfection of wisdom should be clearly achieved as the nonarising of consciousness. The perfection of wisdom should be clearly achieved as the nonceasing of consciousness. The perfection of wisdom should be clearly achieved as the nonapprehension of consciousness. The perfection of wisdom should be clearly achieved as the nonperishing of consciousness.

25.73 “The perfection of wisdom should be clearly achieved as the nonconditioning of name and form. The perfection of wisdom should be clearly achieved as the nonarising of name and form. The perfection of wisdom should be clearly [F.194.a] achieved as the nonceasing of name and form. The perfection of wisdom should be clearly achieved as the nonapprehension of name and form. The perfection of wisdom should be clearly achieved as the nonperishing of name and form.

25.74 “The perfection of wisdom should be clearly achieved as the nonconditioning of the six sense fields. The perfection of wisdom should be clearly achieved as the nonarising of the six sense fields. The perfection of wisdom should be clearly achieved as the nonceasing of the six sense fields. The perfection of wisdom should be clearly achieved as the nonapprehension of the six sense fields. The perfection of wisdom should be clearly achieved as the nonperishing of the six sense fields.

- 25.75 “The perfection of wisdom should be clearly achieved as the nonconditioning of sensory contact. The perfection of wisdom should be clearly achieved as the nonarising of sensory contact. The perfection of wisdom should be clearly achieved as the nonceasing of sensory contact. The perfection of wisdom should be clearly achieved as the nonapprehension of sensory contact. The perfection of wisdom should be clearly achieved as the nonperishing of sensory contact.
- 25.76 “The perfection of wisdom should be clearly achieved as the nonconditioning of sensation. The perfection of wisdom should be clearly achieved as the nonarising of sensation. The perfection of wisdom should be clearly achieved as the nonceasing of sensation. The perfection of wisdom should be clearly achieved as the nonapprehension of sensation. The perfection of wisdom should be clearly achieved as the nonperishing of sensation.
- 25.77 “The perfection of wisdom should be clearly achieved as the nonconditioning of craving. The perfection of wisdom should be clearly achieved [F.194.b] as the nonarising of craving. The perfection of wisdom should be clearly achieved as the nonceasing of craving. The perfection of wisdom should be clearly achieved as the nonapprehension of craving. The perfection of wisdom should be clearly achieved as the nonperishing of craving.
- 25.78 “The perfection of wisdom should be clearly achieved as the nonconditioning of grasping. The perfection of wisdom should be clearly achieved as the nonarising of grasping. The perfection of wisdom should be clearly achieved as the nonceasing of grasping. The perfection of wisdom should be clearly achieved as the nonapprehension of grasping. The perfection of wisdom should be clearly achieved as the nonperishing of grasping.
- 25.79 “The perfection of wisdom should be clearly achieved as the nonconditioning of the rebirth process. The perfection of wisdom should be clearly achieved as the nonarising of the rebirth process. The perfection of wisdom should be clearly achieved as the nonceasing of the rebirth process. The perfection of wisdom should be clearly achieved as the nonapprehension of the rebirth process. The perfection of wisdom should be clearly achieved as the nonperishing of the rebirth process.
- 25.80 “The perfection of wisdom should be clearly achieved as the nonconditioning of birth. The perfection of wisdom should be clearly achieved as the nonarising of birth. The perfection of wisdom should be clearly achieved as the nonceasing of birth. The perfection of wisdom should be clearly achieved as the nonapprehension of birth. The perfection of wisdom should be clearly achieved as the nonperishing of birth.

- 25.81 “The perfection of wisdom should be clearly achieved as the nonconditioning of aging and death. The perfection of wisdom [F.195.a] should be clearly achieved as the nonarising of aging and death. The perfection of wisdom should be clearly achieved as the nonceasing of aging and death. The perfection of wisdom should be clearly achieved as the nonapprehension of aging and death. The perfection of wisdom should be clearly achieved as the nonperishing of aging and death.
- 25.82 “The perfection of wisdom should be clearly achieved as the nonconditioning of the perfection of generosity. The perfection of wisdom should be clearly achieved as the nonarising of the perfection of generosity. The perfection of wisdom should be clearly achieved as the nonceasing of the perfection of generosity. The perfection of wisdom should be clearly achieved as the nonapprehension of the perfection of generosity. The perfection of wisdom should be clearly achieved as the nonperishing of the perfection of generosity.
- 25.83 “The perfection of wisdom should be clearly achieved as the nonconditioning of the perfection of ethical discipline. The perfection of wisdom should be clearly achieved as the nonarising of the perfection of ethical discipline. The perfection of wisdom should be clearly achieved as the nonceasing of the perfection of ethical discipline. The perfection of wisdom should be clearly achieved as the nonapprehension of the perfection of ethical discipline. The perfection of wisdom should be clearly achieved as the nonperishing of the perfection of ethical discipline.
- 25.84 “The perfection of wisdom should be clearly achieved as the nonconditioning of the perfection of tolerance. The perfection of wisdom should be clearly achieved as the nonarising of the perfection of tolerance. The perfection of wisdom should be clearly achieved as [F.195.b] the nonceasing of the perfection of tolerance. The perfection of wisdom should be clearly achieved as the nonapprehension of the perfection of tolerance. The perfection of wisdom should be clearly achieved as the nonperishing of the perfection of tolerance.
- 25.85 “The perfection of wisdom should be clearly achieved as the nonconditioning of the perfection of perseverance. The perfection of wisdom should be clearly achieved as the nonarising of the perfection of perseverance. The perfection of wisdom should be clearly achieved as the nonceasing of the perfection of perseverance. The perfection of wisdom should be clearly achieved as the nonapprehension of the perfection of perseverance. The perfection of wisdom should be clearly achieved as the nonperishing of the perfection of perseverance.

- 25.86 “The perfection of wisdom should be clearly achieved as the nonconditioning of the perfection of meditative concentration. The perfection of wisdom should be clearly achieved as the nonarising of the perfection of meditative concentration. The perfection of wisdom should be clearly achieved as the nonceasing of the perfection of meditative concentration. The perfection of wisdom should be clearly achieved as the nonapprehension of the perfection of meditative concentration. The perfection of wisdom should be clearly achieved as the nonperishing of the perfection of meditative concentration. [B15]
- 25.87 “The perfection of wisdom should be clearly achieved as the nonconditioning of the emptiness of internal phenomena. The perfection of wisdom should be clearly achieved as the nonarising of the emptiness of internal phenomena. The perfection of wisdom should be clearly achieved as the nonceasing of the emptiness of internal phenomena. The perfection of wisdom should be clearly achieved as the nonapprehension of the emptiness of internal phenomena. [F.196.a] The perfection of wisdom should be clearly achieved as the nonperishing of the emptiness of internal phenomena.
- 25.88 “The perfection of wisdom should be clearly achieved as the nonconditioning of the emptiness of external phenomena. The perfection of wisdom should be clearly achieved as the nonarising of the emptiness of external phenomena. The perfection of wisdom should be clearly achieved as the nonceasing of the emptiness of external phenomena. The perfection of wisdom should be clearly achieved as the nonapprehension of the emptiness of external phenomena. The perfection of wisdom should be clearly achieved as the nonperishing of the emptiness of external phenomena.
- 25.89 “The perfection of wisdom should be clearly achieved as the nonconditioning of the emptiness of external and internal phenomena. The perfection of wisdom should be clearly achieved as the nonarising of the emptiness of external and internal phenomena. The perfection of wisdom should be clearly achieved as the nonceasing of the emptiness of external and internal phenomena. The perfection of wisdom should be clearly achieved as the nonapprehension of the emptiness of external and internal phenomena. The perfection of wisdom should be clearly achieved as the nonperishing of the emptiness of external and internal phenomena.
- 25.90 “The perfection of wisdom should be clearly achieved as the nonconditioning of the emptiness of emptiness. The perfection of wisdom should be clearly achieved as the nonarising of the emptiness of emptiness. The perfection of wisdom should be clearly achieved as the nonceasing of the emptiness of emptiness. The perfection of wisdom should be clearly

achieved as the nonapprehension of the emptiness of emptiness. The perfection of wisdom should be clearly achieved as the nonperishing of the emptiness of emptiness.

25.91 “The perfection of wisdom should be clearly achieved as the nonconditioning of the emptiness of great extent. The perfection of wisdom should be clearly achieved as the nonarising of [F.196.b] the emptiness of great extent. The perfection of wisdom should be clearly achieved as the nonceasing of the emptiness of great extent. The perfection of wisdom should be clearly achieved as the nonapprehension of the emptiness of great extent. The perfection of wisdom should be clearly achieved as the nonperishing of the emptiness of great extent.

25.92 “The perfection of wisdom should be clearly achieved as the nonconditioning of the emptiness of ultimate reality. The perfection of wisdom should be clearly achieved as the nonarising of the emptiness of ultimate reality. The perfection of wisdom should be clearly achieved as the nonceasing of the emptiness of ultimate reality. The perfection of wisdom should be clearly achieved as the nonapprehension of the emptiness of ultimate reality. The perfection of wisdom should be clearly achieved as the nonperishing of the emptiness of ultimate reality.

25.93 “The perfection of wisdom should be clearly achieved as the nonconditioning of the emptiness of conditioned phenomena. The perfection of wisdom should be clearly achieved as the nonarising of the emptiness of conditioned phenomena. The perfection of wisdom should be clearly achieved as the nonceasing of the emptiness of conditioned phenomena. The perfection of wisdom should be clearly achieved as the nonapprehension of the emptiness of conditioned phenomena. The perfection of wisdom should be clearly achieved as the nonperishing of the emptiness of conditioned phenomena.

25.94 “The perfection of wisdom should be clearly achieved as the nonconditioning of the emptiness of unconditioned phenomena. The perfection of wisdom should be clearly achieved as the nonarising of the emptiness of unconditioned phenomena. The perfection of wisdom should be clearly achieved as the nonceasing of the emptiness of unconditioned phenomena. The perfection of wisdom should be clearly achieved as the nonapprehension of the emptiness of unconditioned phenomena. The perfection of wisdom [F.197.a] should be clearly achieved as the nonperishing of the emptiness of unconditioned phenomena.

25.95 “The perfection of wisdom should be clearly achieved as the nonconditioning of the emptiness of the unlimited. The perfection of wisdom should be clearly achieved as the nonarising of the emptiness of the unlimited. The perfection of wisdom should be clearly achieved as the

nonceasing of the emptiness of the unlimited. The perfection of wisdom should be clearly achieved as the nonapprehension of the emptiness of the unlimited. The perfection of wisdom should be clearly achieved as the nonperishing of the emptiness of the unlimited.

25.96 “The perfection of wisdom should be clearly achieved as the nonconditioning of the emptiness of that which has neither beginning nor end. The perfection of wisdom should be clearly achieved as the nonarising of the emptiness of that which has neither beginning nor end. The perfection of wisdom should be clearly achieved as the nonceasing of the emptiness of that which has neither beginning nor end. The perfection of wisdom should be clearly achieved as the nonapprehension of the emptiness of that which has neither beginning nor end. The perfection of wisdom should be clearly achieved as the nonperishing of the emptiness of that which has neither beginning nor end.

25.97 “The perfection of wisdom should be clearly achieved as the nonconditioning of the emptiness of nonexclusion. The perfection of wisdom should be clearly achieved as the nonarising of the emptiness of nonexclusion. The perfection of wisdom should be clearly achieved as the nonceasing of the emptiness of nonexclusion. The perfection of wisdom should be clearly achieved as the nonapprehension of the emptiness of nonexclusion. The perfection of wisdom should be clearly achieved as the nonperishing of the emptiness of nonexclusion.

25.98 “The perfection of wisdom should be clearly achieved as [F.197.b] the nonconditioning of the emptiness of inherent nature. The perfection of wisdom should be clearly achieved as the nonarising of the emptiness of inherent nature. The perfection of wisdom should be clearly achieved as the nonceasing of the emptiness of inherent nature. The perfection of wisdom should be clearly achieved as the nonapprehension of the emptiness of inherent nature. The perfection of wisdom should be clearly achieved as the nonperishing of the emptiness of inherent nature.

25.99 “The perfection of wisdom should be clearly achieved as the nonconditioning of the emptiness of all phenomena. The perfection of wisdom should be clearly achieved as the nonarising of the emptiness of all phenomena. The perfection of wisdom should be clearly achieved as the nonceasing of the emptiness of all phenomena. The perfection of wisdom should be clearly achieved as the nonapprehension of the emptiness of all phenomena. The perfection of wisdom should be clearly achieved as the nonperishing of the emptiness of all phenomena.

25.100 “The perfection of wisdom should be clearly achieved as the nonconditioning of the emptiness of intrinsic defining characteristics. The perfection of wisdom should be clearly achieved as the nonarising of the

emptiness of intrinsic defining characteristics. The perfection of wisdom should be clearly achieved as the nonceasing of the emptiness of intrinsic defining characteristics. The perfection of wisdom should be clearly achieved as the nonapprehension of the emptiness of intrinsic defining characteristics. The perfection of wisdom should be clearly achieved as the nonperishing of the emptiness of intrinsic defining characteristics.

25.101 “The perfection of wisdom should be clearly achieved as the nonconditioning of the emptiness of that which cannot be apprehended. The perfection of wisdom should be clearly achieved as the nonarising of the emptiness of that which cannot be apprehended. [F.198.a] The perfection of wisdom should be clearly achieved as the nonceasing of the emptiness of that which cannot be apprehended. The perfection of wisdom should be clearly achieved as the nonapprehension of the emptiness of that which cannot be apprehended. The perfection of wisdom should be clearly achieved as the nonperishing of the emptiness of that which cannot be apprehended.

25.102 “The perfection of wisdom should be clearly achieved as the nonconditioning of the emptiness of nonentities. The perfection of wisdom should be clearly achieved as the nonarising of the emptiness of nonentities. The perfection of wisdom should be clearly achieved as the nonceasing of the emptiness of nonentities. The perfection of wisdom should be clearly achieved as the nonapprehension of the emptiness of nonentities. The perfection of wisdom should be clearly achieved as the nonperishing of the emptiness of nonentities.

25.103 “The perfection of wisdom should be clearly achieved as the nonconditioning of the emptiness of essential nature. The perfection of wisdom should be clearly achieved as the nonarising of the emptiness of essential nature. The perfection of wisdom should be clearly achieved as the nonceasing of the emptiness of essential nature. The perfection of wisdom should be clearly achieved as the nonapprehension of the emptiness of essential nature. The perfection of wisdom should be clearly achieved as the nonperishing of the emptiness of essential nature.

25.104 “The perfection of wisdom should be clearly achieved as the nonconditioning of the emptiness of an essential nature of nonentities. The perfection of wisdom should be clearly achieved as the nonarising of the emptiness of an essential nature of nonentities. The perfection of wisdom should be clearly achieved as the nonceasing of the emptiness of an essential nature of nonentities. The perfection of wisdom should be clearly achieved as the nonapprehension of the emptiness of an essential nature of nonentities. The perfection of wisdom should be clearly achieved as the nonperishing of the emptiness of an essential nature of nonentities.

- 25.105 “The perfection of wisdom should be clearly achieved as the nonconditioning of the applications of mindfulness. The perfection of wisdom should be clearly achieved as the nonarising of the applications of mindfulness. The perfection of wisdom should be clearly achieved as the nonceasing of the applications of mindfulness. The perfection of wisdom should be clearly achieved as the nonapprehension of the applications of mindfulness. [F.198.b] The perfection of wisdom should be clearly achieved as the nonperishing of the applications of mindfulness.
- 25.106 “The perfection of wisdom should be clearly achieved as the nonconditioning of the correct exertions. The perfection of wisdom should be clearly achieved as the nonarising of the correct exertions. The perfection of wisdom should be clearly achieved as the nonceasing of the correct exertions. The perfection of wisdom should be clearly achieved as the nonapprehension of the correct exertions. The perfection of wisdom should be clearly achieved as the nonperishing of the correct exertions.
- 25.107 “The perfection of wisdom should be clearly achieved as the nonconditioning of the supports for miraculous ability. The perfection of wisdom should be clearly achieved as the nonarising of the supports for miraculous ability. The perfection of wisdom should be clearly achieved as the nonceasing of the supports for miraculous ability. The perfection of wisdom should be clearly achieved as the nonapprehension of the supports for miraculous ability. The perfection of wisdom should be clearly achieved as the nonperishing [F.199.a] of the supports for miraculous ability.
- 25.108 “The perfection of wisdom should be clearly achieved as the nonconditioning of the faculties. The perfection of wisdom should be clearly achieved as the nonarising of the faculties. The perfection of wisdom should be clearly achieved as the nonceasing of the faculties. The perfection of wisdom should be clearly achieved as the nonapprehension of the faculties. The perfection of wisdom should be clearly achieved as the nonperishing of the faculties.
- 25.109 “The perfection of wisdom should be clearly achieved as the nonconditioning of the powers. The perfection of wisdom should be clearly achieved as the nonarising of the powers. The perfection of wisdom should be clearly achieved as the nonceasing of the powers. The perfection of wisdom should be clearly achieved as the nonapprehension of the powers. The perfection of wisdom should be clearly achieved as the nonperishing of the powers.
- 25.110 “The perfection of wisdom should be clearly achieved as the nonconditioning of the branches of enlightenment. The perfection of wisdom should be clearly achieved as the nonarising of the branches of enlightenment. The perfection of wisdom should be clearly achieved as the

nonceasing of the branches of enlightenment. The perfection of wisdom should be clearly achieved as the nonapprehension of the branches of enlightenment. The perfection of wisdom should be clearly achieved as the nonperishing of the branches of enlightenment.

25.111 “The perfection of wisdom should be clearly achieved as the nonconditioning of the noble eightfold path. [F.199.b] The perfection of wisdom should be clearly achieved as the nonarising of the noble eightfold path. The perfection of wisdom should be clearly achieved as the nonceasing of the noble eightfold path. The perfection of wisdom should be clearly achieved as the nonapprehension of the noble eightfold path. The perfection of wisdom should be clearly achieved as the nonperishing of the noble eightfold path.

25.112 “The perfection of wisdom should be clearly achieved as the nonconditioning of the truths of the noble ones. The perfection of wisdom should be clearly achieved as the nonarising of the truths of the noble ones. The perfection of wisdom should be clearly achieved as the nonceasing of the truths of the noble ones. The perfection of wisdom should be clearly achieved as the nonapprehension of the truths of the noble ones. The perfection of wisdom should be clearly achieved as the nonperishing of the truths of the noble ones.

25.113 “The perfection of wisdom should be clearly achieved as the nonconditioning of the meditative concentrations. The perfection of wisdom should be clearly achieved as the nonarising of the meditative concentrations. The perfection of wisdom should be clearly achieved as the nonceasing of the meditative concentrations. The perfection of wisdom should be clearly achieved as the nonapprehension of the meditative concentrations. The perfection of wisdom should be clearly achieved as the nonperishing of the meditative concentrations.

25.114 “The perfection of wisdom should be clearly achieved as the nonconditioning of the immeasurable attitudes. The perfection of wisdom should be clearly achieved as [F.200.a] the nonarising of the immeasurable attitudes. The perfection of wisdom should be clearly achieved as the nonceasing of the immeasurable attitudes. The perfection of wisdom should be clearly achieved as the nonapprehension of the immeasurable attitudes. The perfection of wisdom should be clearly achieved as the nonperishing of the immeasurable attitudes.

25.115 “The perfection of wisdom should be clearly achieved as the nonconditioning of the formless absorptions. The perfection of wisdom should be clearly achieved as the nonarising of the formless absorptions. The perfection of wisdom should be clearly achieved as the nonceasing of the formless absorptions. The perfection of wisdom should be clearly achieved

as the nonapprehension of the formless absorptions. The perfection of wisdom should be clearly achieved as the nonperishing of the formless absorptions.

25.116 “The perfection of wisdom should be clearly achieved as the nonconditioning of the liberations. The perfection of wisdom should be clearly achieved as the nonarising of the liberations. The perfection of wisdom should be clearly achieved as the nonceasing of the liberations. The perfection of wisdom should be clearly achieved as the nonapprehension of the liberations. The perfection of wisdom should be clearly achieved as the nonperishing of the liberations.

25.117 “The perfection of wisdom should be clearly achieved as the nonconditioning of the serial steps of meditative absorption. The perfection of wisdom should be clearly achieved as the nonarising of the serial steps of meditative absorption. [F.200.b] The perfection of wisdom should be clearly achieved as the nonceasing of the serial steps of meditative absorption. The perfection of wisdom should be clearly achieved as the nonapprehension of the serial steps of meditative absorption. The perfection of wisdom should be clearly achieved as the nonperishing of the serial steps of meditative absorption.

25.118 “The perfection of wisdom should be clearly achieved as the nonconditioning of the emptiness, signlessness, and wishlessness gateways to liberation. The perfection of wisdom should be clearly achieved as the nonarising of the emptiness, signlessness, and wishlessness gateways to liberation. The perfection of wisdom should be clearly achieved as the nonceasing of the emptiness, signlessness, and wishlessness gateways to liberation. The perfection of wisdom should be clearly achieved as the nonapprehension of the emptiness, signlessness, and wishlessness gateways to liberation. The perfection of wisdom should be clearly achieved as the nonperishing of the emptiness, signlessness, and wishlessness gateways to liberation.

25.119 “The perfection of wisdom should be clearly achieved as the nonconditioning of the extrasensory powers. The perfection of wisdom should be clearly achieved as the nonarising of the extrasensory powers. The perfection of wisdom should be clearly achieved as the nonceasing of the extrasensory powers. The perfection of wisdom should be clearly achieved as the nonapprehension of the extrasensory powers. The perfection of wisdom should be clearly achieved as the nonperishing of the extrasensory powers.

25.120 “The perfection of wisdom should be clearly achieved as the nonconditioning of the meditative stabilities. The perfection of wisdom should be clearly achieved as the nonarising of the meditative stabilities. The

perfection of wisdom should be clearly achieved as the nonceasing of the meditative stabilities. [F.201.a] The perfection of wisdom should be clearly achieved as the nonapprehension of the meditative stabilities. The perfection of wisdom should be clearly achieved as the nonperishing of the meditative stabilities.

25.121 “The perfection of wisdom should be clearly achieved as the nonconditioning of the dhāraṇī gateways. The perfection of wisdom should be clearly achieved as the nonarising of the dhāraṇī gateways. The perfection of wisdom should be clearly achieved as the nonceasing of the dhāraṇī gateways. The perfection of wisdom should be clearly achieved as the nonapprehension of the dhāraṇī gateways. The perfection of wisdom should be clearly achieved as the nonperishing of the dhāraṇī gateways.

25.122 “The perfection of wisdom should be clearly achieved as the nonconditioning of the powers of the tathāgatas. The perfection of wisdom should be clearly achieved as the nonarising of the powers of the tathāgatas. The perfection of wisdom should be clearly achieved as the nonceasing of the powers of the tathāgatas. The perfection of wisdom should be clearly achieved as the nonapprehension of the powers of the tathāgatas. The perfection of wisdom should be clearly achieved as the nonperishing of the powers of the tathāgatas.

25.123 “The perfection of wisdom should be clearly achieved as the nonconditioning of the fearlessnesses. The perfection of wisdom should be clearly achieved as the nonarising of the fearlessnesses. The perfection of wisdom should be clearly achieved as the nonceasing of the fearlessnesses. The perfection of wisdom should be clearly achieved as the nonapprehension of the fearlessnesses. [F.201.b] The perfection of wisdom should be clearly achieved as the nonperishing of the fearlessnesses.

25.124 “The perfection of wisdom should be clearly achieved as the nonconditioning of the kinds of exact knowledge. The perfection of wisdom should be clearly achieved as the nonarising of the kinds of exact knowledge. The perfection of wisdom should be clearly achieved as the nonceasing of the kinds of exact knowledge. The perfection of wisdom should be clearly achieved as the nonapprehension of the kinds of exact knowledge. The perfection of wisdom should be clearly achieved as the nonperishing of the kinds of exact knowledge.

25.125 “The perfection of wisdom should be clearly achieved as the nonconditioning of great compassion. The perfection of wisdom should be clearly achieved as the nonarising of great compassion. The perfection of wisdom should be clearly achieved as the nonceasing of great compassion.

The perfection of wisdom should be clearly achieved as the nonapprehension of great compassion. The perfection of wisdom should be clearly achieved as the nonperishing of great compassion.

25.126 “The perfection of wisdom should be clearly achieved as the nonconditioning of the distinct qualities of the buddhas. The perfection of wisdom should be clearly achieved as the nonarising of the distinct qualities of the buddhas. The perfection of wisdom should be clearly achieved as the nonceasing of the distinct qualities of the buddhas. The perfection of wisdom should be clearly achieved as the nonapprehension of the distinct qualities of the buddhas. The perfection of wisdom should be clearly achieved as the nonperishing of the distinct qualities of the buddhas. [F.202.a]

25.127 “The perfection of wisdom should be clearly achieved as the nonconditioning of the fruit of having entered the stream. The perfection of wisdom should be clearly achieved as the nonarising of the fruit of having entered the stream. The perfection of wisdom should be clearly achieved as the nonceasing of the fruit of having entered the stream. The perfection of wisdom should be clearly achieved as the nonapprehension of the fruit of having entered the stream. The perfection of wisdom should be clearly achieved as the nonperishing of the fruit of having entered the stream.

25.128 “The perfection of wisdom should be clearly achieved as the nonconditioning of the fruit of once-returner. The perfection of wisdom should be clearly achieved as the nonarising of the fruit of once-returner. The perfection of wisdom should be clearly achieved as the nonceasing of the fruit of once-returner. The perfection of wisdom should be clearly achieved as the nonapprehension of the fruit of once-returner. The perfection of wisdom should be clearly achieved as the nonperishing of the fruit of once-returner.

25.129 “The perfection of wisdom should be clearly achieved as the nonconditioning of the fruit of non-returner. The perfection of wisdom should be clearly achieved as the nonarising of the fruit of non-returner. The perfection of wisdom should be clearly achieved as the nonceasing of the fruit of non-returner. The perfection of wisdom should be clearly achieved as the nonapprehension of the fruit of non-returner. The perfection of wisdom should be clearly achieved as the nonperishing of the fruit of non-returner.

25.130 “The perfection of wisdom should be clearly achieved as [F.202.b] the nonconditioning of arhatship. The perfection of wisdom should be clearly achieved as the nonarising of arhatship. The perfection of wisdom should be clearly achieved as the nonceasing of arhatship. The perfection of wisdom

should be clearly achieved as the nonapprehension of arhatship. The perfection of wisdom should be clearly achieved as the nonperishing of arhatship.

25.131 “The perfection of wisdom should be clearly achieved as the nonconditioning of individual enlightenment. The perfection of wisdom should be clearly achieved as the nonarising of individual enlightenment. The perfection of wisdom should be clearly achieved as the nonceasing of individual enlightenment. The perfection of wisdom should be clearly achieved as the nonapprehension of individual enlightenment. The perfection of wisdom should be clearly achieved as the nonperishing of individual enlightenment.

25.132 “The perfection of wisdom should be clearly achieved as the nonconditioning of the knowledge of the aspects of the path. The perfection of wisdom should be clearly achieved as the nonarising of the knowledge of the aspects of the path. The perfection of wisdom should be clearly achieved as the nonceasing of the knowledge of the aspects of the path. The perfection of wisdom should be clearly achieved as the nonapprehension of the knowledge of the aspects of the path. The perfection of wisdom should be clearly achieved as the nonperishing of the knowledge of the aspects of the path.

25.133 “The perfection of wisdom should be clearly achieved as the nonconditioning of all-aspect omniscience. The perfection of wisdom should be clearly achieved as the nonarising of all-aspect omniscience. The perfection of wisdom should be clearly achieved as [F.203.a] the nonceasing of all-aspect omniscience. The perfection of wisdom should be clearly achieved as the nonapprehension of all-aspect omniscience. The perfection of wisdom should be clearly achieved as the nonperishing of all-aspect omniscience.”

25.134 “Blessed Lord, what phenomenon does the perfection of wisdom that has been clearly achieved in that manner cause to be attained?” asked Śāradvatīputra.

“Śāradvatīputra,” replied the Blessed One, “the perfection of wisdom that has been clearly achieved in that manner causes no phenomenon at all to be attained, and when it does not cause any phenomenon at all to be attained, at that time it comes to be styled the perfection of wisdom.”

25.135 “Blessed Lord, what are all those phenomena that it does not cause to be attained?” asked Śāradvatīputra.

The Blessed One replied, “It does not cause nonvirtuous phenomena to be attained and does not cause virtuous phenomena to be attained; it does not cause mundane phenomena to be attained and does not cause supramundane phenomena to be attained; it does not cause contaminated

phenomena to be attained and does not cause uncontaminated phenomena to be attained; it does not cause phenomena that are basic transgressions to be attained and does not cause phenomena that are not basic transgressions to be attained; and it does not cause conditioned phenomena to be attained and does not cause unconditioned phenomena to be attained. If you ask why, it is because the perfection of wisdom has not been established for the sake of any phenomenon at all by way of apprehending it. For this reason, it does not cause any phenomenon at all to be attained.”

25.136 Then Śakra, mighty lord of the gods, asked the Blessed One, “Blessed Lord, does this perfection of wisdom not even cause all-aspect omniscience to be attained?”

“Kauśika,” replied the Blessed One, “you have asked, [F.203.b] ‘Does this perfection of wisdom not even cause all-aspect omniscience to be attained?’ Kauśika, it is so, it is so! This perfection of wisdom does not cause even all-aspect omniscience to be attained and does not apprehend it.”

25.137 “Blessed Lord, in what way does the perfection of wisdom not cause even all-aspect omniscience to be attained and does not apprehend it?” asked Śakra.

“Kauśika,” replied the Blessed One, “just like a name, just like a mental image, and just like a conditioning, the perfection of wisdom does not cause it to be attained.”

25.138 “Blessed Lord, how then does it cause attainment?” asked Śakra.

The Blessed One replied, “It causes it to be attained insofar as it does not apprehend, does not accept, does not dwell, does not abandon, and is not attached, but it does not cause anything to be attained. Kauśika, so it is that the perfection of wisdom does not cause any phenomenon to be attained. It does not cause the attainment of anything at all.”

25.139 Śakra said, “Blessed Lord, how wonderful that this perfection of wisdom is thus established for the nonarising, the nonceasing, the nonconditioning, the nonapprehending, and the nondeterioration of all phenomena.”

25.140 Thereupon, the venerable Subhūti said to the Blessed One, “Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, if they were to have such perceptions as ‘the perfection of wisdom causes the attainment of all phenomena’ or ‘the perfection of wisdom does not cause the attainment of all phenomena,’ in that case, [F.204.a] Blessed Lord, those bodhisattva great beings would abandon the perfection of wisdom. Blessed Lord, those bodhisattva great beings would distance themselves from the perfection of wisdom.”

25.141 “Subhūti,” said the Blessed One, “there is a specific way in which bodhisattva great beings abandon the perfection of wisdom and distance themselves from the perfection of wisdom, and such a way is if, when

bodhisattva great beings practice the perfection of wisdom, they perceive, 'Alas! This perfection of wisdom is hollow. Alas! This perfection of wisdom is in vain.'⁷⁹⁷ Alas! This perfection of wisdom is pointless.' In that case, those bodhisattva great beings abandon the perfection of wisdom, and those bodhisattva great beings distance themselves from the perfection of wisdom. Subhūti, that is the specific way in which bodhisattva great beings abandon the perfection of wisdom, and the way in which bodhisattva great beings distance themselves from the perfection of wisdom."

25.142 "Blessed Lord, what are the phenomena in which those who have conviction⁷⁹⁸ in the perfection of wisdom do not have conviction?"⁷⁹⁹

25.143 "Subhūti," replied the Blessed One, "those who have conviction in the perfection of wisdom do not have conviction in physical forms, do not have conviction in feelings, do not have conviction in perceptions, do not have conviction in formative predispositions, and do not have conviction in consciousness; do not have conviction in the eyes, do not have conviction in the ears, do not have [F.204.b] conviction in the nose, do not have conviction in the tongue, do not have conviction in the body, and do not have conviction in the mental faculty; do not have conviction in sights, do not have conviction in sounds, do not have conviction in odors, do not have conviction in tastes, do not have conviction in tangibles, and do not have conviction in mental phenomena; do not have conviction in visual consciousness, do not have conviction in auditory consciousness, do not have conviction in olfactory consciousness, do not have conviction in gustatory consciousness, do not have conviction in tactile consciousness, and do not have conviction in mental consciousness; do not have conviction in visually compounded sensory contact, do not have conviction in aurally compounded sensory contact, do not have conviction in nasally compounded sensory contact, do not have conviction in lingually compounded sensory contact, do not have conviction in corporeally compounded sensory contact, and do not have conviction in mentally compounded sensory contact; do not have conviction in feelings conditioned by visually compounded sensory contact, do not have conviction in feelings conditioned by aurally compounded sensory contact, do not have conviction in feelings conditioned by nasally compounded sensory contact, do not have conviction in feelings conditioned by lingually compounded sensory contact, do not have conviction in feelings conditioned by corporeally compounded sensory contact, and do not have conviction in feelings conditioned by mentally compounded sensory contact; do not have conviction in the earth element, do not have conviction in the water element, do not have conviction in the fire element, do not have conviction in the wind element, do not have conviction in the space element,

and do not have [F.205.a] conviction in the consciousness element; do not have conviction in ignorance, do not have conviction in formative predispositions, do not have conviction in consciousness, do not have conviction in name and form, do not have conviction in the six sense fields, do not have conviction in sensory contact, do not have conviction in sensation, do not have conviction in craving, do not have conviction in grasping, do not have conviction in the rebirth process, do not have conviction in birth, and do not have conviction in aging and death; do not have conviction in the perfection of generosity, do not have conviction in the perfection of ethical discipline, do not have conviction in the perfection of tolerance, do not have conviction in the perfection of perseverance, do not have conviction in the perfection of meditative concentration, and do not have conviction in the perfection of wisdom; do not have conviction in the emptiness of internal phenomena, do not have conviction in the emptiness of external phenomena, do not have conviction in the emptiness of external and internal phenomena, do not have conviction in the emptiness of emptiness, do not have conviction in the emptiness of great extent, do not have conviction in the emptiness of ultimate reality, do not have conviction in the emptiness of conditioned phenomena, do not have conviction in the emptiness of unconditioned phenomena, do not have conviction in the emptiness of the unlimited, do not have conviction in the emptiness of that which has neither beginning nor end, do not have conviction in the emptiness of nonexclusion, do not have conviction in the emptiness of an inherent nature, [F.205.b] do not have conviction in the emptiness of all phenomena, do not have conviction in the emptiness of intrinsic defining characteristics, do not have conviction in the emptiness of that which cannot be apprehended, do not have conviction in the emptiness of nonentities, do not have conviction in the emptiness of essential nature, and do not have conviction in the emptiness of an essential nature of nonentities; do not have conviction in the four applications of mindfulness, do not have conviction in the four correct exertions, do not have conviction in the four supports for miraculous ability, do not have conviction in the five faculties, do not have conviction in the five powers, do not have conviction in the seven branches of enlightenment, and do not have conviction in the noble eightfold path; do not have conviction in the four truths of the noble ones, do not have conviction in the four meditative concentrations, do not have conviction in the four immeasurable attitudes, do not have conviction in the four formless absorptions, do not have conviction in the eight liberations, do not have conviction in the nine serial steps of meditative absorption, do not have conviction in the emptiness, signlessness, and wishlessness gateways to liberation, do not have conviction in the extrasensory powers, do not have

conviction in the meditative stabilities, do not have conviction in the dhāraṇī gateways, do not have conviction in the ten powers of the tathāgatas, do not have conviction in the four fearlessnesses, do not have conviction in the four kinds of exact knowledge, do not have conviction in great compassion, and do not have conviction in the eighteen distinct qualities of the buddhas; and do not have conviction in the fruit of having entered the stream, do not have conviction in [F.206.a] the fruit of once-returner, do not have conviction in the fruit of non-returner, do not have conviction in arhatship, do not have conviction in individual enlightenment, do not have conviction in the knowledge of the aspects of the path, and do not have conviction in all-aspect omniscience.”

25.144 Subhūti asked, “Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in physical forms? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in feelings? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in perceptions? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in formative predispositions? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in consciousness?

25.145 “Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in the eyes? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in the ears? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in the nose? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in the tongue? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in the body? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in the mental faculty?

25.146 “Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in sights? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not [F.206.b] have conviction in sounds? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in odors? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in tastes? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in tangibles? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in mental phenomena?

25.147 “Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in visual consciousness? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in auditory consciousness? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in olfactory consciousness? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in gustatory consciousness? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in tactile consciousness? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in mental consciousness?

25.148 “Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in visually compounded sensory contact? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in aurally compounded sensory contact? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in nasally compounded sensory contact? Blessed Lord, why is it that those who have conviction in the perfection of wisdom [F.207.a] do not have conviction in lingually compounded sensory contact? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in corporeally compounded sensory contact? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in mentally compounded sensory contact?

25.149 “Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in feelings conditioned by visually compounded sensory contact? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in feelings conditioned by aurally compounded sensory contact? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in feelings conditioned by nasally compounded sensory contact? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in feelings conditioned by lingually compounded sensory contact? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in feelings conditioned by corporeally compounded sensory contact? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in feelings conditioned by mentally compounded sensory contact?

25.150 “Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in the earth element? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in the water element? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in the fire element? Blessed Lord, why is it that those who have conviction in the perfection of wisdom [F.207.b] do not have conviction in the wind element? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in the space element? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in the consciousness element?

25.151 “Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in ignorance? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in formative predispositions? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in consciousness? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in name and form? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in the six sense fields? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in sensory contact? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in sensation? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in craving? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in grasping? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in the rebirth process? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in birth? Blessed Lord, why is it that [F.208.a] those who have conviction in the perfection of wisdom do not have conviction in aging and death?

25.152 “Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in the perfection of generosity? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in the perfection of ethical discipline? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in the perfection of tolerance? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in the perfection of perseverance? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have

conviction in the perfection of meditative concentration? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in the perfection of wisdom?

25.153 “Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in the emptiness of internal phenomena? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in the emptiness of external phenomena? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in the emptiness of external and internal phenomena? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in the emptiness of emptiness? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in the emptiness of great extent? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in [F.208.b] the emptiness of ultimate reality? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in the emptiness of conditioned phenomena? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in the emptiness of unconditioned phenomena? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in the emptiness of the unlimited? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in the emptiness of that which has neither beginning nor end? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in the emptiness of nonexclusion? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in the emptiness of inherent nature? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in the emptiness of all phenomena? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in the emptiness of intrinsic defining characteristics? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in the emptiness of that which cannot be apprehended? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in the emptiness of nonentities? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in the emptiness of essential nature? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in the emptiness of an essential nature of nonentities? [B16] [F.209.a]

25.154 “Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in the four applications of mindfulness? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in the four correct exertions? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in the four supports for miraculous ability? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in the five faculties? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in the five powers? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in the seven branches of enlightenment? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in the noble eightfold path?

25.155 “Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in the four truths of the noble ones? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in the four meditative concentrations? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in the four immeasurable attitudes? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in the four formless absorptions? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in the eight liberations? Blessed Lord, [F.209.b] why is it that those who have conviction in the perfection of wisdom do not have conviction in the nine serial steps of meditative absorption? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in the emptiness gateway to liberation? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in the signlessness gateway to liberation? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in the wishlessness gateway to liberation? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in the extrasensory powers? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in the meditative stabilities? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in the dhāraṇī gateways? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in the ten powers of the tathāgatas? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in the four fearlessnesses? Blessed Lord, why is it that those who have conviction in the perfection of

wisdom do not have conviction in the four kinds of exact knowledge? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in great compassion? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in the eighteen distinct qualities of the buddhas?

25.156 “Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in the fruit of having entered the stream? Blessed Lord, why is it that those who have conviction in the perfection of wisdom [F.210.a] do not have conviction in the fruit of once-returner? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in the fruit of non-returner? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in arhatship? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in individual enlightenment? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in the knowledge of the aspects of the path? Blessed Lord, why is it that those who have conviction in the perfection of wisdom do not have conviction in all-aspect omniscience?”

25.157 “Subhūti,” replied the Blessed One, “it is because physical forms cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in physical forms. Subhūti, it is because feelings cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in feelings. Subhūti, it is because perceptions cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in perceptions. Subhūti, it is because formative predispositions cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in formative predispositions. Subhūti, it is because consciousness cannot be apprehended that they have conviction in the perfection of wisdom. So it is, [F.210.b] that those who have conviction in the perfection of wisdom do not have conviction in consciousness.

25.158 “Subhūti, it is because the eyes cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in the eyes. Subhūti, it is because the ears cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in the ears. Subhūti, it is because the nose cannot be apprehended that they have

conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in the nose. Subhūti, it is because the tongue cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in the tongue. Subhūti, it is because the body cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in the body. Subhūti, it is because the mental faculty cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in the mental faculty.

25.159 “Subhūti, it is because sights cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in sights. Subhūti, it is because sounds cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in sounds. Subhūti, it is because odors cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom [F.211.a] do not have conviction in odors. Subhūti, it is because tastes cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in tastes. Subhūti, it is because tangibles cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in tangibles. Subhūti, it is because mental phenomena cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in mental phenomena.

25.160 “Subhūti, it is because visual consciousness cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in visual consciousness. Subhūti, it is because auditory consciousness cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in auditory consciousness. Subhūti, it is because olfactory consciousness cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in olfactory consciousness.

Subhūti, it is because gustatory consciousness cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in gustatory consciousness. Subhūti, it is because tactile consciousness cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in tactile consciousness. Subhūti, it is because mental consciousness cannot [F.211.b] be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in mental consciousness.

25.161 “Subhūti, it is because visually compounded sensory contact cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in visually compounded sensory contact. Subhūti, it is because aurally compounded sensory contact cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in aurally compounded sensory contact. Subhūti, it is because nasally compounded sensory contact cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in nasally compounded sensory contact. Subhūti, it is because lingually compounded sensory contact cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in lingually compounded sensory contact. Subhūti, it is because corporeally compounded sensory contact cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in corporeally compounded sensory contact. Subhūti, it is because mentally compounded sensory contact cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in mentally compounded sensory contact.

25.162 “Subhūti, it is because feelings conditioned by visually compounded sensory contact cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in feelings conditioned by visually compounded sensory contact. [F.212.a] Subhūti, it is because feelings conditioned by aurally compounded sensory contact cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have

conviction in feelings conditioned by aurally compounded sensory contact. Subhūti, it is because feelings conditioned by nasally compounded sensory contact cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in feelings conditioned by nasally compounded sensory contact. Subhūti, it is because feelings conditioned by lingually compounded sensory contact cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in feelings conditioned by lingually compounded sensory contact. Subhūti, it is because feelings conditioned by corporeally compounded sensory contact cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in feelings conditioned by corporeally compounded sensory contact. Subhūti, it is because feelings conditioned by mentally compounded sensory contact cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in feelings conditioned by mentally compounded sensory contact.

25.163 “Subhūti, it is because the earth element cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in the earth element. Subhūti, it is because the water element cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in the water element. [F.212.b] Subhūti, it is because the fire element cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in the fire element. Subhūti, it is because the wind element cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in the wind element. Subhūti, it is because the space element cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in the space element. Subhūti, it is because the consciousness element cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in the consciousness element.

25.164 “Subhūti, it is because ignorance cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in ignorance.

Subhūti, it is because formative predispositions cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in formative predispositions. Subhūti, it is because consciousness cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in consciousness. Subhūti, it is because name and form cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in name and form. Subhūti, it is because the six sense fields cannot be apprehended that they have conviction [F.213.a] in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in the six sense fields. Subhūti, it is because sensory contact cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in sensory contact. Subhūti, it is because sensation cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in sensation. Subhūti, it is because craving cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in craving. Subhūti, it is because grasping cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in grasping. Subhūti, it is because the rebirth process cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in the rebirth process. Subhūti, it is because birth cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in birth. Subhūti, it is because aging and death cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in aging and death.

25.165 “Subhūti, it is because the perfection of generosity cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in the perfection of generosity. Subhūti, it is because the perfection of ethical discipline cannot be apprehended that they have conviction in the perfection of wisdom. [F.213.b] So it is, that those who have conviction in the perfection

of wisdom do not have conviction in the perfection of ethical discipline. Subhūti, it is because the perfection of tolerance cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in the perfection of tolerance. Subhūti, it is because the perfection of perseverance cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in the perfection of perseverance. Subhūti, it is because the perfection of meditative concentration cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in the perfection of meditative concentration. Subhūti, it is because the perfection of wisdom cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in the perfection of wisdom.

25.166 “Subhūti, it is because the emptiness of internal phenomena cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in the emptiness of internal phenomena. Subhūti, it is because the emptiness of external phenomena cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in the emptiness of external phenomena. Subhūti, it is because the emptiness of external and internal phenomena cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in the emptiness of external and internal phenomena. Subhūti, it is because the emptiness of emptiness [F.214.a] cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in the emptiness of emptiness. Subhūti, it is because the emptiness of great extent cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in the emptiness of great extent. Subhūti, it is because the emptiness of ultimate reality cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in the emptiness of ultimate reality. Subhūti, it is because the emptiness of conditioned phenomena cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in the emptiness of conditioned

phenomena. Subhūti, it is because the emptiness of unconditioned phenomena cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in the emptiness of unconditioned phenomena. Subhūti, it is because the emptiness of the unlimited cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in the emptiness of the unlimited. Subhūti, it is because the emptiness of that which has neither beginning nor end cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in the emptiness of that which has neither beginning nor end. Subhūti, it is because the emptiness of nonexclusion cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in the emptiness of nonexclusion. Subhūti, [F.214.b] it is because the emptiness of inherent nature cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in the emptiness of inherent nature. Subhūti, it is because the emptiness of all phenomena cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in the emptiness of all phenomena. Subhūti, it is because the emptiness of intrinsic defining characteristics cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in the emptiness of intrinsic defining characteristics. Subhūti, it is because the emptiness of that which cannot be apprehended cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in the emptiness of that which cannot be apprehended. Subhūti, it is because the emptiness of nonentities cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in the emptiness of nonentities. Subhūti, it is because the emptiness of essential nature cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in the emptiness of essential nature. Subhūti, it is because the emptiness of an essential nature of nonentities cannot be apprehended that

they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in the emptiness of an essential nature of nonentities.

25.167 “Subhūti, it is because the applications of mindfulness cannot be apprehended that they have conviction in the perfection of wisdom. [F.215.a] So it is, that those who have conviction in the perfection of wisdom do not have conviction in the applications of mindfulness. Subhūti, it is because the correct exertions cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in the correct exertions. Subhūti, it is because the supports for miraculous ability cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in the supports for miraculous ability. Subhūti, it is because the faculties cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in the faculties. Subhūti, it is because the powers cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in the powers. Subhūti, it is because the branches of enlightenment cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in the branches of enlightenment. Subhūti, it is because the noble eightfold path cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in the noble eightfold path.

25.168 “Subhūti, it is because the truths of the noble ones cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in the truths of the noble ones. Subhūti, [F.215.b] it is because the meditative concentrations cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in the meditative concentrations. Subhūti, it is because the immeasurable attitudes cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in the immeasurable attitudes. Subhūti, it is because the formless absorptions cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in the formless absorptions.

Subhūti, it is because the liberations cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in the liberations. Subhūti, it is because the serial steps of meditative absorption cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in the serial steps of meditative absorption. Subhūti, it is because the emptiness, signlessness, and wishlessness gateways to liberation cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in the emptiness, signlessness, and wishlessness gateways to liberation. Subhūti, it is because the extrasensory powers cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in the extrasensory powers. Subhūti, [F.216.a] it is because the meditative stabilities cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in the meditative stabilities. Subhūti, it is because the dhāraṇī gateways cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in the dhāraṇī gateways. Subhūti, it is because the powers of the tathāgatas cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in the powers of the tathāgatas. Subhūti, it is because the fearlessnesses cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in the fearlessnesses. Subhūti, it is because the kinds of exact knowledge cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in the kinds of exact knowledge. Subhūti, it is because great compassion cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in great compassion. Subhūti, it is because the distinct qualities of the buddhas cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in the distinct qualities of the buddhas.

25.169 “Subhūti, it is because the fruit of having entered the stream cannot be apprehended [F.216.b] that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in the fruit of having entered the stream. Subhūti, it is because the fruit of once-returner cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in the fruit of once-returner. Subhūti, it is because the fruit of non-returner cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in the fruit of non-returner. Subhūti, it is because arhatship cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in arhatship. Subhūti, it is because individual enlightenment cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in individual enlightenment. Subhūti, it is because the knowledge of the aspects of the path cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in the knowledge of the aspects of the path. Subhūti, it is because all-aspect omniscience cannot be apprehended that they have conviction in the perfection of wisdom. So it is, that those who have conviction in the perfection of wisdom do not have conviction in all-aspect omniscience.”

“So it is, Blessed Lord, that this perfection of wisdom is the great perfection.”

25.170 “Subhūti, for what reason [F.217.a] do you think this perfection of wisdom is the great perfection?” asked the Blessed One.

25.171 Subhūti replied, “Blessed Lord, the perfection of wisdom does not enhance or diminish⁸⁰⁰ physical forms, does not enhance or diminish feelings, does not enhance or diminish perceptions, does not enhance or diminish formative predispositions, and does not enhance or diminish consciousness; it does not enhance or diminish the eyes, does not enhance or diminish the ears, does not enhance or diminish the nose, does not enhance or diminish the tongue, does not enhance or diminish the body, and does not enhance or diminish the mental faculty; it does not enhance or diminish sights, does not enhance or diminish sounds, does not enhance or diminish odors, does not enhance or diminish tastes, does not enhance or diminish tangibles, and does not enhance or diminish mental phenomena; it does not enhance or diminish visual consciousness, does not enhance or diminish auditory consciousness, does not enhance or diminish olfactory

consciousness, does not enhance or diminish gustatory consciousness, does not enhance or diminish tactile consciousness, and does not enhance or diminish mental consciousness; it does not enhance or diminish visually compounded sensory contact, does not enhance or diminish aurally compounded sensory contact, does not enhance or diminish nasally compounded sensory contact, does not enhance or diminish lingually compounded sensory contact, does not enhance or diminish corporeally compounded sensory contact, and does not enhance or diminish mentally compounded sensory contact; it does not enhance or diminish feelings conditioned by visually compounded sensory contact, [F.217.b] does not enhance or diminish feelings conditioned by aurally compounded sensory contact, does not enhance or diminish feelings conditioned by nasally compounded sensory contact, does not enhance or diminish feelings conditioned by lingually compounded sensory contact, does not enhance or diminish feelings conditioned by corporeally compounded sensory contact, and does not enhance or diminish feelings conditioned by mentally compounded sensory contact; it does not enhance or diminish the earth element, does not enhance or diminish the water element, does not enhance or diminish the fire element, does not enhance or diminish the wind element, does not enhance or diminish the space element, and does not enhance or diminish the consciousness element; it does not enhance or diminish ignorance, does not enhance or diminish formative predispositions, does not enhance or diminish consciousness, does not enhance or diminish name and form, does not enhance or diminish the six sense fields, does not enhance or diminish sensory contact, does not enhance or diminish sensation, does not enhance or diminish craving, does not enhance or diminish grasping, does not enhance or diminish the rebirth process, does not enhance or diminish birth, and does not enhance or diminish aging and death; it does not enhance or diminish the perfection of generosity, does not enhance or diminish the perfection of ethical discipline, does not enhance or diminish the perfection of tolerance, does not enhance or diminish the perfection of perseverance, and does not enhance or diminish the perfection of meditative concentration; it does not enhance or diminish the emptiness of internal phenomena, does not enhance or diminish the emptiness of external phenomena, [F.218.a] does not enhance or diminish the emptiness of external and internal phenomena, does not enhance or diminish the emptiness of emptiness, does not enhance or diminish the emptiness of great extent, does not enhance or diminish the emptiness of ultimate reality, does not enhance or diminish the emptiness of conditioned phenomena, does not enhance or diminish the emptiness of unconditioned phenomena, does not enhance or diminish the emptiness of the unlimited, does not

enhance or diminish the emptiness of that which has neither beginning nor end, does not enhance or diminish the emptiness of nonexclusion, does not enhance or diminish the emptiness of inherent nature, does not enhance or diminish the emptiness of all phenomena, does not enhance or diminish the emptiness of intrinsic defining characteristics, does not enhance or diminish the emptiness of that which cannot be apprehended, does not enhance or diminish the emptiness of nonentities, does not enhance or diminish the emptiness of essential nature, and does not enhance or diminish the emptiness of an essential nature of nonentities; it does not enhance or diminish the applications of mindfulness, does not enhance or diminish the correct exertions, does not enhance or diminish the supports for miraculous ability, does not enhance or diminish the faculties, does not enhance or diminish the powers, does not enhance or diminish the branches of enlightenment, and does not enhance or diminish the noble eightfold path; it does not enhance or diminish the truths of the noble ones, does not enhance or diminish the meditative concentrations, does not enhance or diminish the immeasurable attitudes, does not enhance [F.218.b] or diminish the formless absorptions, does not enhance or diminish the liberations, does not enhance or diminish the serial steps of meditative absorption, does not enhance or diminish the emptiness, signlessness, and wishlessness gateways to liberation, does not enhance or diminish the extrasensory powers, does not enhance or diminish the meditative stabilities, does not enhance or diminish the dhāraṇī gateways, does not enhance or diminish the ten powers of the tathāgatas, does not enhance or diminish the four fearlessnesses, does not enhance or diminish the four kinds of exact knowledge, does not enhance or diminish great compassion, and does not enhance or diminish the distinct qualities of the buddhas; and it does not enhance or diminish the fruit of having entered the stream, does not enhance or diminish the fruit of once-returner, does not enhance or diminish the fruit of non-returner, does not enhance or diminish arhatship, does not enhance or diminish individual enlightenment, does not enhance or diminish the knowledge of the aspects of the path, and does not enhance or diminish enlightenment, the buddhas, or the attributes of the buddhas.

- 25.172 “Moreover, the perfection of wisdom does not gather together or scatter apart⁸⁰¹ physical forms, does not gather together or scatter apart feelings, does not gather together or scatter apart perceptions, does not gather together or scatter apart formative predispositions, and does not gather together or scatter apart consciousness; it does not gather together or scatter apart the eyes, does not gather together or scatter apart [F.219.a] the ears, does not gather together or scatter apart the nose, does not gather together or scatter apart the tongue, does not gather together or scatter apart the

body, and does not gather together or scatter apart the mental faculty; it does not gather together or scatter apart sights, does not gather together or scatter apart sounds, does not gather together or scatter apart odors, does not gather together or scatter apart tastes, does not gather together or scatter apart tangibles, and does not gather together or scatter apart mental phenomena; it does not gather together or scatter apart visual consciousness, does not gather together or scatter apart auditory consciousness, does not gather together or scatter apart olfactory consciousness, does not gather together or scatter apart gustatory consciousness, does not gather together or scatter apart tactile consciousness, and does not gather together or scatter apart mental consciousness; it does not gather together or scatter apart visually compounded sensory contact, does not gather together or scatter apart aurally compounded sensory contact, does not gather together or scatter apart nasally compounded sensory contact, does not gather together or scatter apart lingually compounded sensory contact, does not gather together or scatter apart corporeally compounded sensory contact, and does not gather together or scatter apart mentally compounded sensory contact; it does not gather together or scatter apart feelings conditioned by visually compounded sensory contact, does not gather together or scatter apart feelings conditioned by aurally compounded sensory contact, does not gather together or scatter apart feelings conditioned by nasally compounded sensory contact, does not gather together or scatter apart feelings conditioned by lingually compounded sensory contact, does not gather together or scatter apart feelings conditioned by corporeally compounded sensory contact, and does not gather together or scatter apart feelings conditioned by mentally compounded sensory contact; it does not gather together or [F.219.b] scatter apart the earth element, does not gather together or scatter apart the water element, does not gather together or scatter apart the fire element, does not gather together or scatter apart the wind element, does not gather together or scatter apart the space element, and does not gather together or scatter apart the consciousness element; it does not gather together or scatter apart ignorance, does not gather together or scatter apart formative predispositions, does not gather together or scatter apart consciousness, does not gather together or scatter apart name and form, does not gather together or scatter apart the six sense fields, does not gather together or scatter apart sensory contact, does not gather together or scatter apart sensation, does not gather together or scatter apart craving, does not gather together or scatter apart grasping, does not gather together or scatter apart the rebirth process, does not gather together or scatter apart birth, and does not gather together or scatter apart aging and death; it does

not gather together or scatter apart the perfection of generosity, does not gather together or scatter apart the perfection of ethical discipline, does not gather together or scatter apart the perfection of tolerance, does not gather together or scatter apart the perfection of perseverance, and does not gather together or scatter apart the perfection of meditative concentration; it does not gather together or scatter apart the emptiness of internal phenomena, does not gather together or scatter apart the emptiness of external phenomena, does not gather together or scatter apart the emptiness of external and internal phenomena, does not gather together or scatter apart the emptiness of emptiness, does not gather together or scatter apart the emptiness of great extent, does not gather together or scatter apart the emptiness of ultimate reality, does not gather together or scatter apart the emptiness of conditioned phenomena, [F.220.a] does not gather together or scatter apart the emptiness of unconditioned phenomena, does not gather together or scatter apart the emptiness of the unlimited, does not gather together or scatter apart the emptiness of that which has neither beginning nor end, does not gather together or scatter apart the emptiness of nonexclusion, does not gather together or scatter apart the emptiness of inherent nature, does not gather together or scatter apart the emptiness of all phenomena, does not gather together or scatter apart the emptiness of intrinsic defining characteristics, does not gather together or scatter apart the emptiness of that which cannot be apprehended, does not gather together or scatter apart the emptiness of nonentities, does not gather together or scatter apart the emptiness of essential nature, and does not gather together or scatter apart the emptiness of an essential nature of nonentities; it does not gather together or scatter apart the applications of mindfulness, does not gather together or scatter apart the correct exertions, does not gather together or scatter apart the supports for miraculous ability, does not gather together or scatter apart the faculties, does not gather together or scatter apart the powers, does not gather together or scatter apart the branches of enlightenment, and does not gather together or scatter apart the noble eightfold path; it does not gather together or scatter apart the truths of the noble ones, does not gather together or scatter apart the meditative concentrations, does not gather together or scatter apart the immeasurable attitudes, does not gather together or scatter apart the formless absorptions, does not gather together or scatter apart the eight liberations, does not gather together [F.220.b] or scatter apart the nine serial steps of meditative absorption, does not gather together or scatter apart the emptiness, signlessness, and wishlessness gateways to liberation, does not gather together or scatter apart the extrasensory powers, does not gather together or scatter apart the meditative stabilities, does not gather together

or scatter apart the dhāraṇī gateways, does not gather together or scatter apart the ten powers of the tathāgatas, does not gather together or scatter apart the four fearlessnesses, does not gather together or scatter apart the four kinds of exact knowledge, does not gather together or scatter apart great compassion, and does not gather together or scatter apart the eighteen distinct qualities of the buddhas; and it does not gather together or scatter apart the fruit of having entered the stream, does not gather together or scatter apart the fruit of once-returner, does not gather together or scatter apart the fruit of non-returner, does not gather together or scatter apart arhatship, does not gather together or scatter apart individual enlightenment, does not gather together or scatter apart the knowledge of the aspects of the path, and does not gather together or scatter apart enlightenment, the buddhas, or the attributes of the buddhas.

- 25.173 “Moreover, the perfection of wisdom does not make physical forms measurable or make them immeasurable,⁸⁰² does not make feelings measurable or make them immeasurable, does not make perceptions measurable or make them immeasurable, does not make formative predispositions measurable or make them immeasurable, and does not make consciousness measurable or make it immeasurable; it does not make the eyes measurable or make them immeasurable, does not make the ears measurable or make them immeasurable, does not make [F.221.a] the nose measurable or make it immeasurable, does not make the tongue measurable or make it immeasurable, does not make the body measurable or make it immeasurable, and does not make the mental faculty measurable or make it immeasurable; it does not make sights measurable or make them immeasurable, does not make sounds measurable or make them immeasurable, does not make odors measurable or make them immeasurable, does not make tastes measurable or make them immeasurable, does not make tangibles measurable or make them immeasurable, and does not make mental phenomena measurable or make them immeasurable; it does not make visual consciousness measurable or make it immeasurable, does not make auditory consciousness measurable or make it immeasurable, does not make olfactory consciousness measurable or make it immeasurable, does not make gustatory consciousness measurable or make it immeasurable, does not make tactile consciousness measurable or make it immeasurable, and does not make mental consciousness measurable or make it immeasurable; it does not make visually compounded sensory contact measurable or make it immeasurable, does not make aurally compounded sensory contact measurable or make it immeasurable, does not make nasally compounded sensory contact measurable or make it immeasurable, does not make lingually compounded sensory contact

measurable or make it immeasurable, does not make corporeally compounded sensory contact measurable or make it immeasurable, and does not make mentally compounded sensory contact measurable or make it immeasurable; it does not make feelings conditioned by visually compounded sensory contact [F.221.b] measurable or make them immeasurable, does not make feelings conditioned by aurally compounded sensory contact measurable or make them immeasurable, does not make feelings conditioned by nasally compounded sensory contact measurable or make them immeasurable, does not make feelings conditioned by lingually compounded sensory contact measurable or make them immeasurable, does not make feelings conditioned by corporeally compounded sensory contact measurable or make them immeasurable, and does not make feelings conditioned by mentally compounded sensory contact measurable or make them immeasurable; it does not make the earth element measurable or make it immeasurable, does not make the water element measurable or make it immeasurable, does not make the fire element measurable or make it immeasurable, does not make the wind element measurable or make it immeasurable, does not make the space element measurable or make it immeasurable, and does not make the consciousness element measurable or make it immeasurable; it does not make ignorance measurable or make it immeasurable, does not make formative predispositions measurable or make them immeasurable, does not make consciousness measurable or make it immeasurable, does not make name and form measurable or make them immeasurable, does not make the six sense fields measurable or make them immeasurable, does not make sensory contact measurable or make it immeasurable, does not make sensation measurable or make it immeasurable, does not make craving measurable or make it immeasurable, does not make grasping measurable or make it immeasurable, does not make the rebirth process measurable or make it immeasurable, does not make birth [F.222.a] measurable or make it immeasurable, and does not make aging and death measurable or make them immeasurable; it does not make the perfection of generosity measurable or make it immeasurable, does not make the perfection of ethical discipline measurable or make it immeasurable, does not make the perfection of tolerance measurable or make it immeasurable, does not make the perfection of perseverance measurable or make it immeasurable, and does not make the perfection of meditative concentration measurable or make it immeasurable; [B17] it does not make the emptiness of internal phenomena measurable or make it immeasurable, does not make the emptiness of external phenomena measurable or make it immeasurable, does not make the emptiness of external and internal phenomena measurable or make it immeasurable, does not make the emptiness of emptiness

measurable or make it immeasurable, does not make the emptiness of great extent measurable or make it immeasurable, does not make the emptiness of ultimate reality measurable or make it immeasurable, does not make the emptiness of conditioned phenomena measurable or make it immeasurable, does not make the emptiness of unconditioned phenomena measurable or make it immeasurable, does not make the emptiness of the unlimited measurable or make it immeasurable, does not make the emptiness of that which has neither beginning nor end measurable or make it immeasurable, does not make the emptiness of nonexclusion measurable or make it immeasurable, does not make the emptiness of an inherent nature measurable [F.222.b] or make it immeasurable, does not make the emptiness of all phenomena measurable or make it immeasurable, does not make the emptiness of intrinsic defining characteristics measurable or make it immeasurable, does not make the emptiness of that which cannot be apprehended measurable or make it immeasurable, does not make the emptiness of nonentities measurable or make it immeasurable, does not make the emptiness of essential nature measurable or make it immeasurable, and does not make the emptiness of an essential nature of nonentities measurable or make it immeasurable; it does not make the applications of mindfulness measurable or make them immeasurable, does not make the correct exertions measurable or make them immeasurable, does not make the supports for miraculous ability measurable or make them immeasurable, does not make the faculties measurable or make them immeasurable, does not make the powers measurable or make them immeasurable, does not make the branches of enlightenment measurable or make them immeasurable, and does not make the noble eightfold path measurable or make it immeasurable; it does not make the truths of the noble ones measurable or make them immeasurable, does not make the meditative concentrations measurable or make them immeasurable, does not make the immeasurable attitudes measurable or make them immeasurable, does not make the formless absorptions measurable or make them immeasurable, does not make the eight liberations measurable or make them immeasurable, does not make the nine serial steps of meditative absorption measurable or make them immeasurable, does not make the emptiness, signlessness, and wishlessness gateways to liberation measurable or make them immeasurable, does not make the extrasensory powers measurable or make them [F.223.a] immeasurable, does not make the meditative stabilities measurable or make them immeasurable, does not make the dhāraṇī gateways measurable or make them immeasurable, does not make the ten powers of the tathāgatas measurable or make them immeasurable, does not make the four fearlessnesses measurable or make them immeasurable, does

not make the four kinds of exact knowledge measurable or make them immeasurable, does not make great compassion measurable or make it immeasurable, and does not make the eighteen distinct qualities of the buddhas measurable or make them immeasurable; and it does not make the fruit of having entered the stream measurable or make it immeasurable, does not make the fruit of once-returner measurable or make it immeasurable, does not make the fruit of non-returner measurable or make it immeasurable, does not make arhatship measurable or make it immeasurable, does not make individual enlightenment measurable or make it immeasurable, does not make the knowledge of the aspects of the path measurable or make it immeasurable, and does not make enlightenment, the buddhas, or the attributes of the buddhas measurable or make them immeasurable.

25.174 “Moreover, the perfection of wisdom does not expand or compress⁸⁰³ physical forms, does not expand or compress feelings, does not expand or compress perceptions, does not expand or compress formative predispositions, and does not expand or compress consciousness; it does not expand or compress the eyes, does not expand or compress the ears, does not expand or compress [F.223.b] the nose, does not expand or compress the tongue, does not expand or compress the body, and does not expand or compress the mental faculty; it does not expand or compress sights, does not expand or compress sounds, does not expand or compress odors, does not expand or compress tastes, does not expand or compress tangibles, and does not expand or compress mental phenomena; it does not expand or compress visual consciousness, does not expand or compress auditory consciousness, does not expand or compress olfactory consciousness, does not expand or compress gustatory consciousness, does not expand or compress tactile consciousness, and does not expand or compress mental consciousness; it does not expand or compress visually compounded sensory contact, does not expand or compress aurally compounded sensory contact, does not expand or compress nasally compounded sensory contact, does not expand or compress lingually compounded sensory contact, does not expand or compress corporeally compounded sensory contact, and does not expand or compress mentally compounded sensory contact; it does not expand or compress feelings conditioned by visually compounded sensory contact, does not expand or compress feelings conditioned by aurally compounded sensory contact, does not expand or compress feelings conditioned by nasally compounded sensory contact, does not expand or compress feelings conditioned by lingually compounded sensory contact, does not expand or compress feelings [F.224.a] conditioned by corporeally compounded sensory contact, and does not expand or compress feelings conditioned by mentally compounded sensory contact; it does not expand or compress the earth

element, does not expand or compress the water element, does not expand or compress the fire element, does not expand or compress the wind element, does not expand or compress the space element, and does not expand or compress the consciousness element; it does not expand or compress ignorance, does not expand or compress formative predispositions, does not expand or compress consciousness, does not expand or compress name and form, does not expand or compress the six sense fields, does not expand or compress sensory contact, does not expand or compress sensation, does not expand or compress craving, does not expand or compress grasping, does not expand or compress the rebirth process, does not expand or compress birth, and does not expand or compress aging and death; it does not expand or compress the perfection of generosity, does not expand or compress the perfection of ethical discipline, does not expand or compress the perfection of tolerance, does not expand or compress the perfection of perseverance, and does not expand or compress the perfection of meditative concentration; it does not expand or compress the emptiness of internal phenomena, does not expand or compress [F.224.b] the emptiness of external phenomena, does not expand or compress the emptiness of external and internal phenomena, does not expand or compress the emptiness of emptiness, does not expand or compress the emptiness of great extent, does not expand or compress the emptiness of ultimate reality, does not expand or compress the emptiness of conditioned phenomena, does not expand or compress the emptiness of unconditioned phenomena, does not expand or compress the emptiness of the unlimited, does not expand or compress the emptiness of that which has neither beginning nor end, does not expand or compress the emptiness of nonexclusion, does not expand or compress the emptiness of inherent nature, does not expand or compress the emptiness of all phenomena, does not expand or compress the emptiness of intrinsic defining characteristics, does not expand or compress the emptiness of that which cannot be apprehended, does not expand or compress the emptiness of nonentities, does not expand or compress the emptiness of essential nature, and does not expand or compress the emptiness of an essential nature of nonentities; it does not expand or compress the applications of mindfulness, does not expand or compress the correct exertions, does not expand or compress the supports for miraculous ability, does not expand or compress the faculties, does not expand or compress the powers, does not expand or compress the branches of enlightenment, and does not expand or compress the noble eightfold path; it does not expand or compress the truths of the noble ones, does not expand or compress [F.225.a] the meditative concentrations, does not expand or compress the immeasurable attitudes, does not expand or compress the

formless absorptions, does not expand or compress the eight liberations, does not expand or compress the nine serial steps of meditative absorption, does not expand or compress the emptiness, signlessness, and wishlessness gateways to liberation, does not expand or compress the extrasensory powers, does not expand or compress the meditative stabilities, does not expand or compress the dhāraṇī gateways, does not expand or compress the ten powers of the tathāgatas, does not expand or compress the four fearlessnesses, does not expand or compress the four kinds of exact knowledge, does not expand or compress great compassion, and does not expand or compress the eighteen distinct qualities of the buddhas; and it does not expand or compress the fruit of having entered the stream, does not expand or compress the fruit of once-returner, does not expand or compress the fruit of non-returner, does not expand or compress arhatship, does not expand or compress individual enlightenment, does not expand or compress the knowledge of the aspects of the path, and does not expand or compress enlightenment, the buddhas, or the attributes of the buddhas.

- 25.175 “Moreover, the perfection of wisdom [F.225.b] does not strengthen or weaken⁸⁰⁴ physical forms, does not strengthen or weaken feelings, does not strengthen or weaken perceptions, does not strengthen or weaken formative predispositions, and does not strengthen or weaken consciousness; it does not strengthen or weaken the eyes, does not strengthen or weaken the ears, does not strengthen or weaken the nose, does not strengthen or weaken the tongue, does not strengthen or weaken the body, and does not strengthen or weaken the mental faculty; it does not strengthen or weaken sights, does not strengthen or weaken sounds, does not strengthen nor weaken odors, does not strengthen nor weaken tastes, does not strengthen nor weaken tangibles, and does not strengthen nor weaken mental phenomena; it does not strengthen or weaken visual consciousness, does not strengthen or weaken auditory consciousness, does not strengthen or weaken olfactory consciousness, does not strengthen or weaken gustatory consciousness, does not strengthen or weaken tactile consciousness, and does not strengthen or weaken mental consciousness; [F.226.a] it does not strengthen or weaken visually compounded sensory contact, does not strengthen or weaken aurally compounded sensory contact, does not strengthen or weaken nasally compounded sensory contact, does not strengthen or weaken lingually compounded sensory contact, does not strengthen or weaken corporeally compounded sensory contact, and does not strengthen or weaken mentally compounded sensory contact; it does not strengthen or weaken feelings conditioned by visually compounded sensory contact, does not strengthen or weaken feelings conditioned by aurally compounded sensory contact, does not strengthen or weaken feelings conditioned by

nasally compounded sensory contact, does not strengthen or weaken feelings conditioned by lingually compounded sensory contact, does not strengthen or weaken feelings conditioned by corporeally compounded sensory contact, and does not strengthen or weaken feelings conditioned by mentally compounded sensory contact; it does not strengthen or weaken the earth element, does not strengthen or weaken the water element, does not strengthen or weaken the fire element, does not strengthen or weaken the wind element, does not strengthen or weaken the space element, and does not strengthen or weaken the consciousness element; it does not strengthen or weaken ignorance, does not strengthen or weaken formative predispositions, does not strengthen or weaken consciousness, does not strengthen or [F.226.b] weaken name and form, does not strengthen or weaken the six sense fields, does not strengthen or weaken sensory contact, does not strengthen or weaken sensation, does not strengthen or weaken craving, does not strengthen or weaken grasping, does not strengthen or weaken the rebirth process, does not strengthen or weaken birth, and does not strengthen or weaken aging and death; it does not strengthen or weaken the perfection of generosity, does not strengthen or weaken the perfection of ethical discipline, does not strengthen or weaken the perfection of tolerance, does not strengthen or weaken the perfection of perseverance, and does not strengthen or weaken the perfection of meditative concentration; it does not strengthen or weaken the emptiness of internal phenomena, does not strengthen or weaken the emptiness of external phenomena, does not strengthen or weaken the emptiness of external and internal phenomena, does not strengthen or weaken the emptiness of emptiness, does not strengthen or weaken the emptiness of great extent, does not strengthen or weaken the emptiness of ultimate reality, does not strengthen or weaken the emptiness of conditioned phenomena, [F.227.a] does not strengthen or weaken the emptiness of unconditioned phenomena, does not strengthen or weaken the emptiness of the unlimited, does not strengthen or weaken the emptiness of that which has neither beginning nor end, does not strengthen or weaken the emptiness of nonexclusion, does not strengthen or weaken the emptiness of inherent nature, does not strengthen or weaken the emptiness of all phenomena, does not strengthen or weaken the emptiness of intrinsic defining characteristics, does not strengthen or weaken the emptiness of that which cannot be apprehended, does not strengthen or weaken the emptiness of nonentities, does not strengthen or weaken the emptiness of essential nature, and does not strengthen or weaken the emptiness of an essential nature of nonentities; it does not strengthen or weaken the applications of mindfulness, does not strengthen or weaken the correct exertions, does not strengthen or weaken the supports for

miraculous ability, does not strengthen or weaken the faculties, does not strengthen or weaken the powers, does not strengthen or weaken the branches of enlightenment, and does not strengthen or weaken the noble eightfold path; it does not strengthen or weaken the truths of the noble ones, does not strengthen [F.227.b] or weaken the meditative concentrations, does not strengthen or weaken the immeasurable attitudes, does not strengthen or weaken the formless absorptions, does not strengthen or weaken the eight liberations, does not strengthen or weaken the nine serial steps of meditative absorption, does not strengthen or weaken the emptiness, signlessness, and wishlessness gateways to liberation, does not strengthen or weaken the extrasensory powers, does not strengthen or weaken the meditative stabilities, does not strengthen or weaken the dhāraṇī gateways, does not strengthen or weaken the ten powers of the tathāgatas, does not strengthen or weaken the four fearlessnesses, does not strengthen or weaken the four kinds of exact knowledge, does not strengthen or weaken great compassion, and does not strengthen or weaken the eighteen distinct qualities of the buddhas; and it does not strengthen or weaken the fruit of having entered the stream, does not strengthen or weaken the fruit of once-returner, does not strengthen or weaken the fruit of non-returner, does not strengthen or weaken arhatship, does not strengthen or weaken individual enlightenment, does not strengthen or weaken [F.228.a] the knowledge of the aspects of the path, and does not strengthen or weaken enlightenment, the buddhas, or the attributes of the buddhas.

25.176 “Blessed Lord, in this way this perfection of wisdom is the great perfection of bodhisattva great beings.

25.177 “Blessed Lord, if bodhisattva great beings who have newly set out in the vehicle, relying on the perfection of wisdom, relying on the perfection of meditative concentration, relying on the perfection of perseverance, relying on the perfection of tolerance, relying on the perfection of ethical discipline, and relying on the perfection of generosity, perceive that ‘the perfection of wisdom does not enhance or diminish physical forms, does not enhance or diminish feelings, does not enhance or diminish perceptions, does not enhance or diminish formative predispositions, and does not enhance or diminish consciousness; the perfection of wisdom does not enhance or diminish the eyes, does not enhance or diminish the ears, does not enhance or diminish the nose, does not enhance or diminish the tongue, does not enhance or diminish the body, and does not enhance or diminish the mental faculty; the perfection of wisdom does not enhance or diminish sights, does not enhance or diminish sounds, does not enhance or diminish odors, does not enhance or diminish tastes, does not enhance or diminish tangibles, and does not enhance or diminish mental phenomena; the perfection of wisdom

does not enhance or diminish visual consciousness, does not enhance or diminish auditory consciousness, does not enhance or diminish [F.228.b] olfactory consciousness, does not enhance or diminish gustatory consciousness, does not enhance or diminish tactile consciousness, and does not enhance or diminish mental consciousness; the perfection of wisdom does not enhance or diminish visually compounded sensory contact, does not enhance or diminish aurally compounded sensory contact, does not enhance or diminish nasally compounded sensory contact, does not enhance or diminish lingually compounded sensory contact, does not enhance or diminish corporeally compounded sensory contact, and does not enhance or diminish mentally compounded sensory contact; the perfection of wisdom does not enhance or diminish feelings conditioned by visually compounded sensory contact, does not enhance or diminish feelings conditioned by aurally compounded sensory contact, does not enhance or diminish feelings conditioned by nasally compounded sensory contact, does not enhance or diminish feelings conditioned by lingually compounded sensory contact, does not enhance or diminish feelings conditioned by corporeally compounded sensory contact, and does not enhance or diminish feelings conditioned by mentally compounded sensory contact; the perfection of wisdom does not enhance or diminish the earth element, does not enhance or diminish the water element, does not enhance or diminish the fire element, does not enhance or diminish the wind element, does not enhance or diminish the space element, and does not enhance or diminish the consciousness element; the perfection of wisdom does not enhance or diminish ignorance, does not enhance or diminish formative predispositions, does not enhance or diminish consciousness, does not enhance or diminish name and form, does not enhance or diminish the six sense fields, does not enhance or diminish [F.229.a] sensory contact, does not enhance or diminish sensation, does not enhance or diminish craving, does not enhance or diminish grasping, does not enhance or diminish the rebirth process, does not enhance or diminish birth, and does not enhance or diminish aging and death; the perfection of wisdom does not enhance or diminish the perfection of generosity, does not enhance or diminish the perfection of ethical discipline, does not enhance or diminish the perfection of tolerance, does not enhance or diminish the perfection of perseverance, and does not enhance or diminish the perfection of meditative concentration; the perfection of wisdom does not enhance or diminish the emptiness of internal phenomena, does not enhance or diminish the emptiness of external phenomena, does not enhance or diminish the emptiness of external and internal phenomena, does not enhance or diminish the emptiness of emptiness, does not enhance or diminish the emptiness of great extent, does not enhance or diminish the

emptiness of ultimate reality, does not enhance or diminish the emptiness of conditioned phenomena, does not enhance or diminish the emptiness of unconditioned phenomena, does not enhance or diminish the emptiness of the unlimited, does not enhance or diminish the emptiness of that which has neither beginning nor end, does not enhance or diminish the emptiness of nonexclusion, does not enhance or diminish the emptiness of inherent nature, does not enhance or diminish the emptiness of all phenomena, does not enhance or diminish the emptiness of intrinsic defining characteristics, does not enhance or diminish the emptiness of that which cannot be apprehended, does not enhance or diminish the emptiness of nonentities, does not enhance or diminish the emptiness of essential nature, and does not enhance or diminish the emptiness of an essential nature of nonentities; [F.229.b] the perfection of wisdom does not enhance or diminish the applications of mindfulness, does not enhance or diminish the correct exertions, does not enhance or diminish the supports for miraculous ability, does not enhance or diminish the faculties, does not enhance or diminish the powers, does not enhance or diminish the branches of enlightenment, and does not enhance or diminish the noble eightfold path; the perfection of wisdom does not enhance or diminish the truths of the noble ones, does not enhance or diminish the meditative concentrations, does not enhance or diminish the immeasurable attitudes, and does not enhance or diminish the formless absorptions; the perfection of wisdom does not enhance or diminish the eight liberations, does not enhance or diminish the nine serial steps of meditative absorption, and does not enhance or diminish the emptiness, signlessness, and wishlessness gateways to liberation; the perfection of wisdom does not enhance or diminish the extrasensory powers, does not enhance or diminish the meditative stabilities, and does not enhance or diminish the dhāraṇī gateways; the perfection of wisdom does not enhance or diminish the ten powers of the tathāgatas, does not enhance or diminish the four fearlessnesses, does not enhance or diminish the four kinds of exact knowledge, and does not enhance or diminish great compassion; and the perfection of wisdom does not enhance or diminish the distinct qualities of the buddhas, does not enhance or diminish the fruit of having entered the stream, does not enhance [F.230.a] or diminish the fruit of once-returner, does not enhance or diminish the fruit of non-returner, does not enhance or diminish arhatship, does not enhance or diminish individual enlightenment, does not enhance or diminish the knowledge of the aspects of the path, and does not enhance or diminish enlightenment, the buddhas, or the attributes of the buddhas,' and if, Blessed Lord, bodhisattva great beings who have newly set out in the vehicle, relying on the perfection of wisdom, relying on the perfection of meditative concentration, relying on the

perfection of perseverance, relying on the perfection of tolerance, relying on the perfection of ethical discipline, and relying on the perfection of generosity, perceive that 'the perfection of wisdom does not gather together or scatter apart physical forms, does not gather together or scatter apart feelings, does not gather together or scatter apart perceptions, does not gather together or scatter apart formative predispositions, and does not gather together or scatter apart consciousness; the perfection of wisdom does not gather together or scatter apart the eyes, does not gather together or scatter apart the ears, does not gather together or scatter apart the nose, does not gather together or scatter apart the tongue, does not gather together or scatter apart the body, and does not gather together or scatter apart the mental faculty; the perfection of wisdom does not gather together or scatter apart sights, does not gather together or scatter apart sounds, does not gather together or scatter apart odors, does not gather together or scatter apart tastes, does not gather together or scatter apart tangibles, and does not gather together or scatter apart mental phenomena; [F.230.b] the perfection of wisdom does not gather together or scatter apart visual consciousness, does not gather together or scatter apart auditory consciousness, does not gather together or scatter apart olfactory consciousness, does not gather together or scatter apart gustatory consciousness, does not gather together or scatter apart tactile consciousness, and does not gather together or scatter apart mental consciousness; the perfection of wisdom does not gather together or scatter apart visually compounded sensory contact, does not gather together or scatter apart aurally compounded sensory contact, does not gather together or scatter apart nasally compounded sensory contact, does not gather together or scatter apart lingually compounded sensory contact, does not gather together or scatter apart corporeally compounded sensory contact, and does not gather together or scatter apart mentally compounded sensory contact; the perfection of wisdom does not gather together or scatter apart feelings conditioned by visually compounded sensory contact, does not gather together or scatter apart feelings conditioned by aurally compounded sensory contact, does not gather together or scatter apart feelings conditioned by nasally compounded sensory contact, does not gather together or scatter apart feelings conditioned by lingually compounded sensory contact, does not gather together or scatter apart feelings conditioned by corporeally compounded sensory contact, and does not gather together or scatter apart feelings conditioned by mentally compounded sensory contact; the perfection of wisdom does not gather together or scatter apart the earth element, does not gather together or scatter apart the water element, does not gather together or scatter apart the fire element, does not gather together or scatter apart the

wind element, does not gather together or scatter apart [F.231.a] the space element, and does not gather together or scatter apart the consciousness element; the perfection of wisdom does not gather together or scatter apart ignorance, does not gather together or scatter apart formative predispositions, does not gather together or scatter apart consciousness, does not gather together or scatter apart name and form, does not gather together or scatter apart the six sense fields, does not gather together or scatter apart sensory contact, does not gather together or scatter apart sensation, does not gather together or scatter apart craving, does not gather together or scatter apart grasping, does not gather together or scatter apart the rebirth process, does not gather together or scatter apart birth, and does not gather together or scatter apart aging and death; the perfection of wisdom does not gather together or scatter apart the perfection of generosity, does not gather together or scatter apart the perfection of ethical discipline, does not gather together or scatter apart the perfection of tolerance, does not gather together or scatter apart the perfection of perseverance, and does not gather together or scatter apart the perfection of meditative concentration; the perfection of wisdom does not gather together or scatter apart the emptiness of internal phenomena, does not gather together or scatter apart the emptiness of external phenomena, does not gather together or scatter apart the emptiness of external and internal phenomena, does not gather together or scatter apart the emptiness of emptiness, does not gather together or scatter apart the emptiness of great extent, does not gather together or scatter apart the emptiness of ultimate reality, does not gather together or scatter apart the emptiness of conditioned phenomena, does not gather together or scatter apart the emptiness of unconditioned phenomena, does not gather together or scatter apart the emptiness of the unlimited, does not gather together or scatter apart the emptiness of that [F.231.b] which has neither beginning nor end, does not gather together or scatter apart the emptiness of nonexclusion, does not gather together or scatter apart the emptiness of inherent nature, does not gather together or scatter apart the emptiness of all phenomena, does not gather together or scatter apart the emptiness of intrinsic defining characteristics, does not gather together or scatter apart the emptiness of that which cannot be apprehended, does not gather together or scatter apart the emptiness of nonentities, does not gather together or scatter apart the emptiness of essential nature, and does not gather together or scatter apart the emptiness of an essential nature of nonentities; the perfection of wisdom does not gather together or scatter apart the applications of mindfulness, does not gather together or scatter apart the correct exertions, does not gather together or scatter apart the supports for miraculous ability, does not

gather together or scatter apart the faculties, does not gather together or scatter apart the powers, does not gather together or scatter apart the branches of enlightenment, and does not gather together or scatter apart the noble eightfold path; the perfection of wisdom does not gather together or scatter apart the truths of the noble ones, does not gather together or scatter apart the meditative concentrations, does not gather together or scatter apart the immeasurable attitudes, and does not gather together or scatter apart the formless absorptions; the perfection of wisdom does not gather together or scatter apart the eight liberations, does not gather together or scatter apart the nine serial steps of meditative absorption, and does not gather together or scatter apart the emptiness, signlessness, and wishlessness gateways to liberation; the perfection of wisdom does not gather together or scatter apart the extrasensory powers, does not gather together or scatter apart [F.232.a] the meditative stabilities, and does not gather together or scatter apart the dhāraṇī gateways; the perfection of wisdom does not gather together or scatter apart the ten powers of the tathāgatas, does not gather together or scatter apart the four fearlessnesses, does not gather together or scatter apart the four kinds of exact knowledge, and does not gather together or scatter apart great compassion; and the perfection of wisdom does not gather together or scatter apart the eighteen distinct qualities of the buddhas, does not gather together or scatter apart the fruit of having entered the stream, does not gather together or scatter apart the fruit of once-returner, does not gather together or scatter apart the fruit of non-returner, does not gather together or scatter apart arhatship, does not gather together or scatter apart individual enlightenment, does not gather together or scatter apart the knowledge of the aspects of the path, and does not gather together or scatter apart enlightenment, the buddhas, or the attributes of the buddhas,' and if, Blessed Lord, bodhisattva great beings who have newly set out in the vehicle, relying on the perfection of wisdom, relying on the perfection of meditative concentration, relying on the perfection of perseverance, relying on the perfection of tolerance, relying on the perfection of ethical discipline, and relying on the perfection of generosity, perceive that 'the perfection of wisdom does not make physical forms measurable or make them immeasurable, does not make feelings measurable or make them immeasurable, does not make perceptions measurable or make them immeasurable, does not make formative predispositions measurable or make them immeasurable, and does not make consciousness [F.232.b] measurable or make it immeasurable; the perfection of wisdom does not make the eyes measurable or make them immeasurable, does not make the ears measurable or make them immeasurable, does not make the nose measurable or make it immeasurable, does not make the tongue measurable

or make it immeasurable, does not make the body measurable or make it immeasurable, and does not make the mental faculty measurable or make it immeasurable; the perfection of wisdom does not make sights measurable or make them immeasurable, does not make sounds measurable or make them immeasurable, does not make odors measurable or make them immeasurable, does not make tastes measurable or make them immeasurable, does not make tangibles measurable or make them immeasurable, and does not make mental phenomena measurable or make them immeasurable; the perfection of wisdom does not make visual consciousness measurable or make it immeasurable, does not make auditory consciousness measurable or make it immeasurable, does not make olfactory consciousness measurable or make it immeasurable, does not make gustatory consciousness measurable or make it immeasurable, does not make tactile consciousness measurable or make it immeasurable, and does not make mental consciousness measurable or make it immeasurable; the perfection of wisdom does not make visually compounded sensory contact measurable or make it immeasurable, does not make aurally compounded sensory contact measurable or make it immeasurable, does not make nasally compounded sensory contact measurable or make it immeasurable, does not make lingually compounded sensory contact measurable or make it immeasurable, does not make corporeally compounded sensory contact measurable or make it immeasurable, and does not make mentally compounded sensory contact measurable or make it immeasurable; the perfection of wisdom does not make feelings conditioned by [F.233.a] visually compounded sensory contact measurable or make them immeasurable, does not make feelings conditioned by aurally compounded sensory contact measurable or make them immeasurable, does not make feelings conditioned by nasally compounded sensory contact measurable or make them immeasurable, does not make feelings conditioned by lingually compounded sensory contact measurable or make them immeasurable, does not make feelings conditioned by corporeally compounded sensory contact measurable or make them immeasurable, and does not make feelings conditioned by mentally compounded sensory contact measurable or make them immeasurable; the perfection of wisdom does not make the earth element measurable or make it immeasurable, does not make the water element measurable or make it immeasurable, does not make the fire element measurable or make it immeasurable, does not make the wind element measurable or make it immeasurable, does not make the space element measurable or make it immeasurable, and does not make the consciousness element measurable or make it immeasurable; the perfection of wisdom does not make ignorance measurable or make it immeasurable, does not make

formative predispositions measurable or make them immeasurable, does not make consciousness measurable or make it immeasurable, does not make name and form measurable or make them immeasurable, does not make the six sense fields measurable or make them immeasurable, does not make sensory contact measurable or make it immeasurable, does not make sensation measurable or make it immeasurable, does not make craving measurable or make it immeasurable, does not make grasping measurable or make it immeasurable, does not make the rebirth process measurable or make it immeasurable, does not make birth measurable or make it immeasurable, and does not make aging and death measurable or make them immeasurable; [F.233.b] the perfection of wisdom does not make the perfection of generosity measurable or make it immeasurable, does not make the perfection of ethical discipline measurable or make it immeasurable, does not make the perfection of tolerance measurable or make it immeasurable, does not make the perfection of perseverance measurable or make it immeasurable, and does not make the perfection of meditative concentration measurable or make it immeasurable; the perfection of wisdom does not make the emptiness of internal phenomena measurable or make it immeasurable, does not make the emptiness of external phenomena measurable or make it immeasurable, does not make the emptiness of external and internal phenomena measurable or make it immeasurable, does not make the emptiness of emptiness measurable or make it immeasurable, does not make the emptiness of great extent measurable or make it immeasurable, does not make the emptiness of ultimate reality measurable or make it immeasurable, does not make the emptiness of conditioned phenomena measurable or make it immeasurable, does not make the emptiness of unconditioned phenomena measurable or make it immeasurable, does not make the emptiness of the unlimited measurable or make it immeasurable, does not make the emptiness of that which has neither beginning nor end measurable or make it immeasurable, does not make the emptiness of nonexclusion measurable or make it immeasurable, does not make the emptiness of inherent nature measurable or make it immeasurable, does not make the emptiness of all phenomena measurable or make it immeasurable, does not make the emptiness of intrinsic defining characteristics measurable or make it immeasurable, does not make the emptiness of that which cannot be apprehended measurable or make it immeasurable, does not make the emptiness of nonentities measurable or make it immeasurable, does not make the emptiness of essential nature measurable or make it immeasurable, and does not make the emptiness of an essential nature of nonentities measurable or make it immeasurable; [F.234.a] the perfection of wisdom does not make the applications of mindfulness

measurable or make them immeasurable, does not make the correct exertions measurable or make them immeasurable, does not make the supports for miraculous ability measurable or make them immeasurable, does not make the faculties measurable or make them immeasurable, does not make the powers measurable or make them immeasurable, does not make the branches of enlightenment measurable or make them immeasurable, and does not make the noble eightfold path measurable or make it immeasurable; the perfection of wisdom does not make the truths of the noble ones measurable or make them immeasurable, does not make the meditative concentrations measurable or make them immeasurable, does not make the immeasurable attitudes measurable or make them immeasurable, and does not make the formless absorptions measurable or make them immeasurable; the perfection of wisdom does not make the eight liberations measurable or make them immeasurable, does not make the nine serial steps of meditative absorption measurable or make them immeasurable, and does not make the emptiness, signlessness, and wishlessness gateways to liberation measurable or make them immeasurable; the perfection of wisdom does not make the extrasensory powers measurable or make them immeasurable, does not make the meditative stabilities measurable or make them immeasurable, and does not make the dhāraṇī gateways measurable or make them immeasurable; the perfection of wisdom does not make the ten powers of the tathāgatas measurable or make them immeasurable, does not make the four fearlessnesses measurable or make them immeasurable, does not make the four kinds of exact knowledge measurable or make them immeasurable, and does not make great compassion measurable or make it immeasurable; [F.234.b] and the perfection of wisdom does not make the eighteen distinct qualities of the buddhas measurable or make them immeasurable, does not make the fruit of having entered the stream measurable or make it immeasurable, does not make the fruit of once-returner measurable or make it immeasurable, does not make the fruit of non-returner measurable or make it immeasurable, does not make arhatship measurable or make it immeasurable, does not make individual enlightenment measurable or make it immeasurable, does not make the knowledge of the aspects of the path measurable or make it immeasurable, and does not make enlightenment, the buddhas, or the attributes of the buddhas measurable or make them immeasurable,’ in that case, Blessed Lord, those bodhisattva great beings who perceive in such a way do not practice the perfection of wisdom. [B18]

25.178 “And if, Blessed Lord, bodhisattva great beings who have newly set out in the vehicle, relying on the perfection of wisdom, relying on the perfection of meditative concentration, relying on the perfection of perseverance, relying on the perfection of tolerance, relying on the perfection of ethical discipline,

and relying on the perfection of generosity, perceive that 'the perfection of wisdom does not expand or compress physical forms, does not expand or compress feelings, does not expand or compress perceptions, does not expand or compress formative predispositions, and does not expand or compress consciousness; the perfection of wisdom does not expand or compress the eyes, does not expand or compress [F.235.a] the ears, does not expand or compress the nose, does not expand or compress the tongue, does not expand or compress the body, and does not expand or compress the mental faculty; the perfection of wisdom does not expand or compress sights, does not expand or compress sounds, does not expand or compress odors, does not expand or compress tastes, does not expand or compress tangibles, and does not expand or compress mental phenomena; the perfection of wisdom does not expand or compress visual consciousness, does not expand or compress auditory consciousness, does not expand or compress olfactory consciousness, does not expand or compress gustatory consciousness, does not expand or compress tactile consciousness, and does not expand or compress mental consciousness; the perfection of wisdom does not expand or compress visually compounded sensory contact, does not expand or compress aurally compounded sensory contact, does not expand or compress nasally compounded sensory contact, does not expand or compress lingually compounded sensory contact, does not expand or compress corporeally compounded sensory contact, and does not expand or compress mentally compounded sensory contact; the perfection of wisdom does not expand or compress feelings conditioned by visually compounded sensory contact, does not expand or compress feelings conditioned by aurally compounded sensory contact, does not expand or compress feelings conditioned by nasally compounded sensory contact, does not expand or compress feelings [F.235.b] conditioned by lingually compounded sensory contact, does not expand or compress feelings conditioned by corporeally compounded sensory contact, and does not expand or compress feelings conditioned by mentally compounded sensory contact; the perfection of wisdom does not expand or compress the earth element, does not expand or compress the water element, does not expand or compress the fire element, does not expand or compress the wind element, does not expand or compress the space element, and does not expand or compress the consciousness element; the perfection of wisdom does not expand or compress ignorance, does not expand or compress formative predispositions, does not expand or compress consciousness, does not expand or compress name and form, does not expand or compress the six sense fields, does not expand or compress sensory contact, does not expand or compress sensation, does not expand or compress craving, does not

expand or compress grasping, does not expand or compress the rebirth process, does not expand or compress birth, and does not expand or compress aging and death; the perfection of wisdom does not expand or compress the perfection of generosity, does not expand or compress the perfection of ethical discipline, does not expand or compress the perfection of tolerance, does not expand or compress the perfection of perseverance, and does not expand or compress the perfection of meditative concentration; the perfection of wisdom does not expand or compress [F.236.a] the emptiness of internal phenomena, does not expand or compress the emptiness of external phenomena, does not expand or compress the emptiness of external and internal phenomena, does not expand or compress the emptiness of emptiness, does not expand or compress the emptiness of great extent, does not expand or compress the emptiness of ultimate reality, does not expand or compress the emptiness of conditioned phenomena, does not expand or compress the emptiness of unconditioned phenomena, does not expand or compress the emptiness of the unlimited, does not expand or compress the emptiness of that which has neither beginning nor end, does not expand or compress the emptiness of nonexclusion, does not expand or compress the emptiness of inherent nature, does not expand or compress the emptiness of all phenomena, does not expand or compress the emptiness of intrinsic defining characteristics, does not expand or compress the emptiness of that which cannot be apprehended, does not expand or compress the emptiness of nonentities, does not expand or compress the emptiness of essential nature, and does not expand or compress the emptiness of an essential nature of nonentities; the perfection of wisdom does not expand or compress the applications of mindfulness, does not expand or compress the correct exertions, does not expand or compress the supports for miraculous ability, does not expand or compress the faculties, does not expand or compress the powers, does not expand or compress the branches of enlightenment, and does not expand or compress the noble eightfold path; the perfection of wisdom does not expand or compress [F.236.b] the truths of the noble ones, does not expand or compress the meditative concentrations, does not expand or compress the immeasurable attitudes, and does not expand or compress the formless absorptions; the perfection of wisdom does not expand or compress the eight liberations, does not expand or compress the nine serial steps of meditative absorption, and does not expand or compress the emptiness, signlessness, and wishlessness gateways to liberation; the perfection of wisdom does not expand or compress the extrasensory powers, does not expand or compress the meditative stabilities, and does not expand or compress the dhāraṇī gateways; the perfection of wisdom does not expand or compress the ten

powers of the tathāgatas, does not expand or compress the four fearlessnesses, does not expand or compress the four kinds of exact knowledge, and does not expand or compress great compassion; and the perfection of wisdom does not expand or compress the eighteen distinct qualities of the buddhas, does not expand or compress the fruit of having entered the stream, does not expand or compress the fruit of once-returner, does not expand or compress the fruit of non-returner, does not expand or compress arhatship, does not expand or compress individual enlightenment, does not expand or compress the knowledge of the aspects of the path, and does not expand or compress enlightenment, the buddhas, or the attributes of the buddhas,' [F.237.a] in that case, Blessed Lord, those bodhisattva great beings who perceive in such a way do not practice the perfection of wisdom.

25.179 “And if, Blessed Lord, bodhisattva great beings who have newly set out in the vehicle, relying on the perfection of wisdom, relying on the perfection of meditative concentration, relying on the perfection of perseverance, relying on the perfection of tolerance, relying on the perfection of ethical discipline, and relying on the perfection of generosity, perceive that ‘the perfection of wisdom does not strengthen or weaken physical forms, does not strengthen or weaken feelings, does not strengthen or weaken perceptions, does not strengthen or weaken formative predispositions, and does not strengthen or weaken consciousness; the perfection of wisdom does not strengthen or weaken the eyes, does not strengthen or weaken the ears, does not strengthen or weaken the nose, does not strengthen or weaken the tongue, does not strengthen or weaken the body, and does not strengthen or weaken the mental faculty; the perfection of wisdom does not strengthen or weaken sights, does not strengthen or weaken sounds, does not strengthen or weaken odors, does not strengthen or weaken tastes, does not strengthen or weaken tangibles, and does not strengthen or weaken mental phenomena; the perfection of wisdom does not strengthen or [F.237.b] weaken visual consciousness, does not strengthen or weaken auditory consciousness, does not strengthen or weaken olfactory consciousness, does not strengthen or weaken gustatory consciousness, does not strengthen or weaken tactile consciousness, and does not strengthen or weaken mental consciousness; the perfection of wisdom does not strengthen or weaken visually compounded sensory contact, does not strengthen or weaken aurally compounded sensory contact, does not strengthen or weaken nasally compounded sensory contact, does not strengthen or weaken lingually compounded sensory contact, does not strengthen or weaken corporeally compounded sensory contact, and does not strengthen or weaken mentally compounded sensory contact; the perfection of wisdom does not strengthen or weaken feelings conditioned

by visually compounded sensory contact, does not strengthen or weaken feelings conditioned by aurally compounded sensory contact, does not strengthen or weaken feelings conditioned by nasally compounded sensory contact, does not strengthen or weaken feelings conditioned by lingually compounded sensory contact, does not strengthen or weaken feelings conditioned by corporeally compounded sensory contact, and does not strengthen or weaken feelings conditioned by mentally compounded sensory contact; the perfection of wisdom does not strengthen or weaken the earth element, does not strengthen or weaken the water element, does not strengthen or weaken the fire element, [F.238.a] does not strengthen or weaken the wind element, does not strengthen or weaken the space element, and does not strengthen or weaken the consciousness element; the perfection of wisdom does not strengthen or weaken ignorance, does not strengthen or weaken formative predispositions, does not strengthen or weaken consciousness, does not strengthen or weaken name and form, does not strengthen or weaken the six sense fields, does not strengthen or weaken sensory contact, does not strengthen or weaken sensation, does not strengthen or weaken craving, does not strengthen or weaken grasping, does not strengthen or weaken the rebirth process, does not strengthen or weaken birth, and does not strengthen or weaken aging and death; the perfection of wisdom does not strengthen or weaken the perfection of generosity, does not strengthen or weaken the perfection of ethical discipline, does not strengthen or weaken the perfection of tolerance, does not strengthen or weaken the perfection of perseverance, and does not strengthen or weaken the perfection of meditative concentration; the perfection of wisdom does not strengthen or weaken the emptiness of internal phenomena, does not strengthen or weaken the emptiness of external phenomena, does not strengthen [F.238.b] or weaken the emptiness of external and internal phenomena, does not strengthen or weaken the emptiness of emptiness, does not strengthen or weaken the emptiness of great extent, does not strengthen or weaken the emptiness of ultimate reality, does not strengthen or weaken the emptiness of conditioned phenomena, does not strengthen or weaken the emptiness of unconditioned phenomena, does not strengthen or weaken the emptiness of the unlimited, does not strengthen or weaken the emptiness of that which has neither beginning nor end, does not strengthen or weaken the emptiness of nonexclusion, does not strengthen or weaken the emptiness of inherent nature, does not strengthen or weaken the emptiness of all phenomena, does not strengthen or weaken the emptiness of intrinsic defining characteristics, does not strengthen or weaken the emptiness of that which cannot be apprehended, does not strengthen or weaken the emptiness of

nonentities, does not strengthen or weaken the emptiness of essential nature, and does not strengthen or weaken the emptiness of an essential nature of nonentities; the perfection of wisdom does not strengthen or weaken the applications of mindfulness, does not strengthen or weaken the correct exertions, does not strengthen or weaken the supports for miraculous ability, does not strengthen or weaken the faculties, does not strengthen or weaken the powers, does not strengthen [F.239.a] or weaken the branches of enlightenment, and does not strengthen or weaken the noble eightfold path; the perfection of wisdom does not strengthen or weaken the truths of the noble ones, does not strengthen or weaken the meditative concentrations, does not strengthen or weaken the immeasurable attitudes, and does not strengthen or weaken the formless absorptions; the perfection of wisdom does not strengthen or weaken the eight liberations, does not strengthen or weaken the nine serial steps of meditative absorption, and does not strengthen or weaken the emptiness, signlessness, and wishlessness gateways to liberation; the perfection of wisdom does not strengthen or weaken the extrasensory powers, does not strengthen or weaken the meditative stabilities, and does not strengthen or weaken the dhāraṇī gateways; the perfection of wisdom does not strengthen or weaken the ten powers of the tathāgatas, does not strengthen or weaken the four fearlessnesses, does not strengthen or weaken the four kinds of exact knowledge, and does not strengthen or weaken great compassion; and the perfection of wisdom does not strengthen or weaken the eighteen distinct qualities of the buddhas, does not strengthen or weaken the fruit of having entered the stream, [F.239.b] does not strengthen or weaken the fruit of once-returner, does not strengthen or weaken the fruit of non-returner, does not strengthen or weaken arhatship, does not strengthen or weaken individual enlightenment, does not strengthen or weaken the knowledge of the aspects of the path, and does not strengthen or weaken enlightenment, the buddhas, or the attributes of the buddhas,' in that case, Blessed Lord, those bodhisattva great beings who perceive in such a way do not practice the perfection of wisdom.

25.180 “If you ask why, it is because physical forms that the perfection of wisdom might enhance or diminish are not an outcome compatible with the perfection of wisdom, feelings that it might enhance or diminish are not an outcome compatible with the perfection of wisdom, perceptions that it might enhance or diminish are not an outcome compatible with the perfection of wisdom, formative predispositions that it might enhance or diminish are not an outcome compatible with the perfection of wisdom, and consciousness that it might enhance or diminish is not an outcome compatible with the perfection of wisdom; the eyes that it might enhance or diminish are not an

outcome compatible with the perfection of wisdom, the ears that it might enhance or diminish are not an outcome compatible with the perfection of wisdom, the nose that it might enhance or diminish [F.240.a] is not an outcome compatible with the perfection of wisdom, the tongue that it might enhance or diminish is not an outcome compatible with the perfection of wisdom, the body that it might enhance or diminish is not an outcome compatible with the perfection of wisdom, and the mental faculty that it might enhance or diminish is not an outcome compatible with the perfection of wisdom; sights that it might enhance or diminish are not an outcome compatible with the perfection of wisdom, sounds that it might enhance or diminish are not an outcome compatible with the perfection of wisdom, odors that it might enhance or diminish are not an outcome compatible with the perfection of wisdom, tastes that it might enhance or diminish are not an outcome compatible with the perfection of wisdom, tangibles that it might enhance or diminish are not an outcome compatible with the perfection of wisdom, and mental phenomena that it might enhance or diminish are not an outcome compatible with the perfection of wisdom; visual consciousness that it might enhance or diminish is not an outcome compatible with the perfection of wisdom, auditory consciousness that it might enhance or diminish is not an outcome compatible with the perfection of wisdom, olfactory consciousness that it might enhance or diminish is not an outcome compatible with the perfection of wisdom, gustatory consciousness that it might enhance or diminish is not an outcome compatible [F.240.b] with the perfection of wisdom, tactile consciousness that it might enhance or diminish is not an outcome compatible with the perfection of wisdom, and mental consciousness that it might enhance or diminish is not an outcome compatible with the perfection of wisdom; visually compounded sensory contact that it might enhance or diminish is not an outcome compatible with the perfection of wisdom, aurally compounded sensory contact that it might enhance or diminish is not an outcome compatible with the perfection of wisdom, nasally compounded sensory contact that it might enhance or diminish is not an outcome compatible with the perfection of wisdom, lingually compounded sensory contact that it might enhance or diminish is not an outcome compatible with the perfection of wisdom, corporeally compounded sensory contact that it might enhance or diminish is not an outcome compatible with the perfection of wisdom, and mentally compounded sensory contact that it might enhance or diminish is not an outcome compatible with the perfection of wisdom; feelings conditioned by visually compounded sensory contact that it might enhance or diminish are not an outcome compatible with the perfection of wisdom, feelings conditioned by aurally compounded sensory contact that it might enhance

or diminish are not an outcome compatible with the perfection of wisdom, feelings conditioned by nasally compounded sensory contact that it might enhance or diminish are not an outcome compatible with the perfection of wisdom, feelings [F.241.a] conditioned by lingually compounded sensory contact that it might enhance or diminish are not an outcome compatible with the perfection of wisdom, feelings conditioned by corporeally compounded sensory contact that it might enhance or diminish are not an outcome compatible with the perfection of wisdom, and feelings conditioned by mentally compounded sensory contact that it might enhance or diminish are not an outcome compatible with the perfection of wisdom; the earth element that it might enhance or diminish is not an outcome compatible with the perfection of wisdom, the water element that it might enhance or diminish is not an outcome compatible with the perfection of wisdom, the fire element that it might enhance or diminish is not an outcome compatible with the perfection of wisdom, the wind element that it might enhance or diminish is not an outcome compatible with the perfection of wisdom, the space element that it might enhance or diminish is not an outcome compatible with the perfection of wisdom, and the consciousness element that it might enhance or diminish is not an outcome compatible with the perfection of wisdom; ignorance that it might enhance or diminish is not an outcome compatible with the perfection of wisdom, formative predispositions that it might enhance or diminish are not an outcome compatible with the perfection of wisdom, consciousness that it might enhance or diminish is not an outcome [F.241.b] compatible with the perfection of wisdom, name and form that it might enhance or diminish are not an outcome compatible with the perfection of wisdom, the six sense fields that it might enhance or diminish are not an outcome compatible with the perfection of wisdom, sensory contact that it might enhance or diminish is not an outcome compatible with the perfection of wisdom, sensation that it might enhance or diminish is not an outcome compatible with the perfection of wisdom, craving that it might enhance or diminish is not an outcome compatible with the perfection of wisdom, grasping that it might enhance or diminish is not an outcome compatible with the perfection of wisdom, the rebirth process that it might enhance or diminish is not an outcome compatible with the perfection of wisdom, birth that it might enhance or diminish is not an outcome compatible with the perfection of wisdom, and aging and death that it might enhance or diminish are not an outcome compatible with the perfection of wisdom; the perfection of generosity that it might enhance or diminish is not an outcome compatible with the perfection of wisdom, the perfection of ethical discipline that it might enhance or diminish is not an outcome compatible with the perfection of wisdom, the

perfection of tolerance that it might enhance or diminish is not an outcome compatible with the perfection of wisdom, the perfection of perseverance that it might enhance or [F.242.a] diminish is not an outcome compatible with the perfection of wisdom, and the perfection of meditative concentration that it might enhance or diminish is not an outcome compatible with the perfection of wisdom; the emptiness of internal phenomena that it might enhance or diminish is not an outcome compatible with the perfection of wisdom, the emptiness of external phenomena that it might enhance or diminish is not an outcome compatible with the perfection of wisdom, the emptiness of external and internal phenomena that it might enhance or diminish is not an outcome compatible with the perfection of wisdom, the emptiness of emptiness that it might enhance or diminish is not an outcome compatible with the perfection of wisdom, the emptiness of great extent that it might enhance or diminish is not an outcome compatible with the perfection of wisdom, the emptiness of ultimate reality that it might enhance or diminish is not an outcome compatible with the perfection of wisdom, the emptiness of conditioned phenomena that it might enhance or diminish is not an outcome compatible with the perfection of wisdom, the emptiness of unconditioned phenomena that it might enhance or diminish is not an outcome compatible with the perfection of wisdom, the emptiness of the unlimited that it might enhance or diminish is not an outcome compatible with the perfection of wisdom, the emptiness of that which has neither beginning nor end that it might enhance or diminish is not an outcome compatible with [F.242.b] the perfection of wisdom, the emptiness of nonexclusion that it might enhance or diminish is not an outcome compatible with the perfection of wisdom, the emptiness of inherent nature that it might enhance or diminish is not an outcome compatible with the perfection of wisdom, the emptiness of all phenomena that it might enhance or diminish is not an outcome compatible with the perfection of wisdom, the emptiness of intrinsic defining characteristics that it might enhance or diminish is not an outcome compatible with the perfection of wisdom, the emptiness of that which cannot be apprehended that it might enhance or diminish is not an outcome compatible with the perfection of wisdom, the emptiness of nonentities that it might enhance or diminish is not an outcome compatible with the perfection of wisdom, the emptiness of essential nature that it might enhance or diminish is not an outcome compatible with the perfection of wisdom, and the emptiness of an essential nature of nonentities that it might enhance or diminish is not an outcome compatible with the perfection of wisdom; the applications of mindfulness that it might enhance or diminish are not an outcome compatible with the perfection of wisdom, the correct exertions that it might enhance or diminish are not an outcome

compatible with the perfection of wisdom, the supports for miraculous ability that it might enhance or diminish are not an outcome compatible with the perfection of wisdom, the faculties that it might enhance or diminish are not an outcome compatible with the perfection of wisdom, the powers that it might enhance or diminish are [F.243.a] not an outcome compatible with the perfection of wisdom, the branches of enlightenment that it might enhance or diminish are not an outcome compatible with the perfection of wisdom, and the noble eightfold path that it might enhance or diminish is not an outcome compatible with the perfection of wisdom; the truths of the noble ones that it might enhance or diminish are not an outcome compatible with the perfection of wisdom, the meditative concentrations that it might enhance or diminish are not an outcome compatible with the perfection of wisdom, the immeasurable attitudes that it might enhance or diminish are not an outcome compatible with the perfection of wisdom, and the formless absorptions that it might enhance or diminish are not an outcome compatible with the perfection of wisdom; the liberations that it might enhance or diminish are not an outcome compatible with the perfection of wisdom, the nine serial steps of meditative absorption that it might enhance or diminish are not an outcome compatible with the perfection of wisdom, and the emptiness, signlessness, and wishlessness gateways to liberation that it might enhance or diminish are not an outcome compatible with the perfection of wisdom; the extrasensory powers that it might enhance or diminish are not an outcome compatible [F.243.b] with the perfection of wisdom, the meditative stabilities that it might enhance or diminish are not an outcome compatible with the perfection of wisdom, and the dhāraṇī gateways that it might enhance or diminish are not an outcome compatible with the perfection of wisdom; the ten powers of the tathāgatas that it might enhance or diminish are not an outcome compatible with the perfection of wisdom, the fearlessnesses that it might enhance or diminish are not an outcome compatible with the perfection of wisdom, the kinds of exact knowledge that it might enhance or diminish are not an outcome compatible with the perfection of wisdom, and great compassion that it might enhance or diminish is not an outcome compatible with the perfection of wisdom; and the eighteen distinct qualities of the buddhas that it might enhance or diminish are not an outcome compatible with the perfection of wisdom, the fruit of having entered the stream that it might enhance or diminish is not an outcome compatible with the perfection of wisdom, the fruit of once-returner that it might enhance or diminish is not an outcome compatible with the perfection of wisdom, the fruit of non-returner that it might enhance or diminish is not an outcome compatible with the perfection of wisdom, arhatship that it might enhance or diminish is not an outcome compatible

with the perfection of wisdom, individual enlightenment that it might enhance or [F.244.a] diminish is not an outcome compatible with the perfection of wisdom, the knowledge of the aspects of the path that it might enhance or diminish is not an outcome compatible with the perfection of wisdom, and enlightenment, the buddhas, and the attributes of the buddhas that it might enhance or diminish are not an outcome compatible with the perfection of wisdom.

- 25.181 “Physical forms that the perfection of wisdom might gather together or scatter apart are not an outcome compatible with the perfection of wisdom, feelings that it might gather together or scatter apart are not an outcome compatible with the perfection of wisdom, perceptions that it might gather together or scatter apart are not an outcome compatible with the perfection of wisdom, formative predispositions that it might gather together or scatter apart are not an outcome compatible with the perfection of wisdom, and consciousness that it might gather together or scatter apart is not an outcome compatible with the perfection of wisdom; the eyes that it might gather together or scatter apart are not an outcome compatible with the perfection of wisdom, the ears that it might gather together or scatter apart are not an outcome compatible with the perfection of wisdom, the nose that it might gather together or scatter apart is not an outcome compatible with the perfection of wisdom, the tongue that it might gather together or scatter apart is not an outcome compatible with the perfection of wisdom, the body that it might gather together or [F.244.b] scatter apart is not an outcome compatible with the perfection of wisdom, and the mental faculty that it might gather together or scatter apart is not an outcome compatible with the perfection of wisdom; sights that it might gather together or scatter apart are not an outcome compatible with the perfection of wisdom, sounds that it might gather together or scatter apart are not an outcome compatible with the perfection of wisdom, odors that it might gather together or scatter apart are not an outcome compatible with the perfection of wisdom, tastes that it might gather together or scatter apart are not an outcome compatible with the perfection of wisdom, tangibles that it might gather together or scatter apart are not an outcome compatible with the perfection of wisdom, and mental phenomena that it might gather together or scatter apart are not an outcome compatible with the perfection of wisdom; visual consciousness that it might gather together or scatter apart is not an outcome compatible with the perfection of wisdom, auditory consciousness that it might gather together or scatter apart is not an outcome compatible with the perfection of wisdom, olfactory consciousness that it might gather together or scatter apart is not an outcome compatible with the perfection of wisdom, gustatory consciousness that it might gather together or scatter apart is not an

outcome compatible with the perfection of wisdom, tactile consciousness that it might gather together or scatter apart is not an outcome [F.245.a] compatible with the perfection of wisdom, and mental consciousness that it might gather together or scatter apart is not an outcome compatible with the perfection of wisdom; visually compounded sensory contact that it might gather together or scatter apart is not an outcome compatible with the perfection of wisdom, aurally compounded sensory contact that it might gather together or scatter apart is not an outcome compatible with the perfection of wisdom, nasally compounded sensory contact that it might gather together or scatter apart is not an outcome compatible with the perfection of wisdom, lingually compounded sensory contact that it might gather together or scatter apart is not an outcome compatible with the perfection of wisdom, corporeally compounded sensory contact that it might gather together or scatter apart is not an outcome compatible with the perfection of wisdom, and mentally compounded sensory contact that it might gather together or scatter apart is not an outcome compatible with the perfection of wisdom; feelings conditioned by visually compounded sensory contact that it might gather together or scatter apart are not an outcome compatible with the perfection of wisdom, feelings conditioned by aurally compounded sensory contact that it might gather together or scatter apart are not an outcome compatible with the perfection of wisdom, feelings conditioned by nasally compounded sensory contact that it might gather together or scatter apart are not an outcome compatible with the perfection of wisdom, feelings conditioned by lingually compounded sensory contact that it might gather together [F.245.b] or scatter apart are not an outcome compatible with the perfection of wisdom, feelings conditioned by corporeally compounded sensory contact that it might gather together or scatter apart are not an outcome compatible with the perfection of wisdom, and feelings conditioned by mentally compounded sensory contact that it might gather together or scatter apart are not an outcome compatible with the perfection of wisdom; the earth element that it might gather together or scatter apart is not an outcome compatible with the perfection of wisdom, the water element that it might gather together or scatter apart is not an outcome compatible with the perfection of wisdom, the fire element that it might gather together or scatter apart is not an outcome compatible with the perfection of wisdom, the wind element that it might gather together or scatter apart is not an outcome compatible with the perfection of wisdom, the space element that it might gather together or scatter apart is not an outcome compatible with the perfection of wisdom, and the consciousness element that it might gather together or scatter apart is not an outcome compatible with the perfection of wisdom; ignorance that it might gather together or

scatter apart is not an outcome compatible with the perfection of wisdom, formative predispositions that it might gather together or scatter apart are not an outcome compatible with the perfection of wisdom, consciousness that it might gather together or scatter apart is not an outcome compatible with the perfection of wisdom, name and form that it might gather together [F.246.a] or scatter apart are not an outcome compatible with the perfection of wisdom, the six sense fields that it might gather together or scatter apart are not an outcome compatible with the perfection of wisdom, sensory contact that it might gather together or scatter apart is not an outcome compatible with the perfection of wisdom, sensation that it might gather together or scatter apart is not an outcome compatible with the perfection of wisdom, craving that it might gather together or scatter apart is not an outcome compatible with the perfection of wisdom, grasping that it might gather together or scatter apart is not an outcome compatible with the perfection of wisdom, the rebirth process that it might gather together or scatter apart is not an outcome compatible with the perfection of wisdom, birth that it might gather together or scatter apart is not an outcome compatible with the perfection of wisdom, and aging and death that it might gather together or scatter apart are not an outcome compatible with the perfection of wisdom; the perfection of generosity that it might gather together or scatter apart is not an outcome compatible with the perfection of wisdom, the perfection of ethical discipline that it might gather together or scatter apart is not an outcome compatible with the perfection of wisdom, the perfection of tolerance that it might gather together or scatter apart is not an outcome compatible with the perfection of wisdom, the perfection of perseverance that it might gather together [F.246.b] or scatter apart is not an outcome compatible with the perfection of wisdom, and the perfection of meditative concentration that it might gather together or scatter apart is not an outcome compatible with the perfection of wisdom; the emptiness of internal phenomena that it might gather together or scatter apart is not an outcome compatible with the perfection of wisdom, the emptiness of external phenomena that it might gather together or scatter apart is not an outcome compatible with the perfection of wisdom, the emptiness of external and internal phenomena that it might gather together or scatter apart is not an outcome compatible with the perfection of wisdom, the emptiness of emptiness that it might gather together or scatter apart is not an outcome compatible with the perfection of wisdom, the emptiness of great extent that it might gather together or scatter apart is not an outcome compatible with the perfection of wisdom, the emptiness of ultimate reality that it might gather together or scatter apart is not an outcome compatible with the perfection of wisdom, the emptiness of conditioned phenomena that it might

gather together or scatter apart is not an outcome compatible with the perfection of wisdom, the emptiness of unconditioned phenomena that it might gather together or scatter apart is not an outcome compatible with the perfection of wisdom, the emptiness of the unlimited that it might gather together or scatter apart is not an outcome compatible with the perfection of wisdom, the emptiness of that which has neither beginning nor end that it might gather together or scatter apart is not [F.247.a] an outcome compatible with the perfection of wisdom, the emptiness of nonexclusion that it might gather together or scatter apart is not an outcome compatible with the perfection of wisdom, the emptiness of inherent nature that it might gather together or scatter apart is not an outcome compatible with the perfection of wisdom, the emptiness of all phenomena that it might gather together or scatter apart is not an outcome compatible with the perfection of wisdom, the emptiness of intrinsic defining characteristics that it might gather together or scatter apart is not an outcome compatible with the perfection of wisdom, the emptiness of that which cannot be apprehended that it might gather together or scatter apart is not an outcome compatible with the perfection of wisdom, the emptiness of nonentities that it might gather together or scatter apart is not an outcome compatible with the perfection of wisdom, the emptiness of essential nature that it might gather together or scatter apart is not an outcome compatible with the perfection of wisdom, and the emptiness of an essential nature of nonentities that it might gather together or scatter apart is not an outcome compatible with the perfection of wisdom; the applications of mindfulness that it might gather together or scatter apart are not an outcome compatible with the perfection of wisdom, the correct exertions that it might gather together or scatter apart are not an outcome compatible with the perfection of wisdom, the supports for miraculous ability that it might gather together or scatter apart are not an outcome compatible with the perfection of wisdom, [F.247.b] the faculties that it might gather together or scatter apart are not an outcome compatible with the perfection of wisdom, the powers that it might gather together or scatter apart are not an outcome compatible with the perfection of wisdom, the branches of enlightenment that it might gather together or scatter apart are not an outcome compatible with the perfection of wisdom, and the noble eightfold path that it might gather together or scatter apart is not an outcome compatible with the perfection of wisdom; the truths of the noble ones that it might gather together or scatter apart are not an outcome compatible with the perfection of wisdom, the meditative concentrations that it might gather together or scatter apart are not an outcome compatible with the perfection of wisdom, the immeasurable attitudes that it might gather together or scatter apart are not an outcome compatible with the perfection of wisdom,

and the formless absorptions that it might gather together or scatter apart are not an outcome compatible with the perfection of wisdom; the eight liberations that it might gather together or scatter apart are not an outcome compatible with the perfection of wisdom, the nine serial steps of meditative absorption that it might gather together or scatter apart are not an outcome compatible with the perfection of wisdom, and the emptiness, signlessness, and wishlessness gateways to liberation that it might gather together [F.248.a] or scatter apart are not an outcome compatible with the perfection of wisdom; the extrasensory powers that it might gather together or scatter apart are not an outcome compatible with the perfection of wisdom, the meditative stabilities that it might gather together or scatter apart are not an outcome compatible with the perfection of wisdom, and the dhāraṇī gateways that it might gather together or scatter apart are not an outcome compatible with the perfection of wisdom; the ten powers of the tathāgatas that it might gather together or scatter apart are not an outcome compatible with the perfection of wisdom, the four fearlessnesses that it might gather together or scatter apart are not an outcome compatible with the perfection of wisdom, the four kinds of exact knowledge that it might gather together or scatter apart are not an outcome compatible with the perfection of wisdom, great compassion that it might gather together or scatter apart is not an outcome compatible with the perfection of wisdom, and the eighteen distinct qualities of the buddhas that it might gather together or scatter apart are not an outcome compatible with the perfection of wisdom; and the fruit of having entered the stream that it might gather together or scatter apart is not an outcome compatible with the perfection of wisdom, the fruit of once-returner that it might gather together or scatter apart is not an outcome compatible with the perfection of wisdom, [F.248.b] the fruit of non-returner that it might gather together or scatter apart is not an outcome compatible with the perfection of wisdom, arhatship that it might gather together or scatter apart is not an outcome compatible with the perfection of wisdom, individual enlightenment that it might gather together or scatter apart is not an outcome compatible with the perfection of wisdom, the knowledge of the aspects of the path that it might gather together or scatter apart is not an outcome compatible with the perfection of wisdom, and enlightenment, the buddhas, and the attributes of the buddhas that it might gather together or scatter apart are not an outcome compatible with the perfection of wisdom.

25.182 “Physical forms that the perfection of wisdom might make measurable or make immeasurable are not an outcome compatible with the perfection of wisdom, feelings that it might make measurable or make immeasurable are not an outcome compatible with the perfection of wisdom, perceptions that it might make measurable or make immeasurable are not an outcome

compatible with the perfection of wisdom, formative predispositions that it might make measurable or make immeasurable are not an outcome compatible with the perfection of wisdom, and consciousness that it might make measurable or make immeasurable is not an outcome compatible with the perfection of wisdom; the eyes that it might make measurable [F.249.a] or make immeasurable are not an outcome compatible with the perfection of wisdom, the ears that it might make measurable or make immeasurable are not an outcome compatible with the perfection of wisdom, the nose that it might make measurable or make immeasurable is not an outcome compatible with the perfection of wisdom, the tongue that it might make measurable or make immeasurable is not an outcome compatible with the perfection of wisdom, the body that it might make measurable or make immeasurable is not an outcome compatible with the perfection of wisdom, and the mental faculty that it might make measurable or make immeasurable is not an outcome compatible with the perfection of wisdom; sights that it might make measurable or make immeasurable are not an outcome compatible with the perfection of wisdom, sounds that it might make measurable or make immeasurable are not an outcome compatible with the perfection of wisdom, odors that it might make measurable or make immeasurable are not an outcome compatible with the perfection of wisdom, tastes that it might make measurable or make immeasurable are not an outcome compatible with the perfection of wisdom, tangibles that it might make measurable or make immeasurable are not an outcome compatible with the perfection of wisdom, and mental phenomena that it might make measurable or make immeasurable are not an outcome compatible with the perfection of wisdom; visual consciousness that it might make measurable or make immeasurable [F.249.b] is not an outcome compatible with the perfection of wisdom, auditory consciousness that it might make measurable or make immeasurable is not an outcome compatible with the perfection of wisdom, olfactory consciousness that it might make measurable or make immeasurable is not an outcome compatible with the perfection of wisdom, gustatory consciousness that it might make measurable or make immeasurable is not an outcome compatible with the perfection of wisdom, tactile consciousness that it might make measurable or make immeasurable is not an outcome compatible with the perfection of wisdom, and mental consciousness that it might make measurable or make immeasurable is not an outcome compatible with the perfection of wisdom; visually compounded sensory contact that it might make measurable or make immeasurable is not an outcome compatible with the perfection of wisdom, aurally compounded sensory contact that it might make measurable or make immeasurable is not an outcome compatible with the perfection of wisdom, nasally compounded

sensory contact that it might make measurable or make immeasurable is not an outcome compatible with the perfection of wisdom, lingually compounded sensory contact that it might make measurable or make immeasurable is not an outcome compatible with the perfection of wisdom, corporeally compounded sensory contact that it might make measurable or make immeasurable is not an outcome compatible with the perfection of wisdom, [F.250.a] and mentally compounded sensory contact that it might make measurable or make immeasurable is not an outcome compatible with the perfection of wisdom; feelings conditioned by visually compounded sensory contact that it might make measurable or make immeasurable are not an outcome compatible with the perfection of wisdom, feelings conditioned by aurally compounded sensory contact that it might make measurable or make immeasurable are not an outcome compatible with the perfection of wisdom, feelings conditioned by nasally compounded sensory contact that it might make measurable or make immeasurable are not an outcome compatible with the perfection of wisdom, feelings conditioned by lingually compounded sensory contact that it might make measurable or make immeasurable are not an outcome compatible with the perfection of wisdom, feelings conditioned by corporeally compounded sensory contact that it might make measurable or make immeasurable are not an outcome compatible with the perfection of wisdom, and feelings conditioned by mentally compounded sensory contact that it might make measurable or make immeasurable are not an outcome compatible with the perfection of wisdom; the earth element that it might make measurable or make immeasurable is not an outcome compatible with the perfection of wisdom, the water element that it might make measurable or make immeasurable is not an outcome compatible with the perfection of wisdom, the fire element that it might make measurable or make immeasurable [F.250.b] is not an outcome compatible with the perfection of wisdom, the wind element that it might make measurable or make immeasurable is not an outcome compatible with the perfection of wisdom, the space element that it might make measurable or make immeasurable is not an outcome compatible with the perfection of wisdom, and the consciousness element that it might make measurable or make immeasurable is not an outcome compatible with the perfection of wisdom; ignorance that it might make measurable or make immeasurable is not an outcome compatible with the perfection of wisdom, formative predispositions that it might make measurable or make immeasurable are not an outcome compatible with the perfection of wisdom, consciousness that it might make measurable or make immeasurable is not an outcome compatible with the perfection of wisdom, name and form that it might make measurable or make immeasurable are not an outcome

compatible with the perfection of wisdom, the six sense fields that it might make measurable or make immeasurable are not an outcome compatible with the perfection of wisdom, sensory contact that it might make measurable or make immeasurable is not an outcome compatible with the perfection of wisdom, sensation that it might make measurable or make immeasurable is not an outcome compatible with the perfection of wisdom, craving that it might make measurable or make immeasurable is not an outcome compatible with [F.251.a] the perfection of wisdom, grasping that it might make measurable or make immeasurable is not an outcome compatible with the perfection of wisdom, the rebirth process that it might make measurable or make immeasurable is not an outcome compatible with the perfection of wisdom, birth that it might make measurable or make immeasurable is not an outcome compatible with the perfection of wisdom, and aging and death that it might make measurable or make immeasurable are not an outcome compatible with the perfection of wisdom; the perfection of generosity that it might make measurable or make immeasurable is not an outcome compatible with the perfection of wisdom, the perfection of ethical discipline that it might make measurable or make immeasurable is not an outcome compatible with the perfection of wisdom, the perfection of tolerance that it might make measurable or make immeasurable is not an outcome compatible with the perfection of wisdom, the perfection of perseverance that it might make measurable or make immeasurable is not an outcome compatible with the perfection of wisdom, and the perfection of meditative concentration that it might make measurable or make immeasurable is not an outcome compatible with the perfection of wisdom; the emptiness of internal phenomena that it might make measurable or make immeasurable is not an outcome compatible with the perfection of wisdom, the emptiness of external phenomena that it might make measurable or make immeasurable is not an outcome compatible with the perfection of wisdom, [F.251.b] the emptiness of external and internal phenomena that it might make measurable or make immeasurable is not an outcome compatible with the perfection of wisdom, the emptiness of emptiness that it might make measurable or make immeasurable is not an outcome compatible with the perfection of wisdom, the emptiness of great extent that it might make measurable or make immeasurable is not an outcome compatible with the perfection of wisdom, the emptiness of ultimate reality that it might make measurable or make immeasurable is not an outcome compatible with the perfection of wisdom, the emptiness of conditioned phenomena that it might make measurable or make immeasurable is not an outcome compatible with the perfection of wisdom, the emptiness of unconditioned phenomena that it might make measurable or make immeasurable is not an outcome compatible with the perfection of

wisdom, the emptiness of the unlimited that it might make measurable or make immeasurable is not an outcome compatible with the perfection of wisdom, the emptiness of that which has neither beginning nor end that it might make measurable or make immeasurable is not an outcome compatible with the perfection of wisdom, the emptiness of nonexclusion that it might make measurable or make immeasurable is not an outcome compatible with the perfection of wisdom, the emptiness of inherent nature that it might make measurable or make immeasurable is not an outcome compatible with the perfection of wisdom, the emptiness of all phenomena that it might make measurable [F.252.a] or make immeasurable is not an outcome compatible with the perfection of wisdom, the emptiness of intrinsic defining characteristics that it might make measurable or make immeasurable is not an outcome compatible with the perfection of wisdom, the emptiness of that which cannot be apprehended that it might make measurable or make immeasurable is not an outcome compatible with the perfection of wisdom, the emptiness of nonentities that it might make measurable or make immeasurable is not an outcome compatible with the perfection of wisdom, the emptiness of essential nature that it might make measurable or make immeasurable is not an outcome compatible with the perfection of wisdom, and the emptiness of an essential nature of nonentities that it might make measurable or make immeasurable is not an outcome compatible with the perfection of wisdom; [B19] “the applications of mindfulness that it might make measurable or make immeasurable are not an outcome compatible with the perfection of wisdom, the correct exertions that it might make measurable or make immeasurable are not an outcome compatible with the perfection of wisdom, the supports for miraculous ability that it might make measurable or make immeasurable are not an outcome compatible with the perfection of wisdom, the faculties that it might make measurable or make immeasurable are not an outcome compatible with the perfection of wisdom, [F.252.b] the powers that it might make measurable or make immeasurable are not an outcome compatible with the perfection of wisdom, the branches of enlightenment that it might make measurable or make immeasurable are not an outcome compatible with the perfection of wisdom, and the noble eightfold path that it might make measurable or make immeasurable is not an outcome compatible with the perfection of wisdom; the truths of the noble ones that it might make measurable or make immeasurable are not an outcome compatible with the perfection of wisdom, the meditative concentrations that it might make measurable or make immeasurable are not an outcome compatible with the perfection of wisdom, the immeasurable attitudes that it might make measurable or make immeasurable are not an outcome compatible with the perfection of wisdom, and the formless

absorptions that it might make measurable or make immeasurable are not an outcome compatible with the perfection of wisdom; the eight liberations that it might make measurable or make immeasurable are not an outcome compatible with the perfection of wisdom, the nine serial steps of meditative absorption that it might make measurable or make immeasurable are not an outcome compatible with the perfection of wisdom, and the emptiness, signlessness, and wishlessness gateways to liberation that it might make measurable or make immeasurable are not an outcome compatible with the perfection of wisdom; [F.253.a] the extrasensory powers that it might make measurable or make immeasurable are not an outcome compatible with the perfection of wisdom, the meditative stabilities that it might make measurable or make immeasurable are not an outcome compatible with the perfection of wisdom, and the dhāraṇī gateways that it might make measurable or make immeasurable are not an outcome compatible with the perfection of wisdom; the ten powers of the tathāgatas that it might make measurable or make immeasurable are not an outcome compatible with the perfection of wisdom, the fearlessnesses that it might make measurable or make immeasurable are not an outcome compatible with the perfection of wisdom, the kinds of exact knowledge that it might make measurable or make immeasurable are not an outcome compatible with the perfection of wisdom, great compassion that it might make measurable or make immeasurable is not an outcome compatible with the perfection of wisdom, and the distinct qualities of the buddhas that it might make measurable or make immeasurable are not an outcome compatible with the perfection of wisdom; and the fruit of having entered the stream that it might make measurable or make immeasurable is not an outcome compatible with the perfection of wisdom, the fruit of once-returner that it might make measurable or make immeasurable is not an outcome compatible with [F.253.b] the perfection of wisdom, the fruit of non-returner that it might make measurable or make immeasurable is not an outcome compatible with the perfection of wisdom, arhatship that it might make measurable or make immeasurable is not an outcome compatible with the perfection of wisdom, individual enlightenment that it might make measurable or make immeasurable is not an outcome compatible with the perfection of wisdom, the knowledge of the aspects of the path that it might make measurable or make immeasurable is not an outcome compatible with the perfection of wisdom, and enlightenment, the buddhas, and the attributes of the buddhas that it might make measurable or make immeasurable are not an outcome compatible with the perfection of wisdom.

25.183 “Physical forms that the perfection of wisdom might expand or compress are not an outcome compatible with the perfection of wisdom, feelings that it might expand or compress are not an outcome compatible with the perfection of wisdom, perceptions that it might expand or compress are not an outcome compatible with the perfection of wisdom, formative predispositions that it might expand or compress are not an outcome compatible with the perfection of wisdom, and consciousness that it might expand or compress is not an outcome compatible with the perfection of wisdom; the eyes that it might [F.254.a] expand or compress are not an outcome compatible with the perfection of wisdom, the ears that it might expand or compress are not an outcome compatible with the perfection of wisdom, the nose that it might expand or compress is not an outcome compatible with the perfection of wisdom, the tongue that it might expand or compress is not an outcome compatible with the perfection of wisdom, the body that it might expand or compress is not an outcome compatible with the perfection of wisdom, and the mental faculty that it might expand or compress is not an outcome compatible with the perfection of wisdom; sights that it might expand or compress are not an outcome compatible with the perfection of wisdom, sounds that it might expand or compress are not an outcome compatible with the perfection of wisdom, odors that it might expand or compress are not an outcome compatible with the perfection of wisdom, tastes that it might expand or compress are not an outcome compatible with the perfection of wisdom, tangibles that it might expand or compress are not an outcome compatible with the perfection of wisdom, and mental phenomena that it might expand or compress are not an outcome compatible with the perfection of wisdom; visual consciousness that it might expand or compress is not an outcome compatible with the perfection of wisdom, auditory consciousness that it might expand or compress is not an outcome compatible with [F.254.b] the perfection of wisdom, olfactory consciousness that it might expand or compress is not an outcome compatible with the perfection of wisdom, gustatory consciousness that it might expand or compress is not an outcome compatible with the perfection of wisdom, tactile consciousness that it might expand or compress is not an outcome compatible with the perfection of wisdom, and mental consciousness that it might expand or compress is not an outcome compatible with the perfection of wisdom; visually compounded sensory contact that it might expand or compress is not an outcome compatible with the perfection of wisdom, aurally compounded sensory contact that it might expand or compress is not an outcome compatible with the perfection of wisdom, nasally compounded sensory contact that it might expand or compress is not an outcome compatible with the perfection of wisdom,

lingually compounded sensory contact that it might expand or compress is not an outcome compatible with the perfection of wisdom, corporeally compounded sensory contact that it might expand or compress is not an outcome compatible with the perfection of wisdom, and mentally compounded sensory contact that it might expand or compress is not an outcome compatible with the perfection of wisdom; feelings conditioned by visually compounded sensory contact that it might expand or compress are not an outcome compatible with the perfection of wisdom, [F.255.a] feelings conditioned by aurally compounded sensory contact that it might expand or compress are not an outcome compatible with the perfection of wisdom, feelings conditioned by nasally compounded sensory contact that it might expand or compress are not an outcome compatible with the perfection of wisdom, feelings conditioned by lingually compounded sensory contact that it might expand or compress are not an outcome compatible with the perfection of wisdom, feelings conditioned by corporeally compounded sensory contact that it might expand or compress are not an outcome compatible with the perfection of wisdom, and feelings conditioned by mentally compounded sensory contact that it might expand or compress are not an outcome compatible with the perfection of wisdom; the earth element that it might expand or compress is not an outcome compatible with the perfection of wisdom, the water element that it might expand or compress is not an outcome compatible with the perfection of wisdom, the fire element that it might expand or compress is not an outcome compatible with the perfection of wisdom, the wind element that it might expand or compress is not an outcome compatible with the perfection of wisdom, the space element that it might expand or compress is not an outcome compatible with the perfection of wisdom, and the consciousness element that it might expand or compress is not [F.255.b] an outcome compatible with the perfection of wisdom; ignorance that it might expand or compress is not an outcome compatible with the perfection of wisdom, formative predispositions that it might expand or compress are not an outcome compatible with the perfection of wisdom, consciousness that it might expand or compress is not an outcome compatible with the perfection of wisdom, name and form that it might expand or compress are not an outcome compatible with the perfection of wisdom, the six sense fields that it might expand or compress are not an outcome compatible with the perfection of wisdom, sensory contact that it might expand or compress is not an outcome compatible with the perfection of wisdom, sensation that it might expand or compress is not an outcome compatible with the perfection of wisdom, craving that it might expand or compress is not an outcome compatible with the perfection of wisdom, grasping that it might expand or compress is not an outcome

compatible with the perfection of wisdom, the rebirth process that it might expand or compress is not an outcome compatible with the perfection of wisdom, birth that it might expand or compress is not an outcome compatible with the perfection of wisdom, and aging and death that it might expand or compress are not [F.256.a] an outcome compatible with the perfection of wisdom; the perfection of generosity that it might expand or compress is not an outcome compatible with the perfection of wisdom, the perfection of ethical discipline that it might expand or compress is not an outcome compatible with the perfection of wisdom, the perfection of tolerance that it might expand or compress is not an outcome compatible with the perfection of wisdom, the perfection of perseverance that it might expand or compress is not an outcome compatible with the perfection of wisdom, and the perfection of meditative concentration that it might expand or compress is not an outcome compatible with the perfection of wisdom; the emptiness of internal phenomena that it might expand or compress is not an outcome compatible with the perfection of wisdom, the emptiness of external phenomena that it might expand or compress is not an outcome compatible with the perfection of wisdom, the emptiness of external and internal phenomena that it might expand or compress is not an outcome compatible with the perfection of wisdom, the emptiness of emptiness that it might expand or compress is not an outcome compatible with the perfection of wisdom, the emptiness of great extent that it might expand or compress is not an outcome compatible with the perfection of wisdom, the emptiness of ultimate reality that it might expand or compress is not [F.256.b] an outcome compatible with the perfection of wisdom, the emptiness of conditioned phenomena that it might expand or compress is not an outcome compatible with the perfection of wisdom, the emptiness of unconditioned phenomena that it might expand or compress is not an outcome compatible with the perfection of wisdom, the emptiness of the unlimited that it might expand or compress is not an outcome compatible with the perfection of wisdom, the emptiness of that which has neither beginning nor end that it might expand or compress is not an outcome compatible with the perfection of wisdom, the emptiness of nonexclusion that it might expand or compress is not an outcome compatible with the perfection of wisdom, the emptiness of inherent nature that it might expand or compress is not an outcome compatible with the perfection of wisdom, the emptiness of all phenomena that it might expand or compress is not an outcome compatible with the perfection of wisdom, the emptiness of intrinsic defining characteristics that it might expand or compress is not an outcome compatible with the perfection of wisdom, the emptiness of that which cannot be apprehended that it might expand or compress is not an outcome compatible with the

perfection of wisdom, the emptiness of nonentities that it might expand or compress is not an outcome compatible with the perfection of wisdom, the emptiness of essential nature that it might expand or compress is not an outcome compatible with the perfection of wisdom, [F.257.a] and the emptiness of an essential nature of nonentities that it might expand or compress is not an outcome compatible with the perfection of wisdom; the applications of mindfulness that it might expand or compress are not an outcome compatible with the perfection of wisdom, the correct exertions that it might expand or compress are not an outcome compatible with the perfection of wisdom, the supports for miraculous ability that it might expand or compress are not an outcome compatible with the perfection of wisdom, the faculties that it might expand or compress are not an outcome compatible with the perfection of wisdom, the powers that it might expand or compress are not an outcome compatible with the perfection of wisdom, the branches of enlightenment that it might expand or compress are not an outcome compatible with the perfection of wisdom, and the noble eightfold path that it might expand or compress is not an outcome compatible with the perfection of wisdom; the truths of the noble ones that it might expand or compress are not an outcome compatible with the perfection of wisdom, the meditative concentrations that it might expand or compress are not an outcome compatible with the perfection of wisdom, the immeasurable attitudes that it might expand or compress are not an outcome compatible with the perfection of wisdom, and the formless absorptions [F.257.b] that it might expand or compress are not an outcome compatible with the perfection of wisdom; the liberations which it might expand or compress are not an outcome compatible with the perfection of wisdom, the nine serial steps of meditative absorption which it might expand or compress are not an outcome compatible with the perfection of wisdom, and the emptiness, signlessness, and wishlessness gateways to liberation that it might expand or compress are not an outcome compatible with the perfection of wisdom; the extrasensory powers that it might expand or compress are not an outcome compatible with the perfection of wisdom, the meditative stabilities that it might expand or compress are not an outcome compatible with the perfection of wisdom, and the dhāraṇī gateways that it might expand or compress are not an outcome compatible with the perfection of wisdom; the ten powers of the tathāgatas that it might expand or compress are not an outcome compatible with the perfection of wisdom, the fearlessnesses that it might expand or compress are not an outcome compatible with the perfection of wisdom, the kinds of exact knowledge that it might expand or compress are not an outcome compatible with the perfection of wisdom, great compassion that it might expand or compress is not an outcome

compatible with the perfection of wisdom, [F.258.a] and the distinct qualities of the buddhas that it might expand or compress are not an outcome compatible with the perfection of wisdom; and the fruit of having entered the stream that it might expand or compress is not an outcome compatible with the perfection of wisdom, the fruit of once-returner that it might expand or compress is not an outcome compatible with the perfection of wisdom, the fruit of non-returner that it might expand or compress is not an outcome compatible with the perfection of wisdom, arhatship that it might expand or compress is not an outcome compatible with the perfection of wisdom, individual enlightenment that it might expand or compress is not an outcome compatible with the perfection of wisdom, the knowledge of the aspects of the path that it might expand or compress is not an outcome compatible with the perfection of wisdom, and enlightenment, the buddhas, and the attributes of the buddhas that it might expand or compress are not an outcome compatible with the perfection of wisdom.

- 25.184 “Physical forms that the perfection of wisdom might strengthen or weaken are not an outcome compatible with the perfection of wisdom, feelings that it might strengthen or weaken are not an outcome compatible with the perfection of wisdom, perceptions that [F.258.b] it might strengthen or weaken are not an outcome compatible with the perfection of wisdom, formative predispositions that it might strengthen or weaken are not an outcome compatible with the perfection of wisdom, and consciousness that it might strengthen or weaken is not an outcome compatible with the perfection of wisdom; the eyes that it might strengthen or weaken are not an outcome compatible with the perfection of wisdom, the ears that it might strengthen or weaken are not an outcome compatible with the perfection of wisdom, the nose that it might strengthen or weaken is not an outcome compatible with the perfection of wisdom, the tongue that it might strengthen or weaken is not an outcome compatible with the perfection of wisdom, the body that it might strengthen or weaken is not an outcome compatible with the perfection of wisdom, and the mental faculty that it might strengthen or weaken is not an outcome compatible with the perfection of wisdom; sights that it might strengthen or weaken are not an outcome compatible with the perfection of wisdom, sounds that it might strengthen or weaken are not an outcome compatible with the perfection of wisdom, odors that it might strengthen or weaken are not [F.259.a] an outcome compatible with the perfection of wisdom, tastes that it might strengthen or weaken are not an outcome compatible with the perfection of wisdom, tangibles that it might strengthen or weaken are not an outcome compatible with the perfection of wisdom, and mental phenomena that it might strengthen or weaken are not an outcome compatible with the

perfection of wisdom; visual consciousness that it might strengthen or weaken is not an outcome compatible with the perfection of wisdom, auditory consciousness that it might strengthen or weaken is not an outcome compatible with the perfection of wisdom, olfactory consciousness that it might strengthen or weaken is not an outcome compatible with the perfection of wisdom, gustatory consciousness that it might strengthen or weaken is not an outcome compatible with the perfection of wisdom, tactile consciousness that it might strengthen or weaken is not an outcome compatible with the perfection of wisdom, and mental consciousness that it might strengthen or weaken is not an outcome compatible with the perfection of wisdom; visually compounded sensory contact that it might strengthen or weaken is not an outcome compatible with the perfection of wisdom, aurally compounded sensory contact [F.259.b] that it might strengthen or weaken is not an outcome compatible with the perfection of wisdom, nasally compounded sensory contact that it might strengthen or weaken is not an outcome compatible with the perfection of wisdom, lingually compounded sensory contact that it might strengthen or weaken is not an outcome compatible with the perfection of wisdom, corporeally compounded sensory contact that it might strengthen or weaken is not an outcome compatible with the perfection of wisdom, and mentally compounded sensory contact that it might strengthen or weaken is not an outcome compatible with the perfection of wisdom; feelings conditioned by visually compounded sensory contact that it might strengthen or weaken are not an outcome compatible with the perfection of wisdom, feelings conditioned by aurally compounded sensory contact that it might strengthen or weaken are not an outcome compatible with the perfection of wisdom, feelings conditioned by nasally compounded sensory contact that it might strengthen or weaken are not an outcome compatible with the perfection of wisdom, feelings conditioned by lingually compounded sensory contact that it might strengthen or weaken are not an outcome compatible with the perfection of wisdom, feelings conditioned by corporeally compounded sensory contact that it might strengthen or weaken are not an outcome compatible with the perfection of wisdom, [F.260.a] and feelings conditioned by mentally compounded sensory contact that it might strengthen or weaken are not an outcome compatible with the perfection of wisdom; the earth element that it might strengthen or weaken is not an outcome compatible with the perfection of wisdom, the water element that it might strengthen or weaken is not an outcome compatible with the perfection of wisdom, the fire element that it might strengthen or weaken is not an outcome compatible with the perfection of wisdom, the wind element that it might strengthen or weaken is not an outcome compatible with the

perfection of wisdom, the space element that it might strengthen or weaken is not an outcome compatible with the perfection of wisdom, and the consciousness element that it might strengthen or weaken is not an outcome compatible with the perfection of wisdom; ignorance that it might strengthen or weaken is not an outcome compatible with the perfection of wisdom, formative predispositions that it might strengthen or weaken are not an outcome compatible with the perfection of wisdom, consciousness that it might strengthen or weaken is not an outcome compatible with the perfection of wisdom, name and form [F.260.b] that it might strengthen or weaken are not an outcome compatible with the perfection of wisdom, the six sense fields that it might strengthen or weaken are not an outcome compatible with the perfection of wisdom, sensory contact that it might strengthen or weaken is not an outcome compatible with the perfection of wisdom, sensation that it might strengthen or weaken is not an outcome compatible with the perfection of wisdom, craving that it might strengthen or weaken is not an outcome compatible with the perfection of wisdom, grasping that it might strengthen or weaken is not an outcome compatible with the perfection of wisdom, the rebirth process that it might strengthen or weaken is not an outcome compatible with the perfection of wisdom, birth that it might strengthen or weaken is not an outcome compatible with the perfection of wisdom, and aging and death that it might strengthen or weaken are not an outcome compatible with the perfection of wisdom; the perfection of generosity that it might strengthen or weaken is not an outcome compatible with the perfection of wisdom, the perfection of ethical discipline that it might strengthen or weaken is not an outcome compatible with [F.261.a] the perfection of wisdom, the perfection of tolerance that it might strengthen or weaken is not an outcome compatible with the perfection of wisdom, the perfection of perseverance that it might strengthen or weaken is not an outcome compatible with the perfection of wisdom, and the perfection of meditative concentration that it might strengthen or weaken is not an outcome compatible with the perfection of wisdom; the emptiness of internal phenomena that it might strengthen or weaken is not an outcome compatible with the perfection of wisdom, the emptiness of external phenomena that it might strengthen or weaken is not an outcome compatible with the perfection of wisdom, the emptiness of external and internal phenomena that it might strengthen or weaken is not an outcome compatible with the perfection of wisdom, the emptiness of emptiness that it might strengthen or weaken is not an outcome compatible with the perfection of wisdom, the emptiness of great extent that it might strengthen or weaken is not an outcome compatible with the perfection of wisdom, the emptiness of ultimate reality that it might strengthen or weaken is not an

outcome compatible with the perfection of wisdom, the emptiness of conditioned phenomena that it might strengthen or weaken is not [F.261.b] an outcome compatible with the perfection of wisdom, the emptiness of unconditioned phenomena that it might strengthen or weaken is not an outcome compatible with the perfection of wisdom, the emptiness of the unlimited that it might strengthen or weaken is not an outcome compatible with the perfection of wisdom, the emptiness of that which has neither beginning nor end that it might strengthen or weaken is not an outcome compatible with the perfection of wisdom, the emptiness of nonexclusion that it might strengthen or weaken is not an outcome compatible with the perfection of wisdom, the emptiness of inherent nature that it might strengthen or weaken is not an outcome compatible with the perfection of wisdom, the emptiness of all phenomena that it might strengthen or weaken is not an outcome compatible with the perfection of wisdom, the emptiness of intrinsic defining characteristics that it might strengthen or weaken is not an outcome compatible with the perfection of wisdom, the emptiness of that which cannot be apprehended that it might strengthen or weaken is not an outcome compatible with the perfection of wisdom, the emptiness of nonentities that it might strengthen or weaken is not an outcome compatible with the perfection of wisdom, the emptiness of essential nature that it might strengthen or weaken is not an outcome compatible with the perfection of wisdom, [F.262.a] and the emptiness of an essential nature of nonentities that it might strengthen or weaken is not an outcome compatible with the perfection of wisdom; the applications of mindfulness that it might strengthen or weaken are not an outcome compatible with the perfection of wisdom, the correct exertions that it might strengthen or weaken are not an outcome compatible with the perfection of wisdom, the supports for miraculous ability that it might strengthen or weaken are not an outcome compatible with the perfection of wisdom, the faculties that it might strengthen or weaken are not an outcome compatible with the perfection of wisdom, the powers that it might strengthen or weaken are not an outcome compatible with the perfection of wisdom, the branches of enlightenment that it might strengthen or weaken are not an outcome compatible with the perfection of wisdom, and the noble eightfold path that it might strengthen or weaken is not an outcome compatible with the perfection of wisdom; the truths of the noble ones that it might strengthen or weaken are not an outcome compatible with the perfection of wisdom, the meditative concentrations that it might strengthen or weaken are not an outcome compatible with the perfection of wisdom, the immeasurable attitudes that it might strengthen [F.262.b] or weaken are not an outcome compatible with the perfection of wisdom, and the formless absorptions that it might

strengthen or weaken are not an outcome compatible with the perfection of wisdom; the eight liberations that it might strengthen or weaken are not an outcome compatible with the perfection of wisdom, the nine serial steps of meditative absorption that it might strengthen or weaken are not an outcome compatible with the perfection of wisdom, and the emptiness, signlessness, and wishlessness gateways to liberation that it might strengthen or weaken are not an outcome compatible with the perfection of wisdom; the extrasensory powers that it might strengthen or weaken are not an outcome compatible with the perfection of wisdom, the meditative stabilities that it might strengthen or weaken are not an outcome compatible with the perfection of wisdom, and the dhāraṇī gateways that it might strengthen or weaken are not an outcome compatible with the perfection of wisdom; the ten powers of the tathāgatas that it might strengthen or weaken are not an outcome compatible with the perfection of wisdom, the fearlessnesses that it might strengthen or weaken are not an outcome compatible with the perfection of wisdom, the kinds of exact knowledge that it might strengthen or [F.263.a] weaken are not an outcome compatible with the perfection of wisdom, great compassion that it might strengthen or weaken is not an outcome compatible with the perfection of wisdom, and the eighteen distinct qualities of the buddhas that it might strengthen or weaken are not an outcome compatible with the perfection of wisdom; and the fruit of having entered the stream that it might strengthen or weaken is not an outcome compatible with the perfection of wisdom, the fruit of once-returner that it might strengthen or weaken is not an outcome compatible with the perfection of wisdom, the fruit of non-returner that it might strengthen or weaken is not an outcome compatible with the perfection of wisdom, arhatship that it might strengthen or weaken is not an outcome compatible with the perfection of wisdom, individual enlightenment that it might strengthen or weaken is not an outcome compatible with the perfection of wisdom, the knowledge of the aspects of the path that it might strengthen or weaken is not an outcome compatible with the perfection of wisdom, and enlightenment, the buddhas, and the attributes of the buddhas that it might strengthen or weaken are not an outcome compatible with the perfection of wisdom.

25.185 “Blessed Lord, [F.263.b] when they practice the perfection of wisdom in that manner, physical forms it enhances or diminishes, or feelings it enhances or diminishes, or perceptions it enhances or diminishes, or formative predispositions it enhances or diminishes, or consciousness it enhances or diminishes are their great apprehending.

- 25.186 “Blessed Lord, when they practice the perfection of wisdom in that manner, the eyes it enhances or diminishes, or the ears it enhances or diminishes, or the nose it enhances or diminishes, or the tongue it enhances or diminishes, or the body it enhances or diminishes, or the mental faculty it enhances or diminishes are their great apprehending.
- 25.187 “Blessed Lord, when they practice the perfection of wisdom in that manner, sights it enhances or diminishes, or sounds it enhances or diminishes, or odors it enhances or diminishes, or tastes it enhances or diminishes, or tangibles it enhances or diminishes, or mental phenomena it enhances or diminishes are their great apprehending.
- 25.188 “Blessed Lord, when they practice the perfection of wisdom in that manner, visual consciousness it enhances or diminishes, or auditory consciousness it enhances or diminishes, or olfactory consciousness it enhances or diminishes, or gustatory consciousness it enhances or diminishes, or tactile consciousness it enhances or diminishes, or mental consciousness it enhances or diminishes [F.264.a] are their great apprehending.
- 25.189 “Blessed Lord, when they practice the perfection of wisdom in that manner, visually compounded sensory contact it enhances or diminishes, or aurally compounded sensory contact it enhances or diminishes, or nasally compounded sensory contact it enhances or diminishes, or lingually compounded sensory contact it enhances or diminishes, or corporeally compounded sensory contact it enhances or diminishes, or mentally compounded sensory contact it enhances or diminishes are their great apprehending.
- 25.190 “Blessed Lord, when they practice the perfection of wisdom in that manner, feelings conditioned by visually compounded sensory contact it enhances or diminishes, or feelings conditioned by aurally compounded sensory contact it enhances or diminishes, or feelings conditioned by nasally compounded sensory contact it enhances or diminishes, or feelings conditioned by lingually compounded sensory contact it enhances or diminishes, or feelings conditioned by corporeally compounded sensory contact it enhances or diminishes, or feelings conditioned by mentally compounded sensory contact it enhances or diminishes are their great apprehending.
- 25.191 “Blessed Lord, when they practice the perfection of wisdom in that manner, the earth element it enhances or diminishes, or the water element it enhances or diminishes, or the fire element it enhances or diminishes, or the wind element it enhances or diminishes, or the space element it enhances or diminishes, or the consciousness element it enhances or diminishes are their great apprehending.

- 25.192 “Blessed Lord, [F.264.b] when they practice the perfection of wisdom in that manner, ignorance it enhances or diminishes, or formative predispositions it enhances or diminishes, or consciousness it enhances or diminishes, or name and form it enhances or diminishes, or the six sense fields it enhances or diminishes, or sensory contact it enhances or diminishes, or sensation it enhances or diminishes, or craving it enhances or diminishes, or grasping it enhances or diminishes, or the rebirth process it enhances or diminishes, or birth it enhances or diminishes, or aging and death it enhances or diminishes are their great apprehending.
- 25.193 “Blessed Lord, when they practice the perfection of wisdom in that manner, the perfection of generosity it enhances or diminishes, or the perfection of ethical discipline it enhances or diminishes, or the perfection of tolerance it enhances or diminishes, or the perfection of perseverance it enhances or diminishes, or the perfection of meditative concentration it enhances or diminishes are their great apprehending.
- 25.194 “Blessed Lord, when they practice the perfection of wisdom in that manner, the emptiness of internal phenomena it enhances or diminishes, or the emptiness of external phenomena it enhances or diminishes, or the emptiness of external and internal phenomena it enhances or diminishes, or the emptiness of emptiness it enhances or diminishes, or the emptiness of great extent it enhances or diminishes, or the emptiness of ultimate reality it [F.265.a] enhances or diminishes, or the emptiness of conditioned phenomena it enhances or diminishes, or the emptiness of unconditioned phenomena it enhances or diminishes, or the emptiness of the unlimited it enhances or diminishes, or the emptiness of that which has neither beginning nor end it enhances or diminishes, or the emptiness of nonexclusion it enhances or diminishes, or the emptiness of inherent nature it enhances or diminishes, or the emptiness of all phenomena it enhances or diminishes, or the emptiness of intrinsic defining characteristics it enhances or diminishes, or the emptiness of that which cannot be apprehended it enhances or diminishes, or the emptiness of nonentities it enhances or diminishes, or the emptiness of essential nature it enhances or diminishes, or the emptiness of an essential nature of nonentities it enhances or diminishes are their great apprehending.
- 25.195 “Blessed Lord, when they practice the perfection of wisdom in that manner, the applications of mindfulness it enhances or diminishes, or the correct exertions it enhances or diminishes, or the supports for miraculous ability it enhances or diminishes, or the faculties it enhances or diminishes, or the powers it enhances or diminishes, or the branches of enlightenment it enhances or diminishes, or the noble eightfold path it enhances or diminishes are their great apprehending.

- 25.196 “Blessed Lord, when they practice the perfection of wisdom in that manner, the truths of the noble ones it enhances [F.265.b] or diminishes, or the meditative concentrations it enhances or diminishes, or the immeasurable attitudes it enhances or diminishes, or the formless absorptions it enhances or diminishes, or the liberations it enhances or diminishes, or the nine serial steps of meditative absorption it enhances or diminishes, or the emptiness, signlessness, and wishlessness gateways to liberation it enhances or diminishes are their great apprehending.
- 25.197 “Blessed Lord, when they practice the perfection of wisdom in that manner, the extrasensory powers it enhances or diminishes, or the meditative stabilities it enhances or diminishes, or the dhāraṇī gateways it enhances or diminishes, or the ten powers of the tathāgatas it enhances or diminishes, or the four fearlessnesses it enhances or diminishes, or the four kinds of exact knowledge it enhances or diminishes, or great compassion it enhances or diminishes, or the eighteen distinct qualities of the buddhas it enhances or diminishes are their great apprehending.
- 25.198 “Blessed Lord, when they practice the perfection of wisdom in that manner, the fruit of having entered the stream it enhances or diminishes, or the fruit of once-returner it enhances or diminishes, or the fruit of non-returner it enhances or diminishes, or arhatship it enhances or diminishes, or individual enlightenment it enhances or diminishes, or the knowledge of the aspects of the path [F.266.a] it enhances or diminishes are their great apprehending.
- 25.199 “Blessed Lord, when they practice the perfection of wisdom in that manner, enlightenment, the buddhas, and the attributes of the buddhas it enhances or diminishes are their great apprehending.
- 25.200 “Blessed Lord, when they practice the perfection of wisdom in that manner, physical forms it gathers together or scatters apart, or feelings it gathers together or scatters apart, or perceptions it gathers together or scatters apart, or formative predispositions it gathers together or scatters apart, or consciousness it gathers together or scatters apart are their great apprehending.
- 25.201 “Blessed Lord, when they practice the perfection of wisdom in that manner, the eyes it gathers together or scatters apart, or the ears it gathers together or scatters apart, or the nose it gathers together or scatters apart, or the tongue it gathers together or scatters apart, or the body it gathers together or scatters apart, or the mental faculty it gathers together or scatters apart are their great apprehending.
- 25.202 “Blessed Lord, when they practice the perfection of wisdom in that manner, sights it gathers together or scatters apart, or sounds it gathers together or scatters apart, or odors it gathers together or scatters apart, or

tastes it gathers together or scatters apart, or tangibles it gathers together or scatters apart, or mental phenomena it gathers together or scatters apart are their great apprehending.

25.203 “Blessed Lord, when they practice the perfection of wisdom in that manner, visual consciousness it gathers together or scatters apart, [F.266.b] or auditory consciousness it gathers together or scatters apart, or olfactory consciousness it gathers together or scatters apart, or gustatory consciousness it gathers together or scatters apart, or tactile consciousness it gathers together or scatters apart, or mental consciousness it gathers together or scatters apart are their great apprehending.

25.204 “Blessed Lord, when they practice the perfection of wisdom in that manner, visually compounded sensory contact it gathers together or scatters apart, or aurally compounded sensory contact it gathers together or scatters apart, or nasally compounded sensory contact it gathers together or scatters apart, or lingually compounded sensory contact it gathers together or scatters apart, or corporeally compounded sensory contact it gathers together or scatters apart, or mentally compounded sensory contact it gathers together or scatters apart are their great apprehending.

25.205 “Blessed Lord, when they practice the perfection of wisdom in that manner, feelings conditioned by visually compounded sensory contact it gathers together or scatters apart, or feelings conditioned by aurally compounded sensory contact it gathers together or scatters apart, or feelings conditioned by nasally compounded sensory contact it gathers together or scatters apart, or feelings conditioned by lingually compounded sensory contact it gathers together or scatters apart, or feelings conditioned by corporeally compounded sensory contact it gathers together or scatters apart, or feelings conditioned by mentally compounded sensory contact it gathers together or scatters apart are their great apprehending.

25.206 “Blessed Lord, when they practice the perfection of wisdom [F.267.a] in that manner, the earth element it gathers together or scatters apart, or the water element it gathers together or scatters apart, or the fire element it gathers together or scatters apart, or the wind element it gathers together or scatters apart, or the space element it gathers together or scatters apart, or the consciousness element it gathers together or scatters apart are their great apprehending.

25.207 “Blessed Lord, when they practice the perfection of wisdom in that manner, ignorance it gathers together or scatters apart, or formative predispositions it gathers together or scatters apart, or consciousness it gathers together or scatters apart, or name and form it gathers together or scatters apart, or the six sense fields it gathers together or scatters apart, or sensory contact it gathers together or scatters apart, or sensation it gathers

together or scatters apart, or craving it gathers together or scatters apart, or grasping it gathers together or scatters apart, or the rebirth process it gathers together or scatters apart, or birth it gathers together or scatters apart, or aging and death it gathers together or scatters apart are their great apprehending.

25.208 “Blessed Lord, when they practice the perfection of wisdom in that manner, the perfection of generosity it gathers together or scatters apart, or the perfection of ethical discipline it gathers together or scatters apart, or the perfection of tolerance it gathers together or scatters apart, or the perfection of perseverance it gathers together [F.267.b] or scatters apart, or the perfection of meditative concentration it gathers together or scatters apart are their great apprehending.

25.209 “Blessed Lord, when they practice the perfection of wisdom in that manner, the emptiness of internal phenomena it gathers together or scatters apart, or the emptiness of external phenomena it gathers together or scatters apart, or the emptiness of external and internal phenomena it gathers together or scatters apart, or the emptiness of emptiness it gathers together or scatters apart, or the emptiness of great extent it gathers together or scatters apart, or the emptiness of ultimate reality it gathers together or scatters apart, or the emptiness of conditioned phenomena it gathers together or scatters apart, or the emptiness of unconditioned phenomena it gathers together or scatters apart, or the emptiness of the unlimited it gathers together or scatters apart, or the emptiness of that which has neither beginning nor end it gathers together or scatters apart, or the emptiness of nonexclusion it gathers together or scatters apart, or the emptiness of inherent nature it gathers together or scatters apart, or the emptiness of all phenomena it gathers together or scatters apart, or the emptiness of intrinsic defining characteristics it gathers together or scatters apart, or the emptiness of that which cannot be apprehended it gathers together or scatters apart, or the emptiness of nonentities it gathers together or scatters apart, or the emptiness of essential nature it gathers together or scatters apart, or the emptiness of an essential nature of nonentities it gathers together or scatters apart are their great apprehending.

25.210 “Blessed Lord, [F.268.a] when they practice the perfection of wisdom in that manner, the applications of mindfulness it gathers together or scatters apart, or the correct exertions it gathers together or scatters apart, or the supports for miraculous ability it gathers together or scatters apart, or the faculties it gathers together or scatters apart, or the powers it gathers together or scatters apart, or the branches of enlightenment it gathers together or scatters apart, or the noble eightfold path it gathers together or scatters apart are their great apprehending.

- 25.211 “Blessed Lord, when they practice the perfection of wisdom in that manner, the truths of the noble ones it gathers together or scatters apart, or the meditative concentrations it gathers together or scatters apart, or the immeasurable attitudes it gathers together or scatters apart, or the formless absorptions it gathers together or scatters apart, or the eight liberations it gathers together or scatters apart, or the nine serial steps of meditative absorption it gathers together or scatters apart, or the emptiness, signlessness, and wishlessness gateways to liberation it gathers together or scatters apart are their great apprehending.
- 25.212 “Blessed Lord, when they practice the perfection of wisdom in that manner, the extrasensory powers it gathers together or scatters apart, or the meditative stabilities it gathers together or scatters apart, or the dhāraṇī gateways it gathers together or scatters apart are their great apprehending.
- 25.213 “Blessed Lord, when they practice the perfection of wisdom in that manner, [F.268.b] the ten powers of the tathāgatas it gathers together or scatters apart, or the four fearlessnesses it gathers together or scatters apart, or the four kinds of exact knowledge it gathers together or scatters apart, or great compassion it gathers together or scatters apart, of the eighteen distinct qualities of the buddhas it gathers together or scatters apart are their great apprehending.
- 25.214 “Blessed Lord, when they practice the perfection of wisdom in that manner, the fruit of having entered the stream it gathers together or scatters apart, or the fruit of once-returner it gathers together or scatters apart, or the fruit of non-returner it gathers together or scatters apart, or arhatship it gathers together or scatters apart, or individual enlightenment it gathers together or scatters apart, or the knowledge of the aspects of the path it gathers together or scatters apart are their great apprehending.
- 25.215 “Blessed Lord, when they practice the perfection of wisdom in that manner, enlightenment, the buddhas, and the attributes of the buddhas it gathers together or scatters apart are their great apprehending. [B20]
- 25.216 “Blessed Lord, when they practice the perfection of wisdom in that manner, physical forms it makes measurable or makes immeasurable, or feelings it makes measurable or makes immeasurable, or perceptions it makes measurable or makes immeasurable, or formative predispositions it makes measurable or makes immeasurable, or consciousness [F.269.a] it makes measurable or makes immeasurable are their great apprehending.
- 25.217 “Blessed Lord, when they practice the perfection of wisdom in that manner, the eyes it makes measurable or makes immeasurable, or the ears it makes measurable or makes immeasurable, or the nose it makes measurable or makes immeasurable, or the tongue it makes measurable or makes

immeasurable, or the body it makes measurable or makes immeasurable, or the mental faculty it makes measurable or makes immeasurable are their great apprehending.

25.218 “Blessed Lord, when they practice the perfection of wisdom in that manner, sights it makes measurable or makes immeasurable, or sounds it makes measurable or makes immeasurable, or odors it makes measurable or makes immeasurable, or tastes it makes measurable or makes immeasurable, or tangibles it makes measurable or makes immeasurable, or mental phenomena it makes measurable or makes immeasurable are their great apprehending.

25.219 “Blessed Lord, when they practice the perfection of wisdom in that manner, visual consciousness it makes measurable or makes immeasurable, or auditory consciousness it makes measurable or makes immeasurable, or olfactory consciousness it makes measurable or makes immeasurable, or gustatory consciousness it makes measurable or makes immeasurable, or tactile consciousness it makes measurable or makes immeasurable, or mental consciousness it makes measurable [F.269.b] or makes immeasurable are their great apprehending.

25.220 “Blessed Lord, when they practice the perfection of wisdom in that manner, visually compounded sensory contact it makes measurable or makes immeasurable, or aurally compounded sensory contact it makes measurable or makes immeasurable, or nasally compounded sensory contact it makes measurable or makes immeasurable, or lingually compounded sensory contact it makes measurable or makes immeasurable, or corporeally compounded sensory contact it makes measurable or makes immeasurable, or mentally compounded sensory contact it makes measurable or makes immeasurable are their great apprehending.

25.221 “Blessed Lord, when they practice the perfection of wisdom in that manner, feelings conditioned by visually compounded sensory contact it makes measurable or makes immeasurable, or feelings conditioned by aurally compounded sensory contact it makes measurable or makes immeasurable, or feelings conditioned by nasally compounded sensory contact it makes measurable or makes immeasurable, or feelings conditioned by lingually compounded sensory contact it makes measurable or makes immeasurable, or feelings conditioned by corporeally compounded sensory contact it makes measurable or makes immeasurable, or feelings conditioned by mentally compounded sensory contact it makes measurable or makes immeasurable are their great apprehending.

25.222 “Blessed Lord, when they practice the perfection of wisdom in that manner, the earth element it makes measurable or makes immeasurable, or the water element it makes measurable or makes immeasurable, [F.270.a] or

the fire element it makes measurable or makes immeasurable, or the wind element it makes measurable or makes immeasurable, or the space element it makes measurable or makes immeasurable, or the consciousness element it makes measurable or makes immeasurable are their great apprehending.

25.223 “Blessed Lord, when they practice the perfection of wisdom in that manner, ignorance it makes measurable or makes immeasurable, or formative predispositions it makes measurable or makes immeasurable, or consciousness it makes measurable or makes immeasurable, or name and form it makes measurable or makes immeasurable, or the six sense fields it makes measurable or makes immeasurable, or sensory contact it makes measurable or makes immeasurable, or sensation it makes measurable or makes immeasurable, or craving it makes measurable or makes immeasurable, or grasping it makes measurable or makes immeasurable, or the rebirth process it makes measurable or makes immeasurable, or birth it makes measurable or makes immeasurable, or aging and death it makes measurable or makes immeasurable are their great apprehending.

25.224 “Blessed Lord, when they practice the perfection of wisdom in that manner, the perfection of generosity it makes measurable or makes immeasurable, or the perfection of ethical discipline it makes measurable or makes immeasurable, [F.270.b] or the perfection of tolerance it makes measurable or makes immeasurable, or the perfection of perseverance it makes measurable or makes immeasurable, or the perfection of meditative concentration it makes measurable or makes immeasurable are their great apprehending.

25.225 “Blessed Lord, when they practice the perfection of wisdom in that manner, the emptiness of internal phenomena it makes measurable or makes immeasurable, or the emptiness of external phenomena it makes measurable or makes immeasurable, or the emptiness of external and internal phenomena it makes measurable or makes immeasurable, or the emptiness of emptiness it makes measurable or makes immeasurable, or the emptiness of great extent it makes measurable or makes immeasurable, or the emptiness of ultimate reality it makes measurable or makes immeasurable, or the emptiness of conditioned phenomena it makes measurable or makes immeasurable, or the emptiness of unconditioned phenomena it makes measurable or makes immeasurable, or the emptiness of the unlimited it makes measurable or makes immeasurable, or the emptiness of that which has neither beginning nor end it makes measurable or makes immeasurable, or the emptiness of nonexclusion it makes measurable or makes immeasurable, or the emptiness of inherent nature it makes measurable or makes immeasurable, or the emptiness of all phenomena it makes measurable or makes immeasurable, or the emptiness of intrinsic defining

characteristics it makes measurable or makes immeasurable, [F.271.a] or the emptiness of that which cannot be apprehended it makes measurable or makes immeasurable, or the emptiness of nonentities it makes measurable or makes immeasurable, or the emptiness of essential nature it makes measurable or makes immeasurable, or the emptiness of an essential nature of nonentities it makes measurable or makes immeasurable are their great apprehending.

25.226 “Blessed Lord, when they practice the perfection of wisdom in that manner, the applications of mindfulness it makes measurable or makes immeasurable, or the correct exertions it makes measurable or makes immeasurable, or the supports for miraculous ability it makes measurable or makes immeasurable, or the faculties it makes measurable or makes immeasurable, or the powers it makes measurable or makes immeasurable, or the branches of enlightenment it makes measurable or makes immeasurable, or the noble eightfold path it makes measurable or makes immeasurable are their great apprehending.

25.227 “Blessed Lord, when they practice the perfection of wisdom in that manner, the truths of the noble ones it makes measurable or makes immeasurable, or the meditative concentrations it makes measurable or makes immeasurable, or the immeasurable attitudes it makes measurable or makes immeasurable, or the formless absorptions it makes measurable or makes immeasurable, or the eight liberations it makes measurable [F.271.b] or makes immeasurable, or the nine serial steps of meditative absorption it makes measurable or makes immeasurable, or the emptiness, signlessness, and wishlessness gateways to liberation it makes measurable or makes immeasurable are their great apprehending.

25.228 “Blessed Lord, when they practice the perfection of wisdom in that manner, the extrasensory powers it makes measurable or makes immeasurable, or the meditative stabilities it makes measurable or makes immeasurable, or the dhāraṇī gateways it makes measurable or makes immeasurable, or the ten powers of the tathāgatas it makes measurable or makes immeasurable, or the four fearlessnesses it makes measurable or makes immeasurable, or the four kinds of exact knowledge it makes measurable or makes immeasurable, or great compassion it makes measurable or makes immeasurable, or the eighteen distinct qualities of the buddhas it makes measurable or makes immeasurable are their great apprehending.

25.229 “Blessed Lord, when they practice the perfection of wisdom in that manner, the fruit of having entered the stream it makes measurable or makes immeasurable, or the fruit of once-returner it makes measurable or makes immeasurable, or the fruit of non-returner it makes measurable or makes

immeasurable, or arhatship it makes measurable or makes immeasurable, or individual enlightenment it makes measurable or makes immeasurable, or the knowledge of the aspects of the path it makes measurable or makes immeasurable are their great apprehending.

25.230 “Blessed Lord, [F.272.a] when they practice the perfection of wisdom in that manner, enlightenment, the buddhas, and the attributes of the buddhas it makes measurable or makes immeasurable are their great apprehending.

25.231 “Blessed Lord, when they practice the perfection of wisdom in that manner, physical forms it expands or compresses, or feelings it expands or compresses, or perceptions it expands or compresses, or formative predispositions it expands or compresses, or consciousness it expands or compresses are their great apprehending.

25.232 “Blessed Lord, when they practice the perfection of wisdom in that manner, the eyes it expands or compresses, or the ears it expands or compresses, or the nose it expands or compresses, or the tongue it expands or compresses, or the body it expands or compresses, or the mental faculty it expands or compresses are their great apprehending.

25.233 “Blessed Lord, when they practice the perfection of wisdom in that manner, sights it expands or compresses, or sounds it expands or compresses, or odors it expands or compresses, or tastes it expands or compresses, or tangibles it expands or compresses, or mental phenomena it expands or compresses are their great apprehending.

25.234 “Blessed Lord, when they practice the perfection of wisdom in that manner, visual consciousness it expands or compresses, [F.272.b] or auditory consciousness it expands or compresses, or olfactory consciousness it expands or compresses, or gustatory consciousness it expands or compresses, or tactile consciousness it expands or compresses, or mental consciousness it expands or compresses are their great apprehending.

25.235 “Blessed Lord, when they practice the perfection of wisdom in that manner, visually compounded sensory contact it expands or compresses, or aurally compounded sensory contact it expands or compresses, or nasally compounded sensory contact it expands or compresses, or lingually compounded sensory contact it expands or compresses, or corporeally compounded sensory contact it expands or compresses, or mentally compounded sensory contact it expands or compresses are their great apprehending.

25.236 “Blessed Lord, when they practice the perfection of wisdom in that manner, feelings conditioned by visually compounded sensory contact it expands or compresses, or feelings conditioned by aurally compounded sensory contact it expands or compresses, or feelings conditioned by nasally compounded sensory contact it expands or compresses, or feelings

conditioned by lingually compounded sensory contact it expands or compresses, or feelings conditioned by corporeally compounded sensory contact it expands or compresses, or feelings conditioned by mentally compounded sensory contact it expands or compresses are their great apprehending.

25.237 “Blessed Lord, when they practice the perfection of wisdom in that manner, [F.273.a] the earth element it expands or compresses, or the water element it expands or compresses, or the fire element it expands or compresses, or the wind element it expands or compresses, or the space element it expands or compresses, or the consciousness element it expands or compresses are their great apprehending.

25.238 “Blessed Lord, when they practice the perfection of wisdom in that manner, ignorance it expands or compresses, or formative predispositions it expands or compresses, or consciousness it expands or compresses, or name and form it expands or compresses, or the six sense fields it expands or compresses, or sensory contact it expands or compresses, or sensation it expands or compresses, or craving it expands or compresses, or grasping it expands or compresses, or the rebirth process it expands or compresses, or birth it expands or compresses, or aging and death it expands or compresses are their great apprehending.

25.239 “Blessed Lord, when they practice the perfection of wisdom in that manner, the perfection of generosity it expands or compresses, or the perfection of ethical discipline it expands or compresses, or the perfection of tolerance it expands or compresses, or the perfection of perseverance [F.273.b] it expands or compresses, or the perfection of meditative concentration it expands or compresses are their great apprehending.

25.240 “Blessed Lord, when they practice the perfection of wisdom in that manner, the emptiness of internal phenomena it expands or compresses, or the emptiness of external phenomena it expands or compresses, or the emptiness of external and internal phenomena it expands or compresses, or the emptiness of emptiness it expands or compresses, or the emptiness of great extent it expands or compresses, or the emptiness of ultimate reality it expands or compresses, or the emptiness of conditioned phenomena it expands or compresses, or the emptiness of unconditioned phenomena it expands or compresses, or the emptiness of the unlimited it expands or compresses, or the emptiness of that which has neither beginning nor end it expands or compresses, or the emptiness of nonexclusion it expands or compresses, or the emptiness of inherent nature it expands or compresses, or the emptiness of all phenomena it expands or compresses, or the emptiness of intrinsic defining characteristics it expands or compresses, or the emptiness of that which cannot be apprehended it expands or compresses,

- or the emptiness of nonentities it expands or compresses, or the emptiness of essential nature it expands or compresses, or the emptiness of an essential nature of nonentities it expands or compresses are their great apprehending.
- 25.241 “Blessed Lord, [F.274.a] when they practice the perfection of wisdom in that manner, the applications of mindfulness it expands or compresses, or the correct exertions it expands or compresses, or the supports for miraculous ability it expands or compresses, or the faculties it expands or compresses, or the powers it expands or compresses, or the branches of enlightenment it expands or compresses, or the noble eightfold path it expands or compresses are their great apprehending.
- 25.242 “Blessed Lord, when they practice the perfection of wisdom in that manner, the truths of the noble ones it expands or compresses, or the meditative concentrations it expands or compresses, or the immeasurable attitudes it expands or compresses, or the formless absorptions it expands or compresses, or the liberations it expands or compresses, or the nine serial steps of meditative absorption it expands or compresses, or the emptiness, signlessness, and wishlessness gateways to liberation it expands or compresses are their great apprehending.
- 25.243 “Blessed Lord, when they practice the perfection of wisdom in that manner, the extrasensory powers it expands or compresses, or the meditative stabilities it expands or compresses, or the dhāraṇī gateways it expands or compresses, [F.274.b] or the powers of the tathāgatas it expands or compresses, or the fearlessnesses it expands or compresses, or the kinds of exact knowledge it expands or compresses, or great compassion it expands or compresses are their great apprehending.
- 25.244 “Blessed Lord, when they practice the perfection of wisdom in that manner, the eighteen distinct qualities of the buddhas it expands or compresses, or the fruit of having entered the stream it expands or compresses, or the fruit of once-returner it expands or compresses, or the fruit of non-returner it expands or compresses, or arhatship it expands or compresses, or individual enlightenment it expands or compresses, or the knowledge of the aspects of the path it expands or compresses are their great apprehending.
- 25.245 “Blessed Lord, when they practice the perfection of wisdom in that manner, enlightenment, the buddhas, and the attributes of the buddhas it expands or compresses are their great apprehending.
- 25.246 “Blessed Lord, when they practice the perfection of wisdom in that manner, physical forms it strengthens or weakens, or feelings it strengthens or weakens, or perceptions it strengthens or weakens, or formative predispositions it strengthens or weakens, or consciousness it strengthens or weakens are their great apprehending.

- 25.247 “Blessed Lord, [F.275.a] when they practice the perfection of wisdom in that manner, the eyes it strengthens or weakens, or the ears it strengthens or weakens, or the nose it strengthens or weakens, or the tongue it strengthens or weakens, or the body it strengthens or weakens, or the mental faculty it strengthens or weakens are their great apprehending.
- 25.248 “Blessed Lord, when they practice the perfection of wisdom in that manner, sights it strengthens or weakens, or sounds it strengthens or weakens, or odors it strengthens or weakens, or tastes it strengthens or weakens, or tangibles it strengthens or weakens, or mental phenomena it strengthens or weakens are their great apprehending.
- 25.249 “Blessed Lord, when they practice the perfection of wisdom in that manner, visual consciousness it strengthens or weakens, or auditory consciousness it strengthens or weakens, or olfactory consciousness it strengthens or weakens, or gustatory consciousness it strengthens or weakens, or tactile consciousness it strengthens or weakens, or mental consciousness it strengthens or weakens are their [F.275.b] great apprehending.
- 25.250 “Blessed Lord, when they practice the perfection of wisdom in that manner, visually compounded sensory contact it strengthens or weakens, or aurally compounded sensory contact it strengthens or weakens, or nasally compounded sensory contact it strengthens or weakens, or lingually compounded sensory contact it strengthens or weakens, or corporeally compounded sensory contact it strengthens or weakens, or mentally compounded sensory contact it strengthens or weakens are their great apprehending.
- 25.251 “Blessed Lord, when they practice the perfection of wisdom in that manner, feelings conditioned by visually compounded sensory contact it strengthens or weakens, or feelings conditioned by aurally compounded sensory contact it strengthens or weakens, or feelings conditioned by nasally compounded sensory contact it strengthens or weakens, or feelings conditioned by lingually compounded sensory contact it strengthens or weakens, or feelings conditioned by corporeally compounded sensory contact it strengthens or weakens, or feelings conditioned by mentally compounded sensory contact it strengthens or weakens are their great apprehending.
- 25.252 “Blessed Lord, when they practice the perfection of wisdom in that manner, the earth element it strengthens or weakens, or the water element it strengthens or weakens, or the fire element it strengthens [F.276.a] or weakens, or the wind element it strengthens or weakens, or the space element it strengthens or weakens, or the consciousness element it strengthens or weakens are their great apprehending.

25.253 “Blessed Lord, when they practice the perfection of wisdom in that manner, ignorance it strengthens or weakens, or formative predispositions it strengthens or weakens, or consciousness it strengthens or weakens, or name and form it strengthens or weakens, or the six sense fields it strengthens or weakens, or sensory contact it strengthens or weakens, or sensation it strengthens or weakens, or craving it strengthens or weakens, or grasping it strengthens or weakens, or the rebirth process it strengthens or weakens, or birth it strengthens or weakens, or aging and death it strengthens or weakens are their great apprehending.

25.254 “Blessed Lord, when they practice the perfection of wisdom in that manner, the perfection of generosity it strengthens or weakens, or the perfection of ethical discipline it strengthens or weakens, or the perfection of tolerance it strengthens [F.276.b] or weakens, or the perfection of perseverance it strengthens or weakens, or the perfection of meditative concentration it strengthens or weakens are their great apprehending.

25.255 “Blessed Lord, when they practice the perfection of wisdom in that manner, the emptiness of internal phenomena it strengthens or weakens, or the emptiness of external phenomena it strengthens or weakens, or the emptiness of external and internal phenomena it strengthens or weakens, or the emptiness of emptiness it strengthens or weakens, or the emptiness of great extent it strengthens or weakens, or the emptiness of ultimate reality it strengthens or weakens, or the emptiness of conditioned phenomena it strengthens or weakens, or the emptiness of unconditioned phenomena it strengthens or weakens, or the emptiness of the unlimited it strengthens or weakens, or the emptiness of that which has neither beginning nor end it strengthens or weakens, or the emptiness of nonexclusion it strengthens or weakens, or the emptiness of inherent nature it strengthens or weakens, or the emptiness of all phenomena it strengthens or weakens, or the emptiness of intrinsic defining characteristics it strengthens or weakens, or the emptiness of that which cannot be apprehended it strengthens or [F.277.a] weakens, or the emptiness of nonentities it strengthens or weakens, or the emptiness of essential nature it strengthens or weakens, or the emptiness of an essential nature of nonentities it strengthens or weakens are their great apprehending.

25.256 “Blessed Lord, when they practice the perfection of wisdom in that manner, the applications of mindfulness it strengthens or weakens, or the correct exertions it strengthens or weakens, or the supports for miraculous ability it strengthens or weakens, or the faculties it strengthens or weakens, or the powers it strengthens or weakens, or the branches of enlightenment it strengthens or weakens, or the noble eightfold path it strengthens or weakens, or the truths of the noble ones it strengthens or weakens, or the

meditative concentrations it strengthens or weakens, or the immeasurable attitudes it strengthens or weakens, or the formless absorptions it strengthens or weakens are their great apprehending.

25.257 “Blessed Lord, when they practice the perfection of wisdom in that manner, the eight liberations it strengthens [F.277.b] or weakens, or the nine serial steps of meditative absorption it strengthens or weakens, or the emptiness, signlessness, and wishlessness gateways to liberation it strengthens or weakens are their great apprehending.

25.258 “Blessed Lord, when they practice the perfection of wisdom in that manner, the extrasensory powers it strengthens or weakens, or the meditative stabilities it strengthens or weakens, or the dhāraṇī gateways it strengthens or weakens, or the powers of the tathāgatas it strengthens or weakens, or the fearlessnesses it strengthens or weakens, or the kinds of exact knowledge it strengthens or weakens are their great apprehending.

25.259 “Blessed Lord, when they practice the perfection of wisdom in that manner, great compassion it strengthens or weakens, or the distinct qualities of the buddhas it strengthens or weakens, or the fruit of having entered the stream it strengthens or weakens, or the fruit of once-returner it strengthens or weakens, or the fruit of non-returner it strengthens or weakens, or arhatship it strengthens or weakens, or individual enlightenment it strengthens or weakens, or the knowledge of the aspects of the path it [F.278.a] strengthens or weakens are their great apprehending.

25.260 “Blessed Lord, when they practice the perfection of wisdom in that manner, enlightenment, the buddhas, and the attributes of the buddhas it strengthens or weakens are their great apprehending.

25.261 “If you ask why, it is because there is no ‘enlightenment’ for those with the perception that something is being apprehended. It is like this: because beings are nonarising the perfection of wisdom is viewed as nonarising, because physical forms are nonarising the perfection of wisdom is viewed as nonarising, because feelings are nonarising the perfection of wisdom is viewed as nonarising, because perceptions are nonarising the perfection of wisdom is viewed as nonarising, because formative predispositions are nonarising the perfection of wisdom is viewed as nonarising, and because consciousness is nonarising the perfection of wisdom is viewed as nonarising; because the eyes are nonarising the perfection of wisdom is viewed as nonarising, because the ears are nonarising the perfection of wisdom is viewed as nonarising, because the nose is nonarising the perfection of wisdom is viewed as nonarising, because the tongue is nonarising the perfection of wisdom is viewed as nonarising, because the body is nonarising the perfection of wisdom is viewed as nonarising, and because the mental faculty is nonarising the perfection of wisdom is viewed

as nonarising; because sights are nonarising the perfection of wisdom is viewed as nonarising, because sounds are nonarising [F.278.b] the perfection of wisdom is viewed as nonarising, because odors are nonarising the perfection of wisdom is viewed as nonarising, because tastes are nonarising the perfection of wisdom is viewed as nonarising, because tangibles are nonarising the perfection of wisdom is viewed as nonarising, and because mental phenomena are nonarising the perfection of wisdom is viewed as nonarising; because visual consciousness is nonarising the perfection of wisdom is viewed as nonarising, because auditory consciousness is nonarising the perfection of wisdom is viewed as nonarising, because olfactory consciousness is nonarising the perfection of wisdom is viewed as nonarising, because gustatory consciousness is nonarising the perfection of wisdom is viewed as nonarising, because tactile consciousness is nonarising the perfection of wisdom is viewed as nonarising, and because mental consciousness is nonarising the perfection of wisdom is viewed as nonarising; because visually compounded sensory contact is nonarising the perfection of wisdom is viewed as nonarising, because aurally compounded sensory contact is nonarising the perfection of wisdom is viewed as nonarising, because nasally compounded sensory contact is nonarising the perfection of wisdom is viewed as nonarising, because lingually compounded sensory contact is nonarising the perfection of wisdom is viewed as nonarising, because corporeally compounded sensory contact is nonarising the perfection of wisdom is viewed as nonarising, [F.279.a] and because mentally compounded sensory contact is nonarising the perfection of wisdom is viewed as nonarising; because feelings conditioned by visually compounded sensory contact are nonarising the perfection of wisdom is viewed as nonarising, because feelings conditioned by aurally compounded sensory contact are nonarising the perfection of wisdom is viewed as nonarising, because feelings conditioned by nasally compounded sensory contact are nonarising the perfection of wisdom is viewed as nonarising, because feelings conditioned by lingually compounded sensory contact are nonarising the perfection of wisdom is viewed as nonarising, because feelings conditioned by corporeally compounded sensory contact are nonarising the perfection of wisdom is viewed as nonarising, and because feelings conditioned by mentally compounded sensory contact are nonarising the perfection of wisdom is viewed as nonarising; because the earth element is nonarising the perfection of wisdom is viewed as nonarising, because the water element is nonarising the perfection of wisdom is viewed as nonarising, because the fire element is nonarising the perfection of wisdom is viewed as nonarising, because the wind element is nonarising the perfection of wisdom is viewed as nonarising, because the

space element is nonarising the perfection of wisdom is viewed as nonarising, and because the consciousness element is nonarising the perfection of wisdom is viewed as nonarising; because ignorance is nonarising the perfection of wisdom is viewed as nonarising, because formative predispositions are nonarising the perfection of wisdom is viewed as nonarising, because consciousness is nonarising the perfection of wisdom is viewed as nonarising, [F.279.b] because name and form are nonarising the perfection of wisdom is viewed as nonarising, because the six sense fields are nonarising the perfection of wisdom is viewed as nonarising, because sensory contact is nonarising the perfection of wisdom is viewed as nonarising, because sensation is nonarising the perfection of wisdom is viewed as nonarising, because craving is nonarising the perfection of wisdom is viewed as nonarising, because grasping is nonarising the perfection of wisdom is viewed as nonarising, because the rebirth process is nonarising the perfection of wisdom is viewed as nonarising, because birth is nonarising the perfection of wisdom is viewed as nonarising, and because aging and death are nonarising the perfection of wisdom is viewed as nonarising; because the perfection of generosity is nonarising the perfection of wisdom is viewed as nonarising, because the perfection of ethical discipline is nonarising the perfection of wisdom is viewed as nonarising, because the perfection of tolerance is nonarising the perfection of wisdom is viewed as nonarising, because the perfection of perseverance is nonarising the perfection of wisdom is viewed as nonarising, and because the perfection of meditative concentration is nonarising the perfection of wisdom is viewed as nonarising; because the emptiness of internal phenomena is nonarising the perfection of wisdom is viewed as nonarising, because the emptiness of external phenomena is nonarising the perfection of wisdom is viewed as nonarising, because the emptiness of external and internal phenomena is nonarising the perfection of wisdom is viewed as nonarising, [F.280.a] because the emptiness of emptiness is nonarising the perfection of wisdom is viewed as nonarising, because the emptiness of great extent is nonarising the perfection of wisdom is viewed as nonarising, because the emptiness of ultimate reality is nonarising the perfection of wisdom is viewed as nonarising, because the emptiness of conditioned phenomena is nonarising the perfection of wisdom is viewed as nonarising, because the emptiness of unconditioned phenomena is nonarising the perfection of wisdom is viewed as nonarising, because the emptiness of the unlimited is nonarising the perfection of wisdom is viewed as nonarising, because the emptiness of that which has neither beginning nor end is nonarising the perfection of wisdom is viewed as nonarising, because the emptiness of nonexclusion is nonarising the perfection of wisdom is viewed

as nonarising, because the emptiness of inherent nature is nonarising the perfection of wisdom is viewed as nonarising, because the emptiness of all phenomena is nonarising the perfection of wisdom is viewed as nonarising, because the emptiness of intrinsic defining characteristics is nonarising the perfection of wisdom is viewed as nonarising, because the emptiness of that which cannot be apprehended is nonarising the perfection of wisdom is viewed as nonarising, because the emptiness of nonentities is nonarising the perfection of wisdom is viewed as nonarising, because the emptiness of essential nature is nonarising the perfection of wisdom is viewed as nonarising, and because the emptiness of an essential nature of nonentities is nonarising [F.280.b] the perfection of wisdom is viewed as nonarising; because the applications of mindfulness are nonarising the perfection of wisdom is viewed as nonarising, because the correct exertions are nonarising the perfection of wisdom is viewed as nonarising, because the supports for miraculous ability are nonarising the perfection of wisdom is viewed as nonarising, because the faculties are nonarising the perfection of wisdom is viewed as nonarising, because the powers are nonarising the perfection of wisdom is viewed as nonarising, because the branches of enlightenment are nonarising the perfection of wisdom is viewed as nonarising, and because the noble eightfold path is nonarising the perfection of wisdom is viewed as nonarising; because the truths of the noble ones are nonarising the perfection of wisdom is viewed as nonarising, because the meditative concentrations are nonarising the perfection of wisdom is viewed as nonarising, because the immeasurable attitudes are nonarising the perfection of wisdom is viewed as nonarising, because the formless absorptions are nonarising the perfection of wisdom is viewed as nonarising, because the liberations are nonarising the perfection of wisdom is viewed as nonarising, because the serial steps of meditative absorption are nonarising the perfection of wisdom is viewed as nonarising, because the emptiness, signlessness, and wishlessness gateways to liberation are nonarising the perfection of wisdom is viewed as nonarising, because the extrasensory powers [F.281.a] are nonarising the perfection of wisdom is viewed as nonarising, because the meditative stabilities are nonarising the perfection of wisdom is viewed as nonarising, because the dhāraṇī gateways are nonarising the perfection of wisdom is viewed as nonarising, because the powers of the tathāgatas are nonarising the perfection of wisdom is viewed as nonarising, because the fearlessnesses are nonarising the perfection of wisdom is viewed as nonarising, because the kinds of exact knowledge are nonarising the perfection of wisdom is viewed as nonarising, because great compassion is nonarising the perfection of wisdom is viewed as nonarising, and because the distinct qualities of the buddhas are

nonarising the perfection of wisdom is viewed as nonarising; and because the fruit of having entered the stream is nonarising the perfection of wisdom is viewed as nonarising, because the fruit of once-returner is nonarising the perfection of wisdom is viewed as nonarising, because the fruit of non-returner is nonarising the perfection of wisdom is viewed as nonarising, because arhatship is nonarising the perfection of wisdom is viewed as nonarising, because individual enlightenment is nonarising the perfection of wisdom is viewed as nonarising, because the knowledge of the aspects of the path is nonarising the perfection of wisdom is viewed as nonarising, and because enlightenment, the buddhas, and the attributes of the buddhas are nonarising [F.281.b] the perfection of wisdom is viewed as nonarising.

25.262 “Because beings are without an essential nature the perfection of wisdom is viewed as without an essential nature, because physical forms are without an essential nature the perfection of wisdom is viewed as without an essential nature, because feelings are without an essential nature the perfection of wisdom is viewed as without an essential nature, because perceptions are without an essential nature the perfection of wisdom is viewed as without an essential nature, because formative predispositions are without an essential nature the perfection of wisdom is viewed as without an essential nature, and because consciousness is without an essential nature the perfection of wisdom is viewed as without an essential nature; because the eyes are without an essential nature the perfection of wisdom is viewed as without an essential nature, because the ears are without an essential nature the perfection of wisdom is viewed as without an essential nature, because the nose is without an essential nature the perfection of wisdom is viewed as without an essential nature, because the tongue is without an essential nature the perfection of wisdom is viewed as without an essential nature, because the body is without an essential nature the perfection of wisdom is viewed as without an essential nature, and because the mental faculty is without an essential nature the perfection of wisdom is viewed as without an essential nature; because sights are without an essential nature the perfection of wisdom is viewed as without an essential nature, because sounds are without an essential nature the perfection of wisdom is viewed as without an essential nature, because odors are without an essential nature the perfection of wisdom is viewed as without an essential nature, because tastes are without an essential nature [F.282.a] the perfection of wisdom is viewed as without an essential nature, because tangibles are without an essential nature the perfection of wisdom is viewed as without an essential nature, and because mental phenomena are without an essential nature the perfection of wisdom is viewed as without an essential nature; because visual consciousness is without an essential nature

the perfection of wisdom is viewed as without an essential nature, because auditory consciousness is without an essential nature the perfection of wisdom is viewed as without an essential nature, because olfactory consciousness is without an essential nature the perfection of wisdom is viewed as without an essential nature, because gustatory consciousness is without an essential nature the perfection of wisdom is viewed as without an essential nature, because tactile consciousness is without an essential nature the perfection of wisdom is viewed as without an essential nature, and because mental consciousness is without an essential nature the perfection of wisdom is viewed as without an essential nature; because visually compounded sensory contact is without an essential nature the perfection of wisdom is viewed as without an essential nature, because aurally compounded sensory contact is without an essential nature the perfection of wisdom is viewed as without an essential nature, because nasally compounded sensory contact is without an essential nature the perfection of wisdom is viewed as without an essential nature, because lingually compounded sensory contact is without an essential nature the perfection of wisdom is viewed as without an essential nature, because corporeally compounded sensory contact is without an essential nature the perfection of wisdom is viewed as without an essential nature, and because mentally compounded sensory contact is without an essential nature [F.282.b] the perfection of wisdom is viewed as without an essential nature; because feelings conditioned by visually compounded sensory contact are without an essential nature the perfection of wisdom is viewed as without an essential nature, because feelings conditioned by aurally compounded sensory contact are without an essential nature the perfection of wisdom is viewed as without an essential nature, because feelings conditioned by nasally compounded sensory contact are without an essential nature the perfection of wisdom is viewed as without an essential nature, because feelings conditioned by lingually compounded sensory contact are without an essential nature the perfection of wisdom is viewed as without an essential nature, because feelings conditioned by corporeally compounded sensory contact are without an essential nature the perfection of wisdom is viewed as without an essential nature, and because feelings conditioned by mentally compounded sensory contact are without an essential nature the perfection of wisdom is viewed as without an essential nature; because the earth element is without an essential nature the perfection of wisdom is viewed as without an essential nature, because the water element is without an essential nature the perfection of wisdom is viewed as without an essential nature, because the fire element is without an essential nature the perfection of wisdom is viewed as without an essential nature, because the

wind element is without an essential nature the perfection of wisdom is viewed as without an essential nature, because the space element is without an essential nature the perfection of wisdom is viewed as without an essential nature, and because the consciousness element is without an essential nature the perfection of wisdom is viewed as without an essential nature; because ignorance is without an essential nature the perfection of wisdom is viewed as without an essential nature, because formative predispositions [F.283.a] are without an essential nature the perfection of wisdom is viewed as without an essential nature, because consciousness is without an essential nature the perfection of wisdom is viewed as without an essential nature, because name and form are without an essential nature the perfection of wisdom is viewed as without an essential nature, because the six sense fields are without an essential nature the perfection of wisdom is viewed as without an essential nature, because sensory contact is without an essential nature the perfection of wisdom is viewed as without an essential nature, because sensation is without an essential nature the perfection of wisdom is viewed as without an essential nature, because craving is without an essential nature the perfection of wisdom is viewed as without an essential nature, because grasping is without an essential nature the perfection of wisdom is viewed as without an essential nature, because the rebirth process is without an essential nature the perfection of wisdom is viewed as without an essential nature, because birth is without an essential nature the perfection of wisdom is viewed as without an essential nature, and because aging and death are without an essential nature the perfection of wisdom is viewed as without an essential nature; because the perfection of generosity is without an essential nature the perfection of wisdom is viewed as without an essential nature, because the perfection of ethical discipline is without an essential nature the perfection of wisdom is viewed as without an essential nature, because the perfection of tolerance is without an essential nature the perfection of wisdom is viewed as without an essential nature, because the perfection of perseverance is without an essential nature the perfection of wisdom is viewed as without an essential nature, [F.283.b] and because the perfection of meditative concentration is without an essential nature the perfection of wisdom is viewed as without an essential nature; because the emptiness of internal phenomena is without an essential nature the perfection of wisdom is viewed as without an essential nature, because the emptiness of external phenomena is without an essential nature the perfection of wisdom is viewed as without an essential nature, because the emptiness of external and internal phenomena is without an essential nature the perfection of wisdom is viewed as without an essential nature, because the emptiness of emptiness is without an

essential nature the perfection of wisdom is viewed as without an essential nature, because the emptiness of great extent is without an essential nature the perfection of wisdom is viewed as without an essential nature, because the emptiness of ultimate reality is without an essential nature the perfection of wisdom is viewed as without an essential nature, because the emptiness of conditioned phenomena is without an essential nature the perfection of wisdom is viewed as without an essential nature, because the emptiness of unconditioned phenomena is without an essential nature the perfection of wisdom is viewed as without an essential nature, because the emptiness of the unlimited is without an essential nature the perfection of wisdom is viewed as without an essential nature, because the emptiness of that which has neither beginning nor end is without an essential nature the perfection of wisdom is viewed as without an essential nature, because the emptiness of nonexclusion is without an essential nature the perfection of wisdom is viewed as without an essential nature, because the emptiness of inherent nature is without an essential nature the perfection of wisdom is viewed as without an essential nature, because the emptiness of all phenomena is without an essential nature the perfection of wisdom is viewed as without an essential nature, because the emptiness of intrinsic defining characteristics is without an essential nature the perfection of wisdom is viewed as without an essential nature, [F.284.a] because the emptiness of that which cannot be apprehended is without an essential nature the perfection of wisdom is viewed as without an essential nature, because the emptiness of nonentities is without an essential nature the perfection of wisdom is viewed as without an essential nature, because the emptiness of essential nature is without an essential nature the perfection of wisdom is viewed as without an essential nature, and because the emptiness of an essential nature of nonentities is without an essential nature the perfection of wisdom is viewed as without an essential nature; [B21] because the applications of mindfulness are without an essential nature the perfection of wisdom is viewed as without an essential nature, because the correct exertions are without an essential nature the perfection of wisdom is viewed as without an essential nature, because the supports for miraculous ability are without an essential nature the perfection of wisdom is viewed as without an essential nature, because the faculties are without an essential nature the perfection of wisdom is viewed as without an essential nature, because the powers are without an essential nature the perfection of wisdom is viewed as without an essential nature, because the branches of enlightenment are without an essential nature the perfection of wisdom is viewed as without an essential nature, and because the noble eightfold path is without an essential nature the perfection of wisdom is viewed as without

an essential nature; because the truths of the noble ones are without an essential nature the perfection of wisdom is viewed as without an essential nature, because the meditative concentrations [F.284.b] are without an essential nature the perfection of wisdom is viewed as without an essential nature, because the immeasurable attitudes are without an essential nature the perfection of wisdom is viewed as without an essential nature, because the formless absorptions are without an essential nature the perfection of wisdom is viewed as without an essential nature, because the liberations are without an essential nature the perfection of wisdom is viewed as without an essential nature, because the serial steps of meditative absorption are without an essential nature the perfection of wisdom is viewed as without an essential nature, because the emptiness, signlessness, and wishlessness gateways to liberation are without an essential nature the perfection of wisdom is viewed as without an essential nature, because the extrasensory powers are without an essential nature the perfection of wisdom is viewed as without an essential nature, because the meditative stabilities are without an essential nature the perfection of wisdom is viewed as without an essential nature, because the dhāraṇī gateways are without an essential nature the perfection of wisdom is viewed as without an essential nature, because the powers of the tathāgatas are without an essential nature the perfection of wisdom is viewed as without an essential nature, because the fearlessnesses are without an essential nature the perfection of wisdom is viewed as without an essential nature, because the kinds of exact knowledge are without an essential nature the perfection of wisdom is viewed as without an essential nature, because great compassion is without an essential nature the perfection of wisdom is viewed as without an essential nature, and because the distinct qualities of the buddhas are without an essential nature [F.285.a] the perfection of wisdom is viewed as without an essential nature; and because the fruit of having entered the stream is without an essential nature the perfection of wisdom is viewed as without an essential nature, because the fruit of once-returner is without an essential nature the perfection of wisdom is viewed as without an essential nature, because the fruit of non-returner is without an essential nature the perfection of wisdom is viewed as without an essential nature, because arhatship is without an essential nature the perfection of wisdom is viewed as without an essential nature, because individual enlightenment is without an essential nature the perfection of wisdom is viewed as without an essential nature, because the knowledge of the aspects of the path is without an essential nature the perfection of wisdom is viewed as without an

essential nature, and because enlightenment, the buddhas, and the attributes of the buddhas are without an essential nature the perfection of wisdom is viewed as without an essential nature.

25.263 “Because beings are nonentities the perfection of wisdom is viewed as a nonentity, because physical forms are nonentities the perfection of wisdom is viewed as a nonentity, because feelings are nonentities the perfection of wisdom is viewed as a nonentity, because perceptions are nonentities the perfection of wisdom is viewed as a nonentity, because formative predispositions are nonentities the perfection of wisdom is viewed as a nonentity, and because consciousness is a nonentity the perfection of wisdom is viewed as a nonentity; because the eyes are nonentities the perfection of wisdom is viewed as a nonentity, because the ears are nonentities [F.285.b] the perfection of wisdom is viewed as a nonentity, because the nose is a nonentity the perfection of wisdom is viewed as a nonentity, because the tongue is a nonentity the perfection of wisdom is viewed as a nonentity, because the body is a nonentity the perfection of wisdom is viewed as a nonentity, and because the mental faculty is a nonentity the perfection of wisdom is viewed as a nonentity; because sights are nonentities the perfection of wisdom is viewed as a nonentity, because sounds are nonentities the perfection of wisdom is viewed as a nonentity, because odors are nonentities the perfection of wisdom is viewed as a nonentity, because tastes are nonentities the perfection of wisdom is viewed as a nonentity, because tangibles are nonentities the perfection of wisdom is viewed as a nonentity, and because mental phenomena are nonentities the perfection of wisdom is viewed as a nonentity; because visual consciousness is a nonentity the perfection of wisdom is viewed as a nonentity, because auditory consciousness is a nonentity the perfection of wisdom is viewed as a nonentity, because olfactory consciousness is a nonentity the perfection of wisdom is viewed as a nonentity, because gustatory consciousness is a nonentity the perfection of wisdom is viewed as a nonentity, because tactile consciousness is a nonentity the perfection of wisdom is viewed as a nonentity, and because mental consciousness is a nonentity [F.286.a] the perfection of wisdom is viewed as a nonentity; because visually compounded sensory contact is a nonentity the perfection of wisdom is viewed as a nonentity, because aurally compounded sensory contact is a nonentity the perfection of wisdom is viewed as a nonentity, because nasally compounded sensory contact is a nonentity the perfection of wisdom is viewed as a nonentity, because lingually compounded sensory contact is a nonentity the perfection of wisdom is viewed as a nonentity, because corporeally compounded sensory contact is a nonentity the perfection of wisdom is viewed as a nonentity, and because mentally compounded

sensory contact is a nonentity the perfection of wisdom is viewed as a nonentity; because feelings conditioned by visually compounded sensory contact are nonentities the perfection of wisdom is viewed as a nonentity, because feelings conditioned by aurally compounded sensory contact are nonentities the perfection of wisdom is viewed as a nonentity, because feelings conditioned by nasally compounded sensory contact are nonentities the perfection of wisdom is viewed as a nonentity, because feelings conditioned by lingually compounded sensory contact are nonentities the perfection of wisdom is viewed as a nonentity, because feelings conditioned by corporeally compounded sensory contact are nonentities the perfection of wisdom is viewed as a nonentity, and because feelings conditioned by mentally compounded sensory contact are nonentities the perfection of wisdom is viewed as a nonentity; because the earth element is a nonentity [F.286.b] the perfection of wisdom is viewed as a nonentity, because the water element is a nonentity the perfection of wisdom is viewed as a nonentity, because the fire element is a nonentity the perfection of wisdom is viewed as a nonentity, because the wind element is a nonentity the perfection of wisdom is viewed as a nonentity, because the space element is a nonentity the perfection of wisdom is viewed as a nonentity, and because the consciousness element is a nonentity the perfection of wisdom is viewed as a nonentity; because ignorance is a nonentity the perfection of wisdom is viewed as a nonentity, because formative predispositions are nonentities the perfection of wisdom is viewed as a nonentity, because consciousness is a nonentity the perfection of wisdom is viewed as a nonentity, because name and form are nonentities the perfection of wisdom is viewed as a nonentity, because the six sense fields are nonentities the perfection of wisdom is viewed as a nonentity, because sensory contact is a nonentity the perfection of wisdom is viewed as a nonentity, because sensation is a nonentity the perfection of wisdom is viewed as a nonentity, because craving is a nonentity the perfection of wisdom is viewed as a nonentity, because grasping is a nonentity the perfection of wisdom is viewed as a nonentity, because the rebirth process is a nonentity the perfection of wisdom is viewed as a nonentity, because birth is a nonentity [F.287.a] the perfection of wisdom is viewed as a nonentity, and because aging and death are nonentities the perfection of wisdom is viewed as a nonentity; because the perfection of generosity is a nonentity the perfection of wisdom is viewed as a nonentity, because the perfection of ethical discipline is a nonentity the perfection of wisdom is viewed as a nonentity, because the perfection of tolerance is a nonentity the perfection of wisdom is viewed as a nonentity, because the perfection of perseverance is a nonentity the perfection of wisdom is viewed as a nonentity, and because the perfection of meditative

concentration is a nonentity the perfection of wisdom is viewed as a nonentity; because the emptiness of internal phenomena is a nonentity the perfection of wisdom is viewed as a nonentity, because the emptiness of external phenomena is a nonentity the perfection of wisdom is viewed as a nonentity, because the emptiness of external and internal phenomena is a nonentity the perfection of wisdom is viewed as a nonentity, because the emptiness of emptiness is a nonentity the perfection of wisdom is viewed as a nonentity, because the emptiness of great extent is a nonentity the perfection of wisdom is viewed as a nonentity, because the emptiness of ultimate reality is a nonentity the perfection of wisdom is viewed as a nonentity, because the emptiness of conditioned phenomena is a nonentity the perfection of wisdom is viewed as a nonentity, because the emptiness of unconditioned phenomena is a nonentity [F.287.b] the perfection of wisdom is viewed as a nonentity, because the emptiness of the unlimited is a nonentity the perfection of wisdom is viewed as a nonentity, because the emptiness of that which has neither beginning nor end is a nonentity the perfection of wisdom is viewed as a nonentity, because the emptiness of nonexclusion is a nonentity the perfection of wisdom is viewed as a nonentity, because the emptiness of inherent nature is a nonentity the perfection of wisdom is viewed as a nonentity, because the emptiness of all phenomena is a nonentity the perfection of wisdom is viewed as a nonentity, because the emptiness of intrinsic defining characteristics is a nonentity the perfection of wisdom is viewed as a nonentity, because the emptiness of that which cannot be apprehended is a nonentity the perfection of wisdom is viewed as a nonentity, because the emptiness of nonentities is a nonentity the perfection of wisdom is viewed as a nonentity, because the emptiness of essential nature is a nonentity the perfection of wisdom is viewed as a nonentity, and because the emptiness of an essential nature of nonentities is a nonentity the perfection of wisdom is viewed as a nonentity; because the applications of mindfulness are nonentities the perfection of wisdom is viewed as a nonentity, because the correct exertions are nonentities the perfection of wisdom is viewed as a nonentity, because the supports for miraculous ability are nonentities the perfection of wisdom is viewed as a nonentity, because the faculties are nonentities the perfection of wisdom is viewed as a [F.288.a] nonentity, because the powers are nonentities the perfection of wisdom is viewed as a nonentity, because the branches of enlightenment are nonentities the perfection of wisdom is viewed as a nonentity, and because the noble eightfold path is a nonentity the perfection of wisdom is viewed as a nonentity; because the truths of the noble ones are nonentities the perfection of wisdom is viewed as a nonentity, because the meditative concentrations are nonentities the perfection of wisdom is

viewed as a nonentity, because the immeasurable attitudes are nonentities the perfection of wisdom is viewed as a nonentity, because the formless absorptions are nonentities the perfection of wisdom is viewed as a nonentity, because the liberations are nonentities the perfection of wisdom is viewed as a nonentity, because the serial steps of meditative absorption are nonentities the perfection of wisdom is viewed as a nonentity, because the emptiness, signlessness, and wishlessness gateways to liberation are nonentities the perfection of wisdom is viewed as a nonentity, because the extrasensory powers are nonentities the perfection of wisdom is viewed as a nonentity, because the meditative stabilities are nonentities the perfection of wisdom is viewed as a nonentity, because the dhāraṇī gateways are nonentities the perfection of wisdom is viewed as a nonentity, because the powers of the tathāgatas are nonentities the perfection of wisdom [F.288.b] is viewed as a nonentity, because the fearlessnesses are nonentities the perfection of wisdom is viewed as a nonentity, because the kinds of exact knowledge are nonentities the perfection of wisdom is viewed as a nonentity, because great compassion is a nonentity the perfection of wisdom is viewed as a nonentity, and because the distinct qualities of the buddhas are nonentities the perfection of wisdom is viewed as a nonentity; and because the fruit of having entered the stream is a nonentity the perfection of wisdom is viewed as a nonentity, because the fruit of once-returner is a nonentity the perfection of wisdom is viewed as a nonentity, because the fruit of non-returner is a nonentity the perfection of wisdom is viewed as a nonentity, because arhatship is a nonentity the perfection of wisdom is viewed as a nonentity, because individual enlightenment is a nonentity the perfection of wisdom is viewed as a nonentity, because the knowledge of the aspects of the path is a nonentity the perfection of wisdom is viewed as a nonentity, and because enlightenment, the buddhas, and the attributes of the buddhas are nonentities the perfection of wisdom is viewed as a nonentity.

25.264 “Because beings are emptiness the perfection of wisdom is viewed as emptiness, because physical forms are emptiness the perfection of wisdom is viewed as emptiness, because feelings are emptiness the perfection of wisdom is viewed as emptiness, because perceptions are emptiness the perfection of wisdom is [F.289.a] viewed as emptiness, because formative predispositions are emptiness the perfection of wisdom is viewed as emptiness, and because consciousness is emptiness the perfection of wisdom is viewed as emptiness; because the eyes are emptiness the perfection of wisdom is viewed as emptiness, because the ears are emptiness the perfection of wisdom is viewed as emptiness, because the nose is emptiness the perfection of wisdom is viewed as emptiness, because the

tongue is emptiness the perfection of wisdom is viewed as emptiness, because the body is emptiness the perfection of wisdom is viewed as emptiness, and because the mental faculty is emptiness the perfection of wisdom is viewed as emptiness; because sights are emptiness the perfection of wisdom is viewed as emptiness, because sounds are emptiness the perfection of wisdom is viewed as emptiness, because odors are emptiness the perfection of wisdom is viewed as emptiness, because tastes are emptiness the perfection of wisdom is viewed as emptiness, because tangibles are emptiness the perfection of wisdom is viewed as emptiness, and because mental phenomena are emptiness the perfection of wisdom is viewed as emptiness; because visual consciousness is emptiness the perfection of wisdom is viewed as emptiness, because auditory consciousness is emptiness the perfection of wisdom is viewed as emptiness, because olfactory consciousness is emptiness the perfection of wisdom is viewed as emptiness, because gustatory consciousness is emptiness the perfection of wisdom is viewed as emptiness, because tactile consciousness is emptiness the perfection of wisdom is viewed as emptiness, [F.289.b] and because mental consciousness is emptiness the perfection of wisdom is viewed as emptiness; because visually compounded sensory contact is emptiness the perfection of wisdom is viewed as emptiness, because aurally compounded sensory contact is emptiness the perfection of wisdom is viewed as emptiness, because nasally compounded sensory contact is emptiness the perfection of wisdom is viewed as emptiness, because lingually compounded sensory contact is emptiness the perfection of wisdom is viewed as emptiness, because corporeally compounded sensory contact is emptiness the perfection of wisdom is viewed as emptiness, and because mentally compounded sensory contact is emptiness the perfection of wisdom is viewed as emptiness; because feelings conditioned by visually compounded sensory contact are emptiness the perfection of wisdom is viewed as emptiness, because feelings conditioned by aurally compounded sensory contact are emptiness the perfection of wisdom is viewed as emptiness, because feelings conditioned by nasally compounded sensory contact are emptiness the perfection of wisdom is viewed as emptiness, because feelings conditioned by lingually compounded sensory contact are emptiness the perfection of wisdom is viewed as emptiness, because feelings conditioned by corporeally compounded sensory contact are emptiness the perfection of wisdom is viewed as emptiness, and because feelings conditioned by mentally compounded sensory contact are emptiness the perfection of wisdom is viewed as emptiness; because the earth element is emptiness the perfection of wisdom is viewed as emptiness, because the water element is emptiness

the perfection of wisdom is viewed as emptiness, because the fire element is emptiness the perfection of wisdom is viewed as emptiness, [F.290.a] because the wind element is emptiness the perfection of wisdom is viewed as emptiness, because the space element is emptiness the perfection of wisdom is viewed as emptiness, and because the consciousness element is emptiness the perfection of wisdom is viewed as emptiness; because ignorance is emptiness the perfection of wisdom is viewed as emptiness, because formative predispositions are emptiness the perfection of wisdom is viewed as emptiness, because consciousness is emptiness the perfection of wisdom is viewed as emptiness, because name and form are emptiness the perfection of wisdom is viewed as emptiness, because the six sense fields are emptiness the perfection of wisdom is viewed as emptiness, because sensory contact is emptiness the perfection of wisdom is viewed as emptiness, because sensation is emptiness the perfection of wisdom is viewed as emptiness, because craving is emptiness the perfection of wisdom is viewed as emptiness, because grasping is emptiness the perfection of wisdom is viewed as emptiness, because the rebirth process is emptiness the perfection of wisdom is viewed as emptiness, because birth is emptiness the perfection of wisdom is viewed as emptiness, and because aging and death are emptiness the perfection of wisdom is viewed as emptiness; because the perfection of generosity is emptiness the perfection of wisdom is viewed as emptiness, because the perfection of ethical discipline is emptiness the perfection of wisdom is viewed as emptiness, because the perfection of tolerance is emptiness the perfection of wisdom is viewed as emptiness, because the perfection of perseverance is emptiness the perfection of wisdom is viewed as emptiness, [F.290.b] and because the perfection of meditative concentration is emptiness the perfection of wisdom is viewed as emptiness; because the emptiness of internal phenomena is emptiness the perfection of wisdom is viewed as emptiness, because the emptiness of external phenomena is emptiness the perfection of wisdom is viewed as emptiness, because the emptiness of external and internal phenomena is emptiness the perfection of wisdom is viewed as emptiness, because the emptiness of emptiness is emptiness the perfection of wisdom is viewed as emptiness, because the emptiness of great extent is emptiness the perfection of wisdom is viewed as emptiness, because the emptiness of ultimate reality is emptiness the perfection of wisdom is viewed as emptiness, because the emptiness of conditioned phenomena is emptiness the perfection of wisdom is viewed as emptiness, because the emptiness of unconditioned phenomena is emptiness the perfection of wisdom is viewed as emptiness, because the emptiness of the unlimited is emptiness the perfection of wisdom is viewed as emptiness, because the emptiness of that which has

neither beginning nor end is emptiness the perfection of wisdom is viewed as emptiness, because the emptiness of nonexclusion is emptiness the perfection of wisdom is viewed as emptiness, because the emptiness of inherent nature is emptiness the perfection of wisdom is viewed as emptiness, because the emptiness of all phenomena is emptiness the perfection of wisdom is viewed as emptiness, because the emptiness of intrinsic defining characteristics is emptiness the perfection of wisdom is viewed as emptiness, because the emptiness of that which cannot be apprehended is emptiness the perfection of wisdom is viewed as emptiness, because the emptiness of nonentities is emptiness the perfection of wisdom is viewed as emptiness, [F.291.a] because the emptiness of essential nature is emptiness the perfection of wisdom is viewed as emptiness, and because the emptiness of an essential nature of nonentities is emptiness the perfection of wisdom is viewed as emptiness; because the applications of mindfulness are emptiness the perfection of wisdom is viewed as emptiness, because the correct exertions are emptiness the perfection of wisdom is viewed as emptiness, because the supports for miraculous ability are emptiness the perfection of wisdom is viewed as emptiness, because the faculties are emptiness the perfection of wisdom is viewed as emptiness, because the powers are emptiness the perfection of wisdom is viewed as emptiness, because the branches of enlightenment are emptiness the perfection of wisdom is viewed as emptiness, and because the noble eightfold path is emptiness the perfection of wisdom is viewed as emptiness; because the truths of the noble ones are emptiness the perfection of wisdom is viewed as emptiness, because the meditative concentrations are emptiness the perfection of wisdom is viewed as emptiness, because the immeasurable attitudes are emptiness the perfection of wisdom is viewed as emptiness, because the formless absorptions are emptiness the perfection of wisdom is viewed as emptiness, because the liberations are emptiness the perfection of wisdom is viewed as emptiness, because the serial steps of meditative absorption are emptiness the perfection of wisdom is viewed as emptiness, because the emptiness, signlessness, and wishlessness gateways to liberation [F.291.b] are emptiness the perfection of wisdom is viewed as emptiness, because the extrasensory powers are emptiness the perfection of wisdom is viewed as emptiness, because the meditative stabilities are emptiness the perfection of wisdom is viewed as emptiness, because the dhāraṇī gateways are emptiness the perfection of wisdom is viewed as emptiness, because the powers of the tathāgatas are emptiness the perfection of wisdom is viewed as emptiness, because the fearlessnesses are emptiness the perfection of wisdom is viewed as emptiness, because the kinds of exact knowledge are emptiness the perfection of wisdom is viewed

as emptiness, because great compassion is emptiness the perfection of wisdom is viewed as emptiness, and because the distinct qualities of the buddhas are emptiness the perfection of wisdom is viewed as emptiness; and because the fruit of having entered the stream is emptiness the perfection of wisdom is viewed as emptiness, because the fruit of once-returner is emptiness the perfection of wisdom is viewed as emptiness, because the fruit of non-returner is emptiness the perfection of wisdom is viewed as emptiness, because arhatship is emptiness the perfection of wisdom is viewed as emptiness, because individual enlightenment is emptiness the perfection of wisdom is viewed as emptiness, because the knowledge of the aspects of the path is emptiness the perfection of wisdom is viewed as emptiness, and because enlightenment, the buddhas, and the attributes of the buddhas are emptiness the perfection of wisdom is viewed as emptiness.

25.265 “Because beings are void the perfection of wisdom is viewed as void, because physical forms are void [F.292.a] the perfection of wisdom is viewed as void, because feelings are void the perfection of wisdom is viewed as void, because perceptions are void the perfection of wisdom is viewed as void, because formative predispositions are void the perfection of wisdom is viewed as void, and because consciousness is void the perfection of wisdom is viewed as void; because the eyes are void the perfection of wisdom is viewed as void, because the ears are void the perfection of wisdom is viewed as void, because the nose is void the perfection of wisdom is viewed as void, because the tongue is void the perfection of wisdom is viewed as void, because the body is void the perfection of wisdom is viewed as void, and because the mental faculty is void the perfection of wisdom is viewed as void; because sights are void the perfection of wisdom is viewed as void, because sounds are void the perfection of wisdom is viewed as void, because odors are void the perfection of wisdom is viewed as void, because tastes are void the perfection of wisdom is viewed as void, because tangibles are void the perfection of wisdom is viewed as void, and because mental phenomena are void the perfection of wisdom is viewed as void; because visual consciousness is void the perfection of wisdom is viewed as void, because auditory consciousness is void the perfection of wisdom is viewed as void, because olfactory consciousness is void the perfection of wisdom is viewed as void, because gustatory consciousness is void the perfection of wisdom is viewed as void, because tactile consciousness is void [F.292.b] the perfection of wisdom is viewed as void, and because mental consciousness is void the perfection of wisdom is viewed as void; because visually compounded sensory contact is void the perfection of wisdom is viewed as void, because aurally compounded sensory contact is void the perfection of

wisdom is viewed as void, because nasally compounded sensory contact is void the perfection of wisdom is viewed as void, because lingually compounded sensory contact is void the perfection of wisdom is viewed as void, because corporeally compounded sensory contact is void the perfection of wisdom is viewed as void, and because mentally compounded sensory contact is void the perfection of wisdom is viewed as void; because feelings conditioned by visually compounded sensory contact are void the perfection of wisdom is viewed as void, because feelings conditioned by aurally compounded sensory contact are void the perfection of wisdom is viewed as void, because feelings conditioned by nasally compounded sensory contact are void the perfection of wisdom is viewed as void, because feelings conditioned by lingually compounded sensory contact are void the perfection of wisdom is viewed as void, because feelings conditioned by corporeally compounded sensory contact are void the perfection of wisdom is viewed as void, and because feelings conditioned by mentally compounded sensory contact are void the perfection of wisdom is viewed as void; because the earth element is void the perfection of wisdom is viewed as void, because the water element is void the perfection of wisdom is viewed as void, because the fire element is void the perfection of wisdom is viewed as void, because the wind element is void the perfection of wisdom is viewed as void, because the space element is void the perfection of wisdom is viewed as void, and because the consciousness element is void the perfection of wisdom is viewed as void; because ignorance is void the perfection of wisdom is viewed as void, because formative predispositions are void the perfection of wisdom is viewed as void, because consciousness is void the perfection of wisdom is viewed as void, because name and form are void the perfection of wisdom is viewed as void, because the six sense fields are void the perfection of wisdom is viewed as void, because sensory contact is void the perfection of wisdom is viewed as void, because sensation is void the perfection of wisdom is viewed as void, because craving is void the perfection of wisdom is viewed as void, because grasping is void the perfection of wisdom is viewed as void, because the rebirth process is void the perfection of wisdom is viewed as void, because birth is void the perfection of wisdom is viewed as void, and because aging and death are void the perfection of wisdom is viewed as void; because the perfection of generosity is void the perfection of wisdom is viewed as void, because the perfection of ethical discipline is void the perfection of wisdom is viewed as void, because the perfection of tolerance is void the perfection of wisdom is viewed as void, because the perfection of perseverance is void the perfection of wisdom is viewed as void, and because the perfection of meditative concentration is void the perfection of wisdom is viewed as void;

because the emptiness of internal phenomena is void the perfection of wisdom is viewed as void, [F.293.b] because the emptiness of external phenomena is void the perfection of wisdom is viewed as void, because the emptiness of external and internal phenomena is void the perfection of wisdom is viewed as void, because the emptiness of emptiness is void the perfection of wisdom is viewed as void, because the emptiness of great extent is void the perfection of wisdom is viewed as void, because the emptiness of ultimate reality is void the perfection of wisdom is viewed as void, because the emptiness of conditioned phenomena is void the perfection of wisdom is viewed as void, because the emptiness of unconditioned phenomena is void the perfection of wisdom is viewed as void, because the emptiness of the unlimited is void the perfection of wisdom is viewed as void, because the emptiness of that which has neither beginning nor end is void the perfection of wisdom is viewed as void, because the emptiness of nonexclusion is void the perfection of wisdom is viewed as void, because the emptiness of inherent nature is void the perfection of wisdom is viewed as void, because the emptiness of all phenomena is void the perfection of wisdom is viewed as void, because the emptiness of intrinsic defining characteristics is void the perfection of wisdom is viewed as void, because the emptiness of that which cannot be apprehended is void the perfection of wisdom is viewed as void, because the emptiness of nonentities is void the perfection of wisdom is viewed as void, because the emptiness of essential nature is void the perfection of wisdom is viewed as void, and because the emptiness of an essential nature of nonentities is void the perfection of wisdom is viewed as void; because the applications of mindfulness [F.294.a] are void the perfection of wisdom is viewed as void, because the correct exertions are void the perfection of wisdom is viewed as void, because the supports for miraculous ability are void the perfection of wisdom is viewed as void, because the faculties are void the perfection of wisdom is viewed as void, because the powers are void the perfection of wisdom is viewed as void, because the branches of enlightenment are void the perfection of wisdom is viewed as void, and because the noble eightfold path is void the perfection of wisdom is viewed as void; because the truths of the noble ones are void the perfection of wisdom is viewed as void, because the meditative concentrations are void the perfection of wisdom is viewed as void, because the immeasurable attitudes are void the perfection of wisdom is viewed as void, because the formless absorptions are void the perfection of wisdom is viewed as void, because the liberations are void the perfection of wisdom is viewed as void, because the serial steps of meditative absorption are void the perfection of wisdom is viewed as void, because the emptiness, signlessness, and

wishlessness gateways to liberation are void the perfection of wisdom is viewed as void, because the extrasensory powers are void the perfection of wisdom is viewed as void, because the meditative stabilities are void the perfection of wisdom is viewed as void, because the dhāraṇī gateways are void the perfection of wisdom is viewed as void, [F.294.b] because the powers of the tathāgatas are void the perfection of wisdom is viewed as void, because the fearlessnesses are void the perfection of wisdom is viewed as void, because the kinds of exact knowledge are void the perfection of wisdom is viewed as void, because great compassion is void the perfection of wisdom is viewed as void, and because the distinct qualities of the buddhas are void the perfection of wisdom is viewed as void; because the fruit of having entered the stream is void the perfection of wisdom is viewed as void, because the fruit of once-returner is void the perfection of wisdom is viewed as void, because the fruit of non-returner is void the perfection of wisdom is viewed as void, because arhatship is void the perfection of wisdom is viewed as void, because individual enlightenment is void the perfection of wisdom is viewed as void, because the knowledge of the aspects of the path is void the perfection of wisdom is viewed as void, and because enlightenment, the buddhas, and the attributes of the buddhas are void the perfection of wisdom is viewed as void.

25.266 “Because beings are nonexistent the perfection of wisdom is viewed as nonexistent, because physical forms are nonexistent the perfection of wisdom is viewed as nonexistent, because feelings are nonexistent the perfection of wisdom is viewed as nonexistent, because perceptions are nonexistent the perfection of wisdom is viewed as nonexistent, because formative predispositions are nonexistent the perfection of wisdom is viewed as nonexistent, and because consciousness is nonexistent the perfection of wisdom is viewed as nonexistent; because the eyes are nonexistent the perfection of wisdom is viewed as [F.295.a] nonexistent, because the ears are nonexistent the perfection of wisdom is viewed as nonexistent, because the nose is nonexistent the perfection of wisdom is viewed as nonexistent, because the tongue is nonexistent the perfection of wisdom is viewed as nonexistent, because the body is nonexistent the perfection of wisdom is viewed as nonexistent, and because the mental faculty is nonexistent the perfection of wisdom is viewed as nonexistent; because sights are nonexistent the perfection of wisdom is viewed as nonexistent, because sounds are nonexistent the perfection of wisdom is viewed as nonexistent, because odors are nonexistent the perfection of wisdom is viewed as nonexistent, because tastes are nonexistent the perfection of wisdom is viewed as nonexistent, because tangibles are nonexistent the perfection of wisdom is viewed as nonexistent, and because

mental phenomena are nonexistent the perfection of wisdom is viewed as nonexistent; because visual consciousness is nonexistent the perfection of wisdom is viewed as nonexistent, because auditory consciousness is nonexistent the perfection of wisdom is viewed as nonexistent, because olfactory consciousness is nonexistent the perfection of wisdom is viewed as nonexistent, because gustatory consciousness is nonexistent the perfection of wisdom is viewed as nonexistent, because tactile consciousness is nonexistent the perfection of wisdom is viewed as nonexistent, and because mental consciousness is nonexistent the perfection of wisdom is viewed as nonexistent; because visually compounded sensory contact is nonexistent the perfection of wisdom is viewed as nonexistent, because aurally compounded sensory contact is nonexistent the perfection of wisdom is viewed as nonexistent, [F.295.b] because nasally compounded sensory contact is nonexistent the perfection of wisdom is viewed as nonexistent, because lingually compounded sensory contact is nonexistent the perfection of wisdom is viewed as nonexistent, because corporeally compounded sensory contact is nonexistent the perfection of wisdom is viewed as nonexistent, and because mentally compounded sensory contact is nonexistent the perfection of wisdom is viewed as nonexistent; because feelings conditioned by visually compounded sensory contact are nonexistent the perfection of wisdom is viewed as nonexistent, because feelings conditioned by aurally compounded sensory contact are nonexistent the perfection of wisdom is viewed as nonexistent, because feelings conditioned by nasally compounded sensory contact are nonexistent the perfection of wisdom is viewed as nonexistent, because feelings conditioned by lingually compounded sensory contact are nonexistent the perfection of wisdom is viewed as nonexistent, because feelings conditioned by corporeally compounded sensory contact are nonexistent the perfection of wisdom is viewed as nonexistent, and because feelings conditioned by mentally compounded sensory contact are nonexistent the perfection of wisdom is viewed as nonexistent; because the earth element is nonexistent the perfection of wisdom is viewed as nonexistent, because the water element is nonexistent the perfection of wisdom is viewed as nonexistent, because the fire element is nonexistent the perfection of wisdom is viewed as nonexistent, because the wind element is nonexistent the perfection of wisdom is viewed as nonexistent, because the space element is nonexistent the perfection of wisdom is viewed as nonexistent, and because the consciousness element is nonexistent the perfection of wisdom is viewed as nonexistent; because ignorance is nonexistent [F.296.a] the perfection of wisdom is viewed as nonexistent, because formative predispositions are nonexistent the perfection of wisdom

is viewed as nonexistent, because consciousness is nonexistent the perfection of wisdom is viewed as nonexistent, because name and form are nonexistent the perfection of wisdom is viewed as nonexistent, because the six sense fields are nonexistent the perfection of wisdom is viewed as nonexistent, because sensory contact is nonexistent the perfection of wisdom is viewed as nonexistent, because sensation is nonexistent the perfection of wisdom is viewed as nonexistent, because craving is nonexistent the perfection of wisdom is viewed as nonexistent, because grasping is nonexistent the perfection of wisdom is viewed as nonexistent, because the rebirth process is nonexistent the perfection of wisdom is viewed as nonexistent, because birth is nonexistent the perfection of wisdom is viewed as nonexistent, and because aging and death are nonexistent the perfection of wisdom is viewed as nonexistent; because the perfection of generosity is nonexistent the perfection of wisdom is viewed as nonexistent, because the perfection of ethical discipline is nonexistent the perfection of wisdom is viewed as nonexistent, because the perfection of tolerance is nonexistent the perfection of wisdom is viewed as nonexistent, because the perfection of perseverance is nonexistent the perfection of wisdom is viewed as nonexistent, and because the perfection of meditative concentration is nonexistent the perfection of wisdom is viewed as nonexistent; because the emptiness of internal phenomena is nonexistent the perfection of wisdom is viewed as nonexistent, [F.296.b] because the emptiness of external phenomena is nonexistent the perfection of wisdom is viewed as nonexistent, because the emptiness of external and internal phenomena is nonexistent the perfection of wisdom is viewed as nonexistent, because the emptiness of emptiness is nonexistent the perfection of wisdom is viewed as nonexistent, because the emptiness of great extent is nonexistent the perfection of wisdom is viewed as nonexistent, because the emptiness of ultimate reality is nonexistent the perfection of wisdom is viewed as nonexistent, because the emptiness of conditioned phenomena is nonexistent the perfection of wisdom is viewed as nonexistent, because the emptiness of unconditioned phenomena is nonexistent the perfection of wisdom is viewed as nonexistent, because the emptiness of the unlimited is nonexistent the perfection of wisdom is viewed as nonexistent, because the emptiness of that which has neither beginning nor end is nonexistent the perfection of wisdom is viewed as nonexistent, because the emptiness of nonexclusion is nonexistent the perfection of wisdom is viewed as nonexistent, because the emptiness of inherent nature is nonexistent the perfection of wisdom is viewed as nonexistent, because the emptiness of all phenomena is nonexistent the perfection of wisdom is viewed as nonexistent, because the emptiness of intrinsic defining characteristics is

nonexistent the perfection of wisdom is viewed as nonexistent, because the emptiness of that which cannot be apprehended is nonexistent the perfection of wisdom is viewed as nonexistent, because the emptiness of nonentities is nonexistent the perfection of wisdom is viewed as nonexistent, because the emptiness of essential nature is nonexistent the perfection of wisdom is viewed as nonexistent, and because the emptiness of an essential nature of nonentities is nonexistent the perfection of wisdom is viewed as [F.297.a] nonexistent; because the applications of mindfulness are nonexistent the perfection of wisdom is viewed as nonexistent, because the correct exertions are nonexistent the perfection of wisdom is viewed as nonexistent, because the supports for miraculous ability are nonexistent the perfection of wisdom is viewed as nonexistent, because the faculties are nonexistent the perfection of wisdom is viewed as nonexistent, because the powers are nonexistent the perfection of wisdom is viewed as nonexistent, because the branches of enlightenment are nonexistent the perfection of wisdom is viewed as nonexistent, and because the noble eightfold path is nonexistent the perfection of wisdom is viewed as nonexistent; because the truths of the noble ones are nonexistent the perfection of wisdom is viewed as nonexistent, because the meditative concentrations are nonexistent the perfection of wisdom is viewed as nonexistent, because the immeasurable attitudes are nonexistent the perfection of wisdom is viewed as nonexistent, because the formless absorptions are nonexistent the perfection of wisdom is viewed as nonexistent, because the liberations are nonexistent the perfection of wisdom is viewed as nonexistent, because the serial steps of meditative absorption are nonexistent the perfection of wisdom is viewed as nonexistent, because the emptiness, signlessness, and wishlessness gateways to liberation are nonexistent the perfection of wisdom is viewed as nonexistent, because the extrasensory powers are nonexistent the perfection of wisdom is viewed as nonexistent, because the meditative stabilities are nonexistent the perfection of wisdom is viewed as nonexistent, because the dhāraṇī gateways [F.297.b] are nonexistent the perfection of wisdom is viewed as nonexistent, because the powers of the tathāgatas are nonexistent the perfection of wisdom is viewed as nonexistent, because the fearlessnesses are nonexistent the perfection of wisdom is viewed as nonexistent, because the kinds of exact knowledge are nonexistent the perfection of wisdom is viewed as nonexistent, because great compassion is nonexistent the perfection of wisdom is viewed as nonexistent, and because the distinct qualities of the buddhas are nonexistent the perfection of wisdom is viewed as nonexistent; and because the fruit of having entered the stream is nonexistent the perfection of wisdom is viewed as nonexistent, because the fruit of once-returner is nonexistent the perfection of wisdom is

viewed as nonexistent, because the fruit of non-returner is nonexistent the perfection of wisdom is viewed as nonexistent, because arhatship is nonexistent the perfection of wisdom is viewed as nonexistent, because individual enlightenment is nonexistent the perfection of wisdom is viewed as nonexistent, because the knowledge of the aspects of the path is nonexistent the perfection of wisdom is viewed as nonexistent, and because enlightenment, the buddhas, and the attributes of the buddhas are nonexistent the perfection of wisdom is viewed as nonexistent.

25.267 “Because beings are inconceivable the perfection of wisdom is viewed as inconceivable, because physical forms are inconceivable the perfection of wisdom is viewed as inconceivable, because feelings are inconceivable the perfection of wisdom is viewed as inconceivable, because perceptions are inconceivable the perfection of wisdom is viewed as inconceivable, because formative predispositions are inconceivable [F.298.a] the perfection of wisdom is viewed as inconceivable, and because consciousness is inconceivable the perfection of wisdom is viewed as inconceivable; because the eyes are inconceivable the perfection of wisdom is viewed as inconceivable, because the ears are inconceivable the perfection of wisdom is viewed as inconceivable, because the nose is inconceivable the perfection of wisdom is viewed as inconceivable, because the tongue is inconceivable the perfection of wisdom is viewed as inconceivable, because the body is inconceivable the perfection of wisdom is viewed as inconceivable, and because the mental faculty is inconceivable the perfection of wisdom is viewed as inconceivable; because sights are inconceivable the perfection of wisdom is viewed as inconceivable, because sounds are inconceivable the perfection of wisdom is viewed as inconceivable, because odors are inconceivable the perfection of wisdom is viewed as inconceivable, because tastes are inconceivable the perfection of wisdom is viewed as inconceivable, because tangibles are inconceivable the perfection of wisdom is viewed as inconceivable, and because mental phenomena are inconceivable the perfection of wisdom is viewed as inconceivable; because visual consciousness is inconceivable the perfection of wisdom is viewed as inconceivable, because auditory consciousness is inconceivable [F.298.b] the perfection of wisdom is viewed as inconceivable, because olfactory consciousness is inconceivable the perfection of wisdom is viewed as inconceivable, because gustatory consciousness is inconceivable the perfection of wisdom is viewed as inconceivable, because tactile consciousness is inconceivable the perfection of wisdom is viewed as inconceivable, and because mental consciousness is inconceivable the perfection of wisdom is viewed as inconceivable; because visually compounded sensory contact is inconceivable the perfection of wisdom is

viewed as inconceivable, because aurally compounded sensory contact is inconceivable the perfection of wisdom is viewed as inconceivable, because nasally compounded sensory contact is inconceivable the perfection of wisdom is viewed as inconceivable, because lingually compounded sensory contact is inconceivable the perfection of wisdom is viewed as inconceivable, because corporeally compounded sensory contact is inconceivable the perfection of wisdom is viewed as inconceivable, and because mentally compounded sensory contact is inconceivable the perfection of wisdom is viewed as inconceivable; because feelings conditioned by visually compounded sensory contact are inconceivable the perfection of wisdom is viewed as inconceivable, because feelings conditioned by aurally compounded sensory contact are inconceivable the perfection of wisdom is viewed as inconceivable, because feelings conditioned by nasally compounded sensory contact are inconceivable the perfection of wisdom is viewed as inconceivable, [F.299.a] because feelings conditioned by lingually compounded sensory contact are inconceivable the perfection of wisdom is viewed as inconceivable, because feelings conditioned by corporeally compounded sensory contact are inconceivable the perfection of wisdom is viewed as inconceivable, and because feelings conditioned by mentally compounded sensory contact are inconceivable the perfection of wisdom is viewed as inconceivable; because the earth element is inconceivable the perfection of wisdom is viewed as inconceivable, because the water element is inconceivable the perfection of wisdom is viewed as inconceivable, because the fire element is inconceivable the perfection of wisdom is viewed as inconceivable, because the wind element is inconceivable the perfection of wisdom is viewed as inconceivable, because the space element is inconceivable the perfection of wisdom is viewed as inconceivable, and because the consciousness element is inconceivable the perfection of wisdom is viewed as inconceivable; because ignorance is inconceivable the perfection of wisdom is viewed as inconceivable, because formative predispositions are inconceivable the perfection of wisdom is viewed as inconceivable, because consciousness is inconceivable the perfection of wisdom is viewed as inconceivable, because name and form are inconceivable the perfection of wisdom is viewed as inconceivable, because the six sense fields are inconceivable the perfection of wisdom is viewed as [F.299.b] inconceivable, because sensory contact is inconceivable the perfection of wisdom is viewed as inconceivable, because sensation is inconceivable the perfection of wisdom is viewed as inconceivable, because craving is inconceivable the perfection of wisdom is viewed as inconceivable, because grasping is inconceivable the perfection of wisdom is viewed as inconceivable, because the rebirth process is inconceivable the

perfection of wisdom is viewed as inconceivable, because birth is inconceivable the perfection of wisdom is viewed as inconceivable, and because aging and death are inconceivable the perfection of wisdom is viewed as inconceivable; because the perfection of generosity is inconceivable the perfection of wisdom is viewed as inconceivable, because the perfection of ethical discipline is inconceivable the perfection of wisdom is viewed as inconceivable, because the perfection of tolerance is inconceivable the perfection of wisdom is viewed as inconceivable, because the perfection of perseverance is inconceivable the perfection of wisdom is viewed as inconceivable, and because the perfection of meditative concentration is inconceivable the perfection of wisdom is viewed as inconceivable; [B22] because the emptiness of internal phenomena is inconceivable the perfection of wisdom is viewed as inconceivable, because the emptiness of external phenomena is inconceivable the perfection of wisdom is viewed as inconceivable, because the emptiness of external and internal phenomena is inconceivable [F.300.a] the perfection of wisdom is viewed as inconceivable, because the emptiness of emptiness is inconceivable the perfection of wisdom is viewed as inconceivable, because the emptiness of great extent is inconceivable the perfection of wisdom is viewed as inconceivable, because the emptiness of ultimate reality is inconceivable the perfection of wisdom is viewed as inconceivable, because the emptiness of conditioned phenomena is inconceivable the perfection of wisdom is viewed as inconceivable, because the emptiness of unconditioned phenomena is inconceivable the perfection of wisdom is viewed as inconceivable, because the emptiness of the unlimited is inconceivable the perfection of wisdom is viewed as inconceivable, because the emptiness of that which has neither beginning nor end is inconceivable the perfection of wisdom is viewed as inconceivable, because the emptiness of nonexclusion is inconceivable the perfection of wisdom is viewed as inconceivable, because the emptiness of inherent nature is inconceivable the perfection of wisdom is viewed as inconceivable, because the emptiness of all phenomena is inconceivable the perfection of wisdom is viewed as inconceivable, because the emptiness of intrinsic defining characteristics is inconceivable the perfection of wisdom is viewed as inconceivable, because the emptiness of that which cannot be apprehended is inconceivable the perfection of wisdom is viewed as inconceivable, because the emptiness of nonentities is inconceivable the perfection of wisdom is viewed as inconceivable, because the emptiness of essential nature is inconceivable the perfection of wisdom is viewed [F.300.b] as inconceivable, and because the emptiness of an essential nature of nonentities is inconceivable the perfection of wisdom is viewed as inconceivable; because the applications of mindfulness are

inconceivable the perfection of wisdom is viewed as inconceivable, because the correct exertions are inconceivable the perfection of wisdom is viewed as inconceivable, because the supports for miraculous ability are inconceivable the perfection of wisdom is viewed as inconceivable, because the faculties are inconceivable the perfection of wisdom is viewed as inconceivable, because the powers are inconceivable the perfection of wisdom is viewed as inconceivable, because the branches of enlightenment are inconceivable the perfection of wisdom is viewed as inconceivable, and because the noble eightfold path is inconceivable the perfection of wisdom is viewed as inconceivable; because the truths of the noble ones are inconceivable the perfection of wisdom is viewed as inconceivable, because the meditative concentrations are inconceivable the perfection of wisdom is viewed as inconceivable, because the immeasurable attitudes are inconceivable the perfection of wisdom is viewed as inconceivable, because the formless absorptions are inconceivable the perfection of wisdom is viewed as inconceivable, because the liberations are inconceivable the perfection of wisdom is viewed as inconceivable, because the serial steps of meditative absorption [F.301.a] are inconceivable the perfection of wisdom is viewed as inconceivable, because the emptiness, signlessness, and wishlessness gateways to liberation are inconceivable the perfection of wisdom is viewed as inconceivable, because the extrasensory powers are inconceivable the perfection of wisdom is viewed as inconceivable, because the meditative stabilities are inconceivable the perfection of wisdom is viewed as inconceivable, because the dhāraṇī gateways are inconceivable the perfection of wisdom is viewed as inconceivable, because the powers of the tathāgatas are inconceivable the perfection of wisdom is viewed as inconceivable, because the fearlessnesses are inconceivable the perfection of wisdom is viewed as inconceivable, because the kinds of exact knowledge are inconceivable the perfection of wisdom is viewed as inconceivable, because great compassion is inconceivable the perfection of wisdom is viewed as inconceivable, and because the distinct qualities of the buddhas are inconceivable the perfection of wisdom is viewed as inconceivable; and because the fruit of having entered the stream is inconceivable the perfection of wisdom is viewed as inconceivable, because the fruit of once-returner is inconceivable the perfection of wisdom is viewed as inconceivable, because the fruit of non-returner is inconceivable the perfection of wisdom is viewed as [F.301.b] inconceivable, because arhatship is inconceivable the perfection of wisdom is viewed as inconceivable, because individual enlightenment is inconceivable the perfection of wisdom is viewed as inconceivable, because the knowledge of the aspects of the path is inconceivable the perfection of

wisdom is viewed as inconceivable, and because enlightenment, the buddhas, and the attributes of the buddhas are inconceivable the perfection of wisdom is viewed as inconceivable.

25.268 “Because beings are nonperishing the perfection of wisdom is viewed as nonperishing, because physical forms are nonperishing the perfection of wisdom is viewed as nonperishing, because feelings are nonperishing the perfection of wisdom is viewed as nonperishing, because perceptions are nonperishing the perfection of wisdom is viewed as nonperishing, because formative predispositions are nonperishing the perfection of wisdom is viewed as nonperishing, and because consciousness is nonperishing the perfection of wisdom is viewed as nonperishing; because the eyes are nonperishing the perfection of wisdom is viewed as nonperishing, because the ears are nonperishing the perfection of wisdom is viewed as nonperishing, because the nose is nonperishing the perfection of wisdom is viewed as nonperishing, because the tongue is nonperishing [F.302.a] the perfection of wisdom is viewed as nonperishing, because the body is nonperishing the perfection of wisdom is viewed as nonperishing, and because the mental faculty is nonperishing the perfection of wisdom is viewed as nonperishing; because sights are nonperishing the perfection of wisdom is viewed as nonperishing, because sounds are nonperishing the perfection of wisdom is viewed as nonperishing, because odors are nonperishing the perfection of wisdom is viewed as nonperishing, because tastes are nonperishing the perfection of wisdom is viewed as nonperishing, because tangibles are nonperishing the perfection of wisdom is viewed as nonperishing, and because mental phenomena are nonperishing the perfection of wisdom is viewed as nonperishing; because visual consciousness is nonperishing the perfection of wisdom is viewed as nonperishing, because auditory consciousness is nonperishing the perfection of wisdom is viewed as nonperishing, because olfactory consciousness is nonperishing the perfection of wisdom is viewed as nonperishing, because gustatory consciousness is nonperishing the perfection of wisdom is viewed as nonperishing, because tactile consciousness is nonperishing the perfection of wisdom is [F.302.b] viewed as nonperishing, and because mental consciousness is nonperishing the perfection of wisdom is viewed as nonperishing; because visually compounded sensory contact is nonperishing the perfection of wisdom is viewed as nonperishing, because aurally compounded sensory contact is nonperishing the perfection of wisdom is viewed as nonperishing, because nasally compounded sensory contact is nonperishing the perfection of wisdom is viewed as nonperishing, because lingually compounded sensory contact is nonperishing the perfection of wisdom is viewed as nonperishing,

because corporeally compounded sensory contact is nonperishing the perfection of wisdom is viewed as nonperishing, and because mentally compounded sensory contact is nonperishing the perfection of wisdom is viewed as nonperishing; because feelings conditioned by visually compounded sensory contact are nonperishing the perfection of wisdom is viewed as nonperishing, because feelings conditioned by aurally compounded sensory contact are nonperishing the perfection of wisdom is viewed as nonperishing, because feelings conditioned by nasally compounded sensory contact are nonperishing the perfection of wisdom is viewed as nonperishing, because feelings conditioned by lingually compounded sensory contact are nonperishing the perfection of wisdom is viewed as nonperishing, because feelings conditioned by corporeally compounded sensory contact are nonperishing the perfection of wisdom is viewed as [F.303.a] nonperishing, and because feelings conditioned by mentally compounded sensory contact are nonperishing the perfection of wisdom is viewed as nonperishing; because the earth element is nonperishing the perfection of wisdom is viewed as nonperishing, because the water element is nonperishing the perfection of wisdom is viewed as nonperishing, because the fire element is nonperishing the perfection of wisdom is viewed as nonperishing, because the wind element is nonperishing the perfection of wisdom is viewed as nonperishing, because the space element is nonperishing the perfection of wisdom is viewed as nonperishing, and because the consciousness element is nonperishing the perfection of wisdom is viewed as nonperishing; because ignorance is nonperishing the perfection of wisdom is viewed as nonperishing, because formative predispositions are nonperishing the perfection of wisdom is viewed as nonperishing, because consciousness is nonperishing the perfection of wisdom is viewed as nonperishing, because name and form are nonperishing the perfection of wisdom is viewed as nonperishing, because the six sense fields are nonperishing the perfection of wisdom is viewed as nonperishing, because sensory contact is nonperishing the perfection of wisdom is viewed as nonperishing, because sensation is nonperishing [F.303.b] the perfection of wisdom is viewed as nonperishing, because craving is nonperishing the perfection of wisdom is viewed as nonperishing, because grasping is nonperishing the perfection of wisdom is viewed as nonperishing, because the rebirth process is nonperishing the perfection of wisdom is viewed as nonperishing, because birth is nonperishing the perfection of wisdom is viewed as nonperishing, and because aging and death are nonperishing the perfection of wisdom is viewed as nonperishing; because the perfection of generosity is nonperishing the perfection of wisdom is viewed as nonperishing, because the perfection of ethical

discipline is nonperishing the perfection of wisdom is viewed as nonperishing, because the perfection of tolerance is nonperishing the perfection of wisdom is viewed as nonperishing, because the perfection of perseverance is nonperishing the perfection of wisdom is viewed as nonperishing, and because the perfection of meditative concentration is nonperishing the perfection of wisdom is viewed as nonperishing; because the emptiness of internal phenomena is nonperishing the perfection of wisdom is viewed as nonperishing, because the emptiness of external phenomena is nonperishing the perfection of wisdom is viewed as nonperishing, because the emptiness of external and internal phenomena [F.304.a] is nonperishing the perfection of wisdom is viewed as nonperishing, because the emptiness of emptiness is nonperishing the perfection of wisdom is viewed as nonperishing, because the emptiness of great extent is nonperishing the perfection of wisdom is viewed as nonperishing, because the emptiness of ultimate reality is nonperishing the perfection of wisdom is viewed as nonperishing, because the emptiness of conditioned phenomena is nonperishing the perfection of wisdom is viewed as nonperishing, because the emptiness of unconditioned phenomena is nonperishing the perfection of wisdom is viewed as nonperishing, because the emptiness of the unlimited is nonperishing the perfection of wisdom is viewed as nonperishing, because the emptiness of that which has neither beginning nor end is nonperishing the perfection of wisdom is viewed as nonperishing, because the emptiness of nonexclusion is nonperishing the perfection of wisdom is viewed as nonperishing, because the emptiness of inherent nature is nonperishing the perfection of wisdom is viewed as nonperishing, because the emptiness of all phenomena is nonperishing the perfection of wisdom is viewed as nonperishing, because the emptiness of intrinsic defining characteristics is nonperishing the perfection of wisdom is viewed as nonperishing, [F.304.b] because the emptiness of that which cannot be apprehended is nonperishing the perfection of wisdom is viewed as nonperishing, because the emptiness of nonentities is nonperishing the perfection of wisdom is viewed as nonperishing, because the emptiness of essential nature is nonperishing the perfection of wisdom is viewed as nonperishing, and because the emptiness of an essential nature of nonentities is nonperishing the perfection of wisdom is viewed as nonperishing; because the applications of mindfulness are nonperishing the perfection of wisdom is viewed as nonperishing, because the correct exertions are nonperishing the perfection of wisdom is viewed as nonperishing, because the supports for miraculous ability are nonperishing the perfection of wisdom is viewed as nonperishing, because the faculties are nonperishing the perfection of wisdom is viewed as nonperishing,

because the powers are nonperishing the perfection of wisdom is viewed as nonperishing, because the branches of enlightenment are nonperishing the perfection of wisdom is viewed as nonperishing, and because the noble eightfold path is nonperishing the perfection of wisdom is viewed as nonperishing; because the truths of the noble ones are nonperishing [F.305.a] the perfection of wisdom is viewed as nonperishing, because the meditative concentrations are nonperishing the perfection of wisdom is viewed as nonperishing, because the immeasurable attitudes are nonperishing the perfection of wisdom is viewed as nonperishing, because the formless absorptions are nonperishing the perfection of wisdom is viewed as nonperishing, because the liberations are nonperishing the perfection of wisdom is viewed as nonperishing, because the serial steps of meditative absorption are nonperishing the perfection of wisdom is viewed as nonperishing, because the emptiness, signlessness, and wishlessness gateways to liberation are nonperishing the perfection of wisdom is viewed as nonperishing, because the extrasensory powers are nonperishing the perfection of wisdom is viewed as nonperishing, because the meditative stabilities are nonperishing the perfection of wisdom is viewed as nonperishing, because the dhāraṇī gateways are nonperishing the perfection of wisdom is viewed as nonperishing, because the powers of the tathāgatas are nonperishing the perfection of wisdom is viewed as nonperishing, because the fearlessnesses are nonperishing the perfection of wisdom is viewed as nonperishing, [F.305.b] because the kinds of exact knowledge are nonperishing the perfection of wisdom is viewed as nonperishing, because great compassion is nonperishing the perfection of wisdom is viewed as nonperishing, and because the distinct qualities of the buddhas are nonperishing the perfection of wisdom is viewed as nonperishing; and because the fruit of having entered the stream is nonperishing the perfection of wisdom is viewed as nonperishing, because the fruit of once-returner is nonperishing the perfection of wisdom is viewed as nonperishing, because the fruit of non-returner is nonperishing the perfection of wisdom is viewed as nonperishing, because arhatship is nonperishing the perfection of wisdom is viewed as nonperishing, because individual enlightenment is nonperishing the perfection of wisdom is viewed as nonperishing, because the knowledge of the aspects of the path is nonperishing the perfection of wisdom is viewed as nonperishing, and because enlightenment, the buddhas, and the attributes of the buddhas are nonperishing the perfection of wisdom is viewed as nonperishing.

25.269 “Because beings do not fully awaken the perfection of wisdom is viewed as not fully awakening, because physical forms do not fully awaken the perfection of wisdom is viewed as not fully awakening, [F.306.a] because

feelings do not fully awaken the perfection of wisdom is viewed as not fully awakening, because perceptions do not fully awaken the perfection of wisdom is viewed as not fully awakening, because formative predispositions do not fully awaken the perfection of wisdom is viewed as not fully awakening, and because consciousness does not fully awaken the perfection of wisdom is viewed as not fully awakening; because the eyes do not fully awaken the perfection of wisdom is viewed as not fully awakening, because the ears do not fully awaken the perfection of wisdom is viewed as not fully awakening, because the nose does not fully awaken the perfection of wisdom is viewed as not fully awakening, because the tongue does not fully awaken the perfection of wisdom is viewed as not fully awakening, because the body does not fully awaken the perfection of wisdom is viewed as not fully awakening, and because the mental faculty does not fully awaken the perfection of wisdom is viewed as not fully awakening; because sights do not fully awaken the perfection of wisdom is viewed as not fully awakening, because sounds [F.306.b] do not fully awaken the perfection of wisdom is viewed as not fully awakening, because odors do not fully awaken the perfection of wisdom is viewed as not fully awakening, because tastes do not fully awaken the perfection of wisdom is viewed as not fully awakening, because tangibles do not fully awaken the perfection of wisdom is viewed as not fully awakening, and because mental phenomena do not fully awaken the perfection of wisdom is viewed as not fully awakening; because visual consciousness does not fully awaken the perfection of wisdom is viewed as not fully awakening, because auditory consciousness does not fully awaken the perfection of wisdom is viewed as not fully awakening, because olfactory consciousness does not fully awaken the perfection of wisdom is viewed as not fully awakening, because gustatory consciousness does not fully awaken the perfection of wisdom is viewed as not fully awakening, because tactile consciousness does not fully awaken the perfection of wisdom is viewed as not fully awakening, and because mental consciousness does not fully awaken [F.307.a] the perfection of wisdom is viewed as not fully awakening; because visually compounded sensory contact does not fully awaken the perfection of wisdom is viewed as not fully awakening, because aurally compounded sensory contact does not fully awaken the perfection of wisdom is viewed as not fully awakening, because nasally compounded sensory contact does not fully awaken the perfection of wisdom is viewed as not fully awakening, because lingually compounded sensory contact does not fully awaken the perfection of wisdom is viewed as not fully awakening, because corporeally compounded sensory contact does not fully awaken the perfection of wisdom is viewed as not fully awakening, and because mentally compounded sensory contact does not fully awaken the perfection

of wisdom is viewed as not fully awakening; because feelings conditioned by visually compounded sensory contact do not fully awaken the perfection of wisdom is viewed as not fully awakening, because feelings conditioned by aurally compounded sensory contact do not fully awaken the perfection of wisdom is viewed as not fully awakening, because feelings conditioned by nasally compounded sensory contact do not fully awaken the perfection of wisdom is viewed as not [F.307.b] fully awakening, because feelings conditioned by lingually compounded sensory contact do not fully awaken the perfection of wisdom is viewed as not fully awakening, because feelings conditioned by corporeally compounded sensory contact do not fully awaken the perfection of wisdom is viewed as not fully awakening, and because feelings conditioned by mentally compounded sensory contact do not fully awaken the perfection of wisdom is viewed as not fully awakening; because the earth element does not fully awaken the perfection of wisdom is viewed as not fully awakening, because the water element does not fully awaken the perfection of wisdom is viewed as not fully awakening, because the fire element does not fully awaken the perfection of wisdom is viewed as not fully awakening, because the wind element does not fully awaken the perfection of wisdom is viewed as not fully awakening, because the space element does not fully awaken the perfection of wisdom is viewed as not fully awakening, and because the consciousness element does not fully awaken the perfection of wisdom is viewed as not fully awakening; because ignorance does not fully awaken the perfection of wisdom is viewed as [F.308.a] not fully awakening, because formative predispositions do not fully awaken the perfection of wisdom is viewed as not fully awakening, because consciousness does not fully awaken the perfection of wisdom is viewed as not fully awakening, because name and form do not fully awaken the perfection of wisdom is viewed as not fully awakening, because the six sense fields do not fully awaken the perfection of wisdom is viewed as not fully awakening, because sensory contact does not fully awaken the perfection of wisdom is viewed as not fully awakening, because sensation does not fully awaken the perfection of wisdom is viewed as not fully awakening, because craving does not fully awaken the perfection of wisdom is viewed as not fully awakening, because grasping does not fully awaken the perfection of wisdom is viewed as not fully awakening, because the rebirth process does not fully awaken the perfection of wisdom is viewed as not fully awakening, because birth does not fully awaken the perfection of wisdom is viewed as not fully awakening, and because aging and death do not fully awaken the perfection of wisdom is viewed as not fully awakening; [F.308.b] because the perfection of generosity does not fully awaken the perfection of wisdom is viewed as not fully awakening, because the

perfection of ethical discipline does not fully awaken the perfection of wisdom is viewed as not fully awakening, because the perfection of tolerance does not fully awaken the perfection of wisdom is viewed as not fully awakening, because the perfection of perseverance does not fully awaken the perfection of wisdom is viewed as not fully awakening, and because the perfection of meditative concentration does not fully awaken the perfection of wisdom is viewed as not fully awakening; because the emptiness of internal phenomena does not fully awaken the perfection of wisdom is viewed as not fully awakening, because the emptiness of external phenomena does not fully awaken the perfection of wisdom is viewed as not fully awakening, because the emptiness of external and internal phenomena does not fully awaken the perfection of wisdom is viewed as not fully awakening, because the emptiness of emptiness does not fully awaken the perfection of wisdom is viewed as not fully awakening, because the emptiness of great extent does not fully awaken the perfection of wisdom is viewed as not fully awakening, [F.309.a] because the emptiness of ultimate reality does not fully awaken the perfection of wisdom is viewed as not fully awakening, because the emptiness of conditioned phenomena does not fully awaken the perfection of wisdom is viewed as not fully awakening, because the emptiness of unconditioned phenomena does not fully awaken the perfection of wisdom is viewed as not fully awakening, because the emptiness of the unlimited does not fully awaken the perfection of wisdom is viewed as not fully awakening, because the emptiness of that which has neither beginning nor end does not fully awaken the perfection of wisdom is viewed as not fully awakening, because the emptiness of nonexclusion does not fully awaken the perfection of wisdom is viewed as not fully awakening, because the emptiness of inherent nature does not fully awaken the perfection of wisdom is viewed as not fully awakening, because the emptiness of all phenomena does not fully awaken the perfection of wisdom is viewed as not fully awakening, because the emptiness of intrinsic defining characteristics does not fully awaken the perfection of wisdom is viewed as not fully awakening, because the emptiness of that which cannot be apprehended does not fully awaken the perfection of wisdom is viewed as not fully awakening, [F.309.b] because the emptiness of nonentities does not fully awaken the perfection of wisdom is viewed as not fully awakening, because the emptiness of essential nature does not fully awaken the perfection of wisdom is viewed as not fully awakening, and because the emptiness of an essential nature of nonentities does not fully awaken the perfection of wisdom is viewed as not fully awakening; because the applications of mindfulness do not fully awaken the perfection of wisdom is viewed as not fully awakening, because the correct exertions do not fully

awaken the perfection of wisdom is viewed as not fully awakening, because the supports for miraculous ability do not fully awaken the perfection of wisdom is viewed as not fully awakening, because the faculties do not fully awaken the perfection of wisdom is viewed as not fully awakening, because the powers do not fully awaken the perfection of wisdom is viewed as not fully awakening, because the branches of enlightenment do not fully awaken the perfection of wisdom is viewed as not fully awakening, and because the noble eightfold path does not fully awaken the perfection of wisdom is viewed as not fully awakening; because the truths of the noble ones do not fully awaken [F.310.a] the perfection of wisdom is viewed as not fully awakening, because the meditative concentrations do not fully awaken the perfection of wisdom is viewed as not fully awakening, because the immeasurable attitudes do not fully awaken the perfection of wisdom is viewed as not fully awakening, because the formless absorptions do not fully awaken the perfection of wisdom is viewed as not fully awakening, because the liberations do not fully awaken the perfection of wisdom is viewed as not fully awakening, because the serial steps of meditative absorption do not fully awaken the perfection of wisdom is viewed as not fully awakening, because the emptiness, signlessness, and wishlessness gateways to liberation do not fully awaken the perfection of wisdom is viewed as not fully awakening, because the extrasensory powers do not fully awaken the perfection of wisdom is viewed as not fully awakening, because the meditative stabilities do not fully awaken the perfection of wisdom is viewed as not fully awakening, because the dhāraṇī gateways do not fully awaken the perfection of wisdom is viewed as not fully awakening, because the powers of the tathāgatas do not fully awaken [F.310.b] the perfection of wisdom is viewed as not fully awakening, because the fearlessnesses do not fully awaken the perfection of wisdom is viewed as not fully awakening, because the kinds of exact knowledge do not fully awaken the perfection of wisdom is viewed as not fully awakening, because great compassion does not fully awaken the perfection of wisdom is viewed as not fully awakening, and because the distinct qualities of the buddhas do not fully awaken the perfection of wisdom is viewed as not fully awakening; and because the fruit of having entered the stream does not fully awaken the perfection of wisdom is viewed as not fully awakening, because the fruit of once-returner does not fully awaken the perfection of wisdom is viewed as not fully awakening, because the fruit of non-returner does not fully awaken the perfection of wisdom is viewed as not fully awakening, because arhatship does not fully awaken the perfection of wisdom is viewed as not fully awakening, because individual enlightenment does not fully awaken the perfection of wisdom is viewed as not fully awakening, because the

knowledge of the aspects of the path does not fully awaken the perfection of wisdom [F.311.a] is viewed as not fully awakening, and because enlightenment, the buddhas, and the attributes of the buddhas do not fully awaken the perfection of wisdom is viewed as not fully awakening.

25.270 “Because beings do not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, because physical forms do not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, because feelings do not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, because perceptions do not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, because formative predispositions do not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, and because consciousness does not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers; because the eyes do not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, because the ears do not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, because the nose does not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, because the tongue does not fully achieve the powers the perfection of wisdom is viewed as not fully achieving [F.311.b] the powers, because the body does not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, and because the mental faculty does not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers; because sights do not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, because sounds do not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, because odors do not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, because tastes do not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, because tangibles do not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, and because mental phenomena do not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers; because visual consciousness does not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, because auditory consciousness does not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, because olfactory consciousness does not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, because gustatory consciousness does not fully achieve the powers [F.312.a] the perfection of wisdom is

viewed as not fully achieving the powers, because tactile consciousness does not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, and because mental consciousness does not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers; because visually compounded sensory contact does not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, because aurally compounded sensory contact does not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, because nasally compounded sensory contact does not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, because lingually compounded sensory contact does not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, because corporeally compounded sensory contact does not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, and because mentally compounded sensory contact does not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers; because feelings conditioned by visually compounded sensory contact do not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, because feelings conditioned by aurally compounded sensory contact do not fully achieve the powers [F.312.b] the perfection of wisdom is viewed as not fully achieving the powers, because feelings conditioned by nasally compounded sensory contact do not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, because feelings conditioned by lingually compounded sensory contact do not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, because feelings conditioned by corporeally compounded sensory contact do not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, and because feelings conditioned by mentally compounded sensory contact do not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers; because the earth element does not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, because the water element does not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, because the fire element does not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, because the wind element does not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, because the space element does not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, and because the consciousness element does not fully achieve the powers the perfection of

wisdom is viewed as not fully achieving the powers; because ignorance does not fully achieve the powers [F.313.a] the perfection of wisdom is viewed as not fully achieving the powers, because formative predispositions do not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, because consciousness does not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, because name and form do not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, because the six sense fields do not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, because sensory contact does not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, because sensation does not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, because craving does not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, because grasping does not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, because the rebirth process does not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, because birth does not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, and because aging and death do not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers; because the perfection of generosity [F.313.b] does not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, because the perfection of ethical discipline does not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, because the perfection of tolerance does not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, because the perfection of perseverance does not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, and because the perfection of meditative concentration does not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers; because the emptiness of internal phenomena does not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, because the emptiness of external phenomena does not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, because the emptiness of external and internal phenomena does not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, because the emptiness of emptiness does not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, because the emptiness of great extent does not fully achieve the powers the perfection of wisdom is viewed

as not fully achieving the powers, because the emptiness of ultimate reality does not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, [F.314.a] because the emptiness of conditioned phenomena does not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, because the emptiness of unconditioned phenomena does not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, because the emptiness of the unlimited does not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, because the emptiness of that which has neither beginning nor end does not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, because the emptiness of nonexclusion does not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, because the emptiness of inherent nature does not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, because the emptiness of all phenomena does not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, because the emptiness of intrinsic defining characteristics does not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, because the emptiness of that which cannot be apprehended does not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, because the emptiness of nonentities does not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, because the emptiness of essential nature does not fully achieve [F.314.b] the powers the perfection of wisdom is viewed as not fully achieving the powers, and because the emptiness of an essential nature of nonentities does not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers; because the applications of mindfulness do not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, because the correct exertions do not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, because the supports for miraculous ability do not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, because the faculties do not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, because the powers do not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, because the branches of enlightenment do not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, and because the noble eightfold path does not fully achieve the powers the perfection of wisdom is viewed as not fully

achieving the powers; because the truths of the noble ones do not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, because the meditative concentrations do not fully achieve the powers [F.315.a] the perfection of wisdom is viewed as not fully achieving the powers, because the immeasurable attitudes do not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, because the formless absorptions do not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, because the liberations do not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, because the serial steps of meditative absorption do not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, because the emptiness, signlessness, and wishlessness gateways to liberation do not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, because the extrasensory powers do not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, because the meditative stabilities do not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, because the dhāraṇī gateways do not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, because the powers of the tathāgatas do not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, because the fearlessnesses do not fully achieve [F.315.b] the powers the perfection of wisdom is viewed as not fully achieving the powers, because the kinds of exact knowledge do not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, because great compassion does not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, and because the distinct qualities of the buddhas do not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers; and because the fruit of having entered the stream does not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, because the fruit of once-returner does not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, because the fruit of non-returner does not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, because arhatship does not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, because individual enlightenment does not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers, because the knowledge of the aspects of the path does not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers,

[F.316.a] and because the powers of unsurpassed, complete enlightenment do not fully achieve the powers the perfection of wisdom is viewed as not fully achieving the powers.

25.271 “Also in this way, Blessed Lord, this perfection of wisdom is the great perfection of bodhisattva great beings.”

25.272 *This completes the twenty-fifth chapter from “The Perfection of Wisdom in One Hundred Thousand Lines.” [B23]*

CHAPTER 26

- 26.1 Then the venerable Śāradvatīputra asked the Blessed One, “Blessed Lord, where do those bodhisattva great beings who have a resolute belief in this profound perfection of wisdom pass away before coming here? For how long have these sons or daughters of good families set out for unsurpassed, perfect, complete enlightenment? How many tathāgatas, arhats, perfectly complete buddhas have they served? For how long have those with a resolute belief in this profound perfection of wisdom as reality and as method⁸⁰⁵ practiced the perfection of generosity? For how long have they practiced the perfection of ethical discipline? For how long have they practiced the perfection of tolerance? For how long have they practiced the perfection of perseverance? For how long have they practiced the perfection of meditative concentration? And for how long have they practiced the perfection of wisdom?”
- 26.2 “Śāradvatīputra,” replied the Blessed One, “those bodhisattva great beings [F.316.b] have come here and been reborn here after they have served immeasurable, countless tathāgatas, arhats, perfectly complete buddhas in the world systems of the ten directions. Śāradvatīputra, those bodhisattva great beings have practiced the perfection of generosity, practiced the perfection of ethical discipline, practiced the perfection of tolerance, practiced the perfection of perseverance, practiced the perfection of meditative concentration, and practiced the perfection of wisdom for a hundred thousand ten million billion countless, immeasurable, and boundless eons. They set out for unsurpassed, perfect, complete enlightenment a hundred thousand ten million billion countless, immeasurable, and boundless eons ago, and from the time when they first set their mind on enlightenment they have practiced the perfection of generosity and come here, have practiced the perfection of ethical discipline and come here, have practiced the perfection of tolerance and come here, have practiced the perfection of perseverance and come here, have practiced

the perfection of meditative concentration and come here, and have practiced the perfection of wisdom and come here. From that time onward they served countless, immeasurable, boundless, inconceivable, and incomparable⁸⁰⁶ tathāgatas, arhats, perfectly complete buddhas and have come here and been reborn here. Śāradvatīputra, when those bodhisattva great beings see or hear this perfection of wisdom, they will set their mind on, 'I have seen the Teacher.' They will set their mind on, 'I have heard the Teacher.' [F.317.a] Śāradvatīputra, those bodhisattva great beings will follow this perfection of wisdom as reality and as method by way of nonduality and not apprehending anything."

26.3 Thereupon, the venerable Subhūti asked the Blessed One, "Blessed Lord, is the perfection of wisdom heard or seen?"

26.4 "It is not, Subhūti," replied the Blessed One. "Subhūti, there are no hearers and there are no seers of the perfection of wisdom. The actual perfection of wisdom⁸⁰⁷ is not heard and not seen. Because phenomena are insentient,⁸⁰⁸ they do not hear and do not see the perfection of wisdom. Because phenomena are insentient, they do not hear and do not see the perfection of meditative concentration. Because phenomena are insentient, they do not hear and do not see the perfection of perseverance. Because phenomena are insentient, they do not hear and do not see the perfection of tolerance. Because phenomena are insentient, they do not hear and do not see the perfection of ethical discipline. Because phenomena are insentient, they do not hear and do not see the perfection of generosity. Because phenomena are insentient, they do not hear and do not see the emptiness of internal phenomena. Because phenomena are insentient, they do not hear and do not see the emptiness of external phenomena. Because phenomena are insentient, they do not hear and do not see the emptiness of external and internal phenomena. Because phenomena are insentient, they do not hear and do not see the emptiness of emptiness. Because phenomena are insentient, they do not hear and do not see [F.317.b] the emptiness of great extent. Because phenomena are insentient, they do not hear and do not see the emptiness of ultimate reality. Because phenomena are insentient, they do not hear and do not see the emptiness of conditioned phenomena. Because phenomena are insentient, they do not hear and do not see the emptiness of unconditioned phenomena. Because phenomena are insentient, they do not hear and do not see the emptiness of the unlimited. Because phenomena are insentient, they do not hear and do not see the emptiness of that which has neither beginning nor end. Because phenomena are insentient, they do not hear and do not see the emptiness of nonexclusion. Because phenomena are insentient, they do not hear and do not see the emptiness of inherent nature. Because phenomena are insentient, they do not hear and do not see the

emptiness of all phenomena. Because phenomena are insentient, they do not hear and do not see the emptiness of intrinsic defining characteristics. Because phenomena are insentient, they do not hear and do not see the emptiness of that which cannot be apprehended. Because phenomena are insentient, they do not hear and do not see the emptiness of nonentities. Because phenomena are insentient, they do not hear and do not see the emptiness of essential nature. Because phenomena are insentient, they do not hear and do not see the emptiness of an essential nature of nonentities. Because phenomena are insentient, they do not hear and do not see the applications of mindfulness. Because phenomena are insentient, they do not hear and do not see the correct exertions. Because phenomena are insentient, they do not hear and do not see the supports for miraculous ability. Because phenomena are insentient, they do not hear and do not see the faculties. Because phenomena are insentient, [F.318.a] they do not hear and do not see the powers. Because phenomena are insentient, they do not hear and do not see the branches of enlightenment. Because phenomena are insentient, they do not hear and do not see the noble eightfold path. Because phenomena are insentient, they do not hear and do not see the truths of the noble ones. Because phenomena are insentient, they do not hear and do not see the meditative concentrations. Because phenomena are insentient, they do not hear and do not see the immeasurable attitudes. Because phenomena are insentient, they do not hear and do not see the formless absorptions. Because phenomena are insentient, they do not hear and do not see the liberations. Because phenomena are insentient, they do not hear and do not see the serial steps of meditative absorption. Because phenomena are insentient, they do not hear and do not see the emptiness, signlessness, and wishlessness gateways to liberation. Because phenomena are insentient, they do not hear and do not see the extrasensory powers. Because phenomena are insentient, they do not hear and do not see the meditative stabilities. Because phenomena are insentient, they do not hear and do not see the dhāraṇī gateways. Because phenomena are insentient, they do not hear and do not see the powers of the tathāgatas. Because phenomena are insentient, they do not hear and do not see the fearlessnesses. Because phenomena are insentient, they do not hear and do not see the kinds of exact knowledge. Because phenomena are insentient, they do not hear and do not see great compassion. Because phenomena are insentient, [F.318.b] they do not hear and do not see the distinct qualities of the buddhas. Because phenomena are insentient, they do not hear and do not see the fruit of having entered the stream. Because phenomena are insentient, they do not hear and do not see the fruit of once-returner. Because phenomena are insentient, they do not hear and do not see the fruit of non-returner. Because

phenomena are insentient, they do not hear and do not see arhatship. Because phenomena are insentient, they do not hear and do not see individual enlightenment. Because phenomena are insentient, they do not hear and do not see the knowledge of the aspects of the path. Because phenomena are insentient, they do not hear and do not see enlightenment, the buddhas, or the attributes of the buddhas.”

26.5 Subhūti asked, “Blessed Lord, for how long have bodhisattva great beings who make an effort at⁸⁰⁹ this profound perfection of wisdom been practicing?”

26.6 “Subhūti,” said the Blessed One, “here there is a distinction that must be explained.⁸¹⁰ Subhūti, there are some bodhisattva great beings who, commencing from the time when they first set their mind on enlightenment, make an effort at this profound perfection of wisdom by way of not apprehending anything, make an effort at the perfection of meditative concentration, make an effort at the perfection of perseverance, make an effort at the perfection of tolerance, make an effort at the perfection of ethical discipline, and make an effort at make an effort at the perfection of generosity, and, because they see neither increase nor decrease, do not abandon any phenomenon at all, are never be separated from the six perfections, and are never be separated from [F.319.a] the lord buddhas. They will also accomplish those roots of virtue—the roots of virtue on account of which they want to serve, respect, honor, and worship the lord buddhas—simply by setting the mind. They proceed from buddhafiield to buddhafiield, are never reborn in the womb of a mother, are never separated from the extrasensory powers, do not entertain any afflicted mental state, and do not abide in the mind of śrāvakas or pratyekabuddhas. They bring beings to maturity, refine a buddhafiield, and proceed from buddhafiield to buddhafiield. Subhūti, in those sorts of ways those sorts of bodhisattva great beings make an effort at this profound perfection of wisdom.

26.7 “Subhūti, there are also other sons or daughters of good families in the vehicle of the bodhisattvas who have seen many hundreds of buddhas, many thousands of buddhas, many hundred ten million billions of buddhas, and who, in their presence, by way of apprehending things, have undertaken acts of generosity, maintained ethical discipline, cultivated tolerance, undertaken perseverance, developed meditative concentration, and cultivated wisdom. When this profound perfection of wisdom is being taught, they will depart elsewhere from the assembly. When this profound perfection of wisdom is being taught, these sons or daughters of good families in the vehicle of the bodhisattvas, without honoring them, depart elsewhere from the presence of those lord buddhas. If you ask why, it is because those sons of good families [F.319.b] or daughters of good families

in the vehicle of the bodhisattvas departed elsewhere from the assembly in the past when this profound perfection of wisdom was being taught, so also, at this present time, they depart elsewhere from the assembly when this profound perfection of wisdom is being taught. They will not behave appropriately, physically or mentally,. They amass karma that will make them become intellectually stupid, and because they have made and amassed karma that will make them intellectually stupid, when this profound perfection of wisdom is taught, they will abandon it. By abandoning this perfection of wisdom, they will have abandoned the all-aspect omniscience of the lord buddhas of the past, the future, and the present. By having accrued and accumulated the karma that comes from abandoning all-aspect omniscience, and having accrued and accumulated the karma that leads to the destruction of the Dharma, they will roast⁸¹¹ in the hells for many years, for many hundred years, for many thousand years, for many hundred thousand years; for many ten million years, for many hundred ten million years, for many thousand ten million years, and for many hundred ten million billion years.

26.8 “They will proceed from great hells to great hells, and, while proceeding from a great hell to a great hell, the destruction by fire, or the destruction by water, or the destruction by wind happens. But even while they are being destroyed in that manner by fire, or being destroyed by water, or being destroyed by wind, [F.320.a] they are cast into the great hells in other world systems. They will be reborn in them and burned in them.

26.9 “Having been cast there and reborn there, they will again proceed from great hells to great hells, and, while proceeding from a great hell to a great hell, the destruction by fire, or the destruction by water, or the destruction by wind again happens. But even while they are being destroyed in that manner by fire, or being destroyed by water, or being destroyed by wind, they are cast into the great hells in other world systems. They will be reborn in them and burned in them.

26.10 “Having been cast there and reborn there, they will again proceed from great hells to great hells, and, while proceeding from a great hell to a great hell, the destruction by fire, or the destruction by water, or the destruction by wind again happens. But even while they are being destroyed in that manner by fire, or being destroyed by water, or being destroyed by wind, they are cast into the great hells in the eastern direction. They will be reborn in them and burned in them.

26.11 “Having been cast there and reborn there, they will again proceed from great hells to great hells, and, while proceeding from a great hell to a great hell, the destruction by fire, or the destruction by water, or the destruction by wind again happens. But even while they are being destroyed in that

manner by fire, or being destroyed [F.320.b] by water, or being destroyed by wind, they are cast into the great hells in the southern direction, they are cast into the great hells in the western direction, they are cast into the great hells in the northern direction, they are cast into the great hells in the northeastern intermediate direction, they are cast into the great hells in the southeastern intermediate direction, they are cast into the great hells in the southwestern intermediate direction, they are cast into the great hells in the northwestern intermediate direction, they are cast into the great hells in the direction below, and they are cast into the great hells in the direction above.

26.12 “In those too they will again proceed from great hells to great hells, and, while proceeding from a great hell to a great hell, the destruction by fire, or the destruction by water, or the destruction by wind again happens. But even while they are being destroyed in that manner by fire, or being destroyed by water, or being destroyed by wind, they pass away there, and, because the karma that leads to the destruction of the Dharma has not been exhausted, they are again reborn here. They again proceed from great hells to great hells. Having taken rebirth there, they will again, in those great hells, undergo the experience of the sufferings of the great hells. In those they will experience those sufferings of the hells until they are destroyed by fire, or are destroyed by water, or are destroyed by wind.

26.13 “But even after they have been destroyed by fire, or have been destroyed by water, [F.321.a] or have been destroyed by wind, they pass away there and are reborn equal in fortune to creatures of the animal world in the world systems of the eastern direction, and similarly, are reborn equal in fortune to creatures of the animal world in the southern direction, in the northern direction, in the northeastern intermediate direction, in the southeastern intermediate direction, in the southwestern intermediate direction, in the northwestern intermediate direction, in the direction below, and in the direction above.

26.14 “Similarly, they will also be reborn in the worlds of Yama in *up to* the world systems of all the ten directions. Having been reborn in them, if, once the karma for experiencing many sufferings has been exhausted, somehow or other⁸¹² they acquire a human birth, still, through the maturation of the karma that leads to the destruction of the Dharma that they made, accumulated, established, have taken on, and completed, wherever they are reborn, they will be born into families of the blind, they will be born into families of refuse scavengers, they will be born into families of outcastes, and they will be born into families of reed makers. Having taken rebirth in them, they too will become blind, will become lame, will be without a nose, will be without a tongue, will be without arms, will be without legs, will have

leprosy, will have white-blotched skin, or will become a hunchback. They will always be reborn where the word *Buddha* is nonexistent, where the word *Dharma* is nonexistent, and where the word *Śaṅgha* is nonexistent.”

26.15 Then the venerable Śāradvatīputra said to the Blessed One, “Blessed Lord, even the five inexpressible crimes are nothing more than a mere pale reflection of this making and amassing of karma [F.321.b] that leads to the destruction of the Dharma.”

26.16 “Śāradvatīputra,” replied the Blessed One, “do not even think to say they are but a pale reflection of this karma that destroys the Dharma—this karma they make and amass when this profound perfection of wisdom is being taught and explained and they think they should reject⁸¹³ it, saying, ‘You and I should not train in this. This is not the Dharma. This is not the Vinaya. This is not a teaching of the Teacher. This has not been spoken by the tathāgatas, arhats, perfectly complete buddhas!’; when they themselves reject it, and cause other beings to have no resolute belief in it; when they themselves, having ruined⁸¹⁴ their own minds, ruin the minds of others; when they themselves, having poisoned their own minds, delight in poisoning the minds of others; when they themselves, having squandered their own opportunity, delight in causing others to squander their opportunity; and when they themselves, wishing to reject the profound perfection of wisdom owing to their lack of understanding and lack of awareness, cause others to take that up.

26.17 “Śāradvatīputra, I do not permit such individuals even to hear it, let alone encounter it, let alone associate with it! I do not mention it. If you ask why, Śāradvatīputra, you should know that such individuals defame the Dharma. Śāradvatīputra, you should know that such individuals have bad intentions and they side with evil. Śāradvatīputra, those who think they should hear the words of such individuals, or think they should trust in them, will also be destitute on account of their unseemly fears.

26.18 “Śāradvatīputra, since I do not let such individuals even hear it, why would I even mention their encountering it? Why would I mention their associating with it? I have not mentioned that. If you ask why, Śāradvatīputra, you should know that such individuals as these defame the Dharma. Śāradvatīputra, you should know that such individuals as these are the stupid type, are the type on the dark side. Śāradvatīputra, those who think they should listen to the words of such individuals, or think they should trust in them are misled⁸¹⁵ and will be ruined by calamities.⁸¹⁶ Śāradvatīputra, you should know that those who defame the perfection of wisdom [F.322.a] defame the Dharma. You should know that they are in the hells, in the animal realms, or in the world of Yama.”

- 26.19 Śāriputra said, “Blessed Lord, you have not yet spoken of the measure of the body⁸¹⁷ of those who are reborn as individuals who have defamed the Dharma.”
- 26.20 “Śāradvatīputra,” replied the Blessed One, “do not speak about the measure of the body of those individuals who have defamed the Dharma and been reborn there.⁸¹⁸ If you ask why, it is because if one hears about the measure of the body of those individuals who have defamed the Dharma would one immediately vomit blood, die, experience life-threatening sufferings, be pained with sorrow, or become dried up and shriveled like a plant that has been scythed. If one were to hear about the measure of the body of such individuals and persons, there would simply be such misfortune as that.” Having said about the measure of their body, ‘That is that,’ the Blessed One refused to take the opportunity put by the venerable Śāradvatīputra.
- 26.21 Śāriputra said, “Blessed Lord, please, I request you to explain, because, by saying, ‘This is the sort of measure of the body that those who have made and amassed the karma that leads to the destruction of the Dharma will obtain,’ it will be apparent for beings of the future.”
- 26.22 “Śāradvatīputra,” replied the Blessed One, “it will be made apparent to the beings of the future just by having done this, saying that those individuals who have made, accumulated, carried out fully,⁸¹⁹ completed, taken on, and brought to fulfillment the karma that leads to the destruction of the Dharma will experience sufferings in the hells for so long,⁸²⁰ will experience sufferings in the animal for so long, and will experience sufferings in the world of Yama [F.322.b] for so long.”
- 26.23 “So be it, Blessed Lord. So be it, Well-Gone One. Blessed Lord, because of just that, bright individuals belonging to good families will abandon such errors. With the thought, ‘Let it not come about that we will experience such sufferings,’ they will not abandon the Dharma, even for the sake of their own lives.”
- 26.24 Then the venerable Subhūti said to the Blessed One, “Blessed Lord, when sons or daughters of good families hear this description of the errors of those individuals who abandon the Dharma, they should be absolutely restrained in physical, verbal, and mental actions, thinking, ‘Otherwise we shall experience such sufferings in the terrible forms of life,⁸²¹ we too shall not behold the Tathāgata, not hear the Dharma, and not wait on and venerate the Saṅgha, we shall be born in buddhafiels where buddhas have not appeared, be impoverished human beings, and be extremely avaricious,’ and so on.”

- 26.25 Again, the venerable Subhūti spoke to the Blessed One: “Blessed Lord, the karma of speech they have made and amassed becomes karma that has been made and amassed that leads to the destruction of the Dharma.”
- 26.26 “Subhūti,” said the Blessed One, “those who have made and amassed the karma of speech [that defames the Dharma] have made and amassed the karma that leads to the destruction of the Dharma. Subhūti, even those deluded persons who intend to defame this perfection of wisdom and intend to reject it will go forth to homelessness in this very Dharma and Vinaya. Subhūti, by defaming and rejecting the perfection of wisdom, they defame and reject the enlightenment of the lord buddhas. By defaming and rejecting the enlightenment of the buddhas, [F.323.a] they defame and reject the all-aspect omniscience of the tathāgatas, arhats, perfectly complete buddhas of the past, the future, and the present. By defaming and rejecting all-aspect omniscience, they defame and reject the Dharma. By defaming and rejecting the Dharma, they reject the saṅgha. By rejecting the saṅgha, they reject mundane right view.⁸²² By rejecting mundane right view, they reject the perfection of generosity, reject the perfection of ethical discipline, reject the perfection of tolerance, reject the perfection of perseverance, reject the perfection of meditative concentration, and reject the perfection of wisdom. They reject the emptiness of internal phenomena, reject the emptiness of external phenomena, reject the emptiness of external and internal phenomena, reject the emptiness of emptiness, reject the emptiness of great extent, reject the emptiness of ultimate reality, reject the emptiness of conditioned phenomena, reject the emptiness of unconditioned phenomena, reject the emptiness of the unlimited, reject the emptiness of that which has neither beginning nor end, reject the emptiness of nonexclusion, reject the emptiness of inherent nature, reject the emptiness of all phenomena, reject the emptiness of intrinsic defining characteristics, reject the emptiness of that which cannot be apprehended, reject the emptiness of nonentities, [F.323.b] reject the emptiness of essential nature, and reject the emptiness of an essential nature of nonentities. They reject the four applications of mindfulness, reject the four correct exertions, reject the four supports for miraculous ability, reject the five faculties, reject the five powers, reject the seven branches of enlightenment, and reject the noble eightfold path. They reject the four truths of the noble ones, reject the four meditative concentrations, reject the four immeasurable attitudes, reject the four formless absorptions, reject the eight liberations, reject the nine serial steps of meditative absorption, reject the emptiness, signlessness, and wishlessness gateways to liberation, reject the five extrasensory powers, reject all the meditative stabilities, reject all the dhāraṇī gateways, reject the ten powers of the tathāgatas, reject the four fearlessnesses, reject the four

kinds of exact knowledge, reject great loving kindness, reject great compassion, reject the eighteen distinct qualities of the buddhas, reject knowledge of all the dharmas, reject the knowledge of the aspects of the path, and reject all-aspect omniscience. By rejecting all-aspect omniscience, they seize [F.324.a] an immeasurable, incalculable, boundless mass of demerit. Seizing an immeasurable, incalculable, boundless mass of demerit, they experience immeasurable, incalculable, boundless sufferings and unhappiness among beings in hell, animals, and pretas.”

26.27 The venerable Subhūti then asked the Blessed One, “Blessed Lord, in how many ways⁸²³ do those deluded persons who reject this profound perfection of wisdom reject it?”

“Subhūti,” replied the Blessed One, “those deluded persons reject the perfection of wisdom in four ways.”

26.28 “What are the four ways?” asked Subhūti.

The Blessed One replied, “Those deluded persons who reject this profound perfection of wisdom are under the influence of Māra. As a result of that, the first cause, Subhūti, they reject this profound perfection of wisdom. They have no conviction, faith, or resolute belief with respect to profound attributes. As a result of that, the second cause, they reject this profound perfection of wisdom. Subhūti, those deluded persons fall into the clutches of evil associates, lack perseverance, and are fixated on the five aggregates. As a result of that, the third cause, they reject this profound perfection of wisdom. And, Subhūti, those deluded persons act out of hatred,⁸²⁴ praising themselves and deprecating others. As a result of that, the fourth cause, they reject this profound perfection of wisdom. [F.324.b] Subhūti, in these four ways deluded persons reject this profound perfection of wisdom.”

26.29 “Blessed Lord,” said Subhūti, “it is difficult for those who lack perseverance, who are without the roots of virtue, and who are in the clutches of evil associates to have resolute belief in this profound perfection of wisdom.”

26.30 “Subhūti, it is so,” replied the Blessed One. “It is difficult for those who lack perseverance, who are without the roots of virtue, and who have fallen into in the clutches of evil associates to have resolute belief in this profound perfection of wisdom.”

26.31 Subhūti then asked, “Blessed Lord, just how profound is this perfection of wisdom in which it is difficult to have such resolute belief?”

26.32 “Subhūti,” replied the Blessed One, “physical forms are neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in physical forms *is* physical forms. Subhūti, feelings are neither fettered nor liberated. If you ask why, Subhūti, it is because the

absence of an essential nature in feelings *is* feelings. Subhūti, perceptions are neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in perceptions *is* perceptions. Subhūti, formative predispositions are neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in formative predispositions *is* formative predispositions. Subhūti, consciousness is neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in consciousness *is* consciousness.

26.33 “Subhūti, the eyes are neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in the eyes *is* the eyes. Subhūti, the ears are neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in the ears *is* the ears. Subhūti, the nose is neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in the nose *is* the nose. Subhūti, the tongue is neither fettered nor liberated. If you ask why, [F.325.a] Subhūti, it is because the absence of an essential nature in the tongue *is* the tongue. Subhūti, the body is neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in the body *is* the body. Subhūti, the mental faculty is neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in the mental faculty *is* the mental faculty.

26.34 “Subhūti, sights are neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in sights *is* sights. Subhūti, sounds are neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in sounds *is* sounds. Subhūti, odors are neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in odors *is* odors. Subhūti, tastes are neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in tastes *is* tastes. Subhūti, tangibles are neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in tangibles *is* tangibles. Subhūti, mental phenomena are neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in mental phenomena *is* mental phenomena.

26.35 “Subhūti, visual consciousness is neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in visual consciousness *is* visual consciousness. Subhūti, auditory consciousness is neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in auditory consciousness *is* auditory consciousness. Subhūti, olfactory consciousness is neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential

nature in olfactory consciousness *is* olfactory consciousness. Subhūti, gustatory consciousness is neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in gustatory consciousness *is* gustatory consciousness. Subhūti, tactile consciousness is neither fettered nor liberated. If you ask why, Subhūti, [F.325.b] it is because the absence of an essential nature in tactile consciousness *is* tactile consciousness. Subhūti, mental consciousness is neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in mental consciousness *is* mental consciousness.

26.36 “Subhūti, visually compounded sensory contact is neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in visually compounded sensory contact *is* visually compounded sensory contact. Subhūti, aurally compounded sensory contact is neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in aurally compounded sensory contact *is* aurally compounded sensory contact. Subhūti, nasally compounded sensory contact is neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in nasally compounded sensory contact *is* nasally compounded sensory contact. Subhūti, lingually compounded sensory contact is neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in lingually compounded sensory contact *is* lingually compounded sensory contact. Subhūti, corporeally compounded sensory contact is neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in corporeally compounded sensory contact *is* corporeally compounded sensory contact. Subhūti, mentally compounded sensory contact is neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in mentally compounded sensory contact *is* mentally compounded sensory contact.

26.37 “Subhūti, feelings conditioned by visually compounded sensory contact are neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in feelings conditioned by visually compounded sensory contact *is* feelings conditioned by visually compounded sensory contact. Subhūti, feelings conditioned by aurally compounded sensory contact are neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in feelings conditioned by aurally compounded sensory contact *is* feelings conditioned by aurally compounded sensory contact. Subhūti, feelings conditioned by nasally compounded sensory contact [F.326.a] are neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in feelings conditioned by nasally compounded sensory contact *is*

feelings conditioned by nasally compounded sensory contact. Subhūti, feelings conditioned by lingually compounded sensory contact are neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in feelings conditioned by lingually compounded sensory contact *is* feelings conditioned by lingually compounded sensory contact. Subhūti, feelings conditioned by corporeally compounded sensory contact are neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in feelings conditioned by corporeally compounded sensory contact *is* feelings conditioned by corporeally compounded sensory contact. Subhūti, feelings conditioned by mentally compounded sensory contact are neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in feelings conditioned by mentally compounded sensory contact *is* feelings conditioned by mentally compounded sensory contact.

26.38 “Subhūti, the earth element is neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in the earth element *is* the earth element. Subhūti, the water element is neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in the water element *is* the water element. Subhūti, the fire element is neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in the fire element *is* the fire element. Subhūti, the wind element is neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in the wind element *is* the wind element. Subhūti, the space element is neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in the space element *is* the space element. Subhūti, the consciousness element is neither fettered nor liberated. If you ask why, Subhūti, [F.326.b] it is because the absence of an essential nature in the consciousness element *is* the consciousness element.

26.39 “Subhūti, ignorance is neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in ignorance *is* ignorance. Subhūti, formative predispositions are neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in formative predispositions *is* formative predispositions. Subhūti, consciousness is neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in consciousness *is* consciousness. Subhūti, name and form are neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in name and form *is* name and form. Subhūti, the six sense fields are neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in the six sense fields *is* the six sense fields. Subhūti, sensory

contact is neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in sensory contact *is* sensory contact. Subhūti, sensation is neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in sensation *is* sensation. Subhūti, craving is neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in craving *is* craving. Subhūti, grasping is neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in grasping *is* grasping. Subhūti, the rebirth process is neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in the rebirth process *is* the rebirth process. Subhūti, birth is neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in birth *is* birth. Subhūti, aging and death are neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in aging and death *is* aging and death.

26.40 “Subhūti, the perfection of generosity is neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in the perfection of generosity *is* the perfection of generosity. [F.327.a] Subhūti, the perfection of ethical discipline is neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in the perfection of ethical discipline *is* the perfection of ethical discipline. Subhūti, the perfection of tolerance is neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in the perfection of tolerance *is* the perfection of tolerance. Subhūti, the perfection of perseverance is neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in the perfection of perseverance *is* the perfection of perseverance. Subhūti, the perfection of meditative concentration is neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in the perfection of meditative concentration *is* the perfection of meditative concentration. Subhūti, the perfection of wisdom is neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in the perfection of wisdom *is* the perfection of wisdom.

26.41 “Subhūti, the emptiness of internal phenomena is neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in the emptiness of internal phenomena *is* the emptiness of internal phenomena. Subhūti, the emptiness of external phenomena is neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in the emptiness of external phenomena *is* the emptiness of external phenomena. Subhūti, the emptiness of external and internal phenomena is neither fettered nor liberated. If you ask why, Subhūti, it is

because the absence of an essential nature in the emptiness of external and internal phenomena *is* the emptiness of external and internal phenomena. Subhūti, the emptiness of emptiness is neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in the emptiness of emptiness *is* the emptiness of emptiness. Subhūti, the emptiness of great extent is neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in the emptiness of great extent *is* the emptiness of great extent. Subhūti, the emptiness of ultimate reality is neither fettered nor liberated. If you ask why, [F.327.b] Subhūti, it is because the absence of an essential nature in the emptiness of ultimate reality *is* the emptiness of ultimate reality. Subhūti, the emptiness of conditioned phenomena is neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in the emptiness of conditioned phenomena *is* the emptiness of conditioned phenomena. Subhūti, the emptiness of unconditioned phenomena is neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in the emptiness of unconditioned phenomena *is* the emptiness of unconditioned phenomena. Subhūti, the emptiness of the unlimited is neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in the emptiness of the unlimited *is* the emptiness of the unlimited. Subhūti, the emptiness of that which has neither beginning nor end is neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in the emptiness of that which has neither beginning nor end *is* the emptiness of that which has neither beginning nor end. Subhūti, the emptiness of nonexclusion is neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in the emptiness of nonexclusion *is* the emptiness of nonexclusion. Subhūti, the emptiness of inherent nature is neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in the emptiness of inherent nature *is* the emptiness of inherent nature. Subhūti, the emptiness of all phenomena is neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in the emptiness of all phenomena *is* the emptiness of all phenomena. Subhūti, the emptiness of intrinsic defining characteristics is neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in the emptiness of intrinsic defining characteristics *is* the emptiness of intrinsic defining characteristics. Subhūti, the emptiness of that which cannot be apprehended is neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in the emptiness of that which cannot be apprehended *is* the emptiness of that which cannot be apprehended. Subhūti, the emptiness of

nonentities is neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature [F.328.a] in the emptiness of nonentities *is* the emptiness of nonentities. Subhūti, the emptiness of essential nature is neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in the emptiness of essential nature *is* the emptiness of essential nature. Subhūti, the emptiness of an essential nature of nonentities is neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in the emptiness of an essential nature of nonentities *is* the emptiness of an essential nature of nonentities.

26.42 “Subhūti, the applications of mindfulness are neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in the applications of mindfulness *is* the applications of mindfulness. Subhūti, the correct exertions are neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in the correct exertions *is* the correct exertions. Subhūti, the supports for miraculous ability are neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in the supports for miraculous ability *is* the supports for miraculous ability. Subhūti, the faculties are neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in the faculties *is* the faculties. Subhūti, the powers are neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in the powers *is* the powers. Subhūti, the branches of enlightenment are neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in the branches of enlightenment *is* the branches of enlightenment. Subhūti, the noble eightfold path is neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in the noble eightfold path *is* the noble eightfold path.

26.43 “Subhūti, the truths of the noble ones are neither fettered nor liberated. If you ask why, [F.328.b] Subhūti, it is because the absence of an essential nature in the truths of the noble ones *is* the truths of the noble ones. Subhūti, the meditative concentrations are neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in the meditative concentrations *is* the meditative concentrations. Subhūti, the immeasurable attitudes are neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in the immeasurable attitudes *is* the immeasurable attitudes. Subhūti, the formless absorptions are neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in the formless absorptions *is* the formless absorptions. Subhūti, the liberations are neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in the

liberations *is* the liberations. Subhūti, the serial steps of meditative absorption are neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in the serial steps of meditative absorption *is* the serial steps of meditative absorption. Subhūti, the emptiness, signlessness, and wishlessness gateways to liberation are neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in the emptiness, signlessness, and wishlessness gateways to liberation *is* the emptiness, signlessness, and wishlessness gateways to liberation. Subhūti, the extrasensory powers are neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in the extrasensory powers *is* the extrasensory powers. Subhūti, the meditative stabilities are neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in the meditative stabilities *is* the meditative stabilities. Subhūti, the dhāraṇī gateways are neither fettered [F.329.a] nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in the dhāraṇī gateways *is* the dhāraṇī gateways.

26.44 “Subhūti, the powers of the tathāgatas are neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in the powers of the tathāgatas *is* the powers of the tathāgatas. Subhūti, the fearlessnesses are neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in the fearlessnesses *is* the fearlessnesses. Subhūti, the kinds of exact knowledge are neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in the kinds of exact knowledge *is* the kinds of exact knowledge. Subhūti, great loving kindness is neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in great loving kindness *is* great loving kindness. Subhūti, great compassion is neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in great compassion *is* great compassion. Subhūti, the distinct qualities of the buddhas are neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in the distinct qualities of the buddhas *is* the distinct qualities of the buddhas.

26.45 “Subhūti, knowledge of all the dhammas is neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in knowledge of all the dhammas *is* knowledge of all the dhammas. Subhūti, the knowledge of the aspects of the path is neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in the knowledge of the aspects of the path *is* the knowledge of the aspects of the

- path. Subhūti, all-aspect omniscience is neither fettered nor liberated. If you ask why, Subhūti, it is because the absence of an essential nature in all-aspect omniscience *is* all-aspect omniscience.
- 26.46 “Subhūti, the past limit of physical forms is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity,⁸²⁵ is physical forms. Subhūti, the future limit [F.329.b] of physical forms is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is physical forms. Subhūti, the present state of physical forms is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is physical forms.
- 26.47 “Subhūti, the past limit of feelings is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is feelings. Subhūti, the future limit of feelings is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is feelings. Subhūti, the present state of feelings is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is feelings.
- 26.48 “Subhūti, the past limit of perceptions is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is perceptions. Subhūti, the future limit of perceptions is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is perceptions. Subhūti, the present state of perceptions is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is perceptions.
- 26.49 “Subhūti, the past limit of formative dispositions is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is formative dispositions. Subhūti, the future limit of formative dispositions is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is formative dispositions. Subhūti, the present state of formative dispositions is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is formative dispositions.
- 26.50 “Subhūti, the past limit of consciousness is neither fettered [F.330.a] nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is consciousness. Subhūti, the future limit of consciousness is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is

consciousness. Subhūti, the present state of consciousness is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is consciousness.

26.51 “Subhūti, the past limit of the eyes is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is the eyes. Subhūti, the future limit of the eyes is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is the eyes. Subhūti, the present state of the eyes is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is the eyes.

26.52 “Subhūti, the past limit of the ears is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is the ears. Subhūti, the future limit of the ears is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is the ears. Subhūti, the present state of the ears is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is the ears.

26.53 “Subhūti, the past limit of the nose is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is the nose. Subhūti, the future limit of the nose is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is the nose. Subhūti, the present state of the nose [F.330.b] is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is the nose.

26.54 “Subhūti, the past limit of the tongue is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is the tongue. Subhūti, the future limit of the tongue is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is the tongue. Subhūti, the present state of the tongue is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is the tongue.

26.55 “Subhūti, the past limit of the body is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is the body. Subhūti, the future limit of the body is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is the body. Subhūti, the

present state of the body is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is the body.

26.56 “Subhūti, the past limit of the mental faculty is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is the mental faculty. Subhūti, the future limit of the mental faculty is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is the mental faculty. Subhūti, the present state of the mental faculty is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is the mental faculty.

26.57 “Subhūti, the past limit of sights is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is sights. Subhūti, the future limit of sights is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is sights. Subhūti, the present state of [F.331.a] sights is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is sights.

26.58 “Subhūti, the past limit of sounds is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is sounds. Subhūti, the future limit of sounds is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is sounds. Subhūti, the present state of sounds is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is sounds.

26.59 “Subhūti, the past limit of odors is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is odors. Subhūti, the future limit of odors is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is odors. Subhūti, the present state of odors is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is odors.

26.60 “Subhūti, the past limit of tastes is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is tastes. Subhūti, the future limit of tastes is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is tastes. Subhūti, the present state of tastes is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is tastes.

- 26.61 “Subhūti, the past limit of tangibles is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is tangibles. Subhūti, the future limit of tangibles is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is tangibles. Subhūti, the present state of tangibles is neither fettered nor liberated. If you ask [F.331.b] why, Subhūti, it is because the present, which has the essential nature of a nonentity, is tangibles.
- 26.62 “Subhūti, the past limit of mental phenomena is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is mental phenomena. Subhūti, the future limit of mental phenomena is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is mental phenomena. Subhūti, the present state of mental phenomena is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is mental phenomena.
- 26.63 “Subhūti, the past limit of visual consciousness is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is visual consciousness. Subhūti, the future limit of visual consciousness is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is visual consciousness. Subhūti, the present state of visual consciousness is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is visual consciousness.
- 26.64 “Subhūti, the past limit of auditory consciousness is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is auditory consciousness. Subhūti, the future limit of auditory consciousness is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is auditory consciousness. Subhūti, the present state of auditory consciousness is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is auditory consciousness.
- 26.65 “Subhūti, the past limit of olfactory consciousness is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, [F.332.a] which has the essential nature of a nonentity, is olfactory consciousness. Subhūti, the future limit of olfactory consciousness is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is olfactory consciousness. Subhūti, the present state

of olfactory consciousness is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is olfactory consciousness.

26.66 “Subhūti, the past limit of gustatory consciousness is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is gustatory consciousness. Subhūti, the future limit of gustatory consciousness is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is gustatory consciousness. Subhūti, the present state of gustatory consciousness is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is gustatory consciousness.

26.67 “Subhūti, the past limit of tactile consciousness is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is tactile consciousness. Subhūti, the future limit of tactile consciousness is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is tactile consciousness. Subhūti, the present state of tactile consciousness is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is tactile consciousness.

26.68 “Subhūti, the past limit of mental consciousness is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is mental consciousness. [F.332.b] Subhūti, the future limit of mental consciousness is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is mental consciousness. Subhūti, the present state of mental consciousness is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is mental consciousness.

26.69 “Subhūti, the past limit of visually compounded sensory contact is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is visually compounded sensory contact. Subhūti, the future limit of visually compounded sensory contact is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is visually compounded sensory contact. Subhūti, the present state of visually compounded sensory contact is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is visually compounded sensory contact.

- 26.70 “Subhūti, the past limit of aurally compounded sensory contact is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is aurally compounded sensory contact. Subhūti, the future limit of aurally compounded sensory contact is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is aurally compounded sensory contact. Subhūti, the present state of aurally compounded sensory contact is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is aurally compounded sensory contact.
- 26.71 “Subhūti, the past limit of nasally compounded sensory contact is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is nasally compounded sensory contact. Subhūti, the future limit of [F.333.a] nasally compounded sensory contact is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is nasally compounded sensory contact. Subhūti, the present state of nasally compounded sensory contact is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is nasally compounded sensory contact.
- 26.72 “Subhūti, the past limit of lingually compounded sensory contact is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is lingually compounded sensory contact. Subhūti, the future limit of lingually compounded sensory contact is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is lingually compounded sensory contact. Subhūti, the present state of lingually compounded sensory contact is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is lingually compounded sensory contact.
- 26.73 “Subhūti, the past limit of corporeally compounded sensory contact is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is corporeally compounded sensory contact. Subhūti, the future limit of corporeally compounded sensory contact is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is corporeally compounded sensory contact. Subhūti, the present state of corporeally compounded sensory contact is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is corporeally compounded sensory contact.

- 26.74 “Subhūti, the past limit of mentally compounded sensory contact is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is mentally compounded sensory contact. Subhūti, the future limit of mentally compounded sensory contact is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is mentally compounded sensory contact. [F.333.b] Subhūti, the present state of mentally compounded sensory contact is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is mentally compounded sensory contact.
- 26.75 “Subhūti, the past limit of feelings conditioned by visually compounded sensory contact is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is feelings conditioned by visually compounded sensory contact. Subhūti, the future limit of feelings conditioned by visually compounded sensory contact is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is feelings conditioned by visually compounded sensory contact. Subhūti, the present state of feelings conditioned by visually compounded sensory contact is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is feelings conditioned by visually compounded sensory contact.
- 26.76 “Subhūti, the past limit of feelings conditioned by aurally compounded sensory contact is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is feelings conditioned by aurally compounded sensory contact. Subhūti, the future limit of feelings conditioned by aurally compounded sensory contact is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is feelings conditioned by aurally compounded sensory contact. Subhūti, the present state of feelings conditioned by aurally compounded sensory contact is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is feelings conditioned by aurally compounded sensory contact.
- 26.77 “Subhūti, the past limit of feelings conditioned by nasally compounded sensory contact is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is feelings conditioned by nasally compounded sensory contact. Subhūti, the future limit of feelings conditioned by nasally compounded sensory contact is neither [F.334.a] fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is

feelings conditioned by nasally compounded sensory contact. Subhūti, the present state of feelings conditioned by nasally compounded sensory contact is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is feelings conditioned by nasally compounded sensory contact.

26.78 “Subhūti, the past limit of feelings conditioned by lingually compounded sensory contact is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is feelings conditioned by lingually compounded sensory contact. Subhūti, the future limit of feelings conditioned by lingually compounded sensory contact is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is feelings conditioned by lingually compounded sensory contact. Subhūti, the present state of feelings conditioned by lingually compounded sensory contact is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is feelings conditioned by lingually compounded sensory contact.

26.79 “Subhūti, the past limit of feelings conditioned by corporeally compounded sensory contact is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is feelings conditioned by corporeally compounded sensory contact. Subhūti, the future limit of feelings conditioned by corporeally compounded sensory contact is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is feelings conditioned by corporeally compounded sensory contact. Subhūti, the present state of feelings conditioned by corporeally compounded sensory contact is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is feelings conditioned by corporeally compounded sensory contact. [F.334.b]

26.80 “Subhūti, the past limit of feelings conditioned by mentally compounded sensory contact is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is feelings conditioned by mentally compounded sensory contact. Subhūti, the future limit of feelings conditioned by mentally compounded sensory contact is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is feelings conditioned by mentally compounded sensory contact. Subhūti, the present state of feelings conditioned by mentally compounded sensory contact is

neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is feelings conditioned by mentally compounded sensory contact.

26.81 “Subhūti, the past limit of the earth element is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is the earth element. Subhūti, the future limit of the earth element is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is the earth element. Subhūti, the present state of the earth element is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is the earth element.

26.82 “Subhūti, the past limit of the water element is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is the water element. Subhūti, the future limit of the water element is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is the water element. Subhūti, the present state of the water element is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is the water element.

26.83 “Subhūti, [F.335.a] the past limit of the fire element is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is the fire element. Subhūti, the future limit of the fire element is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is the fire element. Subhūti, the present state of the fire element is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is the fire element.

26.84 “Subhūti, the past limit of the wind element is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is the wind element. Subhūti, the future limit of the wind element is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is the wind element. Subhūti, the present state of the wind element is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is the wind element.

26.85 “Subhūti, the past limit of the space element is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is the space element. Subhūti, the future limit of the space element is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a

- nonentity, is the space element. Subhūti, the present state of the space element is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is the space element.
- 26.86 “Subhūti, the past limit of the consciousness element is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, [F.335.b] is the consciousness element. Subhūti, the future limit of the consciousness element is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is the consciousness element. Subhūti, the present state of the consciousness element is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is the consciousness element.
- 26.87 “Subhūti, the past limit of ignorance is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is ignorance. Subhūti, the future limit of ignorance is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is ignorance. Subhūti, the present state of ignorance is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is ignorance.
- 26.88 “Subhūti, the past limit of formative predispositions is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is formative predispositions. Subhūti, the future limit of formative predispositions is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is formative predispositions. Subhūti, the present state of formative predispositions is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is formative predispositions.
- 26.89 “Subhūti, the past limit of consciousness is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is consciousness. Subhūti, the future limit of consciousness is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is consciousness. Subhūti, the present state of consciousness is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is consciousness. [F.336.a]
- 26.90 “Subhūti, the past limit of name and form is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is name and form. Subhūti, the future limit of name and

form is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is name and form. Subhūti, the present state of name and form is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is name and form.

26.91 “Subhūti, the past limit of the six sense fields is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is the six sense fields. Subhūti, the future limit of the six sense fields is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is the six sense fields. Subhūti, the present state of the six sense fields is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is the six sense fields.

26.92 “Subhūti, the past limit of sensory contact is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is sensory contact. Subhūti, the future limit of sensory contact is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is sensory contact. Subhūti, the present state of sensory contact is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is sensory contact.

26.93 “Subhūti, the past limit of sensation is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is sensation. Subhūti, the future limit of sensation is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is sensation. Subhūti, the present state of sensation is neither fettered nor liberated. If you ask why, Subhūti, [F.336.b] it is because the present, which has the essential nature of a nonentity, is sensation.

26.94 “Subhūti, the past limit of craving is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is craving. Subhūti, the future limit of craving is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is craving. Subhūti, the present state of craving is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is craving.

26.95 “Subhūti, the past limit of grasping is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is grasping. Subhūti, the future limit of grasping is neither

fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is grasping. Subhūti, the present state of grasping is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is grasping.

26.96 “Subhūti, the past limit of the rebirth process is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is the rebirth process. Subhūti, the future limit of the rebirth process is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is the rebirth process. Subhūti, the present state of the rebirth process is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is the rebirth process.

26.97 “Subhūti, the past limit of birth is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is birth. Subhūti, the future limit of birth is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is birth. Subhūti, the present state of birth is neither fettered [F.337.a] nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is birth.

26.98 “Subhūti, the past limit of aging and death is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is aging and death. Subhūti, the future limit of aging and death is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is aging and death. Subhūti, the present state of aging and death is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is aging and death.

26.99 “Subhūti, the past limit of the perfection of generosity is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is the perfection of generosity. Subhūti, the future limit of the perfection of generosity is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is the perfection of generosity. Subhūti, the present state of the perfection of generosity is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is the perfection of generosity.

26.100 “Subhūti, the past limit of the perfection of ethical discipline is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is the perfection of ethical

discipline. Subhūti, the future limit of the perfection of ethical discipline is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is the perfection of ethical discipline. Subhūti, the present state of the perfection of ethical discipline is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is the perfection of ethical discipline. [F.337.b]

26.101 “Subhūti, the past limit of the perfection of tolerance is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is the perfection of tolerance. Subhūti, the future limit of the perfection of tolerance is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is the perfection of tolerance. Subhūti, the present state of the perfection of tolerance is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is the perfection of tolerance.

26.102 “Subhūti, the past limit of the perfection of perseverance is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is the perfection of perseverance. Subhūti, the future limit of the perfection of perseverance is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is the perfection of perseverance. Subhūti, the present state of the perfection of perseverance is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is the perfection of perseverance.

26.103 “Subhūti, the past limit of the perfection of meditative concentration is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is the perfection of meditative concentration. Subhūti, the future limit of the perfection of meditative concentration is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is the perfection of meditative concentration. Subhūti, the present state of the perfection of meditative concentration is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, [F.338.a] is the perfection of meditative concentration.

26.104 “Subhūti, the past limit of the perfection of wisdom is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is the perfection of wisdom. Subhūti, the future limit of the perfection of wisdom is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential

nature of a nonentity, is the perfection of wisdom. Subhūti, the present state of the perfection of wisdom is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is the perfection of wisdom. [B24]

26.105 “Subhūti, the past limit of the emptiness of internal phenomena is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is the emptiness of internal phenomena. Subhūti, the future limit of the emptiness of internal phenomena is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is the emptiness of internal phenomena. Subhūti, the present state of the emptiness of internal phenomena is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is the emptiness of internal phenomena.

26.106 “Subhūti, the past limit of the emptiness of external phenomena is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is the emptiness of external phenomena. Subhūti, the future limit of the emptiness of external phenomena is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is the emptiness of external phenomena. Subhūti, the present state of the emptiness of external phenomena is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is the emptiness of external phenomena.

26.107 “Subhūti, the past limit of the emptiness of external and internal phenomena is neither fettered [F.338.b] nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is the emptiness of external and internal phenomena. Subhūti, the future limit of the emptiness of external and internal phenomena is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is the emptiness of external and internal phenomena. Subhūti, the present state of the emptiness of external and internal phenomena is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is the emptiness of external and internal phenomena.

26.108 “Subhūti, the past limit of the emptiness of emptiness is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is the emptiness of emptiness. Subhūti, the future limit of the emptiness of emptiness is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is the emptiness of emptiness. Subhūti,

- the present state of the emptiness of emptiness is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is the emptiness of emptiness.
- 26.109 “Subhūti, the past limit of the emptiness of great extent is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is the emptiness of great extent. Subhūti, the future limit of the emptiness of great extent is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is the emptiness of great extent. Subhūti, the present state of the emptiness of great extent is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is the emptiness of great extent.
- 26.110 “Subhūti, the past limit of the emptiness of ultimate reality is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is the emptiness of ultimate reality. Subhūti, the future limit of the emptiness of ultimate reality is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, [F.339.a] which has the essential nature of a nonentity, is the emptiness of ultimate reality. Subhūti, the present state of the emptiness of ultimate reality is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is the emptiness of ultimate reality.
- 26.111 “Subhūti, the past limit of the emptiness of conditioned phenomena is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is the emptiness of conditioned phenomena. Subhūti, the future limit of the emptiness of conditioned phenomena is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is the emptiness of conditioned phenomena. Subhūti, the present state of the emptiness of conditioned phenomena is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is the emptiness of conditioned phenomena.
- 26.112 “Subhūti, the past limit of the emptiness of unconditioned phenomena is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is the emptiness of unconditioned phenomena. Subhūti, the future limit of the emptiness of unconditioned phenomena is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is the emptiness of unconditioned phenomena. Subhūti, the present state of the emptiness of unconditioned phenomena is neither

fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is the emptiness of unconditioned phenomena.

26.113 “Subhūti, the past limit of the emptiness of the unlimited is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is the emptiness of the unlimited. Subhūti, the future limit of the emptiness of the unlimited is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, [F.339.b] is the emptiness of the unlimited. Subhūti, the present state of the emptiness of the unlimited is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is the emptiness of the unlimited.

26.114 “Subhūti, the past limit of the emptiness of that which has neither beginning nor end is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is the emptiness of that which has neither beginning nor end. Subhūti, the future limit of the emptiness of that which has neither beginning nor end is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is the emptiness of that which has neither beginning nor end. Subhūti, the present state of the emptiness of that which has neither beginning nor end is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is the emptiness of that which has neither beginning nor end.

26.115 “Subhūti, the past limit of the emptiness of nonexclusion is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is the emptiness of nonexclusion. Subhūti, the future limit of the emptiness of nonexclusion is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is the emptiness of nonexclusion. Subhūti, the present state of the emptiness of nonexclusion is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is the emptiness of nonexclusion.

26.116 “Subhūti, the past limit of the emptiness of inherent nature is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is the emptiness of inherent nature. Subhūti, the future limit of the emptiness of inherent nature is neither fettered nor liberated. [F.340.a] If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is the emptiness of

inherent nature. Subhūti, the present state of the emptiness of inherent nature is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is the emptiness of inherent nature.

26.117 “Subhūti, the past limit of the emptiness of all phenomena is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is the emptiness of all phenomena. Subhūti, the future limit of the emptiness of all phenomena is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is the emptiness of all phenomena. Subhūti, the present state of the emptiness of all phenomena is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is the emptiness of all phenomena.

26.118 “Subhūti, the past limit of the emptiness of intrinsic defining characteristics is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is the emptiness of intrinsic defining characteristics. Subhūti, the future limit of the emptiness of intrinsic defining characteristics is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is the emptiness of intrinsic defining characteristics. Subhūti, the present state of the emptiness of intrinsic defining characteristics is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is the emptiness of intrinsic defining characteristics.

26.119 “Subhūti, the past limit of the emptiness of that which cannot be apprehended is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is the emptiness of that which cannot be apprehended. Subhūti, the future limit of the emptiness of that which cannot be apprehended is neither fettered [F.340.b] nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is the emptiness of that which cannot be apprehended. Subhūti, the present state of the emptiness of that which cannot be apprehended is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is the emptiness of that which cannot be apprehended.

26.120 “Subhūti, the past limit of the emptiness of nonentities is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is the emptiness of nonentities. Subhūti, the future limit of the emptiness of nonentities is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has

the essential nature of a nonentity, is the emptiness of nonentities. Subhūti, the present state of the emptiness of nonentities is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is the emptiness of nonentities.

26.121 “Subhūti, the past limit of the emptiness of essential nature is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is the emptiness of essential nature. Subhūti, the future limit of the emptiness of essential nature is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is the emptiness of essential nature. Subhūti, the present state of the emptiness of essential nature is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is the emptiness of essential nature.

26.122 “Subhūti, the past limit of the emptiness of an essential nature of nonentities is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is the emptiness of an essential nature of nonentities. Subhūti, the future limit of the emptiness of an essential nature of nonentities is neither fettered nor liberated. If you ask why, Subhūti, [F.341.a] it is because the future limit, which has the essential nature of a nonentity, is the emptiness of an essential nature of nonentities. Subhūti, the present state of the emptiness of an essential nature of nonentities is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is the emptiness of an essential nature of nonentities.

26.123 “Subhūti, the past limit of the applications of mindfulness is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is the applications of mindfulness. Subhūti, the future limit of the applications of mindfulness is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is the applications of mindfulness. Subhūti, the present state of the applications of mindfulness is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is the applications of mindfulness.

26.124 “Subhūti, the past limit of the correct exertions is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is the correct exertions. Subhūti, the future limit of the correct exertions is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is the correct exertions. Subhūti, the present state of the correct

exertions is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is the correct exertions.

26.125 “Subhūti, the past limit of the supports for miraculous ability is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is the supports for miraculous ability. Subhūti, the future limit of the supports for miraculous ability is neither fettered nor liberated. If you ask why, [F.341.b] Subhūti, it is because the future limit, which has the essential nature of a nonentity, is the supports for miraculous ability. Subhūti, the present state of the supports for miraculous ability is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is the supports for miraculous ability.

26.126 “Subhūti, the past limit of the faculties is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is the faculties. Subhūti, the future limit of the faculties is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is the faculties. Subhūti, the present state of the faculties is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is the faculties.

26.127 “Subhūti, the past limit of the powers is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is the powers. Subhūti, the future limit of the powers is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is the powers. Subhūti, the present state of the powers is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is the powers.

26.128 “Subhūti, the past limit of the branches of enlightenment is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is the branches of enlightenment. Subhūti, the future limit of the branches of enlightenment is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is the branches of enlightenment. [F.342.a] Subhūti, the present state of the branches of enlightenment is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is the branches of enlightenment.

- 26.129 “Subhūti, the past limit of the noble eightfold path is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is the noble eightfold path. Subhūti, the future limit of the noble eightfold path is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is the noble eightfold path. Subhūti, the present state of the noble eightfold path is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is the noble eightfold path.
- 26.130 “Subhūti, the past limit of the truths of the noble ones is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is the truths of the noble ones. Subhūti, the future limit of the truths of the noble ones is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is the truths of the noble ones. Subhūti, the present state of the truths of the noble ones is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is the truths of the noble ones.
- 26.131 “Subhūti, the past limit of the meditative concentrations is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is the meditative concentrations. Subhūti, the future limit of the meditative concentrations is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, [F.342.b] which has the essential nature of a nonentity, is the meditative concentrations. Subhūti, the present state of the meditative concentrations is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is the meditative concentrations.
- 26.132 “Subhūti, the past limit of the immeasurable attitudes is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is the immeasurable attitudes. Subhūti, the future limit of the immeasurable attitudes is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is the immeasurable attitudes. Subhūti, the present state of the immeasurable attitudes is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is the immeasurable attitudes.
- 26.133 “Subhūti, the past limit of the formless absorptions is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is the formless absorptions. Subhūti, the future limit of the formless absorptions is neither fettered nor liberated. If

you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is the formless absorptions. Subhūti, the present state of the formless absorptions is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is the formless absorptions.

26.134 “Subhūti, the past limit of the liberations is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is the liberations. Subhūti, the future limit of the liberations is neither fettered [F.343.a] nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is the liberations. Subhūti, the present state of the liberations is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is the liberations.

26.135 “Subhūti, the past limit of the serial steps of meditative absorption is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is the serial steps of meditative absorption. Subhūti, the future limit of the serial steps of meditative absorption is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is the serial steps of meditative absorption. Subhūti, the present state of the serial steps of meditative absorption is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is the serial steps of meditative absorption.

26.136 “Subhūti, the past limit of the emptiness, signlessness, and wishlessness gateways to liberation is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is the emptiness, signlessness, and wishlessness gateways to liberation. Subhūti, the future limit of the emptiness, signlessness, and wishlessness gateways to liberation is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is the emptiness, signlessness, and wishlessness gateways to liberation. Subhūti, the present state of the emptiness, signlessness, and wishlessness gateways to liberation is neither fettered nor liberated. If you ask why, Subhūti, [F.343.b] it is because the present, which has the essential nature of a nonentity, is the emptiness, signlessness, and wishlessness gateways to liberation.

26.137 “Subhūti, the past limit of the extrasensory powers is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is the extrasensory powers. Subhūti, the future limit of the extrasensory powers is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential

- nature of a nonentity, is the extrasensory powers. Subhūti, the present state of the extrasensory powers is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is the extrasensory powers.
- 26.138 “Subhūti, the past limit of the meditative stabilities is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is the meditative stabilities. Subhūti, the future limit of the meditative stabilities is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is the meditative stabilities. Subhūti, the present state of the meditative stabilities is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is the meditative stabilities.
- 26.139 “Subhūti, the past limit of the dhāraṇī gateways is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is the dhāraṇī gateways. Subhūti, the future limit of the dhāraṇī gateways is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is the dhāraṇī gateways. Subhūti, the present state of the dhāraṇī gateways is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is the dhāraṇī gateways.
- 26.140 “Subhūti, the past limit of the powers of the tathāgatas [F.344.a] is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is the powers of the tathāgatas. Subhūti, the future limit of the powers of the tathāgatas is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is the powers of the tathāgatas. Subhūti, the present state of the powers of the tathāgatas is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is the powers of the tathāgatas.
- 26.141 “Subhūti, the past limit of the fearlessnesses is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is the fearlessnesses. Subhūti, the future limit of the fearlessnesses is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is the fearlessnesses. Subhūti, the present state of the fearlessnesses is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is the fearlessnesses.

- 26.142 “Subhūti, the past limit of the kinds of exact knowledge is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is the kinds of exact knowledge. Subhūti, the future limit of the kinds of exact knowledge is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is the kinds of exact knowledge. Subhūti, the present state of the kinds of exact knowledge is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is the kinds of exact knowledge. [F.344.b]
- 26.143 “Subhūti, the past limit of great compassion is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is great compassion. Subhūti, the future limit of great compassion is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is great compassion. Subhūti, the present state of great compassion is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is great compassion.
- 26.144 “Subhūti, the past limit of the distinct qualities of the buddhas is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is the distinct qualities of the buddhas. Subhūti, the future limit of the distinct qualities of the buddhas is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is the distinct qualities of the buddhas. Subhūti, the present state of the distinct qualities of the buddhas is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is the distinct qualities of the buddhas.
- 26.145 “Subhūti, the past limit of knowledge of all the dharmas is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is knowledge of all the dharmas. Subhūti, the future limit of knowledge of all the dharmas is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is knowledge of all the dharmas. Subhūti, the present state of knowledge of all the dharmas is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is knowledge of all the dharmas.
- 26.146 “Subhūti, [F.345.a] the past limit of the knowledge of the aspects of the path is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is the knowledge of the aspects of the path. Subhūti, the future limit of the knowledge of the aspects of the path is neither fettered nor liberated. If you

ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is the knowledge of the aspects of the path. Subhūti, the present state of the knowledge of the aspects of the path is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is the knowledge of the aspects of the path.

26.147 “Subhūti, the past limit of all-aspect omniscience is neither fettered nor liberated. If you ask why, Subhūti, it is because the past limit, which has the essential nature of a nonentity, is all-aspect omniscience. Subhūti, the future limit of all-aspect omniscience is neither fettered nor liberated. If you ask why, Subhūti, it is because the future limit, which has the essential nature of a nonentity, is all-aspect omniscience. Subhūti, the present state of all-aspect omniscience is neither fettered nor liberated. If you ask why, Subhūti, it is because the present, which has the essential nature of a nonentity, is all-aspect omniscience.”

26.148 Subhūti said, “Blessed Lord, it is difficult for those who do not persevere, who have not cultivated the roots of virtue, who have fallen into the clutches of evil associates, who are under the sway of māras, who are indolent, who have given up perseverance, who are forgetful, and who are without alertness to believe in the perfection of wisdom.”

26.149 “Subhūti, so it is,” replied the Blessed One. “Subhūti, it is difficult for those who do not persevere, who have not cultivated the roots of virtue, who have fallen into the clutches of evil associates, who are under the sway of māras, who are indolent, who have given up perseverance, [F.345.b] who are forgetful, and who are without alertness to believe in the perfection of wisdom.

26.150 “Moreover, Subhūti, the purity of physical forms is the purity of the fruition, the purity of feelings is the purity of the fruition, the purity of perceptions is the purity of the fruition, the purity of formative predispositions is the purity of the fruition, and the purity of consciousness is the purity of the fruition; the purity of the eyes is the purity of the fruition, the purity of the ears is the purity of the fruition, the purity of the nose is the purity of the fruition, the purity of the tongue is the purity of the fruition, [F.346.a] the purity of the body is the purity of the fruition, and the purity of the mental faculty is the purity of the fruition; the purity of sights is the purity of the fruition, the purity of sounds is the purity of the fruition, the purity of odors is the purity of the fruition, the purity of tastes is the purity of the fruition, the purity of tangibles is the purity of the fruition, and the purity of mental phenomena is the purity of the fruition; the purity of visual consciousness is the purity of the fruition, the purity of auditory consciousness is the purity of the fruition, the purity of olfactory consciousness is the purity of the fruition, the purity

of gustatory consciousness is the purity of the fruition, the purity of tactile consciousness is the purity of the fruition, and the purity of mental consciousness is the purity of the fruition; the purity of visually compounded sensory contact is the purity of the fruition, the purity of aurally compounded sensory contact is the purity of the fruition, the purity of nasally compounded sensory contact is the purity of the fruition, the purity of lingually compounded sensory contact is the purity of the fruition, the purity of corporeally compounded sensory contact is the purity of the fruition, and the purity of mentally compounded sensory contact is the purity of the fruition; the purity of feelings conditioned by visually compounded sensory contact is the purity of the fruition, the purity of feelings conditioned by aurally compounded sensory contact is the purity of the fruition, the purity of feelings conditioned by nasally compounded sensory contact is the purity of the fruition, the purity of feelings conditioned by lingually compounded sensory contact is the purity of the fruition, the purity of feelings conditioned by corporeally compounded sensory contact is the purity of the fruition, and the purity of feelings conditioned by mentally compounded sensory contact is the purity of the fruition; the purity of the earth element is the purity of the fruition, the purity of the water element is the purity of the fruition, the purity of the fire element is the purity of the fruition, the purity of the wind element is the purity of the fruition, [F.346.b] the purity of the space element is the purity of the fruition, and the purity of the consciousness element is the purity of the fruition; the purity of ignorance is the purity of the fruition, the purity of formative predispositions is the purity of the fruition, the purity of consciousness is the purity of the fruition, the purity of name and form is the purity of the fruition, the purity of the six sense fields is the purity of the fruition, the purity of sensory contact is the purity of the fruition, the purity of sensation is the purity of the fruition, the purity of craving is the purity of the fruition, the purity of grasping is the purity of the fruition, the purity of the rebirth process is the purity of the fruition, the purity of birth is the purity of the fruition, and the purity of aging and death is the purity of the fruition; the purity of the perfection of generosity is the purity of the fruition, the purity of the perfection of ethical discipline is the purity of the fruition, the purity of the perfection of tolerance is the purity of the fruition, the purity of the perfection of perseverance is the purity of the fruition, the purity of the perfection of meditative concentration is the purity of the fruition, and the purity of the perfection of wisdom is the purity of the fruition; the purity of the emptiness of internal phenomena is the purity of the fruition, the purity of the emptiness of external phenomena [F.347.a] is the purity of the fruition, the purity of the emptiness of external and internal phenomena is the purity

of the fruition, the purity of the emptiness of emptiness is the purity of the fruition, the purity of the emptiness of great extent is the purity of the fruition, the purity of the emptiness of ultimate reality is the purity of the fruition, the purity of the emptiness of conditioned phenomena is the purity of the fruition, the purity of the emptiness of unconditioned phenomena is the purity of the fruition, the purity of the emptiness of the unlimited is the purity of the fruition, the purity of the emptiness of that which has neither beginning nor end is the purity of the fruition, the purity of the emptiness of nonexclusion is the purity of the fruition, the purity of the emptiness of inherent nature is the purity of the fruition, the purity of the emptiness of all phenomena is the purity of the fruition, the purity of the emptiness of intrinsic defining characteristics is the purity of the fruition, the purity of the emptiness of that which cannot be apprehended is the purity of the fruition, the purity of the emptiness of nonentities is the purity of the fruition, the purity of the emptiness of essential nature is the purity of the fruition, and the purity of the emptiness of an essential nature of nonentities is the purity of the fruition; the purity of the applications of mindfulness is the purity of the fruition, the purity of the correct exertions is the purity of the fruition, [F.347.b] the purity of the supports for miraculous ability is the purity of the fruition, the purity of the faculties is the purity of the fruition, the purity of the powers is the purity of the fruition, the purity of the seven branches of enlightenment is the purity of the fruition, and the purity of the noble eightfold path is the purity of the fruition; and the purity of the truths of the noble ones is the purity of the fruition, the purity of the meditative concentrations is the purity of the fruition, the purity of the immeasurable attitudes is the purity of the fruition, the purity of the formless absorptions is the purity of the fruition, the purity of the eight liberations is the purity of the fruition, the purity of the nine serial steps of meditative absorption is the purity of the fruition, the purity of the emptiness, signlessness, and wishlessness gateways to liberation is the purity of the fruition, the purity of the extrasensory powers is the purity of the fruition, the purity of the meditative stabilities is the purity of the fruition, the purity of the dhāraṇī gateways is the purity of the fruition, the purity of the powers of the tathāgatas is the purity of the fruition, the purity of the four fearlessnesses is the purity of the fruition, the purity of the four kinds of exact knowledge is the purity of the fruition, the purity of great compassion is the purity of the fruition, [F.348.a] the purity of the eighteen distinct qualities of the buddhas is the purity of the fruition, the purity of knowledge of all the dharmas is the purity of the fruition, the purity of the knowledge of the aspects of the path is the purity of the fruition, and the purity of all-aspect omniscience is the purity of the fruition.

26.151 “Moreover, Subhūti, the utter purity⁸²⁶ of physical forms is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of physical forms, so this utter purity of physical forms and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of feelings, so this utter purity of feelings and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of perceptions is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of perceptions, so this utter purity of perceptions and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of formative predispositions is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom [F.348.b] is the utter purity of formative predispositions, so this utter purity of formative predispositions and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of consciousness is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of consciousness, so this utter purity of consciousness and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct.

26.152 “The utter purity of the eyes is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of the eyes, so this utter purity of the eyes and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the ears is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of the ears, so this utter purity of the ears and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the nose is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of the nose, so this utter purity of the nose and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the tongue is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom [F.349.a] is the utter purity of the tongue, so this utter purity of the tongue and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the body is the utter purity of the perfection of wisdom, and the utter purity

of the perfection of wisdom is the utter purity of the body, so this utter purity of the body and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the mental faculty is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of the mental faculty, so this utter purity of the mental faculty and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct.

26.153 “The utter purity of sights is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of sights, so this utter purity of sights and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of sounds is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of sounds, so this utter purity of sounds and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of odors is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of odors, [F.349.b] so this utter purity of odors and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of tastes is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of tastes, so this utter purity of tastes and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of mental phenomena is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of mental phenomena, so this utter purity of mental phenomena and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct.

26.154 “The utter purity of visual consciousness is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of visual consciousness, so this utter purity of visual consciousness and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of auditory consciousness is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom [F.350.a] is the utter purity of auditory consciousness, so this utter purity of auditory consciousness and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of olfactory consciousness is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of

olfactory consciousness, so this utter purity of olfactory consciousness and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of gustatory consciousness is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of gustatory consciousness, so this utter purity of gustatory consciousness and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of tactile consciousness is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of tactile consciousness, so this utter purity of tactile consciousness and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of mental consciousness is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of mental consciousness, [F.350.b] so this utter purity of mental consciousness and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct.

26.155 “The utter purity of visually compounded sensory contact is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of visually compounded sensory contact, so this utter purity of visually compounded sensory contact and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of aurally compounded sensory contact is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of aurally compounded sensory contact, so this utter purity of aurally compounded sensory contact and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of nasally compounded sensory contact is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of nasally compounded sensory contact, so this utter purity of nasally compounded sensory contact and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of lingually compounded sensory contact is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of lingually compounded sensory contact, so this utter purity of lingually compounded sensory contact and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of corporeally compounded sensory contact [F.351.a] is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of

corporeally compounded sensory contact, so this utter purity of corporeally compounded sensory contact and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of mentally compounded sensory contact is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of mentally compounded sensory contact, so this utter purity of mentally compounded sensory contact and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct.

26.156 “The utter purity of feelings conditioned by visually compounded sensory contact is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of feelings conditioned by visually compounded sensory contact, so this utter purity of feelings conditioned by visually compounded sensory contact and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings conditioned by aurally compounded sensory contact is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of feelings conditioned by aurally compounded sensory contact, so this utter purity of feelings conditioned by aurally compounded sensory contact and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. [F.351.b] The utter purity of feelings conditioned by nasally compounded sensory contact is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of feelings conditioned by nasally compounded sensory contact, so this utter purity of feelings conditioned by nasally compounded sensory contact and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings conditioned by lingually compounded sensory contact is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of feelings conditioned by lingually compounded sensory contact, so this utter purity of feelings conditioned by lingually compounded sensory contact and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings conditioned by corporeally compounded sensory contact is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of feelings conditioned by corporeally compounded sensory contact, so this utter purity of feelings conditioned by corporeally compounded sensory contact and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of

feelings conditioned by mentally compounded sensory contact is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of feelings conditioned by mentally compounded sensory contact, so this utter purity of feelings conditioned by mentally compounded sensory contact and this utter purity of the perfection of wisdom are not two, [F.352.a] cannot be divided into two, are no different, and are not distinct.

26.157 “The utter purity of the earth element is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of the earth element, so this utter purity of the earth element and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the water element is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of the water element, so this utter purity of the water element and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the fire element is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of the fire element, so this utter purity of the fire element and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the wind element is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of the wind element, so this utter purity of the wind element and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the space element is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom [F.352.b] is the utter purity of the space element, so this utter purity of the space element and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the consciousness element is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of the consciousness element, so this utter purity of the consciousness element and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct.

26.158 “The utter purity of ignorance is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of ignorance, so this utter purity of ignorance and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of formative predispositions is the utter purity of the perfection of wisdom, and the utter purity of the

perfection of wisdom is the utter purity of formative predispositions, so this utter purity of formative predispositions and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of consciousness is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of consciousness, so this utter purity of consciousness and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of name and form [F.353.a] is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of name and form, so this utter purity of name and form and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the six sense fields is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of the six sense fields, so this utter purity of the six sense fields and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of sensory contact is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of sensory contact, so this utter purity of sensory contact and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of sensation is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of sensation, so this utter purity of sensation and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of craving is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of craving, so this utter purity of craving and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of grasping is the utter purity of the perfection of wisdom, [F.353.b] and the utter purity of the perfection of wisdom is the utter purity of grasping, so this utter purity of grasping and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the rebirth process is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of the rebirth process, so this utter purity of the rebirth process and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of birth is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of birth, so this utter purity of birth and this utter purity of

the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of aging and death is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of aging and death, so this utter purity of aging and death and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct.

26.159 “The utter purity of the perfection of generosity is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of the perfection of generosity, so this utter purity of the perfection of generosity and this utter purity of the perfection of wisdom [F.354.a] are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the perfection of ethical discipline is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of the perfection of ethical discipline, so this utter purity of the perfection of ethical discipline and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the perfection of tolerance is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of the perfection of tolerance, so this utter purity of the perfection of tolerance and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the perfection of perseverance is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of the perfection of perseverance, so this utter purity of the perfection of perseverance and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. [F.354.b] The utter purity of the perfection of meditative concentration is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of the perfection of meditative concentration, so this utter purity of the perfection of meditative concentration and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct.

26.160 “The utter purity of the emptiness of internal phenomena is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of the emptiness of internal phenomena, so this utter purity of the emptiness of internal phenomena and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of external phenomena is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of the emptiness of

external phenomena, so this utter purity of the emptiness of external phenomena and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of external and internal phenomena is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of the emptiness of external and internal phenomena, so this utter purity of the emptiness of external and internal phenomena and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of emptiness is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of the emptiness of emptiness, so this utter purity of the emptiness of emptiness and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. [F.355.a] The utter purity of the emptiness of great extent is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of the emptiness of great extent, so this utter purity of the emptiness of great extent and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of ultimate reality is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of the emptiness of ultimate reality, so this utter purity of the emptiness of ultimate reality and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of conditioned phenomena is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of the emptiness of conditioned phenomena, so this utter purity of the emptiness of conditioned phenomena and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of unconditioned phenomena is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of the emptiness of unconditioned phenomena, so this utter purity of the emptiness of unconditioned phenomena and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of the unlimited is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom [F.355.b] is the utter purity of the emptiness of the unlimited, so this utter purity of the emptiness of the unlimited and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of

that which has neither beginning nor end is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of the emptiness of that which has neither beginning nor end, so this utter purity of the emptiness of that which has neither beginning nor end and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of nonexclusion is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of the emptiness of nonexclusion, so this utter purity of the emptiness of nonexclusion and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of inherent nature is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of the emptiness of inherent nature, so this utter purity of the emptiness of inherent nature and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of all phenomena is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of the emptiness of all phenomena, [F.356.a] so this utter purity of the emptiness of all phenomena and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of intrinsic defining characteristics is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of the emptiness of intrinsic defining characteristics, so this utter purity of the emptiness of intrinsic defining characteristics and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of that which cannot be apprehended is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of the emptiness of that which cannot be apprehended, so this utter purity of the emptiness of that which cannot be apprehended and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of nonentities is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of the emptiness of nonentities, so this utter purity of the emptiness of nonentities and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of essential nature is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of the emptiness of essential nature, so this utter purity of the emptiness of essential nature

[F.356.b] and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of an essential nature of nonentities is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of the emptiness of an essential nature of nonentities, so this utter purity of the emptiness of an essential nature of nonentities and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. [B25]

- 26.161 “The utter purity of the applications of mindfulness is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of the applications of mindfulness, so this utter purity of the applications of mindfulness and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the correct exertions is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of the correct exertions, so this utter purity of the correct exertions and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the supports for miraculous ability is the utter purity of the perfection of wisdom, [F.357.a] and the utter purity of the perfection of wisdom is the utter purity of the supports for miraculous ability, so this utter purity of the supports for miraculous ability and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the faculties is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of the faculties, so this utter purity of the faculties and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the powers is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of the powers, so this utter purity of the powers and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the branches of enlightenment is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of the branches of enlightenment, so this utter purity of the branches of enlightenment and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the noble eightfold path is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of

the noble eightfold path, [F.357.b] so this utter purity of the noble eightfold path and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct.

26.162 “The utter purity of the truths of the noble ones is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of the truths of the noble ones, so this utter purity of the truths of the noble ones and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the meditative concentrations is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of the meditative concentrations, so this utter purity of the meditative concentrations and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the immeasurable attitudes is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of the immeasurable attitudes, so this utter purity of the immeasurable attitudes and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the formless absorptions is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of the formless absorptions, so this utter purity of the formless absorptions and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. [F.358.a] The utter purity of the eight liberations is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of the eight liberations, so this utter purity of the eight liberations and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the nine serial steps of meditative absorption is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of the nine serial steps of meditative absorption, so this utter purity of the nine serial steps of meditative absorption and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness, signlessness, and wishlessness gateways to liberation is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of the emptiness, signlessness, and wishlessness gateways to liberation, so this utter purity of the emptiness, signlessness, and wishlessness gateways to liberation and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the extrasensory powers is the utter purity of the perfection of wisdom, and the

utter purity of the perfection of wisdom is the utter purity of the extrasensory powers, so this utter purity of the extrasensory powers and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. [F.358.b] The utter purity of all the meditative stabilities is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of all the meditative stabilities, so this utter purity of all the meditative stabilities and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of all the dhāraṇī gateways is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of all the dhāraṇī gateways, so this utter purity of all the dhāraṇī gateways and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct.

- 26.163 “The utter purity of the ten powers of the tathāgatas is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of the ten powers of the tathāgatas, so this utter purity of the ten powers of the tathāgatas and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the four fearlessnesses is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of the four fearlessnesses, so this utter purity of the four fearlessnesses and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the four kinds of exact knowledge [F.359.a] is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of the four kinds of exact knowledge, so this utter purity of the four kinds of exact knowledge and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of great loving kindness is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of great loving kindness, so this utter purity of great loving kindness and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of great compassion is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of great compassion, so this utter purity of great compassion and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the eighteen distinct qualities of the buddhas is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of the eighteen

distinct qualities of the buddhas, so this utter purity of the eighteen distinct qualities of the buddhas and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct.

26.164 “The utter purity of knowledge of all the dharmas is the utter purity of the perfection of wisdom, [F.359.b] and the utter purity of the perfection of wisdom is the utter purity of knowledge of all the dharmas, so this utter purity of knowledge of all the dharmas and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the knowledge of the aspects of the path is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of the knowledge of the aspects of the path, so this utter purity of the knowledge of the aspects of the path and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of all-aspect omniscience is the utter purity of the perfection of wisdom, and the utter purity of the perfection of wisdom is the utter purity of all-aspect omniscience, so this utter purity of all-aspect omniscience and this utter purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct.

26.165 “Moreover, Subhūti, the purity of the self is the purity of physical forms, and the purity of physical forms is the purity of the self, so this purity of the self and this purity of physical forms are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of physical forms, and the purity of physical forms is the purity of a being, so this purity of a being and this purity of physical forms are not two, [F.360.a] cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of physical forms, and the purity of physical forms is the purity of a life form, so this purity of a life form and this purity of physical forms are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of physical forms, and the purity of physical forms is the purity of life, so this purity of life and this purity of physical forms are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of physical forms, and the purity of physical forms is the purity of an individual, so this purity of an individual and this purity of physical forms are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of physical forms, and the purity of physical forms is the purity of a person, so this purity of a person and this purity of physical forms are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of physical forms, and the purity of physical forms is the purity of one born of

Manu, so this purity of one born of Manu and this purity of physical forms are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of physical forms, and the purity of physical forms is the purity of a child of Manu, [F.360.b] so this purity of a child of Manu and this purity of physical forms are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of physical forms, and the purity of physical forms is the purity of an agent, so this purity of an agent and this purity of physical forms are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of physical forms, and the purity of physical forms is the purity of an experiencer, so this purity of an experiencer and this purity of physical forms are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of physical forms, and the purity of physical forms is the purity of a knower, so this purity of a knower and this purity of physical forms are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of physical forms, and the purity of physical forms is the purity of a viewer, so this purity of a viewer and this purity of physical forms are not two, cannot be divided into two, are no different, and are not distinct.

- 26.166 “The purity of the self is the purity of feelings, and the purity of feelings is the purity of the self, so this purity of the self and this purity of feelings are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of feelings, and the purity of feelings is the purity of a being, [F.361.a] so this purity of a being and this purity of feelings are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of feelings, and the purity of feelings is the purity of a life form, so this purity of a life form and this purity of feelings are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of feelings, and the purity of feelings is the purity of life, so this purity of life and this purity of feelings are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of feelings, and the purity of feelings is the purity of an individual, so this purity of an individual and this purity of feelings are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of feelings, and the purity of feelings is the purity of a person, so this purity of a person and this purity of feelings are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of feelings, and the purity of feelings is the purity of one born of Manu, so this purity of one born of Manu and this purity of feelings are not two, cannot be divided into two,

are no different, and are not distinct. The purity of a child of Manu is the purity of feelings, and the purity of feelings is the purity of a child of Manu, so this purity of a child of Manu [F.361.b] and this purity of feelings are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of feelings, and the purity of feelings is the purity of an agent, so this purity of an agent and this purity of feelings are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of feelings, and the purity of feelings is the purity of an experiencer, so this purity of an experiencer and this purity of feelings are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of feelings, and the purity of feelings is the purity of a knower, so this purity of a knower and this purity of feelings are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of feelings, and the purity of feelings is the purity of a viewer, so this purity of a viewer and this purity of feelings are not two, cannot be divided into two, are no different, and are not distinct.

26.167 “The purity of the self is the purity of perceptions, and the purity of perceptions is the purity of the self, so this purity of the self and this purity of perceptions are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of perceptions, and the purity of perceptions is the purity of a being, so this purity of a being and this purity of perceptions are not two, cannot be divided [F.362.a] into two, are no different, and are not distinct. The purity of a life form is the purity of perceptions, and the purity of perceptions is the purity of a life form, so this purity of a life form and this purity of perceptions are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of perceptions, and the purity of perceptions is the purity of life, so this purity of life and this purity of perceptions are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of perceptions, and the purity of perceptions is the purity of an individual, so this purity of an individual and this purity of perceptions are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of perceptions, and the purity of perceptions is the purity of a person, so this purity of a person and this purity of perceptions are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of perceptions, and the purity of perceptions is the purity of one born of Manu, so this purity of one born of Manu and this purity of perceptions are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of perceptions, and the purity of perceptions

is the purity of a child of Manu, so this purity of a child of Manu [F.362.b] and this purity of perceptions are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of perceptions, and the purity of perceptions is the purity of an agent, so this purity of an agent and this purity of perceptions are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of perceptions, and the purity of perceptions is the purity of an experiencer, so this purity of an experiencer and this purity of perceptions are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of perceptions, and the purity of perceptions is the purity of a knower, so this purity of a knower and this purity of perceptions are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of perceptions, and the purity of perceptions is the purity of a viewer, so this purity of a viewer and this purity of perceptions are not two, cannot be divided into two, are no different, and are not distinct.

26.168 “The purity of the self is the purity of formative predispositions, and the purity of formative predispositions is the purity of the self, so this purity of the self and this purity of formative predispositions are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of formative predispositions, and the purity of formative predispositions is the purity of a being, so this purity of a being [F.363.a] and this purity of formative predispositions are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of formative predispositions, and the purity of formative predispositions is the purity of a life form, so this purity of a life form and this purity of formative predispositions are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of formative predispositions, and the purity of formative predispositions is the purity of life, so this purity of life and this purity of formative predispositions are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of formative predispositions, and the purity of formative predispositions is the purity of an individual, so this purity of an individual and this purity of formative predispositions are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of formative predispositions, and the purity of formative predispositions is the purity of a person, so this purity of a person and this purity of formative predispositions are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of formative predispositions, and the purity of formative predispositions is the purity of one born of Manu, so this purity of one born

of Manu and this purity of formative predispositions are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of formative predispositions, and the purity of formative predispositions is the purity of a child of Manu, so this purity of a child of Manu and this purity of formative predispositions are not two, cannot be divided [F.363.b] into two, are no different, and are not distinct. The purity of an agent is the purity of formative predispositions, and the purity of formative predispositions is the purity of an agent, so this purity of an agent and this purity of formative predispositions are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of formative predispositions, and the purity of formative predispositions is the purity of an experiencer, so this purity of an experiencer and this purity of formative predispositions are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of formative predispositions, and the purity of formative predispositions is the purity of a knower, so this purity of a knower and this purity of formative predispositions are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of formative predispositions, and the purity of formative predispositions is the purity of a viewer, so this purity of a viewer and this purity of formative predispositions are not two, cannot be divided into two, are no different, and are not distinct.

- 26.169 “The purity of the self is the purity of consciousness, and the purity of consciousness is the purity of the self, so this purity of the self and purity of consciousness is not two, cannot be divided into two, is no different, and is not distinct. The purity of a being is the purity of consciousness, and the purity of consciousness is the purity of a being, so this purity of a being and purity of consciousness [F.364.a] is not two, cannot be divided into two, is no different, and is not distinct. The purity of a life form is the purity of consciousness, and the purity of consciousness is the purity of a life form, so this purity of a life form and purity of consciousness is not two, cannot be divided into two, is no different, and is not distinct. The purity of life is the purity of consciousness, and the purity of consciousness is the purity of life, so this purity of life and purity of consciousness is not two, cannot be divided into two, is no different, and is not distinct. The purity of an individual is the purity of consciousness, and the purity of consciousness is the purity of an individual, so this purity of an individual and purity of consciousness is not two, cannot be divided into two, is no different, and is not distinct. The purity of a person is the purity of consciousness, and the purity of consciousness is the purity of a person, so this purity of a person and purity of consciousness is not two, cannot be divided into two, is no

different, and is not distinct. The purity of one born of Manu is the purity of consciousness, and the purity of consciousness is the purity of one born of Manu, so this purity of one born of Manu and purity of consciousness is not two, cannot be divided into two, is no different, and is not distinct. The purity of a child of Manu is the purity of consciousness, [F.364.b] and the purity of consciousness is the purity of a child of Manu, so this purity of a child of Manu and purity of consciousness is not two, cannot be divided into two, is no different, and is not distinct. The purity of an agent is the purity of consciousness, and the purity of consciousness is the purity of an agent, so this purity of an agent and purity of consciousness is not two, cannot be divided into two, is no different, and is not distinct. The purity of an experiencer is the purity of consciousness, and the purity of consciousness is the purity of an experiencer, so this purity of an experiencer and purity of consciousness is not two, cannot be divided into two, is no different, and is not distinct. The purity of a knower is the purity of consciousness, and the purity of consciousness is the purity of a knower, so this purity of a knower and purity of consciousness is not two, cannot be divided into two, is no different, and is not distinct. The purity of a viewer is the purity of consciousness, and the purity of consciousness is the purity of a viewer, so this purity of a viewer and purity of consciousness is not two, cannot be divided into two, is no different, and is not distinct.

26.170 “Moreover, Subhūti, the purity of the self is the purity of the eyes, and the purity of the eyes is the purity of the self, so this purity of the self and this purity of the eyes [F.365.a] are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of the eyes, and the purity of the eyes is the purity of a being, so this purity of a being and this purity of the eyes are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of the eyes, and the purity of the eyes is the purity of a life form, so this purity of a life form and this purity of the eyes are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of the eyes, and the purity of the eyes is the purity of life, so this purity of life and this purity of the eyes are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of the eyes, and the purity of the eyes is the purity of an individual, so this purity of an individual and this purity of the eyes are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of the eyes, and the purity of the eyes is the purity of a person, so this purity of a person and this purity of the eyes are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of the eyes, and the purity of the eyes is the purity of one born of

Manu, so this purity of one born of Manu and this purity of the eyes are not two, cannot be divided into two, are no different, [F.365.b] and are not distinct. The purity of a child of Manu is the purity of the eyes, and the purity of the eyes is the purity of a child of Manu, so this purity of a child of Manu and this purity of the eyes are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of the eyes, and the purity of the eyes is the purity of an agent, so this purity of an agent and this purity of the eyes are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of the eyes, and the purity of the eyes is the purity of an experiencer, so this purity of an experiencer and this purity of the eyes are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of the eyes, and the purity of the eyes is the purity of a knower, so this purity of a knower and this purity of the eyes are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of the eyes, and the purity of the eyes is the purity of a viewer, so this purity of a viewer and this purity of the eyes are not two, cannot be divided into two, are no different, and are not distinct.

26.171 “The purity of the self is the purity of the ears, and the purity of the ears is the purity of the self, so this purity of the self and this purity of the ears are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of the ears, [F.366.a] and the purity of the ears is the purity of a being, so this purity of a being and this purity of the ears are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of the ears, and the purity of the ears is the purity of a life form, so this purity of a life form and this purity of the ears are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of the ears, and the purity of the ears is the purity of life, so this purity of life and this purity of the ears are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of the ears, and the purity of the ears is the purity of an individual, so this purity of an individual and this purity of the ears are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of the ears, and the purity of the ears is the purity of a person, so this purity of a person and this purity of the ears are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of the ears, and the purity of the ears is the purity of one born of Manu, so this purity of one born of Manu and this purity of the ears are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of the ears, and the purity of the ears is the purity of a child of Manu,

so this purity of a child of Manu [F.366.b] and this purity of the ears are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of the ears, and the purity of the ears is the purity of an agent, so this purity of an agent and this purity of the ears are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of the ears, and the purity of the ears is the purity of an experiencer, so this purity of an experiencer and this purity of the ears are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of the ears, and the purity of the ears is the purity of a knower, so this purity of a knower and this purity of the ears are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of the ears, and the purity of the ears is the purity of a viewer, so this purity of a viewer and this purity of the ears are not two, cannot be divided into two, are no different, and are not distinct.

- 26.172 “The purity of the self is the purity of the nose, and the purity of the nose is the purity of the self, so this purity of the self and this purity of the nose are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of the nose, and the purity of the nose is the purity of a being, so this purity of a being and this purity of the nose are not two, cannot be divided into two, are no different, and are not distinct. [F.367.a] The purity of a life form is the purity of the nose, and the purity of the nose is the purity of a life form, so this purity of a life form and this purity of the nose are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of the nose, and the purity of the nose is the purity of life, so this purity of life and this purity of the nose are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of the nose, and the purity of the nose is the purity of an individual, so this purity of an individual and this purity of the nose are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of the nose, and the purity of the nose is the purity of a person, so this purity of a person and this purity of the nose are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of the nose, and the purity of the nose is the purity of one born of Manu, so this purity of one born of Manu and this purity of the nose are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of the nose, and the purity of the nose is the purity of a child of Manu, so this purity of a child of Manu and this purity of the nose are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of the nose, and the purity of the nose

[F.367.b] is the purity of an agent, so this purity of an agent and this purity of the nose are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of the nose, and the purity of the nose is the purity of an experiencer, so this purity of an experiencer and this purity of the nose are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of the nose, and the purity of the nose is the purity of a knower, so this purity of a knower and this purity of the nose are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of the nose, and the purity of the nose is the purity of a viewer, so this purity of a viewer and this purity of the nose are not two, cannot be divided into two, are no different, and are not distinct.

26.173 “The purity of the self is the purity of the tongue, and the purity of the tongue is the purity of the self, so this purity of the self and this purity of the tongue are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of the tongue, and the purity of the tongue is the purity of a being, so this purity of a being and this purity of the tongue are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of the tongue, and the purity of the tongue is the purity of a life form, so this purity of a life form and this purity of the tongue are not two, cannot be divided into two, are no different, [F.368.a] and are not distinct. The purity of life is the purity of the tongue, and the purity of the tongue is the purity of life, so this purity of life and this purity of the tongue are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of the tongue, and the purity of the tongue is the purity of an individual, so this purity of an individual and this purity of the tongue are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of the tongue, and the purity of the tongue is the purity of a person, so this purity of a person and this purity of the tongue are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of the tongue, and the purity of the tongue is the purity of one born of Manu, so this purity of one born of Manu and this purity of the tongue are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of the tongue, and the purity of the tongue is the purity of a child of Manu, so this purity of a child of Manu and this purity of the tongue are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of the tongue, and the purity of the tongue is the purity of an agent, so this purity of an agent and this purity of the tongue are not two, cannot be divided into two, are no different, and are not distinct. The purity of an

experiencer is the purity of the tongue, and the purity of the tongue is the purity of an experiencer, so this purity of an experiencer and this purity of the tongue are not two, cannot be divided into two, are no different, and are not distinct. [F.368.b] The purity of a knower is the purity of the tongue, and the purity of the tongue is the purity of a knower, so this purity of a knower and this purity of the tongue are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of the tongue, and the purity of the tongue is the purity of a viewer, so this purity of a viewer and this purity of the tongue are not two, cannot be divided into two, are no different, and are not distinct.

26.174 “The purity of the self is the purity of the body, and the purity of the body is the purity of the self, so this purity of the self and this purity of the body are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of the body, and the purity of the body is the purity of a being, so this purity of a being and this purity of the body are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of the body, and the purity of the body is the purity of a life form, so this purity of a life form and this purity of the body are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of the body, and the purity of the body is the purity of life, so this purity of life and this purity of the body are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of the body, and the purity of the body is the purity of an individual, so this purity of an individual and this purity of the body are not two, [F.369.a] cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of the body, and the purity of the body is the purity of a person, so this purity of a person and this purity of the body are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of the body, and the purity of the body is the purity of one born of Manu, so this purity of one born of Manu and this purity of the body are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of the body, and the purity of the body is the purity of a child of Manu, so this purity of a child of Manu and this purity of the body are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of the body, and the purity of the body is the purity of an agent, so this purity of an agent and this purity of the body are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of the body, and the purity of the body is the purity of an experiencer, so this purity of an experiencer and this purity of the body are not two, cannot be divided into two, are no different,

and are not distinct. The purity of a knower is the purity of the body, and the purity of the body is the purity of a knower, so this purity of a knower and this purity of the body are not two, [F.369.b] cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of the body, and the purity of the body is the purity of a viewer, so this purity of a viewer and this purity of the body are not two, cannot be divided into two, are no different, and are not distinct.

- 26.175 “The purity of the self is the purity of the mental faculty, and the purity of the mental faculty is the purity of the self, so this purity of the self and this purity of the mental faculty are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of the mental faculty, and the purity of the mental faculty is the purity of a being, so this purity of a being and this purity of the mental faculty are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of the mental faculty, and the purity of the mental faculty is the purity of a life form, so this purity of a life form and this purity of the mental faculty are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of the mental faculty, and the purity of the mental faculty is the purity of life, so this purity of life and this purity of the mental faculty are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of the mental faculty, and the purity of the mental faculty is the purity of an individual, so this purity of an individual and this purity of the mental faculty are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of the mental faculty, and the purity of the mental faculty [F.370.a] is the purity of a person, so this purity of a person and this purity of the mental faculty are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of the mental faculty, and the purity of the mental faculty is the purity of one born of Manu, so this purity of one born of Manu and this purity of the mental faculty are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of the mental faculty, and the purity of the mental faculty is the purity of a child of Manu, so this purity of a child of Manu and this purity of the mental faculty are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of the mental faculty, and the purity of the mental faculty is the purity of an agent, so this purity of an agent and this purity of the mental faculty are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of the mental faculty, and the purity of the mental faculty is the purity of an experiencer, so this purity of an experiencer and this purity of

the mental faculty are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of the mental faculty, and the purity of the mental faculty is the purity of a knower, so this purity of a knower and this purity of the mental faculty are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of the mental faculty, and the purity of the mental faculty [F.370.b] is the purity of a viewer, so this purity of a viewer and this purity of the mental faculty are not two, cannot be divided into two, are no different, and are not distinct.

26.176 “The purity of the self is the purity of sights, and the purity of sights is the purity of the self, so this purity of the self and this purity of sights are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of sights, and the purity of sights is the purity of a being, so this purity of a being and this purity of sights are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of sights, and the purity of sights is the purity of a life form, so this purity of a life form and this purity of sights are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of sights, and the purity of sights is the purity of life, so this purity of life and this purity of sights are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of sights, and the purity of sights is the purity of an individual, so this purity of an individual and this purity of sights are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of sights, and the purity of sights [F.371.a] is the purity of a person, so this purity of a person and this purity of sights are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of sights, and the purity of sights is the purity of one born of Manu, so this purity of one born of Manu and this purity of sights are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of sights, and the purity of sights is the purity of a child of Manu, so this purity of a child of Manu and this purity of sights are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of sights, and the purity of sights is the purity of an agent, so this purity of an agent and this purity of sights are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of sights, and the purity of sights is the purity of an experiencer, so this purity of an experiencer and this purity of sights are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of sights, and the purity of sights is the purity of a knower, so this

purity of a knower and this purity of sights are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer [F.371.b] is the purity of sights, and the purity of sights is the purity of a viewer, so this purity of a viewer and this purity of sights are not two, cannot be divided into two, are no different, and are not distinct.

26.177 “The purity of the self is the purity of sounds, and the purity of sounds is the purity of the self, so this purity of the self and this purity of sounds are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of sounds, and the purity of sounds is the purity of a being, so this purity of a being and this purity of sounds are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of sounds, and the purity of sounds is the purity of a life form, so this purity of a life form and this purity of sounds are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of sounds, and the purity of sounds is the purity of life, so this purity of life and this purity of sounds are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of sounds, and the purity of sounds is the purity of an individual, so this purity of an individual and this purity of sounds are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of sounds, and the purity of sounds is the purity of a person, so this purity of a person [F.372.a] and this purity of sounds are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of sounds, and the purity of sounds is the purity of one born of Manu, so this purity of one born of Manu and this purity of sounds are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of sounds, and the purity of sounds is the purity of a child of Manu, so this purity of a child of Manu and this purity of sounds are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of sounds, and the purity of sounds is the purity of an agent, so this purity of an agent and this purity of sounds are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of sounds, and the purity of sounds is the purity of an experiencer, so this purity of an experiencer and this purity of sounds are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of sounds, and the purity of sounds is the purity of a knower, so this purity of a knower and this purity of sounds are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of sounds, and the purity of

sounds is the purity of a viewer, [F.372.b] so this purity of a viewer and this purity of sounds are not two, cannot be divided into two, are no different, and are not distinct.

26.178 “The purity of the self is the purity of odors, and the purity of odors is the purity of the self, so this purity of the self and this purity of odors are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of odors, and the purity of odors is the purity of a being, so this purity of a being and this purity of odors are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of odors, and the purity of odors is the purity of a life form, so this purity of a life form and this purity of odors are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of odors, and the purity of odors is the purity of life, so this purity of life and this purity of odors are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of odors, and the purity of odors is the purity of an individual, so this purity of an individual and this purity of odors are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of odors, and the purity of odors is the purity of a person, so this purity of a person and this purity of odors are not two, cannot be divided [F.373.a] into two, are no different, and are not distinct. The purity of one born of Manu is the purity of odors, and the purity of odors is the purity of one born of Manu, so this purity of one born of Manu and this purity of odors are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of odors, and the purity of odors is the purity of a child of Manu, so this purity of a child of Manu and this purity of odors are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of odors, and the purity of odors is the purity of an agent, so this purity of an agent and this purity of odors are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of odors, and the purity of odors is the purity of an experiencer, so this purity of an experiencer and this purity of odors are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of odors, and the purity of odors is the purity of a knower, so this purity of a knower and this purity of odors are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of odors, and the purity of odors is the purity of a viewer, so this purity of a viewer and this purity of odors are not two, cannot be divided into two, are no different, and are not distinct. [F.373.b]

26.179 “The purity of the self is the purity of tastes, and the purity of tastes is the purity of the self, so this purity of the self and this purity of tastes are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of tastes, and the purity of tastes is the purity of a being, so this purity of a being and this purity of tastes are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of tastes, and the purity of tastes is the purity of a life form, so this purity of a life form and this purity of tastes are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of tastes, and the purity of tastes is the purity of life, so this purity of life and this purity of tastes are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of tastes, and the purity of tastes is the purity of an individual, so this purity of an individual and this purity of tastes [F.374.a] are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of tastes, and the purity of tastes is the purity of a person, so this purity of a person and this purity of tastes are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of tastes, and the purity of tastes is the purity of one born of Manu, so this purity of one born of Manu and this purity of tastes are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of tastes, and the purity of tastes is the purity of a child of Manu, so this purity of a child of Manu and this purity of tastes are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of tastes, and the purity of tastes is the purity of an agent, so this purity of an agent and this purity of tastes are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of tastes, and the purity of tastes is the purity of an experiencer, so this purity of an experiencer and this purity of tastes are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of tastes, and the purity of tastes is the purity of a knower, so this purity of a knower and this purity of tastes are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of tastes, and the purity of tastes is the purity of a viewer, so this purity of a viewer and this purity of tastes are not two, [F.374.b] cannot be divided into two, are no different, and are not distinct.

26.180 “The purity of the self is the purity of tangibles, and the purity of tangibles is the purity of the self, so this purity of the self and this purity of tangibles are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of tangibles, and the purity of tangibles is

the purity of a being, so this purity of a being and this purity of tangibles are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of tangibles, and the purity of tangibles is the purity of a life form, so this purity of a life form and this purity of tangibles are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of tangibles, and the purity of tangibles is the purity of life, so this purity of life and this purity of tangibles are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of tangibles, and the purity of tangibles is the purity of an individual, so this purity of an individual and this purity of tangibles are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of tangibles, and the purity of tangibles is the purity of a person, so this purity of a person and this purity of tangibles are not two, cannot be divided into two, are no different, and are not distinct. [F.375.a] The purity of one born of Manu is the purity of tangibles, and the purity of tangibles is the purity of one born of Manu, so this purity of one born of Manu and this purity of tangibles are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of tangibles, and the purity of tangibles is the purity of a child of Manu, so this purity of a child of Manu and this purity of tangibles are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of tangibles, and the purity of tangibles is the purity of an agent, so this purity of an agent and this purity of tangibles are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of tangibles, and the purity of tangibles is the purity of an experiencer, so this purity of an experiencer and this purity of tangibles are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of tangibles, and the purity of tangibles is the purity of a knower, so this purity of a knower and this purity of tangibles are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of tangibles, and the purity of tangibles is the purity of a viewer, so this purity of a viewer and this purity of tangibles are not two, cannot be divided into two, [F.375.b] are no different, and are not distinct.

26.181 “The purity of the self is the purity of mental phenomena, and the purity of mental phenomena is the purity of the self, so this purity of the self and this purity of mental phenomena are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of mental phenomena, and the purity of mental phenomena is the purity of a being, so this purity of a being and this purity of mental phenomena are not two,

cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of mental phenomena, and the purity of mental phenomena is the purity of a life form, so this purity of a life form and this purity of mental phenomena are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of mental phenomena, and the purity of mental phenomena is the purity of life, so this purity of life and this purity of mental phenomena are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of mental phenomena, and the purity of mental phenomena is the purity of an individual, so this purity of an individual and this purity of mental phenomena are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of mental phenomena, and the purity of mental phenomena is the purity of a person, so this purity of a person and this purity of mental phenomena are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of mental phenomena, and the purity of mental phenomena is the purity of one born of Manu, so this purity of one born of Manu and this purity of mental phenomena are not two, cannot be divided into two, [F.376.a] are no different, and are not distinct. The purity of a child of Manu is the purity of mental phenomena, and the purity of mental phenomena is the purity of a child of Manu, so this purity of a child of Manu and this purity of mental phenomena are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of mental phenomena, and the purity of mental phenomena is the purity of an agent, so this purity of an agent and this purity of mental phenomena are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of mental phenomena, and the purity of mental phenomena is the purity of an experiencer, so this purity of an experiencer and this purity of mental phenomena are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of mental phenomena, and the purity of mental phenomena is the purity of a knower, so this purity of a knower and this purity of mental phenomena are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of mental phenomena, and the purity of mental phenomena is the purity of a viewer, so this purity of a viewer and this purity of mental phenomena are not two, cannot be divided into two, [F.376.b] are no different, and are not distinct.

26.182 “The purity of the self is the purity of visual consciousness, and the purity of visual consciousness is the purity of the self, so this purity of the self and this purity of visual consciousness are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of

visual consciousness, and the purity of visual consciousness is the purity of a being, so this purity of a being and this purity of visual consciousness are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of visual consciousness, and the purity of visual consciousness is the purity of a life form, so this purity of a life form and this purity of visual consciousness are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of visual consciousness, and the purity of visual consciousness is the purity of life, so this purity of life and this purity of visual consciousness are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of visual consciousness, [F.377.a] and the purity of visual consciousness is the purity of an individual, so this purity of an individual and this purity of visual consciousness are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of visual consciousness, and the purity of visual consciousness is the purity of a person, so this purity of a person and this purity of visual consciousness are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of visual consciousness, and the purity of visual consciousness is the purity of one born of Manu, so this purity of one born of Manu and this purity of visual consciousness are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of visual consciousness, and the purity of visual consciousness is the purity of a child of Manu, so this purity of a child of Manu and this purity of visual consciousness are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of visual consciousness, and the purity of visual consciousness is the purity of an agent, so this purity of an agent and this purity of visual consciousness are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of visual consciousness, and the purity of visual consciousness is the purity of an experiencer, so this purity of an experiencer and this purity of visual consciousness are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of visual consciousness, and the purity of visual consciousness is the purity of a knower, so this purity of a knower and this purity of [F.377.b] visual consciousness are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of visual consciousness, and the purity of visual consciousness is the purity of a viewer, so this purity of a viewer and this purity of visual consciousness are not two, cannot be divided into two, are no different, and are not distinct.

26.183 “The purity of the self is the purity of auditory consciousness, and the purity of auditory consciousness is the purity of the self, so this purity of the self and this purity of auditory consciousness are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of auditory consciousness, and the purity of auditory consciousness is the purity of a being, so this purity of a being and this purity of auditory consciousness are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of auditory consciousness, and the purity of auditory consciousness is the purity of a life form, so this purity of a life form and this purity of auditory consciousness are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of auditory consciousness, and the purity of auditory consciousness is the purity of life, so this purity of life and this purity of auditory consciousness are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual [F.378.a] is the purity of auditory consciousness, and the purity of auditory consciousness is the purity of an individual, so this purity of an individual and this purity of auditory consciousness are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of auditory consciousness, and the purity of auditory consciousness is the purity of a person, so this purity of a person and this purity of auditory consciousness are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of auditory consciousness, and the purity of auditory consciousness is the purity of one born of Manu, so this purity of one born of Manu and this purity of auditory consciousness are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of auditory consciousness, and the purity of auditory consciousness is the purity of a child of Manu, so this purity of a child of Manu and this purity of auditory consciousness are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of auditory consciousness, and the purity of auditory consciousness is the purity of an agent, so this purity of an agent and this purity of auditory consciousness are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer [F.378.b] is the purity of auditory consciousness, and the purity of auditory consciousness is the purity of an experiencer, so this purity of an experiencer and this purity of auditory consciousness are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of auditory consciousness, and the purity of auditory consciousness is the purity of a knower, so this purity of a knower and this purity of auditory consciousness are not two, cannot be divided into two, are no different, and

are not distinct. The purity of a viewer is the purity of auditory consciousness, and the purity of auditory consciousness is the purity of a viewer, so this purity of a viewer and this purity of auditory consciousness are not two, cannot be divided into two, are no different, and are not distinct.

26.184 “The purity of the self is the purity of olfactory consciousness, and the purity of olfactory consciousness is the purity of the self, so this purity of the self and this purity of olfactory consciousness are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of olfactory consciousness, and the purity of olfactory consciousness is the purity of a being, so this purity of a being and this purity of olfactory consciousness are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of olfactory consciousness, [F.379.a] and the purity of olfactory consciousness is the purity of a life form, so this purity of a life form and this purity of olfactory consciousness are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of olfactory consciousness, and the purity of olfactory consciousness is the purity of life, so this purity of life and this purity of olfactory consciousness are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of olfactory consciousness, and the purity of olfactory consciousness is the purity of an individual, so this purity of an individual and this purity of olfactory consciousness are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of olfactory consciousness, and the purity of olfactory consciousness is the purity of a person, so this purity of a person and this purity of olfactory consciousness are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of olfactory consciousness, and the purity of olfactory consciousness is the purity of one born of Manu, so this purity of one born of Manu and this purity of olfactory consciousness are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of olfactory consciousness, [F.379.b] and the purity of olfactory consciousness is the purity of a child of Manu, so this purity of a child of Manu and this purity of olfactory consciousness are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of olfactory consciousness, and the purity of olfactory consciousness is the purity of an agent, so this purity of an agent and this purity of olfactory consciousness are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of olfactory consciousness, and the purity of olfactory consciousness is the purity of an experiencer, so this purity of an experiencer and this purity of olfactory consciousness are not

two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of olfactory consciousness, and the purity of olfactory consciousness is the purity of a knower, so this purity of a knower and this purity of olfactory consciousness are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of olfactory consciousness, and the purity of olfactory consciousness is the purity of a viewer, so this purity of a viewer and this purity of olfactory consciousness are not two, cannot be divided into two, are no different, and are not distinct. [F.380.a]

26.185 “The purity of the self is the purity of gustatory consciousness, and the purity of gustatory consciousness is the purity of the self, so this purity of the self and this purity of gustatory consciousness are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of gustatory consciousness, and the purity of gustatory consciousness is the purity of a being, so this purity of a being and this purity of gustatory consciousness are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of gustatory consciousness, and the purity of gustatory consciousness is the purity of a life form, so this purity of a life form and this purity of gustatory consciousness are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of gustatory consciousness, and the purity of gustatory consciousness is the purity of life, so this purity of life and this purity of gustatory consciousness are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of gustatory consciousness, and the purity of gustatory consciousness is the purity of an individual, so this purity of an individual and this purity of gustatory consciousness are not two, cannot be divided into two, are no different, and are not distinct. [F.380.b] The purity of a person is the purity of gustatory consciousness, and the purity of gustatory consciousness is the purity of a person, so this purity of a person and this purity of gustatory consciousness are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of gustatory consciousness, and the purity of gustatory consciousness is the purity of one born of Manu, so this purity of one born of Manu and this purity of gustatory consciousness are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of gustatory consciousness, and the purity of gustatory consciousness is the purity of a child of Manu, so this purity of a child of Manu and this purity of gustatory consciousness are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of gustatory consciousness, and the purity of gustatory consciousness is the

purity of an agent, so this purity of an agent and this purity of gustatory consciousness are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of gustatory consciousness, and the purity of gustatory consciousness is the purity of an experiencer, so this purity of an experiencer and this purity of gustatory consciousness are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of gustatory consciousness, [F.381.a] and the purity of gustatory consciousness is the purity of a knower, so this purity of a knower and this purity of gustatory consciousness are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of gustatory consciousness, and the purity of gustatory consciousness is the purity of a viewer, so this purity of a viewer and this purity of gustatory consciousness are not two, cannot be divided into two, are no different, and are not distinct.

26.186 “The purity of the self is the purity of tactile consciousness, and the purity of tactile consciousness is the purity of the self, so this purity of the self and this purity of tactile consciousness are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of tactile consciousness, and the purity of tactile consciousness is the purity of a being, so this purity of a being and this purity of tactile consciousness are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of tactile consciousness, and the purity of tactile consciousness is the purity of a life form, so this purity of a life form and this purity of tactile consciousness are not two, [F.381.b] cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of tactile consciousness, and the purity of tactile consciousness is the purity of life, so this purity of life and this purity of tactile consciousness are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of tactile consciousness, and the purity of tactile consciousness is the purity of an individual, so this purity of an individual and this purity of tactile consciousness are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of tactile consciousness, and the purity of tactile consciousness is the purity of a person, so this purity of a person and this purity of tactile consciousness are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of tactile consciousness, and the purity of tactile consciousness is the purity of one born of Manu, so this purity of one born of Manu and this purity of tactile consciousness are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of tactile consciousness, and the purity of tactile consciousness is the purity of a child

of Manu, so this purity of a child of Manu [F.382.a] and this purity of tactile consciousness are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of tactile consciousness, and the purity of tactile consciousness is the purity of an agent, so this purity of an agent and this purity of tactile consciousness are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of tactile consciousness, and the purity of tactile consciousness is the purity of an experiencer, so this purity of an experiencer and this purity of tactile consciousness are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of tactile consciousness, and the purity of tactile consciousness is the purity of a knower, so this purity of a knower and this purity of tactile consciousness are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of tactile consciousness, and the purity of tactile consciousness is the purity of a viewer, so this purity of a viewer and this purity of tactile consciousness are not two, cannot be divided into two, are no different, and are not distinct. [V20] [F.1.b] [B1]

26.187 “The purity of the self is the purity of mental consciousness, and the purity of mental consciousness is the purity of the self, so this purity of the self and this purity of mental consciousness are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of mental consciousness, and the purity of mental consciousness is the purity of a being, so this purity of a being and this purity of mental consciousness are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of mental consciousness, and the purity of mental consciousness is [F.2.a] the purity of a life form, so this purity of a life form and this purity of mental consciousness are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of mental consciousness, and the purity of mental consciousness is the purity of life, so this purity of life and this purity of mental consciousness are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of mental consciousness, and the purity of mental consciousness is the purity of an individual, so this purity of an individual and this purity of mental consciousness are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of mental consciousness, and the purity of mental consciousness is the purity of a person, so this purity of a person and this purity of mental consciousness are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of mental consciousness, and the purity of mental consciousness is the purity of one born of Manu, so this

purity of one born of Manu and this purity of mental consciousness are not two, [F.2.b] cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of mental consciousness, and the purity of mental consciousness is the purity of a child of Manu, so this purity of a child of Manu and this purity of mental consciousness are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of mental consciousness, and the purity of mental consciousness is the purity of an agent, so this purity of an agent and this purity of mental consciousness are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of mental consciousness, and the purity of mental consciousness is the purity of an experiencer, so this purity of an experiencer and this purity of mental consciousness are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of mental consciousness, and the purity of mental consciousness is the purity of a knower, so this purity of a knower and this purity of mental consciousness are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of mental consciousness, and the purity of mental consciousness is the purity of a viewer, so this purity of a viewer and this purity of mental consciousness are not two, cannot be divided into two, are no different, and are not distinct.

26.188 “The purity of the self is the purity of visually compounded sensory contact, and the purity of visually compounded sensory contact [F.3.a] is the purity of the self, so this purity of the self and this purity of visually compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of visually compounded sensory contact, and the purity of visually compounded sensory contact is the purity of a being, so this purity of a being and this purity of visually compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of visually compounded sensory contact, and the purity of visually compounded sensory contact is the purity of a life form, so this purity of a life form and this purity of visually compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of visually compounded sensory contact, and the purity of visually compounded sensory contact is the purity of life, so this purity of life and this purity of visually compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of visually compounded sensory contact, and the purity of visually compounded sensory contact is the purity of an individual, so this purity of an individual and this purity of visually

compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of visually compounded sensory contact, and the purity of visually compounded sensory contact is the purity of a person, so this purity of a person and this purity of visually compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu [F.3.b] is the purity of visually compounded sensory contact, and the purity of visually compounded sensory contact is the purity of one born of Manu, so this purity of one born of Manu and this purity of visually compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of visually compounded sensory contact, and the purity of visually compounded sensory contact is the purity of a child of Manu, so this purity of a child of Manu and this purity of visually compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of visually compounded sensory contact, and the purity of visually compounded sensory contact is the purity of an agent, so this purity of an agent and this purity of visually compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of visually compounded sensory contact, and the purity of visually compounded sensory contact is the purity of an experiencer, so this purity of an experiencer and this purity of visually compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of visually compounded sensory contact, and the purity of visually compounded sensory contact is the purity of a knower, so this purity of a knower and this purity of visually compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of visually compounded sensory contact, and the purity of visually compounded sensory contact is the purity of a viewer, so this purity of a viewer and this purity of visually compounded sensory contact are not two, [F.4.a] cannot be divided into two, are no different, and are not distinct.

26.189 “The purity of the self is the purity of aurally compounded sensory contact, and the purity of aurally compounded sensory contact is the purity of the self, so this purity of the self and this purity of aurally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of aurally compounded sensory contact, and the purity of aurally compounded sensory contact is the purity of a being, so this purity of a being and this purity of aurally compounded sensory contact are not two, cannot be divided into two, are no

different, and are not distinct. The purity of a life form is the purity of aurally compounded sensory contact, and the purity of aurally compounded sensory contact is the purity of a life form, so this purity of a life form and this purity of aurally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of aurally compounded sensory contact, and the purity of aurally compounded sensory contact is the purity of life, so this purity of life and this purity of aurally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of aurally compounded sensory contact, and the purity of aurally compounded sensory contact is the purity of an individual, so this purity of an individual and this purity of aurally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of aurally compounded sensory contact, and the purity of aurally compounded sensory contact [F.4.b] is the purity of a person, so this purity of a person and this purity of aurally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of aurally compounded sensory contact, and the purity of aurally compounded sensory contact is the purity of one born of Manu, so this purity of one born of Manu and this purity of aurally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of aurally compounded sensory contact, and the purity of aurally compounded sensory contact is the purity of a child of Manu, so this purity of a child of Manu and this purity of aurally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of aurally compounded sensory contact, and the purity of aurally compounded sensory contact is the purity of an agent, so this purity of an agent and this purity of aurally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of aurally compounded sensory contact, and the purity of aurally compounded sensory contact is the purity of an experiencer, so this purity of an experiencer and this purity of aurally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of aurally compounded sensory contact, and the purity of aurally compounded sensory contact is the purity of a knower, so this purity of a knower and this purity of aurally compounded sensory contact are not two, cannot be divided into two, are no different, [F.5.a] and are not distinct. The purity of a viewer is the purity of aurally compounded sensory contact, and the purity

of aurally compounded sensory contact is the purity of a viewer, so this purity of a viewer and this purity of aurally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct.

26.190 “The purity of the self is the purity of nasally compounded sensory contact, and the purity of nasally compounded sensory contact is the purity of the self, so this purity of the self and this purity of nasally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of nasally compounded sensory contact, and the purity of nasally compounded sensory contact is the purity of a being, so this purity of a being and this purity of nasally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of nasally compounded sensory contact, and the purity of nasally compounded sensory contact is the purity of a life form, so this purity of a life form and this purity of nasally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of nasally compounded sensory contact, and the purity of nasally compounded sensory contact is the purity of life, so this purity of life and this purity of nasally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of nasally compounded sensory contact, and the purity of nasally compounded sensory contact is the purity of an individual, [F.5.b] so this purity of an individual and this purity of nasally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of nasally compounded sensory contact, and the purity of nasally compounded sensory contact is the purity of a person, so this purity of a person and this purity of nasally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of nasally compounded sensory contact, and the purity of nasally compounded sensory contact is the purity of one born of Manu, so this purity of one born of Manu and this purity of nasally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of nasally compounded sensory contact, and the purity of nasally compounded sensory contact is the purity of a child of Manu, so this purity of a child of Manu and this purity of nasally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of nasally compounded sensory contact, and the purity of nasally compounded sensory contact is the purity of an agent, so this purity of an agent and this purity of nasally compounded sensory contact are not two, cannot be

divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of nasally compounded sensory contact, and the purity of nasally compounded sensory contact is the purity of an experiencer, so this purity of an experiencer and this purity of nasally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity [F.6.a] of nasally compounded sensory contact, and the purity of nasally compounded sensory contact is the purity of a knower, so this purity of a knower and this purity of nasally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of nasally compounded sensory contact, and the purity of nasally compounded sensory contact is the purity of a viewer, so this purity of a viewer and this purity of nasally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct.

26.191 “The purity of the self is the purity of lingually compounded sensory contact, and the purity of lingually compounded sensory contact is the purity of the self, so this purity of the self and this purity of lingually compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of lingually compounded sensory contact, and the purity of lingually compounded sensory contact is the purity of a being, so this purity of a being and this purity of lingually compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of lingually compounded sensory contact, and the purity of lingually compounded sensory contact is the purity of a life form, so this purity of a life form and this purity of lingually compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of lingually compounded sensory contact, and the purity of lingually compounded sensory contact is the purity of life, so this purity of life and this purity of lingually compounded sensory contact are not two, [F.6.b] cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of lingually compounded sensory contact, and the purity of lingually compounded sensory contact is the purity of an individual, so this purity of an individual and this purity of lingually compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of lingually compounded sensory contact, and the purity of lingually compounded sensory contact is the purity of a person, so this purity of a person and this purity of lingually compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of lingually compounded sensory contact,

and the purity of lingually compounded sensory contact is the purity of one born of Manu, so this purity of one born of Manu and this purity of lingually compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of lingually compounded sensory contact, and the purity of lingually compounded sensory contact is the purity of a child of Manu, so this purity of a child of Manu and this purity of lingually compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of lingually compounded sensory contact, and the purity of lingually compounded sensory contact is the purity of an agent, so this purity of an agent and this purity of lingually compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of lingually compounded sensory contact, and the purity of lingually compounded sensory contact [F.7.a] is the purity of an experiencer, so this purity of an experiencer and this purity of lingually compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of lingually compounded sensory contact, and the purity of lingually compounded sensory contact is the purity of a knower, so this purity of a knower and this purity of lingually compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of lingually compounded sensory contact, and the purity of lingually compounded sensory contact is the purity of a viewer, so this purity of a viewer and this purity of lingually compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct.

26.192 “The purity of the self is the purity of corporeally compounded sensory contact, and the purity of corporeally compounded sensory contact is the purity of the self, so this purity of the self and this purity of corporeally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of corporeally compounded sensory contact, and the purity of corporeally compounded sensory contact is the purity of a being, so this purity of a being and this purity of corporeally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of corporeally compounded sensory contact, and the purity of corporeally compounded sensory contact is the purity of a life form, so this purity of a life form [F.7.b] and this purity of corporeally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of corporeally compounded sensory contact, and the purity of corporeally compounded

sensory contact is the purity of life, so this purity of life and this purity of corporeally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of corporeally compounded sensory contact, and the purity of corporeally compounded sensory contact is the purity of an individual, so this purity of an individual and this purity of corporeally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of corporeally compounded sensory contact, and the purity of corporeally compounded sensory contact is the purity of a person, so this purity of a person and this purity of corporeally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of corporeally compounded sensory contact, and the purity of corporeally compounded sensory contact is the purity of one born of Manu, so this purity of one born of Manu and this purity of corporeally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of corporeally compounded sensory contact, and the purity of corporeally compounded sensory contact is the purity of a child of Manu, so this purity of a child of Manu and this purity of corporeally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of corporeally compounded sensory contact, [F.8.a] and the purity of corporeally compounded sensory contact is the purity of an agent, so this purity of an agent and this purity of corporeally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of corporeally compounded sensory contact, and the purity of corporeally compounded sensory contact is the purity of an experiencer, so this purity of an experiencer and this purity of corporeally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of corporeally compounded sensory contact, and the purity of corporeally compounded sensory contact is the purity of a knower, so this purity of a knower and this purity of corporeally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of corporeally compounded sensory contact, and the purity of corporeally compounded sensory contact is the purity of a viewer, so this purity of a viewer and this purity of corporeally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct.

26.193 “The purity of the self is the purity of mentally compounded sensory contact, and the purity of mentally compounded sensory contact is the purity of the self, so this purity of the self and this purity of mentally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of mentally compounded sensory contact, and the purity of mentally compounded sensory contact is the purity of a being, so this purity of a being and this purity of mentally compounded sensory contact are not two, cannot be divided into two, [F.8.b] are no different, and are not distinct. The purity of a life form is the purity of mentally compounded sensory contact, and the purity of mentally compounded sensory contact is the purity of a life form, so this purity of a life form and this purity of mentally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of mentally compounded sensory contact, and the purity of mentally compounded sensory contact is the purity of life, so this purity of life and this purity of mentally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of mentally compounded sensory contact, and the purity of mentally compounded sensory contact is the purity of an individual, so this purity of an individual and this purity of mentally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of mentally compounded sensory contact, and the purity of mentally compounded sensory contact is the purity of a person, so this purity of a person and this purity of mentally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of mentally compounded sensory contact, and the purity of mentally compounded sensory contact [F.9.a] is the purity of one born of Manu, so this purity of one born of Manu and this purity of mentally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of mentally compounded sensory contact, and the purity of mentally compounded sensory contact is the purity of a child of Manu, so this purity of a child of Manu and this purity of mentally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of mentally compounded sensory contact, and the purity of mentally compounded sensory contact is the purity of an agent, so this purity of an agent and this purity of mentally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of mentally compounded sensory contact, and the purity of mentally

compounded sensory contact is the purity of an experiencer, so this purity of an experiencer and this purity of mentally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of mentally compounded sensory contact, and the purity of mentally compounded sensory contact is the purity of a knower, so this purity of a knower and this purity of mentally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of mentally compounded sensory contact, and the purity of mentally compounded sensory contact is the purity of a viewer, so this purity of a viewer and this purity of mentally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct.

26.194 “The purity of the self is the purity of feelings conditioned by visually compounded sensory contact, and the purity of feelings conditioned by visually compounded sensory contact is the purity of the self, [F.9.b] so this purity of the self and this purity of feelings conditioned by visually compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of feelings conditioned by visually compounded sensory contact, and the purity of feelings conditioned by visually compounded sensory contact is the purity of a being, so this purity of a being and this purity of feelings conditioned by visually compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of feelings conditioned by visually compounded sensory contact, and the purity of feelings conditioned by visually compounded sensory contact is the purity of a life form, so this purity of a life form and this purity of feelings conditioned by visually compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of feelings conditioned by visually compounded sensory contact, and the purity of feelings conditioned by visually compounded sensory contact is the purity of life, so this purity of life and this purity of feelings conditioned by visually compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of feelings conditioned by visually compounded sensory contact, and the purity of feelings conditioned by visually compounded sensory contact is the purity of an individual, so this purity of an individual and this purity of feelings conditioned by visually compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of feelings conditioned by visually compounded sensory contact, [F.10.a] and the purity of feelings conditioned by visually compounded sensory contact is the

purity of a person, so this purity of a person and this purity of feelings conditioned by visually compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of feelings conditioned by visually compounded sensory contact, and the purity of feelings conditioned by visually compounded sensory contact is the purity of one born of Manu, so this purity of one born of Manu and this purity of feelings conditioned by visually compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of feelings conditioned by visually compounded sensory contact, and the purity of feelings conditioned by visually compounded sensory contact is the purity of a child of Manu, so this purity of a child of Manu and this purity of feelings conditioned by visually compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of feelings conditioned by visually compounded sensory contact, and the purity of feelings conditioned by visually compounded sensory contact is the purity of an agent, so this purity of an agent and this purity of feelings conditioned by visually compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of feelings conditioned by visually compounded sensory contact, and the purity of feelings conditioned by visually compounded sensory contact is the purity of an experiencer, so this purity of an experiencer and this purity of feelings conditioned by visually compounded sensory contact are not two, [F.10.b] cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of feelings conditioned by visually compounded sensory contact, and the purity of feelings conditioned by visually compounded sensory contact is the purity of a knower, so this purity of a knower and this purity of feelings conditioned by visually compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of feelings conditioned by visually compounded sensory contact, and the purity of feelings conditioned by visually compounded sensory contact is the purity of a viewer, so this purity of a viewer and this purity of feelings conditioned by visually compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct.

26.195 “The purity of the self is the purity of feelings conditioned by aurally compounded sensory contact, and the purity of feelings conditioned by aurally compounded sensory contact is the purity of the self, so this purity of the self and this purity of feelings conditioned by aurally compounded sensory contact are not two, cannot be divided into two, are no different, and

are not distinct. The purity of a being is the purity of feelings conditioned by aurally compounded sensory contact, and the purity of feelings conditioned by aurally compounded sensory contact is the purity of a being, so this purity of a being and this purity of feelings conditioned by aurally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of feelings conditioned by aurally compounded sensory contact, and the purity of feelings conditioned by aurally compounded sensory contact is the purity of a life form, [F.11.a] so this purity of a life form and this purity of feelings conditioned by aurally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of feelings conditioned by aurally compounded sensory contact, and the purity of feelings conditioned by aurally compounded sensory contact is the purity of life, so this purity of life and this purity of feelings conditioned by aurally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of feelings conditioned by aurally compounded sensory contact, and the purity of feelings conditioned by aurally compounded sensory contact is the purity of an individual, so this purity of an individual and this purity of feelings conditioned by aurally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of feelings conditioned by aurally compounded sensory contact, and the purity of feelings conditioned by aurally compounded sensory contact is the purity of a person, so this purity of a person and this purity of feelings conditioned by aurally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of feelings conditioned by aurally compounded sensory contact, and the purity of feelings conditioned by aurally compounded sensory contact is the purity of one born of Manu, so this purity of one born of Manu and this purity of feelings conditioned by aurally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of feelings conditioned by [F.11.b] aurally compounded sensory contact, and the purity of feelings conditioned by aurally compounded sensory contact is the purity of a child of Manu, so this purity of a child of Manu and this purity of feelings conditioned by aurally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of feelings conditioned by aurally compounded sensory contact, and the purity of feelings conditioned by aurally compounded sensory contact is the purity of an agent, so this purity of an agent and this purity of feelings conditioned by

aurally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of feelings conditioned by aurally compounded sensory contact, and the purity of feelings conditioned by aurally compounded sensory contact is the purity of an experiencer, so this purity of an experiencer and this purity of feelings conditioned by aurally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of feelings conditioned by aurally compounded sensory contact, and the purity of feelings conditioned by aurally compounded sensory contact is the purity of a knower, so this purity of a knower and this purity of feelings conditioned by aurally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of feelings conditioned by aurally compounded sensory contact, and the purity of feelings conditioned by aurally compounded sensory contact is the purity of a viewer, so this purity of a viewer and this purity of feelings conditioned by aurally compounded sensory contact are not two, [F.12.a] cannot be divided into two, are no different, and are not distinct.

26.196 “The purity of the self is the purity of feelings conditioned by nasally compounded sensory contact, and the purity of feelings conditioned by nasally compounded sensory contact is the purity of the self, so this purity of the self and this purity of feelings conditioned by nasally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of feelings conditioned by nasally compounded sensory contact, and the purity of feelings conditioned by nasally compounded sensory contact is the purity of a being, so this purity of a being and this purity of feelings conditioned by nasally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of feelings conditioned by nasally compounded sensory contact, and the purity of feelings conditioned by nasally compounded sensory contact is the purity of a life form, so this purity of a life form and this purity of feelings conditioned by nasally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of feelings conditioned by nasally compounded sensory contact, and the purity of feelings conditioned by nasally compounded sensory contact is the purity of life, so this purity of life and this purity of feelings conditioned by nasally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of feelings conditioned by nasally compounded sensory contact, and the purity of feelings conditioned by nasally compounded sensory contact

[F.12.b] is the purity of an individual, so this purity of an individual and this purity of feelings conditioned by nasally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of feelings conditioned by nasally compounded sensory contact, and the purity of feelings conditioned by nasally compounded sensory contact is the purity of a person, so this purity of a person and this purity of feelings conditioned by nasally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of feelings conditioned by nasally compounded sensory contact, and the purity of feelings conditioned by nasally compounded sensory contact is the purity of one born of Manu, so this purity of one born of Manu and this purity of feelings conditioned by nasally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of feelings conditioned by nasally compounded sensory contact, and the purity of feelings conditioned by nasally compounded sensory contact is the purity of a child of Manu, so this purity of a child of Manu and this purity of feelings conditioned by nasally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of feelings conditioned by nasally compounded sensory contact, and the purity of feelings conditioned by nasally compounded sensory contact is the purity of an agent, so this purity of an agent and this purity of feelings conditioned by nasally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. [F.13.a] The purity of an experiencer is the purity of feelings conditioned by nasally compounded sensory contact, and the purity of feelings conditioned by nasally compounded sensory contact is the purity of an experiencer, so this purity of an experiencer and this purity of feelings conditioned by nasally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of feelings conditioned by nasally compounded sensory contact, and the purity of feelings conditioned by nasally compounded sensory contact is the purity of a knower, so this purity of a knower and this purity of feelings conditioned by nasally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of feelings conditioned by nasally compounded sensory contact, and the purity of feelings conditioned by nasally compounded sensory contact is the purity of a viewer, so this purity of a viewer and this purity of feelings conditioned by nasally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct.

26.197 “The purity of the self is the purity of feelings conditioned by lingually compounded sensory contact, and the purity of feelings conditioned by lingually compounded sensory contact is the purity of the self, so this purity of the self and this purity of feelings conditioned by lingually compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of feelings conditioned by lingually compounded sensory contact, and the purity of feelings conditioned by lingually compounded sensory contact [F.13.b] is the purity of a being, so this purity of a being and this purity of feelings conditioned by lingually compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of feelings conditioned by lingually compounded sensory contact, and the purity of feelings conditioned by lingually compounded sensory contact is the purity of a life form, so this purity of a life form and this purity of feelings conditioned by lingually compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of feelings conditioned by lingually compounded sensory contact, and the purity of feelings conditioned by lingually compounded sensory contact is the purity of life, so this purity of life and this purity of feelings conditioned by lingually compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of feelings conditioned by lingually compounded sensory contact, and the purity of feelings conditioned by lingually compounded sensory contact is the purity of an individual, so this purity of an individual and this purity of feelings conditioned by lingually compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of feelings conditioned by lingually compounded sensory contact, and the purity of feelings conditioned by lingually compounded sensory contact is the purity of a person, so this purity of a person and this purity of feelings conditioned by lingually compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is [F.14.a] the purity of feelings conditioned by lingually compounded sensory contact, and the purity of feelings conditioned by lingually compounded sensory contact is the purity of one born of Manu, so this purity of one born of Manu and this purity of feelings conditioned by lingually compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of feelings conditioned by lingually compounded sensory contact, and the purity of feelings conditioned by lingually compounded sensory contact is the purity of a child of Manu, so this purity of a child of Manu and

this purity of feelings conditioned by lingually compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of feelings conditioned by lingually compounded sensory contact, and the purity of feelings conditioned by lingually compounded sensory contact is the purity of an agent, so this purity of an agent and this purity of feelings conditioned by lingually compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of feelings conditioned by lingually compounded sensory contact, and the purity of feelings conditioned by lingually compounded sensory contact is the purity of an experiencer, so this purity of an experiencer and this purity of feelings conditioned by lingually compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of feelings conditioned by lingually compounded sensory contact, and the purity of feelings conditioned by lingually compounded sensory contact is the purity of a knower, so this purity of a knower [F.14.b] and this purity of feelings conditioned by lingually compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of feelings conditioned by lingually compounded sensory contact, and the purity of feelings conditioned by lingually compounded sensory contact is the purity of a viewer, so this purity of a viewer and this purity of feelings conditioned by lingually compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct.

26.198 “The purity of the self is the purity of feelings conditioned by corporeally compounded sensory contact, and the purity of feelings conditioned by corporeally compounded sensory contact is the purity of the self, so this purity of the self and this purity of feelings conditioned by corporeally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of feelings conditioned by corporeally compounded sensory contact, and the purity of feelings conditioned by corporeally compounded sensory contact is the purity of a being, so this purity of a being and this purity of feelings conditioned by corporeally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of feelings conditioned by corporeally compounded sensory contact, and the purity of feelings conditioned by corporeally compounded sensory contact is the purity of a life form, so this purity of a life form and this purity of feelings conditioned by corporeally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of feelings conditioned by

corporeally compounded sensory contact, [F.15.a] and the purity of feelings conditioned by corporeally compounded sensory contact is the purity of life, so this purity of life and this purity of feelings conditioned by corporeally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of feelings conditioned by corporeally compounded sensory contact, and the purity of feelings conditioned by corporeally compounded sensory contact is the purity of an individual, so this purity of an individual and this purity of feelings conditioned by corporeally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of feelings conditioned by corporeally compounded sensory contact, and the purity of feelings conditioned by corporeally compounded sensory contact is the purity of a person, so this purity of a person and this purity of feelings conditioned by corporeally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of feelings conditioned by corporeally compounded sensory contact, and the purity of feelings conditioned by corporeally compounded sensory contact is the purity of one born of Manu, so this purity of one born of Manu and this purity of feelings conditioned by corporeally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of feelings conditioned by corporeally compounded sensory contact, and the purity of feelings conditioned by corporeally compounded sensory contact is the purity of a child of Manu, so this purity of a child of Manu [F.15.b] and this purity of feelings conditioned by corporeally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of feelings conditioned by corporeally compounded sensory contact, and the purity of feelings conditioned by corporeally compounded sensory contact is the purity of an agent, so this purity of an agent and this purity of feelings conditioned by corporeally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of feelings conditioned by corporeally compounded sensory contact, and the purity of feelings conditioned by corporeally compounded sensory contact is the purity of an experiencer, so this purity of an experiencer and this purity of feelings conditioned by corporeally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of feelings conditioned by corporeally compounded sensory contact, and the purity of feelings conditioned by corporeally compounded sensory contact is the purity of a knower, so this

purity of a knower and this purity of feelings conditioned by corporeally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of feelings conditioned by corporeally compounded sensory contact, and the purity of feelings conditioned by corporeally compounded sensory contact is the purity of a viewer, so this purity of a viewer and this purity of feelings conditioned by corporeally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct.

26.199 “The purity of the self is the purity of feelings conditioned by mentally compounded sensory contact, [F.16.a] and the purity of feelings conditioned by mentally compounded sensory contact is the purity of the self, so this purity of the self and this purity of feelings conditioned by mentally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of feelings conditioned by mentally compounded sensory contact, and the purity of feelings conditioned by mentally compounded sensory contact is the purity of a being, so this purity of a being and this purity of feelings conditioned by mentally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of feelings conditioned by mentally compounded sensory contact, and the purity of feelings conditioned by mentally compounded sensory contact is the purity of a life form, so this purity of a life form and this purity of feelings conditioned by mentally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of feelings conditioned by mentally compounded sensory contact, and the purity of feelings conditioned by mentally compounded sensory contact is the purity of life, so this purity of life and this purity of feelings conditioned by mentally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of feelings conditioned by mentally compounded sensory contact, and the purity of feelings conditioned by mentally compounded sensory contact is the purity of an individual, so this purity of an individual and this purity of feelings conditioned by mentally compounded sensory contact are not two, [F.16.b] cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of feelings conditioned by mentally compounded sensory contact, and the purity of feelings conditioned by mentally compounded sensory contact is the purity of a person, so this purity of a person and this purity of feelings conditioned by mentally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of feelings conditioned by mentally compounded

sensory contact, and the purity of feelings conditioned by mentally compounded sensory contact is the purity of one born of Manu, so this purity of one born of Manu and this purity of feelings conditioned by mentally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of feelings conditioned by mentally compounded sensory contact, and the purity of feelings conditioned by mentally compounded sensory contact is the purity of a child of Manu, so this purity of a child of Manu and this purity of feelings conditioned by mentally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of feelings conditioned by mentally compounded sensory contact, and the purity of feelings conditioned by mentally compounded sensory contact is the purity of an agent, so this purity of an agent and this purity of feelings conditioned by mentally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of feelings conditioned by mentally compounded sensory contact, and the purity of feelings conditioned by [F.17.a] mentally compounded sensory contact is the purity of an experiencer, so this purity of an experiencer and this purity of feelings conditioned by mentally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of feelings conditioned by mentally compounded sensory contact, and the purity of feelings conditioned by mentally compounded sensory contact is the purity of a knower, so this purity of a knower and this purity of feelings conditioned by mentally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of feelings conditioned by mentally compounded sensory contact, and the purity of feelings conditioned by mentally compounded sensory contact is the purity of a viewer, so this purity of a viewer and this purity of feelings conditioned by mentally compounded sensory contact are not two, cannot be divided into two, are no different, and are not distinct.

26.200 “The purity of the self is the purity of the earth element, and the purity of the earth element is the purity of the self, so this purity of the self and this purity of the earth element are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of the earth element, and the purity of the earth element is the purity of a being, so this purity of a being and this purity of the earth element are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of the earth element, and the purity of the earth element [F.17.b] is the purity of a life form, so this purity of a life form and this purity

of the earth element are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of the earth element, and the purity of the earth element is the purity of life, so this purity of life and this purity of the earth element are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of the earth element, and the purity of the earth element is the purity of an individual, so this purity of an individual and this purity of the earth element are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of the earth element, and the purity of the earth element is the purity of a person, so this purity of a person and this purity of the earth element are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of the earth element, and the purity of the earth element is the purity of one born of Manu, so this purity of one born of Manu and this purity of the earth element are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of the earth element, and the purity of the earth element is the purity of a child of Manu, so this purity of a child of Manu and this purity of the earth element are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of the earth element, and the purity of the earth element [F.18.a] is the purity of an agent, so this purity of an agent and this purity of the earth element are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of the earth element, and the purity of the earth element is the purity of an experiencer, so this purity of an experiencer and this purity of the earth element are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of the earth element, and the purity of the earth element is the purity of a knower, so this purity of a knower and this purity of the earth element are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of the earth element, and the purity of the earth element is the purity of a viewer, so this purity of a viewer and this purity of the earth element are not two, cannot be divided into two, are no different, and are not distinct.

26.201 “The purity of the self is the purity of the water element, and the purity of the water element is the purity of the self, so this purity of the self and this purity of the water element are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of the water element, and the purity of the water element is the purity of a being, so this purity of a being and this purity of the water element are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of the water element, [F.18.b] and the purity of the water

element is the purity of a life form, so this purity of a life form and this purity of the water element are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of the water element, and the purity of the water element is the purity of life, so this purity of life and this purity of the water element are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of the water element, and the purity of the water element is the purity of an individual, so this purity of an individual and this purity of the water element are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of the water element, and the purity of the water element is the purity of a person, so this purity of a person and this purity of the water element are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of the water element, and the purity of the water element is the purity of one born of Manu, so this purity of one born of Manu and this purity of the water element are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of the water element, and the purity of the water element is the purity of a child of Manu, so this purity of a child of Manu and this purity of the water element are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of the water element, [F.19.a] and the purity of the water element is the purity of an agent, so this purity of an agent and this purity of the water element are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of the water element, and the purity of the water element is the purity of an experiencer, so this purity of an experiencer and this purity of the water element are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of the water element, and the purity of the water element is the purity of a knower, so this purity of a knower and this purity of the water element are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of the water element, and the purity of the water element is the purity of a viewer, so this purity of a viewer and this purity of the water element are not two, cannot be divided into two, are no different, and are not distinct.

26.202 “The purity of the self is the purity of the fire element, and the purity of the fire element is the purity of the self, so this purity of the self and this purity of the fire element are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of the fire element, and the purity of the fire element is the purity of a being, so this purity of a being and this purity of the fire element are not two, cannot be divided into

two, are no different, and are not distinct. The purity of a life form is the purity of the fire element, [F.19.b] and the purity of the fire element is the purity of a life form, so this purity of a life form and this purity of the fire element are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of the fire element, and the purity of the fire element is the purity of life, so this purity of life and this purity of the fire element are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of the fire element, and the purity of the fire element is the purity of an individual, so this purity of an individual and this purity of the fire element are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of the fire element, and the purity of the fire element is the purity of a person, so this purity of a person and this purity of the fire element are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of the fire element, and the purity of the fire element is the purity of one born of Manu, so this purity of one born of Manu and this purity of the fire element are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of the fire element, and the purity of the fire element is the purity of a child of Manu, so this purity of a child of Manu and this purity of the fire element are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of the fire element, and the purity of the fire element [F.20.a] is the purity of an agent, so this purity of an agent and this purity of the fire element are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of the fire element, and the purity of the fire element is the purity of an experiencer, so this purity of an experiencer and this purity of the fire element are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of the fire element, and the purity of the fire element is the purity of a knower, so this purity of a knower and this purity of the fire element are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of the fire element, and the purity of the fire element is the purity of a viewer, so this purity of a viewer and this purity of the fire element are not two, cannot be divided into two, are no different, and are not distinct.

26.203 “The purity of the self is the purity of the wind element, and the purity of the wind element is the purity of the self, so this purity of the self and this purity of the wind element are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of the wind element, and the purity of the wind element is the purity of a being, so this purity of a being and this purity of the wind element are not two, cannot be

divided into two, are no different, and are not distinct. The purity of a life form is the purity of the wind element, and the purity of the wind element [F.20.b] is the purity of a life form, so this purity of a life form and this purity of the wind element are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of the wind element, and the purity of the wind element is the purity of life, so this purity of life and this purity of the wind element are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of the wind element, and the purity of the wind element is the purity of an individual, so this purity of an individual and this purity of the wind element are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of the wind element, and the purity of the wind element is the purity of a person, so this purity of a person and this purity of the wind element are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of the wind element, and the purity of the wind element is the purity of one born of Manu, so this purity of one born of Manu and this purity of the wind element are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of the wind element, and the purity of the wind element is the purity of a child of Manu, so this purity of a child of Manu and this purity of the wind element are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of the wind element, and the purity of the wind element is the purity of an agent, [F.21.a] so this purity of an agent and this purity of the wind element are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of the wind element, and the purity of the wind element is the purity of an experiencer, so this purity of an experiencer and this purity of the wind element are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of the wind element, and the purity of the wind element is the purity of a knower, so this purity of a knower and this purity of the wind element are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of the wind element, and the purity of the wind element is the purity of a viewer, so this purity of a viewer and this purity of the wind element are not two, cannot be divided into two, are no different, and are not distinct.

26.204 “The purity of the self is the purity of the space element, and the purity of the space element is the purity of the self, so this purity of the self and this purity of the space element are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of the space element, and the purity of the space element is the purity of a being, so this

purity of a being and this purity of the space element are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of the space element, [F.21.b] and the purity of the space element is the purity of a life form, so this purity of a life form and this purity of the space element are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of the space element, and the purity of the space element is the purity of life, so this purity of life and this purity of the space element are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of the space element, and the purity of the space element is the purity of an individual, so this purity of an individual and this purity of the space element are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of the space element, and the purity of the space element is the purity of a person, so this purity of a person and this purity of the space element are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of the space element, and the purity of the space element is the purity of one born of Manu, so this purity of one born of Manu and this purity of the space element are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of the space element, and the purity of the space element is the purity of a child of Manu, so this purity of a child of Manu and this purity of the space element are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity [F.22.a] of the space element, and the purity of the space element is the purity of an agent, so this purity of an agent and this purity of the space element are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of the space element, and the purity of the space element is the purity of an experiencer, so this purity of an experiencer and this purity of the space element are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of the space element, and the purity of the space element is the purity of a knower, so this purity of a knower and this purity of the space element are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of the space element, and the purity of the space element is the purity of a viewer, so this purity of a viewer and this purity of the space element are not two, cannot be divided into two, are no different, and are not distinct.

26.205 “The purity of the self is the purity of the consciousness element, and the purity of the consciousness element is the purity of the self, so this purity of the self and this purity of the consciousness element are not two, cannot be

divided into two, are no different, and are not distinct. The purity of a being is the purity of the consciousness element, and the purity of the consciousness element is the purity of a being, so this purity of a being [F.22.b] and this purity of the consciousness element are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of the consciousness element, and the purity of the consciousness element is the purity of a life form, so this purity of a life form and this purity of the consciousness element are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of the consciousness element, and the purity of the consciousness element is the purity of life, so this purity of life and this purity of the consciousness element are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of the consciousness element, and the purity of the consciousness element is the purity of an individual, so this purity of an individual and this purity of the consciousness element are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of the consciousness element, and the purity of the consciousness element is the purity of a person, so this purity of a person and this purity of the consciousness element are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of the consciousness element, and the purity of the consciousness element is the purity of one born of Manu, so this purity of one born of Manu and this purity of the consciousness element are not two, cannot be divided into two, are no different, and are not distinct. [F.23.a] The purity of a child of Manu is the purity of the consciousness element, and the purity of the consciousness element is the purity of a child of Manu, so this purity of a child of Manu and this purity of the consciousness element are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of the consciousness element, and the purity of the consciousness element is the purity of an agent, so this purity of an agent and this purity of the consciousness element are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of the consciousness element, and the purity of the consciousness element is the purity of an experiencer, so this purity of an experiencer and this purity of the consciousness element are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of the consciousness element, and the purity of the consciousness element is the purity of a knower, so this purity of a knower and this purity of the consciousness element are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of the

consciousness element, and the purity of the consciousness element is the purity of a viewer, so this purity of a viewer and this purity of the consciousness element are not two, cannot be divided into two, are no different, and are not distinct.

26.206 “The purity of the self is the purity of ignorance, [F.23.b] and the purity of ignorance is the purity of the self, so this purity of the self and this purity of ignorance are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of ignorance, and the purity of ignorance is the purity of a being, so this purity of a being and this purity of ignorance are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of ignorance, and the purity of ignorance is the purity of a life form, so this purity of a life form and this purity of ignorance are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of ignorance, and the purity of ignorance is the purity of life, so this purity of life and this purity of ignorance are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of ignorance, and the purity of ignorance is the purity of an individual, so this purity of an individual and this purity of ignorance are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of ignorance, and the purity of ignorance is the purity of a person, so this purity of a person and this purity of ignorance are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of ignorance, and the purity of ignorance is the purity of one born of Manu, so this purity of one born of Manu and this purity of ignorance are not two, cannot be divided into two, [F.24.a] are no different, and are not distinct. The purity of a child of Manu is the purity of ignorance, and the purity of ignorance is the purity of a child of Manu, so this purity of a child of Manu and this purity of ignorance are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of ignorance, and the purity of ignorance is the purity of an agent, so this purity of an agent and this purity of ignorance are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of ignorance, and the purity of ignorance is the purity of an experiencer, so this purity of an experiencer and this purity of ignorance are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of ignorance, and the purity of ignorance is the purity of a knower, so this purity of a knower and this purity of ignorance are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of ignorance, and the

purity of ignorance is the purity of a viewer, so this purity of a viewer and this purity of ignorance are not two, cannot be divided into two, are no different, and are not distinct. [B2]

26.207 “The purity of the self is the purity of formative predispositions, and the purity of formative predispositions is the purity of the self, so this purity of the self and this purity of formative predispositions are not two, [F.24.b] cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of formative predispositions, and the purity of formative predispositions is the purity of a being, so this purity of a being and this purity of formative predispositions are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of formative predispositions, and the purity of formative predispositions is the purity of a life form, so this purity of a life form and this purity of formative predispositions are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of formative predispositions, and the purity of formative predispositions is the purity of life, so this purity of life and this purity of formative predispositions are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of formative predispositions, and the purity of formative predispositions is the purity of an individual, so this purity of an individual and this purity of formative predispositions are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of formative predispositions, and the purity of formative predispositions is the purity of a person, so this purity of a person and this purity of formative predispositions are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of formative predispositions, and the purity of formative predispositions is the purity of one born of Manu, so this purity of one born of Manu and this purity of formative predispositions are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of formative predispositions, and the purity of formative predispositions [F.25.a] is the purity of a child of Manu, so this purity of a child of Manu and this purity of formative predispositions are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of formative predispositions, and the purity of formative predispositions is the purity of an agent, so this purity of an agent and this purity of formative predispositions are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of formative predispositions, and the purity of formative predispositions is the purity of an experiencer, so this purity of an experiencer and this purity of formative predispositions are not two, cannot

be divided into two, are no different, and are not distinct. The purity of a knower is the purity of formative predispositions, and the purity of formative predispositions is the purity of a knower, so this purity of a knower and this purity of formative predispositions are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of formative predispositions, and the purity of formative predispositions is the purity of a viewer, so this purity of a viewer and this purity of formative predispositions are not two, cannot be divided into two, are no different, and are not distinct.

26.208 “The purity of the self is the purity of consciousness, and the purity of consciousness is the purity of the self, so this purity of the self and this purity of consciousness are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of consciousness, and the purity of consciousness is the purity of a being, [F.25.b] so this purity of a being and this purity of consciousness are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of consciousness, and the purity of consciousness is the purity of a life form, so this purity of a life form and this purity of consciousness are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of consciousness, and the purity of consciousness is the purity of life, so this purity of life and this purity of consciousness are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of consciousness, and the purity of consciousness is the purity of an individual, so this purity of an individual and this purity of consciousness are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of consciousness, and the purity of consciousness is the purity of a person, so this purity of a person and this purity of consciousness are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of consciousness, and the purity of consciousness is the purity of one born of Manu, so this purity of one born of Manu and this purity of consciousness are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of consciousness, [F.26.a] and the purity of consciousness is the purity of a child of Manu, so this purity of a child of Manu and this purity of consciousness are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of consciousness, and the purity of consciousness is the purity of an agent, so this purity of an agent and this purity of consciousness are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of consciousness, and the purity of

consciousness is the purity of an experiencer, so this purity of an experiencer and this purity of consciousness are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of consciousness, and the purity of consciousness is the purity of a knower, so this purity of a knower and this purity of consciousness are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of consciousness, and the purity of consciousness is the purity of a viewer, so this purity of a viewer and this purity of consciousness are not two, cannot be divided into two, are no different, and are not distinct.

26.209 “The purity of the self is the purity of name and form, and the purity of name and form is the purity of the self, so this purity of the self and this purity of name and form are not two, cannot be divided into two, are no different, and are not distinct. [F.26.b] The purity of a being is the purity of name and form, and the purity of name and form is the purity of a being, so this purity of a being and this purity of name and form are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of name and form, and the purity of name and form is the purity of a life form, so this purity of a life form and this purity of name and form are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of name and form, and the purity of name and form is the purity of life, so this purity of life and this purity of name and form are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of name and form, and the purity of name and form is the purity of an individual, so this purity of an individual and this purity of name and form are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of name and form, and the purity of name and form is the purity of a person, so this purity of a person and this purity of name and form are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of name and form, and the purity of name and form is the purity of one born of Manu, so this purity of one born of Manu and this purity of name and form are not two, cannot be divided into two, are no different, and are not distinct. [F.27.a] The purity of a child of Manu is the purity of name and form, and the purity of name and form is the purity of a child of Manu, so this purity of a child of Manu and this purity of name and form are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of name and form, and the purity of name and form is the purity of an agent, so this purity of an agent and this purity of name and form are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of name and form, and the purity of name and form

is the purity of an experiencer, so this purity of an experiencer and this purity of name and form are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of name and form, and the purity of name and form is the purity of a knower, so this purity of a knower and this purity of name and form are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of name and form, and the purity of name and form is the purity of a viewer, so this purity of a viewer and this purity of name and form are not two, cannot be divided into two, are no different, and are not distinct.

26.210 “The purity of the self is the purity of the six sense fields, and the purity of the six sense fields is the purity of the self, so this purity of the self and this purity of the six sense fields are not two, [F.27.b] cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of the six sense fields, and the purity of the six sense fields is the purity of a being, so this purity of a being and this purity of the six sense fields are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of the six sense fields, and the purity of the six sense fields is the purity of a life form, so this purity of a life form and this purity of the six sense fields are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of the six sense fields, and the purity of the six sense fields is the purity of life, so this purity of life and this purity of the six sense fields are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of the six sense fields, and the purity of the six sense fields is the purity of an individual, so this purity of an individual and this purity of the six sense fields are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of the six sense fields, and the purity of the six sense fields is the purity of a person, so this purity of a person and this purity of the six sense fields are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of the six sense fields, and the purity of the six sense fields is the purity of one born of Manu, so this purity of one born of Manu and this purity of the six sense fields are not two, cannot be divided into two, [F.28.a] are no different, and are not distinct. The purity of a child of Manu is the purity of the six sense fields, and the purity of the six sense fields is the purity of a child of Manu, so this purity of a child of Manu and this purity of the six sense fields are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of the six sense fields, and the purity of the six sense fields is the purity of an agent, so this purity of an agent and this purity of the six sense fields are not two, cannot be divided into two, are no different, and are not distinct. The purity of an

experiencer is the purity of the six sense fields, and the purity of the six sense fields is the purity of an experiencer, so this purity of an experiencer and this purity of the six sense fields are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of the six sense fields, and the purity of the six sense fields is the purity of a knower, so this purity of a knower and this purity of the six sense fields are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of the six sense fields, and the purity of the six sense fields is the purity of a viewer, so this purity of a viewer and this purity of the six sense fields are not two, cannot be divided into two, are no different, and are not distinct.

26.211 “The purity of the self is the purity of sensory contact, and the purity of sensory contact is the purity of the self, [F.28.b] so this purity of the self and this purity of sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of sensory contact, and the purity of sensory contact is the purity of a being, so this purity of a being and this purity of sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of sensory contact, and the purity of sensory contact is the purity of a life form, so this purity of a life form and this purity of sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of sensory contact, and the purity of sensory contact is the purity of life, so this purity of life and this purity of sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of sensory contact, and the purity of sensory contact is the purity of an individual, so this purity of an individual and this purity of sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of sensory contact, and the purity of sensory contact is the purity of a person, so this purity of a person and this purity of sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of sensory contact, and the purity of sensory contact is the purity of one born of Manu, so this purity of one born of Manu and this purity of sensory contact are not two, cannot be divided into two, are no different, and are not distinct. [F.29.a] The purity of a child of Manu is the purity of sensory contact, and the purity of sensory contact is the purity of a child of Manu, so this purity of a child of Manu and this purity of sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of sensory contact, and the purity of sensory contact is the purity of an agent, so this purity of an agent and this purity of sensory contact are not two, cannot be

divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of sensory contact, and the purity of sensory contact is the purity of an experiencer, so this purity of an experiencer and this purity of sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of sensory contact, and the purity of sensory contact is the purity of a knower, so this purity of a knower and this purity of sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of sensory contact, and the purity of sensory contact is the purity of a viewer, so this purity of a viewer and this purity of sensory contact are not two, cannot be divided into two, are no different, and are not distinct.

26.212 “The purity of the self is the purity of sensation, and the purity of sensation is the purity of the self, so this purity of the self and this purity of sensation are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being [F.29.b] is the purity of sensation, and the purity of sensation is the purity of a being, so this purity of a being and this purity of sensation are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of sensation, and the purity of sensation is the purity of a life form, so this purity of a life form and this purity of sensation are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of sensation, and the purity of sensation is the purity of life, so this purity of life and this purity of sensation are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of sensation, and the purity of sensation is the purity of an individual, so this purity of an individual and this purity of sensation are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of sensation, and the purity of sensation is the purity of a person, so this purity of a person and this purity of sensation are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of sensation, and the purity of sensation is the purity of one born of Manu, so this purity of one born of Manu and this purity of sensation are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of sensation, and the purity of sensation is the purity of a child of Manu, [F.30.a] so this purity of a child of Manu and this purity of sensation are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of sensation, and the purity of sensation is the purity of an agent, so this purity of an agent and this purity of sensation are not two, cannot be divided into two, are no different, and are not distinct. The purity of an

experiencer is the purity of sensation, and the purity of sensation is the purity of an experiencer, so this purity of an experiencer and this purity of sensation are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of sensation, and the purity of sensation is the purity of a knower, so this purity of a knower and this purity of sensation are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of sensation, and the purity of sensation is the purity of a viewer, so this purity of a viewer and this purity of sensation are not two, cannot be divided into two, are no different, and are not distinct.

26.213 “The purity of the self is the purity of craving, and the purity of craving is the purity of the self, so this purity of the self [F.30.b] and this purity of craving are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of craving, and the purity of craving is the purity of a being, so this purity of a being and this purity of craving are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of craving, and the purity of craving is the purity of a life form, so this purity of a life form and this purity of craving are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of craving, and the purity of craving is the purity of life, so this purity of life and this purity of craving are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of craving, and the purity of craving is the purity of an individual, so this purity of an individual and this purity of craving are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of craving, and the purity of craving is the purity of a person, so this purity of a person and this purity of craving are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of craving, and the purity of craving is the purity of one born of Manu, so this purity of one born of Manu and this purity of craving are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of craving, and the purity of craving is the purity of a child of Manu, so this purity of a child of Manu and this purity of craving are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent [F.31.a] is the purity of craving, and the purity of craving is the purity of an agent, so this purity of an agent and this purity of craving are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of craving, and the purity of craving is the purity of an experiencer, so this purity of an experiencer and this purity of craving are not two, cannot be divided into two, are no

different, and are not distinct. The purity of a knower is the purity of craving, and the purity of craving is the purity of a knower, so this purity of a knower and this purity of craving are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of craving, and the purity of craving is the purity of a viewer, so this purity of a viewer and this purity of craving are not two, cannot be divided into two, are no different, and are not distinct.

26.214 “The purity of the self is the purity of grasping, and the purity of grasping is the purity of the self, so this purity of the self and this purity of grasping are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of grasping, and the purity of grasping is the purity of a being, so this purity of a being and this purity of grasping are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of grasping, and the purity of grasping [F.31.b] is the purity of a life form, so this purity of a life form and this purity of grasping are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of grasping, and the purity of grasping is the purity of life, so this purity of life and this purity of grasping are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of grasping, and the purity of grasping is the purity of an individual, so this purity of an individual and this purity of grasping are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of grasping, and the purity of grasping is the purity of a person, so this purity of a person and this purity of grasping are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of grasping, and the purity of grasping is the purity of one born of Manu, so this purity of one born of Manu and this purity of grasping are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of grasping, and the purity of grasping is the purity of a child of Manu, so this purity of a child of Manu and this purity of grasping are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of grasping, and the purity of grasping is the purity of an agent, so this purity of an agent [F.32.a] and this purity of grasping are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of grasping, and the purity of grasping is the purity of an experiencer, so this purity of an experiencer and this purity of grasping are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of grasping, and the purity of grasping is the purity of a knower, so this purity of a knower and this purity of grasping are not two,

cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of grasping, and the purity of grasping is the purity of a viewer, so this purity of a viewer and this purity of grasping are not two, cannot be divided into two, are no different, and are not distinct.

26.215 “The purity of the self is the purity of the rebirth process, and the purity of the rebirth process is the purity of the self, so this purity of the self and this purity of the rebirth process are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of the rebirth process, and the purity of the rebirth process is the purity of a being, so this purity of a being and this purity of the rebirth process are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of the rebirth process, and the purity of the rebirth process is the purity of a life form, so this purity of a life form and this purity of the rebirth process [F.32.b] are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of the rebirth process, and the purity of the rebirth process is the purity of life, so this purity of life and this purity of the rebirth process are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of the rebirth process, and the purity of the rebirth process is the purity of an individual, so this purity of an individual and this purity of the rebirth process are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of the rebirth process, and the purity of the rebirth process is the purity of a person, so this purity of a person and this purity of the rebirth process are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of the rebirth process, and the purity of the rebirth process is the purity of one born of Manu, so this purity of one born of Manu and this purity of the rebirth process are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of the rebirth process, and the purity of the rebirth process is the purity of a child of Manu, so this purity of a child of Manu and this purity of the rebirth process are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of the rebirth process, and the purity of the rebirth process is the purity of an agent, so this purity of an agent and this purity of the rebirth process are not two, cannot be divided into two, are no different, and are not distinct. [F.33.a] The purity of an experiencer is the purity of the rebirth process, and the purity of the rebirth process is the purity of an experiencer, so this purity of an experiencer and this purity of the rebirth process are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of the rebirth process, and the purity of the rebirth

process is the purity of a knower, so this purity of a knower and this purity of the rebirth process are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of the rebirth process, and the purity of the rebirth process is the purity of a viewer, so this purity of a viewer and this purity of the rebirth process are not two, cannot be divided into two, are no different, and are not distinct.

26.216 “The purity of the self is the purity of birth, and the purity of birth is the purity of the self, so this purity of the self and this purity of birth are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of birth, and the purity of birth is the purity of a being, so this purity of a being and this purity of birth are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of birth, and the purity of birth is the purity of a life form, [F.33.b] so this purity of a life form and this purity of birth are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of birth, and the purity of birth is the purity of life, so this purity of life and this purity of birth are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of birth, and the purity of birth is the purity of an individual, so this purity of an individual and this purity of birth are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of birth, and the purity of birth is the purity of a person, so this purity of a person and this purity of birth are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of birth, and the purity of birth is the purity of one born of Manu, so this purity of one born of Manu and this purity of birth are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of birth, and the purity of birth is the purity of a child of Manu, so this purity of a child of Manu and this purity of birth are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of birth, and the purity of birth is the purity of an agent, so this purity of an agent and this purity of birth are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of birth, and the purity of birth is the purity of an experiencer, so this purity of an experiencer and this purity of birth are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower [F.34.a] is the purity of birth, and the purity of birth is the purity of a knower, so this purity of a knower and this purity of birth are not two, cannot be divided into two, are no different, and are not

distinct. The purity of a viewer is the purity of birth, and the purity of birth is the purity of a viewer, so this purity of a viewer and this purity of birth are not two, cannot be divided into two, are no different, and are not distinct.

26.217 “The purity of the self is the purity of aging and death, and the purity of aging and death is the purity of the self, so this purity of the self and this purity of aging and death are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of aging and death, and the purity of aging and death is the purity of a being, so this purity of a being and this purity of aging and death are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of aging and death, and the purity of aging and death is the purity of a life form, so this purity of a life form and this purity of aging and death are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of aging and death, and the purity of aging and death is the purity of life, [F.34.b] so this purity of life and this purity of aging and death are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of aging and death, and the purity of aging and death is the purity of an individual, so this purity of an individual and this purity of aging and death are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of aging and death, and the purity of aging and death is the purity of a person, so this purity of a person and this purity of aging and death are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of aging and death, and the purity of aging and death is the purity of one born of Manu, so this purity of one born of Manu and this purity of aging and death are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of aging and death, and the purity of aging and death is the purity of a child of Manu, so this purity of a child of Manu and this purity of aging and death are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of aging and death, and the purity of aging and death is the purity of an agent, so this purity of an agent and this purity of aging and death are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of aging and death, and the purity of aging and death is the purity of an experiencer, so this purity of an experiencer and this purity of aging and death are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of aging and death, and the purity of aging and death is the purity of a knower, so this purity of a knower and this purity of aging and death are not two, cannot be divided into two, are no different, and are

not distinct. [F.35.a] The purity of a viewer is the purity of aging and death, and the purity of aging and death is the purity of a viewer, so this purity of a viewer and this purity of aging and death are not two, cannot be divided into two, are no different, and are not distinct.

26.218 “The purity of the self is the purity of the perfection of generosity, and the purity of the perfection of generosity is the purity of the self, so this purity of the self and this purity of the perfection of generosity are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of the perfection of generosity, and the purity of the perfection of generosity is the purity of a being, so this purity of a being and this purity of the perfection of generosity are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of the perfection of generosity, and the purity of the perfection of generosity is the purity of a life form, so this purity of a life form and this purity of the perfection of generosity are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of the perfection of generosity, and the purity of the perfection of generosity is the purity of life, so this purity of life and this purity of the perfection of generosity are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of the perfection of generosity, and the purity of the perfection of generosity is the purity of an individual, [F.35.b] so this purity of an individual and this purity of the perfection of generosity are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of the perfection of generosity, and the purity of the perfection of generosity is the purity of a person, so this purity of a person and this purity of the perfection of generosity are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of the perfection of generosity, and the purity of the perfection of generosity is the purity of one born of Manu, so this purity of one born of Manu and this purity of the perfection of generosity are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of the perfection of generosity, and the purity of the perfection of generosity is the purity of a child of Manu, so this purity of a child of Manu and this purity of the perfection of generosity are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of the perfection of generosity, and the purity of the perfection of generosity is the purity of an agent, so this purity of an agent and this purity of the perfection of generosity are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of the perfection of generosity, and the purity of the perfection of generosity is the purity of an experiencer, so this purity of an

experiencer and this purity of the perfection of generosity are not two, cannot be divided into two, [F.36.a] are no different, and are not distinct. The purity of a knower is the purity of the perfection of generosity, and the purity of the perfection of generosity is the purity of a knower, so this purity of a knower and this purity of the perfection of generosity are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of the perfection of generosity, and the purity of the perfection of generosity is the purity of a viewer, so this purity of a viewer and this purity of the perfection of generosity are not two, cannot be divided into two, are no different, and are not distinct.

26.219 “The purity of the self is the purity of the perfection of ethical discipline, and the purity of the perfection of ethical discipline is the purity of the self, so this purity of the self and this purity of the perfection of ethical discipline are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of the perfection of ethical discipline, and the purity of the perfection of ethical discipline is the purity of a being, so this purity of a being and this purity of the perfection of ethical discipline are not two, cannot be divided into two, are no different, and are not distinct. [F.36.b] The purity of a life form is the purity of the perfection of ethical discipline, and the purity of the perfection of ethical discipline is the purity of a life form, so this purity of a life form and this purity of the perfection of ethical discipline are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of the perfection of ethical discipline, and the purity of the perfection of ethical discipline is the purity of life, so this purity of life and this purity of the perfection of ethical discipline are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of the perfection of ethical discipline, and the purity of the perfection of ethical discipline is the purity of an individual, so this purity of an individual and this purity of the perfection of ethical discipline are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of the perfection of ethical discipline, and the purity of the perfection of ethical discipline is the purity of a person, so this purity of a person and this purity of the perfection of ethical discipline are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of the perfection of ethical discipline, and the purity of the perfection of ethical discipline is the purity of one born of Manu, so this purity of one born of Manu and this purity of the perfection of ethical discipline are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of the perfection of ethical discipline, and the purity of the perfection of ethical discipline is the purity of a child of

Manu, so this purity of a child of Manu and this purity of the perfection of ethical discipline are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent [F.37.a] is the purity of the perfection of ethical discipline, and the purity of the perfection of ethical discipline is the purity of an agent, so this purity of an agent and this purity of the perfection of ethical discipline are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of the perfection of ethical discipline, and the purity of the perfection of ethical discipline is the purity of an experiencer, so this purity of an experiencer and this purity of the perfection of ethical discipline are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of the perfection of ethical discipline, and the purity of the perfection of ethical discipline is the purity of a knower, so this purity of a knower and this purity of the perfection of ethical discipline are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of the perfection of ethical discipline, and the purity of the perfection of ethical discipline is the purity of a viewer, so this purity of a viewer and this purity of the perfection of ethical discipline are not two, cannot be divided into two, are no different, and are not distinct.

26.220 “The purity of the self is the purity of the perfection of tolerance, and the purity of the perfection of tolerance is the purity of the self, so this purity of the self and this purity of the perfection of tolerance are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of the perfection of tolerance, [F.37.b] and the purity of the perfection of tolerance is the purity of a being, so this purity of a being and this purity of the perfection of tolerance are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of the perfection of tolerance, and the purity of the perfection of tolerance is the purity of a life form, so this purity of a life form and this purity of the perfection of tolerance are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of the perfection of tolerance, and the purity of the perfection of tolerance is the purity of life, so this purity of life and this purity of the perfection of tolerance are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of the perfection of tolerance, and the purity of the perfection of tolerance is the purity of an individual, so this purity of an individual and this purity of the perfection of tolerance are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of the perfection of tolerance, and the purity of the perfection of tolerance is the purity of a person, so this purity of a person and this purity of the perfection of tolerance are not two,

cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of the perfection of tolerance, and the purity of the perfection of tolerance is the purity of one born of Manu, [F.38.a] so this purity of one born of Manu and this purity of the perfection of tolerance are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of the perfection of tolerance, and the purity of the perfection of tolerance is the purity of a child of Manu, so this purity of a child of Manu and this purity of the perfection of tolerance are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of the perfection of tolerance, and the purity of the perfection of tolerance is the purity of an agent, so this purity of an agent and this purity of the perfection of tolerance are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of the perfection of tolerance, and the purity of the perfection of tolerance is the purity of an experiencer, so this purity of an experiencer and this purity of the perfection of tolerance are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of the perfection of tolerance, and the purity of the perfection of tolerance is the purity of a knower, so this purity of a knower and this purity of the perfection of tolerance are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of the perfection of tolerance, and the purity of the perfection of tolerance is the purity of a viewer, [F.38.b] so this purity of a viewer and this purity of the perfection of tolerance are not two, cannot be divided into two, are no different, and are not distinct.

26.221 “The purity of the self is the purity of the perfection of perseverance, and the purity of the perfection of perseverance is the purity of the self, so this purity of the self and this purity of the perfection of perseverance are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of the perfection of perseverance, and the purity of the perfection of perseverance is the purity of a being, so this purity of a being and this purity of the perfection of perseverance are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of the perfection of perseverance, and the purity of the perfection of perseverance is the purity of a life form, so this purity of a life form and this purity of the perfection of perseverance are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of the perfection of perseverance, and the purity of the perfection of perseverance is the purity of life, so this purity of life and this purity of the perfection of perseverance are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of the

perfection of perseverance, and the purity of the perfection of perseverance is the purity of an individual, so this purity of an individual [F.39.a] and this purity of the perfection of perseverance are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of the perfection of perseverance, and the purity of the perfection of perseverance is the purity of a person, so this purity of a person and this purity of the perfection of perseverance are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of the perfection of perseverance, and the purity of the perfection of perseverance is the purity of one born of Manu, so this purity of one born of Manu and this purity of the perfection of perseverance are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of the perfection of perseverance, and the purity of the perfection of perseverance is the purity of a child of Manu, so this purity of a child of Manu and this purity of the perfection of perseverance are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of the perfection of perseverance, and the purity of the perfection of perseverance is the purity of an agent, so this purity of an agent and this purity of the perfection of perseverance are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of the perfection of perseverance, and the purity of the perfection of perseverance is [F.39.b] the purity of an experiencer, so this purity of an experiencer and this purity of the perfection of perseverance are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of the perfection of perseverance, and the purity of the perfection of perseverance is the purity of a knower, so this purity of a knower and this purity of the perfection of perseverance are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of the perfection of perseverance, and the purity of the perfection of perseverance is the purity of a viewer, so this purity of a viewer and this purity of the perfection of perseverance are not two, cannot be divided into two, are no different, and are not distinct.

26.222 “The purity of the self is the purity of the perfection of meditative concentration, and the purity of the perfection of meditative concentration is the purity of the self, so this purity of the self and this purity of the perfection of meditative concentration are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of the perfection of meditative concentration, and the purity of the perfection of meditative concentration is the purity of a being, so this purity of a being and this purity of the perfection of meditative concentration are not two, cannot

be divided into two, are no different, and are not distinct. The purity of a life form is the purity of the perfection of meditative concentration, and the purity of the perfection of meditative concentration [F.40.a] is the purity of a life form, so this purity of a life form and this purity of the perfection of meditative concentration are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of the perfection of meditative concentration, and the purity of the perfection of meditative concentration is the purity of life, so this purity of life and this purity of the perfection of meditative concentration are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of the perfection of meditative concentration, and the purity of the perfection of meditative concentration is the purity of an individual, so this purity of an individual and this purity of the perfection of meditative concentration are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of the perfection of meditative concentration, and the purity of the perfection of meditative concentration is the purity of a person, so this purity of a person and this purity of the perfection of meditative concentration are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of the perfection of meditative concentration, and the purity of the perfection of meditative concentration is the purity of one born of Manu, so this purity of one born of Manu and this purity of the perfection of meditative concentration are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of the perfection of meditative concentration, [F.40.b] and the purity of the perfection of meditative concentration is the purity of a child of Manu, so this purity of a child of Manu and this purity of the perfection of meditative concentration are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of the perfection of meditative concentration, and the purity of the perfection of meditative concentration is the purity of an agent, so this purity of an agent and this purity of the perfection of meditative concentration are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of the perfection of meditative concentration, and the purity of the perfection of meditative concentration is the purity of an experiencer, so this purity of an experiencer and this purity of the perfection of meditative concentration are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of the perfection of meditative concentration, and the purity of the perfection of meditative concentration is the purity of a knower, so this purity of a knower and this purity of the perfection of meditative concentration are not two,

cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of the perfection of meditative concentration, and the purity of the perfection of meditative concentration is the purity of a viewer, so this purity of a viewer and this purity of the perfection of meditative concentration are not two, cannot be divided into two, are no different, and are not distinct.

26.223 “The purity of the self [F.41.a] is the purity of the perfection of wisdom, and the purity of the perfection of wisdom is the purity of the self, so this purity of the self and this purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of the perfection of wisdom, and the purity of the perfection of wisdom is the purity of a being, so this purity of a being and this purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of the perfection of wisdom, and the purity of the perfection of wisdom is the purity of a life form, so this purity of a life form and this purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of the perfection of wisdom, and the purity of the perfection of wisdom is the purity of life, so this purity of life and this purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of the perfection of wisdom, and the purity of the perfection of wisdom is the purity of an individual, so this purity of an individual and this purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. [F.41.b] The purity of a person is the purity of the perfection of wisdom, and the purity of the perfection of wisdom is the purity of a person, so this purity of a person and this purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of the perfection of wisdom, and the purity of the perfection of wisdom is the purity of one born of Manu, so this purity of one born of Manu and this purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of the perfection of wisdom, and the purity of the perfection of wisdom is the purity of a child of Manu, so this purity of a child of Manu and this purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of the perfection of wisdom, and the purity of the perfection of wisdom is the purity of an agent, so this purity of an agent and this purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of the perfection of

wisdom, and the purity of the perfection of wisdom is the purity of an experiencer, so this purity of an experiencer and this purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity [F.42.a] of the perfection of wisdom, and the purity of the perfection of wisdom is the purity of a knower, so this purity of a knower and this purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of the perfection of wisdom, and the purity of the perfection of wisdom is the purity of a viewer, so this purity of a viewer and this purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct.

26.224 “The purity of the self is the purity of the emptiness of internal phenomena, and the purity of the emptiness of internal phenomena is the purity of the self, so this purity of the self and this purity of the emptiness of internal phenomena are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of the emptiness of internal phenomena, and the purity of the emptiness of internal phenomena is the purity of a being, so this purity of a being and this purity of the emptiness of internal phenomena are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of the emptiness of internal phenomena, and the purity of the emptiness of internal phenomena is the purity of a life form, so this purity of a life form and this purity of the emptiness of internal phenomena are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of the emptiness of internal phenomena, and the purity of the emptiness of internal phenomena is the purity of life, so this purity of life [F.42.b] and this purity of the emptiness of internal phenomena are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of the emptiness of internal phenomena, and the purity of the emptiness of internal phenomena is the purity of an individual, so this purity of an individual and this purity of the emptiness of internal phenomena are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of the emptiness of internal phenomena, and the purity of the emptiness of internal phenomena is the purity of a person, so this purity of a person and this purity of the emptiness of internal phenomena are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of the emptiness of internal phenomena, and the purity of the emptiness of internal phenomena is the purity of one born of Manu, so this purity of one born of Manu and this purity of the emptiness of internal phenomena are not two, cannot be divided into two, are no different, and are

not distinct. The purity of a child of Manu is the purity of the emptiness of internal phenomena, and the purity of the emptiness of internal phenomena is the purity of a child of Manu, so this purity of a child of Manu and this purity of the emptiness of internal phenomena are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of the emptiness of internal phenomena, and the purity of the emptiness of internal phenomena is the purity of an agent, so this purity of an agent and this purity of the emptiness of internal phenomena are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of the emptiness of internal phenomena, and the purity of the emptiness of internal phenomena [F.43.a] is the purity of an experiencer, so this purity of an experiencer and this purity of the emptiness of internal phenomena are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of the emptiness of internal phenomena, and the purity of the emptiness of internal phenomena is the purity of a knower, so this purity of a knower and this purity of the emptiness of internal phenomena are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of the emptiness of internal phenomena, and the purity of the emptiness of internal phenomena is the purity of a viewer, so this purity of a viewer and this purity of the emptiness of internal phenomena are not two, cannot be divided into two, are no different, and are not distinct.

26.225 “The purity of the self is the purity of the emptiness of external phenomena, and the purity of the emptiness of external phenomena is the purity of the self, so this purity of the self and this purity of the emptiness of external phenomena are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of the emptiness of external phenomena, and the purity of the emptiness of external phenomena is the purity of a being, so this purity of a being and this purity of the emptiness of external phenomena are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of the emptiness of external phenomena, and the purity of the emptiness of external phenomena is the purity of a life form, so this purity of a life form and this purity of the emptiness of external phenomena are not two, cannot be divided into two, are no different, and are not distinct. [F.43.b] The purity of life is the purity of the emptiness of external phenomena, and the purity of the emptiness of external phenomena is the purity of life, so this purity of life and this purity of the emptiness of external phenomena are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of the emptiness of external phenomena, and the purity of the emptiness of external phenomena

is the purity of an individual, so this purity of an individual and this purity of the emptiness of external phenomena are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of the emptiness of external phenomena, and the purity of the emptiness of external phenomena is the purity of a person, so this purity of a person and this purity of the emptiness of external phenomena are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of the emptiness of external phenomena, and the purity of the emptiness of external phenomena is the purity of one born of Manu, so this purity of one born of Manu and this purity of the emptiness of external phenomena are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of the emptiness of external phenomena, and the purity of the emptiness of external phenomena is the purity of a child of Manu, so this purity of a child of Manu and this purity of the emptiness of external phenomena are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of the emptiness of external phenomena, and the purity of the emptiness of external phenomena is the purity of an agent, so this purity of an agent and this purity of the emptiness of external phenomena are not two, cannot be divided into two, are no different, and are not distinct. [F.44.a]

The purity of an experiencer is the purity of the emptiness of external phenomena, and the purity of the emptiness of external phenomena is the purity of an experiencer, so this purity of an experiencer and this purity of the emptiness of external phenomena are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of the emptiness of external phenomena, and the purity of the emptiness of external phenomena is the purity of a knower, so this purity of a knower and this purity of the emptiness of external phenomena are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of the emptiness of external phenomena, and the purity of the emptiness of external phenomena is the purity of a viewer, so this purity of a viewer and this purity of the emptiness of external phenomena are not two, cannot be divided into two, are no different, and are not distinct.

26.226 “The purity of the self is the purity of the emptiness of external and internal phenomena, and the purity of the emptiness of external and internal phenomena is the purity of the self, so this purity of the self and this purity of the emptiness of external and internal phenomena are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of the emptiness of external and internal phenomena, and the purity of the emptiness of external and internal phenomena is the purity of a

being, so this purity of a being and this purity of the emptiness of external and internal phenomena are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of the emptiness of external and internal phenomena, and the purity of the emptiness of external and internal phenomena is the purity of a life form, so this purity of a life form and this purity of the emptiness of external and internal phenomena [F.44.b] are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of the emptiness of external and internal phenomena, and the purity of the emptiness of external and internal phenomena is the purity of life, so this purity of life and this purity of the emptiness of external and internal phenomena are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of the emptiness of external and internal phenomena, and the purity of the emptiness of external and internal phenomena is the purity of an individual, so this purity of an individual and this purity of the emptiness of external and internal phenomena are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of the emptiness of external and internal phenomena, and the purity of the emptiness of external and internal phenomena is the purity of a person, so this purity of a person and this purity of the emptiness of external and internal phenomena are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of the emptiness of external and internal phenomena, and the purity of the emptiness of external and internal phenomena is the purity of one born of Manu, so this purity of one born of Manu and this purity of the emptiness of external and internal phenomena are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of the emptiness of external and internal phenomena, and the purity of the emptiness of external and internal phenomena is the purity of a child of Manu, so this purity of a child of Manu and this purity of the emptiness of external and internal phenomena are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of the emptiness of external and internal phenomena, and the purity of the emptiness of external and internal phenomena is the purity of an agent, [F.45.a] so this purity of an agent and this purity of the emptiness of external and internal phenomena are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of the emptiness of external and internal phenomena, and the purity of the emptiness of external and internal phenomena is the purity of an experiencer, so this purity of an experiencer and this purity of the emptiness of external and internal phenomena are not

two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of the emptiness of external and internal phenomena, and the purity of the emptiness of external and internal phenomena is the purity of a knower, so this purity of a knower and this purity of the emptiness of external and internal phenomena are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of the emptiness of external and internal phenomena, and the purity of the emptiness of external and internal phenomena is the purity of a viewer, so this purity of a viewer and this purity of the emptiness of external and internal phenomena are not two, cannot be divided into two, are no different, and are not distinct.

26.227 “The purity of the self is the purity of the emptiness of emptiness, and the purity of the emptiness of emptiness is the purity of the self, so this purity of the self and this purity of the emptiness of emptiness are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of the emptiness of emptiness, and the purity of the emptiness of emptiness is the purity of a being, so this purity of a being and this purity of the emptiness of emptiness are not two, cannot be divided into two, [F.45.b] are no different, and are not distinct. The purity of a life form is the purity of the emptiness of emptiness, and the purity of the emptiness of emptiness is the purity of a life form, so this purity of a life form and this purity of the emptiness of emptiness are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of the emptiness of emptiness, and the purity of the emptiness of emptiness is the purity of life, so this purity of life and this purity of the emptiness of emptiness are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of the emptiness of emptiness, and the purity of the emptiness of emptiness is the purity of an individual, so this purity of an individual and this purity of the emptiness of emptiness are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of the emptiness of emptiness, and the purity of the emptiness of emptiness is the purity of a person, so this purity of a person and this purity of the emptiness of emptiness are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of the emptiness of emptiness, and the purity of the emptiness of emptiness is the purity of one born of Manu, so this purity of one born of Manu and this purity of the emptiness of emptiness are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of the emptiness of emptiness, [F.46.a] and the purity of the emptiness of emptiness is the purity of a child of Manu, so this purity of a child of Manu

and this purity of the emptiness of emptiness are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of the emptiness of emptiness, and the purity of the emptiness of emptiness is the purity of an agent, so this purity of an agent and this purity of the emptiness of emptiness are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of the emptiness of emptiness, and the purity of the emptiness of emptiness is the purity of an experiencer, so this purity of an experiencer and this purity of the emptiness of emptiness are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of the emptiness of emptiness, and the purity of the emptiness of emptiness is the purity of a knower, so this purity of a knower and this purity of the emptiness of emptiness are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of the emptiness of emptiness, and the purity of the emptiness of emptiness is the purity of a viewer, so this purity of a viewer and this purity of the emptiness of emptiness are not two, cannot be divided into two, are no different, and are not distinct. [B3]

26.228 “The purity of the self is the purity of the emptiness of great extent, [F.46.b] and the purity of the emptiness of great extent is the purity of the self, so this purity of the self and this purity of the emptiness of great extent are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of the emptiness of great extent, and the purity of the emptiness of great extent is the purity of a being, so this purity of a being and this purity of the emptiness of great extent are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of the emptiness of great extent, and the purity of the emptiness of great extent is the purity of a life form, so this purity of a life form and this purity of the emptiness of great extent are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of the emptiness of great extent, and the purity of the emptiness of great extent is the purity of life, so this purity of life and this purity of the emptiness of great extent are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of the emptiness of great extent, and the purity of the emptiness of great extent is the purity of an individual, so this purity of an individual and this purity of the emptiness of great extent are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of the emptiness of great extent, and the purity of the emptiness of great extent is the purity of a person, so this purity of a person and this purity of the emptiness of great extent are not two, cannot be divided into two, are no

different, [F.47.a] and are not distinct. The purity of one born of Manu is the purity of the emptiness of great extent, and the purity of the emptiness of great extent is the purity of one born of Manu, so this purity of one born of Manu and this purity of the emptiness of great extent are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of the emptiness of great extent, and the purity of the emptiness of great extent is the purity of a child of Manu, so this purity of a child of Manu and this purity of the emptiness of great extent are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of the emptiness of great extent, and the purity of the emptiness of great extent is the purity of an agent, so this purity of an agent and this purity of the emptiness of great extent are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of the emptiness of great extent, and the purity of the emptiness of great extent is the purity of an experiencer, so this purity of an experiencer and this purity of the emptiness of great extent are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of the emptiness of great extent, and the purity of the emptiness of great extent is the purity of a knower, so this purity of a knower and this purity of the emptiness of great extent are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of the emptiness of great extent, and the purity of the emptiness of great extent [F.47.b] is the purity of a viewer, so this purity of a viewer and this purity of the emptiness of great extent are not two, cannot be divided into two, are no different, and are not distinct.

26.229 “The purity of the self is the purity of the emptiness of ultimate reality, and the purity of the emptiness of ultimate reality is the purity of the self, so this purity of the self and this purity of the emptiness of ultimate reality are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of the emptiness of ultimate reality, and the purity of the emptiness of ultimate reality is the purity of a being, so this purity of a being and this purity of the emptiness of ultimate reality are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of the emptiness of ultimate reality, and the purity of the emptiness of ultimate reality is the purity of a life form, so this purity of a life form and this purity of the emptiness of ultimate reality are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of the emptiness of ultimate reality, and the purity of the emptiness of ultimate reality is the purity of life, so this purity of life and this purity of the emptiness of ultimate reality are not two, cannot be divided into two, are no different, and are not distinct. The purity of an

individual is the purity of the emptiness of ultimate reality, and the purity of the emptiness of ultimate reality is the purity of an individual, so this purity of an individual and this purity of the emptiness of ultimate reality are not two, cannot be divided into two, [F.48.a] are no different, and are not distinct. The purity of a person is the purity of the emptiness of ultimate reality, and the purity of the emptiness of ultimate reality is the purity of a person, so this purity of a person and this purity of the emptiness of ultimate reality are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of the emptiness of ultimate reality, and the purity of the emptiness of ultimate reality is the purity of one born of Manu, so this purity of one born of Manu and this purity of the emptiness of ultimate reality are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of the emptiness of ultimate reality, and the purity of the emptiness of ultimate reality is the purity of a child of Manu, so this purity of a child of Manu and this purity of the emptiness of ultimate reality are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of the emptiness of ultimate reality, and the purity of the emptiness of ultimate reality is the purity of an agent, so this purity of an agent and this purity of the emptiness of ultimate reality are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of the emptiness of ultimate reality, and the purity of the emptiness of ultimate reality is the purity of an experiencer, so this purity of an experiencer and this purity of the emptiness of ultimate reality are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of the emptiness of ultimate reality, and the purity of the emptiness of ultimate reality is the purity of a knower, so this purity of a knower and this purity of the emptiness of ultimate reality are not two, cannot be divided into two, are no different, and are not distinct. [F.48.b] The purity of a viewer is the purity of the emptiness of ultimate reality, and the purity of the emptiness of ultimate reality is the purity of a viewer, so this purity of a viewer and this purity of the emptiness of ultimate reality are not two, cannot be divided into two, are no different, and are not distinct.

26.230 “The purity of the self is the purity of the emptiness of conditioned phenomena, and the purity of the emptiness of conditioned phenomena is the purity of the self, so this purity of the self and this purity of the emptiness of conditioned phenomena are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of the emptiness of conditioned phenomena, and the purity of the emptiness of conditioned phenomena is the purity of a being, so this purity of a being and this purity of the emptiness of conditioned phenomena are not two,

cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of the emptiness of conditioned phenomena, and the purity of the emptiness of conditioned phenomena is the purity of a life form, so this purity of a life form and this purity of the emptiness of conditioned phenomena are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of the emptiness of conditioned phenomena, and the purity of the emptiness of conditioned phenomena [F.49.a] is the purity of life, so this purity of life and this purity of the emptiness of conditioned phenomena are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of the emptiness of conditioned phenomena, and the purity of the emptiness of conditioned phenomena is the purity of an individual, so this purity of an individual and this purity of the emptiness of conditioned phenomena are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of the emptiness of conditioned phenomena, and the purity of the emptiness of conditioned phenomena is the purity of a person, so this purity of a person and this purity of the emptiness of conditioned phenomena are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of the emptiness of conditioned phenomena, and the purity of the emptiness of conditioned phenomena is the purity of one born of Manu, so this purity of one born of Manu and this purity of the emptiness of conditioned phenomena are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of the emptiness of conditioned phenomena, and the purity of the emptiness of conditioned phenomena is the purity of a child of Manu, so this purity of a child of Manu and this purity of the emptiness of conditioned phenomena are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of the emptiness of conditioned phenomena, and the purity of the emptiness of conditioned phenomena is the purity of an agent, so this purity of an agent and [F.49.b] this purity of the emptiness of conditioned phenomena are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of the emptiness of conditioned phenomena, and the purity of the emptiness of conditioned phenomena is the purity of an experiencer, so this purity of an experiencer and this purity of the emptiness of conditioned phenomena are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of the emptiness of conditioned phenomena, and the purity of the emptiness of conditioned phenomena is the purity of a knower, so this purity of a knower and this purity of the emptiness of conditioned phenomena are not two, cannot be

divided into two, are no different, and are not distinct. The purity of a viewer is the purity of the emptiness of conditioned phenomena, and the purity of the emptiness of conditioned phenomena is the purity of a viewer, so this purity of a viewer and this purity of the emptiness of conditioned phenomena are not two, cannot be divided into two, are no different, and are not distinct.

26.231 “The purity of the self is the purity of the emptiness of unconditioned phenomena, and the purity of the emptiness of unconditioned phenomena is the purity of the self, so this purity of the self and this purity of the emptiness of unconditioned phenomena are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of the emptiness of unconditioned phenomena, and the purity of the emptiness of unconditioned phenomena is the purity of a being, so this purity of a being [F.50.a] and this purity of the emptiness of unconditioned phenomena are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of the emptiness of unconditioned phenomena, and the purity of the emptiness of unconditioned phenomena is the purity of a life form, so this purity of a life form and this purity of the emptiness of unconditioned phenomena are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of the emptiness of unconditioned phenomena, and the purity of the emptiness of unconditioned phenomena is the purity of life, so this purity of life and this purity of the emptiness of unconditioned phenomena are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of the emptiness of unconditioned phenomena, and the purity of the emptiness of unconditioned phenomena is the purity of an individual, so this purity of an individual and this purity of the emptiness of unconditioned phenomena are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of the emptiness of unconditioned phenomena, and the purity of the emptiness of unconditioned phenomena is the purity of a person, so this purity of a person and this purity of the emptiness of unconditioned phenomena are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of the emptiness of unconditioned phenomena, and the purity of the emptiness of unconditioned phenomena is the purity of one born of Manu, so this purity of one born of Manu and this purity of the emptiness of unconditioned phenomena are not two, [F.50.b] cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of the emptiness of unconditioned phenomena, and the purity of the emptiness of unconditioned phenomena is the purity of a child of Manu, so

this purity of a child of Manu and this purity of the emptiness of unconditioned phenomena are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of the emptiness of unconditioned phenomena, and the purity of the emptiness of unconditioned phenomena is the purity of an agent, so this purity of an agent and this purity of the emptiness of unconditioned phenomena are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of the emptiness of unconditioned phenomena, and the purity of the emptiness of unconditioned phenomena is the purity of an experiencer, so this purity of an experiencer and this purity of the emptiness of unconditioned phenomena are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of the emptiness of unconditioned phenomena, and the purity of the emptiness of unconditioned phenomena is the purity of a knower, so this purity of a knower and this purity of the emptiness of unconditioned phenomena are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of the emptiness of unconditioned phenomena, and the purity of the emptiness of unconditioned phenomena is the purity of a viewer, so this purity of a viewer and this purity of the emptiness of unconditioned phenomena are not two, cannot be divided into two, are no different, and are not distinct. [F.51.a]

26.232 “The purity of the self is the purity of the emptiness of the unlimited, and the purity of the emptiness of the unlimited is the purity of the self, so this purity of the self and this purity of the emptiness of the unlimited are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of the emptiness of the unlimited, and the purity of the emptiness of the unlimited is the purity of a being, so this purity of a being and this purity of the emptiness of the unlimited are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of the emptiness of the unlimited, and the purity of the emptiness of the unlimited is the purity of a life form, so this purity of a life form and this purity of the emptiness of the unlimited are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of the emptiness of the unlimited, and the purity of the emptiness of the unlimited is the purity of life, so this purity of life and this purity of the emptiness of the unlimited are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of the emptiness of the unlimited, and the purity of the emptiness of the unlimited is the purity of an individual, so this purity of an individual and this purity of the emptiness of the unlimited are not two, cannot be divided into two, are not [F.51.b] different, and are not distinct. The purity of a person is the purity

of the emptiness of the unlimited, and the purity of the emptiness of the unlimited is the purity of a person, so this purity of a person and this purity of the emptiness of the unlimited are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of the emptiness of the unlimited, and the purity of the emptiness of the unlimited is the purity of one born of Manu, so this purity of one born of Manu and this purity of the emptiness of the unlimited are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of the emptiness of the unlimited, and the purity of the emptiness of the unlimited is the purity of a child of Manu, so this purity of a child of Manu and this purity of the emptiness of the unlimited are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of the emptiness of the unlimited, and the purity of the emptiness of the unlimited is the purity of an agent, so this purity of an agent and this purity of the emptiness of the unlimited are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of the emptiness of the unlimited, and the purity of the emptiness of the unlimited is the purity of an experiencer, so this purity of an experiencer and this purity of the emptiness of the unlimited are not two, cannot be divided into two, [F.52.a] are no different, and are not distinct. The purity of a knower is the purity of the emptiness of the unlimited, and the purity of the emptiness of the unlimited is the purity of a knower, so this purity of a knower and this purity of the emptiness of the unlimited are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of the emptiness of the unlimited, and the purity of the emptiness of the unlimited is the purity of a viewer, so this purity of a viewer and this purity of the emptiness of the unlimited are not two, cannot be divided into two, are no different, and are not distinct.

26.233 “The purity of the self is the purity of the emptiness of that which has neither beginning nor end, and the purity of the emptiness of that which has neither beginning nor end is the purity of the self, so this purity of the self and this purity of the emptiness of that which has neither beginning nor end are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of the emptiness of that which has neither beginning nor end, and the purity of the emptiness of that which has neither beginning nor end is the purity of a being, so this purity of a being and this purity of the emptiness of that which has neither beginning nor end are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of the emptiness of that which has neither beginning nor end, and the purity of the emptiness of that which has neither

beginning nor end is the purity of a life form, so this purity of a life form and this purity of the emptiness of that which has neither beginning nor end [F.52.b] are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of the emptiness of that which has neither beginning nor end, and the purity of the emptiness of that which has neither beginning nor end is the purity of life, so this purity of life and this purity of the emptiness of that which has neither beginning nor end are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of the emptiness of that which has neither beginning nor end, and the purity of the emptiness of that which has neither beginning nor end is the purity of an individual, so this purity of an individual and this purity of the emptiness of that which has neither beginning nor end are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of the emptiness of that which has neither beginning nor end, and the purity of the emptiness of that which has neither beginning nor end is the purity of a person, so this purity of a person and this purity of the emptiness of that which has neither beginning nor end are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of the emptiness of that which has neither beginning nor end, and the purity of the emptiness of that which has neither beginning nor end is the purity of one born of Manu, so this purity of one born of Manu and this purity of the emptiness of that which has neither beginning nor end are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of the emptiness of that which has neither beginning nor end, and the purity of the emptiness of that which has neither beginning nor end is the purity of a child of Manu, so this purity of [F.53.a] a child of Manu and this purity of the emptiness of that which has neither beginning nor end are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of the emptiness of that which has neither beginning nor end, and the purity of the emptiness of that which has neither beginning nor end is the purity of an agent, so this purity of an agent and this purity of the emptiness of that which has neither beginning nor end are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of the emptiness of that which has neither beginning nor end, and the purity of the emptiness of that which has neither beginning nor end is the purity of an experiencer, so this purity of an experiencer and this purity of the emptiness of that which has neither beginning nor end are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of the emptiness of that which has neither beginning nor end, and the

purity of the emptiness of that which has neither beginning nor end is the purity of a knower, so this purity of a knower and this purity of the emptiness of that which has neither beginning nor end are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of the emptiness of that which has neither beginning nor end, and the purity of the emptiness of that which has neither beginning nor end is the purity of a viewer, so this purity of a viewer and this purity of the emptiness of that which has neither beginning nor end are not two, cannot be divided into two, are no different, and that which has neither beginning nor end not distinct.

26.234 “The purity of the self is the purity of the emptiness of nonexclusion, and the purity of the emptiness of nonexclusion [F.53.b] is the purity of the self, so this purity of the self and this purity of the emptiness of nonexclusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of the emptiness of nonexclusion, and the purity of the emptiness of nonexclusion is the purity of a being, so this purity of a being and this purity of the emptiness of nonexclusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of the emptiness of nonexclusion, and the purity of the emptiness of nonexclusion is the purity of a life form, so this purity of a life form and this purity of the emptiness of nonexclusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of the emptiness of nonexclusion, and the purity of the emptiness of nonexclusion is the purity of life, so this purity of life and this purity of the emptiness of nonexclusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of the emptiness of nonexclusion, and the purity of the emptiness of nonexclusion is the purity of an individual, so this purity of an individual and this purity of the emptiness of nonexclusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of the emptiness of nonexclusion, and the purity of the emptiness of nonexclusion is the purity of a person, so this purity of a person and this purity of the emptiness of nonexclusion are not two, cannot be divided into two, [F.54.a] are no different, and are not distinct. The purity of one born of Manu is the purity of the emptiness of nonexclusion, and the purity of the emptiness of nonexclusion is the purity of one born of Manu, so this purity of one born of Manu and this purity of the emptiness of nonexclusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of the emptiness of nonexclusion, and the purity of the emptiness of nonexclusion is the purity of a child of Manu, so this purity of a child of Manu and this purity of the emptiness of nonexclusion

are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of the emptiness of nonexclusion, and the purity of the emptiness of nonexclusion is the purity of an agent, so this purity of an agent and this purity of the emptiness of nonexclusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of the emptiness of nonexclusion, and the purity of the emptiness of nonexclusion is the purity of an experiencer, so this purity of an experiencer and this purity of the emptiness of nonexclusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of the emptiness of nonexclusion, and the purity of the emptiness of nonexclusion is the purity of a knower, so this purity of a knower and this purity of the emptiness of nonexclusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of the emptiness of nonexclusion, [F.54.b] and the purity of the emptiness of nonexclusion is the purity of a viewer, so this purity of a viewer and this purity of the emptiness of nonexclusion are not two, cannot be divided into two, are no different, and are not distinct.

26.235 “The purity of the self is the purity of the emptiness of inherent nature, and the purity of the emptiness of inherent nature is the purity of the self, so this purity of the self and this purity of the emptiness of inherent nature are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of the emptiness of inherent nature, and the purity of the emptiness of inherent nature is the purity of a being, so this purity of a being and this purity of the emptiness of inherent nature are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of the emptiness of inherent nature, and the purity of the emptiness of inherent nature is the purity of a life form, so this purity of a life form and this purity of the emptiness of inherent nature are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of the emptiness of inherent nature, and the purity of the emptiness of inherent nature is the purity of life, so this purity of life and this purity of the emptiness of inherent nature are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of the emptiness of inherent nature, and the purity of the emptiness of inherent nature is the purity of an individual, so this purity of an individual [F.55.a] and this purity of the emptiness of inherent nature are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of the emptiness of inherent nature, and the purity of the emptiness of inherent nature is the purity of a person, so this purity of a person and this purity of the emptiness of inherent nature are

not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of the emptiness of inherent nature, and the purity of the emptiness of inherent nature is the purity of one born of Manu, so this purity of one born of Manu and this purity of the emptiness of inherent nature are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of the emptiness of inherent nature, and the purity of the emptiness of inherent nature is the purity of a child of Manu, so this purity of a child of Manu and this purity of the emptiness of inherent nature are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of the emptiness of inherent nature, and the purity of the emptiness of inherent nature is the purity of an agent, so this purity of an agent and this purity of the emptiness of inherent nature are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of the emptiness of inherent nature, and the purity of the emptiness of inherent nature is the purity of an experiencer, so this purity of an experiencer and this purity of the emptiness of inherent nature are not two, cannot be divided [F.55.b] into two, are no different, and are not distinct. The purity of a knower is the purity of the emptiness of inherent nature, and the purity of the emptiness of inherent nature is the purity of a knower, so this purity of a knower and this purity of the emptiness of inherent nature are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of the emptiness of inherent nature, and the purity of the emptiness of inherent nature is the purity of a viewer, so this purity of a viewer and this purity of the emptiness of inherent nature are not two, cannot be divided into two, are no different, and are not distinct.

26.236 “The purity of the self is the purity of the emptiness of all phenomena, and the purity of the emptiness of all phenomena is the purity of the self, so this purity of the self and this purity of the emptiness of all phenomena are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of the emptiness of all phenomena, and the purity of the emptiness of all phenomena is the purity of a being, so this purity of a being and this purity of the emptiness of all phenomena are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of the emptiness of all phenomena, [F.56.a] and the purity of the emptiness of all phenomena is the purity of a life form, so this purity of a life form and this purity of the emptiness of all phenomena are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of the emptiness of all phenomena, and the purity of the emptiness of all phenomena is the purity of life, so this purity of life and this purity of the emptiness of all phenomena are not two, cannot be

divided into two, are no different, and are not distinct. The purity of an individual is the purity of the emptiness of all phenomena, and the purity of the emptiness of all phenomena is the purity of an individual, so this purity of an individual and this purity of the emptiness of all phenomena are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of the emptiness of all phenomena, and the purity of the emptiness of all phenomena is the purity of a person, so this purity of a person and this purity of the emptiness of all phenomena are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of the emptiness of all phenomena, and the purity of the emptiness of all phenomena is the purity of one born of Manu, so this purity of one born of Manu and this purity of the emptiness of all phenomena are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of the emptiness of all phenomena, and the purity of the emptiness of all phenomena is the purity of a child of Manu, so this purity of a child of Manu and this purity of the emptiness of all phenomena are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of the emptiness of all phenomena, and the purity of the emptiness of all phenomena [F.56.b] is the purity of an agent, so this purity of an agent and this purity of the emptiness of all phenomena are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of the emptiness of all phenomena, and the purity of the emptiness of all phenomena is the purity of an experiencer, so this purity of an experiencer and this purity of the emptiness of all phenomena are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of the emptiness of all phenomena, and the purity of the emptiness of all phenomena is the purity of a knower, so this purity of a knower and this purity of the emptiness of all phenomena are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of the emptiness of all phenomena, and the purity of the emptiness of all phenomena is the purity of a viewer, so this purity of a viewer and this purity of the emptiness of all phenomena are not two, cannot be divided into two, are no different, and are not distinct.

26.237 “The purity of the self is the purity of the emptiness of intrinsic defining characteristics, and the purity of the emptiness of intrinsic defining characteristics is the purity of the self, so this purity of the self and this purity of the emptiness of intrinsic defining characteristics are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of the emptiness of intrinsic defining characteristics, and the purity of the emptiness of intrinsic defining characteristics [F.57.a] is

the purity of a being, so this purity of a being and this purity of the emptiness of intrinsic defining characteristics are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of the emptiness of intrinsic defining characteristics, and the purity of the emptiness of intrinsic defining characteristics is the purity of a life form, so this purity of a life form and this purity of the emptiness of intrinsic defining characteristics are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of the emptiness of intrinsic defining characteristics, and the purity of the emptiness of intrinsic defining characteristics is the purity of life, so this purity of life and this purity of the emptiness of intrinsic defining characteristics are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of the emptiness of intrinsic defining characteristics, and the purity of the emptiness of intrinsic defining characteristics is the purity of an individual, so this purity of an individual and this purity of the emptiness of intrinsic defining characteristics are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of the emptiness of intrinsic defining characteristics, and the purity of the emptiness of intrinsic defining characteristics is the purity of a person, so this purity of a person and this purity of the emptiness of intrinsic defining characteristics are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of the emptiness of intrinsic defining characteristics, and the purity of the emptiness of intrinsic defining characteristics [F.57.b] is the purity of one born of Manu, so this purity of one born of Manu and this purity of the emptiness of intrinsic defining characteristics are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of the emptiness of intrinsic defining characteristics, and the purity of the emptiness of intrinsic defining characteristics is the purity of a child of Manu, so this purity of a child of Manu and this purity of the emptiness of intrinsic defining characteristics are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of the emptiness of intrinsic defining characteristics, and the purity of the emptiness of intrinsic defining characteristics is the purity of an agent, so this purity of an agent and this purity of the emptiness of intrinsic defining characteristics are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of the emptiness of intrinsic defining characteristics, and the purity of the emptiness of intrinsic defining characteristics is the purity of an experiencer, so this purity of an experiencer and this purity of the emptiness of intrinsic defining

characteristics are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of the emptiness of intrinsic defining characteristics, and the purity of the emptiness of intrinsic defining characteristics is the purity of a knower, so this purity of a knower and this purity of the emptiness of intrinsic defining characteristics are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of the emptiness of intrinsic defining characteristics, and the purity of the emptiness of intrinsic defining characteristics is the purity of a viewer, [F.58.a] so this purity of a viewer and this purity of the emptiness of intrinsic defining characteristics are not two, cannot be divided into two, are no different, and are not distinct.

26.238 “The purity of the self is the purity of the emptiness of that which cannot be apprehended, and the purity of the emptiness of that which cannot be apprehended is the purity of the self, so this purity of the self and this purity of the emptiness of that which cannot be apprehended are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of the emptiness of that which cannot be apprehended, and the purity of the emptiness of that which cannot be apprehended is the purity of a being, so this purity of a being and this purity of the emptiness of that which cannot be apprehended are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of the emptiness of that which cannot be apprehended, and the purity of the emptiness of that which cannot be apprehended is the purity of a life form, so this purity of a life form and this purity of the emptiness of that which cannot be apprehended are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of the emptiness of that which cannot be apprehended, and the purity of the emptiness of that which cannot be apprehended is the purity of life, so this purity of life and this purity of the emptiness of that which cannot be apprehended are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of the emptiness of that which cannot be apprehended, and the purity of the emptiness of that which cannot be apprehended is the purity of an individual, so this purity of an individual and this purity of [F.58.b] the emptiness of that which cannot be apprehended are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of the emptiness of that which cannot be apprehended, and the purity of the emptiness of that which cannot be apprehended is the purity of a person, so this purity of a person and this purity of the emptiness of that which cannot be apprehended are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of the emptiness of that which

cannot be apprehended, and the purity of the emptiness of that which cannot be apprehended is the purity of one born of Manu, so this purity of one born of Manu and this purity of the emptiness of that which cannot be apprehended are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of the emptiness of that which cannot be apprehended, and the purity of the emptiness of that which cannot be apprehended is the purity of a child of Manu, so this purity of a child of Manu and this purity of the emptiness of that which cannot be apprehended are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of the emptiness of that which cannot be apprehended, and the purity of the emptiness of that which cannot be apprehended is the purity of an agent, so this purity of an agent and this purity of the emptiness of that which cannot be apprehended are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of the emptiness of that which cannot be apprehended, and the purity of the emptiness of that which cannot be apprehended is the purity of an experiencer, so this purity of an experiencer and this purity of the emptiness of that which cannot be apprehended are not two, cannot be divided into two, are no different, and are [F.59.a] not distinct. The purity of a knower is the purity of the emptiness of that which cannot be apprehended, and the purity of the emptiness of that which cannot be apprehended is the purity of a knower, so this purity of a knower and this purity of the emptiness of that which cannot be apprehended are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of the emptiness of that which cannot be apprehended, and the purity of the emptiness of that which cannot be apprehended is the purity of a viewer, so this purity of a viewer and this purity of the emptiness of that which cannot be apprehended are not two, cannot be divided into two, are no different, and are not distinct.

26.239 “The purity of the self is the purity of the emptiness of nonentities, and the purity of the emptiness of nonentities is the purity of the self, so this purity of the self and this purity of the emptiness of nonentities are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of the emptiness of nonentities, and the purity of the emptiness of nonentities is the purity of a being, so this purity of a being and this purity of the emptiness of nonentities are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of the emptiness of nonentities, and the purity of the emptiness of nonentities is the purity of a life form, so this purity of a life form and this purity of the emptiness of nonentities are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of

the emptiness of nonentities, [F.59.b] and the purity of the emptiness of nonentities is the purity of life, so this purity of life and this purity of the emptiness of nonentities are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of the emptiness of nonentities, and the purity of the emptiness of nonentities is the purity of an individual, so this purity of an individual and this purity of the emptiness of nonentities are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of the emptiness of nonentities, and the purity of the emptiness of nonentities is the purity of a person, so this purity of a person and this purity of the emptiness of nonentities are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of the emptiness of nonentities, and the purity of the emptiness of nonentities is the purity of one born of Manu, so this purity of one born of Manu and this purity of the emptiness of nonentities are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of the emptiness of nonentities, and the purity of the emptiness of nonentities is the purity of a child of Manu, so this purity of a child of Manu and this purity of the emptiness of nonentities are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of the emptiness of nonentities, and the purity of the emptiness of nonentities [F.60.a] is the purity of an agent, so this purity of an agent and this purity of the emptiness of nonentities are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of the emptiness of nonentities, and the purity of the emptiness of nonentities is the purity of an experiencer, so this purity of an experiencer and this purity of the emptiness of nonentities are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of the emptiness of nonentities, and the purity of the emptiness of nonentities is the purity of a knower, so this purity of a knower and this purity of the emptiness of nonentities are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of the emptiness of nonentities, and the purity of the emptiness of nonentities is the purity of a viewer, so this purity of a viewer and this purity of the emptiness of nonentities are not two, cannot be divided into two, are no different, and are not distinct.

26.240 “The purity of the self is the purity of the emptiness of essential nature, and the purity of the emptiness of essential nature is the purity of the self, so this purity of the self and this purity of the emptiness of essential nature are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of the emptiness of essential nature, and

the purity of the emptiness of essential nature is the purity of a being, so this purity of a [F.60.b] being and this purity of the emptiness of essential nature are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of the emptiness of essential nature, and the purity of the emptiness of essential nature is the purity of a life form, so this purity of a life form and this purity of the emptiness of essential nature are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of the emptiness of essential nature, and the purity of the emptiness of essential nature is the purity of life, so this purity of life and this purity of the emptiness of essential nature are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of the emptiness of essential nature, and the purity of the emptiness of essential nature is the purity of an individual, so this purity of an individual and this purity of the emptiness of essential nature are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of the emptiness of essential nature, and the purity of the emptiness of essential nature is the purity of a person, so this purity of a person and this purity of the emptiness of essential nature are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of the emptiness of essential nature, and the purity of the emptiness of essential nature is the purity of one born of Manu, so this purity of one born of Manu and this purity of the emptiness of essential nature are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu [F.61.a] is the purity of the emptiness of essential nature, and the purity of the emptiness of essential nature is the purity of a child of Manu, so this purity of a child of Manu and this purity of the emptiness of essential nature are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of the emptiness of essential nature, and the purity of the emptiness of essential nature is the purity of an agent, so this purity of an agent and this purity of the emptiness of essential nature are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of the emptiness of essential nature, and the purity of the emptiness of essential nature is the purity of an experiencer, so this purity of an experiencer and this purity of the emptiness of essential nature are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of the emptiness of essential nature, and the purity of the emptiness of essential nature is the purity of a knower, so this purity of a knower and this purity of the emptiness of essential nature are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of the emptiness of essential nature, and

the purity of the emptiness of essential nature is the purity of a viewer, so this purity of a viewer and this purity of the emptiness of essential nature are not two, cannot be divided into two, are no different, and are not distinct.

26.241 “The purity of the self is the purity of the emptiness of an essential nature of nonentities, and the purity of the emptiness of an essential nature of [F.61.b] nonentities is the purity of the self, so this purity of the self and this purity of the emptiness of an essential nature of nonentities are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of the emptiness of an essential nature of nonentities, and the purity of the emptiness of an essential nature of nonentities is the purity of a being, so this purity of a being and this purity of the emptiness of an essential nature of nonentities are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of the emptiness of an essential nature of nonentities, and the purity of the emptiness of an essential nature of nonentities is the purity of a life form, so this purity of a life form and this purity of the emptiness of an essential nature of nonentities are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of the emptiness of an essential nature of nonentities, and the purity of the emptiness of an essential nature of nonentities is the purity of life, so this purity of life and this purity of the emptiness of an essential nature of nonentities are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of the emptiness of an essential nature of nonentities, and the purity of the emptiness of an essential nature of nonentities is the purity of an individual, so this purity of an individual and this purity of the emptiness of an essential nature of nonentities are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person [F.62.a] is the purity of the emptiness of an essential nature of nonentities, and the purity of the emptiness of an essential nature of nonentities is the purity of a person, so this purity of a person and this purity of the emptiness of an essential nature of nonentities are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of the emptiness of an essential nature of nonentities, and the purity of the emptiness of an essential nature of nonentities is the purity of one born of Manu, so this purity of one born of Manu and this purity of the emptiness of an essential nature of nonentities are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of the emptiness of an essential nature of nonentities, and the purity of the emptiness of an essential nature of nonentities is the purity of a child of Manu, so this purity of a child of Manu and this purity of the emptiness of an essential nature of nonentities are not

two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of the emptiness of an essential nature of nonentities, and the purity of the emptiness of an essential nature of nonentities is the purity of an agent, so this purity of an agent and this purity of the emptiness of an essential nature of nonentities are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of the emptiness of an essential nature of nonentities, and the purity of the emptiness of an essential nature of nonentities is the purity of an experiencer, so this purity of an experiencer [F.62.b] and this purity of the emptiness of an essential nature of nonentities are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of the emptiness of an essential nature of nonentities, and the purity of the emptiness of an essential nature of nonentities is the purity of a knower, so this purity of a knower and this purity of the emptiness of an essential nature of nonentities are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of the emptiness of an essential nature of nonentities, and the purity of the emptiness of an essential nature of nonentities is the purity of a viewer, so this purity of a viewer and this purity of the emptiness of an essential nature of nonentities are not two, cannot be divided into two, are no different, and are not distinct.

26.242 “The purity of the self is the purity of the applications of mindfulness, and the purity of the applications of mindfulness is the purity of the self, so this purity of the self and this purity of the applications of mindfulness are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of the applications of mindfulness, and the purity of the applications of mindfulness is the purity of a being, so this purity of a being and this purity of the applications of mindfulness are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of the applications of mindfulness, and the purity of the applications of mindfulness is the purity of a life form, so this purity of a life form and this purity of [F.63.a] the applications of mindfulness are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of the applications of mindfulness, and the purity of the applications of mindfulness is the purity of life, so this purity of life and this purity of the applications of mindfulness are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of the applications of mindfulness, and the purity of the applications of mindfulness is the purity of an individual, so this purity of an individual and this purity of the applications of mindfulness are not two, cannot be divided into two, are no different, and are not distinct. The

purity of a person is the purity of the applications of mindfulness, and the purity of the applications of mindfulness is the purity of a person, so this purity of a person and this purity of the applications of mindfulness are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of the applications of mindfulness, and the purity of the applications of mindfulness is the purity of one born of Manu, so this purity of one born of Manu and this purity of the applications of mindfulness are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of the applications of mindfulness, and the purity of the applications of mindfulness is the purity of a child of Manu, so this purity of a child of Manu and this purity of the applications of mindfulness are not two, cannot be divided into two, [F.63.b] are no different, and are not distinct. The purity of an agent is the purity of the applications of mindfulness, and the purity of the applications of mindfulness is the purity of an agent, so this purity of an agent and this purity of the applications of mindfulness are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of the applications of mindfulness, and the purity of the applications of mindfulness is the purity of an experiencer, so this purity of an experiencer and this purity of the applications of mindfulness are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of the applications of mindfulness, and the purity of the applications of mindfulness is the purity of a knower, so this purity of a knower and this purity of the applications of mindfulness are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of the applications of mindfulness, and the purity of the applications of mindfulness is the purity of a viewer, so this purity of a viewer and this purity of the applications of mindfulness are not two, cannot be divided into two, are no different, and are not distinct.

26.243 “The purity of the self is the purity of the correct exertions, and the purity of the correct exertions is the purity of the self, so this purity of the self and this purity of the correct exertions are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of the correct exertions, [F.64.a] and the purity of the correct exertions is the purity of a being, so this purity of a being and this purity of the correct exertions are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of the correct exertions, and the purity of the correct exertions is the purity of a life form, so this purity of a life form and this purity of the correct exertions are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of the correct exertions, and the purity of the correct exertions is the purity of

life, so this purity of life and this purity of the correct exertions are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of the correct exertions, and the purity of the correct exertions is the purity of an individual, so this purity of an individual and this purity of the correct exertions are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of the correct exertions, and the purity of the correct exertions is the purity of a person, so this purity of a person and this purity of the correct exertions are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of the correct exertions, and the purity of the correct exertions is the purity of one born of Manu, so this purity of one born of Manu and this purity of the correct exertions [F.64.b] are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of the correct exertions, and the purity of the correct exertions is the purity of a child of Manu, so this purity of a child of Manu and this purity of the correct exertions are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of the correct exertions, and the purity of the correct exertions is the purity of an agent, so this purity of an agent and this purity of the correct exertions are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of the correct exertions, and the purity of the correct exertions is the purity of an experiencer, so this purity of an experiencer and this purity of the correct exertions are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of the correct exertions, and the purity of the correct exertions is the purity of a knower, so this purity of a knower and this purity of the correct exertions are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of the correct exertions, and the purity of the correct exertions is the purity of a viewer, so this purity of a viewer and this purity of the correct exertions are not two, cannot be divided into two, are no different, and are not distinct.

26.244 “The purity of the self is the purity of the supports for miraculous ability, [F.65.a] and the purity of the supports for miraculous ability is the purity of the self, so this purity of the self and this purity of the supports for miraculous ability are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of the supports for miraculous ability, and the purity of the supports for miraculous ability is the purity of a being, so this purity of a being and this purity of the supports for miraculous ability are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of the supports for

miraculous ability, and the purity of the supports for miraculous ability is the purity of a life form, so this purity of a life form and this purity of the supports for miraculous ability are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of the supports for miraculous ability, and the purity of the supports for miraculous ability is the purity of life, so this purity of life and this purity of the supports for miraculous ability are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of the supports for miraculous ability, and the purity of the supports for miraculous ability is the purity of an individual, so this purity of an individual and this purity of the supports for miraculous ability are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of the supports for miraculous ability, and the purity of the supports for miraculous ability is the purity of a person, so this purity of [F.65.b] a person and this purity of the supports for miraculous ability are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of the supports for miraculous ability, and the purity of the supports for miraculous ability is the purity of one born of Manu, so this purity of one born of Manu and this purity of the supports for miraculous ability are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of the supports for miraculous ability, and the purity of the supports for miraculous ability is the purity of a child of Manu, so this purity of a child of Manu and this purity of the supports for miraculous ability are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of the supports for miraculous ability, and the purity of the supports for miraculous ability is the purity of an agent, so this purity of an agent and this purity of the supports for miraculous ability are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of the supports for miraculous ability, and the purity of the supports for miraculous ability is the purity of an experiencer, so this purity of an experiencer and this purity of the supports for miraculous ability are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of the supports for miraculous ability, and the purity of the supports for miraculous ability is the purity of a knower, so this purity of a knower and this purity of the supports for miraculous ability are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer [F.66.a] is the purity of the supports for miraculous ability, and the purity of the supports for miraculous

ability is the purity of a viewer, so this purity of a viewer and this purity of the supports for miraculous ability are not two, cannot be divided into two, are no different, and are not distinct.

26.245 “The purity of the self is the purity of the faculties, and the purity of the faculties is the purity of the self, so this purity of the self and this purity of the faculties are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of the faculties, and the purity of the faculties is the purity of a being, so this purity of a being and this purity of the faculties are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of the faculties, and the purity of the faculties is the purity of a life form, so this purity of a life form and this purity of the faculties are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of the faculties, and the purity of the faculties is the purity of life, so this purity of life and this purity of the faculties are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of the faculties, and the purity of the faculties is the purity of an individual, so this purity of an individual and this purity of the faculties are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of the faculties, [F.66.b] and the purity of the faculties is the purity of a person, so this purity of a person and this purity of the faculties are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of the faculties, and the purity of the faculties is the purity of one born of Manu, so this purity of one born of Manu and this purity of the faculties are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of the faculties, and the purity of the faculties is the purity of a child of Manu, so this purity of a child of Manu and this purity of the faculties are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of the faculties, and the purity of the faculties is the purity of an agent, so this purity of an agent and this purity of the faculties are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of the faculties, and the purity of the faculties is the purity of an experiencer, so this purity of an experiencer and this purity of the faculties are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of the faculties, and the purity of the faculties is the purity of a knower, so this purity of a knower and this purity of the faculties are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of the

faculties, and the purity of the faculties is the purity of a viewer, [F.67.a] so this purity of a viewer and this purity of the faculties are not two, cannot be divided into two, are no different, and are not distinct. [B4]

26.246 “The purity of the self is the purity of the powers, and the purity of the powers is the purity of the self, so this purity of the self and this purity of the powers are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of the powers, and the purity of the powers is the purity of a being, so this purity of a being and this purity of the powers are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of the powers, and the purity of the powers is the purity of a life form, so this purity of a life form and this purity of the powers are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of the powers, and the purity of the powers is the purity of life, so this purity of life and this purity of the powers are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of the powers, and the purity of the powers is the purity of an individual, so this purity of an individual and this purity of the powers are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of the powers, and the purity of the powers is the purity of a person, [F.67.b] so this purity of a person and this purity of the powers are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of the powers, and the purity of the powers is the purity of one born of Manu, so this purity of one born of Manu and this purity of the powers are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of the powers, and the purity of the powers is the purity of a child of Manu, so this purity of a child of Manu and this purity of the powers are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of the powers, and the purity of the powers is the purity of an agent, so this purity of an agent and this purity of the powers are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of the powers, and the purity of the powers is the purity of an experiencer, so this purity of an experiencer and this purity of the powers are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of the powers, and the purity of the powers is the purity of a knower, so this purity of a knower and this purity of the powers are not two, cannot be divided into two, are no different, and are not distinct. The purity of a

viewer is the purity of the powers, and the purity of the powers is the purity of a viewer, so this purity of a viewer and this purity of the powers are not two, cannot be divided into two, [F.68.a] are no different, and are not distinct.

26.247 “The purity of the self is the purity of the branches of enlightenment, and the purity of the branches of enlightenment is the purity of the self, so this purity of the self and this purity of the branches of enlightenment are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of the branches of enlightenment, and the purity of the branches of enlightenment is the purity of a being, so this purity of a being and this purity of the branches of enlightenment are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of the branches of enlightenment, and the purity of the branches of enlightenment is the purity of a life form, so this purity of a life form and this purity of the branches of enlightenment are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of the branches of enlightenment, and the purity of the branches of enlightenment is the purity of life, so this purity of life and this purity of the branches of enlightenment are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of the branches of enlightenment, and the purity of the branches of enlightenment is the purity of an individual, so this purity of an individual and this purity of the branches of enlightenment are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of the branches of enlightenment, and the purity of the branches of enlightenment [F.68.b] is the purity of a person, so this purity of a person and this purity of the branches of enlightenment are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of the branches of enlightenment, and the purity of the branches of enlightenment is the purity of one born of Manu, so this purity of one born of Manu and this purity of the branches of enlightenment are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of the branches of enlightenment, and the purity of the branches of enlightenment is the purity of a child of Manu, so this purity of a child of Manu and this purity of the branches of enlightenment are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of the branches of enlightenment, and the purity of the branches of enlightenment is the purity of an agent, so this purity of an agent and this purity of the branches of enlightenment are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of the branches of enlightenment, and the purity of the branches of enlightenment is the purity

of an experiencer, so this purity of an experiencer and this purity of the branches of enlightenment are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of the branches of enlightenment, and the purity of the branches of enlightenment is the purity of a knower, so this purity of a knower and this purity of the branches of enlightenment are not two, [F.69.a] cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of the branches of enlightenment, and the purity of the branches of enlightenment is the purity of a viewer, so this purity of a viewer and this purity of the branches of enlightenment are not two, cannot be divided into two, are no different, and are not distinct.

26.248 “The purity of the self is the purity of the noble eightfold path, and the purity of the noble eightfold path is the purity of the self, so this purity of the self and this purity of the noble eightfold path are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of the noble eightfold path, and the purity of the noble eightfold path is the purity of a being, so this purity of a being and this purity of the noble eightfold path are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of the noble eightfold path, and the purity of the noble eightfold path is the purity of a life form, so this purity of a life form and this purity of the noble eightfold path are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of the noble eightfold path, and the purity of the noble eightfold path is the purity of life, so this purity of life and this purity of the noble eightfold path [F.69.b] are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of the noble eightfold path, and the purity of the noble eightfold path is the purity of an individual, so this purity of an individual and this purity of the noble eightfold path are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of the noble eightfold path, and the purity of the noble eightfold path is the purity of a person, so this purity of a person and this purity of the noble eightfold path are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of the noble eightfold path, and the purity of the noble eightfold path is the purity of one born of Manu, so this purity of one born of Manu and this purity of the noble eightfold path are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of the noble eightfold path, and the purity of the noble eightfold path is the purity of a child of Manu, so this purity of a child of Manu and this purity of the noble eightfold path are not two, cannot be divided into two, are no different, and

are not distinct. The purity of an agent is the purity of the noble eightfold path, and the purity of the noble eightfold path is the purity of an agent, so this purity of [F.70.a] an agent and this purity of the noble eightfold path are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of the noble eightfold path, and the purity of the noble eightfold path is the purity of an experiencer, so this purity of an experiencer and this purity of the noble eightfold path are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of the noble eightfold path, and the purity of the noble eightfold path is the purity of a knower, so this purity of a knower and this purity of the noble eightfold path are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of the noble eightfold path, and the purity of the noble eightfold path is the purity of a viewer, so this purity of a viewer and this purity of the noble eightfold path are not two, cannot be divided into two, are no different, and are not distinct.

26.249 “The purity of the self is the purity of the truths of the noble ones, and the purity of the truths of the noble ones is the purity of the self, so this purity of the self and this purity of the truths of the noble ones are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of the truths of the noble ones, and the purity of the truths of the noble ones is the purity of a being, [F.70.b] so this purity of a being and this purity of the truths of the noble ones are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of the truths of the noble ones, and the purity of the truths of the noble ones is the purity of a life form, so this purity of a life form and this purity of the truths of the noble ones are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of the truths of the noble ones, and the purity of the truths of the noble ones is the purity of life, so this purity of life and this purity of the truths of the noble ones are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of the truths of the noble ones, and the purity of the truths of the noble ones is the purity of an individual, so this purity of an individual and this purity of the truths of the noble ones are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of the truths of the noble ones, and the purity of the truths of the noble ones is the purity of a person, so this purity of a person and this purity of the truths of the noble ones are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of the truths of the noble ones, and the purity of the truths of the noble ones is the purity of one born of Manu, so this purity of

one born of Manu and this purity of the truths of the noble ones are not two, cannot be divided into two, are no different, [F.71.a] and are not distinct. The purity of a child of Manu is the purity of the truths of the noble ones, and the purity of the truths of the noble ones is the purity of a child of Manu, so this purity of a child of Manu and this purity of the truths of the noble ones are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of the truths of the noble ones, and the purity of the truths of the noble ones is the purity of an agent, so this purity of an agent and this purity of the truths of the noble ones are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of the truths of the noble ones, and the purity of the truths of the noble ones is the purity of an experiencer, so this purity of an experiencer and this purity of the truths of the noble ones are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of the truths of the noble ones, and the purity of the truths of the noble ones is the purity of a knower, so this purity of a knower and this purity of the truths of the noble ones are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of the truths of the noble ones, and the purity of the truths of the noble ones is the purity of a viewer, so this purity of a viewer and this purity of the truths of the noble ones are not two, cannot be divided into two, are no different, and are not distinct.

26.250 “The purity of the self is the purity [F.71.b] of the meditative concentrations, and the purity of the meditative concentrations is the purity of the self, so this purity of the self and this purity of the meditative concentrations are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of the meditative concentrations, and the purity of the meditative concentrations is the purity of a being, so this purity of a being and this purity of the meditative concentrations are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of the meditative concentrations, and the purity of the meditative concentrations is the purity of a life form, so this purity of a life form and this purity of the meditative concentrations are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of the meditative concentrations, and the purity of the meditative concentrations is the purity of life, so this purity of life and this purity of the meditative concentrations are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of the meditative concentrations, and the purity of the meditative concentrations is the purity of an individual, so this purity of an individual and this purity of the meditative

concentrations are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of the meditative concentrations, and the purity of the meditative concentrations is the purity of a person, so this purity of a person and this purity of the meditative concentrations are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of the meditative concentrations, [F.72.a] and the purity of the meditative concentrations is the purity of one born of Manu, so this purity of one born of Manu and this purity of the meditative concentrations are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of the meditative concentrations, and the purity of the meditative concentrations is the purity of a child of Manu, so this purity of a child of Manu and this purity of the meditative concentrations are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of the meditative concentrations, and the purity of the meditative concentrations is the purity of an agent, so this purity of an agent and this purity of the meditative concentrations are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of the meditative concentrations, and the purity of the meditative concentrations is the purity of an experiencer, so this purity of an experiencer and this purity of the meditative concentrations are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of the meditative concentrations, and the purity of the meditative concentrations is the purity of a knower, so this purity of a knower and this purity of the meditative concentrations are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of the meditative concentrations, and the purity of the meditative concentrations is the purity of a viewer, so this purity of a viewer and this purity of the meditative concentrations are not two, cannot be divided into two, are no different, and are not distinct.

26.251 “The purity of the [F.72.b] self is the purity of the four immeasurable attitudes, and the purity of the four immeasurable attitudes is the purity of the self, so this purity of the self and this purity of the four immeasurable attitudes are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of the four immeasurable attitudes, and the purity of the four immeasurable attitudes is the purity of a being, so this purity of a being and this purity of the four immeasurable attitudes are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of the four immeasurable attitudes, and the purity of the four immeasurable attitudes is the purity of a life form, so this purity of a life form and this purity of the four immeasurable

attitudes are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of the four immeasurable attitudes, and the purity of the four immeasurable attitudes is the purity of life, so this purity of life and this purity of the four immeasurable attitudes are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of the four immeasurable attitudes, and the purity of the four immeasurable attitudes is the purity of an individual, so this purity of an individual and this purity of the four immeasurable attitudes are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of the four immeasurable attitudes, and the purity of the four immeasurable attitudes is the purity of a person, so this purity of a person and this purity of the four immeasurable attitudes are not two, cannot be divided [F.73.a] into two, are no different, and are not distinct. The purity of one born of Manu is the purity of the four immeasurable attitudes, and the purity of the four immeasurable attitudes is the purity of one born of Manu, so this purity of one born of Manu and this purity of the four immeasurable attitudes are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of the four immeasurable attitudes, and the purity of the four immeasurable attitudes is the purity of a child of Manu, so this purity of a child of Manu and this purity of the four immeasurable attitudes are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of the four immeasurable attitudes, and the purity of the four immeasurable attitudes is the purity of an agent, so this purity of an agent and this purity of the four immeasurable attitudes are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of the four immeasurable attitudes, and the purity of the four immeasurable attitudes is the purity of an experiencer, so this purity of an experiencer and this purity of the four immeasurable attitudes are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of the four immeasurable attitudes, and the purity of the four immeasurable attitudes is the purity of a knower, so this purity of a knower and this purity of the four immeasurable attitudes are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of the four immeasurable attitudes, and the purity of the four immeasurable attitudes [F.73.b] is the purity of a viewer, so this purity of a viewer and this purity of the four immeasurable attitudes are not two, cannot be divided into two, are no different, and are not distinct.

26.252 “The purity of the self is the purity of the formless absorptions, and the purity of the formless absorptions is the purity of the self, so this purity of the self and this purity of the formless absorptions are not two, cannot be

divided into two, are no different, and are not distinct. The purity of a being is the purity of the formless absorptions, and the purity of the formless absorptions is the purity of a being, so this purity of a being and this purity of the formless absorptions are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of the formless absorptions, and the purity of the formless absorptions is the purity of a life form, so this purity of a life form and this purity of the formless absorptions are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of the formless absorptions, and the purity of the formless absorptions is the purity of life, so this purity of life and this purity of the formless absorptions are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual [F.74.a] is the purity of the formless absorptions, and the purity of the formless absorptions is the purity of an individual, so this purity of an individual and this purity of the formless absorptions are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of the formless absorptions, and the purity of the formless absorptions is the purity of a person, so this purity of a person and this purity of the formless absorptions are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of the formless absorptions, and the purity of the formless absorptions is the purity of one born of Manu, so this purity of one born of Manu and this purity of the formless absorptions are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of the formless absorptions, and the purity of the formless absorptions is the purity of a child of Manu, so this purity of a child of Manu and this purity of the formless absorptions are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of the formless absorptions, and the purity of the formless absorptions is the purity of an agent, so this purity of an agent [F.74.b] and this purity of the formless absorptions are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of the formless absorptions, and the purity of the formless absorptions is the purity of an experiencer, so this purity of an experiencer and this purity of the formless absorptions are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of the formless absorptions, and the purity of the formless absorptions is the purity of a knower, so this purity of a knower and this purity of the formless absorptions are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of the formless absorptions,

and the purity of the formless absorptions is the purity of a viewer, so this purity of a viewer and this purity of the formless absorptions are not two, cannot be divided into two, are no different, and are not distinct.

26.253 “The purity of the self is the purity of the eight liberations, and the purity of the eight liberations is the purity of the self, so this purity of the self and this purity of the eight liberations are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of the eight liberations, and the purity of the eight liberations is the purity of a being, so [F.75.a] this purity of a being and this purity of the eight liberations are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of the eight liberations, and the purity of the eight liberations is the purity of a life form, so this purity of a life form and this purity of the eight liberations are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of the eight liberations, and the purity of the eight liberations is the purity of life, so this purity of life and this purity of the eight liberations are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of the eight liberations, and the purity of the eight liberations is the purity of an individual, so this purity of an individual and this purity of the eight liberations are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of the eight liberations, and the purity of the eight liberations is the purity of a person, so this purity of a person and this purity of the eight liberations are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of the eight liberations, and the purity of the eight liberations is the purity of one born of Manu, so this purity of one born of Manu and this purity of the eight liberations are not two, cannot be divided into two, [F.75.b] are not different, and are not distinct. The purity of a child of Manu is the purity of the eight liberations, and the purity of the eight liberations is the purity of a child of Manu, so this purity of a child of Manu and this purity of the eight liberations are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of the eight liberations, and the purity of the eight liberations is the purity of an agent, so this purity of an agent and this purity of the eight liberations are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of the eight liberations, and the purity of the eight liberations is the purity of an experiencer, so this purity of an experiencer and this purity of the eight liberations are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of the eight liberations, and the purity of the eight liberations is the purity of a knower, so this purity of a knower and this

purity of the eight liberations are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of the eight liberations, and the purity of the eight liberations is the purity of a viewer, so this purity of a viewer and this purity of the eight liberations are not two, cannot be divided into two, are no different, and are not distinct.

26.254 “The purity of the self is the purity of the nine serial steps of meditative absorption, [F.76.a] and the purity of the nine serial steps of meditative absorption is the purity of the self, so this purity of the self and this purity of the nine serial steps of meditative absorption are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of the nine serial steps of meditative absorption, and the purity of the nine serial steps of meditative absorption is the purity of a being, so this purity of a being and this purity of the nine serial steps of meditative absorption are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of the nine serial steps of meditative absorption, and the purity of the nine serial steps of meditative absorption is the purity of a life form, so this purity of a life form and this purity of the nine serial steps of meditative absorption are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of the nine serial steps of meditative absorption, and the purity of the nine serial steps of meditative absorption is the purity of life, so this purity of life and this purity of the nine serial steps of meditative absorption are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of the nine serial steps of meditative absorption, and the purity of the nine serial steps of meditative absorption [F.76.b] is the purity of an individual, so this purity of an individual and this purity of the nine serial steps of meditative absorption are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of the nine serial steps of meditative absorption, and the purity of the nine serial steps of meditative absorption is the purity of a person, so this purity of a person and this purity of the nine serial steps of meditative absorption are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of the nine serial steps of meditative absorption, and the purity of the nine serial steps of meditative absorption is the purity of one born of Manu, so this purity of one born of Manu and this purity of the nine serial steps of meditative absorption are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of the nine serial steps of meditative absorption, and the purity of the nine serial steps of meditative absorption is the purity of a child of Manu, so this purity of a child of Manu and this purity of the nine serial steps of meditative absorption are not two,

cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of the nine serial steps of meditative absorption, and the purity of the nine serial steps of meditative absorption is the purity of an agent, so this purity of an agent and this purity [F.77.a] of the nine serial steps of meditative absorption are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of the nine serial steps of meditative absorption, and the purity of the nine serial steps of meditative absorption is the purity of an experiencer, so this purity of an experiencer and this purity of the nine serial steps of meditative absorption are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of the nine serial steps of meditative absorption, and the purity of the nine serial steps of meditative absorption is the purity of a knower, so this purity of a knower and this purity of the nine serial steps of meditative absorption are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of the nine serial steps of meditative absorption, and the purity of the nine serial steps of meditative absorption is the purity of a viewer, so this purity of a viewer and this purity of the nine serial steps of meditative absorption are not two, cannot be divided into two, are no different, and are not distinct.

26.255 “The purity of the self is the purity of emptiness, and the purity of emptiness is the purity of the self, so this purity of the self and this purity of emptiness are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of emptiness, and the purity of emptiness [F.77.b] is the purity of a being, so this purity of a being and this purity of emptiness are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of emptiness, and the purity of emptiness is the purity of a life form, so this purity of a life form and this purity of emptiness are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of emptiness, and the purity of emptiness is the purity of life, so this purity of life and this purity of emptiness are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of emptiness, and the purity of emptiness is the purity of an individual, so this purity of an individual and this purity of emptiness are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of emptiness, and the purity of emptiness is the purity of a person, so this purity of a person and this purity of emptiness are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of emptiness, and the purity of emptiness is the purity of one born of Manu, so this purity of one born of Manu and this purity of

emptiness are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of emptiness, and the purity [F.78.a] of emptiness is the purity of a child of Manu, so this purity of a child of Manu and this purity of emptiness are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of emptiness, and the purity of emptiness is the purity of an agent, so this purity of an agent and this purity of emptiness are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of emptiness, and the purity of emptiness is the purity of an experiencer, so this purity of an experiencer and this purity of emptiness are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of emptiness, and the purity of emptiness is the purity of a knower, so this purity of a knower and this purity of emptiness are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of emptiness, and the purity of emptiness is the purity of a viewer, so this purity of a viewer and this purity of emptiness are not two, cannot be divided into two, are no different, and are not distinct.

26.256 “The purity of the self is the purity of signlessness, and the purity of signlessness is the purity of the self, so this purity of the self and this purity of signlessness are not two, cannot be divided into two, are no different, [F.78.b] and are not distinct. The purity of a being is the purity of signlessness, and the purity of signlessness is the purity of a being, so this purity of a being and this purity of signlessness are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of signlessness, and the purity of signlessness is the purity of a life form, so this purity of a life form and this purity of signlessness are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of signlessness, and the purity of signlessness is the purity of life, so this purity of life and this purity of signlessness are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of signlessness, and the purity of signlessness is the purity of an individual, so this purity of an individual and this purity of signlessness are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of signlessness, and the purity of signlessness is the purity of a person, so this purity of a person and this purity of signlessness are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of signlessness, and the purity of signlessness is the purity of one born of Manu, so this [F.79.a] purity of one born of Manu and this purity of signlessness are not two, cannot be divided into two, are no

different, and are not distinct. The purity of a child of Manu is the purity of signlessness, and the purity of signlessness is the purity of a child of Manu, so this purity of a child of Manu and this purity of signlessness are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of signlessness, and the purity of signlessness is the purity of an agent, so this purity of an agent and this purity of signlessness are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of signlessness, and the purity of signlessness is the purity of an experiencer, so this purity of an experiencer and this purity of signlessness are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of signlessness, and the purity of signlessness is the purity of a knower, so this purity of a knower and this purity of signlessness are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of signlessness, and the purity of signlessness is the purity of a viewer, so this purity of a viewer and this purity of signlessness are not two, cannot be divided into two, are no different, and are not distinct.

26.257 “The purity of the self is the purity of wishlessness, and [F.79.b] the purity of wishlessness is the purity of the self, so this purity of the self and this purity of wishlessness are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of wishlessness, and the purity of wishlessness is the purity of a being, so this purity of a being and this purity of wishlessness are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of wishlessness, and the purity of wishlessness is the purity of a life form, so this purity of a life form and this purity of wishlessness are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of wishlessness, and the purity of wishlessness is the purity of life, so this purity of life and this purity of wishlessness are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of wishlessness, and the purity of wishlessness is the purity of an individual, so this purity of an individual and this purity of wishlessness are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of wishlessness, and the purity of wishlessness is the purity of a person, so this purity of a person and this purity of wishlessness are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of wishlessness, [F.80.a] and the purity of wishlessness is the purity of one born of Manu, so this purity of one born of Manu and this purity of wishlessness are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the

purity of wishlessness, and the purity of wishlessness is the purity of a child of Manu, so this purity of a child of Manu and this purity of wishlessness are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of wishlessness, and the purity of wishlessness is the purity of an agent, so this purity of an agent and this purity of wishlessness are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of wishlessness, and the purity of wishlessness is the purity of an experiencer, so this purity of an experiencer and this purity of wishlessness are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of wishlessness, and the purity of wishlessness is the purity of a knower, so this purity of a knower and this purity of wishlessness are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of wishlessness, and the purity of wishlessness is the purity of a viewer, so this purity of a viewer and this purity of wishlessness are not two, cannot be divided [F.80.b] into two, are no different, and are not distinct.

26.258 “The purity of the self is the purity of the extrasensory powers, and the purity of the extrasensory powers is the purity of the self, so this purity of the self and this purity of the extrasensory powers are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of the extrasensory powers, and the purity of the extrasensory powers is the purity of a being, so this purity of a being and this purity of the extrasensory powers are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of the extrasensory powers, and the purity of the extrasensory powers is the purity of a life form, so this purity of a life form and this purity of the extrasensory powers are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of the extrasensory powers, and the purity of the extrasensory powers is the purity of life, so this purity of life and purity of the extrasensory powers is not two, cannot be divided into two, is no different, and is not distinct. The purity of an individual is the purity of the extrasensory powers, and the purity of the extrasensory powers is the purity of an individual, so this purity of an individual and purity of the extrasensory powers is not two, cannot be divided into two, is no different, and is not distinct. The purity of a person is the purity of the extrasensory powers, and the purity of the extrasensory powers is the purity of a person, [F.81.a] so this purity of a person and this purity of the extrasensory powers are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of the extrasensory powers, and the purity of the extrasensory powers is the purity of one born of Manu, so

this purity of one born of Manu and this purity of the extrasensory powers are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of the extrasensory powers, and the purity of the extrasensory powers is the purity of a child of Manu, so this purity of a child of Manu and this purity of the extrasensory powers are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of the extrasensory powers, and the purity of the extrasensory powers is the purity of an agent, so this purity of an agent and this purity of the extrasensory powers are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of the extrasensory powers, and the purity of the extrasensory powers is the purity of an experiencer, so this purity of an experiencer and this purity of the extrasensory powers are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of the extrasensory powers, and the purity of the extrasensory powers is the purity of a knower, so this purity of a knower and this purity of the extrasensory powers are not two, cannot be divided into two, are [F.81.b] not different, and are not distinct. The purity of a viewer is the purity of the extrasensory powers, and the purity of the extrasensory powers is the purity of a viewer, so this purity of a viewer and this purity of the extrasensory powers are not two, cannot be divided into two, are no different, and are not distinct.

- 26.259 “The purity of the self is the purity of the meditative stabilities, and the purity of the meditative stabilities is the purity of the self, so this purity of the self and this purity of the meditative stabilities are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of the meditative stabilities, and the purity of the meditative stabilities is the purity of a being, so this purity of a being and this purity of the meditative stabilities are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of the meditative stabilities, and the purity of the meditative stabilities is the purity of a life form, so this purity of a life form and this purity of the meditative stabilities are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of the meditative stabilities, and the purity of the meditative stabilities is the purity of life, so this purity of life and this purity of the meditative stabilities are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of the meditative stabilities, and the purity of the meditative stabilities is the purity of an individual, so this purity of an individual and this purity of the meditative stabilities are not two, cannot be divided into two, are no different, and are not distinct. The purity of [F.82.a] a person is

the purity of the meditative stabilities, and the purity of the meditative stabilities is the purity of a person, so this purity of a person and this purity of the meditative stabilities are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of the meditative stabilities, and the purity of the meditative stabilities is the purity of one born of Manu, so this purity of one born of Manu and this purity of the meditative stabilities are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of the meditative stabilities, and the purity of the meditative stabilities is the purity of a child of Manu, so this purity of a child of Manu and this purity of the meditative stabilities are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of the meditative stabilities, and the purity of the meditative stabilities is the purity of an agent, so this purity of an agent and this purity of the meditative stabilities are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of the meditative stabilities, and the purity of the meditative stabilities is the purity of an experiencer, so this purity of an experiencer and this purity of the meditative stabilities are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of the meditative stabilities, and the purity of the meditative stabilities is the purity of a knower, so this purity of a knower and this purity of the meditative stabilities are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of [F.82.b] the meditative stabilities, and the purity of the meditative stabilities is the purity of a viewer, so this purity of a viewer and this purity of the meditative stabilities are not two, cannot be divided into two, are no different, and are not distinct. [B5]

26.260 “The purity of the self is the purity of the dhāraṇī gateways, and the purity of the dhāraṇī gateways is the purity of the self, so this purity of the self and this purity of the dhāraṇī gateways are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of the dhāraṇī gateways, and the purity of the dhāraṇī gateways is the purity of a being, so this purity of a being and this purity of the dhāraṇī gateways are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of the dhāraṇī gateways, and the purity of the dhāraṇī gateways is the purity of a life form, so this purity of a life form and this purity of the dhāraṇī gateways are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of the dhāraṇī gateways, and the purity of the dhāraṇī gateways is the purity of life, so this purity of life and this purity of the dhāraṇī gateways are not two, cannot be divided into two, are no different, and are not distinct.

The purity of an individual is the purity of the dhāraṇī gateways, and the purity of the dhāraṇī gateways is the purity of an individual, so this purity of an individual and this purity of the dhāraṇī gateways are not two, cannot be divided into two, are no different, and are not distinct. [F.83.a] The purity of a person is the purity of the dhāraṇī gateways, and the purity of the dhāraṇī gateways is the purity of a person, so this purity of a person and this purity of the dhāraṇī gateways are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of the dhāraṇī gateways, and the purity of the dhāraṇī gateways is the purity of one born of Manu, so this purity of one born of Manu and this purity of the dhāraṇī gateways are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of the dhāraṇī gateways, and the purity of the dhāraṇī gateways is the purity of a child of Manu, so this purity of a child of Manu and this purity of the dhāraṇī gateways are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of the dhāraṇī gateways, and the purity of the dhāraṇī gateways is the purity of an agent, so this purity of an agent and this purity of the dhāraṇī gateways are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of the dhāraṇī gateways, and the purity of the dhāraṇī gateways is the purity of an experiencer, so this purity of an experiencer and this purity of the dhāraṇī gateways are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of the dhāraṇī gateways, and the purity of the dhāraṇī gateways is the purity of a knower, so this purity of a knower and this purity of the dhāraṇī gateways are not two, [F.83.b] cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of the dhāraṇī gateways, and the purity of the dhāraṇī gateways is the purity of a viewer, so this purity of a viewer and this purity of the dhāraṇī gateways are not two, cannot be divided into two, are no different, and are not distinct.

26.261 “The purity of the self is the purity of the powers of the tathāgatas, and the purity of the powers of the tathāgatas is the purity of the self, so this purity of the self and this purity of the powers of the tathāgatas are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of the powers of the tathāgatas, and the purity of the powers of the tathāgatas is the purity of a being, so this purity of a being and this purity of the powers of the tathāgatas are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of the powers of the tathāgatas, and the purity of the powers of the tathāgatas is the purity of a life form, so this purity of a life form and this purity of the powers of the tathāgatas are not two, cannot be divided into

two, are no different, and are not distinct. The purity of life is the purity of the powers of the tathāgatas, and the purity of the powers of the tathāgatas is the purity of life, so this purity of life and this purity of the powers of the tathāgatas are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual [F.84.a] is the purity of the powers of the tathāgatas, and the purity of the powers of the tathāgatas is the purity of an individual, so this purity of an individual and this purity of the powers of the tathāgatas are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of the powers of the tathāgatas, and the purity of the powers of the tathāgatas is the purity of a person, so this purity of a person and this purity of the powers of the tathāgatas are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of the powers of the tathāgatas, and the purity of the powers of the tathāgatas is the purity of one born of Manu, so this purity of one born of Manu and this purity of the powers of the tathāgatas are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of the powers of the tathāgatas, and the purity of the powers of the tathāgatas is the purity of a child of Manu, so this purity of a child of Manu and this purity of the powers of the tathāgatas are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of the powers of the tathāgatas, and the purity of the powers of the tathāgatas is the purity of an agent, so this purity of an agent and this purity of the powers of the tathāgatas are not two, cannot be divided into two, are no different, and are not distinct. [F.84.b] The purity of an experiencer is the purity of the powers of the tathāgatas, and the purity of the powers of the tathāgatas is the purity of an experiencer, so this purity of an experiencer and this purity of the powers of the tathāgatas are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of the powers of the tathāgatas, and the purity of the powers of the tathāgatas is the purity of a knower, so this purity of a knower and this purity of the powers of the tathāgatas are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of the powers of the tathāgatas, and the purity of the powers of the tathāgatas is the purity of a viewer, so this purity of a viewer and this purity of the powers of the tathāgatas are not two, cannot be divided into two, are no different, and are not distinct.

26.262 “The purity of the self is the purity of the fearlessnesses, and the purity of the fearlessnesses is the purity of the self, so this purity of the self and this purity of the fearlessnesses are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of the

fearlessnesses, and the purity of the fearlessnesses is the purity of a being, so this purity of a being and this purity of the fearlessnesses are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of the fearlessnesses, and the purity of the fearlessnesses is the purity of a life form, so this purity of a life form and this purity of the fearlessnesses are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of the fearlessnesses, and the purity of the fearlessnesses is the purity of life, so this purity [F.85.a] of life and this purity of the fearlessnesses are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of the fearlessnesses, and the purity of the fearlessnesses is the purity of an individual, so this purity of an individual and this purity of the fearlessnesses are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of the fearlessnesses, and the purity of the fearlessnesses is the purity of a person, so this purity of a person and this purity of the fearlessnesses are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of the fearlessnesses, and the purity of the fearlessnesses is the purity of one born of Manu, so this purity of one born of Manu and this purity of the fearlessnesses are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of the fearlessnesses, and the purity of the fearlessnesses is the purity of a child of Manu, so this purity of a child of Manu and this purity of the fearlessnesses are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of the fearlessnesses, and the purity of the fearlessnesses is the purity of an agent, so this purity of an agent [F.85.b] and this purity of the fearlessnesses are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of the fearlessnesses, and the purity of the fearlessnesses is the purity of an experiencer, so this purity of an experiencer and this purity of the fearlessnesses are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of the fearlessnesses, and the purity of the fearlessnesses is the purity of a knower, so this purity of a knower and this purity of the fearlessnesses are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of the fearlessnesses, and the purity of the fearlessnesses is the purity of a viewer, so this purity of a viewer and this purity of the fearlessnesses are not two, cannot be divided into two, are no different, and are not distinct.

26.263 “The purity of the self is the purity of the kinds of exact knowledge, and the purity of the kinds of exact knowledge is the purity of the self, so this purity of the self and this purity of the kinds of exact knowledge are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of the kinds of exact knowledge, and the purity of the kinds of exact knowledge is the purity of a being, so this purity of a being and this purity of the kinds of exact knowledge are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of the kinds of exact knowledge, and the purity of the kinds of exact knowledge [F.86.a] is the purity of a life form, so this purity of a life form and this purity of the kinds of exact knowledge are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of the kinds of exact knowledge, and the purity of the kinds of exact knowledge is the purity of life, so this purity of life and this purity of the kinds of exact knowledge are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of the kinds of exact knowledge, and the purity of the kinds of exact knowledge is the purity of an individual, so this purity of an individual and this purity of the kinds of exact knowledge are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of the kinds of exact knowledge, and the purity of the kinds of exact knowledge is the purity of a person, so this purity of a person and this purity of the kinds of exact knowledge are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of the kinds of exact knowledge, and the purity of the kinds of exact knowledge is the purity of one born of Manu, so this purity of one born of Manu and this purity of the kinds of exact knowledge are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of the kinds of exact knowledge, and the purity of the kinds of exact knowledge is the purity of a child of Manu, so this purity of a child of Manu [F.86.b] and this purity of the kinds of exact knowledge are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of the kinds of exact knowledge, and the purity of the kinds of exact knowledge is the purity of an agent, so this purity of an agent and this purity of the kinds of exact knowledge are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of the kinds of exact knowledge, and the purity of the kinds of exact knowledge is the purity of an experiencer, so this purity of an experiencer and this purity of the kinds of exact knowledge are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of the kinds of exact knowledge, and the

purity of the kinds of exact knowledge is the purity of a knower, so this purity of a knower and this purity of the kinds of exact knowledge are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of the kinds of exact knowledge, and the purity of the kinds of exact knowledge is the purity of a viewer, so this purity of a viewer and this purity of the kinds of exact knowledge are not two, cannot be divided into two, are no different, and are not distinct.

26.264 “The purity of the self is the purity of great loving kindness, and the purity of great loving kindness is the purity of the self, so this purity of the self and this purity of great loving kindness are not two, cannot be divided into two, are no different, and are not distinct. The purity of [F.87.a] a being is the purity of great loving kindness, and the purity of great loving kindness is the purity of a being, so this purity of a being and this purity of great loving kindness are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of great loving kindness, and the purity of great loving kindness is the purity of a life form, so this purity of a life form and this purity of great loving kindness are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of great loving kindness, and the purity of great loving kindness is the purity of life, so this purity of life and this purity of great loving kindness are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of great loving kindness, and the purity of great loving kindness is the purity of an individual, so this purity of an individual and this purity of great loving kindness are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of great loving kindness, and the purity of great loving kindness is the purity of a person, so this purity of a person and this purity of great loving kindness are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of great loving kindness, and the purity of great loving kindness is the purity of one born of Manu, so this purity of one born of Manu and this purity of great loving kindness are not two, [F.87.b] cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of great loving kindness, and the purity of great loving kindness is the purity of a child of Manu, so this purity of a child of Manu and this purity of great loving kindness are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of great loving kindness, and the purity of great loving kindness is the purity of an agent, so this purity of an agent and this purity of great loving kindness are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of great loving

kindness, and the purity of great loving kindness is the purity of an experiencer, so this purity of an experiencer and this purity of great loving kindness are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of great loving kindness, and the purity of great loving kindness is the purity of a knower, so this purity of a knower and this purity of great loving kindness are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of great loving kindness, and the purity of great loving kindness is the purity of a viewer, so this purity of a viewer and this purity of great loving kindness are not two, cannot be divided into two, are no different, and are not distinct.

26.265 “The purity of the self is the purity of great compassion, and the purity of great compassion is the purity [F.88.a] of the self, so this purity of the self and this purity of great compassion are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of great compassion, and the purity of great compassion is the purity of a being, so this purity of a being and this purity of great compassion are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of great compassion, and the purity of great compassion is the purity of a life form, so this purity of a life form and this purity of great compassion are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of great compassion, and the purity of great compassion is the purity of life, so this purity of life and this purity of great compassion are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of great compassion, and the purity of great compassion is the purity of an individual, so this purity of an individual and this purity of great compassion are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of great compassion, and the purity of great compassion is the purity of a person, so this purity of a person and this purity of great compassion are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu [F.88.b] is the purity of great compassion, and the purity of great compassion is the purity of one born of Manu, so this purity of one born of Manu and this purity of great compassion are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of great compassion, and the purity of great compassion is the purity of a child of Manu, so this purity of a child of Manu and this purity of great compassion are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of great compassion, and the purity of great compassion is the purity of an agent, so

this purity of an agent and this purity of great compassion are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of great compassion, and the purity of great compassion is the purity of an experiencer, so this purity of an experiencer and this purity of great compassion are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of great compassion, and the purity of great compassion is the purity of a knower, so this purity of a knower and this purity of great compassion are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of great compassion, and the purity of great compassion is the purity of a viewer, so this purity of a viewer and this purity of great compassion are not two, cannot be divided into two, are no different, and are not distinct. [F.89.a]

26.266 “The purity of the self is the purity of the eighteen distinct qualities of the buddhas, and the purity of the eighteen distinct qualities of the buddhas is the purity of the self, so this purity of the self and this purity of the eighteen distinct qualities of the buddhas are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of the eighteen distinct qualities of the buddhas, and the purity of the eighteen distinct qualities of the buddhas is the purity of a being, so this purity of a being and this purity of the eighteen distinct qualities of the buddhas are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of the eighteen distinct qualities of the buddhas, and the purity of the eighteen distinct qualities of the buddhas is the purity of a life form, so this purity of a life form and this purity of the eighteen distinct qualities of the buddhas are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of the eighteen distinct qualities of the buddhas, and the purity of the eighteen distinct qualities of the buddhas is the purity of life, so this purity of life and this purity of the eighteen distinct qualities of the buddhas are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of the eighteen distinct qualities of the buddhas, and the purity of the eighteen distinct qualities of the buddhas is the purity of an individual, so this purity of an individual and this purity of [F.89.b] the eighteen distinct qualities of the buddhas are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of the eighteen distinct qualities of the buddhas, and the purity of the eighteen distinct qualities of the buddhas is the purity of a person, so this purity of a person and this purity of the eighteen distinct qualities of the buddhas are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of the eighteen

distinct qualities of the buddhas, and the purity of the eighteen distinct qualities of the buddhas is the purity of one born of Manu, so this purity of one born of Manu and this purity of the eighteen distinct qualities of the buddhas are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of the eighteen distinct qualities of the buddhas, and the purity of the eighteen distinct qualities of the buddhas is the purity of a child of Manu, so this purity of a child of Manu and this purity of the eighteen distinct qualities of the buddhas are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of the eighteen distinct qualities of the buddhas, and the purity of the eighteen distinct qualities of the buddhas is the purity of an agent, so this purity of an agent and this purity of the eighteen distinct qualities of the buddhas are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of the eighteen distinct qualities of the buddhas, [F.90.a] and the purity of the eighteen distinct qualities of the buddhas is the purity of an experiencer, so this purity of an experiencer and this purity of the eighteen distinct qualities of the buddhas are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of the eighteen distinct qualities of the buddhas, and the purity of the eighteen distinct qualities of the buddhas is the purity of a knower, so this purity of a knower and this purity of the eighteen distinct qualities of the buddhas are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of the eighteen distinct qualities of the buddhas, and the purity of the eighteen distinct qualities of the buddhas is the purity of a viewer, so this purity of a viewer and this purity of the eighteen distinct qualities of the buddhas are not two, cannot be divided into two, are no different, and are not distinct.

26.267 “The purity of the self is the purity of the fruit of having entered the stream, and the purity of the fruit of having entered the stream is the purity of the self, so this purity of the self and this purity of the fruit of having entered the stream are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of the fruit of having entered the stream, and the purity of the fruit of having entered the stream is the purity of a being, so this purity of a being and this purity of the fruit of having entered the stream are not two, cannot be divided into two, are no different, and are not distinct. The purity [F.90.b] of a life form is the purity of the fruit of having entered the stream, and the purity of the fruit of having entered the stream is the purity of a life form, so this purity of a life form and this purity of the fruit of having entered the stream are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the

purity of the fruit of having entered the stream, and the purity of the fruit of having entered the stream is the purity of life, so this purity of life and this purity of the fruit of having entered the stream are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of the fruit of having entered the stream, and the purity of the fruit of having entered the stream is the purity of an individual, so this purity of an individual and this purity of the fruit of having entered the stream are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of the fruit of having entered the stream, and the purity of the fruit of having entered the stream is the purity of a person, so this purity of a person and this purity of the fruit of having entered the stream are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of the fruit of having entered the stream, and the purity of the fruit of having entered the stream is the purity of one born of Manu, so this purity of one born of Manu and this purity of the fruit of having entered the stream are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu [F.91.a] is the purity of the fruit of having entered the stream, and the purity of the fruit of having entered the stream is the purity of a child of Manu, so this purity of a child of Manu and this purity of the fruit of having entered the stream are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of the fruit of having entered the stream, and the purity of the fruit of having entered the stream is the purity of an agent, so this purity of an agent and this purity of the fruit of having entered the stream are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of the fruit of having entered the stream, and the purity of the fruit of having entered the stream is the purity of an experiencer, so this purity of an experiencer and this purity of the fruit of having entered the stream are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of the fruit of having entered the stream, and the purity of the fruit of having entered the stream is the purity of a knower, so this purity of a knower and this purity of the fruit of having entered the stream are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of the fruit of having entered the stream, and the purity of the fruit of having entered the stream is the purity of a viewer, so this purity of a viewer and this purity of the fruit of having entered the stream are not two, cannot be divided into two, are no different, and are not distinct.

26.268 “The purity of the self is the purity [F.91.b] of the fruit of once-returner, and the purity of the fruit of once-returner is the purity of the self, so this purity of the self and this purity of the fruit of once-returner are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of the fruit of once-returner, and the purity of the fruit of once-returner is the purity of a being, so this purity of a being and this purity of the fruit of once-returner are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of the fruit of once-returner, and the purity of the fruit of once-returner is the purity of a life form, so this purity of a life form and this purity of the fruit of once-returner are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of the fruit of once-returner, and the purity of the fruit of once-returner is the purity of life, so this purity of life and this purity of the fruit of once-returner are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of the fruit of once-returner, and the purity of the fruit of once-returner is the purity of an individual, so this purity of an individual and this purity of the fruit of once-returner are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of the fruit of once-returner, and the [F.92.a] purity of the fruit of once-returner is the purity of a person, so this purity of a person and this purity of the fruit of once-returner are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of the fruit of once-returner, and the purity of the fruit of once-returner is the purity of one born of Manu, so this purity of one born of Manu and this purity of the fruit of once-returner are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of the fruit of once-returner, and the purity of the fruit of once-returner is the purity of a child of Manu, so this purity of a child of Manu and this purity of the fruit of once-returner are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of the fruit of once-returner, and the purity of the fruit of once-returner is the purity of an agent, so this purity of an agent and this purity of the fruit of once-returner are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of the fruit of once-returner, and the purity of the fruit of once-returner is the purity of an experiencer, so this purity of an experiencer and this purity of the fruit of once-returner are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of the fruit of once-returner, and the purity [F.92.b] of the fruit of once-returner is the purity of a knower, so this purity of a knower and this purity of the fruit of once-

returner are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of the fruit of once-returner, and the purity of the fruit of once-returner is the purity of a viewer, so this purity of a viewer and this purity of the fruit of once-returner are not two, cannot be divided into two, are no different, and are not distinct.

26.269 “The purity of the self is the purity of the fruit of non-returner, and the purity of the fruit of non-returner is the purity of the self, so this purity of the self and this purity of the fruit of non-returner are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of the fruit of non-returner, and the purity of the fruit of non-returner is the purity of a being, so this purity of a being and this purity of the fruit of non-returner are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of the fruit of non-returner, and the purity of the fruit of non-returner is the purity of a life form, so this purity of a life form and this purity of the fruit of non-returner are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of the fruit of non-returner, and the purity of the fruit of non-returner [F.93.a] is the purity of life, so this purity of life and this purity of the fruit of non-returner are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of the fruit of non-returner, and the purity of the fruit of non-returner is the purity of an individual, so this purity of an individual and this purity of the fruit of non-returner are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of the fruit of non-returner, and the purity of the fruit of non-returner is the purity of a person, so this purity of a person and this purity of the fruit of non-returner are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of the fruit of non-returner, and the purity of the fruit of non-returner is the purity of one born of Manu, so this purity of one born of Manu and this purity of the fruit of non-returner are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of the fruit of non-returner, and the purity of the fruit of non-returner is the purity of a child of Manu, so this purity of a child of Manu and this purity of the fruit of non-returner are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of the fruit of non-returner, and the purity of the fruit of non-returner is the purity of an agent, so this purity of an agent and this purity of the fruit of non-returner [F.93.b] are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of the fruit of non-returner, and the purity of the fruit of non-returner is the purity of an experiencer, so this purity of an

experiencer and this purity of the fruit of non-returner are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of the fruit of non-returner, and the purity of the fruit of non-returner is the purity of a knower, so this purity of a knower and this purity of the fruit of non-returner are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of the fruit of non-returner, and the purity of the fruit of non-returner is the purity of a viewer, so this purity of a viewer and this purity of the fruit of non-returner are not two, cannot be divided into two, are no different, and are not distinct.

26.270 “The purity of the self is the purity of arhatship, and the purity of arhatship is the purity of the self, so this purity of the self and this purity of arhatship are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of arhatship, and the purity of arhatship is the purity of a being, so this purity of a being and this purity of arhatship are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of arhatship, [F.94.a] and the purity of arhatship is the purity of a life form, so this purity of a life form and this purity of arhatship are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of arhatship, and the purity of arhatship is the purity of life, so this purity of life and this purity of arhatship are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of arhatship, and the purity of arhatship is the purity of an individual, so this purity of an individual and this purity of arhatship are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of arhatship, and the purity of arhatship is the purity of a person, so this purity of a person and this purity of arhatship are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of arhatship, and the purity of arhatship is the purity of one born of Manu, so this purity of one born of Manu and this purity of arhatship are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of arhatship, and the purity of arhatship is the purity of a child of Manu, so this purity of a child of Manu and this purity of arhatship are not [F.94.b] two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of arhatship, and the purity of arhatship is the purity of an agent, so this purity of an agent and this purity of arhatship are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of arhatship, and the purity of arhatship is the purity of an experiencer, so this purity of an experiencer and this purity of arhatship are

not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of arhatship, and the purity of arhatship is the purity of a knower, so this purity of a knower and this purity of arhatship are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of arhatship, and the purity of arhatship is the purity of a viewer, so this purity of a viewer and this purity of arhatship are not two, cannot be divided into two, are no different, and are not distinct.

26.271 “The purity of the self is the purity of individual enlightenment, and the purity of individual enlightenment is the purity of the self, so this purity of the self and this purity of individual enlightenment are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of individual enlightenment, and the purity of individual enlightenment is the purity [F.95.a] of a being, so this purity of a being and this purity of individual enlightenment are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of individual enlightenment, and the purity of individual enlightenment is the purity of a life form, so this purity of a life form and this purity of individual enlightenment are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of individual enlightenment, and the purity of individual enlightenment is the purity of life, so this purity of life and this purity of individual enlightenment are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of individual enlightenment, and the purity of individual enlightenment is the purity of an individual, so this purity of an individual and this purity of individual enlightenment are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of individual enlightenment, and the purity of individual enlightenment is the purity of a person, so this purity of a person and this purity of individual enlightenment are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of individual enlightenment, and the purity of individual enlightenment is the purity of one born of Manu, so this purity of one born of Manu and this purity of individual enlightenment are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of individual enlightenment, and the purity of individual enlightenment is the purity of [F.95.b] a child of Manu, so this purity of a child of Manu and this purity of individual enlightenment are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of individual enlightenment, and the purity of individual enlightenment is the purity of an agent, so this purity of an agent

and this purity of individual enlightenment are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of individual enlightenment, and the purity of individual enlightenment is the purity of an experiencer, so this purity of an experiencer and this purity of individual enlightenment are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of individual enlightenment, and the purity of individual enlightenment is the purity of a knower, so this purity of a knower and this purity of individual enlightenment are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of individual enlightenment, and the purity of individual enlightenment is the purity of a viewer, so this purity of a viewer and this purity of individual enlightenment are not two, cannot be divided into two, are no different, and are not distinct.

26.272 “The purity of the self is the purity of the knowledge of the aspects of the path, and the purity of the knowledge of the aspects of the path is the purity of the self, so this purity of the self and this purity of the knowledge of the aspects of the path are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of the knowledge of the aspects of the path, and the purity of the knowledge of the aspects of the path [F.96.a] is the purity of a being, so this purity of a being and this purity of the knowledge of the aspects of the path are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of the knowledge of the aspects of the path, and the purity of the knowledge of the aspects of the path is the purity of a life form, so this purity of a life form and this purity of the knowledge of the aspects of the path are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of the knowledge of the aspects of the path, and the purity of the knowledge of the aspects of the path is the purity of life, so this purity of life and this purity of the knowledge of the aspects of the path are not two, cannot be divided into two, are no different, and are not distinct. The purity of an individual is the purity of the knowledge of the aspects of the path, and the purity of the knowledge of the aspects of the path is the purity of an individual, so this purity of an individual and this purity of the knowledge of the aspects of the path are not two, cannot be divided into two, are no different, and are not distinct. The purity of a person is the purity of the knowledge of the aspects of the path, and the purity of the knowledge of the aspects of the path is the purity of a person, so this purity of a person and this purity of the knowledge of the aspects of the path are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of the knowledge of the aspects

of the path, and the purity of the knowledge of the aspects of the path is the purity of one born of Manu, so this purity of one born of Manu and this purity of the knowledge of aspects of the path [F.96.b] are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of the knowledge of the aspects of the path, and the purity of the knowledge of the aspects of the path is the purity of a child of Manu, so this purity of a child of Manu and this purity of the knowledge of the aspects of the path are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of the knowledge of the aspects of the path, and the purity of the knowledge of the aspects of the path is the purity of an agent, so this purity of an agent and this purity of the knowledge of the aspects of the path are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of the knowledge of the aspects of the path, and the purity of the knowledge of the aspects of the path is the purity of an experiencer, so this purity of an experiencer and this purity of the knowledge of the aspects of the path are not two, cannot be divided into two, are no different, and are not distinct. The purity of a knower is the purity of the knowledge of the aspects of the path, and the purity of the knowledge of the aspects of the path is the purity of a knower, so this purity of a knower and this purity of the knowledge of the aspects of the path are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of the knowledge of the aspects of the path, and the purity of the knowledge of the aspects of the path is the purity of a viewer, so this purity of a viewer and this purity of the knowledge of the aspects of the path are not two, cannot be divided [F.97.a] into two, are no different, and are not distinct.

26.273 “The purity of the self is the purity of all-aspect omniscience, and the purity of all-aspect omniscience is the purity of the self, so this purity of the self and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of a being is the purity of all-aspect omniscience, and the purity of all-aspect omniscience is the purity of a being, so this purity of a being and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of a life form is the purity of all-aspect omniscience, and the purity of all-aspect omniscience is the purity of a life form, so this purity of a life form and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of life is the purity of all-aspect omniscience, and the purity of all-aspect omniscience is the purity of life, so this purity of life and this purity of all-aspect omniscience are not two, cannot be divided into two, are no

different, and are not distinct. The purity of an individual is the purity of all-aspect omniscience, and the purity of all-aspect omniscience is the purity of an individual, so this purity of an individual and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. [F.97.b] The purity of a person is the purity of all-aspect omniscience, and the purity of all-aspect omniscience is the purity of a person, so this purity of a person and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of one born of Manu is the purity of all-aspect omniscience, and the purity of all-aspect omniscience is the purity of one born of Manu, so this purity of one born of Manu and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of a child of Manu is the purity of all-aspect omniscience, and the purity of all-aspect omniscience is the purity of a child of Manu, so this purity of a child of Manu and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of an agent is the purity of all-aspect omniscience, and the purity of all-aspect omniscience is the purity of an agent, so this purity of an agent and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of an experiencer is the purity of all-aspect omniscience, and the purity of all-aspect omniscience is the purity of an experiencer, so this purity of an experiencer and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of [F.98.a] a knower is the purity of all-aspect omniscience, and the purity of all-aspect omniscience is the purity of a knower, so this purity of a knower and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of a viewer is the purity of all-aspect omniscience, and the purity of all-aspect omniscience is the purity of a viewer, so this purity of a viewer and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. [B6]

- 26.274 “Moreover, Subhūti, the utter purity of physical forms is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of physical forms, so this utter purity of physical forms and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of feelings, so this utter purity of feelings and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of perceptions is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of perceptions, so this utter

purity of perceptions and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of formative predispositions is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of formative predispositions, so this utter purity of formative predispositions and this utter purity of the self [F.98.b] are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of consciousness is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of consciousness, so this utter purity of consciousness and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct.

26.275 “The utter purity of the eyes is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of the eyes, so this utter purity of the eyes and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the ears is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of the ears, so this utter purity of the ears and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the nose is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of the nose, so this utter purity of the nose and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the tongue is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of the tongue, so this utter purity of the tongue and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the body is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of the body, so this utter purity of the body and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the mental faculty is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of the mental faculty, so this utter purity of the mental faculty and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct.

26.276 “The utter purity of sights [F.99.a] is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of sights, so this utter purity of sights and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of sounds is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of sounds, so this utter purity of sounds and this utter purity of the self are not two, cannot be divided into two, are no

different, and are not distinct. The utter purity of odors is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of odors, so this utter purity of odors and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of tastes is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of tastes, so this utter purity of tastes and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of tangibles is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of tangibles, so this utter purity of tangibles and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of mental phenomena is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of mental phenomena, so this utter purity of mental phenomena and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct.

26.277 “The utter purity of visual consciousness is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of visual consciousness, so this utter purity of visual consciousness and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of auditory consciousness is owing to the utter purity of the [F.99.b] self, and the utter purity of the self is owing to the utter purity of auditory consciousness, so this utter purity of auditory consciousness and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of olfactory consciousness is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of olfactory consciousness, so this utter purity of olfactory consciousness and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of gustatory consciousness is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of gustatory consciousness, so this utter purity of gustatory consciousness and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of tactile consciousness is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of tactile consciousness, so this utter purity of tactile consciousness and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of mental consciousness is owing to the utter purity of the self, and the utter purity of the self is owing

to the utter purity of mental consciousness, so this utter purity of mental consciousness and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct.

26.278 “The utter purity of visually compounded sensory contact is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of visually compounded sensory contact, so this utter purity of visually compounded sensory contact and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of aurally compounded sensory contact [F.100.a] is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of aurally compounded sensory contact, so this utter purity of aurally compounded sensory contact and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of nasally compounded sensory contact is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of nasally compounded sensory contact, so this utter purity of nasally compounded sensory contact and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of lingually compounded sensory contact is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of lingually compounded sensory contact, so this utter purity of lingually compounded sensory contact and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of corporeally compounded sensory contact is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of corporeally compounded sensory contact, so this utter purity of corporeally compounded sensory contact and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of mentally compounded sensory contact is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of mentally compounded sensory contact, so this utter purity of mentally compounded sensory contact and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct.

26.279 “The utter purity of feelings conditioned by visually compounded sensory contact is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of feelings conditioned by visually compounded sensory contact, so this utter purity of feelings conditioned by visually compounded sensory contact and this utter purity of the self are not two, [F.100.b] cannot be divided into two, are no different, and are not distinct. The utter purity of feelings conditioned by aurally compounded sensory contact is owing to the utter purity of the self, and the utter purity of the self

is owing to the utter purity of feelings conditioned by aurally compounded sensory contact, so this utter purity of feelings conditioned by aurally compounded sensory contact and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings conditioned by nasally compounded sensory contact is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of feelings conditioned by nasally compounded sensory contact, so this utter purity of feelings conditioned by nasally compounded sensory contact and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings conditioned by lingually compounded sensory contact is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of feelings conditioned by lingually compounded sensory contact, so this utter purity of feelings conditioned by lingually compounded sensory contact and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings conditioned by corporeally compounded sensory contact is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of feelings conditioned by corporeally compounded sensory contact, so this utter purity of feelings conditioned by corporeally compounded sensory contact and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings conditioned by mentally compounded sensory contact is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of feelings conditioned by mentally compounded sensory contact, so this utter purity of feelings conditioned by mentally compounded sensory contact and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct.

26.280 “The utter purity of the earth element is owing to [F.101.a] the utter purity of the self, and the utter purity of the self is owing to the utter purity of the earth element, so this utter purity of the earth element and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the water element is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of the water element, so this utter purity of the water element and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the fire element is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of the fire element, so this utter purity of the fire element and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the wind element is owing to the utter purity of

the self, and the utter purity of the self is owing to the utter purity of the wind element, so this utter purity of the wind element and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the space element is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of the space element, so this utter purity of the space element and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the consciousness element is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of the consciousness element, so this utter purity of the consciousness element and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct.

26.281 “The utter purity of ignorance is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of ignorance, [F.101.b] so this utter purity of ignorance and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of formative predispositions is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of formative predispositions, so this utter purity of formative predispositions and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of consciousness is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of consciousness, so this utter purity of consciousness and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of name and form is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of name and form, so this utter purity of name and form and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the six sense fields is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of the six sense fields, so this utter purity of the six sense fields and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of sensory contact is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of sensory contact, so this utter purity of sensory contact and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of sensation is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of sensation, so this utter purity of sensation and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of craving is owing to the utter purity of the self,

and the utter purity of the self is owing to [F.102.a] the utter purity of craving, so this utter purity of craving and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of grasping is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of grasping, so this utter purity of grasping and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the rebirth process is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of the rebirth process, so this utter purity of the rebirth process and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of birth is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of birth, so this utter purity of birth and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of aging and death is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of aging and death, so this utter purity of aging and death and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct.

26.282 “The utter purity of the perfection of generosity is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of the perfection of generosity, so this utter purity of the perfection of generosity and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the perfection of ethical discipline is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of the perfection of ethical discipline, so this utter purity of the perfection of ethical discipline and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of [F.102.b] the perfection of tolerance is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of the perfection of tolerance, so this utter purity of the perfection of tolerance and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the perfection of perseverance is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of the perfection of perseverance, so this utter purity of the perfection of perseverance and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the perfection of meditative concentration is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of the perfection of meditative concentration, so this utter purity of the perfection of meditative

concentration and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the perfection of wisdom is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of the perfection of wisdom, so this utter purity of the perfection of wisdom and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct.

26.283 “The utter purity of the emptiness of internal phenomena is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of the emptiness of internal phenomena, so this utter purity of the emptiness of internal phenomena and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of external phenomena is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of the emptiness of external phenomena, so this utter purity of the emptiness of external phenomena and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of external and internal phenomena [F.103.a] is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of the emptiness of external and internal phenomena, so this utter purity of the emptiness of external and internal phenomena and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of emptiness is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of the emptiness of emptiness, so this utter purity of the emptiness of emptiness and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of great extent is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of the emptiness of great extent, so this utter purity of the emptiness of great extent and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of ultimate reality is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of the emptiness of ultimate reality, so this utter purity of the emptiness of ultimate reality and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of conditioned phenomena is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of the emptiness of conditioned phenomena, so this utter purity of the emptiness of conditioned phenomena and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of unconditioned phenomena is owing to the utter purity of the self, and the

utter purity of the self is owing to the utter purity of the emptiness of unconditioned phenomena, so this utter purity of the emptiness of unconditioned phenomena and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of the unlimited is owing to the utter purity of the self, and the utter purity of the self [F.103.b] is owing to the utter purity of the emptiness of the unlimited, so this utter purity of the emptiness of the unlimited and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of that which has neither beginning nor end is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of the emptiness of that which has neither beginning nor end, so this utter purity of the emptiness of that which has neither beginning nor end and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of nonexclusion is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of the emptiness of nonexclusion, so this utter purity of the emptiness of nonexclusion and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of inherent nature is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of the emptiness of inherent nature, so this utter purity of the emptiness of inherent nature and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of all phenomena is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of the emptiness of all phenomena, so this utter purity of the emptiness of all phenomena and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of intrinsic defining characteristics is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of the emptiness of intrinsic defining characteristics, so this utter purity of the emptiness of intrinsic defining characteristics and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness [F.104.a] of that which cannot be apprehended is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of the emptiness of that which cannot be apprehended, so this utter purity of the emptiness of that which cannot be apprehended and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of nonentities is owing to the utter purity of the self, and the utter purity of the self is owing to the

utter purity of the emptiness of nonentities, so this utter purity of the emptiness of nonentities and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of essential nature is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of the emptiness of essential nature, so this utter purity of the emptiness of essential nature and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of an essential nature of nonentities is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of the emptiness of an essential nature of nonentities, so this utter purity of the emptiness of an essential nature of nonentities and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct.

26.284 “The utter purity of the applications of mindfulness is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of the applications of mindfulness, so this utter purity of the applications of mindfulness and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the correct exertions is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of the correct exertions, so this utter purity of the correct exertions and this utter purity of the self are not two, [F.104.b] cannot be divided into two, are no different, and are not distinct. The utter purity of the supports for miraculous ability is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of the supports for miraculous ability, so this utter purity of the supports for miraculous ability and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the faculties is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of the faculties, so this utter purity of the faculties and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the powers is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of the powers, so this utter purity of the powers and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the branches of enlightenment is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of the branches of enlightenment, so this utter purity of the branches of enlightenment and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the noble eightfold path is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of the noble eightfold

path, so this utter purity of the noble eightfold path and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct.

26.285 “The utter purity of the truths of the noble ones is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of the truths of the noble ones, so this utter purity of the truths of the noble ones and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity [F.105.a] of the meditative concentrations is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of the meditative concentrations, so this utter purity of the meditative concentrations and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the immeasurable attitudes is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of the immeasurable attitudes, so this utter purity of the immeasurable attitudes and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the formless absorptions is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of the formless absorptions, so this utter purity of the formless absorptions and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the eight liberations is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of the eight liberations, so this utter purity of the eight liberations and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the nine serial steps of meditative absorption is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of the nine serial steps of meditative absorption, so this utter purity of the nine serial steps of meditative absorption and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of emptiness is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of emptiness, so this utter purity of emptiness and this utter purity of the self are not two, cannot be divided into two, [F.105.b] are no different, and are not distinct. The utter purity of signlessness is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of signlessness, so this utter purity of signlessness and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of wishlessness is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of wishlessness, so this utter purity of

wishlessness and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the extrasensory powers is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of the extrasensory powers, so this utter purity of the extrasensory powers and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the meditative stabilities is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of the meditative stabilities, so this utter purity of the meditative stabilities and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the dhāraṇī gateways is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of the dhāraṇī gateways, so this utter purity of the dhāraṇī gateways and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct.

26.286 “The utter purity of the powers of the tathāgatas is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of the powers of the tathāgatas, so this utter purity of the powers of the tathāgatas and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the fearlessnesses is owing to the utter purity of the self, [F.106.a] and the utter purity of the self is owing to the utter purity of the fearlessnesses, so this utter purity of the fearlessnesses and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the kinds of exact knowledge is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of the kinds of exact knowledge, so this utter purity of the kinds of exact knowledge and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of great loving kindness is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of great loving kindness, so this utter purity of great loving kindness and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of great compassion is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of great compassion, so this utter purity of great compassion and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the eighteen distinct qualities of the buddhas is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity

of the eighteen distinct qualities of the buddhas, so this utter purity of the eighteen distinct qualities of the buddhas and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct.

26.287 “The utter purity of the fruit of having entered the stream is owing to the utter purity of the self, and the utter purity of the self is owing to the fruit of having entered the stream, so this utter purity of the fruit of having entered the stream and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the fruit of once-returner [F.106.b] is owing to the utter purity of the self, and the utter purity of the self is owing to the fruit of once-returner, so this utter purity of the fruit of once-returner and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the fruit of non-returner is owing to the utter purity of the self, and the utter purity of the self is owing to the fruit of non-returner, so this utter purity of the fruit of non-returner and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of arhatship is owing to the utter purity of the self, and the utter purity of the self is owing to arhatship, so this arhatship and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of individual enlightenment is owing to the utter purity of the self, and the utter purity of the self is owing to individual enlightenment, so this individual enlightenment and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the knowledge of the aspects of the path is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of the knowledge of the aspects of the path, so this utter purity of the knowledge of the aspects of the path and this utter purity of the self are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of all-aspect omniscience is owing to the utter purity of the self, and the utter purity of the self is owing to the utter purity of all-aspect omniscience, so this utter purity of all-aspect omniscience and this utter purity of the self are not two, cannot be divided [F.107.a] into two, are no different, and are not distinct. [B7]

26.288 “Moreover, Subhūti, the utter purity of physical forms is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of physical forms, so this utter purity of physical forms and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of feelings, so this utter purity of feelings and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter

purity of perceptions is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of perceptions, so this utter purity of perceptions and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of formative predispositions is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of formative predispositions, so this utter purity of formative predispositions and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of consciousness is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of consciousness, so this utter purity of consciousness and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct.

26.289 “The utter purity of the eyes is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of the eyes, so this utter purity of the eyes and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the ears is owing to the utter purity of a being, and the utter purity of a being [F.107.b] is owing to the utter purity of the ears, so this utter purity of the ears and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the nose is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of the nose, so this utter purity of the nose and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the tongue is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of the tongue, so this utter purity of the tongue and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the body is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of the body, so this utter purity of the body and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the mental faculty is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of the mental faculty, so this utter purity of the mental faculty and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct.

26.290 “The utter purity of sights is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of sights, so this utter purity of sights and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of sounds is owing to the utter purity of a being, and the utter purity of a being

is owing to the utter purity of sounds, so this utter purity of sounds and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of odors is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity [F.108.a] of odors, so this utter purity of odors and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of tastes is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of tastes, so this utter purity of tastes and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of tangibles is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of tangibles, so this utter purity of tangibles and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of mental phenomena is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of mental phenomena, so this utter purity of mental phenomena and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct.

26.291 “The utter purity of visual consciousness is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of visual consciousness, so this utter purity of visual consciousness and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of auditory consciousness is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of auditory consciousness, so this utter purity of auditory consciousness and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of olfactory consciousness is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of olfactory consciousness, so this utter purity of olfactory consciousness and this utter purity of [F.108.b] a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of gustatory consciousness is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of gustatory consciousness, so this utter purity of gustatory consciousness and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of tactile consciousness is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of tactile consciousness, so this utter purity of tactile consciousness and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of mental consciousness is owing to the utter purity of a being, and the utter purity of a being is owing

to the utter purity of mental consciousness, so this utter purity of mental consciousness and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct.

26.292 “The utter purity of visually compounded sensory contact is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of visually compounded sensory contact, so this utter purity of visually compounded sensory contact and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of aurally compounded sensory contact is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of aurally compounded sensory contact, so this utter purity of aurally compounded sensory contact and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of nasally compounded sensory contact is owing to the utter purity [F.109.a] of a being, and the utter purity of a being is owing to the utter purity of nasally compounded sensory contact, so this utter purity of nasally compounded sensory contact and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of lingually compounded sensory contact is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of lingually compounded sensory contact, so this utter purity of lingually compounded sensory contact and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of corporeally compounded sensory contact is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of corporeally compounded sensory contact, so this utter purity of corporeally compounded sensory contact and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of mentally compounded sensory contact is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of mentally compounded sensory contact, so this utter purity of mentally compounded sensory contact and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct.

26.293 “The utter purity of feelings conditioned by visually compounded sensory contact is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of feelings conditioned by visually compounded sensory contact, so this utter purity of feelings conditioned by visually compounded sensory contact and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings conditioned by aurally compounded sensory contact is owing to the utter purity of a being, and the utter purity of a being is owing

to the utter purity of feelings conditioned by [F.109.b] aurally compounded sensory contact, so this utter purity of feelings conditioned by aurally compounded sensory contact and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings conditioned by nasally compounded sensory contact is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of feelings conditioned by nasally compounded sensory contact, so this utter purity of feelings conditioned by nasally compounded sensory contact and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings conditioned by lingually compounded sensory contact is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of feelings conditioned by lingually compounded sensory contact, so this utter purity of feelings conditioned by lingually compounded sensory contact and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings conditioned by corporeally compounded sensory contact is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of feelings conditioned by corporeally compounded sensory contact, so this utter purity of feelings conditioned by corporeally compounded sensory contact and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings conditioned by mentally compounded sensory contact is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of feelings conditioned by mentally compounded sensory contact, so this utter purity of feelings conditioned by mentally compounded sensory contact and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct.

26.294 “The utter purity of the earth element is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of [F.110.a] the earth element, so this utter purity of the earth element and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the water element is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of the water element, so this utter purity of the water element and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the fire element is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of the fire element, so this utter purity of the fire element and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the wind element is owing

to the utter purity of a being, and the utter purity of a being is owing to the utter purity of the wind element, so this utter purity of the wind element and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the space element is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of the space element, so this utter purity of the space element and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the consciousness element is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of the consciousness element, so this utter purity of the consciousness element and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct.

26.295 “The utter purity of ignorance is owing to the utter purity of a being, and the utter purity of a being is owing to [F.110.b] the utter purity of ignorance, so this utter purity of ignorance and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of formative predispositions is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of formative predispositions, so this utter purity of formative predispositions and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of consciousness is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of consciousness, so this utter purity of consciousness and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of name and form is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of name and form, so this utter purity of name and form and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the six sense fields is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of the six sense fields, so this utter purity of the six sense fields and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of sensory contact is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of sensory contact, so this utter purity of sensory contact and [F.111.a] this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of sensation is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of sensation, so this utter purity of sensation and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of craving is owing to the utter purity of a being,

and the utter purity of a being is owing to the utter purity of craving, so this utter purity of craving and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of grasping is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of grasping, so this utter purity of grasping and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the rebirth process is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of the rebirth process, so this utter purity of the rebirth process and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of birth is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of birth, so this utter purity of birth and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of aging and death is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of aging and death, so this utter purity of aging and death and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct.

26.296 “The utter purity of the perfection of generosity is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of the perfection of generosity, so this utter purity of the perfection of generosity and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the perfection of ethical discipline [F.111.b] is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of the perfection of ethical discipline, so this utter purity of the perfection of ethical discipline and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the perfection of tolerance is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of the perfection of tolerance, so this utter purity of the perfection of tolerance and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the perfection of perseverance is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of the perfection of perseverance, so this utter purity of the perfection of perseverance and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the perfection of meditative concentration is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of the perfection of meditative concentration, so this utter purity of the perfection of meditative

concentration and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the perfection of wisdom is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of the perfection of wisdom, so this utter purity of the perfection of wisdom and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct.

26.297 “The utter purity of the emptiness of internal phenomena is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of [F.112.a] the emptiness of internal phenomena, so this utter purity of the emptiness of internal phenomena and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of external phenomena is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of the emptiness of external phenomena, so this utter purity of the emptiness of external phenomena and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of external and internal phenomena is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of the emptiness of external and internal phenomena, so this utter purity of the emptiness of external and internal phenomena and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of emptiness is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of the emptiness of emptiness, so this utter purity of the emptiness of emptiness and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of great extent is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of the emptiness of great extent, so this utter purity of the emptiness of great extent and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of ultimate reality is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of the emptiness of ultimate reality, so this utter purity of the emptiness of ultimate reality and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of conditioned phenomena [F.112.b] is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of the emptiness of conditioned phenomena, so this utter purity of the emptiness of conditioned phenomena and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of unconditioned phenomena is

owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of the emptiness of unconditioned phenomena, so this utter purity of the emptiness of unconditioned phenomena and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of the unlimited is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of the emptiness of the unlimited, so this utter purity of the emptiness of the unlimited and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of that which has neither beginning nor end is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of the emptiness of that which has neither beginning nor end, so this utter purity of the emptiness of that which has neither beginning nor end and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of nonexclusion is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of the emptiness of nonexclusion, so this utter purity of the emptiness of nonexclusion and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of inherent nature is owing to the utter purity of a being, [F.113.a] and the utter purity of a being is owing to the utter purity of the emptiness of inherent nature, so this utter purity of the emptiness of inherent nature and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of all phenomena is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of the emptiness of all phenomena, so this utter purity of the emptiness of all phenomena and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of intrinsic defining characteristics is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of the emptiness of intrinsic defining characteristics, so this utter purity of the emptiness of intrinsic defining characteristics and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of that which cannot be apprehended is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of the emptiness of that which cannot be apprehended, so this utter purity of the emptiness of that which cannot be apprehended and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of nonentities is owing to the utter purity of a being, and the utter purity of a

being is owing to the utter purity of the emptiness of nonentities, so this utter purity of the emptiness of nonentities and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of essential nature is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of the emptiness of essential nature, so this utter purity of the emptiness of essential nature and this utter purity of [F.113.b] a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of an essential nature of nonentities is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of the emptiness of an essential nature of nonentities, so this utter purity of the emptiness of an essential nature of nonentities and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct.

26.298 “The utter purity of the applications of mindfulness is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of the applications of mindfulness, so this utter purity of the applications of mindfulness and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the correct exertions is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of the correct exertions, so this utter purity of the correct exertions and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the supports for miraculous ability is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of the supports for miraculous ability, so this utter purity of the supports for miraculous ability and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the faculties is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of the faculties, so this utter purity of the faculties and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the powers is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of [F.114.a] the powers, so this utter purity of the powers and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the branches of enlightenment is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of the branches of enlightenment, so this utter purity of the branches of enlightenment and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the noble eightfold path is owing to the utter purity of a being, and

the utter purity of a being is owing to the utter purity of the noble eightfold path, so this utter purity of the noble eightfold path and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct.

26.299 “The utter purity of the truths of the noble ones is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of the truths of the noble ones, so this utter purity of the truths of the noble ones and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the meditative concentrations is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of the meditative concentrations, so this utter purity of the meditative concentrations and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the immeasurable attitudes is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of the immeasurable attitudes, so this utter purity of the immeasurable attitudes and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the formless absorptions [F.114.b] is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of the formless absorptions, so this utter purity of the formless absorptions and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the eight liberations is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of the eight liberations, so this utter purity of the eight liberations and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the nine serial steps of meditative absorption is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of the nine serial steps of meditative absorption, so this utter purity of the nine serial steps of meditative absorption and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of emptiness is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of emptiness, so this utter purity of emptiness and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of signlessness is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of signlessness, so this utter purity of signlessness and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of wishlessness is owing to the utter purity of a being, and the utter purity of a being is owing to [F.115.a] the utter purity of wishlessness, so this

utter purity of wishlessness and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the extrasensory powers is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of the extrasensory powers, so this utter purity of the extrasensory powers and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the meditative stabilities is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of the meditative stabilities, so this utter purity of the meditative stabilities and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the dhāraṇī gateways is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of the dhāraṇī gateways, so this utter purity of the dhāraṇī gateways and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct.

- 26.300 “The utter purity of the powers of the tathāgatas is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of the powers of the tathāgatas, so this utter purity of the powers of the tathāgatas and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the fearlessnesses is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of the fearlessnesses, so this utter purity of the fearlessnesses and this utter purity of a being are not two, cannot be divided into two, are no different, [F.115.b] and are not distinct. The utter purity of the kinds of exact knowledge is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of the kinds of exact knowledge, so this utter purity of the kinds of exact knowledge and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of great loving kindness is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of great loving kindness, so this utter purity of great loving kindness and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of great compassion is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of great compassion, so this utter purity of great compassion and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the eighteen distinct qualities of the buddhas is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity

of the eighteen distinct qualities of the buddhas, so this utter purity of the eighteen distinct qualities of the buddhas and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct.

26.301 “The utter purity of the fruit of having entered the stream is owing to the utter purity of a being, and the utter purity of a being is owing to the fruit of having entered the stream, so this utter purity of the fruit of having entered the stream and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the fruit of once-returner is owing to the utter purity of a being, and the utter purity of [F.116.a] a being is owing to the fruit of once-returner, so this utter purity of the fruit of once-returner and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the fruit of non-returner is owing to the utter purity of a being, and the utter purity of a being is owing to the fruit of non-returner, so this utter purity of the fruit of non-returner and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of arhatship is owing to the utter purity of a being, and the utter purity of a being is owing to arhatship, so this arhatship and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of individual enlightenment is owing to the utter purity of a being, and the utter purity of a being is owing to individual enlightenment, so this individual enlightenment and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the knowledge of the aspects of the path is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of the knowledge of the aspects of the path, so this utter purity of the knowledge of the aspects of the path and this utter purity of a being are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of all-aspect omniscience is owing to the utter purity of a being, and the utter purity of a being is owing to the utter purity of all-aspect omniscience, so this utter purity of all-aspect omniscience and this utter purity of a being are not two, cannot be divided [F.116.b] into two, are no different, and are not distinct.

26.302 “Moreover, Subhūti, the utter purity of physical forms is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of physical forms, so this utter purity of physical forms and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of feelings, so this utter purity of feelings and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct.

The utter purity of perceptions is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of perceptions, so this utter purity of perceptions and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of formative predispositions is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of formative predispositions, so this utter purity of formative predispositions and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of consciousness is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of consciousness, so this utter purity of consciousness and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct.

26.303 “The utter purity of the eyes is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of the eyes, so this utter purity of the eyes and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the ears is owing to the utter purity of a life form, and the utter purity of a life form [F.117.a] is owing to the utter purity of the ears, so this utter purity of the ears and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the nose is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of the nose, so this utter purity of the nose and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the tongue is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of the tongue, so this utter purity of the tongue and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the body is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of the body, so this utter purity of the body and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the mental faculty is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of the mental faculty, so this utter purity of the mental faculty and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct.

26.304 “The utter purity of sights is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of sights, so this utter purity of sights and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of

sounds is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of sounds, so this utter purity of sounds and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of odors is owing to the utter purity of a life form, and the utter purity of a life form is owing to [F.117.b] the utter purity of odors, so this utter purity of odors and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of tastes is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of tastes, so this utter purity of tastes and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of tangibles is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of tangibles, so this utter purity of tangibles and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of mental phenomena is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of mental phenomena, so this utter purity of mental phenomena and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct.

26.305 “The utter purity of visual consciousness is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of visual consciousness, so this utter purity of visual consciousness and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of auditory consciousness is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of auditory consciousness, so this utter purity of auditory consciousness and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of olfactory consciousness is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of olfactory consciousness, so this utter purity of olfactory consciousness and this utter purity of a life form are not two, [F.118.a] cannot be divided into two, are no different, and are not distinct. The utter purity of gustatory consciousness is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of gustatory consciousness, so this utter purity of gustatory consciousness and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of tactile consciousness is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of tactile consciousness, so this utter purity of tactile consciousness and this utter purity of a life form are not two, cannot be divided into two, are no different,

and are not distinct. The utter purity of mental consciousness is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of mental consciousness, so this utter purity of mental consciousness and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct.

26.306 “The utter purity of visually compounded sensory contact is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of visually compounded sensory contact, so this utter purity of visually compounded sensory contact and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of aurally compounded sensory contact is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of aurally compounded sensory contact, so this utter purity of aurally compounded sensory contact and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of nasally compounded sensory contact is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of nasally compounded sensory contact, so this utter purity of nasally compounded sensory contact and this utter purity of a life form [F.118.b] are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of lingually compounded sensory contact is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of lingually compounded sensory contact, so this utter purity of lingually compounded sensory contact and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of corporeally compounded sensory contact is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of corporeally compounded sensory contact, so this utter purity of corporeally compounded sensory contact and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of mentally compounded sensory contact is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of mentally compounded sensory contact, so this utter purity of mentally compounded sensory contact and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct.

26.307 “The utter purity of feelings conditioned by visually compounded sensory contact is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of feelings conditioned by visually compounded sensory contact, so this utter purity of feelings conditioned by visually compounded sensory contact and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct.

The utter purity of feelings conditioned by aurally compounded sensory contact is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of feelings conditioned by aurally compounded sensory contact, so this utter purity of feelings conditioned by aurally compounded sensory contact and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings conditioned by nasally compounded sensory contact is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of feelings conditioned by nasally compounded sensory contact, [F.119.a] so this utter purity of feelings conditioned by nasally compounded sensory contact and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings conditioned by lingually compounded sensory contact is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of feelings conditioned by lingually compounded sensory contact, so this utter purity of feelings conditioned by lingually compounded sensory contact and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings conditioned by corporeally compounded sensory contact is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of feelings conditioned by corporeally compounded sensory contact, so this utter purity of feelings conditioned by corporeally compounded sensory contact and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings conditioned by mentally compounded sensory contact is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of feelings conditioned by mentally compounded sensory contact, so this utter purity of feelings conditioned by mentally compounded sensory contact and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct.

26.308 “The utter purity of the earth element is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of the earth element, so this utter purity of the earth element and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the water element is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of the water element, so this utter purity of the water element and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the fire element [F.119.b] is owing to the utter purity of a life form, and the utter purity of a life form is owing to

the utter purity of the fire element, so this utter purity of the fire element and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the wind element is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of the wind element, so this utter purity of the wind element and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the space element is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of the space element, so this utter purity of the space element and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the consciousness element is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of the consciousness element, so this utter purity of the consciousness element and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct.

- 26.309 “The utter purity of ignorance is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of ignorance, so this utter purity of ignorance and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of formative predispositions is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of formative predispositions, so this utter purity of formative predispositions and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of consciousness is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of consciousness, so this utter purity of consciousness [F.120.a] and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of name and form is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of name and form, so this utter purity of name and form and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the six sense fields is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of the six sense fields, so this utter purity of the six sense fields and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of sensory contact is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of sensory contact, so this utter purity of sensory contact and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The

utter purity of sensation is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of sensation, so this utter purity of sensation and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of craving is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of craving, so this utter purity of craving and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of grasping is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of grasping, so this utter purity of grasping and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the rebirth process is owing to the utter purity of a life form, and the utter purity of [F.120.b] a life form is owing to the utter purity of the rebirth process, so this utter purity of the rebirth process and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of birth is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of birth, so this utter purity of birth and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of aging and death is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of aging and death, so this utter purity of aging and death and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct.

26.310 “The utter purity of the perfection of generosity is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of the perfection of generosity, so this utter purity of the perfection of generosity and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the perfection of ethical discipline is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of the perfection of ethical discipline, so this utter purity of the perfection of ethical discipline and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the perfection of tolerance is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of the perfection of tolerance, so this utter purity of the perfection of tolerance and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the perfection of perseverance is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of the perfection of perseverance, so this utter purity of the perfection of

perseverance and this utter purity of [F.121.a] a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the perfection of meditative concentration is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of the perfection of meditative concentration, so this utter purity of the perfection of meditative concentration and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the perfection of wisdom is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of the perfection of wisdom, so this utter purity of the perfection of wisdom and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct.

26.311 “The utter purity of the emptiness of internal phenomena is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of the emptiness of internal phenomena, so this utter purity of the emptiness of internal phenomena and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of external phenomena is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of the emptiness of external phenomena, so this utter purity of the emptiness of external phenomena and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of external and internal phenomena is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of the emptiness of external and internal phenomena, so this utter purity of the emptiness of external and internal phenomena and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of emptiness is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of the emptiness of emptiness, so this utter purity of the emptiness of emptiness and this utter purity of a life form are not two, cannot be divided into two, [F.121.b] are no different, and are not distinct. The utter purity of the emptiness of great extent is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of the emptiness of great extent, so this utter purity of the emptiness of great extent and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of ultimate reality is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of the emptiness of ultimate reality, so this utter purity of the emptiness of ultimate reality and this utter purity of a life form are not two,

cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of conditioned phenomena is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of the emptiness of conditioned phenomena, so this utter purity of the emptiness of conditioned phenomena and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of unconditioned phenomena is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of the emptiness of unconditioned phenomena, so this utter purity of the emptiness of unconditioned phenomena and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of the unlimited is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of the emptiness of the unlimited, so this utter purity of the emptiness of the unlimited and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of that which has neither beginning nor end is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of the emptiness of that which has neither beginning nor end, so this utter purity of the emptiness of that which has neither beginning nor end and this utter purity of a life form are not two, [F.122.a] cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of nonexclusion is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of the emptiness of nonexclusion, so this utter purity of the emptiness of nonexclusion and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of inherent nature is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of the emptiness of inherent nature, so this utter purity of the emptiness of inherent nature and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of all phenomena is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of the emptiness of all phenomena, so this utter purity of the emptiness of all phenomena and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of intrinsic defining characteristics is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of the emptiness of intrinsic defining characteristics, so this utter purity of the emptiness of intrinsic defining characteristics and this utter purity of a life form are not two, cannot be

divided into two, are no different, and are not distinct. The utter purity of the emptiness of that which cannot be apprehended is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of the emptiness of that which cannot be apprehended, so this utter purity of the emptiness of that which cannot be apprehended and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of nonentities is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of the emptiness of nonentities, so this utter purity of the emptiness of nonentities and this utter purity of a life form [F.122.b] are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of essential nature is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of the emptiness of essential nature, so this utter purity of the emptiness of essential nature and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of an essential nature of nonentities is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of the emptiness of an essential nature of nonentities, so this utter purity of the emptiness of an essential nature of nonentities and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct.

26.312 “The utter purity of the applications of mindfulness is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of the applications of mindfulness, so this utter purity of the applications of mindfulness and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the correct exertions is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of the correct exertions, so this utter purity of the correct exertions and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the supports for miraculous ability is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of the supports for miraculous ability, so this utter purity of the supports for miraculous ability and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the faculties is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of the faculties, so this utter purity of the faculties and this utter purity of a life form are not two, [F.123.a] cannot be divided into two, are no different, and are not distinct. The utter purity of the powers is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of the powers, so

this utter purity of the powers and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the branches of enlightenment is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of the branches of enlightenment, so this utter purity of the branches of enlightenment and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the noble eightfold path is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of the noble eightfold path, so this utter purity of the noble eightfold path and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct.

26.313 “The utter purity of the truths of the noble ones is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of the truths of the noble ones, so this utter purity of the truths of the noble ones and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the meditative concentrations is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of the meditative concentrations, so this utter purity of the meditative concentrations and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the immeasurable attitudes is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of the immeasurable attitudes, so this utter purity of the immeasurable attitudes and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the formless absorptions [F.123.b] is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of the formless absorptions, so this utter purity of the formless absorptions and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the eight liberations is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of the eight liberations, so this utter purity of the eight liberations and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the nine serial steps of meditative absorption is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of the nine serial steps of meditative absorption, so this utter purity of the nine serial steps of meditative absorption and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of emptiness is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of emptiness, so this utter

purity of emptiness and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of signlessness is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of signlessness, so this utter purity of signlessness and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of wishlessness is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of wishlessness, so this utter purity of wishlessness and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the extrasensory powers is owing to [F.124.a] the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of the extrasensory powers, so this utter purity of the extrasensory powers and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the meditative stabilities is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of the meditative stabilities, so this utter purity of the meditative stabilities and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the dhāraṇī gateways is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of the dhāraṇī gateways, so this utter purity of the dhāraṇī gateways and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct.

26.314 “The utter purity of the powers of the tathāgatas is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of the powers of the tathāgatas, so this utter purity of the powers of the tathāgatas and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the fearlessnesses is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of the fearlessnesses, so this utter purity of the fearlessnesses and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the kinds of exact knowledge is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of the kinds of exact knowledge, so this utter purity of the kinds of exact knowledge and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of great loving kindness is owing to the utter purity of a life form, and the utter purity [F.124.b] of a life form is owing to the utter purity of great loving kindness, so this utter purity of great loving kindness and this utter purity of a life form are not two, cannot be divided into two, are no different, and are

not distinct. The utter purity of great compassion is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of great compassion, so this utter purity of great compassion and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the eighteen distinct qualities of the buddhas is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of the eighteen distinct qualities of the buddhas, so this utter purity of the eighteen distinct qualities of the buddhas and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct.

- 26.315 “The utter purity of the fruit of having entered the stream is owing to the utter purity of a life form, and the utter purity of a life form is owing to the fruit of having entered the stream, so this utter purity of the fruit of having entered the stream and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the fruit of once-returner is owing to the utter purity of a life form, and the utter purity of a life form is owing to the fruit of once-returner, so this utter purity of the fruit of once-returner and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the fruit of non-returner is owing to the utter purity of a life form, and the utter purity of a life form is owing to the fruit of non-returner, so this utter purity of the fruit of non-returner and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of arhatship is owing to the utter purity of a life form, [F.125.a] and the utter purity of a life form is owing to arhatship, so this arhatship and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of individual enlightenment is owing to the utter purity of a life form, and the utter purity of a life form is owing to individual enlightenment, so this individual enlightenment and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the knowledge of the aspects of the path is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of the knowledge of the aspects of the path, so this utter purity of the knowledge of the aspects of the path and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of all-aspect omniscience is owing to the utter purity of a life form, and the utter purity of a life form is owing to the utter purity of all-aspect omniscience, so this utter purity of all-aspect omniscience and this utter purity of a life form are not two, cannot be divided into two, are no different, and are not distinct.

26.316 “Moreover, Subhūti, the utter purity of physical forms is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of physical forms, so this utter purity of physical forms and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of feelings, so this utter purity of feelings and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of perceptions is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of perceptions, so this utter purity of perceptions and this utter purity of life [F.125.b] are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of formative predispositions is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of formative predispositions, so this utter purity of formative predispositions and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of consciousness is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of consciousness, so this utter purity of consciousness and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct.

26.317 “The utter purity of the eyes is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of the eyes, so this utter purity of the eyes and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the ears is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of the ears, so this utter purity of the ears and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the nose is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of the nose, so this utter purity of the nose and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the tongue is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of the tongue, so this utter purity of the tongue and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the body is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of the body, so this utter purity of the body and this utter purity of life [F.126.a] are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the mental faculty is owing to the utter purity of life, and the utter

purity of life is owing to the utter purity of the mental faculty, so this utter purity of the mental faculty and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct.

26.318 “The utter purity of sights is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of sights, so this utter purity of sights and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of sounds is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of sounds, so this utter purity of sounds and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of odors is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of odors, so this utter purity of odors and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of tastes is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of tastes, so this utter purity of tastes and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of tangibles is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of tangibles, so this utter purity of tangibles and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of mental phenomena is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of mental phenomena, so this utter purity of mental phenomena and this utter purity of life are not two, cannot be divided [F.126.b] into two, are no different, and are not distinct.

26.319 “The utter purity of visual consciousness is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of visual consciousness, so this utter purity of visual consciousness and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of auditory consciousness is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of auditory consciousness, so this utter purity of auditory consciousness and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of olfactory consciousness is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of olfactory consciousness, so this utter purity of olfactory consciousness and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of gustatory consciousness is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of gustatory consciousness, so this utter purity of gustatory consciousness and this utter purity of life are not two, cannot be

divided into two, are no different, and are not distinct. The utter purity of tactile consciousness is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of tactile consciousness, so this utter purity of tactile consciousness and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of mental consciousness is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of mental consciousness, so this utter purity of [F.127.a] mental consciousness and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct.

26.320 “The utter purity of visually compounded sensory contact is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of visually compounded sensory contact, so this utter purity of visually compounded sensory contact and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of aurally compounded sensory contact is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of aurally compounded sensory contact, so this utter purity of aurally compounded sensory contact and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of nasally compounded sensory contact is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of nasally compounded sensory contact, so this utter purity of nasally compounded sensory contact and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of lingually compounded sensory contact is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of lingually compounded sensory contact, so this utter purity of lingually compounded sensory contact and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of corporeally compounded sensory contact is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of corporeally compounded sensory contact, so this utter purity of corporeally compounded sensory contact and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of mentally compounded sensory contact is owing to the utter purity of life, and the utter purity of one [F.127.b] who lives is owing to the utter purity of mentally compounded sensory contact, so this utter purity of mentally compounded sensory contact and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct.

26.321 “The utter purity of feelings conditioned by visually compounded sensory contact is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of feelings conditioned by visually compounded sensory

contact, so this utter purity of feelings conditioned by visually compounded sensory contact and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings conditioned by aurally compounded sensory contact is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of feelings conditioned by aurally compounded sensory contact, so this utter purity of feelings conditioned by aurally compounded sensory contact and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings conditioned by nasally compounded sensory contact is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of feelings conditioned by nasally compounded sensory contact, so this utter purity of feelings conditioned by nasally compounded sensory contact and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings conditioned by lingually compounded sensory contact is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of feelings conditioned by lingually compounded sensory contact, so this utter purity of feelings conditioned by lingually compounded sensory contact and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings conditioned by corporeally compounded sensory contact is owing to the utter purity of life, and the utter purity of life [F.128.a] is owing to the utter purity of feelings conditioned by corporeally compounded sensory contact, so this utter purity of feelings conditioned by corporeally compounded sensory contact and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings conditioned by mentally compounded sensory contact is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of feelings conditioned by mentally compounded sensory contact, so this utter purity of feelings conditioned by mentally compounded sensory contact and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct.

- 26.322 “The utter purity of the earth element is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of the earth element, so this utter purity of the earth element and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the water element is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of the water element, so this utter purity of the water element and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the fire element is owing to the utter purity of life, and the utter purity of life is

owing to the utter purity of the fire element, so this utter purity of the fire element and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the wind element is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of the wind element, so this utter purity of the wind element and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the space element is owing to the utter purity of life, [F.128.b] and the utter purity of life is owing to the utter purity of the space element, so this utter purity of the space element and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the consciousness element is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of the consciousness element, so this utter purity of the consciousness element and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct.

- 26.323 “The utter purity of ignorance is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of ignorance, so this utter purity of ignorance and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of formative predispositions is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of formative predispositions, so this utter purity of formative predispositions and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of consciousness is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of consciousness, so this utter purity of consciousness and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of name and form is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of name and form, so this utter purity of name and form and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the six sense fields is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of the six sense fields, [F.129.a] so this utter purity of the six sense fields and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of sensory contact is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of sensory contact, so this utter purity of sensory contact and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of sensation is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of sensation, so this utter purity of sensation and this utter purity of life are not two, cannot be

divided into two, are no different, and are not distinct. The utter purity of craving is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of craving, so this utter purity of craving and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of grasping is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of grasping, so this utter purity of grasping and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the rebirth process is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of the rebirth process, so this utter purity of the rebirth process and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of birth is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of birth, so this utter purity of birth and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of aging and death [F.129.b] is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of aging and death, so this utter purity of aging and death and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct.

26.324 “The utter purity of the perfection of generosity is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of the perfection of generosity, so this utter purity of the perfection of generosity and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the perfection of ethical discipline is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of the perfection of ethical discipline, so this utter purity of the perfection of ethical discipline and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the perfection of tolerance is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of the perfection of tolerance, so this utter purity of the perfection of tolerance and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the perfection of perseverance is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of the perfection of perseverance, so this utter purity of the perfection of perseverance and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the perfection of meditative concentration is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of the perfection of meditative concentration, so this utter purity of the perfection of meditative concentration and this utter purity of life are not two, cannot be [F.130.a]

divided into two, are no different, and are not distinct. The utter purity of the perfection of wisdom is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of the perfection of wisdom, so this utter purity of the perfection of wisdom and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct.

26.325 “The utter purity of the emptiness of internal phenomena is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of the emptiness of internal phenomena, so this utter purity of the emptiness of internal phenomena and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of external phenomena is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of the emptiness of external phenomena, so this utter purity of the emptiness of external phenomena and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of external and internal phenomena is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of the emptiness of external and internal phenomena, so this utter purity of the emptiness of external and internal phenomena and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of emptiness is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of the emptiness of emptiness, so this utter purity of the emptiness of emptiness and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of great extent is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of the emptiness of great extent, so this utter purity of the emptiness of great extent and this utter purity of life are not two, cannot be divided into two, are no different, [F.130.b] and are not distinct. The utter purity of the emptiness of ultimate reality is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of the emptiness of ultimate reality, so this utter purity of the emptiness of ultimate reality and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of conditioned phenomena is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of the emptiness of conditioned phenomena, so this utter purity of the emptiness of conditioned phenomena and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of unconditioned phenomena is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of the emptiness of unconditioned phenomena, so this utter purity of the emptiness of

unconditioned phenomena and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of the unlimited is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of the emptiness of the unlimited, so this utter purity of the emptiness of the unlimited and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of that which has neither beginning nor end is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of the emptiness of that which has neither beginning nor end, so this utter purity of the emptiness of that which has neither beginning nor end and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of nonexclusion is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of the emptiness of nonexclusion, so this utter purity of the emptiness of nonexclusion and this utter purity of [F.131.a] life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of inherent nature is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of the emptiness of inherent nature, so this utter purity of the emptiness of inherent nature and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of all phenomena is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of the emptiness of all phenomena, so this utter purity of the emptiness of all phenomena and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of intrinsic defining characteristics is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of the emptiness of intrinsic defining characteristics, so this utter purity of the emptiness of intrinsic defining characteristics and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of that which cannot be apprehended is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of the emptiness of that which cannot be apprehended, so this utter purity of the emptiness of that which cannot be apprehended and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of nonentities is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of the emptiness of nonentities, so this utter purity of the emptiness of nonentities and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of essential nature is owing to the utter purity of life,

and the utter purity of life is owing to the utter purity of the emptiness of essential nature, [F.131.b] so this utter purity of the emptiness of essential nature and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of an essential nature of nonentities is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of the emptiness of an essential nature of nonentities, so this utter purity of the emptiness of an essential nature of nonentities and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct.

26.326 “The utter purity of the applications of mindfulness is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of the applications of mindfulness, so this utter purity of the applications of mindfulness and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the correct exertions is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of the correct exertions, so this utter purity of the correct exertions and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the supports for miraculous ability is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of the supports for miraculous ability, so this utter purity of the supports for miraculous ability and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the faculties is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of the faculties, so this utter purity of the faculties and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the powers is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of the powers, so this [F.132.a] utter purity of the powers and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the branches of enlightenment is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of the branches of enlightenment, so this utter purity of the branches of enlightenment and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the noble eightfold path is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of the noble eightfold path, so this utter purity of the noble eightfold path and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct.

26.327 “The utter purity of the truths of the noble ones is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of the truths of the noble ones, so this utter purity of the truths of the noble ones and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the meditative concentrations is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of the meditative concentrations, so this utter purity of the meditative concentrations and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the immeasurable attitudes is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of the immeasurable attitudes, so this utter purity of the immeasurable attitudes and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the formless absorptions is owing to the utter purity of life, and the utter purity of life is owing to [F.132.b] the utter purity of the formless absorptions, so this utter purity of the formless absorptions and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the eight liberations is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of the eight liberations, so this utter purity of the eight liberations and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the nine serial steps of meditative absorption is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of the nine serial steps of meditative absorption, so this utter purity of the nine serial steps of meditative absorption and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of emptiness is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of emptiness, so this utter purity of emptiness and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of signlessness is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of signlessness, so this utter purity of signlessness and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of wishlessness is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of wishlessness, so this utter purity of wishlessness and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the extrasensory powers is owing to the utter purity of [F.133.a] life, and the utter purity of life is owing to the utter purity of the extrasensory powers, so this utter purity of the extrasensory powers and this utter purity of life are

not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the meditative stabilities is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of the meditative stabilities, so this utter purity of the meditative stabilities and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the dhāraṇī gateways is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of the dhāraṇī gateways, so this utter purity of the dhāraṇī gateways and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct.

26.328 “The utter purity of the powers of the tathāgatas is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of the powers of the tathāgatas, so this utter purity of the powers of the tathāgatas and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the fearlessnesses is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of the fearlessnesses, so this utter purity of the fearlessnesses and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the kinds of exact knowledge is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of the kinds of exact knowledge, so this utter purity of the kinds of exact knowledge and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of great loving kindness is owing to the utter purity of [F.133.b] life, and the utter purity of life is owing to the utter purity of great loving kindness, so this utter purity of great loving kindness and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of great compassion is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of great compassion, so this utter purity of great compassion and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the eighteen distinct qualities of the buddhas is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of the eighteen distinct qualities of the buddhas, so this utter purity of the eighteen distinct qualities of the buddhas and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct.

26.329 “The utter purity of the fruit of having entered the stream is owing to the utter purity of life, and the utter purity of life is owing to the fruit of having entered the stream, so this utter purity of the fruit of having entered the stream and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the fruit of once-

returner is owing to the utter purity of life, and the utter purity of life is owing to the fruit of once-returner, so this utter purity of the fruit of once-returner and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the fruit of non-returner is owing to the utter purity of life, and the utter purity of life is owing to the fruit of non-returner, so this utter purity of the fruit of non-returner and this utter purity of [F.134.a] life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of arhatship is owing to the utter purity of life, and the utter purity of life is owing to arhatship, so this arhatship and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of individual enlightenment is owing to the utter purity of life, and the utter purity of life is owing to individual enlightenment, so this individual enlightenment and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the knowledge of the aspects of the path is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of the knowledge of the aspects of the path, so this utter purity of the knowledge of the aspects of the path and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of all-aspect omniscience is owing to the utter purity of life, and the utter purity of life is owing to the utter purity of all-aspect omniscience, so this utter purity of all-aspect omniscience and this utter purity of life are not two, cannot be divided into two, are no different, and are not distinct. [B8]

26.330 “Moreover, Subhūti, the utter purity of physical forms is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of physical forms, so this utter purity of physical forms and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings is owing to the utter purity of an individual, and the utter purity of an individual [F.134.b] is owing to the utter purity of feelings, so this utter purity of feelings and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of perceptions is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of perceptions, so this utter purity of perceptions and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of formative predispositions is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of formative predispositions, so this utter purity of formative predispositions and this utter purity of an individual are not two, cannot be divided into two, are no different, and are

not distinct. The utter purity of consciousness is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of consciousness, so this utter purity of consciousness and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct.

26.331 “The utter purity of the eyes is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of the eyes, so this utter purity of the eyes and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the ears is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of the ears, so this utter purity of the ears and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the nose is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of the nose, so this utter purity of the nose and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the tongue is owing to the utter purity of an individual, and the utter purity of an individual [F.135.a] is owing to the utter purity of the tongue, so this utter purity of the tongue and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the body is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of the body, so this utter purity of the body and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the mental faculty is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of the mental faculty, so this utter purity of the mental faculty and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct.

26.332 “The utter purity of sights is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of sights, so this utter purity of sights and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of sounds is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of sounds, so this utter purity of sounds and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of odors is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of odors, so this utter purity of odors and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of tastes is owing to the

utter purity of an individual, and the utter purity of an individual is owing to the utter purity of tastes, so this utter purity of tastes and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of tangibles is owing to the utter purity of an individual, and the utter purity of an individual [F.135.b] is owing to the utter purity of tangibles, so this utter purity of tangibles and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of mental phenomena is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of mental phenomena, so this utter purity of mental phenomena and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct.

26.333 “The utter purity of visual consciousness is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of visual consciousness, so this utter purity of visual consciousness and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of auditory consciousness is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of auditory consciousness, so this utter purity of auditory consciousness and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of olfactory consciousness is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of olfactory consciousness, so this utter purity of olfactory consciousness and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of gustatory consciousness is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of gustatory consciousness, so this utter purity of gustatory consciousness and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of tactile consciousness is owing to the utter purity of an individual, and the utter purity of an [F.136.a] individual is owing to the utter purity of tactile consciousness, so this utter purity of tactile consciousness and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of mental consciousness is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of mental consciousness, so this utter purity of mental consciousness and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct.

26.334 “The utter purity of visually compounded sensory contact is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of visually compounded sensory contact, so this utter purity of visually compounded sensory contact and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of aurally compounded sensory contact is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of aurally compounded sensory contact, so this utter purity of aurally compounded sensory contact and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of nasally compounded sensory contact is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of nasally compounded sensory contact, so this utter purity of nasally compounded sensory contact and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of lingually compounded sensory contact is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of lingually compounded sensory contact, so this utter purity of lingually compounded sensory contact and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of corporeally compounded sensory contact [F.136.b] is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of corporeally compounded sensory contact, so this utter purity of corporeally compounded sensory contact and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of mentally compounded sensory contact is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of mentally compounded sensory contact, so this utter purity of mentally compounded sensory contact and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct.

26.335 “The utter purity of feelings conditioned by visually compounded sensory contact is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of feelings conditioned by visually compounded sensory contact, so this utter purity of feelings conditioned by visually compounded sensory contact and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings conditioned by aurally compounded sensory contact is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of feelings conditioned by aurally

compounded sensory contact, so this utter purity of feelings conditioned by aurally compounded sensory contact and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings conditioned by nasally compounded sensory contact is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of feelings conditioned by nasally compounded sensory contact, so this utter purity of feelings conditioned by nasally compounded sensory contact and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings conditioned by lingually compounded sensory contact is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity [F.137.a] of feelings conditioned by lingually compounded sensory contact, so this utter purity of feelings conditioned by lingually compounded sensory contact and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings conditioned by corporeally compounded sensory contact is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of feelings conditioned by corporeally compounded sensory contact, so this utter purity of feelings conditioned by corporeally compounded sensory contact and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings conditioned by mentally compounded sensory contact is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of feelings conditioned by mentally compounded sensory contact, so this utter purity of feelings conditioned by mentally compounded sensory contact and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct.

26.336 “The utter purity of the earth element is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of the earth element, so this utter purity of the earth element and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the water element is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of the water element, so this utter purity of the water element and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the fire element is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of the fire element, so this utter purity of the fire element and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter

purity of the wind element is owing to [F.137.b] the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of the wind element, so this utter purity of the wind element and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the space element is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of the space element, so this utter purity of the space element and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the consciousness element is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of the consciousness element, so this utter purity of the consciousness element and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct.

- 26.337 “The utter purity of ignorance is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of ignorance, so this utter purity of ignorance and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of formative predispositions is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of formative predispositions, so this utter purity of formative predispositions and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of consciousness is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of consciousness, so this utter purity of consciousness and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of name and form is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of name and form, so this [F.138.a] utter purity of name and form and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the six sense fields is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of the six sense fields, so this utter purity of the six sense fields and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of sensory contact is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of sensory contact, so this utter purity of sensory contact and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of sensation is owing to the utter purity of an individual, and the utter purity of an

individual is owing to the utter purity of sensation, so this utter purity of sensation and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of craving is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of craving, so this utter purity of craving and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of grasping is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of grasping, so this utter purity of grasping and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the rebirth process is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of the rebirth process, so this utter purity of the rebirth process and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity [F.138.b] of birth is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of birth, so this utter purity of birth and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of aging and death is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of aging and death, so this utter purity of aging and death and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct.

26.338 “The utter purity of the perfection of generosity is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of the perfection of generosity, so this utter purity of the perfection of generosity and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the perfection of ethical discipline is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of the perfection of ethical discipline, so this utter purity of the perfection of ethical discipline and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the perfection of tolerance is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of the perfection of tolerance, so this utter purity of the perfection of tolerance and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the perfection of perseverance is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of the perfection of perseverance, so this utter purity of the perfection of perseverance and this

utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of [F.139.a] the perfection of meditative concentration is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of the perfection of meditative concentration, so this utter purity of the perfection of meditative concentration and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the perfection of wisdom is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of the perfection of wisdom, so this utter purity of the perfection of wisdom and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct.

26.339 “The utter purity of the emptiness of internal phenomena is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of the emptiness of internal phenomena, so this utter purity of the emptiness of internal phenomena and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of external phenomena is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of the emptiness of external phenomena, so this utter purity of the emptiness of external phenomena and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of external and internal phenomena is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of the emptiness of external and internal phenomena, so this utter purity of the emptiness of external and internal phenomena and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of emptiness is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of the emptiness of emptiness, so this utter purity of the emptiness of emptiness and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not [F.139.b] distinct. The utter purity of the emptiness of great extent is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of the emptiness of great extent, so this utter purity of the emptiness of great extent and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of ultimate reality is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of the emptiness of ultimate reality, so this utter purity of the emptiness of ultimate reality and this utter purity of an

individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of conditioned phenomena is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of the emptiness of conditioned phenomena, so this utter purity of the emptiness of conditioned phenomena and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of unconditioned phenomena is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of the emptiness of unconditioned phenomena, so this utter purity of the emptiness of unconditioned phenomena and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of the unlimited is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of the emptiness of the unlimited, so this utter purity of the emptiness of the unlimited and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of that which has neither beginning nor end is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of the emptiness of that which has neither beginning nor end, so this utter purity [F.140.a] of the emptiness of that which has neither beginning nor end and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of nonexclusion is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of the emptiness of nonexclusion, so this utter purity of the emptiness of nonexclusion and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of inherent nature is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of the emptiness of inherent nature, so this utter purity of the emptiness of inherent nature and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of all phenomena is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of the emptiness of all phenomena, so this utter purity of the emptiness of all phenomena and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of intrinsic defining characteristics is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of the emptiness of intrinsic defining characteristics, so this utter purity of the

emptiness of intrinsic defining characteristics and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of that which cannot be apprehended is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of the emptiness of that which cannot be apprehended, so this utter purity of the emptiness of that which cannot be apprehended and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of nonentities [F.140.b] is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of the emptiness of nonentities, so this utter purity of the emptiness of nonentities and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of essential nature is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of the emptiness of essential nature, so this utter purity of the emptiness of essential nature and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of an essential nature of nonentities is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of the emptiness of an essential nature of nonentities, so this utter purity of the emptiness of an essential nature of nonentities and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct.

26.340 “The utter purity of the applications of mindfulness is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of the applications of mindfulness, so this utter purity of the applications of mindfulness and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the correct exertions is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of the correct exertions, so this utter purity of the correct exertions and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the supports for miraculous ability is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of the supports for miraculous ability, [F.141.a] so this utter purity of the supports for miraculous ability and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the faculties is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of the faculties, so this utter purity of the faculties and this

utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the powers is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of the powers, so this utter purity of the powers and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the branches of enlightenment is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of the branches of enlightenment, so this utter purity of the branches of enlightenment and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the noble eightfold path is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of the noble eightfold path, so this utter purity of the noble eightfold path and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct.

26.341 “The utter purity of the truths of the noble ones is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of the truths of the noble ones, so this utter purity of the truths of the noble ones and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the meditative concentrations is owing to the utter purity of an individual, and the utter purity [F.141.b] of an individual is owing to the utter purity of the meditative concentrations, so this utter purity of the meditative concentrations and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the immeasurable attitudes is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of the immeasurable attitudes, so this utter purity of the immeasurable attitudes and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the formless absorptions is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of the formless absorptions, so this utter purity of the formless absorptions and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the eight liberations is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of the eight liberations, so this utter purity of the eight liberations and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the nine serial steps of meditative absorption is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of the nine serial

steps of meditative absorption, so this utter purity of the nine serial steps of meditative absorption and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness, signlessness, and wishlessness gateways to liberation is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of the emptiness, [F.142.a] signlessness, and wishlessness gateways to liberation, so this utter purity of the emptiness, signlessness, and wishlessness gateways to liberation and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct.⁸²⁷ The utter purity of the extrasensory powers is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of the extrasensory powers, so this utter purity of the extrasensory powers and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the meditative stabilities is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of the meditative stabilities, so this utter purity of the meditative stabilities and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the dhāraṇī gateways is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of the dhāraṇī gateways, so this utter purity of the dhāraṇī gateways and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct.

26.342 “The utter purity of the powers of the tathāgatas is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of the powers of the tathāgatas, so this utter purity of the powers of the tathāgatas and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the fearlessnesses is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of the fearlessnesses, so this utter purity of the fearlessnesses and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the kinds of exact knowledge is owing to [F.142.b] the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of the kinds of exact knowledge, so this utter purity of the kinds of exact knowledge and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of great loving kindness is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of great loving kindness, so this utter purity of great loving kindness and this utter purity of an individual are not two, cannot be divided into two, are no

different, and are not distinct. The utter purity of great compassion is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of great compassion, so this utter purity of great compassion and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the eighteen distinct qualities of the buddhas is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of the eighteen distinct qualities of the buddhas, so this utter purity of the eighteen distinct qualities of the buddhas and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct.

- 26.343 “The utter purity of the fruit of having entered the stream is owing to the utter purity of an individual, and the utter purity of an individual is owing to the fruit of having entered the stream, so this utter purity of the fruit of having entered the stream and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the fruit of once-returner is owing to the utter purity of an individual, and the utter purity of an individual is owing to the fruit of once-returner, so this utter purity of the fruit of once-returner and this utter purity of an individual are not two, [F.143.a] cannot be divided into two, are no different, and are not distinct. The utter purity of the fruit of non-returner is owing to the utter purity of an individual, and the utter purity of an individual is owing to the fruit of non-returner, so this utter purity of the fruit of non-returner and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of arhatship is owing to the utter purity of an individual, and the utter purity of an individual is owing to arhatship, so this arhatship and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of individual enlightenment is owing to the utter purity of an individual, and the utter purity of an individual is owing to individual enlightenment, so this individual enlightenment and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the knowledge of the aspects of the path is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of the knowledge of the aspects of the path, so this utter purity of the knowledge of the aspects of the path and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of all-aspect omniscience is owing to the utter purity of an individual, and the utter purity of an individual is owing to the utter purity of all-aspect omniscience, so this

utter purity of all-aspect omniscience and this utter purity of an individual are not two, cannot be divided into two, are no different, and are not distinct. [B9]

26.344 “Moreover, Subhūti, the utter purity of physical forms is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of physical forms, [F.143.b] so this utter purity of physical forms and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of feelings, so this utter purity of feelings and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of perceptions is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of perceptions, so this utter purity of perceptions and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of formative predispositions is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of formative predispositions, so this utter purity of formative predispositions and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of consciousness is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of consciousness, so this utter purity of consciousness and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct.

26.345 “The utter purity of the eyes is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of the eyes, so this utter purity of the eyes and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the ears is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of the ears, so this utter purity of the ears and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the nose is owing to the utter purity of a person, and the utter purity of a person is owing to [F.144.a] the utter purity of the nose, so this utter purity of the nose and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the tongue is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of the tongue, so this utter purity of the tongue and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the body is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of the

body, so this utter purity of the body and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the mental faculty is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of the mental faculty, so this utter purity of the mental faculty and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct.

26.346 “The utter purity of sights is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of sights, so this utter purity of sights and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of sounds is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of sounds, so this utter purity of sounds and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of odors is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of odors, so this utter purity of odors and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of tastes is owing to the utter purity of a person, and the utter purity [F.144.b] of a person is owing to the utter purity of tastes, so this utter purity of tastes and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of tangibles is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of tangibles, so this utter purity of tangibles and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of mental phenomena is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of mental phenomena, so this utter purity of mental phenomena and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct.

26.347 “The utter purity of visual consciousness is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of visual consciousness, so this utter purity of visual consciousness and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of auditory consciousness is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of auditory consciousness, so this utter purity of auditory consciousness and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of olfactory consciousness is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of olfactory consciousness, so this utter purity of olfactory consciousness and this utter purity of a person

are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of gustatory consciousness is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of gustatory consciousness, [F.145.a] so this utter purity of gustatory consciousness and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of tactile consciousness is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of tactile consciousness, so this utter purity of tactile consciousness and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of mental consciousness is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of mental consciousness, so this utter purity of mental consciousness and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct.

26.348 “The utter purity of visually compounded sensory contact is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of visually compounded sensory contact, so this utter purity of visually compounded sensory contact and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of aurally compounded sensory contact is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of aurally compounded sensory contact, so this utter purity of aurally compounded sensory contact and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of nasally compounded sensory contact is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of nasally compounded sensory contact, so this utter purity of nasally compounded sensory contact and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity [F.145.b] of lingually compounded sensory contact is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of lingually compounded sensory contact, so this utter purity of lingually compounded sensory contact and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of corporeally compounded sensory contact is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of corporeally compounded sensory contact, so this utter purity of corporeally compounded sensory contact and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of mentally compounded sensory contact is owing to the

utter purity of a person, and the utter purity of a person is owing to the utter purity of mentally compounded sensory contact, so this utter purity of mentally compounded sensory contact and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct.

26.349 “The utter purity of feelings conditioned by visually compounded sensory contact is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of feelings conditioned by visually compounded sensory contact, so this utter purity of feelings conditioned by visually compounded sensory contact and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings conditioned by aurally compounded sensory contact is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of feelings conditioned by aurally compounded sensory contact, so this utter purity of feelings conditioned by aurally compounded sensory contact and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings conditioned by nasally compounded sensory contact is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of feelings [F.146.a] conditioned by nasally compounded sensory contact, so this utter purity of feelings conditioned by nasally compounded sensory contact and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings conditioned by lingually compounded sensory contact is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of feelings conditioned by lingually compounded sensory contact, so this utter purity of feelings conditioned by lingually compounded sensory contact and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings conditioned by corporeally compounded sensory contact is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of feelings conditioned by corporeally compounded sensory contact, so this utter purity of feelings conditioned by corporeally compounded sensory contact and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings conditioned by mentally compounded sensory contact is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of feelings conditioned by mentally compounded sensory contact, so this utter purity of feelings conditioned by mentally compounded sensory contact and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct.

26.350 “The utter purity of the earth element is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of the earth element, so this utter purity of the earth element and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the water element is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of [F.146.b] the water element, so this utter purity of the water element and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the fire element is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of the fire element, so this utter purity of the fire element and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the wind element is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of the wind element, so this utter purity of the wind element and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the space element is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of the space element, so this utter purity of the space element and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the consciousness element is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of the consciousness element, so this utter purity of the consciousness element and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct.

26.351 “The utter purity of ignorance is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of ignorance, so this utter purity of ignorance and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of formative predispositions is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of formative predispositions, so this utter purity of [F.147.a] formative predispositions and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of consciousness is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of consciousness, so this utter purity of consciousness and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of name and form is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of name and form, so this utter purity of name and form and this utter purity of a person are not two, cannot be divided into two, are no

different, and are not distinct. The utter purity of the six sense fields is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of the six sense fields, so this utter purity of the six sense fields and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of sensory contact is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of sensory contact, so this utter purity of sensory contact and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of sensation is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of sensation, so this utter purity of sensation and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of craving is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of craving, so this utter purity of craving and this utter purity of a person [F.147.b] are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of grasping is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of grasping, so this utter purity of grasping and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the rebirth process is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of the rebirth process, so this utter purity of the rebirth process and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of birth is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of birth, so this utter purity of birth and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of aging and death is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of aging and death, so this utter purity of aging and death and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct.

- 26.352 “The utter purity of the perfection of generosity is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of the perfection of generosity, so this utter purity of the perfection of generosity and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the perfection of ethical discipline is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of the perfection of ethical discipline, so this utter purity of the perfection of ethical discipline and this utter purity of a person are not two, cannot be divided into two, are

no different, [F.148.a] and are not distinct. The utter purity of the perfection of tolerance is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of the perfection of tolerance, so this utter purity of the perfection of tolerance and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the perfection of perseverance is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of the perfection of perseverance, so this utter purity of the perfection of perseverance and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the perfection of meditative concentration is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of the perfection of meditative concentration, so this utter purity of the perfection of meditative concentration and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the perfection of wisdom is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of the perfection of wisdom, so this utter purity of the perfection of wisdom and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct.

- 26.353 “The utter purity of the emptiness of internal phenomena is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of the emptiness of internal phenomena, so this utter purity of the emptiness of internal phenomena and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of external phenomena is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of [F.148.b] the emptiness of external phenomena, so this utter purity of the emptiness of external phenomena and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of external and internal phenomena is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of the emptiness of external and internal phenomena, so this utter purity of the emptiness of external and internal phenomena and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of emptiness is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of the emptiness of emptiness, so this utter purity of the emptiness of emptiness and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of great extent is owing to the utter

purity of a person, and the utter purity of a person is owing to the utter purity of the emptiness of great extent, so this utter purity of the emptiness of great extent and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of ultimate reality is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of the emptiness of ultimate reality, so this utter purity of the emptiness of ultimate reality and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of conditioned phenomena is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of the emptiness of conditioned phenomena, so this utter purity of the emptiness of conditioned phenomena and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of unconditioned phenomena is owing to the utter purity of a person, [F.149.a] and the utter purity of a person is owing to the utter purity of the emptiness of unconditioned phenomena, so this utter purity of the emptiness of unconditioned phenomena and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of the unlimited is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of the emptiness of the unlimited, so this utter purity of the emptiness of the unlimited and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of that which has neither beginning nor end is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of the emptiness of that which has neither beginning nor end, so this utter purity of the emptiness of that which has neither beginning nor end and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of nonexclusion is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of the emptiness of nonexclusion, so this utter purity of the emptiness of nonexclusion and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of inherent nature is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of the emptiness of inherent nature, so this utter purity of the emptiness of inherent nature and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of all phenomena is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of the

emptiness of all phenomena, [F.149.b] so this utter purity of the emptiness of all phenomena and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of intrinsic defining characteristics is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of the emptiness of intrinsic defining characteristics, so this utter purity of the emptiness of intrinsic defining characteristics and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of that which cannot be apprehended is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of the emptiness of that which cannot be apprehended, so this utter purity of the emptiness of that which cannot be apprehended and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of nonentities is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of the emptiness of nonentities, so this utter purity of the emptiness of nonentities and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of essential nature is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of the emptiness of essential nature, so this utter purity of the emptiness of essential nature and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of an essential nature of nonentities is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of the emptiness of an essential nature of nonentities, so this utter purity of the emptiness of an essential nature of nonentities and this utter purity of a person are not two, [F.150.a] cannot be divided into two, are no different, and are not distinct.

26.354 “The utter purity of the applications of mindfulness is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of the applications of mindfulness, so this utter purity of the applications of mindfulness and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the correct exertions is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of the correct exertions, so this utter purity of the correct exertions and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the supports for miraculous ability is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of the supports for miraculous ability, so this utter purity of the

supports for miraculous ability and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the faculties is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of the faculties, so this utter purity of the faculties and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the powers is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of the powers, so this utter purity of the powers and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the branches of enlightenment is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of the branches of enlightenment, so this utter purity of the branches of enlightenment and this utter purity of a person are not two, [F.150.b] cannot be divided into two, are no different, and are not distinct. The utter purity of the noble eightfold path is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of the noble eightfold path, so this utter purity of the noble eightfold path and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct.

26.355 “The utter purity of the truths of the noble ones is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of the truths of the noble ones, so this utter purity of the truths of the noble ones and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the meditative concentrations is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of the meditative concentrations, so this utter purity of the meditative concentrations and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the immeasurable attitudes is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of the immeasurable attitudes, so this utter purity of the immeasurable attitudes and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the formless absorptions is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of the formless absorptions, so this utter purity of the formless absorptions and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the eight liberations is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of the eight liberations, so this utter purity [F.151.a] of the eight liberations and this utter purity of a person are not two, cannot be divided

into two, are no different, and are not distinct. The utter purity of the nine serial steps of meditative absorption is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of the nine serial steps of meditative absorption, so this utter purity of the nine serial steps of meditative absorption and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness, signlessness, and wishlessness gateways to liberation is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of the emptiness, signlessness, and wishlessness gateways to liberation, so this utter purity of the emptiness, signlessness, and wishlessness gateways to liberation and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the extrasensory powers is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of the extrasensory powers, so this utter purity of the extrasensory powers and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the meditative stabilities is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of the meditative stabilities, so this utter purity of the meditative stabilities and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the dhāraṇī gateways is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of the dhāraṇī gateways, so this utter purity of the dhāraṇī gateways and this utter purity [F.151.b] of a person are not two, cannot be divided into two, are no different, and are not distinct.

26.356 “The utter purity of the powers of the tathāgatas is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of the powers of the tathāgatas, so this utter purity of the powers of the tathāgatas and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the fearlessnesses is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of the fearlessnesses, so this utter purity of the fearlessnesses and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the kinds of exact knowledge is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of the kinds of exact knowledge, so this utter purity of the kinds of exact knowledge and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of great loving kindness is owing to the utter purity of a person, and the utter purity of a person is

owing to the utter purity of great loving kindness, so this utter purity of great loving kindness and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of great compassion is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of great compassion, so this utter purity of great compassion and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the eighteen distinct qualities of the buddhas is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of the eighteen distinct qualities of the buddhas, [F.152.a] so this utter purity of the eighteen distinct qualities of the buddhas and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct.

26.357 “The utter purity of the fruit of having entered the stream is owing to the utter purity of a person, and the utter purity of a person is owing to the fruit of having entered the stream, so this utter purity of the fruit of having entered the stream and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the fruit of once-returner is owing to the utter purity of a person, and the utter purity of a person is owing to the fruit of once-returner, so this utter purity of the fruit of once-returner and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the fruit of non-returner is owing to the utter purity of a person, and the utter purity of a person is owing to the fruit of non-returner, so this utter purity of the fruit of non-returner and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of arhatship is owing to the utter purity of a person, and the utter purity of a person is owing to arhatship, so this arhatship and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of individual enlightenment is owing to the utter purity of a person, and the utter purity of a person is owing to individual enlightenment, so this individual enlightenment and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. [F.152.b] The utter purity of the knowledge of the aspects of the path is owing to the utter purity of a person, and the utter purity of a person is owing to the utter purity of the knowledge of the aspects of the path, so this utter purity of the knowledge of the aspects of the path and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of all-aspect omniscience is owing to the utter purity of a person, and the utter purity of a person is owing to the utter

purity of all-aspect omniscience, so this utter purity of all-aspect omniscience and this utter purity of a person are not two, cannot be divided into two, are no different, and are not distinct.

26.358 “Moreover, Subhūti, the utter purity of physical forms is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of physical forms, so this utter purity of physical forms and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of feelings, so this utter purity of feelings and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of perceptions is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of perceptions, so this utter purity of perceptions and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of formative predispositions is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of formative predispositions, so this utter purity of formative predispositions and this utter purity of one born of Manu [F.153.a] are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of consciousness is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of consciousness, so this utter purity of consciousness and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct.

26.359 “The utter purity of the eyes is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of the eyes, so this utter purity of the eyes and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the ears is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of the ears, so this utter purity of the ears and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the nose is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of the nose, so this utter purity of the nose and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the tongue is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of the tongue, so this utter purity of the tongue and this utter

purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the body is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of the body, so this utter purity of the body and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the mental faculty is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of [F.153.b] the mental faculty, so this utter purity of the mental faculty and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct.

26.360 “The utter purity of sights is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of sights, so this utter purity of sights and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of sounds is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of sounds, so this utter purity of sounds and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of odors is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of odors, so this utter purity of odors and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of tastes is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of tastes, so this utter purity of tastes and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of tangibles is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of tangibles, so this utter purity of tangibles and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of mental phenomena is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of mental phenomena, so this utter purity of mental phenomena and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct.

26.361 “The utter purity of [F.154.a] visual consciousness is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of visual consciousness, so this utter purity of visual consciousness and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter

purity of auditory consciousness is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of auditory consciousness, so this utter purity of auditory consciousness and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of olfactory consciousness is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of olfactory consciousness, so this utter purity of olfactory consciousness and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of gustatory consciousness is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of gustatory consciousness, so this utter purity of gustatory consciousness and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of tactile consciousness is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of tactile consciousness, so this utter purity of tactile consciousness and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of mental consciousness is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of mental consciousness, [F.154.b] so this utter purity of mental consciousness and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct.

26.362 “The utter purity of visually compounded sensory contact is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of visually compounded sensory contact, so this utter purity of visually compounded sensory contact and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of aurally compounded sensory contact is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of aurally compounded sensory contact, so this utter purity of aurally compounded sensory contact and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of nasally compounded sensory contact is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of nasally compounded sensory contact, so this utter purity of nasally compounded sensory contact and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of lingually compounded sensory contact is owing to the utter purity of one

born of Manu, and the utter purity of one born of Manu is owing to the utter purity of lingually compounded sensory contact, so this utter purity of lingually compounded sensory contact and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of corporeally compounded sensory contact is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of corporeally compounded sensory contact, so this utter purity of corporeally compounded sensory contact and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of mentally compounded sensory contact is owing to the utter purity [F.155.a] of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of mentally compounded sensory contact, so this utter purity of mentally compounded sensory contact and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct.

- 26.363 “The utter purity of feelings conditioned by visually compounded sensory contact is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of feelings conditioned by visually compounded sensory contact, so this utter purity of feelings conditioned by visually compounded sensory contact and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings conditioned by aurally compounded sensory contact is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of feelings conditioned by aurally compounded sensory contact, so this utter purity of feelings conditioned by aurally compounded sensory contact and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings conditioned by nasally compounded sensory contact is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of feelings conditioned by nasally compounded sensory contact, so this utter purity of feelings conditioned by nasally compounded sensory contact and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings conditioned by lingually compounded sensory contact is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of feelings conditioned by lingually compounded sensory contact, so this utter purity of feelings conditioned by lingually compounded sensory contact and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not

distinct. The utter purity [F.155.b] of feelings conditioned by corporeally compounded sensory contact is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of feelings conditioned by corporeally compounded sensory contact, so this utter purity of feelings conditioned by corporeally compounded sensory contact and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings conditioned by mentally compounded sensory contact is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of feelings conditioned by mentally compounded sensory contact, so this utter purity of feelings conditioned by mentally compounded sensory contact and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct.

26.364 “The utter purity of the earth element is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of the earth element, so this utter purity of the earth element and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the water element is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of the water element, so this utter purity of the water element and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the fire element is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of the fire element, so this utter purity of the fire element and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the wind element is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of the wind element, [F.156.a] so this utter purity of the wind element and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the space element is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of the space element, so this utter purity of the space element and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the consciousness element is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of the consciousness element, so

this utter purity of the consciousness element and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct.

26.365 “The utter purity of ignorance is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of ignorance, so this utter purity of ignorance and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of formative predispositions is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of formative predispositions, so this utter purity of formative predispositions and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of consciousness is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of consciousness, so this utter purity of consciousness and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of name and form is owing to the utter purity of one born of Manu, and the utter purity of [F.156.b] one born of Manu is owing to the utter purity of name and form, so this utter purity of name and form and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the six sense fields is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of the six sense fields, so this utter purity of the six sense fields and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of sensory contact is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of sensory contact, so this utter purity of sensory contact and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of sensation is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of sensation, so this utter purity of sensation and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of craving is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of craving, so this utter purity of craving and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of grasping is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of grasping, so this utter purity of grasping and this utter purity of one born of

Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the rebirth process is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of the rebirth process, so this utter purity of the rebirth process and this utter purity of one born of Manu are not two, [F.157.a] cannot be divided into two, are no different, and are not distinct. The utter purity of birth is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of birth, so this utter purity of birth and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of aging and death is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of aging and death, so this utter purity of aging and death and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct.

26.366 “The utter purity of the perfection of generosity is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of the perfection of generosity, so this utter purity of the perfection of generosity and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the perfection of ethical discipline is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of the perfection of ethical discipline, so this utter purity of the perfection of ethical discipline and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the perfection of tolerance is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of the perfection of tolerance, so this utter purity of the perfection of tolerance and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the perfection of perseverance is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of the perfection of perseverance, [F.157.b] so this utter purity of the perfection of perseverance and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the perfection of meditative concentration is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of the perfection of meditative concentration, so this utter purity of the perfection of meditative concentration and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the perfection of wisdom is

owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of the perfection of wisdom, so this utter purity of the perfection of wisdom and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct.

26.367 “The utter purity of the emptiness of internal phenomena is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of the emptiness of internal phenomena, so this utter purity of the emptiness of internal phenomena and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of external phenomena is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of the emptiness of external phenomena, so this utter purity of the emptiness of external phenomena and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of external and internal phenomena is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of the emptiness of external and internal phenomena, so this utter purity of the emptiness of external and internal phenomena and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity [F.158.a] of the emptiness of emptiness is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of the emptiness of emptiness, so this utter purity of the emptiness of emptiness and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of great extent is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of the emptiness of great extent, so this utter purity of the emptiness of great extent and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of ultimate reality is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of the emptiness of ultimate reality, so this utter purity of the emptiness of ultimate reality and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of conditioned phenomena is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of the emptiness of conditioned phenomena, so this utter purity of the emptiness of conditioned phenomena and this utter purity of one born of Manu are not two, cannot be divided into

two, are no different, and are not distinct. The utter purity of the emptiness of unconditioned phenomena is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of the emptiness of unconditioned phenomena, so this utter purity of the emptiness of unconditioned phenomena and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of the unlimited is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of the emptiness of the unlimited, [F.158.b] so this utter purity of the emptiness of the unlimited and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of that which has neither beginning nor end is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of the emptiness of that which has neither beginning nor end, so this utter purity of the emptiness of that which has neither beginning nor end and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of nonexclusion is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of the emptiness of nonexclusion, so this utter purity of the emptiness of nonexclusion and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of inherent nature is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of the emptiness of inherent nature, so this utter purity of the emptiness of inherent nature and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of all phenomena is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of the emptiness of all phenomena, so this utter purity of the emptiness of all phenomena and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of intrinsic defining characteristics is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of the emptiness of intrinsic defining characteristics, so this utter purity of the emptiness of intrinsic defining characteristics and this utter purity of one born of Manu [F.159.a] are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of that which cannot be apprehended is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of the

emptiness of that which cannot be apprehended, so this utter purity of the emptiness of that which cannot be apprehended and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of nonentities is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of the emptiness of nonentities, so this utter purity of the emptiness of nonentities and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of essential nature is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of the emptiness of essential nature, so this utter purity of the emptiness of essential nature and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of an essential nature of nonentities is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of the emptiness of an essential nature of nonentities, so this utter purity of the emptiness of an essential nature of nonentities and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct.

26.368 “The utter purity of the applications of mindfulness is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of the applications of mindfulness, so this utter purity of the applications of mindfulness and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the correct exertions is owing to the utter purity [F.159.b] of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of the correct exertions, so this utter purity of the correct exertions and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the supports for miraculous ability is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of the supports for miraculous ability, so this utter purity of the supports for miraculous ability and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the faculties is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of the faculties, so this utter purity of the faculties and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the powers is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of the powers, so this utter purity of the powers and this utter

purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the branches of enlightenment is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of the branches of enlightenment, so this utter purity of the branches of enlightenment and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the noble eightfold path is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of the noble eightfold path, so this utter purity of the noble eightfold path and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, [F.160.a] and are not distinct.

26.369 “The utter purity of the truths of the noble ones is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of the truths of the noble ones, so this utter purity of the truths of the noble ones and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the meditative concentrations is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of the meditative concentrations, so this utter purity of the meditative concentrations and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the immeasurable attitudes is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of the immeasurable attitudes, so this utter purity of the immeasurable attitudes and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the formless absorptions is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of the formless absorptions, so this utter purity of the formless absorptions and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the eight liberations is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of the eight liberations, so this utter purity of the eight liberations and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the nine serial steps of meditative absorption is owing to the utter purity of one born of Manu, and the utter purity of [F.160.b] one born of Manu is owing to the utter purity of the nine serial steps of meditative absorption, so this utter purity of the nine serial steps of meditative absorption and this utter purity of one born of Manu are not two,

cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness, signlessness, and wishlessness gateways to liberation is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of the emptiness, signlessness, and wishlessness gateways to liberation, so this utter purity of the emptiness, signlessness, and wishlessness gateways to liberation and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the extrasensory powers is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of the extrasensory powers, so this utter purity of the extrasensory powers and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the meditative stabilities is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of the meditative stabilities, so this utter purity of the meditative stabilities and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the dhāraṇī gateways is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of the dhāraṇī gateways, so this utter purity of the dhāraṇī gateways and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct.

- 26.370 “The utter purity of the powers of the tathāgatas is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of the powers of the tathāgatas, so this utter purity [F.161.a] of the powers of the tathāgatas and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the fearlessnesses is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of the fearlessnesses, so this utter purity of the fearlessnesses and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the kinds of exact knowledge is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of the kinds of exact knowledge, so this utter purity of the kinds of exact knowledge and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of great loving kindness is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of great loving kindness, so this utter purity of great loving kindness and this utter purity of one born of Manu are not two, cannot be divided into two, are no different,

and are not distinct. The utter purity of great compassion is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of great compassion, so this utter purity of great compassion and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the eighteen distinct qualities of the buddhas is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of the eighteen distinct qualities of the buddhas, so this utter purity of the eighteen distinct qualities of the buddhas and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct.

26.371 “The utter purity of knowledge of all the dharmas is owing to [F.161.b] the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to knowledge of all the dharmas, so this utter purity of knowledge of all the dharmas and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct.⁸²⁸ The utter purity of the knowledge of the aspects of the path is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of the knowledge of the aspects of the path, so this utter purity of the knowledge of the aspects of the path and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of all-aspect omniscience is owing to the utter purity of one born of Manu, and the utter purity of one born of Manu is owing to the utter purity of all-aspect omniscience, so this utter purity of all-aspect omniscience and this utter purity of one born of Manu are not two, cannot be divided into two, are no different, and are not distinct.

26.372 “Moreover, Subhūti, the utter purity of physical forms is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of physical forms, so this utter purity of physical forms and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of feelings, so this utter purity of feelings and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of perceptions is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of perceptions, so this utter purity of perceptions and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity [F.162.a] of formative predispositions is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of formative

predispositions, so this utter purity of formative predispositions and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of consciousness is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of consciousness, so this utter purity of consciousness and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct.

26.373 “The utter purity of the eyes is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of the eyes, so this utter purity of the eyes and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the ears is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of the ears, so this utter purity of the ears and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the nose is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of the nose, so this utter purity of the nose and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the tongue is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of the tongue, so this utter purity of the tongue and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the body is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu [F.162.b] is owing to the utter purity of the body, so this utter purity of the body and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the mental faculty is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of the mental faculty, so this utter purity of the mental faculty and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct.

26.374 “The utter purity of sights is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of sights, so this utter purity of sights and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of sounds is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of sounds, so this utter purity of sounds and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of odors is owing to the utter purity of a child of Manu, and the utter

purity of a child of Manu is owing to the utter purity of odors, so this utter purity of odors and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of tastes is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of tastes, so this utter purity of tastes and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of tangibles is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of tangibles, so this utter purity of tangibles and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. [F.163.a] The utter purity of mental phenomena is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of mental phenomena, so this utter purity of mental phenomena and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct.

26.375 “The utter purity of visual consciousness is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of visual consciousness, so this utter purity of visual consciousness and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of auditory consciousness is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of auditory consciousness, so this utter purity of auditory consciousness and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of olfactory consciousness is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of olfactory consciousness, so this utter purity of olfactory consciousness and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of gustatory consciousness is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of gustatory consciousness, so this utter purity of gustatory consciousness and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of tactile consciousness is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of tactile consciousness, so this [F.163.b] utter purity of tactile consciousness and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of mental consciousness is owing to the utter purity of a child of Manu, and the utter purity of a child of

Manu is owing to the utter purity of mental consciousness, so this utter purity of mental consciousness and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct.

26.376 “The utter purity of visually compounded sensory contact is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of visually compounded sensory contact, so this utter purity of visually compounded sensory contact and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of aurally compounded sensory contact is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of aurally compounded sensory contact, so this utter purity of aurally compounded sensory contact and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of nasally compounded sensory contact is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of nasally compounded sensory contact, so this utter purity of nasally compounded sensory contact and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of lingually compounded sensory contact is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of lingually compounded sensory contact, so this utter purity of lingually compounded sensory contact and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity [F.164.a] of corporeally compounded sensory contact is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of corporeally compounded sensory contact, so this utter purity of corporeally compounded sensory contact and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of mentally compounded sensory contact is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of mentally compounded sensory contact, so this utter purity of mentally compounded sensory contact and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct.

26.377 “The utter purity of feelings conditioned by visually compounded sensory contact is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of feelings conditioned by visually compounded sensory contact, so this utter purity of feelings conditioned by visually compounded sensory contact and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and

are not distinct. The utter purity of feelings conditioned by aurally compounded sensory contact is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of feelings conditioned by aurally compounded sensory contact, so this utter purity of feelings conditioned by aurally compounded sensory contact and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings conditioned by nasally compounded sensory contact is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of feelings conditioned by nasally compounded sensory contact, so this utter purity of feelings conditioned by nasally compounded sensory contact [F.164.b] and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings conditioned by lingually compounded sensory contact is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of feelings conditioned by lingually compounded sensory contact, so this utter purity of feelings conditioned by lingually compounded sensory contact and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings conditioned by corporeally compounded sensory contact is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of feelings conditioned by corporeally compounded sensory contact, so this utter purity of feelings conditioned by corporeally compounded sensory contact and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings conditioned by mentally compounded sensory contact is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of feelings conditioned by mentally compounded sensory contact, so this utter purity of feelings conditioned by mentally compounded sensory contact and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct.

26.378 “The utter purity of the earth element is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of the earth element, so this utter purity of the earth element and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the water element is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of the water element, so this utter purity of [F.165.a] the water element and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The

utter purity of the fire element is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of the fire element, so this utter purity of the fire element and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the wind element is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of the wind element, so this utter purity of the wind element and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the space element is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of the space element, so this utter purity of the space element and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the consciousness element is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of the consciousness element, so this utter purity of the consciousness element and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct.

26.379 “The utter purity of ignorance is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of ignorance, so this utter purity of ignorance and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of formative predispositions is owing to the utter purity of a child of Manu, and the utter purity [F.165.b] of a child of Manu is owing to the utter purity of formative predispositions, so this utter purity of formative predispositions and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of consciousness is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of consciousness, so this utter purity of consciousness and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of name and form is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of name and form, so this utter purity of name and form and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the six sense fields is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of the six sense fields, so this utter purity of the six sense fields and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of sensory contact is owing to the utter purity of a child of Manu, and

the utter purity of a child of Manu is owing to the utter purity of sensory contact, so this utter purity of sensory contact and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of sensation is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of sensation, so this utter purity of sensation and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of craving is owing to the utter purity [F.166.a] of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of craving, so this utter purity of craving and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of grasping is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of grasping, so this utter purity of grasping and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the rebirth process is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of the rebirth process, so this utter purity of the rebirth process and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of birth is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of birth, so this utter purity of birth and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of aging and death is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of aging and death, so this utter purity of aging and death and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct.

26.380 “The utter purity of the perfection of generosity is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of the perfection of generosity, so this utter purity of the perfection of generosity and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. [F.166.b] The utter purity of the perfection of ethical discipline is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of the perfection of ethical discipline, so this utter purity of the perfection of ethical discipline and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the perfection of tolerance is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of the perfection of tolerance, so this utter purity of the perfection of

tolerance and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the perfection of perseverance is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of the perfection of perseverance, so this utter purity of the perfection of perseverance and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the perfection of meditative concentration is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of the perfection of meditative concentration, so this utter purity of the perfection of meditative concentration and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the perfection of wisdom is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of the perfection of wisdom, so this utter purity of the perfection of wisdom and this utter purity of a child of Manu are not two, cannot be divided into [F.167.a] two, are no different, and are not distinct.

26.381 “The utter purity of the emptiness of internal phenomena is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of the emptiness of internal phenomena, so this utter purity of the emptiness of internal phenomena and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of external phenomena is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of the emptiness of external phenomena, so this utter purity of the emptiness of external phenomena and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of external and internal phenomena is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of the emptiness of external and internal phenomena, so this utter purity of the emptiness of external and internal phenomena and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of emptiness is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of the emptiness of emptiness, so this utter purity of the emptiness of emptiness and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of great extent is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of the emptiness of great extent, so this utter purity of the emptiness of great

extent and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of ultimate reality is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to [F.167.b] the utter purity of the emptiness of ultimate reality, so this utter purity of the emptiness of ultimate reality and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of conditioned phenomena is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of the emptiness of conditioned phenomena, so this utter purity of the emptiness of conditioned phenomena and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of unconditioned phenomena is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of the emptiness of unconditioned phenomena, so this utter purity of the emptiness of unconditioned phenomena and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of the unlimited is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of the emptiness of the unlimited, so this utter purity of the emptiness of the unlimited and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of that which has neither beginning nor end is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of the emptiness of that which has neither beginning nor end, so this utter purity of the emptiness of that which has neither beginning nor end and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of nonexclusion is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of the emptiness of nonexclusion, [F.168.a] so this utter purity of the emptiness of nonexclusion and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of inherent nature is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of the emptiness of inherent nature, so this utter purity of the emptiness of inherent nature and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of all phenomena is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of

the emptiness of all phenomena, so this utter purity of the emptiness of all phenomena and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of intrinsic defining characteristics is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of the emptiness of intrinsic defining characteristics, so this utter purity of the emptiness of intrinsic defining characteristics and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of that which cannot be apprehended is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of the emptiness of that which cannot be apprehended, so this utter purity of the emptiness of that which cannot be apprehended and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of nonentities is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of the emptiness of nonentities, [F.168.b] so this utter purity of the emptiness of nonentities and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of essential nature is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of the emptiness of essential nature, so this utter purity of the emptiness of essential nature and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of an essential nature of nonentities is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of the emptiness of an essential nature of nonentities, so this utter purity of the emptiness of an essential nature of nonentities and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct.

26.382 “The utter purity of the applications of mindfulness is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of the applications of mindfulness, so this utter purity of the applications of mindfulness and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the correct exertions is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of the correct exertions, so this utter purity of the correct exertions and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the supports for miraculous ability is owing to the utter purity of a child of Manu, and the

utter purity of a child of Manu is owing to the utter purity of the supports for miraculous ability, so this utter purity of the supports for miraculous ability and this utter purity [F.169.a] of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the faculties is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of the faculties, so this utter purity of the faculties and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the powers is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of the powers, so this utter purity of the powers and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the branches of enlightenment is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of the branches of enlightenment, so this utter purity of the branches of enlightenment and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the noble eightfold path is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of the noble eightfold path, so this utter purity of the noble eightfold path and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct.

- 26.383 “The utter purity of the truths of the noble ones is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of the truths of the noble ones, so this utter purity of the truths of the noble ones and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the meditative concentrations [F.169.b] is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of the meditative concentrations, so this utter purity of the meditative concentrations and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the immeasurable attitudes is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of the immeasurable attitudes, so this utter purity of the immeasurable attitudes and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the formless absorptions is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of the formless absorptions, so this utter purity of the formless absorptions and this utter purity of a child of Manu are not two, cannot be divided into two, are no

different, and are not distinct. The utter purity of the eight liberations is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of the eight liberations, so this utter purity of the eight liberations and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the nine serial steps of meditative absorption is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of the nine serial steps of meditative absorption, so this utter purity of the nine serial steps of meditative absorption and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness, signlessness, and wishlessness gateways to liberation is owing to the utter purity of a child of Manu, [F.170.a] and the utter purity of a child of Manu is owing to the utter purity of the emptiness, signlessness, and wishlessness gateways to liberation, so this utter purity of the emptiness, signlessness, and wishlessness gateways to liberation and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the extrasensory powers is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of the extrasensory powers, so this utter purity of the extrasensory powers and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the meditative stabilities is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of the meditative stabilities, so this utter purity of the meditative stabilities and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the dhāraṇī gateways is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of the dhāraṇī gateways, so this utter purity of the dhāraṇī gateways and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct.

26.384 “The utter purity of the powers of the tathāgatas is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of the powers of the tathāgatas, so this utter purity of the powers of the tathāgatas and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the fearlessnesses is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of the fearlessnesses, [F.170.b] so this utter purity of the fearlessnesses and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the kinds of exact

knowledge is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of the kinds of exact knowledge, so this utter purity of the kinds of exact knowledge and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of great loving kindness is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of great loving kindness, so this utter purity of great loving kindness and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of great compassion is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of great compassion, so this utter purity of great compassion and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the eighteen distinct qualities of the buddhas is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of the eighteen distinct qualities of the buddhas, so this utter purity of the eighteen distinct qualities of the buddhas and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct.

26.385 “The utter purity of knowledge of all the dharmas is owing to the utter purity of a child of Manu, and the utter purity a child of Manu is owing to knowledge of all the dharmas, so this utter purity of knowledge of all the dharmas and this utter purity of a child of Manu are not two, cannot be divided [F.171.a] into two, are no different, and are not distinct. The utter purity of the knowledge of the aspects of the path is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of the knowledge of the aspects of the path, so this utter purity of the knowledge of the aspects of the path and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of all-aspect omniscience is owing to the utter purity of a child of Manu, and the utter purity of a child of Manu is owing to the utter purity of all-aspect omniscience, so this utter purity of all-aspect omniscience and this utter purity of a child of Manu are not two, cannot be divided into two, are no different, and are not distinct. [B10]

26.386 “Moreover, Subhūti, the utter purity of physical forms is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of physical forms, so this utter purity of physical forms and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of feelings, so this utter purity of feelings and this utter purity of an agent are

not two, cannot be divided into two, are no different, and are not distinct. The utter purity of perceptions is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of perceptions, so this utter purity of perceptions and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of formative predispositions is owing to the utter purity of an agent, and the utter purity of an agent is owing to [F.171.b] the utter purity of formative predispositions, so this utter purity of formative predispositions and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of consciousness is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of consciousness, so this utter purity of consciousness and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct.

26.387 “The utter purity of the eyes is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of the eyes, so this utter purity of the eyes and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the ears is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of the ears, so this utter purity of the ears and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the nose is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of the nose, so this utter purity of the nose and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the tongue is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of the tongue, so this utter purity of the tongue and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the body is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of the body, so this utter purity of the body and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. [F.172.a] The utter purity of the mental faculty is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of the mental faculty, so this utter purity of the mental faculty and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct.

26.388 “The utter purity of sights is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of sights, so this utter purity of sights and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of

sounds is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of sounds, so this utter purity of sounds and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of odors is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of odors, so this utter purity of odors and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of tastes is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of tastes, so this utter purity of tastes and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of tangibles is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of tangibles, so this utter purity of tangibles and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of mental phenomena is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of mental phenomena, so this utter purity of mental phenomena and [F.172.b] this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct.

26.389 “The utter purity of visual consciousness is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of visual consciousness, so this utter purity of visual consciousness and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of auditory consciousness is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of auditory consciousness, so this utter purity of auditory consciousness and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of olfactory consciousness is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of olfactory consciousness, so this utter purity of olfactory consciousness and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of gustatory consciousness is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of gustatory consciousness, so this utter purity of gustatory consciousness and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of tactile consciousness is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of tactile consciousness, so this utter purity of tactile consciousness and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of

mental consciousness is owing to the utter purity of an agent, and the utter purity of [F.173.a] an agent is owing to the utter purity of mental consciousness, so this utter purity of mental consciousness and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct.

26.390 “The utter purity of visually compounded sensory contact is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of visually compounded sensory contact, so this utter purity of visually compounded sensory contact and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of aurally compounded sensory contact is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of aurally compounded sensory contact, so this utter purity of aurally compounded sensory contact and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of nasally compounded sensory contact is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of nasally compounded sensory contact, so this utter purity of nasally compounded sensory contact and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of lingually compounded sensory contact is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of lingually compounded sensory contact, so this utter purity of lingually compounded sensory contact and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of corporeally compounded sensory contact is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of corporeally compounded sensory contact, so this utter purity of corporeally compounded sensory contact and this utter purity [F.173.b] of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of mentally compounded sensory contact is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of mentally compounded sensory contact, so this utter purity of mentally compounded sensory contact and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct.

26.391 “The utter purity of feelings conditioned by visually compounded sensory contact is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of feelings conditioned by visually compounded sensory contact, so this utter purity of feelings conditioned by visually compounded sensory contact and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct.

The utter purity of feelings conditioned by aurally compounded sensory contact is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of feelings conditioned by aurally compounded sensory contact, so this utter purity of feelings conditioned by aurally compounded sensory contact and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings conditioned by nasally compounded sensory contact is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of feelings conditioned by nasally compounded sensory contact, so this utter purity of feelings conditioned by nasally compounded sensory contact and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings conditioned by lingually compounded sensory contact is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of feelings conditioned by lingually compounded sensory contact, so this utter purity of feelings conditioned by lingually compounded sensory contact [F.174.a] and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings conditioned by corporeally compounded sensory contact is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of feelings conditioned by corporeally compounded sensory contact, so this utter purity of feelings conditioned by corporeally compounded sensory contact and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings conditioned by mentally compounded sensory contact is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of feelings conditioned by mentally compounded sensory contact, so this utter purity of feelings conditioned by mentally compounded sensory contact and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct.

26.392 “The utter purity of the earth element is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of the earth element, so this utter purity of the earth element and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the water element is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of the water element, so this utter purity of the water element and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the fire element is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of the fire element, so this utter purity of the fire element and this utter

purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the wind element is owing to the utter purity of an agent, [F.174.b] and the utter purity of an agent is owing to the utter purity of the wind element, so this utter purity of the wind element and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the space element is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of the space element, so this utter purity of the space element and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the consciousness element is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of the consciousness element, so this utter purity of the consciousness element and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct.

- 26.393 “The utter purity of ignorance is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of ignorance, so this utter purity of ignorance and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of formative predispositions is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of formative predispositions, so this utter purity of formative predispositions and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of consciousness is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of consciousness, so this utter purity of consciousness and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of name and form is owing to the utter purity of an agent, and the utter purity [F.175.a] of an agent is owing to the utter purity of name and form, so this utter purity of name and form and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the six sense fields is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of the six sense fields, so this utter purity of the six sense fields and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of sensory contact is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of sensory contact, so this utter purity of sensory contact and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of sensation is owing to the utter purity of an agent, and the utter purity of an

agent is owing to the utter purity of sensation, so this utter purity of sensation and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of craving is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of craving, so this utter purity of craving and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of grasping is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of grasping, so this utter purity of grasping and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the rebirth process is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of the rebirth process, so this utter purity of [F.175.b] the rebirth process and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of birth is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of birth, so this utter purity of birth and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of aging and death is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of aging and death, so this utter purity of aging and death and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct.

26.394 “The utter purity of the perfection of generosity is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of the perfection of generosity, so this utter purity of the perfection of generosity and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the perfection of ethical discipline is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of the perfection of ethical discipline, so this utter purity of the perfection of ethical discipline and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the perfection of tolerance is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of the perfection of tolerance, so this utter purity of the perfection of tolerance and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the perfection of perseverance is owing to the utter purity of [F.176.a] an agent, and the utter purity of an agent is owing to the utter purity of the perfection of perseverance, so this utter purity of the perfection of perseverance and this utter purity of an agent are not two, cannot be

divided into two, are no different, and are not distinct. The utter purity of the perfection of meditative concentration is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of the perfection of meditative concentration, so this utter purity of the perfection of meditative concentration and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the perfection of wisdom is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of the perfection of wisdom, so this utter purity of the perfection of wisdom and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct.

26.395 “The utter purity of the emptiness of internal phenomena is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of the emptiness of internal phenomena, so this utter purity of the emptiness of internal phenomena and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of external phenomena is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of the emptiness of external phenomena, so this utter purity of the emptiness of external phenomena and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of external and internal phenomena is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of the emptiness of external and internal phenomena, so this utter purity of the emptiness of external and internal phenomena [F.176.b] and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of emptiness is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of the emptiness of emptiness, so this utter purity of the emptiness of emptiness and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of great extent is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of the emptiness of great extent, so this utter purity of the emptiness of great extent and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of ultimate reality is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of the emptiness of ultimate reality, so this utter purity of the emptiness of ultimate reality and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of conditioned phenomena is

owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of the emptiness of conditioned phenomena, so this utter purity of the emptiness of conditioned phenomena and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of unconditioned phenomena is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of the emptiness of unconditioned phenomena, so this utter purity of the emptiness of unconditioned phenomena and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of the unlimited is owing to the utter purity of an agent, [F.177.a] and the utter purity of an agent is owing to the utter purity of the emptiness of the unlimited, so this utter purity of the emptiness of the unlimited and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of that which has neither beginning nor end is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of the emptiness of that which has neither beginning nor end, so this utter purity of the emptiness of that which has neither beginning nor end and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of nonexclusion is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of the emptiness of nonexclusion, so this utter purity of the emptiness of nonexclusion and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of inherent nature is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of the emptiness of inherent nature, so this utter purity of the emptiness of inherent nature and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of all phenomena is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of the emptiness of all phenomena, so this utter purity of the emptiness of all phenomena and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of intrinsic defining characteristics is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of the emptiness of intrinsic defining characteristics, [F.177.b] so this utter purity of the emptiness of intrinsic defining characteristics and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of that which cannot be apprehended is owing to the utter

purity of an agent, and the utter purity of an agent is owing to the utter purity of the emptiness of that which cannot be apprehended, so this utter purity of the emptiness of that which cannot be apprehended and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of nonentities is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of the emptiness of nonentities, so this utter purity of the emptiness of nonentities and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of essential nature is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of the emptiness of essential nature, so this utter purity of the emptiness of essential nature and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of an essential nature of nonentities is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of the emptiness of an essential nature of nonentities, so this utter purity of the emptiness of an essential nature of nonentities and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct.

26.396 “The utter purity of the applications of mindfulness is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of the applications of mindfulness, so this utter purity of the applications of mindfulness and this utter purity of an agent [F.178.a] are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the correct exertions is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of the correct exertions, so this utter purity of the correct exertions and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the supports for miraculous ability is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of the supports for miraculous ability, so this utter purity of the supports for miraculous ability and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the faculties is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of the faculties, so this utter purity of the faculties and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the powers is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of the powers, so this utter purity of the powers and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the

branches of enlightenment is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of the branches of enlightenment, so this utter purity of the branches of enlightenment and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the noble eightfold path is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of the noble eightfold path, so this utter purity of the noble eightfold path [F.178.b] and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct.

26.397 “The utter purity of the truths of the noble ones is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of the truths of the noble ones, so this utter purity of the truths of the noble ones and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the meditative concentrations is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of the meditative concentrations, so this utter purity of the meditative concentrations and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the immeasurable attitudes is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of the immeasurable attitudes, so this utter purity of the immeasurable attitudes and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the formless absorptions is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of the formless absorptions, so this utter purity of the formless absorptions and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the eight liberations is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of the eight liberations, so this utter purity of the eight liberations and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the nine serial steps of meditative absorption is owing to the utter purity of an agent, [F.179.a] and the utter purity of an agent is owing to the utter purity of the nine serial steps of meditative absorption, so this utter purity of the nine serial steps of meditative absorption and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness, signlessness, and wishlessness gateways to liberation is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of the emptiness, signlessness, and wishlessness gateways to liberation, so this utter purity of the emptiness, signlessness, and

wishlessness gateways to liberation and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the extrasensory powers is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of the extrasensory powers, so this utter purity of the extrasensory powers and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the meditative stabilities is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of the meditative stabilities, so this utter purity of the meditative stabilities and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the dhāraṇī gateways is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of the dhāraṇī gateways, so this utter purity of the dhāraṇī gateways and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct.

26.398 “The utter purity of the powers of the tathāgatas is owing to the utter purity of an agent, and the utter purity of an agent [F.179.b] is owing to the utter purity of the powers of the tathāgatas, so this utter purity of the powers of the tathāgatas and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the fearlessnesses is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of the fearlessnesses, so this utter purity of the fearlessnesses and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the kinds of exact knowledge is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of the kinds of exact knowledge, so this utter purity of the kinds of exact knowledge and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of great loving kindness is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of great loving kindness, so this utter purity of great loving kindness and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of great compassion is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of great compassion, so this utter purity of great compassion and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the eighteen distinct qualities of the buddhas is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of the eighteen distinct qualities of the buddhas, so this utter purity of

the eighteen distinct qualities of the buddhas and this utter purity of an agent [F.180.a] are not two, cannot be divided into two, are no different, and are not distinct.

26.399 “The utter purity of knowledge of all the dharmas is owing to the utter purity of an agent, and the utter purity an agent is owing to knowledge of all the dharmas, so this utter purity of knowledge of all the dharmas and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the knowledge of the aspects of the path is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of the knowledge of the aspects of the path, so this utter purity of the knowledge of the aspects of the path and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of all-aspect omniscience is owing to the utter purity of an agent, and the utter purity of an agent is owing to the utter purity of all-aspect omniscience, so this utter purity of all-aspect omniscience and this utter purity of an agent are not two, cannot be divided into two, are no different, and are not distinct.

26.400 “Moreover, Subhūti, the utter purity of physical forms is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of physical forms, so this utter purity of physical forms and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of feelings, so this utter purity of feelings and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of perceptions is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of perceptions, so this utter purity of perceptions and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of formative predispositions is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of formative predispositions, so this utter purity [F.180.b] of formative predispositions and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of consciousness is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of consciousness, so this utter purity of consciousness and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct.

26.401 “The utter purity of the eyes is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of the eyes, so this utter purity of the eyes and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the ears is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of the ears, so this utter purity of the ears and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the nose is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of the nose, so this utter purity of the nose and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the tongue is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of the tongue, so this utter purity of the tongue and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity [F.181.a] of the body is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of the body, so this utter purity of the body and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the mental faculty is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of the mental faculty, so this utter purity of the mental faculty and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct.

26.402 “The utter purity of sights is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of sights, so this utter purity of sights and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of sounds is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of sounds, so this utter purity of sounds and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of odors is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of odors, so this utter purity of odors and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of tastes is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of tastes, so this utter purity of tastes and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of tangibles is

owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of tangibles, so this utter purity of tangibles and [F.181.b] this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of mental phenomena is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of mental phenomena, so this utter purity of mental phenomena and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct.

26.403 “The utter purity of visual consciousness is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of visual consciousness, so this utter purity of visual consciousness and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of auditory consciousness is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of auditory consciousness, so this utter purity of auditory consciousness and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of olfactory consciousness is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of olfactory consciousness, so this utter purity of olfactory consciousness and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of gustatory consciousness is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of gustatory consciousness, so this utter purity of gustatory consciousness and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of tactile consciousness is owing to the utter purity of [F.182.a] an experiencer, and the utter purity of an experiencer is owing to the utter purity of tactile consciousness, so this utter purity of tactile consciousness and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of mental consciousness is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of mental consciousness, so this utter purity of mental consciousness and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct.

26.404 “The utter purity of visually compounded sensory contact is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of visually compounded sensory contact, so this utter purity of visually compounded sensory contact and this utter purity of an

experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of aurally compounded sensory contact is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of aurally compounded sensory contact, so this utter purity of aurally compounded sensory contact and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of nasally compounded sensory contact is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of nasally compounded sensory contact, so this utter purity of nasally compounded sensory contact and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of lingually compounded sensory contact is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of lingually compounded sensory contact, so this utter purity of lingually compounded sensory contact and this utter purity of an experiencer [F.182.b] are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of corporeally compounded sensory contact is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of corporeally compounded sensory contact, so this utter purity of corporeally compounded sensory contact and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of mentally compounded sensory contact is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of mentally compounded sensory contact, so this utter purity of mentally compounded sensory contact and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct.

26.405 “The utter purity of feelings conditioned by visually compounded sensory contact is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of feelings conditioned by visually compounded sensory contact, so this utter purity of feelings conditioned by visually compounded sensory contact and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings conditioned by aurally compounded sensory contact is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of feelings conditioned by aurally compounded sensory contact, so this utter purity of feelings conditioned by aurally compounded sensory contact and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings conditioned by

nasally compounded sensory contact is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of feelings conditioned by nasally compounded sensory contact, so this utter purity of feelings conditioned by nasally compounded sensory contact and this utter purity of an experiencer are not [F.183.a] two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings conditioned by lingually compounded sensory contact is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of feelings conditioned by lingually compounded sensory contact, so this utter purity of feelings conditioned by lingually compounded sensory contact and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings conditioned by corporeally compounded sensory contact is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of feelings conditioned by corporeally compounded sensory contact, so this utter purity of feelings conditioned by corporeally compounded sensory contact and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings conditioned by mentally compounded sensory contact is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of feelings conditioned by mentally compounded sensory contact, so this utter purity of feelings conditioned by mentally compounded sensory contact and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct.

26.406 “The utter purity of the earth element is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of the earth element, so this utter purity of the earth element and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the water element is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of the water element, so this utter purity of the water element and this utter purity of an experiencer are not [F.183.b] two, cannot be divided into two, are no different, and are not distinct. The utter purity of the fire element is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of the fire element, so this utter purity of the fire element and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the wind element is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of the wind element, so this utter purity of the wind element and this

utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the space element is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of the space element, so this utter purity of the space element and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the consciousness element is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of the consciousness element, so this utter purity of the consciousness element and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct.

26.407 “The utter purity of ignorance is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of ignorance, so this utter purity of ignorance and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of formative predispositions is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of formative predispositions, so this utter purity of [F.184.a] formative predispositions and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of consciousness is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of consciousness, so this utter purity of consciousness and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of name and form is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of name and form, so this utter purity of name and form and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the six sense fields is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of the six sense fields, so this utter purity of the six sense fields and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of sensory contact is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of sensory contact, so this utter purity of sensory contact and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of sensation is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of sensation, so this utter purity of sensation and this utter purity of an experiencer are not two, cannot be divided into two, are no

different, and are not distinct. The utter purity of craving is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of craving, so this utter purity of craving and this utter purity [F.184.b] of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of grasping is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of grasping, so this utter purity of grasping and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the rebirth process is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of the rebirth process, so this utter purity of the rebirth process and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of birth is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of birth, so this utter purity of birth and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of aging and death is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of aging and death, so this utter purity of aging and death and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct.

26.408 “The utter purity of the perfection of generosity is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of the perfection of generosity, so this utter purity of the perfection of generosity and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the perfection of ethical discipline is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of the perfection of ethical discipline, so this utter purity of the perfection of ethical discipline and this utter purity of an experiencer are not two, cannot be divided into two, [F.185.a] are no different, and are not distinct. The utter purity of the perfection of tolerance is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of the perfection of tolerance, so this utter purity of the perfection of tolerance and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the perfection of perseverance is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of the perfection of perseverance, so this utter purity of the perfection of perseverance and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the

perfection of meditative concentration is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of the perfection of meditative concentration, so this utter purity of the perfection of meditative concentration and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the perfection of wisdom is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of the perfection of wisdom, so this utter purity of the perfection of wisdom and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct.

26.409 “The utter purity of the emptiness of internal phenomena is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of the emptiness of internal phenomena, so this utter purity of the emptiness of internal phenomena and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of external phenomena [F.185.b] is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of the emptiness of external phenomena, so this utter purity of the emptiness of external phenomena and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of external and internal phenomena is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of the emptiness of external and internal phenomena, so this utter purity of the emptiness of external and internal phenomena and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of emptiness is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of the emptiness of emptiness, so this utter purity of the emptiness of emptiness and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of great extent is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of the emptiness of great extent, so this utter purity of the emptiness of great extent and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of ultimate reality is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of the emptiness of ultimate reality, so this utter purity of the emptiness of ultimate reality and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The

utter purity of the emptiness of conditioned phenomena is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of the emptiness of conditioned phenomena, so this utter purity of the emptiness of conditioned phenomena and this utter purity [F.186.a] of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of unconditioned phenomena is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of the emptiness of unconditioned phenomena, so this utter purity of the emptiness of unconditioned phenomena and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of the unlimited is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of the emptiness of the unlimited, so this utter purity of the emptiness of the unlimited and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of that which has neither beginning nor end is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of the emptiness of that which has neither beginning nor end, so this utter purity of the emptiness of that which has neither beginning nor end and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of nonexclusion is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of the emptiness of nonexclusion, so this utter purity of the emptiness of nonexclusion and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of inherent nature is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of the emptiness of inherent nature, so this utter purity of the emptiness of inherent nature and this utter purity of an experiencer are not two, cannot be divided into two, are not [F.186.b] different, and are not distinct. The utter purity of the emptiness of all phenomena is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of the emptiness of all phenomena, so this utter purity of the emptiness of all phenomena and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of intrinsic defining characteristics is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of the emptiness of intrinsic defining characteristics, so this utter purity of the emptiness of intrinsic defining

characteristics and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of that which cannot be apprehended is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of the emptiness of that which cannot be apprehended, so this utter purity of the emptiness of that which cannot be apprehended and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of nonentities is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of the emptiness of nonentities, so this utter purity of the emptiness of nonentities and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of essential nature is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of the emptiness of essential nature, so this utter purity of the emptiness of essential nature and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of an essential nature of nonentities is owing to the utter purity of an experiencer, and the utter purity [F.187.a] of an experiencer is owing to the utter purity of the emptiness of an essential nature of nonentities, so this utter purity of the emptiness of an essential nature of nonentities and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct.

- 26.410 “The utter purity of the applications of mindfulness is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of the applications of mindfulness, so this utter purity of the applications of mindfulness and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the correct exertions is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of the correct exertions, so this utter purity of the correct exertions and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the supports for miraculous ability is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of the supports for miraculous ability, so this utter purity of the supports for miraculous ability and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the faculties is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of the faculties, so this utter purity of

the faculties and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the powers is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of the powers, so this utter purity of the powers and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of [F.187.b] the branches of enlightenment is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of the branches of enlightenment, so this utter purity of the branches of enlightenment and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the noble eightfold path is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of the noble eightfold path, so this utter purity of the noble eightfold path and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct.

26.411 “The utter purity of the truths of the noble ones is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of the truths of the noble ones, so this utter purity of the truths of the noble ones and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the meditative concentrations is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of the meditative concentrations, so this utter purity of the meditative concentrations and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the immeasurable attitudes is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of the immeasurable attitudes, so this utter purity of the immeasurable attitudes and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the formless absorptions is owing to the utter purity of an experiencer, and the utter purity of an experiencer is [F.188.a] owing to the utter purity of the formless absorptions, so this utter purity of the formless absorptions and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the eight liberations is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of the eight liberations, so this utter purity of the eight liberations and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the nine serial steps of meditative absorption is owing to the

utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of the nine serial steps of meditative absorption, so this utter purity of the nine serial steps of meditative absorption and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness, signlessness, and wishlessness gateways to liberation is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of the emptiness, signlessness, and wishlessness gateways to liberation, so this utter purity of the emptiness, signlessness, and wishlessness gateways to liberation and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the extrasensory powers is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of the extrasensory powers, so this utter purity of the extrasensory powers and this utter purity of an experiencer are not two, cannot be divided into two, are no different, [F.188.b] and are not distinct. The utter purity of the meditative stabilities is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of the meditative stabilities, so this utter purity of the meditative stabilities and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the dhāraṇī gateways is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of the dhāraṇī gateways, so this utter purity of the dhāraṇī gateways and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct.

26.412 “The utter purity of the powers of the tathāgatas is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of the powers of the tathāgatas, so this utter purity of the powers of the tathāgatas and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the fearlessnesses is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of the fearlessnesses, so this utter purity of the fearlessnesses and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the kinds of exact knowledge is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of the kinds of exact knowledge, so this utter purity of the kinds of exact knowledge and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of great loving kindness is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to

the utter purity of great loving kindness, so this utter purity of great loving kindness and [F.189.a] this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of great compassion is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of great compassion, so this utter purity of great compassion and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the eighteen distinct qualities of the buddhas is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of the eighteen distinct qualities of the buddhas, so this utter purity of the eighteen distinct qualities of the buddhas and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct.

26.413 “The utter purity of knowledge of all the dharma is owing to the utter purity of an experiencer, and the utter purity an experiencer is owing to knowledge of all the dharma, so this utter purity of knowledge of all the dharma and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the knowledge of the aspects of the path is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of the knowledge of the aspects of the path, so this utter purity of the knowledge of the aspects of the path and this utter purity of an experiencer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of all-aspect omniscience is owing to the utter purity of an experiencer, and the utter purity of an experiencer is owing to the utter purity of all-aspect omniscience, so this utter purity of all-aspect omniscience and this utter purity of an experiencer [F.189.b] are not two, cannot be divided into two, are no different, and are not distinct. [B11]

26.414 “Moreover, Subhūti, the utter purity of physical forms is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of physical forms, so this utter purity of physical forms and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of feelings, so this utter purity of feelings and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of perceptions is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of perceptions, so this utter purity of perceptions and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of formative predispositions is owing to the utter purity of a knower,

and the utter purity of a knower is owing to the utter purity of formative predispositions, so this utter purity of formative predispositions and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of consciousness is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of consciousness, so this utter purity of consciousness and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct.

26.415 “The utter purity of the eyes is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity [F.190.a] of the eyes, so this utter purity of the eyes and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the ears is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of the ears, so this utter purity of the ears and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the nose is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of the nose, so this utter purity of the nose and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the tongue is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of the tongue, so this utter purity of the tongue and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the body is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of the body, so this utter purity of the body and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the mental faculty is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of the mental faculty, so this utter purity of the mental faculty and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct.

26.416 “The utter purity of sights is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of sights, so this utter purity of sights and [F.190.b] this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of sounds is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of sounds, so this utter purity of sounds and utter purity of a knower is not two, cannot be divided into two, is no different, and is not distinct. The utter purity of odors is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter

purity of odors, so this utter purity of odors and utter purity of a knower is not two, cannot be divided into two, is no different, and is not distinct. The utter purity of tastes is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of tastes, so this utter purity of tastes and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of tangibles is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of tangibles, so this utter purity of tangibles and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of mental phenomena is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of mental phenomena, so this utter purity of mental phenomena and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct.

26.417 “The utter purity of visual consciousness is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of visual consciousness, so this utter purity of visual consciousness and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. [F.191.a] The utter purity of auditory consciousness is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of auditory consciousness, so this utter purity of auditory consciousness and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of olfactory consciousness is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of olfactory consciousness, so this utter purity of olfactory consciousness and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of gustatory consciousness is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of gustatory consciousness, so this utter purity of gustatory consciousness and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of tactile consciousness is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of tactile consciousness, so this utter purity of tactile consciousness and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of mental consciousness is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of mental consciousness, so this utter purity of mental consciousness and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct.

26.418 “The utter purity of visually compounded sensory contact is owing to the utter purity of a knower, and the utter purity [F.191.b] of a knower is owing to the utter purity of visually compounded sensory contact, so this utter purity of visually compounded sensory contact and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of aurally compounded sensory contact is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of aurally compounded sensory contact, so this utter purity of aurally compounded sensory contact and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of nasally compounded sensory contact is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of nasally compounded sensory contact, so this utter purity of nasally compounded sensory contact and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of lingually compounded sensory contact is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of lingually compounded sensory contact, so this utter purity of lingually compounded sensory contact and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of corporeally compounded sensory contact is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of corporeally compounded sensory contact, so this utter purity of corporeally compounded sensory contact and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of mentally compounded sensory contact is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of mentally compounded sensory contact, so this utter purity of mentally compounded sensory contact and [F.192.a] this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct.

26.419 “The utter purity of feelings conditioned by visually compounded sensory contact is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of feelings conditioned by visually compounded sensory contact, so this utter purity of feelings conditioned by visually compounded sensory contact and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings conditioned by aurally compounded sensory contact is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of feelings conditioned by aurally compounded sensory contact, so this utter purity of feelings conditioned by

aurally compounded sensory contact and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings conditioned by nasally compounded sensory contact is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of feelings conditioned by nasally compounded sensory contact, so this utter purity of feelings conditioned by nasally compounded sensory contact and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings conditioned by lingually compounded sensory contact is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of feelings conditioned by lingually compounded sensory contact, so this utter purity of feelings conditioned by lingually compounded sensory contact and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings conditioned by corporeally compounded sensory contact [F.192.b] is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of feelings conditioned by corporeally compounded sensory contact, so this utter purity of feelings conditioned by corporeally compounded sensory contact and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings conditioned by mentally compounded sensory contact is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of feelings conditioned by mentally compounded sensory contact, so this utter purity of feelings conditioned by mentally compounded sensory contact and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct.

26.420 “The utter purity of the earth element is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of the earth element, so this utter purity of the earth element and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the water element is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of the water element, so this utter purity of the water element and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the fire element is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of the fire element, so this utter purity of the fire element and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the wind element is owing to the utter purity of a knower, and the utter purity of a knower is owing to the

utter purity of the wind element, so this utter purity of the wind element [F.193.a] and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the space element is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of the space element, so this utter purity of the space element and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the consciousness element is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of the consciousness element, so this utter purity of the consciousness element and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct.

26.421 “The utter purity of ignorance is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of ignorance, so this utter purity of ignorance and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of formative predispositions is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of formative predispositions, so this utter purity of formative predispositions and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of consciousness is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of consciousness, so this utter purity of consciousness and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of name and form is owing to the utter purity of a knower, and the utter purity [F.193.b] of a knower is owing to the utter purity of name and form, so this utter purity of name and form and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the six sense fields is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of the six sense fields, so this utter purity of the six sense fields and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of sensory contact is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of sensory contact, so this utter purity of sensory contact and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of sensation is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of sensation, so this utter purity of sensation and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of

craving is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of craving, so this utter purity of craving and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of grasping is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of grasping, so this utter purity of grasping and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the rebirth process is owing to the utter purity of a knower, and the utter purity [F.194.a] of a knower is owing to the utter purity of the rebirth process, so this utter purity of the rebirth process and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of birth is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of birth, so this utter purity of birth and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of aging and death is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of aging and death, so this utter purity of aging and death and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct.

- 26.422 “The utter purity of the perfection of generosity is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of the perfection of generosity, so this utter purity of the perfection of generosity and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the perfection of ethical discipline is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of the perfection of ethical discipline, so this utter purity of the perfection of ethical discipline and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the perfection of tolerance is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of the perfection of tolerance, so this utter purity of the perfection of tolerance and this utter purity [F.194.b] of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the perfection of perseverance is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of the perfection of perseverance, so this utter purity of the perfection of perseverance and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the perfection of meditative concentration is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter

purity of the perfection of meditative concentration, so this utter purity of the perfection of meditative concentration and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the perfection of wisdom is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of the perfection of wisdom, so this utter purity of the perfection of wisdom and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct.

26.423 “The utter purity of the emptiness of internal phenomena is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of the emptiness of internal phenomena, so this utter purity of the emptiness of internal phenomena and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of external phenomena is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of the emptiness of external phenomena, so this utter purity of the emptiness of external phenomena and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of external and [F.195.a] internal phenomena is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of the emptiness of external and internal phenomena, so this utter purity of the emptiness of external and internal phenomena and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of emptiness is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of the emptiness of emptiness, so this utter purity of the emptiness of emptiness and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of great extent is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of the emptiness of great extent, so this utter purity of the emptiness of great extent and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of ultimate reality is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of the emptiness of ultimate reality, so this utter purity of the emptiness of ultimate reality and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of conditioned phenomena is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of the emptiness of conditioned phenomena, so this utter purity of the emptiness of conditioned

phenomena and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of unconditioned phenomena is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of the emptiness of unconditioned phenomena, so this utter purity [F.195.b] of the emptiness of unconditioned phenomena and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of the unlimited is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of the emptiness of the unlimited, so this utter purity of the emptiness of the unlimited and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of that which has neither beginning nor end is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of the emptiness of that which has neither beginning nor end, so this utter purity of the emptiness of that which has neither beginning nor end and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of nonexclusion is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of the emptiness of nonexclusion, so this utter purity of the emptiness of nonexclusion and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of inherent nature is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of the emptiness of inherent nature, so this utter purity of the emptiness of inherent nature and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of all phenomena is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of the emptiness of all phenomena, so this utter purity of the emptiness of all phenomena and this utter purity of a knower [F.196.a] are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of intrinsic defining characteristics is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of the emptiness of intrinsic defining characteristics, so this utter purity of the emptiness of intrinsic defining characteristics and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of that which cannot be apprehended is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of the emptiness of that which cannot be apprehended, so this utter purity of the emptiness of that which cannot

be apprehended and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of nonentities is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of the emptiness of nonentities, so this utter purity of the emptiness of nonentities and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of essential nature is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of the emptiness of essential nature, so this utter purity of the emptiness of essential nature and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of an essential nature of nonentities is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of the emptiness of an essential nature of nonentities, so this utter purity of the emptiness of an essential nature of nonentities and this utter purity of a knower are not two, cannot be divided into two, [F.196.b] are no different, and are not distinct.

26.424 “The utter purity of the applications of mindfulness is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of the applications of mindfulness, so this utter purity of the applications of mindfulness and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the correct exertions is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of the correct exertions, so this utter purity of the correct exertions and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the supports for miraculous ability is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of the supports for miraculous ability, so this utter purity of the supports for miraculous ability and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the faculties is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of the faculties, so this utter purity of the faculties and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the powers is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of the powers, so this utter purity of the powers and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the branches of enlightenment is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of the branches of enlightenment, so

this utter purity of the branches of enlightenment and this utter purity of [F.197.a] a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the noble eightfold path is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of the noble eightfold path, so this utter purity of the noble eightfold path and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct.

26.425 “The utter purity of the truths of the noble ones is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of the truths of the noble ones, so this utter purity of the truths of the noble ones and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the meditative concentrations is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of the meditative concentrations, so this utter purity of the meditative concentrations and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the immeasurable attitudes is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of the immeasurable attitudes, so this utter purity of the immeasurable attitudes and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the formless absorptions is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of the formless absorptions, so this utter purity of the formless absorptions and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the eight liberations is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of the eight liberations, so this utter purity of the eight liberations and this utter purity of a knower are not two, cannot be divided into two, are not [F.197.b] different, and are not distinct. The utter purity of the nine serial steps of meditative absorption is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of the nine serial steps of meditative absorption, so this utter purity of the nine serial steps of meditative absorption and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness, signlessness, and wishlessness gateways to liberation is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of the emptiness, signlessness, and wishlessness gateways to liberation, so this utter purity of the emptiness, signlessness, and wishlessness gateways to liberation and this utter purity of a knower are not two, cannot be divided into two, are no different, and are

not distinct. The utter purity of the extrasensory powers is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of the extrasensory powers, so this utter purity of the extrasensory powers and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the meditative stabilities is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of the meditative stabilities, so this utter purity of the meditative stabilities [F.198.a] and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the dhāraṇī gateways is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of the dhāraṇī gateways, so this utter purity of the dhāraṇī gateways and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct.

26.426 “The utter purity of the powers of the tathāgatas is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of the powers of the tathāgatas, so this utter purity of the powers of the tathāgatas and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the fearlessnesses is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of the fearlessnesses, so this utter purity of the fearlessnesses and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the kinds of exact knowledge is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of the kinds of exact knowledge, so this utter purity of the kinds of exact knowledge and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of great loving kindness is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of great loving kindness, so this utter purity of great loving kindness and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity [F.198.b] of great compassion is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of great compassion, so this utter purity of great compassion and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the eighteen distinct qualities of the buddhas is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of the eighteen distinct qualities of the buddhas, so

this utter purity of the eighteen distinct qualities of the buddhas and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct.

26.427 “The utter purity of knowledge of all the dharmas is owing to the utter purity of a knower, and the utter purity a knower is owing to knowledge of all the dharmas, so this utter purity of knowledge of all the dharmas and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the knowledge of the aspects of the path is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of the knowledge of the aspects of the path, so this utter purity of the knowledge of the aspects of the path and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of all-aspect omniscience is owing to the utter purity of a knower, and the utter purity of a knower is owing to the utter purity of all-aspect omniscience, so this utter purity of all-aspect omniscience and this utter purity of a knower are not two, cannot be divided into two, are no different, and are not distinct.

26.428 “Moreover, Subhūti, the utter purity of physical forms is [F.199.a] owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of physical forms, so this utter purity of physical forms and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of feelings, so this utter purity of feelings and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of perceptions is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of perceptions, so this utter purity of perceptions and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of formative predispositions is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of formative predispositions, so this utter purity of formative predispositions and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of consciousness is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of consciousness, so this utter purity of consciousness and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct.

26.429 “The utter purity of the eyes is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of the eyes, so this utter purity of the eyes and this utter purity of a viewer are not two, cannot

be divided into two, are no different, and are not distinct. The utter purity of the ears is owing to the utter purity of a viewer, and the utter purity [F.199.b] of a viewer is owing to the utter purity of the ears, so this utter purity of the ears and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the nose is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of the nose, so this utter purity of the nose and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the tongue is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of the tongue, so this utter purity of the tongue and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the body is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of the body, so this utter purity of the body and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the mental faculty is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of the mental faculty, so this utter purity of the mental faculty and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct.

26.430 “The utter purity of sights is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of sights, so this utter purity of sights and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of sounds is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of sounds, so this utter purity of sounds and this utter purity [F.200.a] of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of odors is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of odors, so this utter purity of odors and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of tastes is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of tastes, so this utter purity of tastes and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of tangibles is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of tangibles, so this utter purity of tangibles and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of mental phenomena is owing to the utter purity of a viewer, and the utter purity of a

viewer is owing to the utter purity of mental phenomena, so this utter purity of mental phenomena and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct.

26.431 “The utter purity of visual consciousness is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of visual consciousness, so this utter purity of visual consciousness and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of auditory consciousness is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of auditory consciousness, so this utter purity of auditory consciousness and this utter purity [F.200.b] of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of olfactory consciousness is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of olfactory consciousness, so this utter purity of olfactory consciousness and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of gustatory consciousness is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of gustatory consciousness, so this utter purity of gustatory consciousness and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of tactile consciousness is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of tactile consciousness, so this utter purity of tactile consciousness and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of mental consciousness is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of mental consciousness, so this utter purity of mental consciousness and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct.

26.432 “The utter purity of visually compounded sensory contact is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of visually compounded sensory contact, so this utter purity of visually compounded sensory contact and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of aurally compounded sensory contact [F.201.a] is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of aurally compounded sensory contact, so this utter purity of aurally compounded sensory contact and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of nasally compounded sensory contact is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter

purity of nasally compounded sensory contact, so this utter purity of nasally compounded sensory contact and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of lingually compounded sensory contact is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of lingually compounded sensory contact, so this utter purity of lingually compounded sensory contact and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of corporeally compounded sensory contact is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of corporeally compounded sensory contact, so this utter purity of corporeally compounded sensory contact and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of mentally compounded sensory contact is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of mentally compounded sensory contact, so this utter purity of mentally compounded sensory contact and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct.

26.433 “The utter purity of feelings conditioned by visually compounded sensory contact is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to [F.201.b] the utter purity of feelings conditioned by visually compounded sensory contact, so this utter purity of feelings conditioned by visually compounded sensory contact and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings conditioned by aurally compounded sensory contact is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of feelings conditioned by aurally compounded sensory contact, so this utter purity of feelings conditioned by aurally compounded sensory contact and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings conditioned by nasally compounded sensory contact is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of feelings conditioned by nasally compounded sensory contact, so this utter purity of feelings conditioned by nasally compounded sensory contact and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings conditioned by lingually compounded sensory contact is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of feelings conditioned by lingually compounded sensory contact, so this utter purity of feelings conditioned by lingually compounded sensory contact and this utter purity of a viewer are not two,

cannot be divided into two, are no different, and are not distinct. The utter purity of feelings conditioned by corporeally compounded sensory contact is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of feelings conditioned by corporeally compounded sensory contact, so this utter purity of feelings conditioned by corporeally compounded sensory contact and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. [F.202.a] The utter purity of feelings conditioned by mentally compounded sensory contact is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of feelings conditioned by mentally compounded sensory contact, so this utter purity of feelings conditioned by mentally compounded sensory contact and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct.

26.434 “The utter purity of the earth element is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of the earth element, so this utter purity of the earth element and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the water element is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of the water element, so this utter purity of the water element and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the fire element is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of the fire element, so this utter purity of the fire element and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the wind element is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of the wind element, so this utter purity of the wind element and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the space element is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of the space element, [F.202.b] so this utter purity of the space element and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the consciousness element is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of the consciousness element, so this utter purity of the consciousness element and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct.

26.435 “The utter purity of ignorance is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of ignorance, so this utter purity of ignorance and this utter purity of a viewer are not two, cannot

be divided into two, are no different, and are not distinct. The utter purity of formative predispositions is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of formative predispositions, so this utter purity of formative predispositions and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of consciousness is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of consciousness, so this utter purity of consciousness and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of name and form is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of name and form, so this utter purity of name and form and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the six sense fields [F.203.a] is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of the six sense fields, so this utter purity of the six sense fields and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of sensory contact is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of sensory contact, so this utter purity of sensory contact and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of sensation is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of sensation, so this utter purity of sensation and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of craving is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of craving, so this utter purity of craving and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of grasping is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of grasping, so this utter purity of grasping and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the rebirth process is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of the rebirth process, so this utter purity of the rebirth process and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of birth is owing to the utter purity [F.203.b] of a viewer, and the utter purity of a viewer is owing to the utter purity of birth, so this utter purity of birth and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter

purity of aging and death is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of aging and death, so this utter purity of aging and death and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct.

26.436 “The utter purity of the perfection of generosity is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of the perfection of generosity, so this utter purity of the perfection of generosity and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the perfection of ethical discipline is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of the perfection of ethical discipline, so this utter purity of the perfection of ethical discipline and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the perfection of tolerance is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of the perfection of tolerance, so this utter purity of the perfection of tolerance and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the perfection of perseverance is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of the perfection of perseverance, [F.204.a] so this utter purity of the perfection of perseverance and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the perfection of meditative concentration is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of the perfection of meditative concentration, so this utter purity of the perfection of meditative concentration and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the perfection of wisdom is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of the perfection of wisdom, so this utter purity of the perfection of wisdom and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct.

26.437 “The utter purity of the emptiness of internal phenomena is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of the emptiness of internal phenomena, so this utter purity of the emptiness of internal phenomena and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of external phenomena is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of the emptiness of external phenomena, so this utter purity of the

emptiness of external phenomena and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of external and internal phenomena is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of the emptiness of external and internal phenomena, so this utter purity of the emptiness of external and internal phenomena and this utter purity [F.204.b] of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of emptiness is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of the emptiness of emptiness, so this utter purity of the emptiness of emptiness and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of great extent is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of the emptiness of great extent, so this utter purity of the emptiness of great extent and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of ultimate reality is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of the emptiness of ultimate reality, so this utter purity of the emptiness of ultimate reality and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of conditioned phenomena is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of the emptiness of conditioned phenomena, so this utter purity of the emptiness of conditioned phenomena and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of unconditioned phenomena is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of the emptiness of unconditioned phenomena, so this utter purity of the emptiness of unconditioned phenomena and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of the unlimited is owing to [F.205.a] the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of the emptiness of the unlimited, so this utter purity of the emptiness of the unlimited and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of that which has neither beginning nor end is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of the emptiness of that which has neither beginning nor end, so this utter purity of the emptiness of that which has neither beginning nor end and this utter purity of a viewer are not

two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of nonexclusion is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of the emptiness of nonexclusion, so this utter purity of the emptiness of nonexclusion and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of inherent nature is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of the emptiness of inherent nature, so this utter purity of the emptiness of inherent nature and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of all phenomena is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of the emptiness of all phenomena, so this utter purity of the emptiness of all phenomena and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of intrinsic defining characteristics is owing to [F.205.b] the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of the emptiness of intrinsic defining characteristics, so this utter purity of the emptiness of intrinsic defining characteristics and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of that which cannot be apprehended is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of the emptiness of that which cannot be apprehended, so this utter purity of the emptiness of that which cannot be apprehended and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of nonentities is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of the emptiness of nonentities, so this utter purity of the emptiness of nonentities and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of essential nature is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of the emptiness of essential nature, so this utter purity of the emptiness of essential nature and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of an essential nature of nonentities is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of the emptiness of an essential nature of nonentities, so this utter purity of the emptiness of an essential nature of nonentities and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct.

26.438 “The utter purity of the applications of mindfulness is owing to the utter purity of a viewer, and the utter purity [F.206.a] of a viewer is owing to the utter purity of the applications of mindfulness, so this utter purity of the applications of mindfulness and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the correct exertions is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of the correct exertions, so this utter purity of the correct exertions and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the supports for miraculous ability is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of the supports for miraculous ability, so this utter purity of the supports for miraculous ability and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the faculties is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of the faculties, so this utter purity of the faculties and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the powers is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of the powers, so this utter purity of the powers and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the branches of enlightenment is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of the branches of enlightenment, so this utter purity of the branches of enlightenment and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of [F.206.b] the noble eightfold path is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of the noble eightfold path, so this utter purity of the noble eightfold path and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct.

26.439 “The utter purity of the truths of the noble ones is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of the truths of the noble ones, so this utter purity of the truths of the noble ones and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the meditative concentrations is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of the meditative concentrations, so this utter purity of the meditative concentrations and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the immeasurable attitudes

is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of the immeasurable attitudes, so this utter purity of the immeasurable attitudes and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the formless absorptions is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of the formless absorptions, so this utter purity of the formless absorptions and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the eight liberations is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to [F.207.a] the utter purity of the eight liberations, so this utter purity of the eight liberations and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the nine serial steps of meditative absorption is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of the nine serial steps of meditative absorption, so this utter purity of the nine serial steps of meditative absorption and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness, signlessness, and wishlessness gateways to liberation is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of the emptiness, signlessness, and wishlessness gateways to liberation, so this utter purity of the emptiness, signlessness, and wishlessness gateways to liberation and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the extrasensory powers is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of the extrasensory powers, so this utter purity of the extrasensory powers and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the meditative stabilities is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of the meditative stabilities, so this utter purity of the meditative stabilities and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the dhāraṇī gateways [F.207.b] is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of the dhāraṇī gateways, so this utter purity of the dhāraṇī gateways and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct.

26.440 “The utter purity of the powers of the tathāgatas is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of the powers of the tathāgatas, so this utter purity of the powers of

the tathāgatas and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the fearlessnesses is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of the fearlessnesses, so this utter purity of the fearlessnesses and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the kinds of exact knowledge is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of the kinds of exact knowledge, so this utter purity of the kinds of exact knowledge and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of great loving kindness is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of great loving kindness, so this utter purity of great loving kindness and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of great compassion is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of great compassion, so this utter purity of great compassion [F.208.a] and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. “The utter purity of the eighteen distinct qualities of the buddhas is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of the eighteen distinct qualities of the buddhas, so this utter purity of the eighteen distinct qualities of the buddhas and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct.

26.441 “The utter purity of knowledge of all the dharmas is owing to the utter purity of a viewer, and the utter purity a viewer is owing to knowledge of all the dharmas, so this utter purity of knowledge of all the dharmas and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the knowledge of the aspects of the path is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of the knowledge of the aspects of the path, so this utter purity of the knowledge of the aspects of the path and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of all-aspect omniscience is owing to the utter purity of a viewer, and the utter purity of a viewer is owing to the utter purity of all-aspect omniscience, so this utter purity of all-aspect omniscience and this utter purity of a viewer are not two, cannot be divided into two, are no different, and are not distinct. [B12]

26.442 “Moreover, Subhūti, the purity of physical forms is owing to the purity of desire, and the purity [F.208.b] of desire is owing to the purity of physical forms, so this purity of physical forms and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings is owing to the purity of desire, and the purity of desire is owing to the purity of feelings, so this purity of feelings and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of perceptions is owing to the purity of desire, and the purity of desire is owing to the purity of perceptions, so this purity of perceptions and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of formative predispositions is owing to the purity of desire, and the purity of desire is owing to the purity of formative predispositions, so this purity of formative predispositions and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of consciousness is owing to the purity of desire, and the purity of desire is owing to the purity of consciousness, so this purity of consciousness and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct.

26.443 “The purity of the eyes is owing to the purity of desire, and the purity of desire is owing to the purity of the eyes, so this purity of the eyes and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of the ears is owing to the purity of desire, and the purity of desire is owing to the purity of the ears, so this purity [F.209.a] of the ears and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of the nose is owing to the purity of desire, and the purity of desire is owing to the purity of the nose, so this purity of the nose and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of the tongue is owing to the purity of desire, and the purity of desire is owing to the purity of the tongue, so this purity of the tongue and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of the body is owing to the purity of desire, and the purity of desire is owing to the purity of the body, so this purity of the body and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of the mental faculty is owing to the purity of desire, and the purity of desire is owing to the purity of the mental faculty, so this purity of the mental faculty and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct.

26.444 “The purity of sights is owing to the purity of desire, and the purity of desire is owing to the purity of sights, so this purity of sights and this purity of desire are not two, cannot be divided into two, are no different, and are

not distinct. The purity of sounds is owing to the purity of desire, and the purity of desire is owing to the purity of sounds, so this purity of sounds and this purity [F.209.b] of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of odors is owing to the purity of desire, and the purity of desire is owing to the purity of odors, so this purity of odors and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of tastes is owing to the purity of desire, and the purity of desire is owing to the purity of tastes, so this purity of tastes and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of tangibles is owing to the purity of desire, and the purity of desire is owing to the purity of tangibles, so this purity of tangibles and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental phenomena is owing to the purity of desire, and the purity of desire is owing to the purity of mental phenomena, so this purity of mental phenomena and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct.

26.445 “The purity of visual consciousness is owing to the purity of desire, and the purity of desire is owing to the purity of visual consciousness, so this purity of visual consciousness and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of auditory consciousness is owing to the purity of desire, and the purity of desire is owing to the purity of auditory consciousness, so this purity of auditory consciousness and this purity of [F.210.a] desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of olfactory consciousness is owing to the purity of desire, and the purity of desire is owing to the purity of olfactory consciousness, so this purity of olfactory consciousness and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of gustatory consciousness is owing to the purity of desire, and the purity of desire is owing to the purity of gustatory consciousness, so this purity of gustatory consciousness and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of tactile consciousness is owing to the purity of desire, and the purity of desire is owing to the purity of tactile consciousness, so this purity of tactile consciousness and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental consciousness is owing to the purity of desire, and the purity of desire is owing to the purity of mental consciousness, so this purity of mental consciousness and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct.

26.446 “The purity of visually compounded sensory contact is owing to the purity of desire, and the purity of desire is owing to the purity of visually compounded sensory contact, so this purity of visually compounded sensory contact and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity [F.210.b] of aurally compounded sensory contact is owing to the purity of desire, and the purity of desire is owing to the purity of aurally compounded sensory contact, so this purity of aurally compounded sensory contact and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of nasally compounded sensory contact is owing to the purity of desire, and the purity of desire is owing to the purity of nasally compounded sensory contact, so this purity of nasally compounded sensory contact and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of lingually compounded sensory contact is owing to the purity of desire, and the purity of desire is owing to the purity of lingually compounded sensory contact, so this purity of lingually compounded sensory contact and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of corporeally compounded sensory contact is owing to the purity of desire, and the purity of desire is owing to the purity of corporeally compounded sensory contact, so this purity of corporeally compounded sensory contact and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of mentally compounded sensory contact is owing to the purity of desire, and the purity of desire is owing to the purity of mentally compounded sensory contact, so this purity of mentally compounded sensory contact and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct.

26.447 “The purity of feelings conditioned by visually compounded sensory contact is owing to the purity of desire, and the purity of desire is owing to the purity [F.211.a] of feelings conditioned by visually compounded sensory contact, so this purity of feelings conditioned by visually compounded sensory contact and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by aurally compounded sensory contact is owing to the purity of desire, and the purity of desire is owing to the purity of feelings conditioned by aurally compounded sensory contact, so this purity of feelings conditioned by aurally compounded sensory contact and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by nasally compounded sensory contact is owing to the purity of desire, and the purity of desire is owing to the purity of feelings conditioned by nasally compounded sensory contact, so this purity of

feelings conditioned by nasally compounded sensory contact and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by lingually compounded sensory contact is owing to the purity of desire, and the purity of desire is owing to the purity of feelings conditioned by lingually compounded sensory contact, so this purity of feelings conditioned by lingually compounded sensory contact and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by corporeally compounded sensory contact is owing to the purity of desire, and the purity of desire is owing to the purity of feelings conditioned by corporeally compounded sensory contact, so this purity of feelings conditioned by corporeally compounded sensory contact and this purity of desire are not two, [F.211.b] cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by mentally compounded sensory contact is owing to the purity of desire, and the purity of desire is owing to the purity of feelings conditioned by mentally compounded sensory contact, so this purity of feelings conditioned by mentally compounded sensory contact and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct.

26.448 “The purity of the earth element is owing to the purity of desire, and the purity of desire is owing to the purity of the earth element, so this purity of the earth element and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of the water element is owing to the purity of desire, and the purity of desire is owing to the purity of the water element, so this purity of the water element and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of the fire element is owing to the purity of desire, and the purity of desire is owing to the purity of the fire element, so this purity of the fire element and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of the wind element is owing to the purity of desire, and the purity of desire is owing to the purity of the wind element, so this purity of the wind element and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of the space element is owing to the purity of desire, and the purity of desire [F.212.a] is owing to the purity of the space element, so this purity of the space element and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of the consciousness element is owing to the purity of desire, and the purity of desire is owing to the purity of the consciousness element, so this purity of the consciousness element and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct.

26.449 “The purity of ignorance is owing to the purity of desire, and the purity of desire is owing to the purity of ignorance, so this purity of ignorance and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of formative predispositions is owing to the purity of desire, and the purity of desire is owing to the purity of formative predispositions, so this purity of formative predispositions and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of consciousness is owing to the purity of desire, and the purity of desire is owing to the purity of consciousness, so this purity of consciousness and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of name and form is owing to the purity of desire, and the purity of desire is owing to the purity of name and form, so this purity of name and form and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. [F.212.b] The purity of the six sense fields is owing to the purity of desire, and the purity of desire is owing to the purity of the six sense fields, so this purity of the six sense fields and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of sensory contact is owing to the purity of desire, and the purity of desire is owing to the purity of sensory contact, so this purity of sensory contact and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of sensation is owing to the purity of desire, and the purity of desire is owing to the purity of sensation, so this purity of sensation and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of craving is owing to the purity of desire, and the purity of desire is owing to the purity of craving, so this purity of craving and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of grasping is owing to the purity of desire, and the purity of desire is owing to the purity of grasping, so this purity of grasping and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of the rebirth process is owing to the purity of desire, and the purity of desire is owing to the purity of the rebirth process, so this purity of the rebirth process and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of birth is owing to [F.213.a] the purity of desire, and the purity of desire is owing to the purity of birth, so this purity of birth and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of aging and death is owing to the purity of desire, and the purity of desire is owing to the purity of aging and death, so this purity of aging and death and this purity of desire are not two, cannot be divided into two, are no different, and are

not distinct.

26.450 “The purity of the perfection of generosity is owing to the purity of desire, and the purity of desire is owing to the purity of the perfection of generosity, so this purity of the perfection of generosity and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of the perfection of ethical discipline is owing to the purity of desire, and the purity of desire is owing to the purity of the perfection of ethical discipline, so this purity of the perfection of ethical discipline and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of the perfection of tolerance is owing to the purity of desire, and the purity of desire is owing to the purity of the perfection of tolerance, so this purity of the perfection of tolerance and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of the perfection of perseverance is owing to the purity of desire, and the purity of desire is owing to the purity of the perfection of perseverance, so this purity [F.213.b] of the perfection of perseverance and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of the perfection of meditative concentration is owing to the purity of desire, and the purity of desire is owing to the purity of the perfection of meditative concentration, so this purity of the perfection of meditative concentration and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of the perfection of wisdom is owing to the purity of desire, and the purity of desire is owing to the purity of the perfection of wisdom, so this purity of the perfection of wisdom and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct.

26.451 “The purity of the emptiness of internal phenomena is owing to the purity of desire, and the purity of desire is owing to the purity of the emptiness of internal phenomena, so this purity of the emptiness of internal phenomena and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of the emptiness of external phenomena is owing to the purity of desire, and the purity of desire is owing to the purity of the emptiness of external phenomena, so this purity of the emptiness of external phenomena and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of the emptiness of external and internal phenomena is owing to the purity of desire, and the purity of desire is owing to the purity of the emptiness of external and internal phenomena, so this purity of the emptiness of external and internal phenomena and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. [F.214.a] The purity of the emptiness of emptiness is owing to the purity of desire, and the purity of

desire is owing to the purity of the emptiness of emptiness, so this purity of the emptiness of emptiness and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of the emptiness of great extent is owing to the purity of desire, and the purity of desire is owing to the purity of the emptiness of great extent, so this purity of the emptiness of great extent and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of the emptiness of ultimate reality is owing to the purity of desire, and the purity of desire is owing to the purity of the emptiness of ultimate reality, so this purity of the emptiness of ultimate reality and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of the emptiness of conditioned phenomena is owing to the purity of desire, and the purity of desire is owing to the purity of the emptiness of conditioned phenomena, so this purity of the emptiness of conditioned phenomena and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of the emptiness of unconditioned phenomena is owing to the purity of desire, and the purity of desire is owing to the purity of the emptiness of unconditioned phenomena, so this purity of the emptiness of unconditioned phenomena and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of the emptiness of the unlimited is owing to the purity of desire, and the purity of desire [F.214.b] is owing to the purity of the emptiness of the unlimited, so this purity of the emptiness of the unlimited and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of the emptiness of that which has neither beginning nor end is owing to the purity of desire, and the purity of desire is owing to the purity of the emptiness of that which has neither beginning nor end, so this purity of the emptiness of that which has neither beginning nor end and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of the emptiness of nonexclusion is owing to the purity of desire, and the purity of desire is owing to the purity of the emptiness of nonexclusion, so this purity of the emptiness of nonexclusion and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of the emptiness of inherent nature is owing to the purity of desire, and the purity of desire is owing to the purity of the emptiness of inherent nature, so this purity of the emptiness of inherent nature and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of the emptiness of all phenomena is owing to the purity of desire, and the purity of desire is owing to the purity of the emptiness of all phenomena, so this purity of the emptiness of all phenomena and this purity

of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of the emptiness of intrinsic defining characteristics is owing to the purity of desire, and the purity of desire is owing to the purity of the emptiness of intrinsic defining characteristics, [F.215.a] so this purity of the emptiness of intrinsic defining characteristics and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of the emptiness of that which cannot be apprehended is owing to the purity of desire, and the purity of desire is owing to the purity of the emptiness of that which cannot be apprehended, so this purity of the emptiness of that which cannot be apprehended and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of the emptiness of nonentities is owing to the purity of desire, and the purity of desire is owing to the purity of the emptiness of nonentities, so this purity of the emptiness of nonentities and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of the emptiness of essential nature is owing to the purity of desire, and the purity of desire is owing to the purity of the emptiness of essential nature, so this purity of the emptiness of essential nature and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of the emptiness of an essential nature of nonentities is owing to the purity of desire, and the purity of desire is owing to the purity of the emptiness of an essential nature of nonentities, so this purity of the emptiness of an essential nature of nonentities and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct.

26.452 “The purity of the applications of mindfulness is owing to the purity of desire, and the purity of desire is owing to the purity of the applications of mindfulness, [F.215.b] so this purity of the applications of mindfulness and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of the correct exertions is owing to the purity of desire, and the purity of desire is owing to the purity of the correct exertions, so this purity of the correct exertions and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of the supports for miraculous ability is owing to the purity of desire, and the purity of desire is owing to the purity of the supports for miraculous ability, so this purity of the supports for miraculous ability and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of the faculties is owing to the purity of desire, and the purity of desire is owing to the purity of the faculties, so this purity of the faculties and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of the powers is

owing to the purity of desire, and the purity of desire is owing to the purity of the powers, so this purity of the powers and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of the branches of enlightenment is owing to the purity of desire, and the purity of desire is owing to the purity of the branches of enlightenment, so this purity of the branches of enlightenment and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of the noble eightfold path is owing to the purity of desire, [F.216.a] and the purity of desire is owing to the purity of the noble eightfold path, so this purity of the noble eightfold path and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct.

26.453 “The purity of the truths of the noble ones is owing to the purity of desire, and the purity of desire is owing to the purity of the truths of the noble ones, so this purity of the truths of the noble ones and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of the meditative concentrations is owing to the purity of desire, and the purity of desire is owing to the purity of the meditative concentrations, so this purity of the meditative concentrations and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of the immeasurable attitudes is owing to the purity of desire, and the purity of desire is owing to the purity of the immeasurable attitudes, so this purity of the immeasurable attitudes and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of the formless absorptions is owing to the purity of desire, and the purity of desire is owing to the purity of the formless absorptions, so this purity of the formless absorptions and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of the eight liberations is owing to the purity of desire, and the purity of desire is owing to the purity of the eight liberations, [F.216.b] so this purity of the eight liberations and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of the nine serial steps of meditative absorption is owing to the purity of desire, and the purity of desire is owing to the purity of the nine serial steps of meditative absorption, so this purity of the nine serial steps of meditative absorption and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of the emptiness, signlessness, and wishlessness gateways to liberation is owing to the purity of desire, and the purity of desire is owing to the purity of the emptiness, signlessness, and wishlessness gateways to liberation, so this purity of the emptiness, signlessness, and wishlessness gateways to liberation and this purity of desire are not two, cannot be divided into two, are no different, and are not

distinct. The purity of the extrasensory powers is owing to the purity of desire, and the purity of desire is owing to the purity of the extrasensory powers, so this purity of the extrasensory powers and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of the meditative stabilities is owing to the purity of desire, and the purity of desire is owing to the purity of the meditative stabilities, so this purity of the meditative stabilities and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of the dhāraṇī gateways is owing to the purity of desire, and the purity of desire is owing to the purity of [F.217.a] the dhāraṇī gateways, so this purity of the dhāraṇī gateways and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct.

26.454 “The purity of the powers of the tathāgatas is owing to the purity of desire, and the purity of desire is owing to the purity of the powers of the tathāgatas, so this purity of the powers of the tathāgatas and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of the fearlessnesses is owing to the purity of desire, and the purity of desire is owing to the purity of the fearlessnesses, so this purity of the fearlessnesses and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of the kinds of exact knowledge is owing to the purity of desire, and the purity of desire is owing to the purity of the kinds of exact knowledge, so this purity of the kinds of exact knowledge and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of great loving kindness is owing to the purity of desire, and the purity of desire is owing to the purity of great loving kindness, so this purity of great loving kindness and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of great compassion is owing to the purity of desire, and the purity of desire is owing to the purity of great compassion, so this purity of great compassion and this purity of desire are not two, cannot be divided into two, [F.217.b] are no different, and are not distinct. The purity of the eighteen distinct qualities of the buddhas is owing to the purity of desire, and the purity of desire is owing to the purity of the eighteen distinct qualities of the buddhas, so this purity of the eighteen distinct qualities of the buddhas and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct.

26.455 “The purity of knowledge of all the dharmas is owing to the purity of desire, and the purity of desire is owing to the purity of knowledge of all the dharmas, so this purity of knowledge of all the dharmas and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of the knowledge of the aspects of the path is owing to

the purity of desire, and the purity of desire is owing to the purity of the knowledge of the aspects of the path, so this purity of the knowledge of the aspects of the path and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The purity of all-aspect omniscience is owing to the purity of desire, and the purity of desire is owing to the purity of all-aspect omniscience, so this purity of all-aspect omniscience and this purity of desire are not two, cannot be divided into two, are no different, and are not distinct.

26.456 “Moreover, Subhūti, the purity of physical forms is owing to the purity of hatred, and the purity of hatred is owing to the purity of physical forms, so this purity of physical forms and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings is owing to the purity of hatred, and the purity [F.218.a] of hatred is owing to the purity of feelings, so this purity of feelings and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of perceptions is owing to the purity of hatred, and the purity of hatred is owing to the purity of perceptions, so this purity of perceptions and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of formative predispositions is owing to the purity of hatred, and the purity of hatred is owing to the purity of formative predispositions, so this purity of formative predispositions and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of consciousness is owing to the purity of hatred, and the purity of hatred is owing to the purity of consciousness, so this purity of consciousness and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct.

26.457 “The purity of the eyes is owing to the purity of hatred, and the purity of hatred is owing to the purity of the eyes, so this purity of the eyes and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of the ears is owing to the purity of hatred, and the purity of hatred is owing to the purity of the ears, so this purity of the ears and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of the nose is owing to the purity of hatred, and the purity of hatred is owing to the purity of the nose, so this purity of the nose and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. [F.218.b] The purity of the tongue is owing to the purity of hatred, and the purity of hatred is owing to the purity of the tongue, so this purity of the tongue and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of the body is owing to the purity of hatred, and the purity of hatred is owing to the purity of the body, so this purity of the body and this

purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of the mental faculty is owing to the purity of hatred, and the purity of hatred is owing to the purity of the mental faculty, so this purity of the mental faculty and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct.

26.458 “The purity of sights is owing to the purity of hatred, and the purity of hatred is owing to the purity of sights, so this purity of sights and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of sounds is owing to the purity of hatred, and the purity of hatred is owing to the purity of sounds, so this purity of sounds and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of odors is owing to the purity of hatred, and the purity of hatred is owing to the purity of odors, so this purity of odors and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of tastes is owing to the purity of hatred, and the purity of hatred is owing to the purity of tastes, so this purity of tastes and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of tangibles [F.219.a] is owing to the purity of hatred, and the purity of hatred is owing to the purity of tangibles, so this purity of tangibles and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental phenomena is owing to the purity of hatred, and the purity of hatred is owing to the purity of mental phenomena, so this purity of mental phenomena and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct.

26.459 “The purity of visual consciousness is owing to the purity of hatred, and the purity of hatred is owing to the purity of visual consciousness, so this purity of visual consciousness and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of auditory consciousness is owing to the purity of hatred, and the purity of hatred is owing to the purity of auditory consciousness, so this purity of auditory consciousness and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of olfactory consciousness is owing to the purity of hatred, and the purity of hatred is owing to the purity of olfactory consciousness, so this purity of olfactory consciousness and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of gustatory consciousness is owing to the purity of hatred, and the purity of hatred is owing to the purity of gustatory consciousness, so this purity of gustatory consciousness and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. [F.219.b] The purity of tactile

consciousness is owing to the purity of hatred, and the purity of hatred is owing to the purity of tactile consciousness, so this purity of tactile consciousness and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental consciousness is owing to the purity of hatred, and the purity of hatred is owing to the purity of mental consciousness, so this purity of mental consciousness and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct.

26.460 “The purity of visually compounded sensory contact is owing to the purity of hatred, and the purity of hatred is owing to the purity of visually compounded sensory contact, so this purity of visually compounded sensory contact and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of aurally compounded sensory contact is owing to the purity of hatred, and the purity of hatred is owing to the purity of aurally compounded sensory contact, so this purity of aurally compounded sensory contact and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of nasally compounded sensory contact is owing to the purity of hatred, and the purity of hatred is owing to the purity of nasally compounded sensory contact, so this purity of nasally compounded sensory contact and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of lingually compounded sensory contact is owing to the purity of hatred, and the purity of hatred is owing to the purity of lingually compounded sensory contact, so this purity of lingually compounded sensory contact [F.220.a] and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of corporeally compounded sensory contact is owing to the purity of hatred, and the purity of hatred is owing to the purity of corporeally compounded sensory contact, so this purity of corporeally compounded sensory contact and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of mentally compounded sensory contact is owing to the purity of hatred, and the purity of hatred is owing to the purity of mentally compounded sensory contact, so this purity of mentally compounded sensory contact and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct.

26.461 “The purity of feelings conditioned by visually compounded sensory contact is owing to the purity of hatred, and the purity of hatred is owing to the purity of feelings conditioned by visually compounded sensory contact, so this purity of feelings conditioned by visually compounded sensory contact and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by

aurally compounded sensory contact is owing to the purity of hatred, and the purity of hatred is owing to the purity of feelings conditioned by aurally compounded sensory contact, so this purity of feelings conditioned by aurally compounded sensory contact and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by nasally compounded sensory contact is owing to the purity of hatred, and the purity of hatred is owing to the purity of feelings conditioned by nasally compounded sensory contact, so this purity of feelings conditioned by nasally compounded sensory contact and this purity of hatred are not two, cannot be divided into two, [F.220.b] are no different, and are not distinct. The purity of feelings conditioned by lingually compounded sensory contact is owing to the purity of hatred, and the purity of hatred is owing to the purity of feelings conditioned by lingually compounded sensory contact, so this purity of feelings conditioned by lingually compounded sensory contact and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by corporeally compounded sensory contact is owing to the purity of hatred, and the purity of hatred is owing to the purity of feelings conditioned by corporeally compounded sensory contact, so this purity of feelings conditioned by corporeally compounded sensory contact and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by mentally compounded sensory contact is owing to the purity of hatred, and the purity of hatred is owing to the purity of feelings conditioned by mentally compounded sensory contact, so this purity of feelings conditioned by mentally compounded sensory contact and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct.

26.462 “The purity of the earth element is owing to the purity of hatred, and the purity of hatred is owing to the purity of the earth element, so this purity of the earth element and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of the water element is owing to the purity of hatred, and the purity of hatred is owing to the purity of the water element, so this purity of the water element and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of the fire element is owing to the purity of hatred, and the purity of hatred is owing to the purity of the fire element, [F.221.a] so this purity of the fire element and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of the wind element is owing to the purity of hatred, and the purity of hatred is owing to the purity of the wind element, so this purity of the wind element and this purity of hatred are not two, cannot be divided into two, are

no different, and are not distinct. The purity of the space element is owing to the purity of hatred, and the purity of hatred is owing to the purity of the space element, so this purity of the space element and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of the consciousness element is owing to the purity of hatred, and the purity of hatred is owing to the purity of the consciousness element, so this purity of the consciousness element and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct.

26.463 “The purity of ignorance is owing to the purity of hatred, and the purity of hatred is owing to the purity of ignorance, so this purity of ignorance and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of formative predispositions is owing to the purity of hatred, and the purity of hatred is owing to the purity of formative predispositions, so this purity of formative predispositions and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of consciousness is owing to the purity of hatred, and the purity of hatred is owing to the purity of consciousness, so this purity of consciousness and this purity of [F.221.b] hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of name and form is owing to the purity of hatred, and the purity of hatred is owing to the purity of name and form, so this purity of name and form and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of the six sense fields is owing to the purity of hatred, and the purity of hatred is owing to the purity of the six sense fields, so this purity of the six sense fields and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of sensory contact is owing to the purity of hatred, and the purity of hatred is owing to the purity of sensory contact, so this purity of sensory contact and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of sensation is owing to the purity of hatred, and the purity of hatred is owing to the purity of sensation, so this purity of sensation and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of craving is owing to the purity of hatred, and the purity of hatred is owing to the purity of craving, so this purity of craving and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of grasping is owing to the purity of hatred, and the purity of hatred is owing to the purity of grasping, so this purity of grasping and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of the rebirth process is owing to the purity of hatred, and the purity of hatred [F.222.a] is owing to the purity of the rebirth process, so this purity of

the rebirth process and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of birth is owing to the purity of hatred, and the purity of hatred is owing to the purity of birth, so this purity of birth and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of aging and death is owing to the purity of hatred, and the purity of hatred is owing to the purity of aging and death, so this purity of aging and death and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct.

26.464 “The purity of the perfection of generosity is owing to the purity of hatred, and the purity of hatred is owing to the purity of the perfection of generosity, so this purity of the perfection of generosity and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of the perfection of ethical discipline is owing to the purity of hatred, and the purity of hatred is owing to the purity of the perfection of ethical discipline, so this purity of the perfection of ethical discipline and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of the perfection of tolerance is owing to the purity of hatred, and the purity of hatred is owing to the purity of the perfection of tolerance, so this purity of the perfection of tolerance and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of the perfection of perseverance is owing to [F.222.b] the purity of hatred, and the purity of hatred is owing to the purity of the perfection of perseverance, so this purity of the perfection of perseverance and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of the perfection of meditative concentration is owing to the purity of hatred, and the purity of hatred is owing to the purity of the perfection of meditative concentration, so this purity of the perfection of meditative concentration and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of the perfection of wisdom is owing to the purity of hatred, and the purity of hatred is owing to the purity of the perfection of wisdom, so this purity of the perfection of wisdom and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct.

26.465 “The purity of the emptiness of internal phenomena is owing to the purity of hatred, and the purity of hatred is owing to the purity of the emptiness of internal phenomena, so this purity of the emptiness of internal phenomena and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of the emptiness of external phenomena is owing to the purity of hatred, and the purity of hatred is

owing to the purity of the emptiness of external phenomena, so this purity of the emptiness of external phenomena and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of the emptiness of external and internal phenomena is owing to the purity of hatred, and the purity of hatred is owing to the purity of the emptiness of external and internal phenomena, so this purity of the emptiness of external and internal phenomena and this purity of hatred are not two, cannot be divided into two, are no different, [F.223.a] and are not distinct. The purity of the emptiness of emptiness is owing to the purity of hatred, and the purity of hatred is owing to the purity of the emptiness of emptiness, so this purity of the emptiness of emptiness and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of the emptiness of great extent is owing to the purity of hatred, and the purity of hatred is owing to the purity of the emptiness of great extent, so this purity of the emptiness of great extent and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of the emptiness of ultimate reality is owing to the purity of hatred, and the purity of hatred is owing to the purity of the emptiness of ultimate reality, so this purity of the emptiness of ultimate reality and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of the emptiness of conditioned phenomena is owing to the purity of hatred, and the purity of hatred is owing to the purity of the emptiness of conditioned phenomena, so this purity of the emptiness of conditioned phenomena and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of the emptiness of unconditioned phenomena is owing to the purity of hatred, and the purity of hatred is owing to the purity of the emptiness of unconditioned phenomena, so this purity of the emptiness of unconditioned phenomena and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of the emptiness of the unlimited is owing to the purity of hatred, and the purity of hatred is owing to the purity of the emptiness of the unlimited, so this purity [F.223.b] of the emptiness of the unlimited and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of the emptiness of that which has neither beginning nor end is owing to the purity of hatred, and the purity of hatred is owing to the purity of the emptiness of that which has neither beginning nor end, so this purity of the emptiness of that which has neither beginning nor end and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of the emptiness of nonexclusion is owing to the purity of hatred, and the purity of hatred is owing to the purity of the emptiness of nonexclusion, so this purity

of the emptiness of nonexclusion and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of the emptiness of inherent nature is owing to the purity of hatred, and the purity of hatred is owing to the purity of the emptiness of inherent nature, so this purity of the emptiness of inherent nature and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of the emptiness of all phenomena is owing to the purity of hatred, and the purity of hatred is owing to the purity of the emptiness of all phenomena, so this purity of the emptiness of all phenomena and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of the emptiness of intrinsic defining characteristics is owing to the purity of hatred, and the purity of hatred is owing to the purity of the emptiness of intrinsic defining characteristics, so this purity of the emptiness of intrinsic defining characteristics and this purity of hatred are not two, cannot be divided [F.224.a] into two, are no different, and are not distinct. The purity of the emptiness of that which cannot be apprehended is owing to the purity of hatred, and the purity of hatred is owing to the purity of the emptiness of that which cannot be apprehended, so this purity of the emptiness of that which cannot be apprehended and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of the emptiness of nonentities is owing to the purity of hatred, and the purity of hatred is owing to the purity of the emptiness of nonentities, so this purity of the emptiness of nonentities and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of the emptiness of essential nature is owing to the purity of hatred, and the purity of hatred is owing to the purity of the emptiness of essential nature, so this purity of the emptiness of essential nature and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of the emptiness of an essential nature of nonentities is owing to the purity of hatred, and the purity of hatred is owing to the purity of the emptiness of an essential nature of nonentities, so this purity of the emptiness of an essential nature of nonentities and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct.

26.466 “The purity of the applications of mindfulness is owing to the purity of hatred, and the purity of hatred is owing to the purity of the applications of mindfulness, so this purity of the applications of mindfulness and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of the correct exertions is owing to the purity of hatred, [F.224.b] and the purity of hatred is owing to the purity of the correct exertions, so this purity of the correct exertions and this purity of hatred are

not two, cannot be divided into two, are no different, and are not distinct. The purity of the supports for miraculous ability is owing to the purity of hatred, and the purity of hatred is owing to the purity of the supports for miraculous ability, so this purity of the supports for miraculous ability and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of the faculties is owing to the purity of hatred, and the purity of hatred is owing to the purity of the faculties, so this purity of the faculties and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of the powers is owing to the purity of hatred, and the purity of hatred is owing to the purity of the powers, so this purity of the powers and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of the branches of enlightenment is owing to the purity of hatred, and the purity of hatred is owing to the purity of the branches of enlightenment, so this purity of the branches of enlightenment and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of the noble eightfold path is owing to the purity of hatred, and the purity of hatred is owing to the purity of the noble eightfold path, so this purity of the noble eightfold path and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct.

26.467 “The purity of the truths of the noble ones [F.225.a] is owing to the purity of hatred, and the purity of hatred is owing to the purity of the truths of the noble ones, so this purity of the truths of the noble ones and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of the meditative concentrations is owing to the purity of hatred, and the purity of hatred is owing to the purity of the meditative concentrations, so this purity of the meditative concentrations and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of the immeasurable attitudes is owing to the purity of hatred, and the purity of hatred is owing to the purity of the immeasurable attitudes, so this purity of the immeasurable attitudes and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of the formless absorptions is owing to the purity of hatred, and the purity of hatred is owing to the purity of the formless absorptions, so this purity of the formless absorptions and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of the eight liberations is owing to the purity of hatred, and the purity of hatred is owing to the purity of the eight liberations, so this purity of the eight liberations and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of the nine

serial steps of meditative absorption is owing to the purity of hatred, and the purity of hatred is owing to the purity of the nine serial steps of meditative absorption, so this purity of the nine serial steps of meditative absorption and [F.225.b] this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of the emptiness, signlessness, and wishlessness gateways to liberation is owing to the purity of hatred, and the purity of hatred is owing to the purity of the emptiness, signlessness, and wishlessness gateways to liberation, so this purity of the emptiness, signlessness, and wishlessness gateways to liberation and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of the extrasensory powers is owing to the purity of hatred, and the purity of hatred is owing to the purity of the extrasensory powers, so this purity of the extrasensory powers and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of the meditative stabilities is owing to the purity of hatred, and the purity of hatred is owing to the purity of the meditative stabilities, so this purity of the meditative stabilities and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of the dhāraṇī gateways is owing to the purity of hatred, and the purity of hatred is owing to the purity of the dhāraṇī gateways, so this purity of the dhāraṇī gateways and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct.

26.468 “The purity of the powers of the tathāgatas is owing to the purity of hatred, and the purity of hatred is owing to the purity of the powers of the tathāgatas, so this purity of the powers of the tathāgatas and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of the fearlessnesses [F.226.a] is owing to the purity of hatred, and the purity of hatred is owing to the purity of the fearlessnesses, so this purity of the fearlessnesses and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of the kinds of exact knowledge is owing to the purity of hatred, and the purity of hatred is owing to the purity of the kinds of exact knowledge, so this purity of the kinds of exact knowledge and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of great loving kindness is owing to the purity of hatred, and the purity of hatred is owing to the purity of great loving kindness, so this purity of great loving kindness and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of great compassion is owing to the purity of hatred, and the purity of hatred is owing to the purity of great compassion, so this purity of great compassion and this purity of hatred are not two, cannot be divided into two, are no

different, and are not distinct. The purity of the eighteen distinct qualities of the buddhas is owing to the purity of hatred, and the purity of hatred is owing to the purity of the eighteen distinct qualities of the buddhas, so this purity of the eighteen distinct qualities of the buddhas and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct.

26.469 “The purity of knowledge of all the dharmas is owing to the purity of hatred, and the purity of hatred is owing to knowledge of all the dharmas, so this purity of knowledge of all the dharmas [F.226.b] and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of the knowledge of the aspects of the path is owing to the purity of hatred, and the purity of hatred is owing to the purity of the knowledge of the aspects of the path, so this purity of the knowledge of the aspects of the path and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The purity of all-aspect omniscience is owing to the purity of hatred, and the purity of hatred is owing to the purity of all-aspect omniscience, so this purity of all-aspect omniscience and this purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. [B13]

26.470 “Moreover, Subhūti, the purity of physical forms is owing to the purity of delusion, and the purity of delusion is owing to the purity of physical forms, so this purity of physical forms and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings is owing to the purity of delusion, and the purity of delusion is owing to the purity of feelings, so this purity of feelings and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of perceptions is owing to the purity of delusion, and the purity of delusion is owing to the purity of perceptions, so this purity of perceptions and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of [F.227.a] formative predispositions is owing to the purity of delusion, and the purity of delusion is owing to the purity of formative predispositions, so this purity of formative predispositions and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of consciousness is owing to the purity of delusion, and the purity of delusion is owing to the purity of consciousness, so this purity of consciousness and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct.

26.471 “The purity of the eyes is owing to the purity of delusion, and the purity of delusion is owing to the purity of the eyes, so this purity of the eyes and this purity of delusion are not two, cannot be divided into two, are no different,

and are not distinct. The purity of the ears is owing to the purity of delusion, and the purity of delusion is owing to the purity of the ears, so this purity of the ears and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of the nose is owing to the purity of delusion, and the purity of delusion is owing to the purity of the nose, so this purity of the nose and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of the tongue is owing to the purity of delusion, and the purity of delusion is owing to the purity of the tongue, so this purity of the tongue and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of the body is owing to the purity of delusion, and the purity of delusion is owing to the purity of the body, so this purity of the body [F.227.b] and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of the mental faculty is owing to the purity of delusion, and the purity of delusion is owing to the purity of the mental faculty, so this purity of the mental faculty and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct.

26.472 “The purity of sights is owing to the purity of delusion, and the purity of delusion is owing to the purity of sights, so this purity of sights and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of sounds is owing to the purity of delusion, and the purity of delusion is owing to the purity of sounds, so this purity of sounds and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of odors is owing to the purity of delusion, and the purity of delusion is owing to the purity of odors, so this purity of odors and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of tastes is owing to the purity of delusion, and the purity of delusion is owing to the purity of tastes, so this purity of tastes and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of tangibles is owing to the purity of delusion, and the purity of delusion is owing to the purity of tangibles, so this purity of tangibles and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental phenomena is owing to the purity of delusion, and the purity of delusion is owing to the purity of mental phenomena, [F.228.a] so this purity of mental phenomena and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct.

26.473 “The purity of visual consciousness is owing to the purity of delusion, and the purity of delusion is owing to the purity of visual consciousness, so this purity of visual consciousness and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of auditory consciousness is owing to the purity of delusion, and the purity of delusion is owing to the purity of auditory consciousness, so this purity of auditory consciousness and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of olfactory consciousness is owing to the purity of delusion, and the purity of delusion is owing to the purity of olfactory consciousness, so this purity of olfactory consciousness and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of gustatory consciousness is owing to the purity of delusion, and the purity of delusion is owing to the purity of gustatory consciousness, so this purity of gustatory consciousness and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of tactile consciousness is owing to the purity of delusion, and the purity of delusion is owing to the purity of tactile consciousness, so this purity of tactile consciousness and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. [F.228.b] The purity of mental consciousness is owing to the purity of delusion, and the purity of delusion is owing to the purity of mental consciousness, so this purity of mental consciousness and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct.

26.474 “The purity of visually compounded sensory contact is owing to the purity of delusion, and the purity of delusion is owing to the purity of visually compounded sensory contact, so this purity of visually compounded sensory contact and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of aurally compounded sensory contact is owing to the purity of delusion, and the purity of delusion is owing to the purity of aurally compounded sensory contact, so this purity of aurally compounded sensory contact and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of nasally compounded sensory contact is owing to the purity of delusion, and the purity of delusion is owing to the purity of nasally compounded sensory contact, so this purity of nasally compounded sensory contact and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of lingually compounded sensory contact is owing to the purity of delusion, and the purity of delusion is owing to the purity of lingually compounded sensory contact, so this purity of lingually compounded sensory contact and this purity of delusion

are not two, cannot be divided into two, are no different, and are not distinct. The purity of corporeally compounded sensory contact is owing to the purity of delusion, and the purity of delusion is owing to the purity of [F.229.a] corporeally compounded sensory contact, so this purity of corporeally compounded sensory contact and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of mentally compounded sensory contact is owing to the purity of delusion, and the purity of delusion is owing to the purity of mentally compounded sensory contact, so this purity of mentally compounded sensory contact and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct.

26.475 “The purity of feelings conditioned by visually compounded sensory contact is owing to the purity of delusion, and the purity of delusion is owing to the purity of feelings conditioned by visually compounded sensory contact, so this purity of feelings conditioned by visually compounded sensory contact and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by aurally compounded sensory contact is owing to the purity of delusion, and the purity of delusion is owing to the purity of feelings conditioned by aurally compounded sensory contact, so this purity of feelings conditioned by aurally compounded sensory contact and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by nasally compounded sensory contact is owing to the purity of delusion, and the purity of delusion is owing to the purity of feelings conditioned by nasally compounded sensory contact, so this purity of feelings conditioned by nasally compounded sensory contact and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by lingually compounded sensory contact is owing to the purity of delusion, and the purity [F.229.b] of delusion is owing to the purity of feelings conditioned by lingually compounded sensory contact, so this purity of feelings conditioned by lingually compounded sensory contact and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by corporeally compounded sensory contact is owing to the purity of delusion, and the purity of delusion is owing to the purity of feelings conditioned by corporeally compounded sensory contact, so this purity of feelings conditioned by corporeally compounded sensory contact and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by mentally compounded sensory contact is owing to the purity of delusion, and the purity of delusion

is owing to the purity of feelings conditioned by mentally compounded sensory contact, so this purity of feelings conditioned by mentally compounded sensory contact and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct.

26.476 “The purity of the earth element is owing to the purity of delusion, and the purity of delusion is owing to the purity of the earth element, so this purity of the earth element and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of the water element is owing to the purity of delusion, and the purity of delusion is owing to the purity of the water element, so this purity of the water element and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of the fire element is owing to the purity of delusion, and the purity of delusion is owing to the purity of the fire element, so this [F.230.a] purity of the fire element and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of the wind element is owing to the purity of delusion, and the purity of delusion is owing to the purity of the wind element, so this purity of the wind element and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of the space element is owing to the purity of delusion, and the purity of delusion is owing to the purity of the space element, so this purity of the space element and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of the consciousness element is owing to the purity of delusion, and the purity of delusion is owing to the purity of the consciousness element, so this purity of the consciousness element and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct.

26.477 “The purity of ignorance is owing to the purity of delusion, and the purity of delusion is owing to the purity of ignorance, so this purity of ignorance and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of formative predispositions is owing to the purity of delusion, and the purity of delusion is owing to the purity of formative predispositions, so this purity of formative predispositions and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of consciousness is owing to the purity of delusion, and the purity of delusion [F.230.b] is owing to the purity of consciousness, so this purity of consciousness and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of name and form is owing to the purity of delusion, and the purity of delusion is owing to the purity of name and form, so this purity of name and form and this purity of delusion are not two,

cannot be divided into two, are no different, and are not distinct. The purity of the six sense fields is owing to the purity of delusion, and the purity of delusion is owing to the purity of the six sense fields, so this purity of the six sense fields and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of sensory contact is owing to the purity of delusion, and the purity of delusion is owing to the purity of sensory contact, so this purity of sensory contact and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of sensation is owing to the purity of delusion, and the purity of delusion is owing to the purity of sensation, so this purity of sensation and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of craving is owing to the purity of delusion, and the purity of delusion is owing to the purity of craving, so this purity of craving and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of grasping is owing to the purity of delusion, and the purity of delusion is owing to the purity of grasping, [F.231.a] so this purity of grasping and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of the rebirth process is owing to the purity of delusion, and the purity of delusion is owing to the purity of the rebirth process, so this purity of the rebirth process and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of birth is owing to the purity of delusion, and the purity of delusion is owing to the purity of birth, so this purity of birth and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of aging and death is owing to the purity of delusion, and the purity of delusion is owing to the purity of aging and death, so this purity of aging and death and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct.

26.478 “The purity of the perfection of generosity is owing to the purity of delusion, and the purity of delusion is owing to the purity of the perfection of generosity, so this purity of the perfection of generosity and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of the perfection of ethical discipline is owing to the purity of delusion, and the purity of delusion is owing to the purity of the perfection of ethical discipline, so this purity of the perfection of ethical discipline and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of the perfection of tolerance is owing to the purity of delusion, and the purity of delusion is owing to the purity of the [F.231.b] perfection of tolerance, so this purity of the perfection of tolerance and this purity of delusion are not two, cannot be

divided into two, are no different, and are not distinct. The purity of the perfection of perseverance is owing to the purity of delusion, and the purity of delusion is owing to the purity of the perfection of perseverance, so this purity of the perfection of perseverance and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of the perfection of meditative concentration is owing to the purity of delusion, and the purity of delusion is owing to the purity of the perfection of meditative concentration, so this purity of the perfection of meditative concentration and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of the perfection of wisdom is owing to the purity of delusion, and the purity of delusion is owing to the purity of the perfection of wisdom, so this purity of the perfection of wisdom and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct.

26.479 “The purity of the emptiness of internal phenomena is owing to the purity of delusion, and the purity of delusion is owing to the purity of the emptiness of internal phenomena, so this purity of the emptiness of internal phenomena and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of the emptiness of external phenomena is owing to the purity of delusion, and the purity of delusion is owing to the purity of the emptiness of external phenomena, so this purity of the emptiness of external phenomena and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of the emptiness of external and internal phenomena is owing to the purity of delusion, and the purity of delusion is owing to the purity of the emptiness of external and internal phenomena, so this purity of the emptiness of external and internal phenomena and this purity of delusion are not two, cannot be divided into two, are no different, [F.232.a] and are not distinct. The purity of the emptiness of emptiness is owing to the purity of delusion, and the purity of delusion is owing to the purity of the emptiness of emptiness, so this purity of the emptiness of emptiness and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of the emptiness of great extent is owing to the purity of delusion, and the purity of delusion is owing to the purity of the emptiness of great extent, so this purity of the emptiness of great extent and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of the emptiness of ultimate reality is owing to the purity of delusion, and the purity of delusion is owing to the purity of the emptiness of ultimate reality, so this purity of the emptiness of ultimate reality and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of the emptiness of

conditioned phenomena is owing to the purity of delusion, and the purity of delusion is owing to the purity of the emptiness of conditioned phenomena, so this purity of the emptiness of conditioned phenomena and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of the emptiness of unconditioned phenomena is owing to the purity of delusion, and the purity of delusion [F.232.b] is owing to the purity of the emptiness of unconditioned phenomena, so this purity of the emptiness of unconditioned phenomena and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of the emptiness of the unlimited is owing to the purity of delusion, and the purity of delusion is owing to the purity of the emptiness of the unlimited, so this purity of the emptiness of the unlimited and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of the emptiness of that which has neither beginning nor end is owing to the purity of delusion, and the purity of delusion is owing to the purity of the emptiness of that which has neither beginning nor end, so this purity of the emptiness of that which has neither beginning nor end and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of the emptiness of nonexclusion is owing to the purity of delusion, and the purity of delusion is owing to the purity of the emptiness of nonexclusion, so this purity of the emptiness of nonexclusion and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of the emptiness of inherent nature is owing to the purity of delusion, and the purity of delusion is owing to the purity of the emptiness of inherent nature, so this purity of the emptiness of inherent nature and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of the emptiness of all phenomena is owing to the purity of delusion, and the purity of delusion is owing to the purity of the emptiness of all phenomena, [F.233.a] so this purity of the emptiness of all phenomena and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of the emptiness of intrinsic defining characteristics is owing to the purity of delusion, and the purity of delusion is owing to the purity of the emptiness of intrinsic defining characteristics, so this purity of the emptiness of intrinsic defining characteristics and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of the emptiness of that which cannot be apprehended is owing to the purity of delusion, and the purity of delusion is owing to the purity of the emptiness of that which cannot be apprehended, so this purity of the emptiness of that which cannot be apprehended and this purity of delusion are not two, cannot be divided

into two, are no different, and are not distinct. The purity of the emptiness of nonentities is owing to the purity of delusion, and the purity of delusion is owing to the purity of the emptiness of nonentities, so this purity of the emptiness of nonentities and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of the emptiness of essential nature is owing to the purity of delusion, and the purity of delusion is owing to the purity of the emptiness of essential nature, so this purity of the emptiness of essential nature and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of the emptiness of an essential nature of nonentities is owing to the purity of delusion, and the purity of delusion is owing to the purity of the emptiness of an essential nature of nonentities, so this purity of the emptiness of an essential nature of nonentities [F.233.b] and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct.

26.480 “The purity of the applications of mindfulness is owing to the purity of delusion, and the purity of delusion is owing to the purity of the applications of mindfulness, so this purity of the applications of mindfulness and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of the correct exertions is owing to the purity of delusion, and the purity of delusion is owing to the purity of the correct exertions, so this purity of the correct exertions and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of the supports for miraculous ability is owing to the purity of delusion, and the purity of delusion is owing to the purity of the supports for miraculous ability, so this purity of the supports for miraculous ability and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of the faculties is owing to the purity of delusion, and the purity of delusion is owing to the purity of the faculties, so this purity of the faculties and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of the powers is owing to the purity of delusion, and the purity of delusion is owing to the purity of the powers, so this purity of the powers and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of the branches of enlightenment is owing to the purity of delusion, and the purity of delusion is owing to the purity of the branches of enlightenment, [F.234.a] so this purity of the branches of enlightenment and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of the noble eightfold path is owing to the purity of delusion, and the purity of

delusion is owing to the purity of the noble eightfold path, so this purity of the noble eightfold path and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct.

26.481 “The purity of the truths of the noble ones is owing to the purity of delusion, and the purity of delusion is owing to the purity of the truths of the noble ones, so this purity of the truths of the noble ones and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of the meditative concentrations is owing to the purity of delusion, and the purity of delusion is owing to the purity of the meditative concentrations, so this purity of the meditative concentrations and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of the immeasurable attitudes is owing to the purity of delusion, and the purity of delusion is owing to the purity of the immeasurable attitudes, so this purity of the immeasurable attitudes and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of the formless absorptions is owing to the purity of delusion, and the purity of delusion is owing to the purity of the formless absorptions, so this purity of the formless absorptions [F.234.b] and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of the eight liberations is owing to the purity of delusion, and the purity of delusion is owing to the purity of the eight liberations, so this purity of the eight liberations and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of the nine serial steps of meditative absorption is owing to the purity of delusion, and the purity of delusion is owing to the purity of the nine serial steps of meditative absorption, so this purity of the nine serial steps of meditative absorption and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of the emptiness, signlessness, and wishlessness gateways to liberation is owing to the purity of delusion, and the purity of delusion is owing to the purity of the emptiness, signlessness, and wishlessness gateways to liberation, so this purity of the emptiness, signlessness, and wishlessness gateways to liberation and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of the extrasensory powers is owing to the purity of delusion, and the purity of delusion is owing to the purity of the extrasensory powers, so this purity of the extrasensory powers and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of the meditative stabilities [F.235.a] is owing to the purity of delusion, and the purity of delusion is owing to the purity of the meditative stabilities, so this purity of the meditative stabilities and this

purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of the dhāraṇī gateways is owing to the purity of delusion, and the purity of delusion is owing to the purity of the dhāraṇī gateways, so this purity of the dhāraṇī gateways and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct.

26.482 “The purity of the powers of the tathāgatas is owing to the purity of delusion, and the purity of delusion is owing to the purity of the powers of the tathāgatas, so this purity of the powers of the tathāgatas and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of the fearlessnesses is owing to the purity of delusion, and the purity of delusion is owing to the purity of the fearlessnesses, so this purity of the fearlessnesses and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of the kinds of exact knowledge is owing to the purity of delusion, and the purity of delusion is owing to the purity of the kinds of exact knowledge, so this purity of the kinds of exact knowledge and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of great loving kindness is owing to the purity of delusion, and the purity of delusion is owing to the purity of great loving kindness, so this purity of great loving kindness and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. [F.235.b] The purity of great compassion is owing to the purity of delusion, and the purity of delusion is owing to the purity of great compassion, so this purity of great compassion and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. “The purity of the distinct qualities of the buddhas is owing to the purity of delusion, and the purity of delusion is owing to the purity of the distinct qualities of the buddhas, so this purity of the distinct qualities of the buddhas and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct.

26.483 “The purity of the fruit of having entered the stream is owing to the purity of delusion, and the purity of delusion is owing to the purity of the fruit of having entered the stream, so this purity of the fruit of having entered the stream and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct.⁸²⁹ The purity of the fruit of once-returner is owing to the purity of delusion, and the purity of delusion is owing to the purity of the fruit of once-returner, so this purity of the fruit of once-returner and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of the fruit of non-returner is owing to the purity of delusion, and the purity of delusion is

owing to the purity of the fruit of non-returner, so this purity of the fruit of non-returner and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of arhatship is owing to the purity of delusion, and the purity of delusion [F.236.a] is owing to the purity of arhatship, so this purity of arhatship and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of individual enlightenment is owing to the purity of delusion, and the purity of delusion is owing to the purity of individual enlightenment, so this purity of individual enlightenment and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of the knowledge of the aspects of the path is owing to the purity of delusion, and the purity of delusion is owing to the purity of the knowledge of the aspects of the path, so this purity of the knowledge of the aspects of the path and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of all-aspect omniscience is owing to the purity of delusion, and the purity of delusion is owing to the purity of all-aspect omniscience, so this purity of all-aspect omniscience and this purity of delusion are not two, cannot be divided into two, are no different, and are not distinct.

26.484 “Moreover, Subhūti, the utter purity⁸³⁰ of physical forms is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of physical forms, so this utter purity of physical forms and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of feelings, so this utter purity of feelings and this utter purity of desire [F.236.b] are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of perceptions is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of perceptions, so this utter purity of perceptions and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of formative predispositions is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of formative predispositions, so this utter purity of formative predispositions and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of consciousness is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of consciousness, so this utter purity of consciousness and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct.

26.485 “The utter purity of the eyes is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of the eyes, so this utter purity of the eyes and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the ears is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of the ears, so this utter purity of the ears and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the nose is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of the nose, so this utter purity of the nose and this utter purity of desire are not two, [F.237.a] cannot be divided into two, are no different, and are not distinct. The utter purity of the tongue is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of the tongue, so this utter purity of the tongue and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the body is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of the body, so this utter purity of the body and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the mental faculty is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of the mental faculty, so this utter purity of the mental faculty and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct.

26.486 “The utter purity of sights is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of sights, so this utter purity of sights and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of sounds is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of sounds, so this utter purity of sounds and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of odors is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of odors, so this utter purity of odors and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. [F.237.b] The utter purity of tastes is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of tastes, so this utter purity of tastes and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of tangibles is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of tangibles, so this utter purity of tangibles and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter

purity of mental phenomena is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of mental phenomena, so this utter purity of mental phenomena and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct.

26.487 “The utter purity of visual consciousness is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of visual consciousness, so this utter purity of visual consciousness and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of auditory consciousness is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of auditory consciousness, so this utter purity of auditory consciousness and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of olfactory consciousness is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of olfactory consciousness, so this utter purity [F.238.a] of olfactory consciousness and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of gustatory consciousness is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of gustatory consciousness, so this utter purity of gustatory consciousness and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of tactile consciousness is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of tactile consciousness, so this utter purity of tactile consciousness and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of mental consciousness is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of mental consciousness, so this utter purity of mental consciousness and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct.

26.488 “The utter purity of visually compounded sensory contact is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of visually compounded sensory contact, so this utter purity of visually compounded sensory contact and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of aurally compounded sensory contact is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of aurally compounded sensory contact, [F.238.b] so this utter purity of aurally compounded sensory contact and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of nasally compounded sensory contact is owing to the utter purity of

desire, and the utter purity of desire is owing to the utter purity of nasally compounded sensory contact, so this utter purity of nasally compounded sensory contact and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of lingually compounded sensory contact is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of lingually compounded sensory contact, so this utter purity of lingually compounded sensory contact and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of corporeally compounded sensory contact is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of corporeally compounded sensory contact, so this utter purity of corporeally compounded sensory contact and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of mentally compounded sensory contact is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of mentally compounded sensory contact, so this utter purity of mentally compounded sensory contact and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct.

26.489 “The utter purity of feelings conditioned by visually compounded sensory contact is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of feelings conditioned by [F.239.a] visually compounded sensory contact, so this utter purity of feelings conditioned by visually compounded sensory contact and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings conditioned by aurally compounded sensory contact is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of feelings conditioned by aurally compounded sensory contact, so this utter purity of feelings conditioned by aurally compounded sensory contact and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings conditioned by nasally compounded sensory contact is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of feelings conditioned by nasally compounded sensory contact, so this utter purity of feelings conditioned by nasally compounded sensory contact and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings conditioned by lingually compounded sensory contact is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of feelings conditioned by lingually compounded sensory contact, so this utter purity of feelings conditioned by lingually compounded sensory contact and this

utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings conditioned by corporeally compounded sensory contact is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of feelings conditioned by corporeally compounded sensory contact, so this utter purity of feelings conditioned by corporeally compounded sensory contact and this utter purity [F.239.b] of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings conditioned by mentally compounded sensory contact is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of feelings conditioned by mentally compounded sensory contact, so this utter purity of feelings conditioned by mentally compounded sensory contact and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct.

26.490 “The utter purity of the earth element is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of the earth element, so this utter purity of the earth element and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the water element is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of the water element, so this utter purity of the water element and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the fire element is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of the fire element, so this utter purity of the fire element and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the wind element is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of the wind element, so this utter purity of the wind element and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity [F.240.a] of the space element is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of the space element, so this utter purity of the space element and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the consciousness element is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of the consciousness element, so this utter purity of the consciousness element and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct.

26.491 “The utter purity of ignorance is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of ignorance, so this utter purity of ignorance and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of formative predispositions is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of formative predispositions, so this utter purity of formative predispositions and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of consciousness is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of consciousness, so this utter purity of consciousness and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of name and form is owing to the utter purity of desire, and the utter purity [F.240.b] of desire is owing to the utter purity of name and form, so this utter purity of name and form and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the six sense fields is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of the six sense fields, so this utter purity of the six sense fields and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of sensory contact is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of sensory contact, so this utter purity of sensory contact and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of sensation is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of sensation, so this utter purity of sensation and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of craving is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of craving, so this utter purity of craving and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of grasping is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of grasping, so this utter purity of grasping and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the rebirth process [F.241.a] is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of the rebirth process, so this utter purity of the rebirth process and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of birth is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of birth, so this utter

purity of birth and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of aging and death is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of aging and death, so this utter purity of aging and death and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct.

26.492 “The utter purity of the perfection of generosity is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of the perfection of generosity, so this utter purity of the perfection of generosity and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the perfection of ethical discipline is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of the perfection of ethical discipline, so this utter purity of the perfection of ethical discipline and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the perfection of tolerance is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of [F.241.b] the perfection of tolerance, so this utter purity of the perfection of tolerance and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the perfection of perseverance is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of the perfection of perseverance, so this utter purity of the perfection of perseverance and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the perfection of meditative concentration is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of the perfection of meditative concentration, so this utter purity of the perfection of meditative concentration and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the perfection of wisdom is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of the perfection of wisdom, so this utter purity of the perfection of wisdom and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct.

26.493 “The utter purity of the emptiness of internal phenomena is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of the emptiness of internal phenomena, so this utter purity of the emptiness of internal phenomena and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of external phenomena is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of the

emptiness of external phenomena, so this utter purity [F.242.a] of the emptiness of external phenomena and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of external and internal phenomena is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of the emptiness of external and internal phenomena, so this utter purity of the emptiness of external and internal phenomena and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of emptiness is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of the emptiness of emptiness, so this utter purity of the emptiness of emptiness and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of great extent is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of the emptiness of great extent, so this utter purity of the emptiness of great extent and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of ultimate reality is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of the emptiness of ultimate reality, so this utter purity of the emptiness of ultimate reality and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of conditioned phenomena is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of the emptiness of conditioned phenomena, so this utter purity of the emptiness of conditioned phenomena and this utter purity of desire [F.242.b] are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of unconditioned phenomena is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of the emptiness of unconditioned phenomena, so this utter purity of the emptiness of unconditioned phenomena and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of the unlimited is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of the emptiness of the unlimited, so this utter purity of the emptiness of the unlimited and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of that which has neither beginning nor end is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of the emptiness of that which has neither beginning nor end, so this utter purity of the emptiness of that which has neither beginning nor end and this utter

purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of nonexclusion is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of the emptiness of nonexclusion, so this utter purity of the emptiness of nonexclusion and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of inherent nature is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of the emptiness of an inherent nature, [F.243.a] so this utter purity of the emptiness of inherent nature and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of all phenomena is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of the emptiness of all phenomena, so this utter purity of the emptiness of all phenomena and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of intrinsic defining characteristics is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of the emptiness of intrinsic defining characteristics, so this utter purity of the emptiness of intrinsic defining characteristics and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of that which cannot be apprehended is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of the emptiness of that which cannot be apprehended, so this utter purity of the emptiness of that which cannot be apprehended and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of nonentities is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of the emptiness of nonentities, so this utter purity of the emptiness of nonentities and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of essential nature is owing to the utter purity of desire, and the utter purity of desire is owing to [F.243.b] the utter purity of the emptiness of essential nature, so this utter purity of the emptiness of essential nature and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of an essential nature of nonentities is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of the emptiness of an essential nature of nonentities, so this utter purity of the emptiness of an essential nature of nonentities and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct.

26.494 “The utter purity of the applications of mindfulness is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of the applications of mindfulness, so this utter purity of the applications of mindfulness and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the correct exertions is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of the correct exertions, so this utter purity of the correct exertions and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the supports for miraculous ability is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of the supports for miraculous ability, so this utter purity of the supports for miraculous ability and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the faculties is owing to the utter purity of desire, and the utter purity [F.244.a] of desire is owing to the utter purity of the faculties, so this utter purity of the faculties and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the powers is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of the powers, so this utter purity of the powers and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the branches of enlightenment is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of the branches of enlightenment, so this utter purity of the branches of enlightenment and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the noble eightfold path is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of the noble eightfold path, so this utter purity of the noble eightfold path and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct.

26.495 “The utter purity of the truths of the noble ones is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of the truths of the noble ones, so this utter purity of the truths of the noble ones and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the meditative concentrations is owing to the utter purity of desire, and the utter purity of desire [F.244.b] is owing to the utter purity of the meditative concentrations, so this utter purity of the meditative concentrations and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the immeasurable attitudes is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of

the immeasurable attitudes, so this utter purity of the immeasurable attitudes and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the formless absorptions is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of the formless absorptions, so this utter purity of the formless absorptions and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the liberations is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of the liberations, so this utter purity of the liberations and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the serial steps of meditative absorption is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of the serial steps of meditative absorption, so this utter purity of the serial steps of meditative absorption and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness, signlessness, and wishlessness gateways to liberation [F.245.a] is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of the emptiness, signlessness, and wishlessness gateways to liberation, so this utter purity of the emptiness, signlessness, and wishlessness gateways to liberation and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the extrasensory powers is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of the extrasensory powers, so this utter purity of the extrasensory powers and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the meditative stabilities is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of the meditative stabilities, so this utter purity of the meditative stabilities and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the dhāraṇī gateways is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of the dhāraṇī gateways, so this utter purity of the dhāraṇī gateways and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct.

26.496 “The utter purity of the powers of the tathāgatas is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of the powers of the tathāgatas, so this utter purity of the powers of the tathāgatas and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the fearlessnesses [F.245.b] is owing to the utter purity of desire, and the utter

purity of desire is owing to the utter purity of the fearlessnesses, so this utter purity of the fearlessnesses and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the kinds of exact knowledge is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of the kinds of exact knowledge, so this utter purity of the kinds of exact knowledge and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of great loving kindness is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of great loving kindness, so this utter purity of great loving kindness and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of great compassion is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of great compassion, so this utter purity of great compassion and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the distinct qualities of the buddhas is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of the distinct qualities of the buddhas, so this utter purity of the distinct qualities of the buddhas and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct.

26.497 “The utter purity of knowledge of all the dharmas is owing to the utter purity [F.246.a] of desire, and the utter purity of desire is owing to the utter purity of knowledge of all the dharmas, so this utter purity of knowledge of all the dharmas and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the knowledge of the aspects of the path is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of the knowledge of the aspects of the path, so this utter purity of the knowledge of the aspects of the path and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of all-aspect omniscience is owing to the utter purity of desire, and the utter purity of desire is owing to the utter purity of all-aspect omniscience, so this utter purity of all-aspect omniscience and this utter purity of desire are not two, cannot be divided into two, are no different, and are not distinct. [B14]

26.498 “Moreover, Subhūti, the utter purity of physical forms is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of physical forms, so this utter purity of physical forms and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of feelings, so this

utter purity of feelings and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of perceptions is owing to the utter purity of hatred, and the utter purity [F.246.b] of hatred is owing to the utter purity of perceptions, so this utter purity of perceptions and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of formative predispositions is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of formative predispositions, so this utter purity of formative predispositions and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of consciousness is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of consciousness, so this utter purity of consciousness and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct.

26.499 “The utter purity of the eyes is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of the eyes, so this utter purity of the eyes and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the ears is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of the ears, so this utter purity of the ears and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the nose is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of the nose, so this utter purity of the nose and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the tongue is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of the tongue, so this utter purity of the tongue and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity [F.247.a] of the body is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of the body, so this utter purity of the body and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the mental faculty is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of the mental faculty, so this utter purity of the mental faculty and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct.

26.500 “The utter purity of sights is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of sights, so this utter purity of sights and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of sounds is

owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of sounds, so this utter purity of sounds and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of odors is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of odors, so this utter purity of odors and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of tastes is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of tastes, so this utter purity of tastes and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of tangibles is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of tangibles, so this utter purity of tangibles and this utter purity of hatred are not two, [F.247.b] cannot be divided into two, are no different, and are not distinct. The utter purity of mental phenomena is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of mental phenomena, so this utter purity of mental phenomena and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct.

- 26.501 “The utter purity of visual consciousness is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of visual consciousness, so this utter purity of visual consciousness and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of auditory consciousness is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of auditory consciousness, so this utter purity of auditory consciousness and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of olfactory consciousness is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of olfactory consciousness, so this utter purity of olfactory consciousness and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of gustatory consciousness is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of gustatory consciousness, so this utter purity of gustatory consciousness and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of tactile consciousness is owing to the utter purity of hatred, and the utter purity of hatred [F.248.a] is owing to the utter purity of tactile consciousness, so this utter purity of tactile consciousness and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of mental consciousness is

owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of mental consciousness, so this utter purity of mental consciousness and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct.

26.502 “The utter purity of visually compounded sensory contact is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of visually compounded sensory contact, so this utter purity of visually compounded sensory contact and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of aurally compounded sensory contact is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of aurally compounded sensory contact, so this utter purity of aurally compounded sensory contact and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of nasally compounded sensory contact is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of nasally compounded sensory contact, so this utter purity of nasally compounded sensory contact and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of lingually compounded sensory contact is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of lingually compounded sensory contact, so this utter purity of lingually compounded sensory contact and this utter purity of hatred are not two, cannot be divided into two, [F.248.b] are no different, and are not distinct. The utter purity of corporeally compounded sensory contact is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of corporeally compounded sensory contact, so this utter purity of corporeally compounded sensory contact and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of mentally compounded sensory contact is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of mentally compounded sensory contact, so this utter purity of mentally compounded sensory contact and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct.

26.503 “The utter purity of feelings conditioned by visually compounded sensory contact is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of feelings conditioned by visually compounded sensory contact, so this utter purity of feelings conditioned by visually compounded sensory contact and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings conditioned by aurally compounded sensory contact is

owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of feelings conditioned by aurally compounded sensory contact, so this utter purity of feelings conditioned by aurally compounded sensory contact and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings conditioned by nasally compounded sensory contact is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of feelings conditioned by nasally compounded sensory contact, so this utter purity of feelings conditioned by nasally compounded sensory contact and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. [F.249.a] The utter purity of feelings conditioned by lingually compounded sensory contact is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of feelings conditioned by lingually compounded sensory contact, so this utter purity of feelings conditioned by lingually compounded sensory contact and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings conditioned by corporeally compounded sensory contact is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of feelings conditioned by corporeally compounded sensory contact, so this utter purity of feelings conditioned by corporeally compounded sensory contact and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings conditioned by mentally compounded sensory contact is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of feelings conditioned by mentally compounded sensory contact, so this utter purity of feelings conditioned by mentally compounded sensory contact and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct.

26.504 “The utter purity of the earth element is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of the earth element, so this utter purity of the earth element and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity [F.249.b] of the water element is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of the water element, so this utter purity of the water element and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the fire element is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of the fire element, so this utter purity of the fire element and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not

distinct. The utter purity of the wind element is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of the wind element, so this utter purity of the wind element and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the space element is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of the space element, so this utter purity of the space element and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the consciousness element is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of the consciousness element, so this utter purity of the consciousness element and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct.

26.505 “The utter purity of ignorance is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of ignorance, so this utter purity of ignorance and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of formative predispositions is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of formative predispositions, so this utter purity of formative predispositions and this utter purity of hatred [F.250.a] are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of consciousness is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of consciousness, so this utter purity of consciousness and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of name and form is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of name and form, so this utter purity of name and form and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the six sense fields is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of the six sense fields, so this utter purity of the six sense fields and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of sensory contact is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of sensory contact, so this utter purity of sensory contact and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of sensation is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of sensation, so this utter purity of sensation and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of

craving is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of craving, so this utter purity of craving [F.250.b] and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of grasping is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of grasping, so this utter purity of grasping and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the rebirth process is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of the rebirth process, so this utter purity of the rebirth process and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of birth is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of birth, so this utter purity of birth and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of aging and death is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of aging and death, so this utter purity of aging and death and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct.

26.506 “The utter purity of the perfection of generosity is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of the perfection of generosity, so this utter purity of the perfection of generosity and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the perfection of ethical discipline is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of the perfection of ethical discipline, so this utter purity of the perfection of ethical discipline [F.251.a] and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the perfection of tolerance is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of the perfection of tolerance, so this utter purity of the perfection of tolerance and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the perfection of perseverance is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of the perfection of perseverance, so this utter purity of the perfection of perseverance and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the perfection of meditative concentration is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of the perfection of meditative concentration, so this utter purity of the perfection of meditative concentration and this utter purity of hatred are not

two, cannot be divided into two, are no different, and are not distinct. The utter purity of the perfection of wisdom is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of the perfection of wisdom, so this utter purity of the perfection of wisdom and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct.

26.507 “The utter purity of the emptiness of internal phenomena is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of the emptiness of internal phenomena, so this utter purity of the emptiness of internal phenomena [F.251.b] and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of external phenomena is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of the emptiness of external phenomena, so this utter purity of the emptiness of external phenomena and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of external and internal phenomena is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of the emptiness of external and internal phenomena, so this utter purity of the emptiness of external and internal phenomena and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of emptiness is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of the emptiness of emptiness, so this utter purity of the emptiness of emptiness and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of great extent is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of the emptiness of great extent, so this utter purity of the emptiness of great extent and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of ultimate reality is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of the emptiness of ultimate reality, so this utter purity of the emptiness of ultimate reality and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of conditioned phenomena is owing to the utter purity of [F.252.a] hatred, and the utter purity of hatred is owing to the utter purity of the emptiness of conditioned phenomena, so this utter purity of the emptiness of conditioned phenomena and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of unconditioned phenomena is owing to the utter purity of

hatred, and the utter purity of hatred is owing to the utter purity of the emptiness of unconditioned phenomena, so this utter purity of the emptiness of unconditioned phenomena and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of the unlimited is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of the emptiness of the unlimited, so this utter purity of the emptiness of the unlimited and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of that which has neither beginning nor end is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of the emptiness of that which has neither beginning nor end, so this utter purity of the emptiness of that which has neither beginning nor end and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of nonexclusion is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of the emptiness of nonexclusion, so this utter purity of the emptiness of nonexclusion and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of inherent nature is owing to the utter purity of hatred, [F.252.b] and the utter purity of hatred is owing to the utter purity of the emptiness of inherent nature, so this utter purity of the emptiness of inherent nature and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of all phenomena is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of the emptiness of all phenomena, so this utter purity of the emptiness of all phenomena and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of intrinsic defining characteristics is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of the emptiness of intrinsic defining characteristics, so this utter purity of the emptiness of intrinsic defining characteristics and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of that which cannot be apprehended is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of the emptiness of that which cannot be apprehended, so this utter purity of the emptiness of that which cannot be apprehended and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of nonentities is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of the emptiness of nonentities,

so this utter purity of the emptiness of nonentities and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of essential nature is owing to the utter purity of hatred, and the utter purity of hatred is owing to [F.253.a] the utter purity of the emptiness of essential nature, so this utter purity of the emptiness of essential nature and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of an essential nature of nonentities is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of the emptiness of an essential nature of nonentities, so this utter purity of the emptiness of an essential nature of nonentities and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct.

26.508 “The utter purity of the applications of mindfulness is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of the applications of mindfulness, so this utter purity of the applications of mindfulness and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the correct exertions is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of the correct exertions, so this utter purity of the correct exertions and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the supports for miraculous ability is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of the supports for miraculous ability, so this utter purity of the supports for miraculous ability and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the faculties is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of the faculties, so this utter purity of the faculties and this utter purity of hatred are not two, cannot be divided [F.253.b] into two, are no different, and are not distinct. The utter purity of the powers is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of the powers, so this utter purity of the powers and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the branches of enlightenment is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of the branches of enlightenment, so this utter purity of the branches of enlightenment and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the noble eightfold path is owing to the utter purity of hatred, and the utter purity of

hatred is owing to the utter purity of the noble eightfold path, so this utter purity of the noble eightfold path and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct.

26.509 “The utter purity of the truths of the noble ones is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of the truths of the noble ones, so this utter purity of the truths of the noble ones and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the meditative concentrations is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of the meditative concentrations, so this utter purity of the meditative concentrations and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the immeasurable attitudes is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of the immeasurable attitudes, [F.254.a] so this utter purity of the immeasurable attitudes and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the formless absorptions is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of the formless absorptions, so this utter purity of the formless absorptions and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the liberations is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of the liberations, so this utter purity of the liberations and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the serial steps of meditative absorption is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of the serial steps of meditative absorption, so this utter purity of the serial steps of meditative absorption and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness, signlessness, and wishlessness gateways to liberation is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of the emptiness, signlessness, and wishlessness gateways to liberation, so this utter purity of the emptiness, signlessness, and wishlessness gateways to liberation and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the extrasensory powers is owing to the utter purity [F.254.b] of hatred, and the utter purity of hatred is owing to the utter purity of the extrasensory powers, so this utter purity of the extrasensory powers and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the meditative stabilities is owing to the utter purity of

hatred, and the utter purity of hatred is owing to the utter purity of the meditative stabilities, so this utter purity of the meditative stabilities and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the dhāraṇī gateways is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of the dhāraṇī gateways, so this utter purity of the dhāraṇī gateways and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct.

26.510 “The utter purity of the powers of the tathāgatas is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of the powers of the tathāgatas, so this utter purity of the powers of the tathāgatas and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the fearlessnesses is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of the fearlessnesses, so this utter purity of the fearlessnesses and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the kinds of exact knowledge is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of the kinds of exact knowledge, so this utter purity of the kinds of exact knowledge and this utter purity of hatred are not two, [F.255.a] cannot be divided into two, are no different, and are not distinct. The utter purity of great loving kindness is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of great loving kindness, so this utter purity of great loving kindness and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of great compassion is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of great compassion, so this utter purity of great compassion and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the distinct qualities of the buddhas is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of the distinct qualities of the buddhas, so this utter purity of the distinct qualities of the buddhas and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct.

26.511 “The utter purity of knowledge of all the dharma is owing to the utter purity of hatred, and the utter purity of hatred is owing to the utter purity of knowledge of all the dharma, so the utter purity of knowledge of all the dharma and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the knowledge of the aspects of the path is owing to the utter purity of hatred, and the utter

purity of hatred is owing to the utter purity of the knowledge of the aspects of the path, so this utter purity of the knowledge of the aspects of the path and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of all-aspect omniscience is owing to the utter purity of hatred, and the utter purity [F.255.b] of hatred is owing to the utter purity of all-aspect omniscience, so this utter purity of all-aspect omniscience and this utter purity of hatred are not two, cannot be divided into two, are no different, and are not distinct.

26.512 “Moreover, Subhūti, the utter purity of physical forms is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of physical forms, so this utter purity of physical forms and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of feelings, so this utter purity of feelings and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of perceptions is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of perceptions, so this utter purity of perceptions and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of formative predispositions is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of formative predispositions, so this utter purity of formative predispositions and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of consciousness is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of consciousness, so this utter purity of consciousness and this utter purity of delusion are not two, cannot be divided into two, are no different, [F.256.a] and are not distinct.

26.513 “The utter purity of the eyes is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of the eyes, so this utter purity of the eyes and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the ears is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of the ears, so this utter purity of the ears and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the nose is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of the nose, so this utter purity of the nose and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the tongue is owing to the utter purity of

delusion, and the utter purity of delusion is owing to the utter purity of the tongue, so this utter purity of the tongue and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the body is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of the body, so this utter purity of the body and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the mental faculty is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of the mental faculty, so this utter purity of the mental faculty and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct.

26.514 “The utter purity of sights is owing to the utter purity of delusion, and the utter purity [F.256.b] of delusion is owing to the utter purity of sights, so this utter purity of sights and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of sounds is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of sounds, so this utter purity of sounds and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of odors is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of odors, so this utter purity of odors and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of tastes is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of tastes, so this utter purity of tastes and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of tangibles is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of tangibles, so this utter purity of tangibles and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of mental phenomena is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of mental phenomena, so this utter purity of mental phenomena and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct.

26.515 “The utter purity of visual consciousness is owing to the utter purity of delusion, and the utter purity of delusion [F.257.a] is owing to the utter purity of visual consciousness, so this utter purity of visual consciousness and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of auditory consciousness is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of auditory consciousness, so this utter purity of

auditory consciousness and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of olfactory consciousness is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of olfactory consciousness, so this utter purity of olfactory consciousness and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of gustatory consciousness is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of gustatory consciousness, so this utter purity of gustatory consciousness and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of tactile consciousness is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of tactile consciousness, so this utter purity of tactile consciousness and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of mental consciousness is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of mental consciousness, so this utter purity of mental consciousness and this utter purity [F.257.b] of delusion are not two, cannot be divided into two, are no different, and are not distinct.

26.516 “The utter purity of visually compounded sensory contact is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of visually compounded sensory contact, so this utter purity of visually compounded sensory contact and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of aurally compounded sensory contact is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of aurally compounded sensory contact, so this utter purity of aurally compounded sensory contact and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of nasally compounded sensory contact is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of nasally compounded sensory contact, so this utter purity of nasally compounded sensory contact and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of lingually compounded sensory contact is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of lingually compounded sensory contact, so this utter purity of lingually compounded sensory contact and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of corporeally compounded sensory contact is owing to the utter

purity of delusion, and the utter purity of delusion is owing to the utter purity of corporeally compounded sensory contact, so this utter purity of corporeally compounded sensory contact and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. [F.258.a] The utter purity of mentally compounded sensory contact is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of mentally compounded sensory contact, so this utter purity of mentally compounded sensory contact and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct.

26.517 “The utter purity of feelings conditioned by visually compounded sensory contact is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of feelings conditioned by visually compounded sensory contact, so this utter purity of feelings conditioned by visually compounded sensory contact and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings conditioned by aurally compounded sensory contact is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of feelings conditioned by aurally compounded sensory contact, so this utter purity of feelings conditioned by aurally compounded sensory contact and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings conditioned by nasally compounded sensory contact is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of feelings conditioned by nasally compounded sensory contact, so this utter purity of feelings conditioned by nasally compounded sensory contact and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings conditioned by lingually compounded sensory contact is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of feelings conditioned by lingually compounded sensory contact, so this utter purity of feelings conditioned by [F.258.b] lingually compounded sensory contact and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings conditioned by corporeally compounded sensory contact is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of feelings conditioned by corporeally compounded sensory contact, so this utter purity of feelings conditioned by corporeally compounded sensory contact and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of feelings conditioned by mentally compounded sensory contact is owing to the utter purity of delusion, and the utter purity of

delusion is owing to the utter purity of feelings conditioned by mentally compounded sensory contact, so this utter purity of feelings conditioned by mentally compounded sensory contact and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct.

26.518 “The utter purity of the earth element is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of the earth element, so this utter purity of the earth element and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the water element is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of the water element, so this utter purity of the water element and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the fire element is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of the fire element, so this utter purity of the fire element and this utter purity of delusion [F.259.a] are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the wind element is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of the wind element, so this utter purity of the wind element and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the space element is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of the space element, so this utter purity of the space element and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the consciousness element is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of the consciousness element, so this utter purity of the consciousness element and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct.

26.519 “The utter purity of ignorance is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of ignorance, so this utter purity of ignorance and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of formative predispositions is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of formative predispositions, so this utter purity of formative predispositions and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of consciousness is owing to the utter purity of delusion, and the utter purity of delusion [F.259.b] is owing to the utter purity of consciousness, so this utter purity of

consciousness and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of name and form is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of name and form, so this utter purity of name and form and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the six sense fields is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of the six sense fields, so this utter purity of the six sense fields and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of sensory contact is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of sensory contact, so this utter purity of sensory contact and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of sensation is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of sensation, so this utter purity of sensation and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of craving is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of craving, so this utter purity of craving and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of grasping is owing to the utter purity of delusion, [F.260.a] and the utter purity of delusion is owing to the utter purity of grasping, so this utter purity of grasping and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the rebirth process is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of the rebirth process, so this utter purity of the rebirth process and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of birth is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of birth, so this utter purity of birth and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of aging and death is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of aging and death, so this utter purity of aging and death and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct.

26.520 “The utter purity of the perfection of generosity is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of the perfection of generosity, so this utter purity of the perfection of

generosity and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the perfection of ethical discipline is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of the perfection of ethical discipline, so this utter purity of the perfection of ethical discipline and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity [F.260.b] of the perfection of tolerance is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of the perfection of tolerance, so this utter purity of the perfection of tolerance and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the perfection of perseverance is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of the perfection of perseverance, so this utter purity of the perfection of perseverance and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the perfection of meditative concentration is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of the perfection of meditative concentration, so this utter purity of the perfection of meditative concentration and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the perfection of wisdom is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of the perfection of wisdom, so this utter purity of the perfection of wisdom and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct.

- 26.521 “The utter purity of the emptiness of internal phenomena is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of the emptiness of internal phenomena, so this utter purity of the emptiness of internal phenomena and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of [F.261.a] the emptiness of external phenomena is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of the emptiness of external phenomena, so this utter purity of the emptiness of external phenomena and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of external and internal phenomena is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of the emptiness of external and internal phenomena, so this utter purity of the emptiness of external and internal phenomena and this utter purity of delusion are not two, cannot be divided into two, are no

different, and are not distinct. The utter purity of the emptiness of emptiness is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of the emptiness of emptiness, so this utter purity of the emptiness of emptiness and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of great extent is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of the emptiness of great extent, so this utter purity of the emptiness of great extent and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of ultimate reality is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of the emptiness of ultimate reality, so this utter purity of the emptiness of ultimate reality and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of conditioned phenomena is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of the emptiness of conditioned phenomena, so this utter purity of the emptiness of conditioned phenomena and this utter purity of delusion [F.261.b] are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of unconditioned phenomena is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of the emptiness of unconditioned phenomena, so this utter purity of the emptiness of unconditioned phenomena and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of the unlimited is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of the emptiness of the unlimited, so this utter purity of the emptiness of the unlimited and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of that which has neither beginning nor end is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of the emptiness of that which has neither beginning nor end, so this utter purity of the emptiness of that which has neither beginning nor end and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of nonexclusion is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of the emptiness of nonexclusion, so this utter purity of the emptiness of nonexclusion and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of inherent nature is owing to the utter purity of delusion, and the

utter purity of delusion is owing to the utter purity of the emptiness of inherent nature, so this utter purity of the emptiness of inherent nature and this utter purity of [F.262.a] delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of all phenomena is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of the emptiness of all phenomena, so this utter purity of the emptiness of all phenomena and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of intrinsic defining characteristics is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of the emptiness of intrinsic defining characteristics, so this utter purity of the emptiness of intrinsic defining characteristics and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of that which cannot be apprehended is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of the emptiness of that which cannot be apprehended, so this utter purity of the emptiness of that which cannot be apprehended and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of nonentities is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of the emptiness of nonentities, so this utter purity of the emptiness of nonentities and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of essential nature is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of the emptiness of essential nature, so this utter purity of the emptiness of essential nature and this utter purity [F.262.b] of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness of an essential nature of nonentities is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of the emptiness of an essential nature of nonentities, so this utter purity of the emptiness of an essential nature of nonentities and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct.

26.522 “The utter purity of the applications of mindfulness is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of the applications of mindfulness, so this utter purity of the applications of mindfulness and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the correct exertions is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of the correct

exertions, so this utter purity of the correct exertions and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the supports for miraculous ability is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of the supports for miraculous ability, so this utter purity of the supports for miraculous ability and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the faculties is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of the faculties, so this utter purity of the faculties and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity [F.263.a] of the powers is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of the powers, so this utter purity of the powers and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the branches of enlightenment is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of the branches of enlightenment, so this utter purity of the branches of enlightenment and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the noble eightfold path is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of the noble eightfold path, so this utter purity of the noble eightfold path and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct.

26.523 “The utter purity of the truths of the noble ones is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of the truths of the noble ones, so this utter purity of the truths of the noble ones and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the meditative concentrations is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of the meditative concentrations, so this utter purity of the meditative concentrations and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the immeasurable attitudes is owing to the utter purity of delusion, and the utter purity of delusion [F.263.b] is owing to the utter purity of the immeasurable attitudes, so this utter purity of the immeasurable attitudes and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the formless absorptions is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of the formless absorptions, so this utter purity of the formless absorptions and this

utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the liberations is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of the liberations, so this utter purity of the liberations and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the serial steps of meditative absorption is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of the serial steps of meditative absorption, so this utter purity of the serial steps of meditative absorption and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the emptiness, signlessness, and wishlessness gateways to liberation is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of the emptiness, signlessness, and wishlessness gateways to liberation, so this utter purity of the emptiness, signlessness, and wishlessness gateways to liberation and this utter purity of delusion [F.264.a] are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the extrasensory powers is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of the extrasensory powers, so this utter purity of the extrasensory powers and utter purity of delusion is not two, cannot be divided into two, is no different, and is not distinct. The utter purity of the meditative stabilities is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of the meditative stabilities, so this utter purity of the meditative stabilities and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the dhāraṇī gateways is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of the dhāraṇī gateways, so this utter purity of the dhāraṇī gateways and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct.

26.524 “The utter purity of the powers of the tathāgatas is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of the powers of the tathāgatas, so this utter purity of the powers of the tathāgatas and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the fearlessnesses is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of the fearlessnesses, so this utter purity of the fearlessnesses and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. [F.264.b] The utter purity of the kinds of exact knowledge is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of the

kinds of exact knowledge, so this utter purity of the kinds of exact knowledge and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of great loving kindness is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of great loving kindness, so this utter purity of great loving kindness and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of great compassion is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of great compassion, so this utter purity of great compassion and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the distinct qualities of the buddhas is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of the distinct qualities of the buddhas, so this utter purity of the distinct qualities of the buddhas and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct.

26.525 “The utter purity of knowledge of all the dharmas is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of knowledge of all the dharmas, so the utter purity of knowledge of all the dharmas and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of the knowledge of the aspects of the path is owing to the utter purity of delusion, and the utter purity of delusion is owing to [F.265.a] the utter purity of the knowledge of the aspects of the path, so this utter purity of the knowledge of the aspects of the path and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. The utter purity of all-aspect omniscience is owing to the utter purity of delusion, and the utter purity of delusion is owing to the utter purity of all-aspect omniscience, so this utter purity of all-aspect omniscience and this utter purity of delusion are not two, cannot be divided into two, are no different, and are not distinct. [B15]

26.526 “Moreover, Subhūti, the purity of formative predispositions is owing to the purity of ignorance, and the purity of ignorance is owing to the purity of formative predispositions, so this purity of ignorance and this purity of formative predispositions are not two, cannot be divided into two, are no different, and are not distinct. The purity of consciousness is owing to the purity of formative predispositions, and the purity of formative predispositions is owing to the purity of consciousness, so this purity of formative predispositions and this purity of consciousness are not two, cannot be divided into two, are no different, and are not distinct. The purity of name and form is owing to the purity of consciousness, and the purity of

consciousness is owing to the purity of name and form, so this purity of consciousness and this purity of name and form are not two, cannot be divided into two, are no different, and are not distinct. The purity of the six sense fields is owing to the purity of name and form, and the purity of name and form is [F.265.b] owing to the purity of the six sense fields, so this purity of name and form and this purity of the six sense fields are not two, cannot be divided into two, are no different, and are not distinct. The purity of sensory contact is owing to the purity of the six sense fields, and the purity of the six sense fields is owing to the purity of sensory contact, so this purity of the six sense fields and this purity of sensory contact are not two, cannot be divided into two, are no different, and are not distinct. The purity of sensation is owing to the purity of sensory contact, and the purity of sensory contact is owing to the purity of sensation, so this purity of sensory contact and this purity of sensation are not two, cannot be divided into two, are no different, and are not distinct. The purity of craving is owing to the purity of sensation, and the purity of sensation is owing to the purity of craving, so this purity of sensation and this purity of craving are not two, cannot be divided into two, are no different, and are not distinct. The purity of grasping is owing to the purity of craving, and the purity of craving is owing to the purity of grasping, so this purity of craving and this purity of grasping are not two, cannot be divided into two, are no different, and are not distinct. The purity of the rebirth process is owing to the purity of grasping, and the purity of grasping is owing to the purity of the rebirth process, so this purity of grasping and this purity of the rebirth process are not two, cannot be divided into two, are no different, and are not distinct. The purity of birth is owing to the purity of the rebirth process, and the purity of the rebirth process is owing to the purity of birth, so this purity of the rebirth process and this purity of [F.266.a] birth are not two, cannot be divided into two, are no different, and are not distinct. The purity of aging and death is owing to the purity of birth, and the purity of birth is owing to the purity of aging and death, so this purity of birth and this purity of aging and death are not two, cannot be divided into two, are no different, and are not distinct.

- 26.527 “The purity of the perfection of wisdom is owing to the purity of aging and death, and the purity of aging and death is owing to the purity of the perfection of wisdom, so this purity of aging and death and this purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The purity of the perfection of meditative concentration is owing to the purity of the perfection of wisdom, and the purity of the perfection of wisdom is owing to the purity of the perfection of meditative concentration, so this purity of the perfection of wisdom and this purity of the perfection of meditative concentration are not two, cannot be

divided into two, are no different, and are not distinct. The purity of the perfection of perseverance is owing to the purity of the perfection of meditative concentration, and the purity of the perfection of meditative concentration is owing to the purity of the perfection of perseverance, so this purity of the perfection of meditative concentration and this purity of the perfection of perseverance are not two, cannot be divided into two, are no different, and are not distinct. The purity of the perfection of tolerance is owing to the purity of the perfection of perseverance, and the purity of the perfection of perseverance [F.266.b] is owing to the purity of the perfection of tolerance, so this purity of the perfection of perseverance and this purity of the perfection of tolerance are not two, cannot be divided into two, are no different, and are not distinct. The purity of the perfection of ethical discipline is owing to the purity of the perfection of tolerance, and the purity of the perfection of tolerance is owing to the purity of the perfection of ethical discipline, so this purity of the perfection of tolerance and this purity of the perfection of ethical discipline are not two, cannot be divided into two, are no different, and are not distinct. The purity of the perfection of generosity is owing to the purity of the perfection of ethical discipline, and the purity of the perfection of ethical discipline is owing to the purity of the perfection of generosity, so this purity of the perfection of ethical discipline and this purity of the perfection of generosity are not two, cannot be divided into two, are no different, and are not distinct.

26.528 “The purity of the emptiness of internal phenomena is owing to the purity of the perfection of generosity, and the purity of the perfection of generosity is owing to the purity of the emptiness of internal phenomena, so this purity of the perfection of generosity and this purity of the emptiness of internal phenomena are not two, cannot be divided into two, are no different, and are not distinct. The purity of the emptiness of external phenomena is owing to the purity of the emptiness of internal phenomena, and the purity of the emptiness of internal phenomena is owing to the purity of the emptiness of external phenomena, so this purity of the emptiness of internal phenomena and this purity of the emptiness of external phenomena are not two, cannot be divided into two, are no different, and are not distinct. The purity of [F.267.a] the emptiness of external and internal phenomena is owing to the purity of the emptiness of external phenomena, and the purity of the emptiness of external phenomena is owing to the purity of the emptiness of external and internal phenomena, so this purity of the emptiness of external phenomena and this purity of the emptiness of external and internal phenomena are not two, cannot be divided into two, are no different, and are not distinct. The purity of the emptiness of emptiness is owing to the purity of the emptiness of external and internal phenomena, and the purity of the

emptiness of external and internal phenomena is owing to the purity of the emptiness of emptiness, so this purity of the emptiness of external and internal phenomena and this purity of the emptiness of emptiness are not two, cannot be divided into two, are no different, and are not distinct. The purity of the emptiness of great extent is owing to the purity of the emptiness of emptiness, and the purity of the emptiness of emptiness is owing to the purity of the emptiness of great extent, so this purity of the emptiness of emptiness and this purity of the emptiness of great extent are not two, cannot be divided into two, are no different, and are not distinct. The purity of the emptiness of ultimate reality is owing to the purity of the emptiness of great extent, and the purity of the emptiness of great extent is owing to the purity of the emptiness of ultimate reality, so this purity of the emptiness of great extent and this purity of the emptiness of ultimate reality are not two, cannot be divided into two, are no different, and are not distinct. The purity of the emptiness of conditioned phenomena is owing to the purity of the emptiness of ultimate reality, and the purity of the emptiness of ultimate reality is owing to the purity of the emptiness of conditioned phenomena, so this purity of the emptiness of ultimate reality and this purity of the emptiness of conditioned phenomena are not two, cannot be divided into two, are no different, and are not distinct. The purity of the emptiness of unconditioned phenomena [F.267.b] is owing to the purity of the emptiness of conditioned phenomena, and the purity of the emptiness of conditioned phenomena is owing to the purity of the emptiness of unconditioned phenomena, so this purity of the emptiness of conditioned phenomena and this purity of the emptiness of unconditioned phenomena are not two, cannot be divided into two, are no different, and are not distinct. The purity of the emptiness of the unlimited is owing to the purity of the emptiness of unconditioned phenomena, and the purity of the emptiness of unconditioned phenomena is owing to the purity of the emptiness of the unlimited, so this purity of the emptiness of unconditioned phenomena and this purity of the emptiness of the unlimited are not two, cannot be divided into two, are no different, and are not distinct. The purity of the emptiness of that which has neither beginning nor end is owing to the purity of the emptiness of the unlimited, and the purity of the emptiness of the unlimited is owing to the purity of the emptiness of that which has neither beginning nor end, so this purity of the emptiness of the unlimited and this purity of the emptiness of that which has neither beginning nor end are not two, cannot be divided into two, are no different, and are not distinct. The purity of the emptiness of nonexclusion is owing to the purity of the emptiness of that which has neither beginning nor end, and the purity of the emptiness of that which has neither beginning nor end is owing to the purity of the

emptiness of nonexclusion, so this purity of the emptiness of that which has neither beginning nor end and this purity of the emptiness of nonexclusion are not two, cannot be divided into two, are no different, and are not distinct. The purity of the emptiness of inherent nature is owing to the purity of the emptiness of nonexclusion, and the purity of the emptiness of nonexclusion is owing to the purity of [F.268.a] the emptiness of inherent nature, so this purity of the emptiness of nonexclusion and this purity of the emptiness of inherent nature are not two, cannot be divided into two, are no different, and are not distinct. The purity of the emptiness of all phenomena is owing to the purity of the emptiness of inherent nature, and the purity of the emptiness of inherent nature is owing to the purity of the emptiness of all phenomena, so this purity of the emptiness of inherent nature and this purity of the emptiness of all phenomena are not two, cannot be divided into two, are no different, and are not distinct. The purity of the emptiness of intrinsic defining characteristics is owing to the purity of the emptiness of all phenomena, and the purity of the emptiness of all phenomena is owing to the purity of the emptiness of intrinsic defining characteristics, so this purity of the emptiness of all phenomena and this purity of the emptiness of intrinsic defining characteristics are not two, cannot be divided into two, are no different, and are not distinct. The purity of the emptiness of that which cannot be apprehended is owing to the purity of the emptiness of intrinsic defining characteristics, and the purity of the emptiness of intrinsic defining characteristics is owing to the purity of the emptiness of that which cannot be apprehended, so this purity of the emptiness of intrinsic defining characteristics [F.268.b] and this purity of the emptiness of that which cannot be apprehended are not two, cannot be divided into two, are no different, and are not distinct. The purity of the emptiness of nonentities is owing to the purity of the emptiness of that which cannot be apprehended, and the purity of the emptiness of that which cannot be apprehended is owing to the purity of the emptiness of nonentities, so this purity of the emptiness of that which cannot be apprehended and this purity of the emptiness of nonentities are not two, cannot be divided into two, are no different, and are not distinct. The purity of the emptiness of essential nature is owing to the purity of the emptiness of nonentities, and the purity of the emptiness of nonentities is owing to the purity of the emptiness of essential nature, so this purity of the emptiness of nonentities and this purity of the emptiness of essential nature are not two, cannot be divided into two, are no different, and are not distinct. The purity of the emptiness of an essential nature of nonentities is owing to the purity of the emptiness of nonentities, and the purity of the emptiness of nonentities is owing to the purity of the emptiness of an essential nature of nonentities, so this purity of the emptiness of an

essential nature and this purity of the emptiness of essential nature of nonentities are not two, cannot be divided into two, are no different, and are not distinct.

26.529 “The purity of the applications of mindfulness is owing to the purity of the emptiness of an essential nature of nonentities, and the purity of the emptiness of an essential nature of nonentities is owing to the purity of the applications of mindfulness, so this purity of the emptiness of an essential nature of nonentities and this purity of the applications of mindfulness are not two, cannot be divided into two, are no different, and are not distinct. The purity of the correct exertions is owing to the purity of the applications of mindfulness, and the purity of the applications of mindfulness is owing to the purity of the correct exertions, so this purity of the applications of mindfulness and this purity of the correct exertions are not two, cannot be divided into two, are no different, and are not distinct. The purity of the supports for miraculous ability is owing to the purity of the correct exertions, [F.269.a] and the purity of the correct exertions is owing to the purity of the supports for miraculous ability, so this purity of the correct exertions and this purity of the supports for miraculous ability are not two, cannot be divided into two, are no different, and are not distinct. The purity of the faculties is owing to the purity of the supports for miraculous ability, and the purity of the supports for miraculous ability is owing to the purity of the faculties, so this purity of the supports for miraculous ability and this purity of the faculties are not two, cannot be divided into two, are no different, and are not distinct. The purity of the powers is owing to the purity of the faculties, and the purity of the faculties is owing to the purity of the powers, so this purity of the faculties and this purity of the powers are not two, cannot be divided into two, are no different, and are not distinct. The purity of the branches of enlightenment is owing to the purity of the powers, and the purity of the powers is owing to the purity of the branches of enlightenment, so this purity of the powers and this purity of the branches of enlightenment are not two, cannot be divided into two, are no different, and are not distinct. The purity of the path is owing to the purity of the branches of enlightenment, and the purity of the branches of enlightenment is owing to the purity of the path, so this purity of the branches of enlightenment and this purity of the path are not two, cannot be divided into two, are no different, and are not distinct.

26.530 “The purity of the truths of the noble ones is owing to the purity of the path, and the purity of the path is owing to the purity of the truths of the noble ones, so this purity of the path and this purity of the truths of the noble ones [F.269.b] are not two, cannot be divided into two, are no different, and are not distinct. The purity of the meditative concentrations is owing to the

purity of the truths of the noble ones, and the purity of the truths of the noble ones is owing to the purity of the meditative concentrations, so this purity of the truths of the noble ones and this purity of the meditative concentrations are not two, cannot be divided into two, are no different, and are not distinct. The purity of the immeasurable attitudes is owing to the purity of the meditative concentrations, and the purity of the meditative concentrations is owing to the purity of the immeasurable attitudes, so this purity of the meditative concentrations and this purity of the immeasurable attitudes are not two, cannot be divided into two, are no different, and are not distinct. The purity of the formless absorptions is owing to the purity of the immeasurable attitudes, and the purity of the immeasurable attitudes is owing to the purity of the formless absorptions, so this purity of the immeasurable attitudes and this purity of the formless absorptions are not two, cannot be divided into two, are no different, and are not distinct. The purity of the eight liberations is owing to the purity of the formless absorptions, and the purity of the formless absorptions is owing to the purity of the eight liberations, so this purity of the formless absorptions and this purity of the eight liberations are not two, cannot be divided into two, are no different, and are not distinct. The purity of the nine serial steps of meditative absorption is owing to the purity of the eight liberations, and the purity of the eight liberations is owing to the purity of the nine serial steps of meditative absorption, so this purity of the eight liberations [F.270.a] and this purity of the nine serial steps of meditative absorption are not two, cannot be divided into two, are no different, and are not distinct. The purity of emptiness, signlessness, and wishlessness is owing to the purity of the nine serial steps of meditative absorption, and the purity of the nine serial steps of meditative absorption is owing to the purity of emptiness, signlessness, and wishlessness, so this purity of the nine serial steps of meditative absorption and this purity of emptiness, signlessness, and wishlessness are not two, cannot be divided into two, are no different, and are not distinct. The purity of the extrasensory powers is owing to the purity of emptiness, signlessness, and wishlessness, and the purity of emptiness, signlessness, and wishlessness is owing to the purity of the extrasensory powers, so this purity of emptiness, signlessness, and wishlessness and this purity of the extrasensory powers are not two, cannot be divided into two, are no different, and are not distinct. The purity of the meditative stabilities is owing to the purity of the extrasensory powers, and the purity of the extrasensory powers is owing to the purity of the meditative stabilities, so this purity of the extrasensory powers and this purity of the meditative stabilities are not two, cannot be divided into two, are no different, and are not distinct. The purity of the dhāraṇī gateways is owing to the purity of the

meditative stabilities, and the purity of the meditative stabilities is owing to the purity of the dhāraṇī gateways, so this purity of the meditative stabilities and this purity of the dhāraṇī gateways are not two, [F.270.b] cannot be divided into two, are no different, and are not distinct. The purity of the ten powers of the tathāgatas is owing to the purity of the dhāraṇī gateways, and the purity of the dhāraṇī gateways is owing to the purity of the ten powers of the tathāgatas, so this purity of the dhāraṇī gateways and this purity of the ten powers of the tathāgatas are not two, cannot be divided into two, are no different, and are not distinct. The purity of the fearlessnesses is owing to the purity of the ten powers of the tathāgatas, and the purity of the ten powers of the tathāgatas is owing to the purity of the fearlessnesses, so this purity of the ten powers of the tathāgatas and this purity of the fearlessnesses are not two, cannot be divided into two, are no different, and are not distinct. The purity of the kinds of exact knowledge is owing to the purity of the fearlessnesses, and the purity of the fearlessnesses is owing to the purity of the kinds of exact knowledge, so this purity of the fearlessnesses and this purity of the kinds of exact knowledge are not two, cannot be divided into two, are no different, and are not distinct. The purity of great loving kindness is owing to the purity of the kinds of exact knowledge, and the purity of the kinds of exact knowledge is owing to the purity of great loving kindness, so this purity of the kinds of exact knowledge and this purity of great loving kindness are not two, cannot be divided into two, are no different, and are not distinct. The purity of great compassion is owing to the purity of great loving kindness, and the purity of great loving kindness is owing to the purity of great compassion, so this purity of great loving kindness and this purity of great compassion are not two, cannot [F.271.a] be divided into two, are no different, and are not distinct. The purity of the distinct qualities of the buddhas is owing to the purity of great compassion, and the purity of great compassion is owing to the purity of the distinct qualities of the buddhas, so this purity of great compassion and this purity of the distinct qualities of the buddhas are not two, cannot be divided into two, are no different, and are not distinct.

26.531 “The purity of knowledge of all the dharmas is owing to the purity of the distinct qualities of the buddhas, and the purity of the distinct qualities of the buddhas is owing to the purity of knowledge of all the dharmas, so this purity of the distinct qualities of the buddhas and this purity of knowledge of all the dharmas are not two, cannot be divided into two, are no different, and are not distinct. The purity of the knowledge of the aspects of the path is owing to the purity of knowledge of all the dharmas, and the purity of knowledge of all the dharmas is owing to the purity of the knowledge of the aspects of the path, so this purity of knowledge of all the dharmas and this

purity of the knowledge of the aspects of the path are not two, cannot be divided into two, are no different, and are not distinct. The purity of all-aspect omniscience is owing to the purity of the knowledge of the aspects of the path, and the purity of the knowledge of the aspects of the path is owing to the purity of all-aspect omniscience, so this purity of the knowledge of the aspects of the path and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.532 “Moreover, Subhūti, the purity of physical forms is owing to the purity of the perfection of wisdom, and the purity of all-aspect omniscience [F.271.b] is owing to the purity of physical forms, so this purity of the perfection of wisdom, this purity of physical forms, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings is owing to the purity of the perfection of wisdom, and the purity of all-aspect omniscience is owing to the purity of feelings, so this purity of the perfection of wisdom, this purity of feelings, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of perceptions is owing to the purity of the perfection of wisdom, and the purity of all-aspect omniscience is owing to the purity of perceptions, so this purity of the perfection of wisdom, this purity of perceptions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of formative predispositions is owing to the purity of the perfection of wisdom, and the purity of all-aspect omniscience is owing to the purity of formative predispositions, so this purity of the perfection of wisdom, this purity of formative predispositions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of consciousness is owing to the purity of the perfection of wisdom, and the purity of all-aspect omniscience is owing to the purity of consciousness, so this purity of the perfection of wisdom, [F.272.a] this purity of consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.533 “The purity of the eyes is owing to the purity of the perfection of wisdom, and the purity of all-aspect omniscience is owing to the purity of the eyes, so this purity of the perfection of wisdom, this purity of the eyes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the ears is owing to the purity of the perfection of wisdom, and the purity of all-aspect omniscience is owing to the purity of the ears, so this purity of the perfection of wisdom, this purity of the ears, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the nose

is owing to the purity of the perfection of wisdom, and the purity of all-aspect omniscience is owing to the purity of the nose, so this purity of the perfection of wisdom, this purity of the nose, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the tongue is owing to the purity of the perfection of wisdom, and the purity of all-aspect omniscience is owing to the purity of the tongue, so this purity of the perfection of wisdom, this purity of the tongue, and this purity of all-aspect omniscience [F.272.b] are not two, cannot be divided into two, are no different, and are not distinct. The purity of the body is owing to the purity of the perfection of wisdom, and the purity of all-aspect omniscience is owing to the purity of the body, so this purity of the perfection of wisdom, this purity of the body, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the mental faculty is owing to the purity of the perfection of wisdom, and the purity of all-aspect omniscience is owing to the purity of the mental faculty, so this purity of the perfection of wisdom, this purity of the mental faculty, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.534 “The purity of sights is owing to the purity of the perfection of wisdom, and the purity of all-aspect omniscience is owing to the purity of sights, so this purity of the perfection of wisdom, this purity of sights, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of sounds is owing to the purity of the perfection of wisdom, and the purity of all-aspect omniscience is owing to the purity of sounds, so this purity of the perfection of wisdom, this purity of sounds, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of odors is owing to [F.273.a] the purity of the perfection of wisdom, and the purity of all-aspect omniscience is owing to the purity of odors, so this purity of the perfection of wisdom, this purity of odors, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tastes is owing to the purity of the perfection of wisdom, and the purity of all-aspect omniscience is owing to the purity of tastes, so this purity of the perfection of wisdom, this purity of tastes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tangibles is owing to the purity of the perfection of wisdom, and the purity of all-aspect omniscience is owing to the purity of tangibles, so this purity of the perfection of wisdom, this purity of tangibles, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity

of mental phenomena is owing to the purity of the perfection of wisdom, and the purity of all-aspect omniscience is owing to the purity of mental phenomena, so this purity of the perfection of wisdom, this purity of mental phenomena, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.535 “The purity of visual consciousness is owing to the purity of the perfection of wisdom, and the purity of all-aspect omniscience is owing to the purity of visual consciousness, so this [F.273.b] purity of the perfection of wisdom, this purity of visual consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of auditory consciousness is owing to the purity of the perfection of wisdom, and the purity of all-aspect omniscience is owing to the purity of auditory consciousness, so this purity of the perfection of wisdom, this purity of auditory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of olfactory consciousness is owing to the purity of the perfection of wisdom, and the purity of all-aspect omniscience is owing to the purity of olfactory consciousness, so this purity of the perfection of wisdom, this purity of olfactory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of gustatory consciousness is owing to the purity of the perfection of wisdom, and the purity of all-aspect omniscience is owing to the purity of gustatory consciousness, so this purity of the perfection of wisdom, this purity of gustatory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tactile consciousness is owing to the purity of the perfection of wisdom, and the purity of all-aspect omniscience is owing to [F.274.a] the purity of tactile consciousness, so this purity of the perfection of wisdom, this purity of tactile consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental consciousness is owing to the purity of the perfection of wisdom, and the purity of all-aspect omniscience is owing to the purity of mental consciousness, so this purity of the perfection of wisdom, this purity of mental consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.536 “The purity of visually compounded sensory contact is owing to the purity of the perfection of wisdom, and the purity of all-aspect omniscience is owing to the purity of visually compounded sensory contact, so this purity of the perfection of wisdom, this purity of visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be

divided into two, are no different, and are not distinct. The purity of aurally compounded sensory contact is owing to the purity of the perfection of wisdom, and the purity of all-aspect omniscience is owing to the purity of aurally compounded sensory contact, so this purity of the perfection of wisdom, this purity of aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of nasally compounded sensory contact [F.274.b] is owing to the purity of the perfection of wisdom, and the purity of all-aspect omniscience is owing to the purity of nasally compounded sensory contact, so this purity of the perfection of wisdom, this purity of nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of lingually compounded sensory contact is owing to the purity of the perfection of wisdom, and the purity of all-aspect omniscience is owing to the purity of lingually compounded sensory contact, so this purity of the perfection of wisdom, this purity of lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of corporeally compounded sensory contact is owing to the purity of the perfection of wisdom, and the purity of all-aspect omniscience is owing to the purity of corporeally compounded sensory contact, so this purity of the perfection of wisdom, this purity of corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mentally compounded sensory contact is owing to the purity of the perfection of wisdom, and the purity of all-aspect omniscience is owing to the purity of mentally compounded sensory contact, so this purity of the perfection of wisdom, this purity of mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and [F.275.a] are not distinct.

26.537 “The purity of feelings conditioned by visually compounded sensory contact is owing to the purity of the perfection of wisdom, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by visually compounded sensory contact, so this purity of the perfection of wisdom, this purity of feelings conditioned by visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by aurally compounded sensory contact is owing to the purity of the perfection of wisdom, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by aurally compounded sensory contact, so this purity of the perfection of wisdom, this purity of feelings

conditioned by aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by nasally compounded sensory contact is owing to the purity of the perfection of wisdom, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by nasally compounded sensory contact, so this purity of the perfection of wisdom, this purity of feelings conditioned by nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by lingually compounded sensory contact is owing to the purity of the perfection of wisdom, [F.275.b] and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by lingually compounded sensory contact, so this purity of the perfection of wisdom, this purity of feelings conditioned by lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by corporeally compounded sensory contact is owing to the purity of the perfection of wisdom, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by corporeally compounded sensory contact, so this purity of the perfection of wisdom, this purity of feelings conditioned by corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by mentally compounded sensory contact is owing to the purity of the perfection of wisdom, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by mentally compounded sensory contact, so this purity of the perfection of wisdom, this purity of feelings conditioned by mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.538 “The purity of physical forms is owing to the purity of the perfection of meditative concentration, and the purity of all-aspect omniscience is owing to the purity of physical forms, so this purity of the perfection of meditative concentration, this purity of physical forms, and this purity of all-aspect omniscience are not two, [F.276.a] cannot be divided into two, are no different, and are not distinct. The purity of feelings is owing to the purity of the perfection of meditative concentration, and the purity of all-aspect omniscience is owing to the purity of feelings, so this purity of the perfection of meditative concentration, this purity of feelings, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of perceptions is owing to the purity of the

perfection of meditative concentration, and the purity of all-aspect omniscience is owing to the purity of perceptions, so this purity of the perfection of meditative concentration, this purity of perceptions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of formative predispositions is owing to the purity of the perfection of meditative concentration, and the purity of all-aspect omniscience is owing to the purity of formative predispositions, so this purity of the perfection of meditative concentration, this purity of formative predispositions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of consciousness is owing to the purity of the perfection of meditative concentration, and the purity of all-aspect omniscience is owing to the purity of consciousness, so this purity of the perfection of meditative concentration, this purity of consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, [F.276.b] are no different, and are not distinct.

26.539 “The purity of the eyes is owing to the purity of the perfection of meditative concentration, and the purity of all-aspect omniscience is owing to the purity of the eyes, so this purity of the perfection of meditative concentration, this purity of the eyes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the ears is owing to the purity of the perfection of meditative concentration, and the purity of all-aspect omniscience is owing to the purity of the ears, so this purity of the perfection of meditative concentration, this purity of the ears, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the nose is owing to the purity of the perfection of meditative concentration, and the purity of all-aspect omniscience is owing to the purity of the nose, so this purity of the perfection of meditative concentration, this purity of the nose, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the tongue is owing to the purity of the perfection of meditative concentration, and the purity of all-aspect omniscience is owing to the purity of the tongue, so this purity of the perfection of meditative concentration, this purity of the tongue, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the body is owing to the purity of the perfection of meditative concentration, and the purity of all-aspect omniscience [F.277.a] is owing to the purity of the body, so this purity of the perfection of meditative concentration, this purity of the body, and this purity of all-aspect omniscience are not two, cannot be divided into two, are

no different, and are not distinct. The purity of the mental faculty is owing to the purity of the perfection of meditative concentration, and the purity of all-aspect omniscience is owing to the purity of the mental faculty, so this purity of the perfection of meditative concentration, this purity of the mental faculty, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.540 “The purity of sights is owing to the purity of the perfection of meditative concentration, and the purity of all-aspect omniscience is owing to the purity of sights, so this purity of the perfection of meditative concentration, this purity of sights, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of sounds is owing to the purity of the perfection of meditative concentration, and the purity of all-aspect omniscience is owing to the purity of sounds, so this purity of the perfection of meditative concentration, this purity of sounds, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of odors is owing to the purity of the perfection of meditative concentration, and the purity of all-aspect omniscience is owing to the purity of odors, so this purity of the perfection of meditative concentration, [F.277.b] this purity of odors, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tastes is owing to the purity of the perfection of meditative concentration, and the purity of all-aspect omniscience is owing to the purity of tastes, so this purity of the perfection of meditative concentration, this purity of tastes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tangibles is owing to the purity of the perfection of meditative concentration, and the purity of all-aspect omniscience is owing to the purity of tangibles, so this purity of the perfection of meditative concentration, this purity of tangibles, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental phenomena is owing to the purity of the perfection of meditative concentration, and the purity of all-aspect omniscience is owing to the purity of mental phenomena, so this purity of the perfection of meditative concentration, this purity of mental phenomena, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.541 “The purity of visual consciousness is owing to the purity of the perfection of meditative concentration, and the purity of all-aspect omniscience is owing to the purity of visual consciousness, so this purity of the perfection of meditative concentration, this purity of visual consciousness, and this purity of all-aspect omniscience are not two,

[F.278.a] cannot be divided into two, are no different, and are not distinct. The purity of auditory consciousness is owing to the purity of the perfection of meditative concentration, and the purity of all-aspect omniscience is owing to the purity of auditory consciousness, so this purity of the perfection of meditative concentration, this purity of auditory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of olfactory consciousness is owing to the purity of the perfection of meditative concentration, and the purity of all-aspect omniscience is owing to the purity of olfactory consciousness, so this purity of the perfection of meditative concentration, this purity of olfactory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of gustatory consciousness is owing to the purity of the perfection of meditative concentration, and the purity of all-aspect omniscience is owing to the purity of gustatory consciousness, so this purity of the perfection of meditative concentration, this purity of gustatory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tactile consciousness is owing to the purity of the perfection of meditative concentration, and the purity of all-aspect omniscience is owing to the purity of tactile consciousness, so this purity of the perfection of meditative concentration, this purity of tactile consciousness, [F.278.b] and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental consciousness is owing to the purity of the perfection of meditative concentration, and the purity of all-aspect omniscience is owing to the purity of mental consciousness, so this purity of the perfection of meditative concentration, this purity of mental consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.542 “The purity of visually compounded sensory contact is owing to the purity of the perfection of meditative concentration, and the purity of all-aspect omniscience is owing to the purity of visually compounded sensory contact, so this purity of the perfection of meditative concentration, this purity of visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of aurally compounded sensory contact is owing to the purity of the perfection of meditative concentration, and the purity of all-aspect omniscience is owing to the purity of aurally compounded sensory contact, so this purity of the perfection of meditative concentration, this purity of aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and

are not distinct. The purity of nasally compounded sensory contact is owing to the purity of the perfection of meditative concentration, and the purity of all-aspect omniscience is owing to the purity of nasally compounded sensory contact, so this purity of the perfection of meditative concentration, [F.279.a] this purity of nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of lingually compounded sensory contact is owing to the purity of the perfection of meditative concentration, and the purity of all-aspect omniscience is owing to the purity of lingually compounded sensory contact, so this purity of the perfection of meditative concentration, this purity of lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of corporeally compounded sensory contact is owing to the purity of the perfection of meditative concentration, and the purity of all-aspect omniscience is owing to the purity of corporeally compounded sensory contact, so this purity of the perfection of meditative concentration, this purity of corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mentally compounded sensory contact is owing to the purity of the perfection of meditative concentration, and the purity of all-aspect omniscience is owing to the purity of mentally compounded sensory contact, so this purity of the perfection of meditative concentration, this purity of mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.543 “The purity of feelings conditioned by visually compounded sensory contact is owing to the purity of the perfection of meditative concentration, and the purity of all-aspect omniscience is owing to [F.279.b] the purity of feelings conditioned by visually compounded sensory contact, so this purity of the perfection of meditative concentration, this purity of feelings conditioned by visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by aurally compounded sensory contact is owing to the purity of the perfection of meditative concentration, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by aurally compounded sensory contact, so this purity of the perfection of meditative concentration, this purity of feelings conditioned by aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by nasally compounded sensory contact is owing to the purity of the perfection

of meditative concentration, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by nasally compounded sensory contact, so this purity of the perfection of meditative concentration, this purity of feelings conditioned by nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by lingually compounded sensory contact is owing to the purity of the perfection of meditative concentration, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by lingually compounded sensory contact, so this purity of the perfection of meditative concentration, this purity of feelings conditioned by lingually compounded sensory contact, [F.280.a] and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by corporeally compounded sensory contact is owing to the purity of the perfection of meditative concentration, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by corporeally compounded sensory contact, so this purity of the perfection of meditative concentration, this purity of feelings conditioned by corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by mentally compounded sensory contact is owing to the purity of the perfection of meditative concentration, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by mentally compounded sensory contact, so this purity of the perfection of meditative concentration, this purity of feelings conditioned by mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. [B16]

26.544 “The purity of physical forms is owing to the purity of the perfection of perseverance, and the purity of all-aspect omniscience is owing to the purity of physical forms, so this purity of the perfection of perseverance, this purity of physical forms, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings [F.280.b] is owing to the purity of the perfection of perseverance, and the purity of all-aspect omniscience is owing to the purity of feelings, so this purity of the perfection of perseverance, this purity of feelings, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of perceptions is owing to the purity of the perfection of perseverance, and the purity of all-aspect omniscience is owing to the purity of perceptions, so this purity of the perfection of perseverance, this purity of perceptions, and this purity of all-

aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of formative predispositions is owing to the purity of the perfection of perseverance, and the purity of all-aspect omniscience is owing to the purity of formative predispositions, so this purity of the perfection of perseverance, this purity of formative predispositions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of consciousness is owing to the purity of the perfection of perseverance, and the purity of all-aspect omniscience is owing to the purity of consciousness, so this purity of the perfection of perseverance, this purity of consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.545 “The purity of the eyes is owing to the purity of the perfection of perseverance, and the purity of all-aspect omniscience [F.281.a] is owing to the purity of the eyes, so this purity of the perfection of perseverance, this purity of the eyes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the ears is owing to the purity of the perfection of perseverance, and the purity of all-aspect omniscience is owing to the purity of the ears, so this purity of the perfection of perseverance, this purity of the ears, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the nose is owing to the purity of the perfection of perseverance, and the purity of all-aspect omniscience is owing to the purity of the nose, so this purity of the perfection of perseverance, this purity of the nose, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the tongue is owing to the purity of the perfection of perseverance, and the purity of all-aspect omniscience is owing to the purity of the tongue, so this purity of the perfection of perseverance, this purity of the tongue, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the body is owing to the purity of the perfection of perseverance, and the purity of all-aspect omniscience is owing to the purity of the body, so this purity of the perfection of perseverance, this purity of the body, and [F.281.b] this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the mental faculty is owing to the purity of the perfection of perseverance, and the purity of all-aspect omniscience is owing to the purity of the mental faculty, so this purity of the perfection of perseverance, this purity of the mental faculty, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.546 “The purity of sights is owing to the purity of the perfection of perseverance, and the purity of all-aspect omniscience is owing to the purity of sights, so this purity of the perfection of perseverance, this purity of sights, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of sounds is owing to the purity of the perfection of perseverance, and the purity of all-aspect omniscience is owing to the purity of sounds, so this purity of the perfection of perseverance, this purity of sounds, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of odors is owing to the purity of the perfection of perseverance, and the purity of all-aspect omniscience is owing to the purity of odors, so this purity of the perfection of perseverance, this purity of odors, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tastes is owing to the purity [F.282.a] of the perfection of perseverance, and the purity of all-aspect omniscience is owing to the purity of tastes, so this purity of the perfection of perseverance, this purity of tastes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tangibles is owing to the purity of the perfection of perseverance, and the purity of all-aspect omniscience is owing to the purity of tangibles, so this purity of the perfection of perseverance, this purity of tangibles, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental phenomena is owing to the purity of the perfection of perseverance, and the purity of all-aspect omniscience is owing to the purity of mental phenomena, so this purity of the perfection of perseverance, this purity of mental phenomena, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.547 “The purity of visual consciousness is owing to the purity of the perfection of perseverance, and the purity of all-aspect omniscience is owing to the purity of visual consciousness, so this purity of the perfection of perseverance, this purity of visual consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of auditory consciousness is owing to the purity of the perfection of perseverance, and the purity of all-aspect omniscience is owing to the purity [F.282.b] of auditory consciousness, so this purity of the perfection of perseverance, this purity of auditory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of olfactory consciousness is owing to the purity of the perfection of perseverance, and the purity of all-aspect omniscience is owing to the purity

of olfactory consciousness, so this purity of the perfection of perseverance, this purity of olfactory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of gustatory consciousness is owing to the purity of the perfection of perseverance, and the purity of all-aspect omniscience is owing to the purity of gustatory consciousness, so this purity of the perfection of perseverance, this purity of gustatory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tactile consciousness is owing to the purity of the perfection of perseverance, and the purity of all-aspect omniscience is owing to the purity of tactile consciousness, so this purity of the perfection of perseverance, this purity of tactile consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental consciousness is owing to the purity of the perfection of perseverance, [F.283.a] and the purity of all-aspect omniscience is owing to the purity of mental consciousness, so this purity of the perfection of perseverance, this purity of mental consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.548 “The purity of visually compounded sensory contact is owing to the purity of the perfection of perseverance, and the purity of all-aspect omniscience is owing to the purity of visually compounded sensory contact, so this purity of the perfection of perseverance, this purity of visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of aurally compounded sensory contact is owing to the purity of the perfection of perseverance, and the purity of all-aspect omniscience is owing to the purity of aurally compounded sensory contact, so this purity of the perfection of perseverance, this purity of aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of nasally compounded sensory contact is owing to the purity of the perfection of perseverance, and the purity of all-aspect omniscience is owing to the purity of nasally compounded sensory contact, so this purity of the perfection of perseverance, this purity of nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of [F.283.b] linguallly compounded sensory contact is owing to the purity of the perfection of perseverance, and the purity of all-aspect omniscience is owing to the purity of linguallly compounded sensory contact, so this purity of the perfection of perseverance, this purity of linguallly compounded sensory contact, and this

purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of corporeally compounded sensory contact is owing to the purity of the perfection of perseverance, and the purity of all-aspect omniscience is owing to the purity of corporeally compounded sensory contact, so this purity of the perfection of perseverance, this purity of corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mentally compounded sensory contact is owing to the purity of the perfection of perseverance, and the purity of all-aspect omniscience is owing to the purity of mentally compounded sensory contact, so this purity of the perfection of perseverance, this purity of mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.549 “The purity of feelings conditioned by visually compounded sensory contact is owing to the purity of the perfection of perseverance, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by visually compounded sensory contact, so this purity of the perfection of perseverance, this purity of feelings conditioned by visually compounded sensory contact, [F.284.a] and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by aurally compounded sensory contact is owing to the purity of the perfection of perseverance, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by aurally compounded sensory contact, so this purity of the perfection of perseverance, this purity of feelings conditioned by aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by nasally compounded sensory contact is owing to the purity of the perfection of perseverance, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by nasally compounded sensory contact, so this purity of the perfection of perseverance, this purity of feelings conditioned by nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by lingually compounded sensory contact is owing to the purity of the perfection of perseverance, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by lingually compounded sensory contact, so this purity of the perfection of perseverance, this purity of feelings conditioned by lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot

be divided into two, are no different, and are not distinct. The purity of feelings [F.284.b] conditioned by corporeally compounded sensory contact is owing to the purity of the perfection of perseverance, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by corporeally compounded sensory contact, so this purity of the perfection of perseverance, this purity of feelings conditioned by corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by mentally compounded sensory contact is owing to the purity of the perfection of perseverance, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by mentally compounded sensory contact, so this purity of the perfection of perseverance, this purity of feelings conditioned by mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.550 “The purity of physical forms is owing to the purity of the perfection of tolerance, and the purity of all-aspect omniscience is owing to the purity of physical forms, so this purity of the perfection of tolerance, this purity of physical forms, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings is owing to the purity of the perfection of tolerance, and the purity of all-aspect omniscience is owing to the purity of feelings, so this purity of the perfection of tolerance, this purity of feelings, and this purity of all-aspect omniscience [F.285.a] are not two, cannot be divided into two, are no different, and are not distinct. The purity of perceptions is owing to the purity of the perfection of tolerance, and the purity of all-aspect omniscience is owing to the purity of perceptions, so this purity of the perfection of tolerance, this purity of perceptions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of formative predispositions is owing to the purity of the perfection of tolerance, and the purity of all-aspect omniscience is owing to the purity of formative predispositions, so this purity of the perfection of tolerance, this purity of formative predispositions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of consciousness is owing to the purity of the perfection of tolerance, and the purity of all-aspect omniscience is owing to the purity of consciousness, so this purity of the perfection of tolerance, this purity of consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.551 “The purity of the eyes is owing to the purity of the perfection of tolerance, and the purity of all-aspect omniscience is owing to the purity of the eyes, so this purity of the perfection of tolerance, this purity of the eyes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the ears is owing to [F.285.b] the purity of the perfection of tolerance, and the purity of all-aspect omniscience is owing to the purity of the ears, so this purity of the perfection of tolerance, this purity of the ears, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the nose is owing to the purity of the perfection of tolerance, and the purity of all-aspect omniscience is owing to the purity of the nose, so this purity of the perfection of tolerance, this purity of the nose, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the tongue is owing to the purity of the perfection of tolerance, and the purity of all-aspect omniscience is owing to the purity of the tongue, so this purity of the perfection of tolerance, this purity of the tongue, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the body is owing to the purity of the perfection of tolerance, and the purity of all-aspect omniscience is owing to the purity of the body, so this purity of the perfection of tolerance, this purity of the body, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the mental faculty is owing to the purity of the perfection of tolerance, and the purity of all-aspect omniscience is owing to the purity of the mental faculty, so this purity of the perfection of tolerance, this purity of the mental faculty, and this purity of all-aspect omniscience [F.286.a] are not two, cannot be divided into two, are no different, and are not distinct.

26.552 “The purity of sights is owing to the purity of the perfection of tolerance, and the purity of all-aspect omniscience is owing to the purity of sights, so this purity of the perfection of tolerance, this purity of sights, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of sounds is owing to the purity of the perfection of tolerance, and the purity of all-aspect omniscience is owing to the purity of sounds, so this purity of the perfection of tolerance, this purity of sounds, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of odors is owing to the purity of the perfection of tolerance, and the purity of all-aspect omniscience is owing to the purity of odors, so this purity of the perfection of tolerance, this purity of odors, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and

are not distinct. The purity of tastes is owing to the purity of the perfection of tolerance, and the purity of all-aspect omniscience is owing to the purity of tastes, so this purity of the perfection of tolerance, this purity of tastes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tangibles is owing to [F.286.b] the purity of the perfection of tolerance, and the purity of all-aspect omniscience is owing to the purity of tangibles, so this purity of the perfection of tolerance, this purity of tangibles, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental phenomena is owing to the purity of the perfection of tolerance, and the purity of all-aspect omniscience is owing to the purity of mental phenomena, so this purity of the perfection of tolerance, this purity of mental phenomena, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.553 “The purity of visual consciousness is owing to the purity of the perfection of tolerance, and the purity of all-aspect omniscience is owing to the purity of visual consciousness, so this purity of the perfection of tolerance, this purity of visual consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of auditory consciousness is owing to the purity of the perfection of tolerance, and the purity of all-aspect omniscience is owing to the purity of auditory consciousness, so this purity of the perfection of tolerance, this purity of auditory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of olfactory consciousness is owing to the purity of the perfection of tolerance, and the purity of all-aspect omniscience [F.287.a] is owing to the purity of olfactory consciousness, so this purity of the perfection of tolerance, this purity of olfactory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of gustatory consciousness is owing to the purity of the perfection of tolerance, and the purity of all-aspect omniscience is owing to the purity of gustatory consciousness, so this purity of the perfection of tolerance, this purity of gustatory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tactile consciousness is owing to the purity of the perfection of tolerance, and the purity of all-aspect omniscience is owing to the purity of tactile consciousness, so this purity of the perfection of tolerance, this purity of tactile consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The

purity of mental consciousness is owing to the purity of the perfection of tolerance, and the purity of all-aspect omniscience is owing to the purity of mental consciousness, so this purity of the perfection of tolerance, this purity of mental consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.554 “The purity of visually compounded sensory contact [F.287.b] is owing to the purity of the perfection of tolerance, and the purity of all-aspect omniscience is owing to the purity of visually compounded sensory contact, so this purity of the perfection of tolerance, this purity of visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of aurally compounded sensory contact is owing to the purity of the perfection of tolerance, and the purity of all-aspect omniscience is owing to the purity of aurally compounded sensory contact, so this purity of the perfection of tolerance, this purity of aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of nasally compounded sensory contact is owing to the purity of the perfection of tolerance, and the purity of all-aspect omniscience is owing to the purity of nasally compounded sensory contact, so this purity of the perfection of tolerance, this purity of nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of lingually compounded sensory contact is owing to the purity of the perfection of tolerance, and the purity of all-aspect omniscience is owing to the purity of lingually compounded sensory contact, so this purity of the perfection of tolerance, this purity of lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. [F.288.a] The purity of corporeally compounded sensory contact is owing to the purity of the perfection of tolerance, and the purity of all-aspect omniscience is owing to the purity of corporeally compounded sensory contact, so this purity of the perfection of tolerance, this purity of corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mentally compounded sensory contact is owing to the purity of the perfection of tolerance, and the purity of all-aspect omniscience is owing to the purity of mentally compounded sensory contact, so this purity of the perfection of tolerance, this purity of mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.555 “The purity of feelings conditioned by visually compounded sensory contact is owing to the purity of the perfection of tolerance, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by visually compounded sensory contact, so this purity of the perfection of tolerance, this purity of feelings conditioned by visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by aurally compounded sensory contact is owing to the purity of the perfection of tolerance, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by aurally compounded sensory contact, so this purity of the perfection of tolerance, [F.288.b] this purity of feelings conditioned by aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by nasally compounded sensory contact is owing to the purity of the perfection of tolerance, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by nasally compounded sensory contact, so this purity of the perfection of tolerance, this purity of feelings conditioned by nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by lingually compounded sensory contact is owing to the purity of the perfection of tolerance, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by lingually compounded sensory contact, so this purity of the perfection of tolerance, this purity of feelings conditioned by lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by corporeally compounded sensory contact is owing to the purity of the perfection of tolerance, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by corporeally compounded sensory contact, so this purity of the perfection of tolerance, this purity of feelings conditioned by corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by mentally compounded sensory contact [F.289.a] is owing to the purity of the perfection of tolerance, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by mentally compounded sensory contact, so this purity of the perfection of tolerance, this purity of feelings conditioned by mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.556 “The purity of physical forms is owing to the purity of the perfection of ethical discipline, and the purity of all-aspect omniscience is owing to the purity of physical forms, so this purity of the perfection of ethical discipline, this purity of physical forms, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings is owing to the purity of the perfection of ethical discipline, and the purity of all-aspect omniscience is owing to the purity of feelings, so this purity of the perfection of ethical discipline, this purity of feelings, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of perceptions is owing to the purity of the perfection of ethical discipline, and the purity of all-aspect omniscience is owing to the purity of perceptions, so this purity of the perfection of ethical discipline, this purity of perceptions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of formative predispositions [F.289.b] is owing to the purity of the perfection of ethical discipline, and the purity of all-aspect omniscience is owing to the purity of formative predispositions, so this purity of the perfection of ethical discipline, this purity of formative predispositions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of consciousness is owing to the purity of the perfection of ethical discipline, and the purity of all-aspect omniscience is owing to the purity of consciousness, so this purity of the perfection of ethical discipline, this purity of consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.557 “The purity of the eyes is owing to the purity of the perfection of ethical discipline, and the purity of all-aspect omniscience is owing to the purity of the eyes, so this purity of the perfection of ethical discipline, this purity of the eyes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the ears is owing to the purity of the perfection of ethical discipline, and the purity of all-aspect omniscience is owing to the purity of the ears, so this purity of the perfection of ethical discipline, this purity of the ears, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the nose is owing to the purity of the perfection of ethical discipline, and the purity of all-aspect omniscience is owing to the purity of the nose, so this purity of the perfection of ethical discipline, [F.290.a] this purity of the nose, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the tongue is owing to the purity of the perfection of ethical discipline, and the purity of all-aspect omniscience is

owing to the purity of the tongue, so this purity of the perfection of ethical discipline, this purity of the tongue, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the body is owing to the purity of the perfection of ethical discipline, and the purity of all-aspect omniscience is owing to the purity of the body, so this purity of the perfection of ethical discipline, this purity of the body, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the mental faculty is owing to the purity of the perfection of ethical discipline, and the purity of all-aspect omniscience is owing to the purity of the mental faculty, so this purity of the perfection of ethical discipline, this purity of the mental faculty, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.558 “The purity of sights is owing to the purity of the perfection of ethical discipline, and the purity of all-aspect omniscience is owing to the purity of sights, so this purity of the perfection of ethical discipline, this purity of sights, and this purity of all-aspect omniscience are not two, cannot be divided into two, [F.290.b] are no different, and are not distinct. The purity of sounds is owing to the purity of the perfection of ethical discipline, and the purity of all-aspect omniscience is owing to the purity of sounds, so this purity of the perfection of ethical discipline, this purity of sounds, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of odors is owing to the purity of the perfection of ethical discipline, and the purity of all-aspect omniscience is owing to the purity of odors, so this purity of the perfection of ethical discipline, this purity of odors, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tastes is owing to the purity of the perfection of ethical discipline, and the purity of all-aspect omniscience is owing to the purity of tastes, so this purity of the perfection of ethical discipline, this purity of tastes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tangibles is owing to the purity of the perfection of ethical discipline, and the purity of all-aspect omniscience is owing to the purity of tangibles, so this purity of the perfection of ethical discipline, this purity of tangibles, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental phenomena is owing to the purity of the perfection of ethical discipline, and the purity of all-aspect omniscience is owing to the purity of mental phenomena, so this

purity of [F.291.a] the perfection of ethical discipline, this purity of mental phenomena, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.559 “The purity of visual consciousness is owing to the purity of the perfection of ethical discipline, and the purity of all-aspect omniscience is owing to the purity of visual consciousness, so this purity of the perfection of ethical discipline, this purity of visual consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of auditory consciousness is owing to the purity of the perfection of ethical discipline, and the purity of all-aspect omniscience is owing to the purity of auditory consciousness, so this purity of the perfection of ethical discipline, this purity of auditory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of olfactory consciousness is owing to the purity of the perfection of ethical discipline, and the purity of all-aspect omniscience is owing to the purity of olfactory consciousness, so this purity of the perfection of ethical discipline, this purity of olfactory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of gustatory consciousness is owing to [F.291.b] the purity of the perfection of ethical discipline, and the purity of all-aspect omniscience is owing to the purity of gustatory consciousness, so this purity of the perfection of ethical discipline, this purity of gustatory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tactile consciousness is owing to the purity of the perfection of ethical discipline, and the purity of all-aspect omniscience is owing to the purity of tactile consciousness, so this purity of the perfection of ethical discipline, this purity of tactile consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental consciousness is owing to the purity of the perfection of ethical discipline, and the purity of all-aspect omniscience is owing to the purity of mental consciousness, so this purity of the perfection of ethical discipline, this purity of mental consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.560 “The purity of visually compounded sensory contact is owing to the purity of the perfection of ethical discipline, and the purity of all-aspect omniscience is owing to the purity of visually compounded sensory contact, so this purity of the perfection of ethical discipline, this purity of visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

The purity of aurally compounded sensory contact is owing to [F.292.a] the purity of the perfection of ethical discipline, and the purity of all-aspect omniscience is owing to the purity of aurally compounded sensory contact, so this purity of the perfection of ethical discipline, this purity of aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of nasally compounded sensory contact is owing to the purity of the perfection of ethical discipline, and the purity of all-aspect omniscience is owing to the purity of nasally compounded sensory contact, so this purity of the perfection of ethical discipline, this purity of nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of lingually compounded sensory contact is owing to the purity of the perfection of ethical discipline, and the purity of all-aspect omniscience is owing to the purity of lingually compounded sensory contact, so this purity of the perfection of ethical discipline, this purity of lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of corporeally compounded sensory contact is owing to the purity of the perfection of ethical discipline, and the purity of all-aspect omniscience is owing to the purity of corporeally compounded sensory contact, so this purity of the perfection of ethical discipline, this purity of corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mentally compounded sensory contact [F.292.b] is owing to the purity of the perfection of ethical discipline, and the purity of all-aspect omniscience is owing to the purity of mentally compounded sensory contact, so this purity of the perfection of ethical discipline, this purity of mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.561 “The purity of feelings conditioned by visually compounded sensory contact is owing to the purity of the perfection of ethical discipline, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by visually compounded sensory contact, so this purity of the perfection of ethical discipline, this purity of feelings conditioned by visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by aurally compounded sensory contact is owing to the purity of the perfection of ethical discipline, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by aurally compounded sensory contact, so this purity of the perfection of

ethical discipline, this purity of feelings conditioned by aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by nasally compounded sensory contact is owing to the purity of the perfection of ethical discipline, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by nasally compounded sensory contact, so this purity of the perfection of ethical discipline, this purity of feelings conditioned by nasally compounded sensory contact, [F.293.a] and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by lingually compounded sensory contact is owing to the purity of the perfection of ethical discipline, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by lingually compounded sensory contact, so this purity of the perfection of ethical discipline, this purity of feelings conditioned by lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by corporeally compounded sensory contact is owing to the purity of the perfection of ethical discipline, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by corporeally compounded sensory contact, so this purity of the perfection of ethical discipline, this purity of feelings conditioned by corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by mentally compounded sensory contact is owing to the purity of the perfection of ethical discipline, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by mentally compounded sensory contact, so this purity of the perfection of ethical discipline, this purity of feelings conditioned by mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.562 “The purity of physical forms is owing to the purity of the perfection of generosity, and [F.293.b] the purity of all-aspect omniscience is owing to the purity of physical forms, so this purity of the perfection of generosity, this purity of physical forms, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings is owing to the purity of the perfection of generosity, and the purity of all-aspect omniscience is owing to the purity of feelings, so this purity of the perfection of generosity, this purity of feelings, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no

different, and are not distinct. The purity of perceptions is owing to the purity of the perfection of generosity, and the purity of all-aspect omniscience is owing to the purity of perceptions, so this purity of the perfection of generosity, this purity of perceptions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of formative predispositions is owing to the purity of the perfection of generosity, and the purity of all-aspect omniscience is owing to the purity of formative predispositions, so this purity of the perfection of generosity, this purity of formative predispositions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of consciousness is owing to the purity of the perfection of generosity, and the purity of all-aspect omniscience is owing to the purity of consciousness, so this purity of [F.294.a] the perfection of generosity, this purity of consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.563 “The purity of the eyes is owing to the purity of the perfection of generosity, and the purity of all-aspect omniscience is owing to the purity of the eyes, so this purity of the perfection of generosity, this purity of the eyes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the ears is owing to the purity of the perfection of generosity, and the purity of all-aspect omniscience is owing to the purity of the ears, so this purity of the perfection of generosity, this purity of the ears, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the nose is owing to the purity of the perfection of generosity, and the purity of all-aspect omniscience is owing to the purity of the nose, so this purity of the perfection of generosity, this purity of the nose, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the tongue is owing to the purity of the perfection of generosity, and the purity of all-aspect omniscience is owing to the purity of the tongue, so this purity of the perfection of generosity, this purity of the tongue, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity [F.294.b] of the body is owing to the purity of the perfection of generosity, and the purity of all-aspect omniscience is owing to the purity of the body, so this purity of the perfection of generosity, this purity of the body, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the mental faculty is owing to the purity of the perfection of generosity, and the purity of all-aspect omniscience is owing to the purity of the mental

faculty, so this purity of the perfection of generosity, this purity of the mental faculty, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.564 “The purity of sights is owing to the purity of the perfection of generosity, and the purity of all-aspect omniscience is owing to the purity of sights, so this purity of the perfection of generosity, this purity of sights, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of sounds is owing to the purity of the perfection of generosity, and the purity of all-aspect omniscience is owing to the purity of sounds, so this purity of the perfection of generosity, this purity of sounds, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of odors is owing to the purity of the perfection of generosity, and the purity of all-aspect omniscience is owing to the purity of odors, so this purity of the perfection of generosity, this purity of odors, [F.295.a] and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tastes is owing to the purity of the perfection of generosity, and the purity of all-aspect omniscience is owing to the purity of tastes, so this purity of the perfection of generosity, this purity of tastes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tangibles is owing to the purity of the perfection of generosity, and the purity of all-aspect omniscience is owing to the purity of tangibles, so this purity of the perfection of generosity, this purity of tangibles, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental phenomena is owing to the purity of the perfection of generosity, and the purity of all-aspect omniscience is owing to the purity of mental phenomena, so this purity of the perfection of generosity, this purity of mental phenomena, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.565 “The purity of visual consciousness is owing to the purity of the perfection of generosity, and the purity of all-aspect omniscience is owing to the purity of visual consciousness, so this purity of the perfection of generosity, this purity of visual consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into [F.295.b] two, are no different, and are not distinct. The purity of auditory consciousness is owing to the purity of the perfection of generosity, and the purity of all-aspect omniscience is owing to the purity of auditory consciousness, so this purity of the perfection of generosity, this purity of auditory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two,

are no different, and are not distinct. The purity of olfactory consciousness is owing to the purity of the perfection of generosity, and the purity of all-aspect omniscience is owing to the purity of olfactory consciousness, so this purity of the perfection of generosity, this purity of olfactory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of gustatory consciousness is owing to the purity of the perfection of generosity, and the purity of all-aspect omniscience is owing to the purity of gustatory consciousness, so this purity of the perfection of generosity, this purity of gustatory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tactile consciousness is owing to the purity of the perfection of generosity, and the purity of all-aspect omniscience is owing to the purity of tactile consciousness, so this purity of the perfection of generosity, this purity of tactile consciousness, and this purity of all-aspect omniscience [F.296.a] are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental consciousness is owing to the purity of the perfection of generosity, and the purity of all-aspect omniscience is owing to the purity of mental consciousness, so this purity of the perfection of generosity, this purity of mental consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.566 “The purity of visually compounded sensory contact is owing to the purity of the perfection of generosity, and the purity of all-aspect omniscience is owing to the purity of visually compounded sensory contact, so this purity of the perfection of generosity, this purity of visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of aurally compounded sensory contact is owing to the purity of the perfection of generosity, and the purity of all-aspect omniscience is owing to the purity of aurally compounded sensory contact, so this purity of the perfection of generosity, this purity of aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of nasally compounded sensory contact is owing to the purity of the perfection of generosity, and the purity of all-aspect omniscience is owing to the purity of nasally compounded sensory contact, so this purity of the perfection of generosity, this purity of nasally compounded sensory contact, and [F.296.b] this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of lingually compounded sensory contact is owing to the purity of the perfection of generosity, and the purity of all-

aspect omniscience is owing to the purity of lingually compounded sensory contact, so this purity of the perfection of generosity, this purity of lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of corporeally compounded sensory contact is owing to the purity of the perfection of generosity, and the purity of all-aspect omniscience is owing to the purity of corporeally compounded sensory contact, so this purity of the perfection of generosity, this purity of corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mentally compounded sensory contact is owing to the purity of the perfection of generosity, and the purity of all-aspect omniscience is owing to the purity of mentally compounded sensory contact, so this purity of the perfection of generosity, this purity of mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.567 “The purity of feelings conditioned by visually compounded sensory contact is owing to the purity of the perfection of generosity, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by visually compounded sensory contact, so this purity of the perfection of generosity, this purity of feelings conditioned by visually compounded sensory contact, and [F.297.a] this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by aurally compounded sensory contact is owing to the purity of the perfection of generosity, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by aurally compounded sensory contact, so this purity of the perfection of generosity, this purity of feelings conditioned by aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by nasally compounded sensory contact is owing to the purity of the perfection of generosity, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by nasally compounded sensory contact, so this purity of the perfection of generosity, this purity of feelings conditioned by nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by lingually compounded sensory contact is owing to the purity of the perfection of generosity, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by lingually compounded sensory contact, so this purity of the perfection of generosity, this purity of feelings conditioned by

lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by corporeally compounded sensory contact is owing to the purity of the perfection of generosity, and the purity of all-aspect omniscience [F.297.b] is owing to the purity of feelings conditioned by corporeally compounded sensory contact, so this purity of the perfection of generosity, this purity of feelings conditioned by corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by mentally compounded sensory contact is owing to the purity of the perfection of generosity, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by mentally compounded sensory contact, so this purity of the perfection of generosity, this purity of feelings conditioned by mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. [B17]

26.568 “The purity of physical forms is owing to the purity of the emptiness of internal phenomena, and the purity of all-aspect omniscience is owing to the purity of physical forms, so this purity of the emptiness of internal phenomena, this purity of physical forms, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings is owing to the purity of the emptiness of internal phenomena, and the purity of all-aspect omniscience is owing to the purity of feelings, so this purity of the emptiness of internal phenomena, this purity of feelings, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of perceptions is owing to the purity [F.298.a] of the emptiness of internal phenomena, and the purity of all-aspect omniscience is owing to the purity of perceptions, so this purity of the emptiness of internal phenomena, this purity of perceptions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of formative predispositions is owing to the purity of the emptiness of internal phenomena, and the purity of all-aspect omniscience is owing to the purity of formative predispositions, so this purity of the emptiness of internal phenomena, this purity of formative predispositions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of consciousness is owing to the purity of the emptiness of internal phenomena, and the purity of all-aspect omniscience is owing to the purity of consciousness, so this purity of the emptiness of

internal phenomena, this purity of consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.569 “The purity of the eyes is owing to the purity of the emptiness of internal phenomena, and the purity of all-aspect omniscience is owing to the purity of the eyes, so this purity of the emptiness of internal phenomena, this purity of the eyes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the ears is owing to the purity of the emptiness of internal phenomena, and the purity of all-aspect omniscience is owing to the purity of the ears, so this purity of the emptiness of internal phenomena, this purity of the ears, and this purity of all-aspect omniscience [F.298.b] are not two, cannot be divided into two, are no different, and are not distinct. The purity of the nose is owing to the purity of the emptiness of internal phenomena, and the purity of all-aspect omniscience is owing to the purity of the nose, so this purity of the emptiness of internal phenomena, this purity of the nose, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the tongue is owing to the purity of the emptiness of internal phenomena, and the purity of all-aspect omniscience is owing to the purity of the tongue, so this purity of the emptiness of internal phenomena, this purity of the tongue, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the body is owing to the purity of the emptiness of internal phenomena, and the purity of all-aspect omniscience is owing to the purity of the body, so this purity of the emptiness of internal phenomena, this purity of the body, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the mental faculty is owing to the purity of the emptiness of internal phenomena, and the purity of all-aspect omniscience is owing to the purity of the mental faculty, so this purity of the emptiness of internal phenomena, this purity of the mental faculty, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.570 “The purity of sights is owing to the purity of the emptiness of internal phenomena, and the purity of all-aspect omniscience is owing to the purity of sights, so this purity of the emptiness of internal phenomena, this purity of sights, and this purity of all-aspect omniscience [F.299.a] are not two, cannot be divided into two, are no different, and are not distinct. The purity of sounds is owing to the purity of the emptiness of internal phenomena, and the purity of all-aspect omniscience is owing to the purity of sounds, so this purity of the emptiness of internal phenomena, this purity of sounds,

and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of odors is owing to the purity of the emptiness of internal phenomena, and the purity of all-aspect omniscience is owing to the purity of odors, so this purity of the emptiness of internal phenomena, this purity of odors, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tastes is owing to the purity of the emptiness of internal phenomena, and the purity of all-aspect omniscience is owing to the purity of tastes, so this purity of the emptiness of internal phenomena, this purity of tastes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tangibles is owing to the purity of the emptiness of internal phenomena, and the purity of all-aspect omniscience is owing to the purity of tangibles, so this purity of the emptiness of internal phenomena, this purity of tangibles, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental phenomena is owing to the purity of the emptiness of internal phenomena, and the purity of all-aspect omniscience is owing to the purity of mental phenomena, so this purity of the emptiness of internal phenomena, this purity of mental phenomena, and this purity [F.299.b] of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.571 “The purity of visual consciousness is owing to the purity of the emptiness of internal phenomena, and the purity of all-aspect omniscience is owing to the purity of visual consciousness, so this purity of the emptiness of internal phenomena, this purity of visual consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of auditory consciousness is owing to the purity of the emptiness of internal phenomena, and the purity of all-aspect omniscience is owing to the purity of auditory consciousness, so this purity of the emptiness of internal phenomena, this purity of auditory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of olfactory consciousness is owing to the purity of the emptiness of internal phenomena, and the purity of all-aspect omniscience is owing to the purity of olfactory consciousness, so this purity of the emptiness of internal phenomena, this purity of olfactory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of gustatory consciousness is owing to the purity of the emptiness of internal phenomena, and the purity of all-aspect omniscience is owing to the purity of gustatory consciousness, so this purity of the emptiness of internal phenomena, this purity of gustatory

consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tactile consciousness is owing to the purity of the emptiness of internal phenomena, and the purity of all-aspect omniscience is owing to the purity of tactile consciousness, so this purity of the emptiness of internal phenomena, this purity of tactile consciousness, and this purity of all-aspect omniscience [F.300.a] are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental consciousness is owing to the purity of the emptiness of internal phenomena, and the purity of all-aspect omniscience is owing to the purity of mental consciousness, so this purity of the emptiness of internal phenomena, this purity of mental consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.572 “The purity of visually compounded sensory contact is owing to the purity of the emptiness of internal phenomena, and the purity of all-aspect omniscience is owing to the purity of visually compounded sensory contact, so this purity of the emptiness of internal phenomena, this purity of visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of aurally compounded sensory contact is owing to the purity of the emptiness of internal phenomena, and the purity of all-aspect omniscience is owing to the purity of aurally compounded sensory contact, so this purity of the emptiness of internal phenomena, this purity of aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of nasally compounded sensory contact is owing to the purity of the emptiness of internal phenomena, and the purity of all-aspect omniscience is owing to the purity of nasally compounded sensory contact, so this purity of the emptiness of internal phenomena, this purity of nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of lingually compounded sensory contact is owing to the purity of the emptiness of internal phenomena, and the purity of all-aspect omniscience [F.300.b] is owing to the purity of lingually compounded sensory contact, so this purity of the emptiness of internal phenomena, this purity of lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of corporeally compounded sensory contact is owing to the purity of the emptiness of internal phenomena, and the purity of all-aspect omniscience is owing to the purity of corporeally compounded sensory contact, so this purity of the emptiness of internal phenomena, this

purity of corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mentally compounded sensory contact is owing to the purity of the emptiness of internal phenomena, and the purity of all-aspect omniscience is owing to the purity of mentally compounded sensory contact, so this purity of the emptiness of internal phenomena, this purity of mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.573 “The purity of feelings conditioned by visually compounded sensory contact is owing to the purity of the emptiness of internal phenomena, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by visually compounded sensory contact, so this purity of the emptiness of internal phenomena, this purity of feelings conditioned by visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by aurally compounded sensory contact is owing to the purity of the emptiness of internal phenomena, and the purity of all-aspect omniscience [F.301.a] is owing to the purity of feelings conditioned by aurally compounded sensory contact, so this purity of the emptiness of internal phenomena, this purity of feelings conditioned by aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by nasally compounded sensory contact is owing to the purity of the emptiness of internal phenomena, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by nasally compounded sensory contact, so this purity of the emptiness of internal phenomena, this purity of feelings conditioned by nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by lingually compounded sensory contact is owing to the purity of the emptiness of internal phenomena, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by lingually compounded sensory contact, so this purity of the emptiness of internal phenomena, this purity of feelings conditioned by lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by corporeally compounded sensory contact is owing to the purity of the emptiness of internal phenomena, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by corporeally compounded sensory contact,

so this purity of the emptiness of internal phenomena, this purity of feelings conditioned by corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided [F.301.b] into two, are no different, and are not distinct. The purity of feelings conditioned by mentally compounded sensory contact is owing to the purity of the emptiness of internal phenomena, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by mentally compounded sensory contact, so this purity of the emptiness of internal phenomena, this purity of feelings conditioned by mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.574 “The purity of physical forms is owing to the purity of the emptiness of external phenomena, and the purity of all-aspect omniscience is owing to the purity of physical forms, so this purity of the emptiness of external phenomena, this purity of physical forms, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings is owing to the purity of the emptiness of external phenomena, and the purity of all-aspect omniscience is owing to the purity of feelings, so this purity of the emptiness of external phenomena, this purity of feelings, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of perceptions is owing to the purity of the emptiness of external phenomena, and the purity of all-aspect omniscience is owing to the purity of perceptions, so this purity of the emptiness of external phenomena, this purity of perceptions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of formative predispositions is owing to the purity of the emptiness of external phenomena, and the purity of all-aspect omniscience [F.302.a] is owing to the purity of formative predispositions, so this purity of the emptiness of external phenomena, this purity of formative predispositions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of consciousness is owing to the purity of the emptiness of external phenomena, and the purity of all-aspect omniscience is owing to the purity of consciousness, so this purity of the emptiness of external phenomena, this purity of consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.575 “The purity of the eyes is owing to the purity of the emptiness of external phenomena, and the purity of all-aspect omniscience is owing to the purity of the eyes, so this purity of the emptiness of external phenomena, this purity of the eyes, and this purity of all-aspect omniscience are not two,

cannot be divided into two, are no different, and are not distinct. The purity of the ears is owing to the purity of the emptiness of external phenomena, and the purity of all-aspect omniscience is owing to the purity of the ears, so this purity of the emptiness of external phenomena, this purity of the ears, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the nose is owing to the purity of the emptiness of external phenomena, and the purity of all-aspect omniscience is owing to the purity of the nose, so this purity of the emptiness of external phenomena, this purity of the nose, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. [F.302.b] The purity of the tongue is owing to the purity of the emptiness of external phenomena, and the purity of all-aspect omniscience is owing to the purity of the tongue, so this purity of the emptiness of external phenomena, this purity of the tongue, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the body is owing to the purity of the emptiness of external phenomena, and the purity of all-aspect omniscience is owing to the purity of the body, so this purity of the emptiness of external phenomena, this purity of the body, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the mental faculty is owing to the purity of the emptiness of external phenomena, and the purity of all-aspect omniscience is owing to the purity of the mental faculty, so this purity of the emptiness of external phenomena, this purity of the mental faculty, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.576 “The purity of sights is owing to the purity of the emptiness of external phenomena, and the purity of all-aspect omniscience is owing to the purity of sights, so this purity of the emptiness of external phenomena, this purity of sights, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of sounds is owing to the purity of the emptiness of external phenomena, and the purity of all-aspect omniscience is owing to the purity of sounds, so this purity of the emptiness of external phenomena, this purity of sounds, and this purity of all-aspect omniscience are not two, cannot be divided [F.303.a] into two, are no different, and are not distinct. The purity of odors is owing to the purity of the emptiness of external phenomena, and the purity of all-aspect omniscience is owing to the purity of odors, so this purity of the emptiness of external phenomena, this purity of odors, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tastes is owing to the purity of the

emptiness of external phenomena, and the purity of all-aspect omniscience is owing to the purity of tastes, so this purity of the emptiness of external phenomena, this purity of tastes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tangibles is owing to the purity of the emptiness of external phenomena, and the purity of all-aspect omniscience is owing to the purity of tangibles, so this purity of the emptiness of external phenomena, this purity of tangibles, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental phenomena is owing to the purity of the emptiness of external phenomena, and the purity of all-aspect omniscience is owing to the purity of mental phenomena, so this purity of the emptiness of external phenomena, this purity of mental phenomena, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.577 “The purity of visual consciousness is owing to the purity of the emptiness of external phenomena, and the purity of all-aspect omniscience is owing to the purity of visual consciousness, so this purity of the emptiness of external phenomena, this purity of visual consciousness, and this purity [F.303.b] of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of auditory consciousness is owing to the purity of the emptiness of external phenomena, and the purity of all-aspect omniscience is owing to the purity of auditory consciousness, so this purity of the emptiness of external phenomena, this purity of auditory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of olfactory consciousness is owing to the purity of the emptiness of external phenomena, and the purity of all-aspect omniscience is owing to the purity of olfactory consciousness, so this purity of the emptiness of external phenomena, this purity of olfactory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of gustatory consciousness is owing to the purity of the emptiness of external phenomena, and the purity of all-aspect omniscience is owing to the purity of gustatory consciousness, so this purity of the emptiness of external phenomena, this purity of gustatory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tactile consciousness is owing to the purity of the emptiness of external phenomena, and the purity of all-aspect omniscience is owing to the purity of tactile consciousness, so this purity of the emptiness of external phenomena, this purity of tactile consciousness, and this purity of all-aspect

omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of [F.304.a] mental consciousness is owing to the purity of the emptiness of external phenomena, and the purity of all-aspect omniscience is owing to the purity of mental consciousness, so this purity of the emptiness of external phenomena, this purity of mental consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.578 “The purity of visually compounded sensory contact is owing to the purity of the emptiness of external phenomena, and the purity of all-aspect omniscience is owing to the purity of visually compounded sensory contact, so this purity of the emptiness of external phenomena, this purity of visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of aurally compounded sensory contact is owing to the purity of the emptiness of external phenomena, and the purity of all-aspect omniscience is owing to the purity of aurally compounded sensory contact, so this purity of the emptiness of external phenomena, this purity of aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of nasally compounded sensory contact is owing to the purity of the emptiness of external phenomena, and the purity of all-aspect omniscience is owing to the purity of nasally compounded sensory contact, so this purity of the emptiness of external phenomena, this purity of nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of lingually compounded sensory contact [F.304.b] is owing to the purity of the emptiness of external phenomena, and the purity of all-aspect omniscience is owing to the purity of lingually compounded sensory contact, so this purity of the emptiness of external phenomena, this purity of lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of corporeally compounded sensory contact is owing to the purity of the emptiness of external phenomena, and the purity of all-aspect omniscience is owing to the purity of corporeally compounded sensory contact, so this purity of the emptiness of external phenomena, this purity of corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mentally compounded sensory contact is owing to the purity of the emptiness of external phenomena, and the purity of all-aspect omniscience is owing to the purity of mentally compounded sensory contact, so this purity of the emptiness of external phenomena, this

purity of mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.579 “The purity of feelings conditioned by visually compounded sensory contact is owing to the purity of the emptiness of external phenomena, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by visually compounded sensory contact, so this purity of the emptiness of external phenomena, this purity of feelings conditioned by visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by aurally compounded sensory contact [F.305.a] is owing to the purity of the emptiness of external phenomena, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by aurally compounded sensory contact, so this purity of the emptiness of external phenomena, this purity of feelings conditioned by aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by nasally compounded sensory contact is owing to the purity of the emptiness of external phenomena, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by nasally compounded sensory contact, so this purity of the emptiness of external phenomena, this purity of feelings conditioned by nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by lingually compounded sensory contact is owing to the purity of the emptiness of external phenomena, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by lingually compounded sensory contact, so this purity of the emptiness of external phenomena, this purity of feelings conditioned by lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by corporeally compounded sensory contact is owing to the purity of the emptiness of external phenomena, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by corporeally compounded sensory contact, so this purity of the emptiness of external phenomena, this purity of feelings conditioned by corporeally compounded sensory contact, and this purity of [F.305.b] all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by mentally compounded sensory contact is owing to the purity of the emptiness of external phenomena, and the purity of all-aspect omniscience is

owing to the purity of feelings conditioned by mentally compounded sensory contact, so this purity of the emptiness of external phenomena, this purity of feelings conditioned by mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.580 “The purity of physical forms is owing to the purity of the emptiness of external and internal phenomena, and the purity of all-aspect omniscience is owing to the purity of physical forms, so this purity of the emptiness of external and internal phenomena, this purity of physical forms, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings is owing to the purity of the emptiness of external and internal phenomena, and the purity of all-aspect omniscience is owing to the purity of feelings, so this purity of the emptiness of external and internal phenomena, this purity of feelings, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of perceptions is owing to the purity of the emptiness of external and internal phenomena, and the purity of all-aspect omniscience is owing to the purity of perceptions, so this purity of the emptiness of external and internal phenomena, this purity of perceptions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of formative predispositions is owing to [F.306.a] the purity of the emptiness of external and internal phenomena, and the purity of all-aspect omniscience is owing to the purity of formative predispositions, so this purity of the emptiness of external and internal phenomena, this purity of formative predispositions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of consciousness is owing to the purity of the emptiness of external and internal phenomena, and the purity of all-aspect omniscience is owing to the purity of consciousness, so this purity of the emptiness of external and internal phenomena, this purity of consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.581 “The purity of the eyes is owing to the purity of the emptiness of external and internal phenomena, and the purity of all-aspect omniscience is owing to the purity of the eyes, so this purity of the emptiness of external and internal phenomena, this purity of the eyes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the ears is owing to the purity of the emptiness of external and internal phenomena, and the purity of all-aspect omniscience is owing to the purity of the ears, so this purity of the emptiness of external

and internal phenomena, this purity of the ears, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the nose is owing to the purity of the emptiness of external and internal phenomena, and the purity of all-aspect omniscience is owing to the purity of the nose, so this purity of the emptiness of external and internal phenomena, this purity of the nose, and this purity of all-aspect omniscience [F.306.b] are not two, cannot be divided into two, are no different, and are not distinct. The purity of the tongue is owing to the purity of the emptiness of external and internal phenomena, and the purity of all-aspect omniscience is owing to the purity of the tongue, so this purity of the emptiness of external and internal phenomena, this purity of the tongue, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the body is owing to the purity of the emptiness of external and internal phenomena, and the purity of all-aspect omniscience is owing to the purity of the body, so this purity of the emptiness of external and internal phenomena, this purity of the body, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the mental faculty is owing to the purity of the emptiness of external and internal phenomena, and the purity of all-aspect omniscience is owing to the purity of the mental faculty, so this purity of the emptiness of external and internal phenomena, this purity of the mental faculty, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.582 “The purity of sights is owing to the purity of the emptiness of external and internal phenomena, and the purity of all-aspect omniscience is owing to the purity of sights, so this purity of the emptiness of external and internal phenomena, this purity of sights, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of sounds is owing to the purity of the emptiness of external and internal phenomena, and the purity of all-aspect omniscience is owing to the purity of sounds, so this purity [F.307.a] of the emptiness of external and internal phenomena, this purity of sounds, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of odors is owing to the purity of the emptiness of external and internal phenomena, and the purity of all-aspect omniscience is owing to the purity of odors, so this purity of the emptiness of external and internal phenomena, this purity of odors, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tastes is owing to the purity of the emptiness of external and internal phenomena, and the purity of all-aspect omniscience is

owing to the purity of tastes, so this purity of the emptiness of external and internal phenomena, this purity of tastes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tangibles is owing to the purity of the emptiness of external and internal phenomena, and the purity of all-aspect omniscience is owing to the purity of tangibles, so this purity of the emptiness of external and internal phenomena, this purity of tangibles, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental phenomena is owing to the purity of the emptiness of external and internal phenomena, and the purity of all-aspect omniscience is owing to the purity of mental phenomena, so this purity of the emptiness of external and internal phenomena, this purity of mental phenomena, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.583 “The purity of visual consciousness is owing to the purity of [F.307.b] the emptiness of external and internal phenomena, and the purity of all-aspect omniscience is owing to the purity of visual consciousness, so this purity of the emptiness of external and internal phenomena, this purity of visual consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of auditory consciousness is owing to the purity of the emptiness of external and internal phenomena, and the purity of all-aspect omniscience is owing to the purity of auditory consciousness, so this purity of the emptiness of external and internal phenomena, this purity of auditory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of olfactory consciousness is owing to the purity of the emptiness of external and internal phenomena, and the purity of all-aspect omniscience is owing to the purity of olfactory consciousness, so this purity of the emptiness of external and internal phenomena, this purity of olfactory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of gustatory consciousness is owing to the purity of the emptiness of external and internal phenomena, and the purity of all-aspect omniscience is owing to the purity of gustatory consciousness, so this purity of the emptiness of external and internal phenomena, this purity of gustatory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tactile consciousness is owing to the purity of the emptiness of external and internal phenomena, and the purity [F.308.a] of all-aspect omniscience is owing to the purity of tactile consciousness, so this purity of

the emptiness of external and internal phenomena, this purity of tactile consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental consciousness is owing to the purity of the emptiness of external and internal phenomena, and the purity of all-aspect omniscience is owing to the purity of mental consciousness, so this purity of the emptiness of external and internal phenomena, this purity of mental consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.584 “The purity of visually compounded sensory contact is owing to the purity of the emptiness of external and internal phenomena, and the purity of all-aspect omniscience is owing to the purity of visually compounded sensory contact, so this purity of the emptiness of external and internal phenomena, this purity of visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of aurally compounded sensory contact is owing to the purity of the emptiness of external and internal phenomena, and the purity of all-aspect omniscience is owing to the purity of aurally compounded sensory contact, so this purity of the emptiness of external and internal phenomena, this purity of aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of nasally compounded sensory contact is owing to the purity of the emptiness of external and internal phenomena, and the purity of all-aspect omniscience is owing to the purity of nasally compounded sensory contact, [F.308.b] so this purity of the emptiness of external and internal phenomena, this purity of nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of lingually compounded sensory contact is owing to the purity of the emptiness of external and internal phenomena, and the purity of all-aspect omniscience is owing to the purity of lingually compounded sensory contact, so this purity of the emptiness of external and internal phenomena, this purity of lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of corporeally compounded sensory contact is owing to the purity of the emptiness of external and internal phenomena, and the purity of all-aspect omniscience is owing to the purity of corporeally compounded sensory contact, so this purity of the emptiness of external and internal phenomena, this purity of corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mentally

compounded sensory contact is owing to the purity of the emptiness of external and internal phenomena, and the purity of all-aspect omniscience is owing to the purity of mentally compounded sensory contact, so this purity of the emptiness of external and internal phenomena, this purity of mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.585 “The purity of feelings conditioned by visually compounded sensory contact is owing to the purity of the emptiness of external and internal phenomena, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by visually compounded sensory contact, [F.309.a] so this purity of the emptiness of external and internal phenomena, this purity of feelings conditioned by visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by aurally compounded sensory contact is owing to the purity of the emptiness of external and internal phenomena, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by aurally compounded sensory contact, so this purity of the emptiness of external and internal phenomena, this purity of feelings conditioned by aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by nasally compounded sensory contact is owing to the purity of the emptiness of external and internal phenomena, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by nasally compounded sensory contact, so this purity of the emptiness of external and internal phenomena, this purity of feelings conditioned by nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by lingually compounded sensory contact is owing to the purity of the emptiness of external and internal phenomena, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by lingually compounded sensory contact, so this purity of the emptiness of external and internal phenomena, this purity of feelings conditioned by lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by corporeally compounded sensory contact [F.309.b] is owing to the purity of the emptiness of external and internal phenomena, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by corporeally compounded sensory contact, so this purity of the emptiness of external and internal phenomena, this purity of feelings conditioned by

corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by mentally compounded sensory contact is owing to the purity of the emptiness of external and internal phenomena, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by mentally compounded sensory contact, so this purity of the emptiness of external and internal phenomena, this purity of feelings conditioned by mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.586 “The purity of physical forms is owing to the purity of the emptiness of emptiness, and the purity of all-aspect omniscience is owing to the purity of physical forms, so this purity of the emptiness of emptiness, this purity of physical forms, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings is owing to the purity of the emptiness of emptiness, and the purity of all-aspect omniscience is owing to the purity of feelings, so this purity of the emptiness of emptiness, this purity of feelings, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of perceptions is owing to [F.310.a] the purity of the emptiness of emptiness, and the purity of all-aspect omniscience is owing to the purity of perceptions, so this purity of the emptiness of emptiness, this purity of perceptions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of formative predispositions is owing to the purity of the emptiness of emptiness, and the purity of all-aspect omniscience is owing to the purity of formative predispositions, so this purity of the emptiness of emptiness, this purity of formative predispositions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of consciousness is owing to the purity of the emptiness of emptiness, and the purity of all-aspect omniscience is owing to the purity of consciousness, so this purity of the emptiness of emptiness, this purity of consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.587 “The purity of the eyes is owing to the purity of the emptiness of emptiness, and the purity of all-aspect omniscience is owing to the purity of the eyes, so this purity of the emptiness of emptiness, this purity of the eyes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the ears is owing to the purity of the emptiness of emptiness, and the purity of all-aspect

omniscience is owing to the purity of the ears, so this purity of the emptiness of emptiness, this purity of [F.310.b] the ears, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the nose is owing to the purity of the emptiness of emptiness, and the purity of all-aspect omniscience is owing to the purity of the nose, so this purity of the emptiness of emptiness, this purity of the nose, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the tongue is owing to the purity of the emptiness of emptiness, and the purity of all-aspect omniscience is owing to the purity of the tongue, so this purity of the emptiness of emptiness, this purity of the tongue, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the body is owing to the purity of the emptiness of emptiness, and the purity of all-aspect omniscience is owing to the purity of the body, so this purity of the emptiness of emptiness, this purity of the body, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the mental faculty is owing to the purity of the emptiness of emptiness, and the purity of all-aspect omniscience is owing to the purity of the mental faculty, so this purity of the emptiness of emptiness, this purity of the mental faculty, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.588 “The purity of sights is owing to the purity of the emptiness of emptiness, and the purity of all-aspect omniscience [F.311.a] is owing to the purity of sights, so this purity of the emptiness of emptiness, this purity of sights, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of sounds is owing to the purity of the emptiness of emptiness, and the purity of all-aspect omniscience is owing to the purity of sounds, so this purity of the emptiness of emptiness, this purity of sounds, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of odors is owing to the purity of the emptiness of emptiness, and the purity of all-aspect omniscience is owing to the purity of odors, so this purity of the emptiness of emptiness, this purity of odors, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tastes is owing to the purity of the emptiness of emptiness, and the purity of all-aspect omniscience is owing to the purity of tastes, so this purity of the emptiness of emptiness, this purity of tastes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tangibles is owing to the purity of the emptiness of emptiness, and the

purity of all-aspect omniscience is owing to the purity of tangibles, so this purity of the emptiness of emptiness, this purity of tangibles, and this purity of all-aspect omniscience are not two, cannot be divided [F.311.b] into two, are no different, and are not distinct. The purity of mental phenomena is owing to the purity of the emptiness of emptiness, and the purity of all-aspect omniscience is owing to the purity of mental phenomena, so this purity of the emptiness of emptiness, this purity of mental phenomena, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.589 “The purity of visual consciousness is owing to the purity of the emptiness of emptiness, and the purity of all-aspect omniscience is owing to the purity of visual consciousness, so this purity of the emptiness of emptiness, this purity of visual consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of auditory consciousness is owing to the purity of the emptiness of emptiness, and the purity of all-aspect omniscience is owing to the purity of auditory consciousness, so this purity of the emptiness of emptiness, this purity of auditory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of olfactory consciousness is owing to the purity of the emptiness of emptiness, and the purity of all-aspect omniscience is owing to the purity of olfactory consciousness, so this purity of the emptiness of emptiness, this purity of olfactory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity [F.312.a] of gustatory consciousness is owing to the purity of the emptiness of emptiness, and the purity of all-aspect omniscience is owing to the purity of gustatory consciousness, so this purity of the emptiness of emptiness, this purity of gustatory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tactile consciousness is owing to the purity of the emptiness of emptiness, and the purity of all-aspect omniscience is owing to the purity of tactile consciousness, so this purity of the emptiness of emptiness, this purity of tactile consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental consciousness is owing to the purity of the emptiness of emptiness, and the purity of all-aspect omniscience is owing to the purity of mental consciousness, so this purity of the emptiness of emptiness, this purity of mental consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.590 “The purity of visually compounded sensory contact is owing to the purity of the emptiness of emptiness, and the purity of all-aspect omniscience is owing to the purity of visually compounded sensory contact, so this purity of the emptiness of emptiness, purity of visually compounded sensory contact, and purity of all-aspect omniscience is not two, cannot be divided [F.312.b] into two, is no different, and is not distinct. The purity of aurally compounded sensory contact is owing to the purity of the emptiness of emptiness, and the purity of all-aspect omniscience is owing to the purity of aurally compounded sensory contact, so this purity of the emptiness of emptiness, this purity of aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of nasally compounded sensory contact is owing to the purity of the emptiness of emptiness, and the purity of all-aspect omniscience is owing to the purity of nasally compounded sensory contact, so this purity of the emptiness of emptiness, this purity of nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of lingually compounded sensory contact is owing to the purity of the emptiness of emptiness, and the purity of all-aspect omniscience is owing to the purity of lingually compounded sensory contact, so this purity of the emptiness of emptiness, this purity of lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of corporeally compounded sensory contact is owing to the purity of the emptiness of emptiness, and the purity of all-aspect omniscience is owing to the purity of corporeally compounded sensory contact, so this purity of the emptiness of emptiness, this purity of corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mentally compounded sensory contact [F.313.a] is owing to the purity of the emptiness of emptiness, and the purity of all-aspect omniscience is owing to the purity of mentally compounded sensory contact, so this purity of the emptiness of emptiness, this purity of mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.591 “The purity of feelings conditioned by visually compounded sensory contact is owing to the purity of the emptiness of emptiness, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by visually compounded sensory contact, so this purity of the emptiness of emptiness, this purity of feelings conditioned by visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot

be divided into two, are no different, and are not distinct. The purity of feelings conditioned by aurally compounded sensory contact is owing to the purity of the emptiness of emptiness, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by aurally compounded sensory contact, so this purity of the emptiness of emptiness, this purity of feelings conditioned by aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by nasally compounded sensory contact is owing to the purity of the emptiness of emptiness, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by nasally compounded sensory contact, so this purity of the emptiness of emptiness, this purity of feelings conditioned by nasally compounded sensory contact, [F.313.b] and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by lingually compounded sensory contact is owing to the purity of the emptiness of emptiness, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by lingually compounded sensory contact, so this purity of the emptiness of emptiness, this purity of feelings conditioned by lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by corporeally compounded sensory contact is owing to the purity of the emptiness of emptiness, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by corporeally compounded sensory contact, so this purity of the emptiness of emptiness, this purity of feelings conditioned by corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by mentally compounded sensory contact is owing to the purity of the emptiness of emptiness, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by mentally compounded sensory contact, so this purity of the emptiness of emptiness, this purity of feelings conditioned by mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. [B18] [F.314.a]

26.592 “The purity of physical forms is owing to the purity of the emptiness of great extent, and the purity of all-aspect omniscience is owing to the purity of physical forms, so this purity of the emptiness of great extent, this purity of physical forms, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity

of feelings is owing to the purity of the emptiness of great extent, and the purity of all-aspect omniscience is owing to the purity of feelings, so this purity of the emptiness of great extent, this purity of feelings, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of perceptions is owing to the purity of the emptiness of great extent, and the purity of all-aspect omniscience is owing to the purity of perceptions, so this purity of the emptiness of great extent, this purity of perceptions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of formative predispositions is owing to the purity of the emptiness of great extent, and the purity of all-aspect omniscience is owing to the purity of formative predispositions, so this purity of the emptiness of great extent, this purity of formative predispositions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of consciousness is owing to the purity of the emptiness of great extent, and the purity of all-aspect omniscience is owing to the purity of [F.314.b] consciousness, so this purity of the emptiness of great extent, this purity of consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.593 “The purity of the eyes is owing to the purity of the emptiness of great extent, and the purity of all-aspect omniscience is owing to the purity of the eyes, so this purity of the emptiness of great extent, this purity of the eyes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the ears is owing to the purity of the emptiness of great extent, and the purity of all-aspect omniscience is owing to the purity of the ears, so this purity of the emptiness of great extent, this purity of the ears, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the nose is owing to the purity of the emptiness of great extent, and the purity of all-aspect omniscience is owing to the purity of the nose, so this purity of the emptiness of great extent, this purity of the nose, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the tongue is owing to the purity of the emptiness of great extent, and the purity of all-aspect omniscience is owing to the purity of the tongue, so this purity of the emptiness of great extent, this purity of the tongue, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the body is owing to the purity of the emptiness of great extent, and the purity of all-aspect omniscience [F.315.a] is owing to the purity of the body, so this purity of the

emptiness of great extent, this purity of the body, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the mental faculty is owing to the purity of the emptiness of great extent, and the purity of all-aspect omniscience is owing to the purity of the mental faculty, so this purity of the emptiness of great extent, this purity of the mental faculty, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.594 “The purity of sights is owing to the purity of the emptiness of great extent, and the purity of all-aspect omniscience is owing to the purity of sights, so this purity of the emptiness of great extent, this purity of sights, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of sounds is owing to the purity of the emptiness of great extent, and the purity of all-aspect omniscience is owing to the purity of sounds, so this purity of the emptiness of great extent, this purity of sounds, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of odors is owing to the purity of the emptiness of great extent, and the purity of all-aspect omniscience is owing to the purity of odors, so this purity of the emptiness of great extent, this purity of odors, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity [F.315.b] of tastes is owing to the purity of the emptiness of great extent, and the purity of all-aspect omniscience is owing to the purity of tastes, so this purity of the emptiness of great extent, this purity of tastes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tangibles is owing to the purity of the emptiness of great extent, and the purity of all-aspect omniscience is owing to the purity of tangibles, so this purity of the emptiness of great extent, this purity of tangibles, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental phenomena is owing to the purity of the emptiness of great extent, and the purity of all-aspect omniscience is owing to the purity of mental phenomena, so this purity of the emptiness of great extent, this purity of mental phenomena, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.595 “The purity of visual consciousness is owing to the purity of the emptiness of great extent, and the purity of all-aspect omniscience is owing to the purity of visual consciousness, so this purity of the emptiness of great extent, this purity of visual consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and

are not distinct. The purity of auditory consciousness is owing to the purity of the emptiness of great extent, and the purity of all-aspect omniscience is owing to the purity of auditory consciousness, so this purity of the emptiness of great extent, [F.316.a] this purity of auditory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of olfactory consciousness is owing to the purity of the emptiness of great extent, and the purity of all-aspect omniscience is owing to the purity of olfactory consciousness, so this purity of the emptiness of great extent, this purity of olfactory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of gustatory consciousness is owing to the purity of the emptiness of great extent, and the purity of all-aspect omniscience is owing to the purity of gustatory consciousness, so this purity of the emptiness of great extent, this purity of gustatory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tactile consciousness is owing to the purity of the emptiness of great extent, and the purity of all-aspect omniscience is owing to the purity of tactile consciousness, so this purity of the emptiness of great extent, this purity of tactile consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental consciousness is owing to the purity of the emptiness of great extent, and the purity of all-aspect omniscience is owing to the purity of mental consciousness, so this purity of the emptiness of great extent, [F.316.b] this purity of mental consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.596 “The purity of visually compounded sensory contact is owing to the purity of the emptiness of great extent, and the purity of all-aspect omniscience is owing to the purity of visually compounded sensory contact, so this purity of the emptiness of great extent, this purity of visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of aurally compounded sensory contact is owing to the purity of the emptiness of great extent, and the purity of all-aspect omniscience is owing to the purity of aurally compounded sensory contact, so this purity of the emptiness of great extent, this purity of aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of nasally compounded sensory contact is owing to the purity of the emptiness of great extent, and the purity of all-aspect omniscience is owing to the purity of nasally compounded

sensory contact, so this purity of the emptiness of great extent, this purity of nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of lingually compounded sensory contact is owing to the purity of the emptiness of great extent, and the purity of all-aspect omniscience is owing to the purity of lingually compounded sensory contact, so this purity of the emptiness of great extent, this purity of lingually compounded sensory contact, [F.317.a] and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of corporeally compounded sensory contact is owing to the purity of the emptiness of great extent, and the purity of all-aspect omniscience is owing to the purity of corporeally compounded sensory contact, so this purity of the emptiness of great extent, this purity of corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mentally compounded sensory contact is owing to the purity of the emptiness of great extent, and the purity of all-aspect omniscience is owing to the purity of mentally compounded sensory contact, so this purity of the emptiness of great extent, this purity of mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.597 “The purity of feelings conditioned by visually compounded sensory contact is owing to the purity of the emptiness of great extent, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by visually compounded sensory contact, so this purity of the emptiness of great extent, this purity of feelings conditioned by visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by aurally compounded sensory contact is owing to the purity of the emptiness of great extent, and the purity of all-aspect omniscience is owing to [F.317.b] the purity of feelings conditioned by aurally compounded sensory contact, so this purity of the emptiness of great extent, this purity of feelings conditioned by aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by nasally compounded sensory contact is owing to the purity of the emptiness of great extent, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by nasally compounded sensory contact, so this purity of the emptiness of great extent, this purity of feelings conditioned by nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different,

and are not distinct. The purity of feelings conditioned by lingually compounded sensory contact is owing to the purity of the emptiness of great extent, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by lingually compounded sensory contact, so this purity of the emptiness of great extent, this purity of feelings conditioned by lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by corporeally compounded sensory contact is owing to the purity of the emptiness of great extent, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by corporeally compounded sensory contact, so this purity of the emptiness of great extent, this purity of feelings conditioned by corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into [F.318.a] two, are no different, and are not distinct. The purity of feelings conditioned by mentally compounded sensory contact is owing to the purity of the emptiness of great extent, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by mentally compounded sensory contact, so this purity of the emptiness of great extent, this purity of feelings conditioned by mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

- 26.598 “The purity of physical forms is owing to the purity of the emptiness of ultimate reality, and the purity of all-aspect omniscience is owing to the purity of physical forms, so this purity of the emptiness of ultimate reality, this purity of physical forms, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings is owing to the purity of the emptiness of ultimate reality, and the purity of all-aspect omniscience is owing to the purity of feelings, so this purity of the emptiness of ultimate reality, this purity of feelings, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of perceptions is owing to the purity of the emptiness of ultimate reality, and the purity of all-aspect omniscience is owing to the purity of perceptions, so this purity of the emptiness of ultimate reality, this purity of perceptions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of formative predispositions is owing to [F.318.b] the purity of the emptiness of ultimate reality, and the purity of all-aspect omniscience is owing to the purity of formative predispositions, so this purity of the emptiness of ultimate reality, this purity of formative predispositions, and this purity of all-aspect omniscience are not two, cannot

be divided into two, are no different, and are not distinct. The purity of consciousness is owing to the purity of the emptiness of ultimate reality, and the purity of all-aspect omniscience is owing to the purity of consciousness, so this purity of the emptiness of ultimate reality, this purity of consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.599 “The purity of the eyes is owing to the purity of the emptiness of ultimate reality, and the purity of all-aspect omniscience is owing to the purity of the eyes, so this purity of the emptiness of ultimate reality, this purity of the eyes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the ears is owing to the purity of the emptiness of ultimate reality, and the purity of all-aspect omniscience is owing to the purity of the ears, so this purity of the emptiness of ultimate reality, this purity of the ears, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the nose is owing to the purity of the emptiness of ultimate reality, and the purity of all-aspect omniscience is owing to the purity of the nose, so this purity of the emptiness of ultimate reality, this purity of the nose, and this purity of [F.319.a] all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the tongue is owing to the purity of the emptiness of ultimate reality, and the purity of all-aspect omniscience is owing to the purity of the tongue, so this purity of the emptiness of ultimate reality, this purity of the tongue, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the body is owing to the purity of the emptiness of ultimate reality, and the purity of all-aspect omniscience is owing to the purity of the body, so this purity of the emptiness of ultimate reality, this purity of the body, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the mental faculty is owing to the purity of the emptiness of ultimate reality, and the purity of all-aspect omniscience is owing to the purity of the mental faculty, so this purity of the emptiness of ultimate reality, this purity of the mental faculty, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.600 “The purity of sights is owing to the purity of the emptiness of ultimate reality, and the purity of all-aspect omniscience is owing to the purity of sights, so this purity of the emptiness of ultimate reality, this purity of sights, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of sounds is owing to the purity of the emptiness of ultimate reality, and the purity of all-aspect

omniscience is owing to the purity [F.319.b] of sounds, so this purity of the emptiness of ultimate reality, this purity of sounds, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of odors is owing to the purity of the emptiness of ultimate reality, and the purity of all-aspect omniscience is owing to the purity of odors, so this purity of the emptiness of ultimate reality, this purity of odors, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tastes is owing to the purity of the emptiness of ultimate reality, and the purity of all-aspect omniscience is owing to the purity of tastes, so this purity of the emptiness of ultimate reality, this purity of tastes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tangibles is owing to the purity of the emptiness of ultimate reality, and the purity of all-aspect omniscience is owing to the purity of tangibles, so this purity of the emptiness of ultimate reality, this purity of tangibles, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental phenomena is owing to the purity of the emptiness of ultimate reality, and the purity of all-aspect omniscience is owing to the purity of mental phenomena, so this purity of the emptiness of ultimate reality, this purity of mental phenomena, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.601 “The purity of visual consciousness is owing to the purity of the emptiness of ultimate reality, and the purity [F.320.a] of all-aspect omniscience is owing to the purity of visual consciousness, so this purity of the emptiness of ultimate reality, this purity of visual consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of auditory consciousness is owing to the purity of the emptiness of ultimate reality, and the purity of all-aspect omniscience is owing to the purity of auditory consciousness, so this purity of the emptiness of ultimate reality, this purity of auditory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of olfactory consciousness is owing to the purity of the emptiness of ultimate reality, and the purity of all-aspect omniscience is owing to the purity of olfactory consciousness, so this purity of the emptiness of ultimate reality, this purity of olfactory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of gustatory consciousness is owing to the purity of the emptiness of ultimate reality, and the purity of all-aspect omniscience

is owing to the purity of gustatory consciousness, so this purity of the emptiness of ultimate reality, this purity of gustatory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tactile consciousness [F.320.b] is owing to the purity of the emptiness of ultimate reality, and the purity of all-aspect omniscience is owing to the purity of tactile consciousness, so this purity of the emptiness of ultimate reality, this purity of tactile consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental consciousness is owing to the purity of the emptiness of ultimate reality, and the purity of all-aspect omniscience is owing to the purity of mental consciousness, so this purity of the emptiness of ultimate reality, this purity of mental consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.602 “The purity of visually compounded sensory contact is owing to the purity of the emptiness of ultimate reality, and the purity of all-aspect omniscience is owing to the purity of visually compounded sensory contact, so this purity of the emptiness of ultimate reality, this purity of visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of aurally compounded sensory contact is owing to the purity of the emptiness of ultimate reality, and the purity of all-aspect omniscience is owing to the purity of aurally compounded sensory contact, so this purity of the emptiness of ultimate reality, this purity of aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of nasally compounded sensory contact is owing to the purity of the emptiness of ultimate reality, and the purity of all-aspect omniscience [F.321.a] is owing to the purity of nasally compounded sensory contact, so this purity of the emptiness of ultimate reality, this purity of nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of lingually compounded sensory contact is owing to the purity of the emptiness of ultimate reality, and the purity of all-aspect omniscience is owing to the purity of lingually compounded sensory contact, so this purity of the emptiness of ultimate reality, this purity of lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of corporeally compounded sensory contact is owing to the purity of the emptiness of ultimate reality, and the purity of all-aspect omniscience is owing to the purity of corporeally compounded sensory contact, so this

purity of the emptiness of ultimate reality, this purity of corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mentally compounded sensory contact is owing to the purity of the emptiness of ultimate reality, and the purity of all-aspect omniscience is owing to the purity of mentally compounded sensory contact, so this purity of the emptiness of ultimate reality, this purity of mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.603 “The purity of feelings conditioned by visually compounded sensory contact is owing to the purity of the emptiness of ultimate reality, [F.321.b] and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by visually compounded sensory contact, so this purity of the emptiness of ultimate reality, this purity of feelings conditioned by visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by aurally compounded sensory contact is owing to the purity of the emptiness of ultimate reality, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by aurally compounded sensory contact, so this purity of the emptiness of ultimate reality, this purity of feelings conditioned by aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by nasally compounded sensory contact is owing to the purity of the emptiness of ultimate reality, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by nasally compounded sensory contact, so this purity of the emptiness of ultimate reality, this purity of feelings conditioned by nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by lingually compounded sensory contact is owing to the purity of the emptiness of ultimate reality, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by lingually compounded sensory contact, so this purity of the emptiness of ultimate reality, purity of feelings conditioned by lingually compounded sensory contact, and purity of all-aspect omniscience [F.322.a] is not two, cannot be divided into two, is no different, and is not distinct. The purity of feelings conditioned by corporeally compounded sensory contact is owing to the purity of the emptiness of ultimate reality, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by corporeally compounded sensory contact, so this purity of the emptiness of ultimate reality, this purity

of feelings conditioned by corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by mentally compounded sensory contact is owing to the purity of the emptiness of ultimate reality, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by mentally compounded sensory contact, so this purity of the emptiness of ultimate reality, this purity of feelings conditioned by mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.604 “The purity of physical forms is owing to the purity of the emptiness of conditioned phenomena, and the purity of all-aspect omniscience is owing to the purity of physical forms, so this purity of the emptiness of conditioned phenomena, this purity of physical forms, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings is owing to the purity of the emptiness of conditioned phenomena, and the purity of all-aspect omniscience is owing to the purity of feelings, so this purity of the emptiness of conditioned phenomena, this purity of feelings, [F.322.b] and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of perceptions is owing to the purity of the emptiness of conditioned phenomena, and the purity of all-aspect omniscience is owing to the purity of perceptions, so this purity of the emptiness of conditioned phenomena, this purity of perceptions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of formative predispositions is owing to the purity of the emptiness of conditioned phenomena, and the purity of all-aspect omniscience is owing to the purity of formative predispositions, so this purity of the emptiness of conditioned phenomena, this purity of formative predispositions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of consciousness is owing to the purity of the emptiness of conditioned phenomena, and the purity of all-aspect omniscience is owing to the purity of consciousness, so this purity of the emptiness of conditioned phenomena, this purity of consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.605 “The purity of the eyes is owing to the purity of the emptiness of conditioned phenomena, and the purity of all-aspect omniscience is owing to the purity of the eyes, so this purity of the emptiness of conditioned phenomena, this purity of the eyes, and this purity of all-aspect omniscience

are not two, cannot be divided into two, are no different, and are not distinct. The purity of the ears is owing to the purity of the emptiness of conditioned phenomena, and the purity of all-aspect omniscience [F.323.a] is owing to the purity of the ears, so this purity of the emptiness of conditioned phenomena, this purity of the ears, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the nose is owing to the purity of the emptiness of conditioned phenomena, and the purity of all-aspect omniscience is owing to the purity of the nose, so this purity of the emptiness of conditioned phenomena, this purity of the nose, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the tongue is owing to the purity of the emptiness of conditioned phenomena, and the purity of all-aspect omniscience is owing to the purity of the tongue, so this purity of the emptiness of conditioned phenomena, this purity of the tongue, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the body is owing to the purity of the emptiness of conditioned phenomena, and the purity of all-aspect omniscience is owing to the purity of the body, so this purity of the emptiness of conditioned phenomena, this purity of the body, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the mental faculty is owing to the purity of the emptiness of conditioned phenomena, and the purity of all-aspect omniscience is owing to the purity of the mental faculty, so this purity of the emptiness of conditioned phenomena, this purity of the mental faculty, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, [F.323.b] and are not distinct.

26.606 “The purity of sights is owing to the purity of the emptiness of conditioned phenomena, and the purity of all-aspect omniscience is owing to the purity of sights, so this purity of the emptiness of conditioned phenomena, this purity of sights, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of sounds is owing to the purity of the emptiness of conditioned phenomena, and the purity of all-aspect omniscience is owing to the purity of sounds, so this purity of the emptiness of conditioned phenomena, this purity of sounds, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of odors is owing to the purity of the emptiness of conditioned phenomena, and the purity of all-aspect omniscience is owing to the purity of odors, so this purity of the emptiness of conditioned phenomena, this purity of odors, and this purity of all-aspect omniscience are not two, cannot be divided into

two, are no different, and are not distinct. The purity of tastes is owing to the purity of the emptiness of conditioned phenomena, and the purity of all-aspect omniscience is owing to the purity of tastes, so this purity of the emptiness of conditioned phenomena, this purity of tastes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tangibles is owing to the purity of the emptiness of conditioned phenomena, and the purity of all-aspect omniscience is owing to the purity of tangibles, so this purity of the emptiness of conditioned phenomena, [F.324.a] this purity of tangibles, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental phenomena is owing to the purity of the emptiness of conditioned phenomena, and the purity of all-aspect omniscience is owing to the purity of mental phenomena, so this purity of the emptiness of conditioned phenomena, this purity of mental phenomena, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.607 “The purity of visual consciousness is owing to the purity of the emptiness of conditioned phenomena, and the purity of all-aspect omniscience is owing to the purity of visual consciousness, so this purity of the emptiness of conditioned phenomena, this purity of visual consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of auditory consciousness is owing to the purity of the emptiness of conditioned phenomena, and the purity of all-aspect omniscience is owing to the purity of auditory consciousness, so this purity of the emptiness of conditioned phenomena, this purity of auditory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of olfactory consciousness is owing to the purity of the emptiness of conditioned phenomena, and the purity of all-aspect omniscience is owing to the purity of olfactory consciousness, so this purity of the emptiness of conditioned phenomena, [F.324.b] this purity of olfactory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of gustatory consciousness is owing to the purity of the emptiness of conditioned phenomena, and the purity of all-aspect omniscience is owing to the purity of gustatory consciousness, so this purity of the emptiness of conditioned phenomena, this purity of gustatory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tactile consciousness is owing to the purity of the emptiness of conditioned phenomena, and the purity of all-aspect omniscience is owing to the purity

of tactile consciousness, so this purity of the emptiness of conditioned phenomena, this purity of tactile consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental consciousness is owing to the purity of the emptiness of conditioned phenomena, and the purity of all-aspect omniscience is owing to the purity of mental consciousness, so this purity of the emptiness of conditioned phenomena, this purity of mental consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.608 “The purity of visually compounded sensory contact is owing to the purity of the emptiness of conditioned phenomena, and the purity of all-aspect omniscience is owing to the purity of visually compounded sensory contact, so this purity of the emptiness of conditioned phenomena, this purity of visually compounded sensory contact, [F.325.a] and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of aurally compounded sensory contact is owing to the purity of the emptiness of conditioned phenomena, and the purity of all-aspect omniscience is owing to the purity of aurally compounded sensory contact, so this purity of the emptiness of conditioned phenomena, this purity of aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of nasally compounded sensory contact is owing to the purity of the emptiness of conditioned phenomena, and the purity of all-aspect omniscience is owing to the purity of nasally compounded sensory contact, so this purity of the emptiness of conditioned phenomena, this purity of nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of lingually compounded sensory contact is owing to the purity of the emptiness of conditioned phenomena, and the purity of all-aspect omniscience is owing to the purity of lingually compounded sensory contact, so this purity of the emptiness of conditioned phenomena, this purity of lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of corporeally compounded sensory contact is owing to the purity of the emptiness of conditioned phenomena, and the purity of all-aspect omniscience is owing to the purity of corporeally compounded sensory contact, so this purity of the emptiness of conditioned phenomena, this purity of corporeally compounded sensory contact, [F.325.b] and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mentally compounded sensory contact is owing to the purity of the

emptiness of conditioned phenomena, and the purity of all-aspect omniscience is owing to the purity of mentally compounded sensory contact, so this purity of the emptiness of conditioned phenomena, this purity of mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.609 “The purity of feelings conditioned by visually compounded sensory contact is owing to the purity of the emptiness of conditioned phenomena, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by visually compounded sensory contact, so this purity of the emptiness of conditioned phenomena, this purity of feelings conditioned by visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by aurally compounded sensory contact is owing to the purity of the emptiness of conditioned phenomena, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by aurally compounded sensory contact, so this purity of the emptiness of conditioned phenomena, this purity of feelings conditioned by aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by nasally compounded sensory contact is owing to the purity of the emptiness of conditioned phenomena, and the purity of [F.326.a] all-aspect omniscience is owing to the purity of feelings conditioned by nasally compounded sensory contact, so this purity of the emptiness of conditioned phenomena, this purity of feelings conditioned by nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by lingually compounded sensory contact is owing to the purity of the emptiness of conditioned phenomena, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by lingually compounded sensory contact, so this purity of the emptiness of conditioned phenomena, this purity of feelings conditioned by lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by corporeally compounded sensory contact is owing to the purity of the emptiness of conditioned phenomena, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by corporeally compounded sensory contact, so this purity of the emptiness of conditioned phenomena, this purity of feelings conditioned by corporeally compounded sensory contact, and this purity of all-aspect omniscience are

not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by mentally compounded sensory contact is owing to the purity of the emptiness of conditioned phenomena, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by mentally compounded sensory contact, so this purity of the emptiness of conditioned phenomena, this purity of feelings conditioned by mentally compounded sensory contact, [F.326.b] and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.610 “The purity of physical forms is owing to the purity of the emptiness of unconditioned phenomena, and the purity of all-aspect omniscience is owing to the purity of physical forms, so this purity of the emptiness of unconditioned phenomena, this purity of physical forms, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings is owing to the purity of the emptiness of unconditioned phenomena, and the purity of all-aspect omniscience is owing to the purity of feelings, so this purity of the emptiness of unconditioned phenomena, this purity of feelings, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of perceptions is owing to the purity of the emptiness of unconditioned phenomena, and the purity of all-aspect omniscience is owing to the purity of perceptions, so this purity of the emptiness of unconditioned phenomena, this purity of perceptions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of formative predispositions is owing to the purity of the emptiness of unconditioned phenomena, and the purity of all-aspect omniscience is owing to the purity of formative predispositions, so this purity of the emptiness of unconditioned phenomena, this purity of formative predispositions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of consciousness is owing to [F.327.a] the purity of the emptiness of unconditioned phenomena, and the purity of all-aspect omniscience is owing to the purity of consciousness, so this purity of the emptiness of unconditioned phenomena, this purity of consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.611 “The purity of the eyes is owing to the purity of the emptiness of unconditioned phenomena, and the purity of all-aspect omniscience is owing to the purity of the eyes, so this purity of the emptiness of unconditioned phenomena, this purity of the eyes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different,

and are not distinct. The purity of the ears is owing to the purity of the emptiness of unconditioned phenomena, and the purity of all-aspect omniscience is owing to the purity of the ears, so this purity of the emptiness of unconditioned phenomena, this purity of the ears, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the nose is owing to the purity of the emptiness of unconditioned phenomena, and the purity of all-aspect omniscience is owing to the purity of the nose, so this purity of the emptiness of unconditioned phenomena, this purity of the nose, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the tongue is owing to the purity of the emptiness of unconditioned phenomena, and the purity of all-aspect omniscience is owing to the purity of the tongue, so this purity of the emptiness of unconditioned phenomena, this purity of the tongue, and this purity of [F.327.b] all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the body is owing to the purity of the emptiness of unconditioned phenomena, and the purity of all-aspect omniscience is owing to the purity of the body, so this purity of the emptiness of unconditioned phenomena, this purity of the body, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the mental faculty is owing to the purity of the emptiness of unconditioned phenomena, and the purity of all-aspect omniscience is owing to the purity of the mental faculty, so this purity of the emptiness of unconditioned phenomena, this purity of the mental faculty, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.612 “The purity of sights is owing to the purity of the emptiness of unconditioned phenomena, and the purity of all-aspect omniscience is owing to the purity of sights, so this purity of the emptiness of unconditioned phenomena, this purity of sights, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of sounds is owing to the purity of the emptiness of unconditioned phenomena, and the purity of all-aspect omniscience is owing to the purity of sounds, so this purity of the emptiness of unconditioned phenomena, this purity of sounds, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of odors is owing to the purity of the emptiness of unconditioned phenomena, and the purity of all-aspect omniscience is owing to the purity of odors, [F.328.a] so this purity of the emptiness of unconditioned phenomena, this purity of odors, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no

different, and are not distinct. The purity of tastes is owing to the purity of the emptiness of unconditioned phenomena, and the purity of all-aspect omniscience is owing to the purity of tastes, so this purity of the emptiness of unconditioned phenomena, this purity of tastes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tangibles is owing to the purity of the emptiness of unconditioned phenomena, and the purity of all-aspect omniscience is owing to the purity of tangibles, so this purity of the emptiness of unconditioned phenomena, this purity of tangibles, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental phenomena is owing to the purity of the emptiness of unconditioned phenomena, and the purity of all-aspect omniscience is owing to the purity of mental phenomena, so this purity of the emptiness of unconditioned phenomena, this purity of mental phenomena, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.613 “The purity of visual consciousness is owing to the purity of the emptiness of unconditioned phenomena, and the purity of all-aspect omniscience is owing to the purity of visual consciousness, so this purity of the emptiness of unconditioned phenomena, this purity of visual consciousness, and this purity of all-aspect omniscience [F.328.b] are not two, cannot be divided into two, are no different, and are not distinct. The purity of auditory consciousness is owing to the purity of the emptiness of unconditioned phenomena, and the purity of all-aspect omniscience is owing to the purity of auditory consciousness, so this purity of the emptiness of unconditioned phenomena, this purity of auditory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of olfactory consciousness is owing to the purity of the emptiness of unconditioned phenomena, and the purity of all-aspect omniscience is owing to the purity of olfactory consciousness, so this purity of the emptiness of unconditioned phenomena, this purity of olfactory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of gustatory consciousness is owing to the purity of the emptiness of unconditioned phenomena, and the purity of all-aspect omniscience is owing to the purity of gustatory consciousness, so this purity of the emptiness of unconditioned phenomena, this purity of gustatory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tactile consciousness is owing to the purity of the emptiness of unconditioned

phenomena, and the purity of all-aspect omniscience is owing to the purity of tactile consciousness, so this purity of the emptiness of unconditioned phenomena, this purity of tactile consciousness, and [F.329.a] this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental consciousness is owing to the purity of the emptiness of unconditioned phenomena, and the purity of all-aspect omniscience is owing to the purity of mental consciousness, so this purity of the emptiness of unconditioned phenomena, this purity of mental consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.614 “The purity of visually compounded sensory contact is owing to the purity of the emptiness of unconditioned phenomena, and the purity of all-aspect omniscience is owing to the purity of visually compounded sensory contact, so this purity of the emptiness of unconditioned phenomena, this purity of visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of aurally compounded sensory contact is owing to the purity of the emptiness of unconditioned phenomena, and the purity of all-aspect omniscience is owing to the purity of aurally compounded sensory contact, so this purity of the emptiness of unconditioned phenomena, this purity of aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of nasally compounded sensory contact is owing to the purity of the emptiness of unconditioned phenomena, and the purity of all-aspect omniscience is owing to the purity of nasally compounded sensory contact, so this purity of the emptiness of unconditioned phenomena, [F.329.b] this purity of nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of lingually compounded sensory contact is owing to the purity of the emptiness of unconditioned phenomena, and the purity of all-aspect omniscience is owing to the purity of lingually compounded sensory contact, so this purity of the emptiness of unconditioned phenomena, this purity of lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of corporeally compounded sensory contact is owing to the purity of the emptiness of unconditioned phenomena, and the purity of all-aspect omniscience is owing to the purity of corporeally compounded sensory contact, so this purity of the emptiness of unconditioned phenomena, this purity of corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be

divided into two, are no different, and are not distinct. The purity of mentally compounded sensory contact is owing to the purity of the emptiness of unconditioned phenomena, and the purity of all-aspect omniscience is owing to the purity of mentally compounded sensory contact, so this purity of the emptiness of unconditioned phenomena, this purity of mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.615 “The purity of feelings conditioned by visually compounded sensory contact is owing to the purity of the emptiness of unconditioned phenomena, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by visually compounded sensory contact, so this purity of the emptiness of unconditioned phenomena, [F.330.a] this purity of feelings conditioned by visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by aurally compounded sensory contact is owing to the purity of the emptiness of unconditioned phenomena, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by aurally compounded sensory contact, so this purity of the emptiness of unconditioned phenomena, this purity of feelings conditioned by aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by nasally compounded sensory contact is owing to the purity of the emptiness of unconditioned phenomena, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by nasally compounded sensory contact, so this purity of the emptiness of unconditioned phenomena, this purity of feelings conditioned by nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by lingually compounded sensory contact is owing to the purity of the emptiness of unconditioned phenomena, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by lingually compounded sensory contact, so this purity of the emptiness of unconditioned phenomena, this purity of feelings conditioned by lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings [F.330.b] conditioned by corporeally compounded sensory contact is owing to the purity of the emptiness of unconditioned phenomena, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by corporeally compounded sensory contact, so this purity of the emptiness of unconditioned phenomena, this purity of feelings

conditioned by corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by mentally compounded sensory contact is owing to the purity of the emptiness of unconditioned phenomena, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by mentally compounded sensory contact, so this purity of the emptiness of unconditioned phenomena, this purity of feelings conditioned by mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. [B19]

26.616 “The purity of physical forms is owing to the purity of the emptiness of the unlimited, and the purity of all-aspect omniscience is owing to the purity of physical forms, so this purity of the emptiness of the unlimited, this purity of physical forms, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings is owing to the purity of the emptiness of the unlimited, and the purity of all-aspect omniscience is owing to the purity of feelings, so this purity of the emptiness of the unlimited, [F.331.a] this purity of feelings, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of perceptions is owing to the purity of the emptiness of the unlimited, and the purity of all-aspect omniscience is owing to the purity of perceptions, so this purity of the emptiness of the unlimited, this purity of perceptions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of formative predispositions is owing to the purity of the emptiness of the unlimited, and the purity of all-aspect omniscience is owing to the purity of formative predispositions, so this purity of the emptiness of the unlimited, this purity of formative predispositions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of consciousness is owing to the purity of the emptiness of the unlimited, and the purity of all-aspect omniscience is owing to the purity of consciousness, so this purity of the emptiness of the unlimited, this purity of consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.617 “The purity of the eyes is owing to the purity of the emptiness of the unlimited, and the purity of all-aspect omniscience is owing to the purity of the eyes, so this purity of the emptiness of the unlimited, this purity of the eyes, and this purity [F.331.b] of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the ears is owing to the purity of the emptiness of the unlimited, and the purity

of all-aspect omniscience is owing to the purity of the ears, so this purity of the emptiness of the unlimited, this purity of the ears, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the nose is owing to the purity of the emptiness of the unlimited, and the purity of all-aspect omniscience is owing to the purity of the nose, so this purity of the emptiness of the unlimited, this purity of the nose, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the tongue is owing to the purity of the emptiness of the unlimited, and the purity of all-aspect omniscience is owing to the purity of the tongue, so this purity of the emptiness of the unlimited, this purity of the tongue, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the body is owing to the purity of the emptiness of the unlimited, and the purity of all-aspect omniscience is owing to the purity of the body, so this purity of the emptiness of the unlimited, this purity of the body, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the mental faculty is owing to the purity of the emptiness of the unlimited, [F.332.a] and the purity of all-aspect omniscience is owing to the purity of the mental faculty, so this purity of the emptiness of the unlimited, this purity of the mental faculty, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.618 “The purity of sights is owing to the purity of the emptiness of the unlimited, and the purity of all-aspect omniscience is owing to the purity of sights, so this purity of the emptiness of the unlimited, this purity of sights, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of sounds is owing to the purity of the emptiness of the unlimited, and the purity of all-aspect omniscience is owing to the purity of sounds, so this purity of the emptiness of the unlimited, this purity of sounds, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of odors is owing to the purity of the emptiness of the unlimited, and the purity of all-aspect omniscience is owing to the purity of odors, so this purity of the emptiness of the unlimited, this purity of odors, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tastes is owing to the purity of the emptiness of the unlimited, and the purity of all-aspect omniscience is owing to the purity of tastes, so this purity of the emptiness of the unlimited, [F.332.b] this purity of tastes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and

are not distinct. The purity of tangibles is owing to the purity of the emptiness of the unlimited, and the purity of all-aspect omniscience is owing to the purity of tangibles, so this purity of the emptiness of the unlimited, this purity of tangibles, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental phenomena is owing to the purity of the emptiness of the unlimited, and the purity of all-aspect omniscience is owing to the purity of mental phenomena, so this purity of the emptiness of the unlimited, this purity of mental phenomena, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.619 “The purity of visual consciousness is owing to the purity of the emptiness of the unlimited, and the purity of all-aspect omniscience is owing to the purity of visual consciousness, so this purity of the emptiness of the unlimited, this purity of visual consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of auditory consciousness is owing to the purity of the emptiness of the unlimited, and the purity of all-aspect omniscience is owing to the purity of auditory consciousness, so this purity of the emptiness of the unlimited, this purity [F.333.a] of auditory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of olfactory consciousness is owing to the purity of the emptiness of the unlimited, and the purity of all-aspect omniscience is owing to the purity of olfactory consciousness, so this purity of the emptiness of the unlimited, this purity of olfactory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of gustatory consciousness is owing to the purity of the emptiness of the unlimited, and the purity of all-aspect omniscience is owing to the purity of gustatory consciousness, so this purity of the emptiness of the unlimited, this purity of gustatory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tactile consciousness is owing to the purity of the emptiness of the unlimited, and the purity of all-aspect omniscience is owing to the purity of tactile consciousness, so this purity of the emptiness of the unlimited, this purity of tactile consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental consciousness is owing to the purity of the emptiness of the unlimited, and the purity of all-aspect omniscience is owing to the purity of mental consciousness, [F.333.b] so this

purity of the emptiness of the unlimited, this purity of mental consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.620 “The purity of visually compounded sensory contact is owing to the purity of the emptiness of the unlimited, and the purity of all-aspect omniscience is owing to the purity of visually compounded sensory contact, so this purity of the emptiness of the unlimited, this purity of visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of aurally compounded sensory contact is owing to the purity of the emptiness of the unlimited, and the purity of all-aspect omniscience is owing to the purity of aurally compounded sensory contact, so this purity of the emptiness of the unlimited, this purity of aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of nasally compounded sensory contact is owing to the purity of the emptiness of the unlimited, and the purity of all-aspect omniscience is owing to the purity of nasally compounded sensory contact, so this purity of the emptiness of the unlimited, this purity of nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of lingually compounded sensory contact is owing to the purity of the emptiness of the unlimited, and the purity of all-aspect omniscience is owing to the purity of lingually compounded sensory contact, [F.334.a] so this purity of the emptiness of the unlimited, this purity of lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of corporeally compounded sensory contact is owing to the purity of the emptiness of the unlimited, and the purity of all-aspect omniscience is owing to the purity of corporeally compounded sensory contact, so this purity of the emptiness of the unlimited, this purity of corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mentally compounded sensory contact is owing to the purity of the emptiness of the unlimited, and the purity of all-aspect omniscience is owing to the purity of mentally compounded sensory contact, so this purity of the emptiness of the unlimited, this purity of mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.621 “The purity of feelings conditioned by visually compounded sensory contact is owing to the purity of the emptiness of the unlimited, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by visually compounded sensory contact, so this purity of the emptiness of the unlimited, this purity of feelings conditioned by visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by aurally compounded sensory contact is owing to the purity of the emptiness of the unlimited, [F.334.b] and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by aurally compounded sensory contact, so this purity of the emptiness of the unlimited, this purity of feelings conditioned by aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by nasally compounded sensory contact is owing to the purity of the emptiness of the unlimited, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by nasally compounded sensory contact, so this purity of the emptiness of the unlimited, this purity of feelings conditioned by nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by lingually compounded sensory contact is owing to the purity of the emptiness of the unlimited, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by lingually compounded sensory contact, so this purity of the emptiness of the unlimited, this purity of feelings conditioned by lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by corporeally compounded sensory contact is owing to the purity of the emptiness of the unlimited, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by corporeally compounded sensory contact, so this purity of the emptiness of the unlimited, this purity of feelings conditioned by corporeally compounded sensory contact, [F.335.a] and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by mentally compounded sensory contact is owing to the purity of the emptiness of the unlimited, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by mentally compounded sensory contact, so this purity of the emptiness of the

unlimited, this purity of feelings conditioned by mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.622 “The purity of physical forms is owing to the purity of the emptiness of that which has neither beginning nor end, and the purity of all-aspect omniscience is owing to the purity of physical forms, so this purity of the emptiness of that which has neither beginning nor end, this purity of physical forms, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings is owing to the purity of the emptiness of that which has neither beginning nor end, and the purity of all-aspect omniscience is owing to the purity of feelings, so this purity of the emptiness of that which has neither beginning nor end, this purity of feelings, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of perceptions is owing to the purity of the emptiness of that which has neither beginning nor end, and the purity of all-aspect omniscience is owing to the purity of perceptions, so this purity of the emptiness of that which has neither beginning nor end, this purity of perceptions, [F.335.b] and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of formative predispositions is owing to the purity of the emptiness of that which has neither beginning nor end, and the purity of all-aspect omniscience is owing to the purity of formative predispositions, so this purity of the emptiness of that which has neither beginning nor end, this purity of formative predispositions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of consciousness is owing to the purity of the emptiness of that which has neither beginning nor end, and the purity of all-aspect omniscience is owing to the purity of consciousness, so this purity of the emptiness of that which has neither beginning nor end, this purity of consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.623 “The purity of the eyes is owing to the purity of the emptiness of that which has neither beginning nor end, and the purity of all-aspect omniscience is owing to the purity of the eyes, so this purity of the emptiness of that which has neither beginning nor end, this purity of the eyes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the ears is owing to the purity of the emptiness of that which has neither beginning nor end, and the purity of all-aspect omniscience is owing to the purity of the ears, so this purity of the emptiness of that which has neither beginning nor end, this

purity of the ears, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. [F.336.a] The purity of the nose is owing to the purity of the emptiness of that which has neither beginning nor end, and the purity of all-aspect omniscience is owing to the purity of the nose, so this purity of the emptiness of that which has neither beginning nor end, this purity of the nose, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the tongue is owing to the purity of the emptiness of that which has neither beginning nor end, and the purity of all-aspect omniscience is owing to the purity of the tongue, so this purity of the emptiness of that which has neither beginning nor end, this purity of the tongue, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the body is owing to the purity of the emptiness of that which has neither beginning nor end, and the purity of all-aspect omniscience is owing to the purity of the body, so this purity of the emptiness of that which has neither beginning nor end, this purity of the body, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the mental faculty is owing to the purity of the emptiness of that which has neither beginning nor end, and the purity of all-aspect omniscience is owing to the purity of the mental faculty, so this purity of the emptiness of that which has neither beginning nor end, this purity of the mental faculty, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.624 “The purity of sights is owing to the purity of the emptiness of that which has neither beginning nor end, and the purity of all-aspect omniscience is owing to the purity [F.336.b] of sights, so this purity of the emptiness of that which has neither beginning nor end, this purity of sights, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of sounds is owing to the purity of the emptiness of that which has neither beginning nor end, and the purity of all-aspect omniscience is owing to the purity of sounds, so this purity of the emptiness of that which has neither beginning nor end, this purity of sounds, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of odors is owing to the purity of the emptiness of that which has neither beginning nor end, and the purity of all-aspect omniscience is owing to the purity of odors, so this purity of the emptiness of that which has neither beginning nor end, this purity of odors, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tastes is owing to the purity of the emptiness of that which has neither

beginning nor end, and the purity of all-aspect omniscience is owing to the purity of tastes, so this purity of the emptiness of that which has neither beginning nor end, this purity of tastes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tangibles is owing to the purity of the emptiness of that which has neither beginning nor end, and the purity of all-aspect omniscience is owing to the purity of tangibles, so this purity of the emptiness of that which has neither beginning nor end, this purity of tangibles, and this purity of all-aspect omniscience are not two, cannot be divided into two, [F.337.a] are no different, and are not distinct. The purity of mental phenomena is owing to the purity of the emptiness of that which has neither beginning nor end, and the purity of all-aspect omniscience is owing to the purity of mental phenomena, so this purity of the emptiness of that which has neither beginning nor end, this purity of mental phenomena, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.625 “The purity of visual consciousness is owing to the purity of the emptiness of that which has neither beginning nor end, and the purity of all-aspect omniscience is owing to the purity of visual consciousness, so this purity of the emptiness of that which has neither beginning nor end, this purity of visual consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of auditory consciousness is owing to the purity of the emptiness of that which has neither beginning nor end, and the purity of all-aspect omniscience is owing to the purity of auditory consciousness, so this purity of the emptiness of that which has neither beginning nor end, this purity of auditory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of olfactory consciousness is owing to the purity of the emptiness of that which has neither beginning nor end, and the purity of all-aspect omniscience is owing to the purity of olfactory consciousness, so this purity of the emptiness of that which has neither beginning nor end, this purity of olfactory consciousness, and this purity of all-aspect omniscience [F.337.b] are not two, cannot be divided into two, are no different, and are not distinct. The purity of gustatory consciousness is owing to the purity of the emptiness of that which has neither beginning nor end, and the purity of all-aspect omniscience is owing to the purity of gustatory consciousness, so this purity of the emptiness of that which has neither beginning nor end, this purity of gustatory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tactile consciousness is owing to the purity of the emptiness of

that which has neither beginning nor end, and the purity of all-aspect omniscience is owing to the purity of tactile consciousness, so this purity of the emptiness of that which has neither beginning nor end, this purity of tactile consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental consciousness is owing to the purity of the emptiness of that which has neither beginning nor end, and the purity of all-aspect omniscience is owing to the purity of mental consciousness, so this purity of the emptiness of that which has neither beginning nor end, this purity of mental consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.626 “The purity of visually compounded sensory contact is owing to the purity of the emptiness of that which has neither beginning nor end, and the purity of all-aspect omniscience is owing to the purity of visually compounded sensory contact, so this purity of the [F.338.a] emptiness of that which has neither beginning nor end, this purity of visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of aurally compounded sensory contact is owing to the purity of the emptiness of that which has neither beginning nor end, and the purity of all-aspect omniscience is owing to the purity of aurally compounded sensory contact, so this purity of the emptiness of that which has neither beginning nor end, this purity of aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of nasally compounded sensory contact is owing to the purity of the emptiness of that which has neither beginning nor end, and the purity of all-aspect omniscience is owing to the purity of nasally compounded sensory contact, so this purity of the emptiness of that which has neither beginning nor end, this purity of nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of lingually compounded sensory contact is owing to the purity of the emptiness of that which has neither beginning nor end, and the purity of all-aspect omniscience is owing to the purity of lingually compounded sensory contact, so this purity of the emptiness of that which has neither beginning nor end, this purity of lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of corporeally compounded sensory contact is owing to the purity of the emptiness of that which has neither beginning nor end, and the purity of all-aspect omniscience is owing to the purity of [F.338.b] corporeally compounded sensory contact, so this

purity of the emptiness of that which has neither beginning nor end, this purity of corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mentally compounded sensory contact is owing to the purity of the emptiness of that which has neither beginning nor end, and the purity of all-aspect omniscience is owing to the purity of mentally compounded sensory contact, so this purity of the emptiness of that which has neither beginning nor end, this purity of mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.627 “The purity of feelings conditioned by visually compounded sensory contact is owing to the purity of the emptiness of that which has neither beginning nor end, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by visually compounded sensory contact, so this purity of the emptiness of that which has neither beginning nor end, this purity of feelings conditioned by visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by aurally compounded sensory contact is owing to the purity of the emptiness of that which has neither beginning nor end, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by aurally compounded sensory contact, so this purity of the emptiness of that which has neither beginning nor end, this purity of feelings conditioned by aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned [F.339.a] by nasally compounded sensory contact is owing to the purity of the emptiness of that which has neither beginning nor end, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by nasally compounded sensory contact, so this purity of the emptiness of that which has neither beginning nor end, this purity of feelings conditioned by nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by lingually compounded sensory contact is owing to the purity of the emptiness of that which has neither beginning nor end, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by lingually compounded sensory contact, so this purity of the emptiness of that which has neither beginning nor end, this purity of feelings conditioned by lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by corporeally

compounded sensory contact is owing to the purity of the emptiness of that which has neither beginning nor end, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by corporeally compounded sensory contact, so this purity of the emptiness of that which has neither beginning nor end, this purity of feelings conditioned by corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by mentally compounded sensory contact is owing to the purity of the emptiness of that which has neither beginning nor end, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by mentally compounded sensory contact, so this [F.339.b] purity of the emptiness of that which has neither beginning nor end, this purity of feelings conditioned by mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.628 “The purity of physical forms is owing to the purity of the emptiness of nonexclusion, and the purity of all-aspect omniscience is owing to the purity of physical forms, so this purity of the emptiness of nonexclusion, this purity of physical forms, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings is owing to the purity of the emptiness of nonexclusion, and the purity of all-aspect omniscience is owing to the purity of feelings, so this purity of the emptiness of nonexclusion, this purity of feelings, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of perceptions is owing to the purity of the emptiness of nonexclusion, and the purity of all-aspect omniscience is owing to the purity of perceptions, so this purity of the emptiness of nonexclusion, this purity of perceptions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of formative predispositions is owing to the purity of the emptiness of nonexclusion, and the purity of all-aspect omniscience is owing to the purity of formative predispositions, so this purity of the emptiness of nonexclusion, this purity of formative predispositions, and this purity of all-aspect omniscience are not two, cannot be divided [F.340.a] into two, are no different, and are not distinct. The purity of consciousness is owing to the purity of the emptiness of nonexclusion, and the purity of all-aspect omniscience is owing to the purity of consciousness, so this purity of the emptiness of nonexclusion, this purity of consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.629 “The purity of the eyes is owing to the purity of the emptiness of nonexclusion, and the purity of all-aspect omniscience is owing to the purity of the eyes, so this purity of the emptiness of nonexclusion, this purity of the eyes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the ears is owing to the purity of the emptiness of nonexclusion, and the purity of all-aspect omniscience is owing to the purity of the ears, so this purity of the emptiness of nonexclusion, this purity of the ears, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the nose is owing to the purity of the emptiness of nonexclusion, and the purity of all-aspect omniscience is owing to the purity of the nose, so this purity of the emptiness of nonexclusion, this purity of the nose, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the tongue is owing to the purity of the emptiness of nonexclusion, and the purity of all-aspect omniscience is owing to [F.340.b] the purity of the tongue, so this purity of the emptiness of nonexclusion, this purity of the tongue, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the body is owing to the purity of the emptiness of nonexclusion, and the purity of all-aspect omniscience is owing to the purity of the body, so this purity of the emptiness of nonexclusion, this purity of the body, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the mental faculty is owing to the purity of the emptiness of nonexclusion, and the purity of all-aspect omniscience is owing to the purity of the mental faculty, so this purity of the emptiness of nonexclusion, this purity of the mental faculty, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.630 “The purity of sights is owing to the purity of the emptiness of nonexclusion, and the purity of all-aspect omniscience is owing to the purity of sights, so this purity of the emptiness of nonexclusion, this purity of sights, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of sounds is owing to the purity of the emptiness of nonexclusion, and the purity of all-aspect omniscience is owing to the purity of sounds, so this purity of the emptiness of nonexclusion, this purity of sounds, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, [F.341.a] and are not distinct. The purity of odors is owing to the purity of the emptiness of nonexclusion, and the purity of all-aspect omniscience is owing to the purity of odors, so this purity of the emptiness of nonexclusion, this

purity of odors, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tastes is owing to the purity of the emptiness of nonexclusion, and the purity of all-aspect omniscience is owing to the purity of tastes, so this purity of the emptiness of nonexclusion, this purity of tastes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tangibles is owing to the purity of the emptiness of nonexclusion, and the purity of all-aspect omniscience is owing to the purity of tangibles, so this purity of the emptiness of nonexclusion, this purity of tangibles, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental phenomena is owing to the purity of the emptiness of nonexclusion, and the purity of all-aspect omniscience is owing to the purity of mental phenomena, so this purity of the emptiness of nonexclusion, this purity of mental phenomena, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.631 “The purity of visual consciousness is owing to the purity of the emptiness of nonexclusion, and the purity of all-aspect omniscience is owing to the purity of visual consciousness, so this purity of the emptiness of nonexclusion, [F.341.b] this purity of visual consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of auditory consciousness is owing to the purity of the emptiness of nonexclusion, and the purity of all-aspect omniscience is owing to the purity of auditory consciousness, so this purity of the emptiness of nonexclusion, this purity of auditory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of olfactory consciousness is owing to the purity of the emptiness of nonexclusion, and the purity of all-aspect omniscience is owing to the purity of olfactory consciousness, so this purity of the emptiness of nonexclusion, this purity of olfactory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of gustatory consciousness is owing to the purity of the emptiness of nonexclusion, and the purity of all-aspect omniscience is owing to the purity of gustatory consciousness, so this purity of the emptiness of nonexclusion, this purity of gustatory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tactile consciousness is owing to the purity of the emptiness of nonexclusion, and the purity of all-aspect omniscience is owing to the purity of tactile consciousness, so this purity of the emptiness of nonexclusion, [F.342.a] this purity of tactile consciousness, and this purity

of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental consciousness is owing to the purity of the emptiness of nonexclusion, and the purity of all-aspect omniscience is owing to the purity of mental consciousness, so this purity of the emptiness of nonexclusion, this purity of mental consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.632 “The purity of visually compounded sensory contact is owing to the purity of the emptiness of nonexclusion, and the purity of all-aspect omniscience is owing to the purity of visually compounded sensory contact, so this purity of the emptiness of nonexclusion, this purity of visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of aurally compounded sensory contact is owing to the purity of the emptiness of nonexclusion, and the purity of all-aspect omniscience is owing to the purity of aurally compounded sensory contact, so this purity of the emptiness of nonexclusion, this purity of aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of nasally compounded sensory contact is owing to the purity of the emptiness of nonexclusion, and the purity of all-aspect omniscience is owing to the purity of nasally compounded sensory contact, [F.342.b] so this purity of the emptiness of nonexclusion, this purity of nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of lingually compounded sensory contact is owing to the purity of the emptiness of nonexclusion, and the purity of all-aspect omniscience is owing to the purity of lingually compounded sensory contact, so this purity of the emptiness of nonexclusion, this purity of lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of corporeally compounded sensory contact is owing to the purity of the emptiness of nonexclusion, and the purity of all-aspect omniscience is owing to the purity of corporeally compounded sensory contact, so this purity of the emptiness of nonexclusion, this purity of corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mentally compounded sensory contact is owing to the purity of the emptiness of nonexclusion, and the purity of all-aspect omniscience is owing to the purity of mentally compounded sensory contact, so this purity of the emptiness of

nonexclusion, this purity of mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.633 “The purity of feelings conditioned by visually compounded sensory contact is owing to the purity of the emptiness of nonexclusion, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by [F.343.a] visually compounded sensory contact, so this purity of the emptiness of nonexclusion, this purity of feelings conditioned by visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by aurally compounded sensory contact is owing to the purity of the emptiness of nonexclusion, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by aurally compounded sensory contact, so this purity of the emptiness of nonexclusion, this purity of feelings conditioned by aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by nasally compounded sensory contact is owing to the purity of the emptiness of nonexclusion, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by nasally compounded sensory contact, so this purity of the emptiness of nonexclusion, this purity of feelings conditioned by nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by lingually compounded sensory contact is owing to the purity of the emptiness of nonexclusion, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by lingually compounded sensory contact, so this purity of the emptiness of nonexclusion, this purity of feelings conditioned by lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, [F.343.b] and are not distinct. The purity of feelings conditioned by corporeally compounded sensory contact is owing to the purity of the emptiness of nonexclusion, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by corporeally compounded sensory contact, so this purity of the emptiness of nonexclusion, this purity of feelings conditioned by corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by mentally compounded sensory contact is owing to the purity of the emptiness of nonexclusion, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by

mentally compounded sensory contact, so this purity of the emptiness of nonexclusion, this purity of feelings conditioned by mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.634 “The purity of physical forms is owing to the purity of the emptiness of inherent nature, and the purity of all-aspect omniscience is owing to the purity of physical forms, so this purity of the emptiness of inherent nature, this purity of physical forms, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings is owing to the purity of the emptiness of inherent nature, and the purity of all-aspect omniscience is owing to the purity of feelings, so this purity of the emptiness of inherent nature, this purity of feelings, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, [F.344.a] and are not distinct. The purity of perceptions is owing to the purity of the emptiness of inherent nature, and the purity of all-aspect omniscience is owing to the purity of perceptions, so this purity of the emptiness of inherent nature, this purity of perceptions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of formative predispositions is owing to the purity of the emptiness of inherent nature, and the purity of all-aspect omniscience is owing to the purity of formative predispositions, so this purity of the emptiness of inherent nature, this purity of formative predispositions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of consciousness is owing to the purity of the emptiness of inherent nature, and the purity of all-aspect omniscience is owing to the purity of consciousness, so this purity of the emptiness of inherent nature, this purity of consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.635 “The purity of the eyes is owing to the purity of the emptiness of inherent nature, and the purity of all-aspect omniscience is owing to the purity of the eyes, so this purity of the emptiness of inherent nature, this purity of the eyes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the ears is owing to the purity of the emptiness of inherent nature, and the purity of all-aspect omniscience [F.344.b] is owing to the purity of the ears, so this purity of the emptiness of inherent nature, this purity of the ears, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the nose is owing to the purity of the emptiness of inherent nature, and the purity of all-aspect omniscience is owing to the purity of the nose, so this purity of the emptiness of inherent

nature, this purity of the nose, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the tongue is owing to the purity of the emptiness of inherent nature, and the purity of all-aspect omniscience is owing to the purity of the tongue, so this purity of the emptiness of inherent nature, this purity of the tongue, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the body is owing to the purity of the emptiness of inherent nature, and the purity of all-aspect omniscience is owing to the purity of the body, so this purity of the emptiness of inherent nature, this purity of the body, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the mental faculty is owing to the purity of the emptiness of inherent nature, and the purity of all-aspect omniscience is owing to the purity of the mental faculty, so this purity of the emptiness of inherent nature, this purity of the mental faculty, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, [F.345.a] and are not distinct.

26.636 “The purity of sights is owing to the purity of the emptiness of inherent nature, and the purity of all-aspect omniscience is owing to the purity of sights, so this purity of the emptiness of inherent nature, this purity of sights, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of sounds is owing to the purity of the emptiness of inherent nature, and the purity of all-aspect omniscience is owing to the purity of sounds, so this purity of the emptiness of inherent nature, this purity of sounds, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of odors is owing to the purity of the emptiness of inherent nature, and the purity of all-aspect omniscience is owing to the purity of odors, so this purity of the emptiness of inherent nature, this purity of odors, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tastes is owing to the purity of the emptiness of inherent nature, and the purity of all-aspect omniscience is owing to the purity of tastes, so this purity of the emptiness of inherent nature, this purity of tastes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tangibles is owing to the purity of the emptiness of inherent nature, and the purity of all-aspect omniscience is owing to the purity of tangibles, so this purity of the emptiness of inherent nature, this purity of tangibles, [F.345.b] and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental phenomena is owing

to the purity of the emptiness of inherent nature, and the purity of all-aspect omniscience is owing to the purity of mental phenomena, so this purity of the emptiness of inherent nature, this purity of mental phenomena, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.637 “The purity of visual consciousness is owing to the purity of the emptiness of inherent nature, and the purity of all-aspect omniscience is owing to the purity of visual consciousness, so this purity of the emptiness of inherent nature, this purity of visual consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of auditory consciousness is owing to the purity of the emptiness of inherent nature, and the purity of all-aspect omniscience is owing to the purity of auditory consciousness, so this purity of the emptiness of inherent nature, this purity of auditory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of olfactory consciousness is owing to the purity of the emptiness of inherent nature, and the purity of all-aspect omniscience is owing to the purity of olfactory consciousness, so this purity of the emptiness of inherent nature, this purity of olfactory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided [F.346.a] into two, are no different, and are not distinct. The purity of gustatory consciousness is owing to the purity of the emptiness of inherent nature, and the purity of all-aspect omniscience is owing to the purity of gustatory consciousness, so this purity of the emptiness of inherent nature, this purity of gustatory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tactile consciousness is owing to the purity of the emptiness of inherent nature, and the purity of all-aspect omniscience is owing to the purity of tactile consciousness, so this purity of the emptiness of inherent nature, this purity of tactile consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental consciousness is owing to the purity of the emptiness of inherent nature, and the purity of all-aspect omniscience is owing to the purity of mental consciousness, so this purity of the emptiness of inherent nature, this purity of mental consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.638 “The purity of visually compounded sensory contact is owing to the purity of the emptiness of inherent nature, and the purity of all-aspect omniscience is owing to the purity of visually compounded sensory contact, so this purity of the emptiness of inherent nature, this purity of visually compounded

sensory contact, and this purity of all-aspect omniscience [F.346.b] are not two, cannot be divided into two, are no different, and are not distinct. The purity of aurally compounded sensory contact is owing to the purity of the emptiness of inherent nature, and the purity of all-aspect omniscience is owing to the purity of aurally compounded sensory contact, so this purity of the emptiness of inherent nature, this purity of aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of nasally compounded sensory contact is owing to the purity of the emptiness of inherent nature, and the purity of all-aspect omniscience is owing to the purity of nasally compounded sensory contact, so this purity of the emptiness of inherent nature, this purity of nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of lingually compounded sensory contact is owing to the purity of the emptiness of inherent nature, and the purity of all-aspect omniscience is owing to the purity of lingually compounded sensory contact, so this purity of the emptiness of inherent nature, this purity of lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of corporeally compounded sensory contact is owing to the purity of the emptiness of inherent nature, and the purity of all-aspect omniscience is owing to the purity of corporeally compounded sensory contact, so this purity of the emptiness of inherent nature, this purity of corporeally compounded sensory contact, and this purity of all-aspect omniscience are not [F.347.a] two, cannot be divided into two, are no different, and are not distinct. The purity of mentally compounded sensory contact is owing to the purity of the emptiness of inherent nature, and the purity of all-aspect omniscience is owing to the purity of mentally compounded sensory contact, so this purity of the emptiness of inherent nature, this purity of mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.639 “The purity of feelings conditioned by visually compounded sensory contact is owing to the purity of the emptiness of inherent nature, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by visually compounded sensory contact, so this purity of the emptiness of inherent nature, this purity of feelings conditioned by visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by aurally compounded sensory contact is owing to the purity of the emptiness of inherent nature, and the purity of all-

aspect omniscience is owing to the purity of feelings conditioned by aurally compounded sensory contact, so this purity of the emptiness of inherent nature, this purity of feelings conditioned by aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by nasally compounded sensory contact is owing to the purity of the emptiness of inherent nature, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by nasally compounded sensory contact, [F.347.b] so this purity of the emptiness of inherent nature, this purity of feelings conditioned by nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by lingually compounded sensory contact is owing to the purity of the emptiness of inherent nature, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by lingually compounded sensory contact, so this purity of the emptiness of inherent nature, this purity of feelings conditioned by lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by corporeally compounded sensory contact is owing to the purity of the emptiness of inherent nature, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by corporeally compounded sensory contact, so this purity of the emptiness of inherent nature, this purity of feelings conditioned by corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by mentally compounded sensory contact is owing to the purity of the emptiness of inherent nature, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by mentally compounded sensory contact, so this purity of the emptiness of inherent nature, this purity of feelings conditioned by mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. [F.348.a] [B20]

26.640 “The purity of physical forms is owing to the purity of the emptiness of all phenomena, and the purity of all-aspect omniscience is owing to the purity of physical forms, so this purity of the emptiness of all phenomena, this purity of physical forms, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings is owing to the purity of the emptiness of all phenomena, and the purity of all-aspect omniscience is owing to the purity of feelings, so this purity of the emptiness of all phenomena, this purity of feelings, and this

purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of perceptions is owing to the purity of the emptiness of all phenomena, and the purity of all-aspect omniscience is owing to the purity of perceptions, so this purity of the emptiness of all phenomena, this purity of perceptions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of formative predispositions is owing to the purity of the emptiness of all phenomena, and the purity of all-aspect omniscience is owing to the purity of formative predispositions, so this purity of the emptiness of all phenomena, this purity of formative predispositions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of consciousness is owing to the purity of the emptiness of all phenomena, [F.348.b] and the purity of all-aspect omniscience is owing to the purity of consciousness, so this purity of the emptiness of all phenomena, this purity of consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.641 “The purity of the eyes is owing to the purity of the emptiness of all phenomena, and the purity of all-aspect omniscience is owing to the purity of the eyes, so this purity of the emptiness of all phenomena, this purity of the eyes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the ears is owing to the purity of the emptiness of all phenomena, and the purity of all-aspect omniscience is owing to the purity of the ears, so this purity of the emptiness of all phenomena, this purity of the ears, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the nose is owing to the purity of the emptiness of all phenomena, and the purity of all-aspect omniscience is owing to the purity of the nose, so this purity of the emptiness of all phenomena, this purity of the nose, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the tongue is owing to the purity of the emptiness of all phenomena, and the purity of all-aspect omniscience is owing to the purity of the tongue, so this purity of the emptiness of all phenomena, [F.349.a] this purity of the tongue, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the body is owing to the purity of the emptiness of all phenomena, and the purity of all-aspect omniscience is owing to the purity of the body, so this purity of the emptiness of all phenomena, purity of the body, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the mental faculty is owing to the

purity of the emptiness of all phenomena, and the purity of all-aspect omniscience is owing to the purity of the mental faculty, so this purity of the emptiness of all phenomena, this purity of the mental faculty, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.642 “The purity of sights is owing to the purity of the emptiness of all phenomena, and the purity of all-aspect omniscience is owing to the purity of sights, so this purity of the emptiness of all phenomena, this purity of sights, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of sounds is owing to the purity of the emptiness of all phenomena, and the purity of all-aspect omniscience is owing to the purity of sounds, so this purity of the emptiness of all phenomena, this purity of sounds, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. [F.349.b] The purity of odors is owing to the purity of the emptiness of all phenomena, and the purity of all-aspect omniscience is owing to the purity of odors, so this purity of the emptiness of all phenomena, this purity of odors, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tastes is owing to the purity of the emptiness of all phenomena, and the purity of all-aspect omniscience is owing to the purity of tastes, so this purity of the emptiness of all phenomena, this purity of tastes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tangibles is owing to the purity of the emptiness of all phenomena, and the purity of all-aspect omniscience is owing to the purity of tangibles, so this purity of the emptiness of all phenomena, this purity of tangibles, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental phenomena is owing to the purity of the emptiness of all phenomena, and the purity of all-aspect omniscience is owing to the purity of mental phenomena, so this purity of the emptiness of all phenomena, this purity of mental phenomena, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.643 “The purity of visual consciousness is owing to the purity of the emptiness of all phenomena, and the purity of all-aspect omniscience is [F.350.a] owing to the purity of visual consciousness, so this purity of the emptiness of all phenomena, this purity of visual consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of auditory consciousness is owing to the purity of the emptiness of all phenomena, and the purity of all-

aspect omniscience is owing to the purity of auditory consciousness, so this purity of the emptiness of all phenomena, this purity of auditory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of olfactory consciousness is owing to the purity of the emptiness of all phenomena, and the purity of all-aspect omniscience is owing to the purity of olfactory consciousness, so this purity of the emptiness of all phenomena, this purity of olfactory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of gustatory consciousness is owing to the purity of the emptiness of all phenomena, and the purity of all-aspect omniscience is owing to the purity of gustatory consciousness, so this purity of the emptiness of all phenomena, this purity of gustatory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tactile consciousness is owing to [F.350.b] the purity of the emptiness of all phenomena, and the purity of all-aspect omniscience is owing to the purity of tactile consciousness, so this purity of the emptiness of all phenomena, this purity of tactile consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental consciousness is owing to the purity of the emptiness of all phenomena, and the purity of all-aspect omniscience is owing to the purity of mental consciousness, so this purity of the emptiness of all phenomena, this purity of mental consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.644 “The purity of visually compounded sensory contact is owing to the purity of the emptiness of all phenomena, and the purity of all-aspect omniscience is owing to the purity of visually compounded sensory contact, so this purity of the emptiness of all phenomena, this purity of visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of aurally compounded sensory contact is owing to the purity of the emptiness of all phenomena, and the purity of all-aspect omniscience is owing to the purity of aurally compounded sensory contact, so this purity of the emptiness of all phenomena, this purity of aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. [F.351.a] The purity of nasally compounded sensory contact is owing to the purity of the emptiness of all phenomena, and the purity of all-aspect omniscience is owing to the purity of nasally compounded sensory contact, so this purity of the emptiness of all phenomena, this purity of nasally compounded sensory

contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of lingually compounded sensory contact is owing to the purity of the emptiness of all phenomena, and the purity of all-aspect omniscience is owing to the purity of lingually compounded sensory contact, so this purity of the emptiness of all phenomena, this purity of lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of corporeally compounded sensory contact is owing to the purity of the emptiness of all phenomena, and the purity of all-aspect omniscience is owing to the purity of corporeally compounded sensory contact, so this purity of the emptiness of all phenomena, this purity of corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mentally compounded sensory contact is owing to the purity of the emptiness of all phenomena, and the purity of all-aspect omniscience is owing to the purity of mentally compounded sensory contact, so this purity of the emptiness of all phenomena, this purity of mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not [F.351.b] distinct.

26.645 “The purity of feelings conditioned by visually compounded sensory contact is owing to the purity of the emptiness of all phenomena, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by visually compounded sensory contact, so this purity of the emptiness of all phenomena, this purity of feelings conditioned by visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by aurally compounded sensory contact is owing to the purity of the emptiness of all phenomena, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by aurally compounded sensory contact, so this purity of the emptiness of all phenomena, this purity of feelings conditioned by aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by nasally compounded sensory contact is owing to the purity of the emptiness of all phenomena, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by nasally compounded sensory contact, so this purity of the emptiness of all phenomena, this purity of feelings conditioned by nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of

feelings conditioned by lingually compounded sensory contact is owing to the purity of the emptiness of all phenomena, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by lingually compounded sensory contact, [F.352.a] so this purity of the emptiness of all phenomena, this purity of feelings conditioned by lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by corporeally compounded sensory contact is owing to the purity of the emptiness of all phenomena, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by corporeally compounded sensory contact, so this purity of the emptiness of all phenomena, this purity of feelings conditioned by corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by mentally compounded sensory contact is owing to the purity of the emptiness of all phenomena, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by mentally compounded sensory contact, so this purity of the emptiness of all phenomena, this purity of feelings conditioned by mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.646 “The purity of physical forms is owing to the purity of the emptiness of intrinsic defining characteristics, and the purity of all-aspect omniscience is owing to the purity of physical forms, so this purity of the emptiness of intrinsic defining characteristics, this purity of physical forms, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings is owing to [F.352.b] the purity of the emptiness of intrinsic defining characteristics, and the purity of all-aspect omniscience is owing to the purity of feelings, so this purity of the emptiness of intrinsic defining characteristics, this purity of feelings, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of perceptions is owing to the purity of the emptiness of intrinsic defining characteristics, and the purity of all-aspect omniscience is owing to the purity of perceptions, so this purity of the emptiness of intrinsic defining characteristics, this purity of perceptions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of formative predispositions is owing to the purity of the emptiness of intrinsic defining characteristics, and the purity of all-aspect omniscience is owing to the purity of formative predispositions, so this purity of the emptiness of intrinsic defining characteristics, this purity of

formative predispositions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of consciousness is owing to the purity of the emptiness of intrinsic defining characteristics, and the purity of all-aspect omniscience is owing to the purity of consciousness, so this purity of the emptiness of intrinsic defining characteristics, this purity of consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.647 “The purity of the eyes is owing to the purity of the emptiness of intrinsic defining characteristics, and the purity of all-aspect omniscience is owing to the purity of the eyes, so this purity of [F.353.a] the emptiness of intrinsic defining characteristics, this purity of the eyes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the ears is owing to the purity of the emptiness of intrinsic defining characteristics, and the purity of all-aspect omniscience is owing to the purity of the ears, so this purity of the emptiness of intrinsic defining characteristics, this purity of the ears, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the nose is owing to the purity of the emptiness of intrinsic defining characteristics, and the purity of all-aspect omniscience is owing to the purity of the nose, so this purity of the emptiness of intrinsic defining characteristics, this purity of the nose, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the tongue is owing to the purity of the emptiness of intrinsic defining characteristics, and the purity of all-aspect omniscience is owing to the purity of the tongue, so this purity of the emptiness of intrinsic defining characteristics, this purity of the tongue, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the body is owing to the purity of the emptiness of intrinsic defining characteristics, and the purity of all-aspect omniscience is owing to the purity of the body, so this purity of the emptiness of intrinsic defining characteristics, this purity of the body, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the mental faculty is owing to [F.353.b] the purity of the emptiness of intrinsic defining characteristics, and the purity of all-aspect omniscience is owing to the purity of the mental faculty, so this purity of the emptiness of intrinsic defining characteristics, this purity of the mental faculty, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.648 “The purity of sights is owing to the purity of the emptiness of intrinsic defining characteristics, and the purity of all-aspect omniscience is owing to the purity of sights, so this purity of the emptiness of intrinsic defining characteristics, this purity of sights, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of sounds is owing to the purity of the emptiness of intrinsic defining characteristics, and the purity of all-aspect omniscience is owing to the purity of sounds, so this purity of the emptiness of intrinsic defining characteristics, this purity of sounds, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of odors is owing to the purity of the emptiness of intrinsic defining characteristics, and the purity of all-aspect omniscience is owing to the purity of odors, so this purity of the emptiness of intrinsic defining characteristics, this purity of odors, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tastes is owing to the purity of the emptiness of intrinsic defining characteristics, and the purity of all-aspect omniscience is owing to the purity of tastes, so this purity of the emptiness of intrinsic defining characteristics, this purity of tastes, and this purity of [F.354.a] all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tangibles is owing to the purity of the emptiness of intrinsic defining characteristics, and the purity of all-aspect omniscience is owing to the purity of tangibles, so this purity of the emptiness of intrinsic defining characteristics, this purity of tangibles, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental phenomena is owing to the purity of the emptiness of intrinsic defining characteristics, and the purity of all-aspect omniscience is owing to the purity of mental phenomena, so this purity of the emptiness of intrinsic defining characteristics, this purity of mental phenomena, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.649 “The purity of visual consciousness is owing to the purity of the emptiness of intrinsic defining characteristics, and the purity of all-aspect omniscience is owing to the purity of visual consciousness, so this purity of the emptiness of intrinsic defining characteristics, this purity of visual consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of auditory consciousness is owing to the purity of the emptiness of intrinsic defining characteristics, and the purity of all-aspect omniscience is owing to the purity of auditory consciousness, so this purity of the emptiness of

intrinsic defining characteristics, this purity of auditory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, [F.354.b] and are not distinct. The purity of olfactory consciousness is owing to the purity of the emptiness of intrinsic defining characteristics, and the purity of all-aspect omniscience is owing to the purity of olfactory consciousness, so this purity of the emptiness of intrinsic defining characteristics, this purity of olfactory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of gustatory consciousness is owing to the purity of the emptiness of intrinsic defining characteristics, and the purity of all-aspect omniscience is owing to the purity of gustatory consciousness, so this purity of the emptiness of intrinsic defining characteristics, this purity of gustatory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tactile consciousness is owing to the purity of the emptiness of intrinsic defining characteristics, and the purity of all-aspect omniscience is owing to the purity of tactile consciousness, so this purity of the emptiness of intrinsic defining characteristics, this purity of tactile consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental consciousness is owing to the purity of the emptiness of intrinsic defining characteristics, and the purity of all-aspect omniscience is owing to the purity of mental consciousness, so this purity of the emptiness of intrinsic defining characteristics, this purity of mental consciousness, and this purity of all-aspect omniscience [F.355.a] are not two, cannot be divided into two, are no different, and are not distinct.

26.650 “The purity of visually compounded sensory contact is owing to the purity of the emptiness of intrinsic defining characteristics, and the purity of all-aspect omniscience is owing to the purity of visually compounded sensory contact, so this purity of the emptiness of intrinsic defining characteristics, this purity of visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of aurally compounded sensory contact is owing to the purity of the emptiness of intrinsic defining characteristics, and the purity of all-aspect omniscience is owing to the purity of aurally compounded sensory contact, so this purity of the emptiness of intrinsic defining characteristics, this purity of aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of nasally compounded sensory contact is owing to the purity of the emptiness of intrinsic defining characteristics, and the purity of all-aspect omniscience is owing to the

purity of nasally compounded sensory contact, so this purity of the emptiness of intrinsic defining characteristics, this purity of nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of lingually compounded sensory contact is owing to the purity of the emptiness of intrinsic defining characteristics, and the purity of all-aspect omniscience is owing to the purity of lingually compounded sensory contact, so this purity of the emptiness of intrinsic defining characteristics, this purity of lingually compounded sensory contact, and [F.355.b] this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of corporeally compounded sensory contact is owing to the purity of the emptiness of intrinsic defining characteristics, and the purity of all-aspect omniscience is owing to the purity of corporeally compounded sensory contact, so this purity of the emptiness of intrinsic defining characteristics, this purity of corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mentally compounded sensory contact is owing to the purity of the emptiness of intrinsic defining characteristics, and the purity of all-aspect omniscience is owing to the purity of mentally compounded sensory contact, so this purity of the emptiness of intrinsic defining characteristics, this purity of mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

- 26.651 “The purity of feelings conditioned by visually compounded sensory contact is owing to the purity of the emptiness of intrinsic defining characteristics, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by visually compounded sensory contact, so this purity of the emptiness of intrinsic defining characteristics, this purity of feelings conditioned by visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by aurally compounded sensory contact is owing to the purity of the emptiness of intrinsic defining characteristics, and the purity of all-aspect omniscience is owing to [F.356.a] the purity of feelings conditioned by aurally compounded sensory contact, so this purity of the emptiness of intrinsic defining characteristics, this purity of feelings conditioned by aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by nasally compounded sensory contact is owing to the purity of the emptiness of intrinsic defining characteristics,

and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by nasally compounded sensory contact, so this purity of the emptiness of intrinsic defining characteristics, this purity of feelings conditioned by nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by lingually compounded sensory contact is owing to the purity of the emptiness of intrinsic defining characteristics, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by lingually compounded sensory contact, so this purity of the emptiness of intrinsic defining characteristics, this purity of feelings conditioned by lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by corporeally compounded sensory contact is owing to the purity of the emptiness of intrinsic defining characteristics, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by corporeally compounded sensory contact, so this purity of the emptiness of intrinsic defining characteristics, this purity of feelings conditioned by corporeally compounded sensory contact, and this purity of all-aspect omniscience [F.356.b] are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by mentally compounded sensory contact is owing to the purity of the emptiness of intrinsic defining characteristics, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by mentally compounded sensory contact, so this purity of the emptiness of intrinsic defining characteristics, this purity of feelings conditioned by mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.652 “The purity of physical forms is owing to the purity of the emptiness of that which cannot be apprehended, and the purity of all-aspect omniscience is owing to the purity of physical forms, so this purity of the emptiness of that which cannot be apprehended, this purity of physical forms, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings is owing to the purity of the emptiness of that which cannot be apprehended, and the purity of all-aspect omniscience is owing to the purity of feelings, so this purity of the emptiness of that which cannot be apprehended, this purity of feelings, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of perceptions is owing to the purity of the emptiness of that which cannot be apprehended, and the purity of all-aspect omniscience is owing to the purity of perceptions, so this

purity of the emptiness of that which cannot be apprehended, this purity of perceptions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, [F.357.a] and are not distinct. The purity of formative predispositions is owing to the purity of the emptiness of that which cannot be apprehended, and the purity of all-aspect omniscience is owing to the purity of formative predispositions, so this purity of the emptiness of that which cannot be apprehended, this purity of formative predispositions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of consciousness is owing to the purity of the emptiness of that which cannot be apprehended, and the purity of all-aspect omniscience is owing to the purity of consciousness, so this purity of the emptiness of that which cannot be apprehended, this purity of consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.653 “The purity of the eyes is owing to the purity of the emptiness of that which cannot be apprehended, and the purity of all-aspect omniscience is owing to the purity of the eyes, so this purity of the emptiness of that which cannot be apprehended, this purity of the eyes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the ears is owing to the purity of the emptiness of that which cannot be apprehended, and the purity of all-aspect omniscience is owing to the purity of the ears, so this purity of the emptiness of that which cannot be apprehended, this purity of the ears, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the nose is owing to the purity of the emptiness of that which cannot be apprehended, and the purity of all-aspect omniscience is owing to the purity [F.357.b] of the nose, so this purity of the emptiness of that which cannot be apprehended, this purity of the nose, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the tongue is owing to the purity of the emptiness of that which cannot be apprehended, and the purity of all-aspect omniscience is owing to the purity of the tongue, so this purity of the emptiness of that which cannot be apprehended, this purity of the tongue, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the body is owing to the purity of the emptiness of that which cannot be apprehended, and the purity of all-aspect omniscience is owing to the purity of the body, so this purity of the emptiness of that which cannot be apprehended, this purity of the body, and this purity of all-aspect omniscience are not two, cannot be divided into two,

are no different, and are not distinct. The purity of the mental faculty is owing to the purity of the emptiness of that which cannot be apprehended, and the purity of all-aspect omniscience is owing to the purity of the mental faculty, so this purity of the emptiness of that which cannot be apprehended, this purity of the mental faculty, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.654 “The purity of sights is owing to the purity of the emptiness of that which cannot be apprehended, and the purity of all-aspect omniscience is owing to the purity of sights, so this purity of the emptiness of that which cannot be apprehended, this purity of sights, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of sounds is owing to [F.358.a] the purity of the emptiness of that which cannot be apprehended, and the purity of all-aspect omniscience is owing to the purity of sounds, so this purity of the emptiness of that which cannot be apprehended, this purity of sounds, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of odors is owing to the purity of the emptiness of that which cannot be apprehended, and the purity of all-aspect omniscience is owing to the purity of odors, so this purity of the emptiness of that which cannot be apprehended, this purity of odors, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tastes is owing to the purity of the emptiness of that which cannot be apprehended, and the purity of all-aspect omniscience is owing to the purity of tastes, so this purity of the emptiness of that which cannot be apprehended, this purity of tastes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tangibles is owing to the purity of the emptiness of that which cannot be apprehended, and the purity of all-aspect omniscience is owing to the purity of tangibles, so this purity of the emptiness of that which cannot be apprehended, this purity of tangibles, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental phenomena is owing to the purity of the emptiness of that which cannot be apprehended, and the purity of all-aspect omniscience is owing to the purity of mental phenomena, so this purity of the emptiness of that which cannot be apprehended, this purity of mental phenomena, and this purity of all-aspect omniscience are not [F.358.b] two, cannot be divided into two, are no different, and are not distinct.

26.655 “The purity of visual consciousness is owing to the purity of the emptiness of that which cannot be apprehended, and the purity of all-aspect omniscience is owing to the purity of visual consciousness, so this purity of

the emptiness of that which cannot be apprehended, this purity of visual consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of auditory consciousness is owing to the purity of the emptiness of that which cannot be apprehended, and the purity of all-aspect omniscience is owing to the purity of auditory consciousness, so this purity of the emptiness of that which cannot be apprehended, this purity of auditory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of olfactory consciousness is owing to the purity of the emptiness of that which cannot be apprehended, and the purity of all-aspect omniscience is owing to the purity of olfactory consciousness, so this purity of the emptiness of that which cannot be apprehended, this purity of olfactory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of gustatory consciousness is owing to the purity of the emptiness of that which cannot be apprehended, and the purity of all-aspect omniscience is owing to the purity of gustatory consciousness, so this purity of the emptiness of that which cannot be apprehended, this purity of gustatory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no [F.359.a] different, and are not distinct. The purity of tactile consciousness is owing to the purity of the emptiness of that which cannot be apprehended, and the purity of all-aspect omniscience is owing to the purity of tactile consciousness, so this purity of the emptiness of that which cannot be apprehended, this purity of tactile consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental consciousness is owing to the purity of the emptiness of that which cannot be apprehended, and the purity of all-aspect omniscience is owing to the purity of mental consciousness, so this purity of the emptiness of that which cannot be apprehended, this purity of mental consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

- 26.656 “The purity of visually compounded sensory contact is owing to the purity of the emptiness of that which cannot be apprehended, and the purity of all-aspect omniscience is owing to the purity of visually compounded sensory contact, so this purity of the emptiness of that which cannot be apprehended, this purity of visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of aurally compounded sensory contact is owing to the purity of the emptiness of that which cannot be apprehended, and the purity of all-aspect omniscience is owing to the purity

of aurally compounded sensory contact, so this purity of the emptiness of that which cannot be apprehended, this purity of aurally compounded sensory contact, and this purity of [F.359.b] all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of nasally compounded sensory contact is owing to the purity of the emptiness of that which cannot be apprehended, and the purity of all-aspect omniscience is owing to the purity of nasally compounded sensory contact, so this purity of the emptiness of that which cannot be apprehended, this purity of nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of lingually compounded sensory contact is owing to the purity of the emptiness of that which cannot be apprehended, and the purity of all-aspect omniscience is owing to the purity of lingually compounded sensory contact, so this purity of the emptiness of that which cannot be apprehended, this purity of lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of corporeally compounded sensory contact is owing to the purity of the emptiness of that which cannot be apprehended, and the purity of all-aspect omniscience is owing to the purity of corporeally compounded sensory contact, so this purity of the emptiness of that which cannot be apprehended, this purity of corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mentally compounded sensory contact is owing to the purity of the emptiness of that which cannot be apprehended, and the purity of all-aspect omniscience is owing to the purity of mentally compounded sensory contact, so this purity of the emptiness of that which cannot be apprehended, this purity of mentally compounded sensory contact, and this purity [F.360.a] of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.657 “The purity of feelings conditioned by visually compounded sensory contact is owing to the purity of the emptiness of that which cannot be apprehended, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by visually compounded sensory contact, so this purity of the emptiness of that which cannot be apprehended, this purity of feelings conditioned by visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by aurally compounded sensory contact is owing to the purity of the emptiness of that which cannot be apprehended, and the purity of all-aspect

omniscience is owing to the purity of feelings conditioned by aurally compounded sensory contact, so this purity of the emptiness of that which cannot be apprehended, this purity of feelings conditioned by aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by nasally compounded sensory contact is owing to the purity of the emptiness of that which cannot be apprehended, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by nasally compounded sensory contact, so this purity of the emptiness of that which cannot be apprehended, this purity of feelings conditioned by nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by lingually compounded sensory contact is owing to the purity of the emptiness of that which cannot be apprehended, and the purity of all-aspect omniscience [F.360.b] is owing to the purity of feelings conditioned by lingually compounded sensory contact, so this purity of the emptiness of that which cannot be apprehended, this purity of feelings conditioned by lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by corporeally compounded sensory contact is owing to the purity of the emptiness of that which cannot be apprehended, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by corporeally compounded sensory contact, so this purity of the emptiness of that which cannot be apprehended, this purity of feelings conditioned by corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by mentally compounded sensory contact is owing to the purity of the emptiness of that which cannot be apprehended, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by mentally compounded sensory contact, so this purity of the emptiness of that which cannot be apprehended, this purity of feelings conditioned by mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.658 “The purity of physical forms is owing to the purity of the emptiness of nonentities, and the purity of all-aspect omniscience is owing to the purity of physical forms, so this purity of the emptiness of nonentities, this purity of physical forms, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of

feelings is owing to [F.361.a] the purity of the emptiness of nonentities, and the purity of all-aspect omniscience is owing to the purity of feelings, so this purity of the emptiness of nonentities, this purity of feelings, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of perceptions is owing to the purity of the emptiness of nonentities, and the purity of all-aspect omniscience is owing to the purity of perceptions, so this purity of the emptiness of nonentities, this purity of perceptions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of formative predispositions is owing to the purity of the emptiness of nonentities, and the purity of all-aspect omniscience is owing to the purity of formative predispositions, so this purity of the emptiness of nonentities, this purity of formative predispositions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of consciousness is owing to the purity of the emptiness of nonentities, and the purity of all-aspect omniscience is owing to the purity of consciousness, so this purity of the emptiness of nonentities, this purity of consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.659 “The purity of the eyes is owing to the purity of the emptiness of nonentities, and the purity of all-aspect omniscience is owing to the purity of the eyes, [F.361.b] so this purity of the emptiness of nonentities, this purity of the eyes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the ears is owing to the purity of the emptiness of nonentities, and the purity of all-aspect omniscience is owing to the purity of the ears, so this purity of the emptiness of nonentities, this purity of the ears, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the nose is owing to the purity of the emptiness of nonentities, and the purity of all-aspect omniscience is owing to the purity of the nose, so this purity of the emptiness of nonentities, this purity of the nose, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the tongue is owing to the purity of the emptiness of nonentities, and the purity of all-aspect omniscience is owing to the purity of the tongue, so this purity of the emptiness of nonentities, this purity of the tongue, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the body is owing to the purity of the emptiness of nonentities, and the purity of all-aspect omniscience is owing to the purity of the body, so this purity of the

emptiness of nonentities, this purity of the body, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity [F.362.a] of the mental faculty is owing to the purity of the emptiness of nonentities, and the purity of all-aspect omniscience is owing to the purity of the mental faculty, so this purity of the emptiness of nonentities, this purity of the mental faculty, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.660 “The purity of sights is owing to the purity of the emptiness of nonentities, and the purity of all-aspect omniscience is owing to the purity of sights, so this purity of the emptiness of nonentities, this purity of sights, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of sounds is owing to the purity of the emptiness of nonentities, and the purity of all-aspect omniscience is owing to the purity of sounds, so this purity of the emptiness of nonentities, this purity of sounds, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of odors is owing to the purity of the emptiness of nonentities, and the purity of all-aspect omniscience is owing to the purity of odors, so this purity of the emptiness of nonentities, this purity of odors, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tastes is owing to the purity of the emptiness of nonentities, and the purity of all-aspect omniscience is owing to the purity of tastes, so this purity of the emptiness of nonentities, this purity [F.362.b] of tastes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tangibles is owing to the purity of the emptiness of nonentities, and the purity of all-aspect omniscience is owing to the purity of tangibles, so this purity of the emptiness of nonentities, this purity of tangibles, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental phenomena is owing to the purity of the emptiness of nonentities, and the purity of all-aspect omniscience is owing to the purity of mental phenomena, so this purity of the emptiness of nonentities, this purity of mental phenomena, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.661 “The purity of visual consciousness is owing to the purity of the emptiness of nonentities, and the purity of all-aspect omniscience is owing to the purity of visual consciousness, so this purity of the emptiness of nonentities, this purity of visual consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and

are not distinct. The purity of auditory consciousness is owing to the purity of the emptiness of nonentities, and the purity of all-aspect omniscience is owing to the purity of auditory consciousness, so this purity of the emptiness of nonentities, this purity of auditory consciousness, and this purity of all-aspect omniscience [F.363.a] are not two, cannot be divided into two, are no different, and are not distinct. The purity of olfactory consciousness is owing to the purity of the emptiness of nonentities, and the purity of all-aspect omniscience is owing to the purity of olfactory consciousness, so this purity of the emptiness of nonentities, this purity of olfactory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of gustatory consciousness is owing to the purity of the emptiness of nonentities, and the purity of all-aspect omniscience is owing to the purity of gustatory consciousness, so this purity of the emptiness of nonentities, this purity of gustatory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tactile consciousness is owing to the purity of the emptiness of nonentities, and the purity of all-aspect omniscience is owing to the purity of tactile consciousness, so this purity of the emptiness of nonentities, this purity of tactile consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental consciousness is owing to the purity of the emptiness of nonentities, and the purity of all-aspect omniscience is owing to the purity of mental consciousness, so this purity of the emptiness of nonentities, [F.363.b] this purity of mental consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.662 “The purity of visually compounded sensory contact is owing to the purity of the emptiness of nonentities, and the purity of all-aspect omniscience is owing to the purity of visually compounded sensory contact, so this purity of the emptiness of nonentities, this purity of visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of aurally compounded sensory contact is owing to the purity of the emptiness of nonentities, and the purity of all-aspect omniscience is owing to the purity of aurally compounded sensory contact, so this purity of the emptiness of nonentities, this purity of aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of nasally compounded sensory contact is owing to the purity of the emptiness of nonentities, and the purity of all-aspect omniscience is owing to the purity of nasally compounded

sensory contact, so this purity of the emptiness of nonentities, this purity of nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of lingually compounded sensory contact is owing to the purity of the emptiness of nonentities, and the purity of all-aspect omniscience is owing to the purity of lingually compounded sensory contact, so this purity of the emptiness of nonentities, [F.364.a] this purity of lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of corporeally compounded sensory contact is owing to the purity of the emptiness of nonentities, and the purity of all-aspect omniscience is owing to the purity of corporeally compounded sensory contact, so this purity of the emptiness of nonentities, this purity of corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mentally compounded sensory contact is owing to the purity of the emptiness of nonentities, and the purity of all-aspect omniscience is owing to the purity of mentally compounded sensory contact, so this purity of the emptiness of nonentities, this purity of mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

- 26.663 “The purity of feelings conditioned by visually compounded sensory contact is owing to the purity of the emptiness of nonentities, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by visually compounded sensory contact, so this purity of the emptiness of nonentities, this purity of feelings conditioned by visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by aurally compounded sensory contact is owing to the purity of the emptiness of nonentities, and the purity of all-aspect omniscience [F.364.b] is owing to the purity of feelings conditioned by aurally compounded sensory contact, so this purity of the emptiness of nonentities, this purity of feelings conditioned by aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by nasally compounded sensory contact is owing to the purity of the emptiness of nonentities, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by nasally compounded sensory contact, so this purity of the emptiness of nonentities, this purity of feelings conditioned by nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into

two, are no different, and are not distinct. The purity of feelings conditioned by lingually compounded sensory contact is owing to the purity of the emptiness of nonentities, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by lingually compounded sensory contact, so this purity of the emptiness of nonentities, this purity of feelings conditioned by lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by corporeally compounded sensory contact is owing to the purity of the emptiness of nonentities, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by corporeally compounded sensory contact, so this purity of the emptiness of nonentities, this purity of feelings conditioned by corporeally compounded sensory contact, and this purity of all-aspect omniscience [F.365.a] are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by mentally compounded sensory contact is owing to the purity of the emptiness of nonentities, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by mentally compounded sensory contact, so this purity of the emptiness of nonentities, this purity of feelings conditioned by mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. [B21]

26.664 “The purity of physical forms is owing to the purity of the emptiness of essential nature, and the purity of all-aspect omniscience is owing to the purity of physical forms, so this purity of the emptiness of essential nature, this purity of physical forms, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings is owing to the purity of the emptiness of essential nature, and the purity of all-aspect omniscience is owing to the purity of feelings, so this purity of the emptiness of essential nature, this purity of feelings, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of perceptions is owing to the purity of the emptiness of essential nature, and the purity of all-aspect omniscience is owing to the purity of perceptions, so this purity of the emptiness of essential nature, this purity of [F.365.b] perceptions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of formative predispositions is owing to the purity of the emptiness of essential nature, and the purity of all-aspect omniscience is owing to the purity of formative predispositions, so this purity of the emptiness of essential nature, this purity of formative predispositions, and this purity of all-aspect omniscience are not two, cannot

be divided into two, are no different, and are not distinct. The purity of consciousness is owing to the purity of the emptiness of essential nature, and the purity of all-aspect omniscience is owing to the purity of consciousness, so this purity of the emptiness of essential nature, this purity of consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.665 “The purity of the eyes is owing to the purity of the emptiness of essential nature, and the purity of all-aspect omniscience is owing to the purity of the eyes, so this purity of the emptiness of essential nature, this purity of the eyes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the ears is owing to the purity of the emptiness of essential nature, and the purity of all-aspect omniscience is owing to the purity of the ears, so this purity of the emptiness of essential nature, this purity of the ears, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the nose is owing to the purity of the emptiness of essential nature, and the purity of all-aspect omniscience [F.366.a] is owing to the purity of the nose, so this purity of the emptiness of essential nature, this purity of the nose, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the tongue is owing to the purity of the emptiness of essential nature, and the purity of all-aspect omniscience is owing to the purity of the tongue, so this purity of the emptiness of essential nature, this purity of the tongue, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the body is owing to the purity of the emptiness of essential nature, and the purity of all-aspect omniscience is owing to the purity of the body, so this purity of the emptiness of essential nature, this purity of the body, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the mental faculty is owing to the purity of the emptiness of essential nature, and the purity of all-aspect omniscience is owing to the purity of the mental faculty, so this purity of the emptiness of essential nature, this purity of the mental faculty, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.666 “The purity of sights is owing to the purity of the emptiness of essential nature, and the purity of all-aspect omniscience is owing to the purity of sights, so this purity of the emptiness of essential nature, this purity of sights, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, [F.366.b] and are not distinct. The purity of sounds is owing to the purity of the emptiness of essential nature, and the

purity of all-aspect omniscience is owing to the purity of sounds, so this purity of the emptiness of essential nature, this purity of sounds, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of odors is owing to the purity of the emptiness of essential nature, and the purity of all-aspect omniscience is owing to the purity of odors, so this purity of the emptiness of essential nature, this purity of odors, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tastes is owing to the purity of the emptiness of essential nature, and the purity of all-aspect omniscience is owing to the purity of tastes, so this purity of the emptiness of essential nature, this purity of tastes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tangibles is owing to the purity of the emptiness of essential nature, and the purity of all-aspect omniscience is owing to the purity of tangibles, so this purity of the emptiness of essential nature, this purity of tangibles, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental phenomena is owing to the purity of the emptiness of essential nature, and the purity of all-aspect omniscience is owing to the purity of mental phenomena, so this purity of the emptiness of essential nature, this purity of mental phenomena, and this purity [F.367.a] of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.667 “The purity of visual consciousness is owing to the purity of the emptiness of essential nature, and the purity of all-aspect omniscience is owing to the purity of visual consciousness, so this purity of the emptiness of essential nature, this purity of visual consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of auditory consciousness is owing to the purity of the emptiness of essential nature, and the purity of all-aspect omniscience is owing to the purity of auditory consciousness, so this purity of the emptiness of essential nature, this purity of auditory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of olfactory consciousness is owing to the purity of the emptiness of essential nature, and the purity of all-aspect omniscience is owing to the purity of olfactory consciousness, so this purity of the emptiness of essential nature, this purity of olfactory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of gustatory consciousness is owing to the purity of the emptiness of essential nature, and the purity of all-aspect omniscience is owing to the

purity of gustatory consciousness, so this purity of the emptiness of essential nature, this purity of gustatory consciousness, and this purity of all-aspect omniscience [F.367.b] are not two, cannot be divided into two, are no different, and are not distinct. The purity of tactile consciousness is owing to the purity of the emptiness of essential nature, and the purity of all-aspect omniscience is owing to the purity of tactile consciousness, so this purity of the emptiness of essential nature, this purity of tactile consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental consciousness is owing to the purity of the emptiness of essential nature, and the purity of all-aspect omniscience is owing to the purity of mental consciousness, so this purity of the emptiness of essential nature, this purity of mental consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.668 “The purity of visually compounded sensory contact is owing to the purity of the emptiness of essential nature, and the purity of all-aspect omniscience is owing to the purity of visually compounded sensory contact, so this purity of the emptiness of essential nature, this purity of visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of aurally compounded sensory contact is owing to the purity of the emptiness of essential nature, and the purity of all-aspect omniscience is owing to the purity of aurally compounded sensory contact, so this purity of the emptiness of essential nature, this purity of aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, [F.368.a] and are not distinct. The purity of nasally compounded sensory contact is owing to the purity of the emptiness of essential nature, and the purity of all-aspect omniscience is owing to the purity of nasally compounded sensory contact, so this purity of the emptiness of essential nature, this purity of nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of lingually compounded sensory contact is owing to the purity of the emptiness of essential nature, and the purity of all-aspect omniscience is owing to the purity of lingually compounded sensory contact, so this purity of the emptiness of essential nature, this purity of lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of corporeally compounded sensory contact is owing to the purity of the emptiness of essential nature, and the purity of all-aspect omniscience is owing to the purity of corporeally compounded sensory contact, so this

purity of the emptiness of essential nature, this purity of corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mentally compounded sensory contact is owing to the purity of the emptiness of essential nature, and the purity of all-aspect omniscience is owing to the purity of mentally compounded sensory contact, so this purity of the emptiness of essential nature, this purity of mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.669 “The purity of feelings conditioned by visually compounded sensory contact [F.368.b] is owing to the purity of the emptiness of essential nature, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by visually compounded sensory contact, so this purity of the emptiness of essential nature, this purity of feelings conditioned by visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by aurally compounded sensory contact is owing to the purity of the emptiness of essential nature, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by aurally compounded sensory contact, so this purity of the emptiness of essential nature, this purity of feelings conditioned by aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by nasally compounded sensory contact is owing to the purity of the emptiness of essential nature, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by nasally compounded sensory contact, so this purity of the emptiness of essential nature, this purity of feelings conditioned by nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by lingually compounded sensory contact is owing to the purity of the emptiness of essential nature, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by lingually compounded sensory contact, so this purity of the emptiness of essential nature, [F.369.a] this purity of feelings conditioned by lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by corporeally compounded sensory contact is owing to the purity of the emptiness of essential nature, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by corporeally compounded sensory contact, so this purity of the emptiness of essential

nature, this purity of feelings conditioned by corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by mentally compounded sensory contact is owing to the purity of the emptiness of essential nature, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by mentally compounded sensory contact, so this purity of the emptiness of essential nature, this purity of feelings conditioned by mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.670 “The purity of physical forms is owing to the purity of the emptiness of an essential nature of nonentities, and the purity of all-aspect omniscience is owing to the purity of physical forms, so this purity of the emptiness of an essential nature of nonentities, this purity of physical forms, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings is owing to [F.369.b] the purity of the emptiness of an essential nature of nonentities, and the purity of all-aspect omniscience is owing to the purity of feelings, so this purity of the emptiness of an essential nature of nonentities, this purity of feelings, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of perceptions is owing to the purity of the emptiness of an essential nature of nonentities, and the purity of all-aspect omniscience is owing to the purity of perceptions, so this purity of the emptiness of an essential nature of nonentities, this purity of perceptions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of formative predispositions is owing to the purity of the emptiness of an essential nature of nonentities, and the purity of all-aspect omniscience is owing to the purity of formative predispositions, so this purity of the emptiness of an essential nature of nonentities, this purity of formative predispositions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of consciousness is owing to the purity of the emptiness of an essential nature of nonentities, and the purity of all-aspect omniscience is owing to the purity of consciousness, so this purity of the emptiness of an essential nature of nonentities, this purity of consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.671 “The purity of the eyes is owing to the purity of the emptiness of an essential nature of nonentities, and the purity of all-aspect omniscience [F.370.a] is owing to the purity of the eyes, so this purity of the emptiness of

an essential nature of nonentities, this purity of the eyes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the ears is owing to the purity of the emptiness of an essential nature of nonentities, and the purity of all-aspect omniscience is owing to the purity of the ears, so this purity of the emptiness of an essential nature of nonentities, this purity of the ears, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the nose is owing to the purity of the emptiness of an essential nature of nonentities, and the purity of all-aspect omniscience is owing to the purity of the nose, so this purity of the emptiness of an essential nature of nonentities, this purity of the nose, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the tongue is owing to the purity of the emptiness of an essential nature of nonentities, and the purity of all-aspect omniscience is owing to the purity of the tongue, so this purity of the emptiness of an essential nature of nonentities, this purity of the tongue, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the body is owing to the purity of the emptiness of an essential nature of nonentities, and the purity of all-aspect omniscience is owing to the purity of the body, [F.370.b] so this purity of the emptiness of an essential nature of nonentities, this purity of the body, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the mental faculty is owing to the purity of the emptiness of an essential nature of nonentities, and the purity of all-aspect omniscience is owing to the purity of the mental faculty, so this purity of the emptiness of an essential nature of nonentities, this purity of the mental faculty, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.672 “The purity of sights is owing to the purity of the emptiness of an essential nature of nonentities, and the purity of all-aspect omniscience is owing to the purity of sights, so this purity of the emptiness of an essential nature of nonentities, this purity of sights, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of sounds is owing to the purity of the emptiness of an essential nature of nonentities, and the purity of all-aspect omniscience is owing to the purity of sounds, so this purity of the emptiness of an essential nature of nonentities, this purity of sounds, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of odors is owing to the purity of the emptiness of an essential nature of nonentities, and the purity of all-aspect

omniscience is owing to the purity of odors, so this purity of the emptiness of an essential nature of nonentities, this purity [F.371.a] of odors, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tastes is owing to the purity of the emptiness of an essential nature of nonentities, and the purity of all-aspect omniscience is owing to the purity of tastes, so this purity of the emptiness of an essential nature of nonentities, this purity of tastes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tangibles is owing to the purity of the emptiness of an essential nature of nonentities, and the purity of all-aspect omniscience is owing to the purity of tangibles, so this purity of the emptiness of an essential nature of nonentities, this purity of tangibles, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental phenomena is owing to the purity of the emptiness of an essential nature of nonentities, and the purity of all-aspect omniscience is owing to the purity of mental phenomena, so this purity of the emptiness of an essential nature of nonentities, this purity of mental phenomena, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.673 “The purity of visual consciousness is owing to the purity of the emptiness of an essential nature of nonentities, and the purity of all-aspect omniscience is owing to the purity of visual consciousness, so this purity of the emptiness of an essential nature of nonentities, this purity of visual consciousness, [F.371.b] and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of auditory consciousness is owing to the purity of the emptiness of an essential nature of nonentities, and the purity of all-aspect omniscience is owing to the purity of auditory consciousness, so this purity of the emptiness of an essential nature of nonentities, this purity of auditory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of olfactory consciousness is owing to the purity of the emptiness of an essential nature of nonentities, and the purity of all-aspect omniscience is owing to the purity of olfactory consciousness, so this purity of the emptiness of an essential nature of nonentities, this purity of olfactory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of gustatory consciousness is owing to the purity of the emptiness of an essential nature of nonentities, and the purity of all-aspect omniscience is owing to the purity of gustatory consciousness, so this purity of the

emptiness of an essential nature of nonentities, this purity of gustatory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tactile consciousness is owing to the purity of the emptiness of an essential nature of nonentities, and the purity of all-aspect omniscience is owing to the purity of tactile consciousness, [F.372.a] so this purity of the emptiness of an essential nature of nonentities, this purity of tactile consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental consciousness is owing to the purity of the emptiness of an essential nature of nonentities, and the purity of all-aspect omniscience is owing to the purity of mental consciousness, so this purity of the emptiness of an essential nature of nonentities, this purity of mental consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.674 “The purity of visually compounded sensory contact is owing to the purity of the emptiness of an essential nature of nonentities, and the purity of all-aspect omniscience is owing to the purity of visually compounded sensory contact, so this purity of the emptiness of an essential nature of nonentities, this purity of visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of aurally compounded sensory contact is owing to the purity of the emptiness of an essential nature of nonentities, and the purity of all-aspect omniscience is owing to the purity of aurally compounded sensory contact, so this purity of the emptiness of an essential nature of nonentities, this purity of aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of nasally compounded sensory contact is owing to the purity [F.372.b] of the emptiness of an essential nature of nonentities, and the purity of all-aspect omniscience is owing to the purity of nasally compounded sensory contact, so this purity of the emptiness of an essential nature of nonentities, this purity of nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of lingually compounded sensory contact is owing to the purity of the emptiness of an essential nature of nonentities, and the purity of all-aspect omniscience is owing to the purity of lingually compounded sensory contact, so this purity of the emptiness of an essential nature of nonentities, this purity of lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of corporeally compounded sensory contact

is owing to the purity of the emptiness of an essential nature of nonentities, and the purity of all-aspect omniscience is owing to the purity of corporeally compounded sensory contact, so this purity of the emptiness of an essential nature of nonentities, this purity of corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mentally compounded sensory contact is owing to the purity of the emptiness of an essential nature of nonentities, and the purity of all-aspect omniscience is owing to the purity of mentally compounded sensory contact, so this purity of the emptiness of an essential nature of nonentities, this purity of mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. [F.373.a]

- 26.675 “The purity of feelings conditioned by visually compounded sensory contact is owing to the purity of the emptiness of an essential nature of nonentities, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by visually compounded sensory contact, so this purity of the emptiness of an essential nature of nonentities, this purity of feelings conditioned by visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by aurally compounded sensory contact is owing to the purity of the emptiness of an essential nature of nonentities, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by aurally compounded sensory contact, so this purity of the emptiness of an essential nature of nonentities, this purity of feelings conditioned by aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by nasally compounded sensory contact is owing to the purity of the emptiness of an essential nature of nonentities, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by nasally compounded sensory contact, so this purity of the emptiness of an essential nature of nonentities, this purity of feelings conditioned by nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by lingually compounded sensory contact is owing to the purity [F.373.b] of the emptiness of an essential nature of nonentities, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by lingually compounded sensory contact, so this purity of the emptiness of an essential nature of nonentities, this purity of feelings conditioned by lingually compounded sensory contact, and this

purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by corporeally compounded sensory contact is owing to the purity of the emptiness of an essential nature of nonentities, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by corporeally compounded sensory contact, so this purity of the emptiness of an essential nature of nonentities, this purity of feelings conditioned by corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by mentally compounded sensory contact is owing to the purity of the emptiness of an essential nature of nonentities, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by mentally compounded sensory contact, so this purity of the emptiness of an essential nature of nonentities, this purity of feelings conditioned by mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.676 “The purity of physical forms is owing to the purity of the applications of mindfulness, and the purity of all-aspect omniscience is owing to the purity of physical forms, so this purity of the applications of mindfulness, this purity of physical forms, and this purity of all-aspect omniscience [F.374.a] are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings is owing to the purity of the applications of mindfulness, and the purity of all-aspect omniscience is owing to the purity of feelings, so this purity of the applications of mindfulness, this purity of feelings, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of perceptions is owing to the purity of the applications of mindfulness, and the purity of all-aspect omniscience is owing to the purity of perceptions, so this purity of the applications of mindfulness, this purity of perceptions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of formative predispositions is owing to the purity of the applications of mindfulness, and the purity of all-aspect omniscience is owing to the purity of formative predispositions, so this purity of the applications of mindfulness, this purity of formative predispositions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of consciousness is owing to the purity of the applications of mindfulness, and the purity of all-aspect omniscience is owing to the purity of consciousness,

so this purity of the applications of mindfulness, this purity of consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.677 “The purity of the eyes is owing to the purity of the applications of mindfulness, and the purity of all-aspect omniscience [F.374.b] is owing to the purity of the eyes, so this purity of the applications of mindfulness, this purity of the eyes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the ears is owing to the purity of the applications of mindfulness, and the purity of all-aspect omniscience is owing to the purity of the ears, so this purity of the applications of mindfulness, this purity of the ears, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the nose is owing to the purity of the applications of mindfulness, and the purity of all-aspect omniscience is owing to the purity of the nose, so this purity of the applications of mindfulness, this purity of the nose, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the tongue is owing to the purity of the applications of mindfulness, and the purity of all-aspect omniscience is owing to the purity of the tongue, so this purity of the applications of mindfulness, this purity of the tongue, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the body is owing to the purity of the applications of mindfulness, and the purity of all-aspect omniscience is owing to the purity of the body, so this purity of the applications of mindfulness, this purity of the body, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. [F.375.a] The purity of the mental faculty is owing to the purity of the applications of mindfulness, and the purity of all-aspect omniscience is owing to the purity of the mental faculty, so this purity of the applications of mindfulness, this purity of the mental faculty, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.678 “The purity of sights is owing to the purity of the applications of mindfulness, and the purity of all-aspect omniscience is owing to the purity of sights, so this purity of the applications of mindfulness, this purity of sights, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of sounds is owing to the purity of the applications of mindfulness, and the purity of all-aspect omniscience is owing to the purity of sounds, so this purity of the applications of mindfulness, this purity of sounds, and this purity of all-

aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of odors is owing to the purity of the applications of mindfulness, and the purity of all-aspect omniscience is owing to the purity of odors, so this purity of the applications of mindfulness, this purity of odors, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tastes is owing to the purity of the applications of mindfulness, and the purity of all-aspect omniscience is owing to the purity of tastes, so this purity of the applications of mindfulness, this purity of tastes, [F.375.b] and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tangibles is owing to the purity of the applications of mindfulness, and the purity of all-aspect omniscience is owing to the purity of tangibles, so this purity of the applications of mindfulness, this purity of tangibles, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental phenomena is owing to the purity of the applications of mindfulness, and the purity of all-aspect omniscience is owing to the purity of mental phenomena, so this purity of the applications of mindfulness, this purity of mental phenomena, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.679 “The purity of visual consciousness is owing to the purity of the applications of mindfulness, and the purity of all-aspect omniscience is owing to the purity of visual consciousness, so this purity of the applications of mindfulness, this purity of visual consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of auditory consciousness is owing to the purity of the applications of mindfulness, and the purity of all-aspect omniscience is owing to the purity of auditory consciousness, so this purity of the applications of mindfulness, this purity of auditory consciousness, and this purity of [F.376.a] all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of olfactory consciousness is owing to the purity of the applications of mindfulness, and the purity of all-aspect omniscience is owing to the purity of olfactory consciousness, so this purity of the applications of mindfulness, this purity of olfactory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of gustatory consciousness is owing to the purity of the applications of mindfulness, and the purity of all-aspect omniscience is owing to the purity of gustatory consciousness, so this purity of the applications of mindfulness, this purity of gustatory consciousness, and this purity of all-

aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tactile consciousness is owing to the purity of the applications of mindfulness, and the purity of all-aspect omniscience is owing to the purity of tactile consciousness, so this purity of the applications of mindfulness, this purity of tactile consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental consciousness is owing to the purity of the applications of mindfulness, and the purity of all-aspect omniscience is owing to the purity of mental consciousness, so this purity of the applications of mindfulness, this purity of mental consciousness, [F.376.b] and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.680 “The purity of visually compounded sensory contact is owing to the purity of the applications of mindfulness, and the purity of all-aspect omniscience is owing to the purity of visually compounded sensory contact, so this purity of the applications of mindfulness, this purity of visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of aurally compounded sensory contact is owing to the purity of the applications of mindfulness, and the purity of all-aspect omniscience is owing to the purity of aurally compounded sensory contact, so this purity of the applications of mindfulness, this purity of aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of nasally compounded sensory contact is owing to the purity of the applications of mindfulness, and the purity of all-aspect omniscience is owing to the purity of nasally compounded sensory contact, so this purity of the applications of mindfulness, this purity of nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of lingually compounded sensory contact is owing to the purity of the applications of mindfulness, and the purity of all-aspect omniscience is owing to the purity of lingually compounded sensory contact, so this purity of the applications of mindfulness, this purity of lingually compounded sensory contact, and this purity of all-aspect omniscience [F.377.a] are not two, cannot be divided into two, are no different, and are not distinct. The purity of corporeally compounded sensory contact is owing to the purity of the applications of mindfulness, and the purity of all-aspect omniscience is owing to the purity of corporeally compounded sensory contact, so this purity of the applications of mindfulness, this purity of corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be

divided into two, are no different, and are not distinct. The purity of mentally compounded sensory contact is owing to the purity of the applications of mindfulness, and the purity of all-aspect omniscience is owing to the purity of mentally compounded sensory contact, so this purity of the applications of mindfulness, this purity of mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

- 26.681 “The purity of feelings conditioned by visually compounded sensory contact is owing to the purity of the applications of mindfulness, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by visually compounded sensory contact, so this purity of the applications of mindfulness, this purity of feelings conditioned by visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by aurally compounded sensory contact is owing to the purity of the applications of mindfulness, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by aurally compounded sensory contact, so this purity of the applications of mindfulness, this purity of feelings conditioned by [F.377.b] aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by nasally compounded sensory contact is owing to the purity of the applications of mindfulness, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by nasally compounded sensory contact, so this purity of the applications of mindfulness, this purity of feelings conditioned by nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by lingually compounded sensory contact is owing to the purity of the applications of mindfulness, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by lingually compounded sensory contact, so this purity of the applications of mindfulness, this purity of feelings conditioned by lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by corporeally compounded sensory contact is owing to the purity of the applications of mindfulness, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by corporeally compounded sensory contact, so this purity of the applications of mindfulness, this purity of feelings conditioned by corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot

be divided into two, are no different, and are not distinct. The purity of feelings conditioned by mentally compounded sensory contact is owing to the purity of the applications of mindfulness, [F.378.a] and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by mentally compounded sensory contact, so this purity of the applications of mindfulness, this purity of feelings conditioned by mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.682 “The purity of physical forms is owing to the purity of the correct exertions, and the purity of all-aspect omniscience is owing to the purity of physical forms, so this purity of the correct exertions, this purity of physical forms, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings is owing to the purity of the correct exertions, and the purity of all-aspect omniscience is owing to the purity of feelings, so this purity of the correct exertions, this purity of feelings, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of perceptions is owing to the purity of the correct exertions, and the purity of all-aspect omniscience is owing to the purity of perceptions, so this purity of the correct exertions, this purity of perceptions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of formative predispositions is owing to the purity of the correct exertions, and the purity of all-aspect omniscience is owing to the purity of formative predispositions, so this purity [F.378.b] of the correct exertions, this purity of formative predispositions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of consciousness is owing to the purity of the correct exertions, and the purity of all-aspect omniscience is owing to the purity of consciousness, so this purity of the correct exertions, this purity of consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.683 “The purity of the eyes is owing to the purity of the correct exertions, and the purity of all-aspect omniscience is owing to the purity of the eyes, so this purity of the correct exertions, this purity of the eyes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the ears is owing to the purity of the correct exertions, and the purity of all-aspect omniscience is owing to the purity of the ears, so this purity of the correct exertions, this purity of the ears, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the nose is

owing to the purity of the correct exertions, and the purity of all-aspect omniscience is owing to the purity of the nose, so this purity of the correct exertions, this purity of the nose, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the tongue is owing to the purity of the correct exertions, and the purity [F.379.a] of all-aspect omniscience is owing to the purity of the tongue, so this purity of the correct exertions, this purity of the tongue, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the body is owing to the purity of the correct exertions, and the purity of all-aspect omniscience is owing to the purity of the body, so this purity of the correct exertions, this purity of the body, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the mental faculty is owing to the purity of the correct exertions, and the purity of all-aspect omniscience is owing to the purity of the mental faculty, so this purity of the correct exertions, this purity of the mental faculty, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.684 “The purity of sights is owing to the purity of the correct exertions, and the purity of all-aspect omniscience is owing to the purity of sights, so this purity of the correct exertions, this purity of sights, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of sounds is owing to the purity of the correct exertions, and the purity of all-aspect omniscience is owing to the purity of sounds, so this purity of the correct exertions, this purity of sounds, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. [F.379.b] The purity of odors is owing to the purity of the correct exertions, and the purity of all-aspect omniscience is owing to the purity of odors, so this purity of the correct exertions, this purity of odors, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tastes is owing to the purity of the correct exertions, and the purity of all-aspect omniscience is owing to the purity of tastes, so this purity of the correct exertions, this purity of tastes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tangibles is owing to the purity of the correct exertions, and the purity of all-aspect omniscience is owing to the purity of tangibles, so this purity of the correct exertions, this purity of tangibles, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental phenomena is owing to the purity of the correct exertions, and the purity of all-aspect omniscience is owing to

the purity of mental phenomena, so this purity of the correct exertions, this purity of mental phenomena, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.685 “The purity of visual consciousness is owing to the purity of the correct exertions, and the purity of all-aspect omniscience is owing to the purity of visual consciousness, so this purity of the correct exertions, [F.380.a] this purity of visual consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of auditory consciousness is owing to the purity of the correct exertions, and the purity of all-aspect omniscience is owing to the purity of auditory consciousness, so this purity of the correct exertions, this purity of auditory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of olfactory consciousness is owing to the purity of the correct exertions, and the purity of all-aspect omniscience is owing to the purity of olfactory consciousness, so this purity of the correct exertions, this purity of olfactory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of gustatory consciousness is owing to the purity of the correct exertions, and the purity of all-aspect omniscience is owing to the purity of gustatory consciousness, so this purity of the correct exertions, this purity of gustatory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tactile consciousness is owing to the purity of the correct exertions, and the purity of all-aspect omniscience is owing to the purity of tactile consciousness, so this purity of the correct exertions, [F.380.b] this purity of tactile consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental consciousness is owing to the purity of the correct exertions, and the purity of all-aspect omniscience is owing to the purity of mental consciousness, so this purity of the correct exertions, this purity of mental consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.686 “The purity of visually compounded sensory contact is owing to the purity of the correct exertions, and the purity of all-aspect omniscience is owing to the purity of visually compounded sensory contact, so this purity of the correct exertions, this purity of visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of aurally compounded sensory contact is owing to the purity of the correct exertions, and the purity of all-aspect omniscience is owing to the purity of aurally compounded

sensory contact, so this purity of the correct exertions, this purity of aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of nasally compounded sensory contact is owing to the purity of the correct exertions, and the purity of all-aspect omniscience is owing to the purity of nasally compounded sensory contact, so this purity of the correct exertions, this purity of nasally compounded sensory contact, and this purity of all-aspect omniscience [F.381.a] are not two, cannot be divided into two, are no different, and are not distinct. The purity of lingually compounded sensory contact is owing to the purity of the correct exertions, and the purity of all-aspect omniscience is owing to the purity of lingually compounded sensory contact, so this purity of the correct exertions, this purity of lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of corporeally compounded sensory contact is owing to the purity of the correct exertions, and the purity of all-aspect omniscience is owing to the purity of corporeally compounded sensory contact, so this purity of the correct exertions, this purity of corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mentally compounded sensory contact is owing to the purity of the correct exertions, and the purity of all-aspect omniscience is owing to the purity of mentally compounded sensory contact, so this purity of the correct exertions, this purity of mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.687 “The purity of feelings conditioned by visually compounded sensory contact is owing to the purity of the correct exertions, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by visually compounded sensory contact, so this purity of the correct exertions, this purity of feelings conditioned by visually compounded sensory contact, and this purity of [F.381.b] all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by aurally compounded sensory contact is owing to the purity of the correct exertions, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by aurally compounded sensory contact, so this purity of the correct exertions, this purity of feelings conditioned by aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by nasally compounded sensory contact is owing to the purity of the correct exertions, and the purity

of all-aspect omniscience is owing to the purity of feelings conditioned by nasally compounded sensory contact, so this purity of the correct exertions, this purity of feelings conditioned by nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by lingually compounded sensory contact is owing to the purity of the correct exertions, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by lingually compounded sensory contact, so this purity of the correct exertions, this purity of feelings conditioned by lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by corporeally compounded sensory contact is owing to the purity of the correct exertions, and the purity of all-aspect omniscience is owing to the purity [F.382.a] of feelings conditioned by corporeally compounded sensory contact, so this purity of the correct exertions, this purity of feelings conditioned by corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by mentally compounded sensory contact is owing to the purity of the correct exertions, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by mentally compounded sensory contact, so this purity of the correct exertions, this purity of feelings conditioned by mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. [B22]

26.688 “The purity of physical forms is owing to the purity of the supports for miraculous ability, and the purity of all-aspect omniscience is owing to the purity of physical forms, so this purity of the supports for miraculous ability, this purity of physical forms, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings is owing to the purity of the supports for miraculous ability, and the purity of all-aspect omniscience is owing to the purity of feelings, so this purity of the supports for miraculous ability, this purity of feelings, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. [F.382.b] The purity of perceptions is owing to the purity of the supports for miraculous ability, and the purity of all-aspect omniscience is owing to the purity of perceptions, so this purity of the supports for miraculous ability, this purity of perceptions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of formative predispositions is owing to the purity of the supports for miraculous ability,

and the purity of all-aspect omniscience is owing to the purity of formative predispositions, so this purity of the supports for miraculous ability, this purity of formative predispositions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of consciousness is owing to the purity of the supports for miraculous ability, and the purity of all-aspect omniscience is owing to the purity of consciousness, so this purity of the supports for miraculous ability, this purity of consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.689 “The purity of the eyes is owing to the purity of the supports for miraculous ability, and the purity of all-aspect omniscience is owing to the purity of the eyes, so this purity of the supports for miraculous ability, this purity of the eyes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the ears is owing to the purity of the supports for miraculous ability, and the purity of all-aspect omniscience is owing to the purity of the ears, so this purity of the supports for miraculous ability, this purity of [F.383.a] the ears, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the nose is owing to the purity of the supports for miraculous ability, and the purity of all-aspect omniscience is owing to the purity of the nose, so this purity of the supports for miraculous ability, this purity of the nose, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the tongue is owing to the purity of the supports for miraculous ability, and the purity of all-aspect omniscience is owing to the purity of the tongue, so this purity of the supports for miraculous ability, this purity of the tongue, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the body is owing to the purity of the supports for miraculous ability, and the purity of all-aspect omniscience is owing to the purity of the body, so this purity of the supports for miraculous ability, this purity of the body, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the mental faculty is owing to the purity of the supports for miraculous ability, and the purity of all-aspect omniscience is owing to the purity of the mental faculty, so this purity of the supports for miraculous ability, this purity of the mental faculty, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.690 “The purity of sights is owing to the purity of the supports for miraculous ability, and the purity of all-aspect omniscience is owing to [F.383.b] the purity of sights, so this purity of the supports for miraculous ability, this

purity of sights, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of sounds is owing to the purity of the supports for miraculous ability, and the purity of all-aspect omniscience is owing to the purity of sounds, so this purity of the supports for miraculous ability, this purity of sounds, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of odors is owing to the purity of the supports for miraculous ability, and the purity of all-aspect omniscience is owing to the purity of odors, so this purity of the supports for miraculous ability, this purity of odors, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tastes is owing to the purity of the supports for miraculous ability, and the purity of all-aspect omniscience is owing to the purity of tastes, so this purity of the supports for miraculous ability, this purity of tastes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tangibles is owing to the purity of the supports for miraculous ability, and the purity of all-aspect omniscience is owing to the purity of tangibles, so this purity of the supports for miraculous ability, this purity of tangibles, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental phenomena is owing to the purity of [F.384.a] the supports for miraculous ability, and the purity of all-aspect omniscience is owing to the purity of mental phenomena, so this purity of the supports for miraculous ability, this purity of mental phenomena, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.691 “The purity of visual consciousness is owing to the purity of the supports for miraculous ability, and the purity of all-aspect omniscience is owing to the purity of visual consciousness, so this purity of the supports for miraculous ability, this purity of visual consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of auditory consciousness is owing to the purity of the supports for miraculous ability, and the purity of all-aspect omniscience is owing to the purity of auditory consciousness, so this purity of the supports for miraculous ability, this purity of auditory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of olfactory consciousness is owing to the purity of the supports for miraculous ability, and the purity of all-aspect omniscience is owing to the purity of olfactory consciousness, so this purity of the supports for miraculous ability, this purity of olfactory consciousness, and this purity of all-aspect omniscience

are not two, cannot be divided into two, are no different, and are not distinct. The purity of gustatory consciousness is owing to the purity of the supports for miraculous ability, [F.384.b] and the purity of all-aspect omniscience is owing to the purity of gustatory consciousness, so this purity of the supports for miraculous ability, this purity of gustatory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tactile consciousness is owing to the purity of the supports for miraculous ability, and the purity of all-aspect omniscience is owing to the purity of tactile consciousness, so this purity of the supports for miraculous ability, this purity of tactile consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental consciousness is owing to the purity of the supports for miraculous ability, and the purity of all-aspect omniscience is owing to the purity of mental consciousness, so this purity of the supports for miraculous ability, this purity of mental consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.692 “The purity of visually compounded sensory contact is owing to the purity of the supports for miraculous ability, and the purity of all-aspect omniscience is owing to the purity of visually compounded sensory contact, so this purity of the supports for miraculous ability, this purity of visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of aurally compounded sensory contact is owing to the purity of the supports for miraculous ability, and the purity of all-aspect omniscience [F.385.a] is owing to the purity of aurally compounded sensory contact, so this purity of the supports for miraculous ability, this purity of aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of nasally compounded sensory contact is owing to the purity of the supports for miraculous ability, and the purity of all-aspect omniscience is owing to the purity of nasally compounded sensory contact, so this purity of the supports for miraculous ability, this purity of nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of lingually compounded sensory contact is owing to the purity of the supports for miraculous ability, and the purity of all-aspect omniscience is owing to the purity of lingually compounded sensory contact, so this purity of the supports for miraculous ability, this purity of lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of

corporeally compounded sensory contact is owing to the purity of the supports for miraculous ability, and the purity of all-aspect omniscience is owing to the purity of corporeally compounded sensory contact, so this purity of the supports for miraculous ability, this purity of corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mentally compounded sensory contact is owing to the purity of the supports for miraculous ability, and the purity of all-aspect omniscience [F.385.b] is owing to the purity of mentally compounded sensory contact, so this purity of the supports for miraculous ability, this purity of mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.693 “The purity of feelings conditioned by visually compounded sensory contact is owing to the purity of the supports for miraculous ability, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by visually compounded sensory contact, so this purity of the supports for miraculous ability, this purity of feelings conditioned by visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by aurally compounded sensory contact is owing to the purity of the supports for miraculous ability, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by aurally compounded sensory contact, so this purity of the supports for miraculous ability, this purity of feelings conditioned by aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by nasally compounded sensory contact is owing to the purity of the supports for miraculous ability, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by nasally compounded sensory contact, so this purity of the supports for miraculous ability, this purity of feelings conditioned by nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by lingually compounded sensory contact is owing to [F.386.a] the purity of the supports for miraculous ability, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by lingually compounded sensory contact, so this purity of the supports for miraculous ability, this purity of feelings conditioned by lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by corporeally

compounded sensory contact is owing to the purity of the supports for miraculous ability, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by corporeally compounded sensory contact, so this purity of the supports for miraculous ability, this purity of feelings conditioned by corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by mentally compounded sensory contact is owing to the purity of the supports for miraculous ability, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by mentally compounded sensory contact, so this purity of the supports for miraculous ability, this purity of feelings conditioned by mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.694 “The purity of physical forms is owing to the purity of the faculties, and the purity of all-aspect omniscience is owing to the purity of physical forms, so this purity of the faculties, this purity of physical forms, and this purity of all-aspect omniscience are not [F.386.b] two, cannot be divided into two, are no different, and are not distinct. The purity of feelings is owing to the purity of the faculties, and the purity of all-aspect omniscience is owing to the purity of feelings, so this purity of the faculties, this purity of feelings, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of perceptions is owing to the purity of the faculties, and the purity of all-aspect omniscience is owing to the purity of perceptions, so this purity of the faculties, this purity of perceptions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of formative predispositions is owing to the purity of the faculties, and the purity of all-aspect omniscience is owing to the purity of formative predispositions, so this purity of the faculties, this purity of formative predispositions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of consciousness is owing to the purity of the faculties, and the purity of all-aspect omniscience is owing to the purity of consciousness, so this purity of the faculties, this purity of consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.695 “The purity of the eyes is owing to the purity of the faculties, and the purity of all-aspect omniscience is owing to the purity of the eyes, so this purity of [F.387.a] the faculties, this purity of the eyes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different,

and are not distinct. The purity of the ears is owing to the purity of the faculties, and the purity of all-aspect omniscience is owing to the purity of the ears, so this purity of the faculties, this purity of the ears, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the nose is owing to the purity of the faculties, and the purity of all-aspect omniscience is owing to the purity of the nose, so this purity of the faculties, this purity of the nose, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the tongue is owing to the purity of the faculties, and the purity of all-aspect omniscience is owing to the purity of the tongue, so this purity of the faculties, this purity of the tongue, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the body is owing to the purity of the faculties, and the purity of all-aspect omniscience is owing to the purity of the body, so this purity of the faculties, this purity of the body, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the mental faculty is owing to the purity of the faculties, and the purity of all-aspect omniscience is owing to the purity of the mental faculty, [F.387.b] so this purity of the faculties, this purity of the mental faculty, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.696 “The purity of sights is owing to the purity of the faculties, and the purity of all-aspect omniscience is owing to the purity of sights, so this purity of the faculties, this purity of sights, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of sounds is owing to the purity of the faculties, and the purity of all-aspect omniscience is owing to the purity of sounds, so this purity of the faculties, this purity of sounds, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of odors is owing to the purity of the faculties, and the purity of all-aspect omniscience is owing to the purity of odors, so this purity of the faculties, this purity of odors, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tastes is owing to the purity of the faculties, and the purity of all-aspect omniscience is owing to the purity of tastes, so this purity of the faculties, this purity of tastes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tangibles is owing to the purity of the faculties, and the purity of all-aspect omniscience is owing to the purity of tangibles, so this purity of the faculties, [F.388.a] this purity of tangibles, and this purity of all-aspect

omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental phenomena is owing to the purity of the faculties, and the purity of all-aspect omniscience is owing to the purity of mental phenomena, so this purity of the faculties, this purity of mental phenomena, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.697 “The purity of visual consciousness is owing to the purity of the faculties, and the purity of all-aspect omniscience is owing to the purity of visual consciousness, so this purity of the faculties, this purity of visual consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of auditory consciousness is owing to the purity of the faculties, and the purity of all-aspect omniscience is owing to the purity of auditory consciousness, so this purity of the faculties, this purity of auditory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of olfactory consciousness is owing to the purity of the faculties, and the purity of all-aspect omniscience is owing to the purity of olfactory consciousness, so this purity of the faculties, this purity of olfactory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity [F.388.b] of gustatory consciousness is owing to the purity of the faculties, and the purity of all-aspect omniscience is owing to the purity of gustatory consciousness, so this purity of the faculties, this purity of gustatory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tactile consciousness is owing to the purity of the faculties, and the purity of all-aspect omniscience is owing to the purity of tactile consciousness, so this purity of the faculties, this purity of tactile consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental consciousness is owing to the purity of the faculties, and the purity of all-aspect omniscience is owing to the purity of mental consciousness, so this purity of the faculties, this purity of mental consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.698 “The purity of visually compounded sensory contact is owing to the purity of the faculties, and the purity of all-aspect omniscience is owing to the purity of visually compounded sensory contact, so this purity of the faculties, this purity of visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of aurally compounded sensory

contact is owing to the purity of the faculties, [F.389.a] and the purity of all-aspect omniscience is owing to the purity of aurally compounded sensory contact, so this purity of the faculties, this purity of aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of nasally compounded sensory contact is owing to the purity of the faculties, and the purity of all-aspect omniscience is owing to the purity of nasally compounded sensory contact, so this purity of the faculties, this purity of nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of lingually compounded sensory contact is owing to the purity of the faculties, and the purity of all-aspect omniscience is owing to the purity of lingually compounded sensory contact, so this purity of the faculties, this purity of lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of corporeally compounded sensory contact is owing to the purity of the faculties, and the purity of all-aspect omniscience is owing to the purity of corporeally compounded sensory contact, so this purity of the faculties, this purity of corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mentally compounded sensory contact is owing to the purity of the faculties, and the purity of all-aspect omniscience is owing to the purity of mentally compounded sensory contact, [F.389.b] so this purity of the faculties, this purity of mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.699 “The purity of feelings conditioned by visually compounded sensory contact is owing to the purity of the faculties, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by visually compounded sensory contact, so this purity of the faculties, this purity of feelings conditioned by visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by aurally compounded sensory contact is owing to the purity of the faculties, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by aurally compounded sensory contact, so this purity of the faculties, this purity of feelings conditioned by aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by nasally compounded sensory contact is owing to the purity

of the faculties, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by nasally compounded sensory contact, so this purity of the faculties, this purity of feelings conditioned by nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by lingually compounded sensory contact is owing to the purity of the faculties, [F.390.a] and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by lingually compounded sensory contact, so this purity of the faculties, this purity of feelings conditioned by lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by corporeally compounded sensory contact is owing to the purity of the faculties, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by corporeally compounded sensory contact, so this purity of the faculties, this purity of feelings conditioned by corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by mentally compounded sensory contact is owing to the purity of the faculties, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by mentally compounded sensory contact, so this purity of the faculties, this purity of feelings conditioned by mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.700 “The purity of physical forms is owing to the purity of the powers, and the purity of all-aspect omniscience is owing to the purity of physical forms, so this purity of the powers, this purity of physical forms, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity [F.390.b] of feelings is owing to the purity of the powers, and the purity of all-aspect omniscience is owing to the purity of feelings, so this purity of the powers, this purity of feelings, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of perceptions is owing to the purity of the powers, and the purity of all-aspect omniscience is owing to the purity of perceptions, so this purity of the powers, this purity of perceptions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of formative predispositions is owing to the purity of the powers, and the purity of all-aspect omniscience is owing to the purity of formative predispositions, so this purity of the powers, this purity of formative predispositions, and this

purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of consciousness is owing to the purity of the powers, and the purity of all-aspect omniscience is owing to the purity of consciousness, so this purity of the powers, this purity of consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.701 “The purity of the eyes is owing to the purity of the powers, and the purity of all-aspect omniscience is owing to the purity of the eyes, so this purity of the powers, this purity of the eyes, and this purity of all-aspect omniscience are not [F.391.a] two, cannot be divided into two, are no different, and are not distinct. The purity of the ears is owing to the purity of the powers, and the purity of all-aspect omniscience is owing to the purity of the ears, so this purity of the powers, this purity of the ears, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the nose is owing to the purity of the powers, and the purity of all-aspect omniscience is owing to the purity of the nose, so this purity of the powers, this purity of the nose, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the tongue is owing to the purity of the powers, and the purity of all-aspect omniscience is owing to the purity of the tongue, so this purity of the powers, this purity of the tongue, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the body is owing to the purity of the powers, and the purity of all-aspect omniscience is owing to the purity of the body, so this purity of the powers, this purity of the body, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the mental faculty is owing to the purity of the powers, and the purity of all-aspect omniscience is owing to the purity of the mental faculty, so this purity of the powers, this purity of the mental faculty, and this purity of [F.391.b] all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.702 “The purity of sights is owing to the purity of the powers, and the purity of all-aspect omniscience is owing to the purity of sights, so this purity of the powers, this purity of sights, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of sounds is owing to the purity of the powers, and the purity of all-aspect omniscience is owing to the purity of sounds, so this purity of the powers, this purity of sounds, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of odors is owing to the purity of the powers, and the purity of all-aspect omniscience is owing to the purity of odors, so this purity of the

powers, this purity of odors, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tastes is owing to the purity of the powers, and the purity of all-aspect omniscience is owing to the purity of tastes, so this purity of the powers, this purity of tastes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tangibles is owing to the purity of the powers, and the purity of all-aspect omniscience is owing to the purity of tangibles, so this purity of the powers, [F.392.a] this purity of tangibles, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental phenomena is owing to the purity of the powers, and the purity of all-aspect omniscience is owing to the purity of mental phenomena, so this purity of the powers, this purity of mental phenomena, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.703 “The purity of visual consciousness is owing to the purity of the powers, and the purity of all-aspect omniscience is owing to the purity of visual consciousness, so this purity of the powers, this purity of visual consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of auditory consciousness is owing to the purity of the powers, and the purity of all-aspect omniscience is owing to the purity of auditory consciousness, so this purity of the powers, this purity of auditory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of olfactory consciousness is owing to the purity of the powers, and the purity of all-aspect omniscience is owing to the purity of olfactory consciousness, so this purity of the powers, this purity of olfactory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. [F.392.b] The purity of gustatory consciousness is owing to the purity of the powers, and the purity of all-aspect omniscience is owing to the purity of gustatory consciousness, so this purity of the powers, this purity of gustatory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tactile consciousness is owing to the purity of the powers, and the purity of all-aspect omniscience is owing to the purity of tactile consciousness, so this purity of the powers, this purity of tactile consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental consciousness is owing to the purity of the powers, and the purity of all-aspect omniscience is owing to the purity of mental consciousness, so

this purity of the powers, this purity of mental consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.704 “The purity of visually compounded sensory contact is owing to the purity of the powers, and the purity of all-aspect omniscience is owing to the purity of visually compounded sensory contact, so this purity of the powers, this purity of visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of aurally compounded sensory contact is owing to the purity of the powers, and the purity of all-aspect omniscience [F.393.a] is owing to the purity of aurally compounded sensory contact, so this purity of the powers, this purity of aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of nasally compounded sensory contact is owing to the purity of the powers, and the purity of all-aspect omniscience is owing to the purity of nasally compounded sensory contact, so this purity of the powers, this purity of nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of lingually compounded sensory contact is owing to the purity of the powers, and the purity of all-aspect omniscience is owing to the purity of lingually compounded sensory contact, so this purity of the powers, this purity of lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of corporeally compounded sensory contact is owing to the purity of the powers, and the purity of all-aspect omniscience is owing to the purity of corporeally compounded sensory contact, so this purity of the powers, this purity of corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mentally compounded sensory contact is owing to the purity of the powers, and the purity of all-aspect omniscience is owing to the purity of mentally compounded sensory contact, so this purity of the powers, [F.393.b] this purity of mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.705 “The purity of feelings conditioned by visually compounded sensory contact is owing to the purity of the powers, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by visually compounded sensory contact, so this purity of the powers, this purity of feelings conditioned by visually compounded sensory contact, and this

purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by aurally compounded sensory contact is owing to the purity of the powers, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by aurally compounded sensory contact, so this purity of the powers, this purity of feelings conditioned by aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by nasally compounded sensory contact is owing to the purity of the powers, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by nasally compounded sensory contact, so this purity of the powers, this purity of feelings conditioned by nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by lingually compounded sensory contact is owing to the purity of the powers, and the purity of [F.394.a] all-aspect omniscience is owing to the purity of feelings conditioned by lingually compounded sensory contact, so this purity of the powers, this purity of feelings conditioned by lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by corporeally compounded sensory contact is owing to the purity of the powers, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by corporeally compounded sensory contact, so this purity of the powers, this purity of feelings conditioned by corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by mentally compounded sensory contact is owing to the purity of the powers, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by mentally compounded sensory contact, so this purity of the powers, this purity of feelings conditioned by mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.706 “The purity of physical forms is owing to the purity of the branches of enlightenment, and the purity of all-aspect omniscience is owing to the purity of physical forms, so this purity of the branches of enlightenment, this purity of physical forms, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings is owing [F.394.b] to the purity of the branches of enlightenment, and the purity of all-aspect omniscience is owing to the

purity of feelings, so this purity of the branches of enlightenment, this purity of feelings, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of perceptions is owing to the purity of the branches of enlightenment, and the purity of all-aspect omniscience is owing to the purity of perceptions, so this purity of the branches of enlightenment, this purity of perceptions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of formative predispositions is owing to the purity of the branches of enlightenment, and the purity of all-aspect omniscience is owing to the purity of formative predispositions, so this purity of the branches of enlightenment, this purity of formative predispositions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of consciousness is owing to the purity of the branches of enlightenment, and the purity of all-aspect omniscience is owing to the purity of consciousness, so this purity of the branches of enlightenment, this purity of consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.707 “The purity of the eyes is owing to the purity of the branches of enlightenment, and the purity of all-aspect omniscience is owing to the purity of the eyes, so this purity of the branches of enlightenment, [F.395.a] this purity of the eyes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the ears is owing to the purity of the branches of enlightenment, and the purity of all-aspect omniscience is owing to the purity of the ears, so this purity of the branches of enlightenment, this purity of the ears, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the nose is owing to the purity of the branches of enlightenment, and the purity of all-aspect omniscience is owing to the purity of the nose, so this purity of the branches of enlightenment, this purity of the nose, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the tongue is owing to the purity of the branches of enlightenment, and the purity of all-aspect omniscience is owing to the purity of the tongue, so this purity of the branches of enlightenment, this purity of the tongue, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the body is owing to the purity of the branches of enlightenment, and the purity of all-aspect omniscience is owing to the purity of the body, so this purity of the branches of enlightenment, this purity of the body, and this purity of all-aspect omniscience are not two, cannot be divided into two,

are no different, and are not distinct. The purity of the mental faculty [F.395.b] is owing to the purity of the branches of enlightenment, and the purity of all-aspect omniscience is owing to the purity of the mental faculty, so this purity of the branches of enlightenment, this purity of the mental faculty, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.708 “The purity of sights is owing to the purity of the branches of enlightenment, and the purity of all-aspect omniscience is owing to the purity of sights, so this purity of the branches of enlightenment, this purity of sights, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of sounds is owing to the purity of the branches of enlightenment, and the purity of all-aspect omniscience is owing to the purity of sounds, so this purity of the branches of enlightenment, this purity of sounds, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of odors is owing to the purity of the branches of enlightenment, and the purity of all-aspect omniscience is owing to the purity of odors, so this purity of the branches of enlightenment, this purity of odors, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tastes is owing to the purity of the branches of enlightenment, and the purity of all-aspect omniscience is owing to the purity of tastes, so this purity of the branches of enlightenment, this purity of tastes, and this purity [F.396.a] of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tangibles is owing to the purity of the branches of enlightenment, and the purity of all-aspect omniscience is owing to the purity of tangibles, so this purity of the branches of enlightenment, this purity of tangibles, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental phenomena is owing to the purity of the branches of enlightenment, and the purity of all-aspect omniscience is owing to the purity of mental phenomena, so this purity of the branches of enlightenment, this purity of mental phenomena, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.709 “The purity of visual consciousness is owing to the purity of the branches of enlightenment, and the purity of all-aspect omniscience is owing to the purity of visual consciousness, so this purity of the branches of enlightenment, this purity of visual consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of auditory consciousness is owing to the

purity of the branches of enlightenment, and the purity of all-aspect omniscience is owing to the purity of auditory consciousness, so this purity of the branches of enlightenment, this purity of auditory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of olfactory consciousness is owing to the purity of the branches of enlightenment, and [F.396.b] the purity of all-aspect omniscience is owing to the purity of olfactory consciousness, so this purity of the branches of enlightenment, this purity of olfactory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of gustatory consciousness is owing to the purity of the branches of enlightenment, and the purity of all-aspect omniscience is owing to the purity of gustatory consciousness, so this purity of the branches of enlightenment, this purity of gustatory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tactile consciousness is owing to the purity of the branches of enlightenment, and the purity of all-aspect omniscience is owing to the purity of tactile consciousness, so this purity of the branches of enlightenment, this purity of tactile consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental consciousness is owing to the purity of the branches of enlightenment, and the purity of all-aspect omniscience is owing to the purity of mental consciousness, so this purity of the branches of enlightenment, this purity of mental consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.710 “The purity of visually compounded sensory contact is owing to the purity of the branches of enlightenment, and the purity of all-aspect omniscience is owing to the purity of visually compounded sensory contact, [F.397.a] so this purity of the branches of enlightenment, this purity of visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of aurally compounded sensory contact is owing to the purity of the branches of enlightenment, and the purity of all-aspect omniscience is owing to the purity of aurally compounded sensory contact, so this purity of the branches of enlightenment, this purity of aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of nasally compounded sensory contact is owing to the purity of the branches of enlightenment, and the purity of all-aspect omniscience is owing to the purity of nasally compounded sensory contact, so this purity of the branches of

enlightenment, this purity of nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of lingually compounded sensory contact is owing to the purity of the branches of enlightenment, and the purity of all-aspect omniscience is owing to the purity of lingually compounded sensory contact, so this purity of the branches of enlightenment, this purity of lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of corporeally compounded sensory contact is owing to the purity of the branches of enlightenment, and the purity of all-aspect omniscience is owing to the purity of corporeally compounded sensory contact, so this purity of [F.397.b] the branches of enlightenment, this purity of corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mentally compounded sensory contact is owing to the purity of the branches of enlightenment, and the purity of all-aspect omniscience is owing to the purity of mentally compounded sensory contact, so this purity of the branches of enlightenment, this purity of mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

- 26.711 “The purity of feelings conditioned by visually compounded sensory contact is owing to the purity of the branches of enlightenment, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by visually compounded sensory contact, so this purity of the branches of enlightenment, this purity of feelings conditioned by visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by aurally compounded sensory contact is owing to the purity of the branches of enlightenment, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by aurally compounded sensory contact, so this purity of the branches of enlightenment, this purity of feelings conditioned by aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by nasally compounded sensory contact is owing to the purity of the branches of enlightenment, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by nasally compounded sensory contact, [F.398.a] so this purity of the branches of enlightenment, this purity of feelings conditioned by nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot

be divided into two, are no different, and are not distinct. The purity of feelings conditioned by lingually compounded sensory contact is owing to the purity of the branches of enlightenment, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by lingually compounded sensory contact, so this purity of the branches of enlightenment, this purity of feelings conditioned by lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by corporeally compounded sensory contact is owing to the purity of the branches of enlightenment, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by corporeally compounded sensory contact, so this purity of the branches of enlightenment, this purity of feelings conditioned by corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by mentally compounded sensory contact is owing to the purity of the branches of enlightenment, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by mentally compounded sensory contact, so this purity of the branches of enlightenment, this purity of feelings conditioned by mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. [V21] [F.1.b] [B1]

26.712 “The purity of physical forms is owing to the purity of the noble eightfold path, and the purity of all-aspect omniscience is owing to the purity of physical forms, so this purity of the noble eightfold path, this purity of physical forms, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings is owing to the purity of the noble eightfold path, and the purity of all-aspect omniscience is owing to the purity of feelings, so this purity of the noble eightfold path, this purity of feelings, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of perceptions is owing to [F.2.a] the purity of the noble eightfold path, and the purity of all-aspect omniscience is owing to the purity of perceptions, so this purity of the noble eightfold path, this purity of perceptions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of formative predispositions is owing to the purity of the noble eightfold path, and the purity of all-aspect omniscience is owing to the purity of formative predispositions, so this purity of the noble eightfold path, this purity of formative predispositions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The

purity of consciousness is owing to the purity of the noble eightfold path, and the purity of all-aspect omniscience is owing to the purity of consciousness, so this purity of the noble eightfold path, this purity of consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.713 “The purity of the eyes is owing to the purity of the noble eightfold path, and the purity of all-aspect omniscience is owing to the purity of the eyes, so this purity of the noble eightfold path, [F.2.b] this purity of the eyes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the ears is owing to the purity of the noble eightfold path, and the purity of all-aspect omniscience is owing to the purity of the ears, so this purity of the noble eightfold path, this purity of the ears, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the nose is owing to the purity of the noble eightfold path, and the purity of all-aspect omniscience is owing to the purity of the nose, so this purity of the noble eightfold path, this purity of the nose, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the tongue is owing to the purity of the noble eightfold path, and the purity of all-aspect omniscience is owing to the purity of the tongue, so this purity of the noble eightfold path, this purity of the tongue, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the body is owing to the purity of the noble eightfold path, and the purity of all-aspect omniscience is owing to the purity of the body, so this purity of the noble eightfold path, this purity of the body, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the mental faculty is owing to the purity [F.3.a] of the noble eightfold path, and the purity of all-aspect omniscience is owing to the purity of the mental faculty, so this purity of the noble eightfold path, this purity of the mental faculty, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.714 “The purity of sights is owing to the purity of the noble eightfold path, and the purity of all-aspect omniscience is owing to the purity of sights, so this purity of the noble eightfold path, this purity of sights, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of sounds is owing to the purity of the noble eightfold path, and the purity of all-aspect omniscience is owing to the purity of sounds, so this purity of the noble eightfold path, this purity of sounds, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of odors is

owing to the purity of the noble eightfold path, and the purity of all-aspect omniscience is owing to the purity of odors, so this purity of the noble eightfold path, this purity of odors, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tastes is owing to the purity of the noble eightfold path, and the purity of all-aspect omniscience is owing to the purity of tastes, so this purity of the noble eightfold path, this purity of tastes, and this purity of all-aspect omniscience [F.3.b] are not two, cannot be divided into two, are no different, and are not distinct. The purity of tangibles is owing to the purity of the noble eightfold path, and the purity of all-aspect omniscience is owing to the purity of tangibles, so this purity of the noble eightfold path, this purity of tangibles, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental phenomena is owing to the purity of the noble eightfold path, and the purity of all-aspect omniscience is owing to the purity of mental phenomena, so this purity of the noble eightfold path, this purity of mental phenomena, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

- 26.715 “The purity of visual consciousness is owing to the purity of the noble eightfold path, and the purity of all-aspect omniscience is owing to the purity of visual consciousness, so this purity of the noble eightfold path, this purity of visual consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of auditory consciousness is owing to the purity of the noble eightfold path, and the purity of all-aspect omniscience is owing to the purity of auditory consciousness, so this purity of the noble eightfold path, this purity of auditory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of [F.4.a] olfactory consciousness is owing to the purity of the noble eightfold path, and the purity of all-aspect omniscience is owing to the purity of olfactory consciousness, so this purity of the noble eightfold path, this purity of olfactory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of gustatory consciousness is owing to the purity of the noble eightfold path, and the purity of all-aspect omniscience is owing to the purity of gustatory consciousness, so this purity of the noble eightfold path, this purity of gustatory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tactile consciousness is owing to the purity of the noble eightfold path, and the purity of all-aspect omniscience is owing to the purity of tactile consciousness, so this purity of the noble eightfold

path, this purity of tactile consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental consciousness is owing to the purity of the noble eightfold path, and the purity of all-aspect omniscience is owing to the purity of mental consciousness, so this purity of the noble eightfold path, this purity of mental consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. [F.4.b]

26.716 “The purity of visually compounded sensory contact is owing to the purity of the noble eightfold path, and the purity of all-aspect omniscience is owing to the purity of visually compounded sensory contact, so this purity of the noble eightfold path, this purity of visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of aurally compounded sensory contact is owing to the purity of the noble eightfold path, and the purity of all-aspect omniscience is owing to the purity of aurally compounded sensory contact, so this purity of the noble eightfold path, this purity of aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of nasally compounded sensory contact is owing to the purity of the noble eightfold path, and the purity of all-aspect omniscience is owing to the purity of nasally compounded sensory contact, so this purity of the noble eightfold path, this purity of nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of lingually compounded sensory contact is owing to the purity of the noble eightfold path, and the purity of all-aspect omniscience is owing to the purity of lingually compounded sensory contact, so this purity of the noble eightfold path, this purity of lingually compounded sensory contact, [F.5.a] and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of corporeally compounded sensory contact is owing to the purity of the noble eightfold path, and the purity of all-aspect omniscience is owing to the purity of corporeally compounded sensory contact, so this purity of the noble eightfold path, this purity of corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mentally compounded sensory contact is owing to the purity of the noble eightfold path, and the purity of all-aspect omniscience is owing to the purity of mentally compounded sensory contact, so this purity of the noble eightfold path, this

purity of mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.717 “The purity of feelings conditioned by visually compounded sensory contact is owing to the purity of the noble eightfold path, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by visually compounded sensory contact, so this purity of the noble eightfold path, this purity of feelings conditioned by visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by aurally compounded sensory contact is owing to the purity of the noble eightfold path, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by aurally compounded sensory contact, so this purity of [F.5.b] the noble eightfold path, this purity of feelings conditioned by aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by nasally compounded sensory contact is owing to the purity of the noble eightfold path, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by nasally compounded sensory contact, so this purity of the noble eightfold path, this purity of feelings conditioned by nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by lingually compounded sensory contact is owing to the purity of the noble eightfold path, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by lingually compounded sensory contact, so this purity of the noble eightfold path, this purity of feelings conditioned by lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by corporeally compounded sensory contact is owing to the purity of the noble eightfold path, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by corporeally compounded sensory contact, so this purity of the noble eightfold path, this purity of feelings conditioned by corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by mentally compounded sensory contact [F.6.a] is owing to the purity of the noble eightfold path, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by mentally compounded sensory contact, so this purity of the

noble eightfold path, this purity of feelings conditioned by mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.718 “The purity of physical forms is owing to the purity of the truths of the noble ones, and the purity of all-aspect omniscience is owing to the purity of physical forms, so this purity of the truths of the noble ones, this purity of physical forms, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings is owing to the purity of the truths of the noble ones, and the purity of all-aspect omniscience is owing to the purity of feelings, so this purity of the truths of the noble ones, this purity of feelings, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of perceptions is owing to the purity of the truths of the noble ones, and the purity of all-aspect omniscience is owing to the purity of perceptions, so this purity of the truths of the noble ones, this purity of perceptions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of formative predispositions is owing to the purity of the truths of the noble ones, and the purity of all-aspect omniscience is owing to the purity of formative predispositions, so this purity of [F.6.b] the truths of the noble ones, this purity of formative predispositions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of consciousness is owing to the purity of the truths of the noble ones, and the purity of all-aspect omniscience is owing to the purity of consciousness, so this purity of the truths of the noble ones, this purity of consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.719 “The purity of the eyes is owing to the purity of the truths of the noble ones, and the purity of all-aspect omniscience is owing to the purity of the eyes, so this purity of the truths of the noble ones, this purity of the eyes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the ears is owing to the purity of the truths of the noble ones, and the purity of all-aspect omniscience is owing to the purity of the ears, so this purity of the truths of the noble ones, this purity of the ears, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the nose is owing to the purity of the truths of the noble ones, and the purity of all-aspect omniscience is owing to the purity of the nose, so this purity of the truths of the noble ones, this purity of the nose, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the

tongue is owing to the purity of the truths of the noble ones, and the purity of all-aspect omniscience is owing to the purity of [F.7.a] the tongue, so this purity of the truths of the noble ones, this purity of the tongue, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the body is owing to the purity of the truths of the noble ones, and the purity of all-aspect omniscience is owing to the purity of the body, so this purity of the truths of the noble ones, this purity of the body, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the mental faculty is owing to the purity of the truths of the noble ones, and the purity of all-aspect omniscience is owing to the purity of the mental faculty, so this purity of the truths of the noble ones, this purity of the mental faculty, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.720 “The purity of sights is owing to the purity of the truths of the noble ones, and the purity of all-aspect omniscience is owing to the purity of sights, so this purity of the truths of the noble ones, this purity of sights, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of sounds is owing to the purity of the truths of the noble ones, and the purity of all-aspect omniscience is owing to the purity of sounds, so this purity of the truths of the noble ones, this purity of sounds, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of odors is owing to the purity of the truths of the noble ones, and the purity of all-aspect omniscience is owing to [F.7.b] the purity of odors, so this purity of the truths of the noble ones, this purity of odors, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tastes is owing to the purity of the truths of the noble ones, and the purity of all-aspect omniscience is owing to the purity of tastes, so this purity of the truths of the noble ones, this purity of tastes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tangibles is owing to the purity of the truths of the noble ones, and the purity of all-aspect omniscience is owing to the purity of tangibles, so this purity of the truths of the noble ones, this purity of tangibles, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental phenomena is owing to the purity of the truths of the noble ones, and the purity of all-aspect omniscience is owing to the purity of mental phenomena, so this purity of

the truths of the noble ones, this purity of mental phenomena, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.721 “The purity of visual consciousness is owing to the purity of the truths of the noble ones, and the purity of all-aspect omniscience is owing to the purity of visual consciousness, so this purity of the truths of the noble ones, this purity of visual consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of auditory consciousness is owing to the purity of the truths of the noble ones, and the purity of all-aspect omniscience is owing to [F.8.a] the purity of auditory consciousness, so this purity of the truths of the noble ones, this purity of auditory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of olfactory consciousness is owing to the purity of the truths of the noble ones, and the purity of all-aspect omniscience is owing to the purity of olfactory consciousness, so this purity of the truths of the noble ones, this purity of olfactory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of gustatory consciousness is owing to the purity of the truths of the noble ones, and the purity of all-aspect omniscience is owing to the purity of gustatory consciousness, so this purity of the truths of the noble ones, this purity of gustatory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tactile consciousness is owing to the purity of the truths of the noble ones, and the purity of all-aspect omniscience is owing to the purity of tactile consciousness, so this purity of the truths of the noble ones, this purity of tactile consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental consciousness is owing to the purity of the truths of the noble ones, and the purity of all-aspect omniscience is owing to the purity of mental consciousness, so this purity of the truths of the noble ones, [F.8.b] this purity of mental consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.722 “The purity of visually compounded sensory contact is owing to the purity of the truths of the noble ones, and the purity of all-aspect omniscience is owing to the purity of visually compounded sensory contact, so this purity of the truths of the noble ones, this purity of visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of aurally compounded sensory contact is owing to the purity of the truths of the noble

ones, and the purity of all-aspect omniscience is owing to the purity of aurally compounded sensory contact, so this purity of the truths of the noble ones, this purity of aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of nasally compounded sensory contact is owing to the purity of the truths of the noble ones, and the purity of all-aspect omniscience is owing to the purity of nasally compounded sensory contact, so this purity of the truths of the noble ones, this purity of nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of lingually compounded sensory contact is owing to the purity of the truths of the noble ones, and the purity of all-aspect omniscience is owing to the purity of lingually compounded sensory contact, so this purity of the truths of the noble ones, this purity of lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, [F.9.a] and are not distinct. The purity of corporeally compounded sensory contact is owing to the purity of the truths of the noble ones, and the purity of all-aspect omniscience is owing to the purity of corporeally compounded sensory contact, so this purity of the truths of the noble ones, this purity of corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mentally compounded sensory contact is owing to the purity of the truths of the noble ones, and the purity of all-aspect omniscience is owing to the purity of mentally compounded sensory contact, so this purity of the truths of the noble ones, this purity of mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.723 “The purity of feelings conditioned by visually compounded sensory contact is owing to the purity of the truths of the noble ones, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by visually compounded sensory contact, so this purity of the truths of the noble ones, this purity of feelings conditioned by visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by aurally compounded sensory contact is owing to the purity of the truths of the noble ones, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by aurally compounded sensory contact, so this purity of the truths of the noble ones, this purity of feelings conditioned by aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into

two, are no different, and are not distinct. The purity [F.9.b] of feelings conditioned by nasally compounded sensory contact is owing to the purity of the truths of the noble ones, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by nasally compounded sensory contact, so this purity of the truths of the noble ones, this purity of feelings conditioned by nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by lingually compounded sensory contact is owing to the purity of the truths of the noble ones, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by lingually compounded sensory contact, so this purity of the truths of the noble ones, this purity of feelings conditioned by lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by corporeally compounded sensory contact is owing to the purity of the truths of the noble ones, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by corporeally compounded sensory contact, so this purity of the truths of the noble ones, this purity of feelings conditioned by corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by mentally compounded sensory contact is owing to the purity of the truths of the noble ones, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by mentally compounded sensory contact, so this purity of the truths of the noble ones, this purity of feelings conditioned by mentally compounded sensory contact, and this purity of [F.10.a] all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

- 26.724 “The purity of physical forms is owing to the purity of the meditative concentrations, and the purity of all-aspect omniscience is owing to the purity of physical forms, so this purity of the meditative concentrations, this purity of physical forms, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings is owing to the purity of the meditative concentrations, and the purity of all-aspect omniscience is owing to the purity of feelings, so this purity of the meditative concentrations, this purity of feelings, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of perceptions is owing to the purity of the meditative concentrations, and the purity of all-aspect omniscience is owing to the purity of perceptions, so this purity of the

meditative concentrations, this purity of perceptions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of formative predispositions is owing to the purity of the meditative concentrations, and the purity of all-aspect omniscience is owing to the purity of formative predispositions, so this purity of the meditative concentrations, this purity of formative predispositions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of consciousness is owing to the purity of the meditative concentrations, and the purity of all-aspect omniscience is owing to the purity of consciousness, so this purity of the meditative concentrations, this purity of consciousness, [F.10.b] and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.725 “The purity of the eyes is owing to the purity of the meditative concentrations, and the purity of all-aspect omniscience is owing to the purity of the eyes, so this purity of the meditative concentrations, this purity of the eyes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the ears is owing to the purity of the meditative concentrations, and the purity of all-aspect omniscience is owing to the purity of the ears, so this purity of the meditative concentrations, this purity of the ears, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the nose is owing to the purity of the meditative concentrations, and the purity of all-aspect omniscience is owing to the purity of the nose, so this purity of the meditative concentrations, this purity of the nose, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the tongue is owing to the purity of the meditative concentrations, and the purity of all-aspect omniscience is owing to the purity of the tongue, so this purity of the meditative concentrations, this purity of the tongue, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the body is owing to the purity of the meditative concentrations, and the purity of all-aspect omniscience is owing to the purity of the body, so this purity of the meditative concentrations, this purity of the body, and this purity [F.11.a] of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the mental faculty is owing to the purity of the meditative concentrations, and the purity of all-aspect omniscience is owing to the purity of the mental faculty, so this purity of the

meditative concentrations, this purity of the mental faculty, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.726 “The purity of sights is owing to the purity of the meditative concentrations, and the purity of all-aspect omniscience is owing to the purity of sights, so this purity of the meditative concentrations, this purity of sights, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of sounds is owing to the purity of the meditative concentrations, and the purity of all-aspect omniscience is owing to the purity of sounds, so this purity of the meditative concentrations, this purity of sounds, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of odors is owing to the purity of the meditative concentrations, and the purity of all-aspect omniscience is owing to the purity of odors, so this purity of the meditative concentrations, this purity of odors, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tastes is owing to the purity of the meditative concentrations, and the purity of all-aspect omniscience is owing to the purity of tastes, so this purity of the meditative concentrations, this purity of tastes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no [F.11.b] different, and are not distinct. The purity of tangibles is owing to the purity of the meditative concentrations, and the purity of all-aspect omniscience is owing to the purity of tangibles, so this purity of the meditative concentrations, this purity of tangibles, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental phenomena is owing to the purity of the meditative concentrations, and the purity of all-aspect omniscience is owing to the purity of mental phenomena, so this purity of the meditative concentrations, this purity of mental phenomena, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.727 “The purity of visual consciousness is owing to the purity of the meditative concentrations, and the purity of all-aspect omniscience is owing to the purity of visual consciousness, so this purity of the meditative concentrations, this purity of visual consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of auditory consciousness is owing to the purity of the meditative concentrations, and the purity of all-aspect omniscience is owing to the purity of auditory consciousness, so this purity of the meditative concentrations, this purity of auditory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two,

are no different, and are not distinct. The purity of olfactory consciousness is owing to the purity of the meditative concentrations, and the purity of all-aspect omniscience is owing to the purity of olfactory consciousness, so this purity of the meditative concentrations, [F.12.a] this purity of olfactory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of gustatory consciousness is owing to the purity of the meditative concentrations, and the purity of all-aspect omniscience is owing to the purity of gustatory consciousness, so this purity of the meditative concentrations, this purity of gustatory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tactile consciousness is owing to the purity of the meditative concentrations, and the purity of all-aspect omniscience is owing to the purity of tactile consciousness, so this purity of the meditative concentrations, this purity of tactile consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental consciousness is owing to the purity of the meditative concentrations, and the purity of all-aspect omniscience is owing to the purity of mental consciousness, so this purity of the meditative concentrations, this purity of mental consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.728 “The purity of visually compounded sensory contact is owing to the purity of the meditative concentrations, and the purity of all-aspect omniscience is owing to the purity of visually compounded sensory contact, so this purity of the meditative concentrations, this purity of visually compounded sensory contact, and this purity of all-aspect omniscience are not two, [F.12.b] cannot be divided into two, are no different, and are not distinct. The purity of aurally compounded sensory contact is owing to the purity of the meditative concentrations, and the purity of all-aspect omniscience is owing to the purity of aurally compounded sensory contact, so this purity of the meditative concentrations, this purity of aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of nasally compounded sensory contact is owing to the purity of the meditative concentrations, and the purity of all-aspect omniscience is owing to the purity of nasally compounded sensory contact, so this purity of the meditative concentrations, this purity of nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of linguallly compounded sensory contact is owing to the purity of the meditative

concentrations, and the purity of all-aspect omniscience is owing to the purity of lingually compounded sensory contact, so this purity of the meditative concentrations, this purity of lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of corporeally compounded sensory contact is owing to the purity of the meditative concentrations, and the purity of all-aspect omniscience is owing to the purity of corporeally compounded sensory contact, so this purity of the meditative concentrations, this purity of corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mentally compounded sensory contact is owing to the purity of the meditative concentrations, and the purity of all-aspect omniscience [F.13.a] is owing to the purity of mentally compounded sensory contact, so this purity of the meditative concentrations, this purity of mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.729 “The purity of feelings conditioned by visually compounded sensory contact is owing to the purity of the meditative concentrations, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by visually compounded sensory contact, so this purity of the meditative concentrations, this purity of feelings conditioned by visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by aurally compounded sensory contact is owing to the purity of the meditative concentrations, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by aurally compounded sensory contact, so this purity of the meditative concentrations, this purity of feelings conditioned by aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by nasally compounded sensory contact is owing to the purity of the meditative concentrations, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by nasally compounded sensory contact, so this purity of the meditative concentrations, this purity of feelings conditioned by nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by lingually compounded sensory contact is owing to the purity of the meditative concentrations, and the purity of all-aspect omniscience is owing to [F.13.b] the purity of feelings conditioned by

lingually compounded sensory contact, so this purity of the meditative concentrations, this purity of feelings conditioned by lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by corporeally compounded sensory contact is owing to the purity of the meditative concentrations, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by corporeally compounded sensory contact, so this purity of the meditative concentrations, this purity of feelings conditioned by corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by mentally compounded sensory contact is owing to the purity of the meditative concentrations, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by mentally compounded sensory contact, so this purity of the meditative concentrations, this purity of feelings conditioned by mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.730 “The purity of physical forms is owing to the purity of the immeasurable attitudes, and the purity of all-aspect omniscience is owing to the purity of physical forms, so this purity of the immeasurable attitudes, this purity of physical forms, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings is owing to the purity of the immeasurable attitudes, and the purity of all-aspect omniscience is owing to the purity of feelings, so this purity of the immeasurable attitudes, this purity of feelings, and this purity of [F.14.a] all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of perceptions is owing to the purity of the immeasurable attitudes, and the purity of all-aspect omniscience is owing to the purity of perceptions, so this purity of the immeasurable attitudes, this purity of perceptions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of formative predispositions is owing to the purity of the immeasurable attitudes, and the purity of all-aspect omniscience is owing to the purity of formative predispositions, so this purity of the immeasurable attitudes, this purity of formative predispositions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of consciousness is owing to the purity of the immeasurable attitudes, and the purity of all-aspect omniscience is owing to the purity of consciousness, so this purity of

the immeasurable attitudes, this purity of consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.731 “The purity of the eyes is owing to the purity of the immeasurable attitudes, and the purity of all-aspect omniscience is owing to the purity of the eyes, so this purity of the immeasurable attitudes, this purity of the eyes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the ears is owing to the purity of the immeasurable attitudes, and the purity of all-aspect omniscience is owing to the purity of the ears, so this purity of the immeasurable attitudes, purity of the ears, and purity of all-aspect omniscience [F.14.b] is not two, cannot be divided into two, is no different, and is not distinct. The purity of the nose is owing to the purity of the immeasurable attitudes, and the purity of all-aspect omniscience is owing to the purity of the nose, so this purity of the immeasurable attitudes, this purity of the nose, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the tongue is owing to the purity of the immeasurable attitudes, and the purity of all-aspect omniscience is owing to the purity of the tongue, so this purity of the immeasurable attitudes, this purity of the tongue, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the body is owing to the purity of the immeasurable attitudes, and the purity of all-aspect omniscience is owing to the purity of the body, so this purity of the immeasurable attitudes, this purity of the body, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the mental faculty is owing to the purity of the immeasurable attitudes, and the purity of all-aspect omniscience is owing to the purity of the mental faculty, so this purity of the immeasurable attitudes, this purity of the mental faculty, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.732 “The purity of sights is owing to the purity of the immeasurable attitudes, and the purity of all-aspect omniscience is owing to the purity of sights, so this purity of the immeasurable attitudes, this purity of sights, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of sounds is owing to [F.15.a] the purity of the immeasurable attitudes, and the purity of all-aspect omniscience is owing to the purity of sounds, so this purity of the immeasurable attitudes, this purity of sounds, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of odors is owing to the purity of the

immeasurable attitudes, and the purity of all-aspect omniscience is owing to the purity of odors, so this purity of the immeasurable attitudes, this purity of odors, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tastes is owing to the purity of the immeasurable attitudes, and the purity of all-aspect omniscience is owing to the purity of tastes, so this purity of the immeasurable attitudes, this purity of tastes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tangibles is owing to the purity of the immeasurable attitudes, and the purity of all-aspect omniscience is owing to the purity of tangibles, so this purity of the immeasurable attitudes, this purity of tangibles, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental phenomena is owing to the purity of the immeasurable attitudes, and the purity of all-aspect omniscience is owing to the purity of mental phenomena, so this purity of the immeasurable attitudes, this purity of mental phenomena, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.733 “The purity of visual consciousness is owing to the purity of the immeasurable attitudes, and the purity of all-aspect omniscience is owing to the purity of visual consciousness, [F.15.b] so this purity of the immeasurable attitudes, this purity of visual consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of auditory consciousness is owing to the purity of the immeasurable attitudes, and the purity of all-aspect omniscience is owing to the purity of auditory consciousness, so this purity of the immeasurable attitudes, this purity of auditory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of olfactory consciousness is owing to the purity of the immeasurable attitudes, and the purity of all-aspect omniscience is owing to the purity of olfactory consciousness, so this purity of the immeasurable attitudes, this purity of olfactory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of gustatory consciousness is owing to the purity of the immeasurable attitudes, and the purity of all-aspect omniscience is owing to the purity of gustatory consciousness, so this purity of the immeasurable attitudes, this purity of gustatory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tactile consciousness is owing to the purity of the immeasurable attitudes, and the purity of all-aspect omniscience is owing to the purity of

tactile consciousness, so this purity of the immeasurable attitudes, this purity of tactile consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity [F.16.a] of mental consciousness is owing to the purity of the immeasurable attitudes, and the purity of all-aspect omniscience is owing to the purity of mental consciousness, so this purity of the immeasurable attitudes, this purity of mental consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.734 “The purity of visually compounded sensory contact is owing to the purity of the immeasurable attitudes, and the purity of all-aspect omniscience is owing to the purity of visually compounded sensory contact, so this purity of the immeasurable attitudes, this purity of visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of aurally compounded sensory contact is owing to the purity of the immeasurable attitudes, and the purity of all-aspect omniscience is owing to the purity of aurally compounded sensory contact, so this purity of the immeasurable attitudes, this purity of aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of nasally compounded sensory contact is owing to the purity of the immeasurable attitudes, and the purity of all-aspect omniscience is owing to the purity of nasally compounded sensory contact, so this purity of the immeasurable attitudes, this purity of nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of lingually compounded sensory contact is owing to the purity of the immeasurable attitudes, and the purity of all-aspect omniscience is owing to the purity of lingually compounded sensory contact, so this purity of the immeasurable attitudes, [F.16.b] this purity of lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of corporeally compounded sensory contact is owing to the purity of the immeasurable attitudes, and the purity of all-aspect omniscience is owing to the purity of corporeally compounded sensory contact, so this purity of the immeasurable attitudes, this purity of corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mentally compounded sensory contact is owing to the purity of the immeasurable attitudes, and the purity of all-aspect omniscience is owing to the purity of mentally compounded sensory

contact, so this purity of the immeasurable attitudes, this purity of mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.735 “The purity of feelings conditioned by visually compounded sensory contact is owing to the purity of the immeasurable attitudes, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by visually compounded sensory contact, so this purity of the immeasurable attitudes, this purity of feelings conditioned by visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by aurally compounded sensory contact is owing to the purity of the immeasurable attitudes, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by aurally compounded sensory contact, so this purity of the immeasurable attitudes, this purity of feelings conditioned by aurally compounded sensory contact, and this purity of [F.17.a] all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by nasally compounded sensory contact is owing to the purity of the immeasurable attitudes, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by nasally compounded sensory contact, so this purity of the immeasurable attitudes, this purity of feelings conditioned by nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by lingually compounded sensory contact is owing to the purity of the immeasurable attitudes, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by lingually compounded sensory contact, so this purity of the immeasurable attitudes, this purity of feelings conditioned by lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by corporeally compounded sensory contact is owing to the purity of the immeasurable attitudes, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by corporeally compounded sensory contact, so this purity of the immeasurable attitudes, this purity of feelings conditioned by corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by mentally compounded sensory contact is owing to the purity of the immeasurable attitudes, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by mentally compounded sensory contact, so this purity of the

immeasurable attitudes, this purity of feelings conditioned by mentally compounded sensory contact, [F.17.b] and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. [B2]

26.736 “The purity of physical forms is owing to the purity of the formless absorptions, and the purity of all-aspect omniscience is owing to the purity of physical forms, so this purity of the formless absorptions, this purity of physical forms, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings is owing to the purity of the formless absorptions, and the purity of all-aspect omniscience is owing to the purity of feelings, so this purity of the formless absorptions, this purity of feelings, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of perceptions is owing to the purity of the formless absorptions, and the purity of all-aspect omniscience is owing to the purity of perceptions, so this purity of the formless absorptions, this purity of perceptions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of formative predispositions is owing to the purity of the formless absorptions, and the purity of all-aspect omniscience is owing to the purity of formative predispositions, so this purity of the formless absorptions, this purity of formative predispositions, and this purity of all-aspect omniscience [F.18.a] are not two, cannot be divided into two, are no different, and are not distinct. The purity of consciousness is owing to the purity of the formless absorptions, and the purity of all-aspect omniscience is owing to the purity of consciousness, so this purity of the formless absorptions, this purity of consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.737 “The purity of the eyes is owing to the purity of the formless absorptions, and the purity of all-aspect omniscience is owing to the purity of the eyes, so this purity of the formless absorptions, this purity of the eyes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the ears is owing to the purity of the formless absorptions, and the purity of all-aspect omniscience is owing to the purity of the ears, so this purity of the formless absorptions, this purity of the ears, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the nose is owing to the purity of the formless absorptions, and the purity of all-aspect omniscience is owing to the purity of the nose, so this purity of the formless absorptions, this purity of the nose, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and

are not distinct. The purity of the tongue is owing to the purity of [F.18.b] the formless absorptions, and the purity of all-aspect omniscience is owing to the purity of the tongue, so this purity of the formless absorptions, this purity of the tongue, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the body is owing to the purity of the formless absorptions, and the purity of all-aspect omniscience is owing to the purity of the body, so this purity of the formless absorptions, this purity of the body, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the mental faculty is owing to the purity of the formless absorptions, and the purity of all-aspect omniscience is owing to the purity of the mental faculty, so this purity of the formless absorptions, this purity of the mental faculty, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.738 “The purity of sights is owing to the purity of the formless absorptions, and the purity of all-aspect omniscience is owing to the purity of sights, so this purity of the formless absorptions, this purity of sights, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of sounds is owing to the purity of the formless absorptions, and the purity of all-aspect omniscience is owing to the purity of sounds, so this purity of the formless absorptions, this purity [F.19.a] of sounds, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of odors is owing to the purity of the formless absorptions, and the purity of all-aspect omniscience is owing to the purity of odors, so this purity of the formless absorptions, this purity of odors, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tastes is owing to the purity of the formless absorptions, and the purity of all-aspect omniscience is owing to the purity of tastes, so this purity of the formless absorptions, this purity of tastes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tangibles is owing to the purity of the formless absorptions, and the purity of all-aspect omniscience is owing to the purity of tangibles, so this purity of the formless absorptions, this purity of tangibles, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental phenomena is owing to the purity of the formless absorptions, and the purity of all-aspect omniscience is owing to the purity of mental phenomena, so this purity of the formless absorptions, this purity of mental phenomena, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.739 “The purity of visual consciousness is owing to the purity of the formless absorptions, and the purity of [F.19.b] all-aspect omniscience is owing to the purity of visual consciousness, so this purity of the formless absorptions, this purity of visual consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of auditory consciousness is owing to the purity of the formless absorptions, and the purity of all-aspect omniscience is owing to the purity of auditory consciousness, so this purity of the formless absorptions, this purity of auditory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of olfactory consciousness is owing to the purity of the formless absorptions, and the purity of all-aspect omniscience is owing to the purity of olfactory consciousness, so this purity of the formless absorptions, this purity of olfactory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of gustatory consciousness is owing to the purity of the formless absorptions, and the purity of all-aspect omniscience is owing to the purity of gustatory consciousness, so this purity of the formless absorptions, this purity of gustatory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tactile consciousness is owing to the purity of the formless absorptions, and the purity of all-aspect omniscience is owing to the purity [F.20.a] of tactile consciousness, so this purity of the formless absorptions, this purity of tactile consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental consciousness is owing to the purity of the formless absorptions, and the purity of all-aspect omniscience is owing to the purity of mental consciousness, so this purity of the formless absorptions, this purity of mental consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.740 “The purity of visually compounded sensory contact is owing to the purity of the formless absorptions, and the purity of all-aspect omniscience is owing to the purity of visually compounded sensory contact, so this purity of the formless absorptions, this purity of visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of aurally compounded sensory contact is owing to the purity of the formless absorptions, and the purity of all-aspect omniscience is owing to the purity of aurally compounded sensory contact, so this purity of the formless absorptions, this purity of aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are

no different, and are not distinct. The purity of nasally compounded sensory contact is owing to the purity of the formless absorptions, and the purity [F.20.b] of all-aspect omniscience is owing to the purity of nasally compounded sensory contact, so this purity of the formless absorptions, this purity of nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of lingually compounded sensory contact is owing to the purity of the formless absorptions, and the purity of all-aspect omniscience is owing to the purity of lingually compounded sensory contact, so this purity of the formless absorptions, this purity of lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of corporeally compounded sensory contact is owing to the purity of the formless absorptions, and the purity of all-aspect omniscience is owing to the purity of corporeally compounded sensory contact, so this purity of the formless absorptions, this purity of corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mentally compounded sensory contact is owing to the purity of the formless absorptions, and the purity of all-aspect omniscience is owing to the purity of mentally compounded sensory contact, so this purity of the formless absorptions, this purity of mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.741 “The purity of feelings conditioned by visually compounded sensory contact is owing to the purity of the formless absorptions, and [F.21.a] the purity of all-aspect omniscience is owing to the purity of feelings conditioned by visually compounded sensory contact, so this purity of the formless absorptions, this purity of feelings conditioned by visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by aurally compounded sensory contact is owing to the purity of the formless absorptions, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by aurally compounded sensory contact, so this purity of the formless absorptions, this purity of feelings conditioned by aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by nasally compounded sensory contact is owing to the purity of the formless absorptions, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by nasally compounded sensory contact, so this

purity of the formless absorptions, this purity of feelings conditioned by nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by lingually compounded sensory contact is owing to the purity of the formless absorptions, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by lingually compounded sensory contact, so this purity of the formless absorptions, this purity of feelings conditioned by lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, [F.21.b] cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by corporeally compounded sensory contact is owing to the purity of the formless absorptions, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by corporeally compounded sensory contact, so this purity of the formless absorptions, this purity of feelings conditioned by corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by mentally compounded sensory contact is owing to the purity of the formless absorptions, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by mentally compounded sensory contact, so this purity of the formless absorptions, this purity of feelings conditioned by mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.742 “The purity of physical forms is owing to the purity of the liberations, and the purity of all-aspect omniscience is owing to the purity of physical forms, so this purity of the liberations, this purity of physical forms, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings is owing to the purity of the liberations, and the purity of all-aspect omniscience is owing to the purity of feelings, so this purity of the liberations, this purity of feelings, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of perceptions is owing to the purity of [F.22.a] the liberations, and the purity of all-aspect omniscience is owing to the purity of perceptions, so this purity of the liberations, this purity of perceptions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of formative predispositions is owing to the purity of the liberations, and the purity of all-aspect omniscience is owing to the purity of formative predispositions, so this purity of the liberations, this purity of formative predispositions, and this purity of all-aspect omniscience are not two, cannot

be divided into two, are no different, and are not distinct. The purity of consciousness is owing to the purity of the liberations, and the purity of all-aspect omniscience is owing to the purity of consciousness, so this purity of the liberations, this purity of consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.743 “The purity of the eyes is owing to the purity of the liberations, and the purity of all-aspect omniscience is owing to the purity of the eyes, so this purity of the liberations, this purity of the eyes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the ears is owing to the purity of the liberations, and the purity of all-aspect omniscience is owing to the purity of the ears, so this purity of the liberations, this purity of the ears, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the nose is owing to the purity of the liberations, and the purity of all-aspect omniscience [F.22.b] is owing to the purity of the nose, so this purity of the liberations, this purity of the nose, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the tongue is owing to the purity of the liberations, and the purity of all-aspect omniscience is owing to the purity of the tongue, so this purity of the liberations, this purity of the tongue, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the body is owing to the purity of the liberations, and the purity of all-aspect omniscience is owing to the purity of the body, so this purity of the liberations, this purity of the body, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the mental faculty is owing to the purity of the liberations, and the purity of all-aspect omniscience is owing to the purity of the mental faculty, so this purity of the liberations, this purity of the mental faculty, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.744 “The purity of sights is owing to the purity of the liberations, and the purity of all-aspect omniscience is owing to the purity of sights, so this purity of the liberations, this purity of sights, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of sounds is owing to the purity of the liberations, and the purity of all-aspect omniscience is owing to the purity of sounds, so this purity of the liberations, [F.23.a] this purity of sounds, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of odors is owing to the purity of

the liberations, and the purity of all-aspect omniscience is owing to the purity of odors, so this purity of the liberations, this purity of odors, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tastes is owing to the purity of the liberations, and the purity of all-aspect omniscience is owing to the purity of tastes, so this purity of the liberations, this purity of tastes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tangibles is owing to the purity of the liberations, and the purity of all-aspect omniscience is owing to the purity of tangibles, so this purity of the liberations, this purity of tangibles, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental phenomena is owing to the purity of the liberations, and the purity of all-aspect omniscience is owing to the purity of mental phenomena, so this purity of the liberations, this purity of mental phenomena, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.745 “The purity of visual consciousness is owing to the purity of the liberations, and the purity of all-aspect omniscience is owing to the purity of visual consciousness, so this purity of the liberations, this purity of visual consciousness, and this purity of all-aspect omniscience are not two, cannot be divided [F.23.b] into two, are no different, and are not distinct. The purity of auditory consciousness is owing to the purity of the liberations, and the purity of all-aspect omniscience is owing to the purity of auditory consciousness, so this purity of the liberations, this purity of auditory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of olfactory consciousness is owing to the purity of the liberations, and the purity of all-aspect omniscience is owing to the purity of olfactory consciousness, so this purity of the liberations, this purity of olfactory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of gustatory consciousness is owing to the purity of the liberations, and the purity of all-aspect omniscience is owing to the purity of gustatory consciousness, so this purity of the liberations, this purity of gustatory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tactile consciousness is owing to the purity of the liberations, and the purity of all-aspect omniscience is owing to the purity of tactile consciousness, so this purity of the liberations, this purity of tactile consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no

different, and are not distinct. The purity of mental consciousness is owing to the purity of the liberations, and the purity of all-aspect omniscience is owing to the purity of mental consciousness, so this purity of the liberations, [F.24.a] this purity of mental consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.746 “The purity of visually compounded sensory contact is owing to the purity of the liberations, and the purity of all-aspect omniscience is owing to the purity of visually compounded sensory contact, so this purity of the liberations, this purity of visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of aurally compounded sensory contact is owing to the purity of the liberations, and the purity of all-aspect omniscience is owing to the purity of aurally compounded sensory contact, so this purity of the liberations, this purity of aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of nasally compounded sensory contact is owing to the purity of the liberations, and the purity of all-aspect omniscience is owing to the purity of nasally compounded sensory contact, so this purity of the liberations, this purity of nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of lingually compounded sensory contact is owing to the purity of the liberations, and the purity of all-aspect omniscience is owing to the purity of lingually compounded sensory contact, so this purity of the liberations, this purity of lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of corporeally compounded sensory contact is owing to the purity of the liberations, and the purity [F.24.b] of all-aspect omniscience is owing to the purity of corporeally compounded sensory contact, so this purity of the liberations, this purity of corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mentally compounded sensory contact is owing to the purity of the liberations, and the purity of all-aspect omniscience is owing to the purity of mentally compounded sensory contact, so this purity of the liberations, this purity of mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.747 “The purity of feelings conditioned by visually compounded sensory contact is owing to the purity of the liberations, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by visually compounded sensory contact, so this purity of the liberations, this purity of feelings conditioned by visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by aurally compounded sensory contact is owing to the purity of the liberations, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by aurally compounded sensory contact, so this purity of the liberations, this purity of feelings conditioned by aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by nasally compounded sensory contact is owing to the purity of the liberations, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by nasally compounded sensory contact, [F.25.a] so this purity of the liberations, this purity of feelings conditioned by nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by lingually compounded sensory contact is owing to the purity of the liberations, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by lingually compounded sensory contact, so this purity of the liberations, this purity of feelings conditioned by lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by corporeally compounded sensory contact is owing to the purity of the liberations, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by corporeally compounded sensory contact, so this purity of the liberations, this purity of feelings conditioned by corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by mentally compounded sensory contact is owing to the purity of the liberations, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by mentally compounded sensory contact, so this purity of the liberations, this purity of feelings conditioned by mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.748 “The purity of physical forms is owing to the purity of the serial steps of meditative absorption, and the purity of all-aspect omniscience is owing to the purity of physical forms, so this purity of the serial steps of meditative absorption, [F.25.b] this purity of physical forms, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings is owing to the purity of the serial steps of meditative absorption, and the purity of all-aspect omniscience is owing to the purity of feelings, so this purity of the serial steps of meditative absorption, this purity of feelings, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of perceptions is owing to the purity of the serial steps of meditative absorption, and the purity of all-aspect omniscience is owing to the purity of perceptions, so this purity of the serial steps of meditative absorption, this purity of perceptions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of formative predispositions is owing to the purity of the serial steps of meditative absorption, and the purity of all-aspect omniscience is owing to the purity of formative predispositions, so this purity of the serial steps of meditative absorption, this purity of formative predispositions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of consciousness is owing to the purity of the serial steps of meditative absorption, and the purity of all-aspect omniscience is owing to the purity of consciousness, so this purity of the serial steps of meditative absorption, this purity of consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.749 “The purity of the eyes [F.26.a] is owing to the purity of the serial steps of meditative absorption, and the purity of all-aspect omniscience is owing to the purity of the eyes, so this purity of the serial steps of meditative absorption, this purity of the eyes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the ears is owing to the purity of the serial steps of meditative absorption, and the purity of all-aspect omniscience is owing to the purity of the ears, so this purity of the serial steps of meditative absorption, this purity of the ears, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the nose is owing to the purity of the serial steps of meditative absorption, and the purity of all-aspect omniscience is owing to the purity of the nose, so this purity of the serial steps of meditative absorption, this purity of the nose, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the tongue is owing to the

purity of the serial steps of meditative absorption, and the purity of all-aspect omniscience is owing to the purity of the tongue, so this purity of the serial steps of meditative absorption, this purity of the tongue, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the body is owing to the purity of the serial steps of meditative absorption, and the purity of all-aspect omniscience is owing to the purity of the body, so this purity of the serial steps of meditative absorption, [F.26.b] this purity of the body, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the mental faculty is owing to the purity of the serial steps of meditative absorption, and the purity of all-aspect omniscience is owing to the purity of the mental faculty, so this purity of the serial steps of meditative absorption, this purity of the mental faculty, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.750 “The purity of sights is owing to the purity of the serial steps of meditative absorption, and the purity of all-aspect omniscience is owing to the purity of sights, so this purity of the serial steps of meditative absorption, this purity of sights, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of sounds is owing to the purity of the serial steps of meditative absorption, and the purity of all-aspect omniscience is owing to the purity of sounds, so this purity of the serial steps of meditative absorption, this purity of sounds, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of odors is owing to the purity of the serial steps of meditative absorption, and the purity of all-aspect omniscience is owing to the purity of odors, so this purity of the serial steps of meditative absorption, this purity of odors, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tastes [F.27.a] is owing to the purity of the serial steps of meditative absorption, and the purity of all-aspect omniscience is owing to the purity of tastes, so this purity of the serial steps of meditative absorption, this purity of tastes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tangibles is owing to the purity of the serial steps of meditative absorption, and the purity of all-aspect omniscience is owing to the purity of tangibles, so this purity of the serial steps of meditative absorption, this purity of tangibles, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental phenomena is owing to the purity of the serial steps of meditative absorption, and the purity of all-aspect

omniscience is owing to the purity of mental phenomena, so this purity of the serial steps of meditative absorption, this purity of mental phenomena, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.751 “The purity of visual consciousness is owing to the purity of the serial steps of meditative absorption, and the purity of all-aspect omniscience is owing to the purity of visual consciousness, so this purity of the serial steps of meditative absorption, this purity of visual consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of auditory consciousness is owing to the purity of the serial steps of meditative absorption, and the purity of all-aspect omniscience is owing to the purity of [F.27.b] auditory consciousness, so this purity of the serial steps of meditative absorption, this purity of auditory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of olfactory consciousness is owing to the purity of the serial steps of meditative absorption, and the purity of all-aspect omniscience is owing to the purity of olfactory consciousness, so this purity of the serial steps of meditative absorption, this purity of olfactory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of gustatory consciousness is owing to the purity of the serial steps of meditative absorption, and the purity of all-aspect omniscience is owing to the purity of gustatory consciousness, so this purity of the serial steps of meditative absorption, this purity of gustatory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tactile consciousness is owing to the purity of the serial steps of meditative absorption, and the purity of all-aspect omniscience is owing to the purity of tactile consciousness, so this purity of the serial steps of meditative absorption, this purity of tactile consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental consciousness is owing to the purity of the serial steps of meditative absorption, and the purity of all-aspect omniscience is owing to the purity of mental consciousness, so this purity [F.28.a] of the serial steps of meditative absorption, this purity of mental consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.752 “The purity of visually compounded sensory contact is owing to the purity of the serial steps of meditative absorption, and the purity of all-aspect omniscience is owing to the purity of visually compounded sensory contact, so this purity of the serial steps of meditative absorption, this purity of

visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of aurally compounded sensory contact is owing to the purity of the serial steps of meditative absorption, and the purity of all-aspect omniscience is owing to the purity of aurally compounded sensory contact, so this purity of the serial steps of meditative absorption, this purity of aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of nasally compounded sensory contact is owing to the purity of the serial steps of meditative absorption, and the purity of all-aspect omniscience is owing to the purity of nasally compounded sensory contact, so this purity of the serial steps of meditative absorption, this purity of nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of linguallly compounded sensory contact is owing to the purity of the serial steps of meditative absorption, and the purity of all-aspect omniscience is owing to the purity of linguallly compounded sensory contact, [F.28.b] so this purity of the serial steps of meditative absorption, this purity of linguallly compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of corporeally compounded sensory contact is owing to the purity of the serial steps of meditative absorption, and the purity of all-aspect omniscience is owing to the purity of corporeally compounded sensory contact, so this purity of the serial steps of meditative absorption, this purity of corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mentally compounded sensory contact is owing to the purity of the serial steps of meditative absorption, and the purity of all-aspect omniscience is owing to the purity of mentally compounded sensory contact, so this purity of the serial steps of meditative absorption, this purity of mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.753 “The purity of feelings conditioned by visually compounded sensory contact is owing to the purity of the serial steps of meditative absorption, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by visually compounded sensory contact, so this purity of the serial steps of meditative absorption, this purity of feelings conditioned by visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by aurally compounded

sensory contact is owing to the purity of the serial steps of meditative absorption, and the purity [F.29.a] of all-aspect omniscience is owing to the purity of feelings conditioned by aurally compounded sensory contact, so this purity of the serial steps of meditative absorption, this purity of feelings conditioned by aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by nasally compounded sensory contact is owing to the purity of the serial steps of meditative absorption, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by nasally compounded sensory contact, so this purity of the serial steps of meditative absorption, this purity of feelings conditioned by nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by lingually compounded sensory contact is owing to the purity of the serial steps of meditative absorption, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by lingually compounded sensory contact, so this purity of the serial steps of meditative absorption, this purity of feelings conditioned by lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by corporeally compounded sensory contact is owing to the purity of the serial steps of meditative absorption, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by corporeally compounded sensory contact, so this purity of the serial steps of meditative absorption, this purity of feelings conditioned by corporeally compounded sensory contact, and this purity [F.29.b] of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by mentally compounded sensory contact is owing to the purity of the serial steps of meditative absorption, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by mentally compounded sensory contact, so this purity of the serial steps of meditative absorption, this purity of feelings conditioned by mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. [B3]

26.754 “The purity of physical forms is owing to the purity of the emptiness, signlessness, and wishlessness gateways to liberation, and the purity of all-aspect omniscience is owing to the purity of physical forms, so this purity of the emptiness, signlessness, and wishlessness gateways to liberation, this purity of physical forms, and this purity of all-aspect omniscience are not

two, cannot be divided into two, are no different, and are not distinct. The purity of feelings is owing to the purity of the emptiness, signlessness, and wishlessness gateways to liberation, and the purity of all-aspect omniscience is owing to the purity of feelings, so this purity of the emptiness, signlessness, and wishlessness gateways to liberation, this purity of feelings, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of perceptions is owing to the purity of the emptiness, signlessness, and wishlessness gateways to liberation, and the purity of all-aspect omniscience is owing to [F.30.a] the purity of perceptions, so this purity of the emptiness, signlessness, and wishlessness gateways to liberation, this purity of perceptions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of formative predispositions is owing to the purity of the emptiness, signlessness, and wishlessness gateways to liberation, and the purity of all-aspect omniscience is owing to the purity of formative predispositions, so this purity of the emptiness, signlessness, and wishlessness gateways to liberation, this purity of formative predispositions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of consciousness is owing to the purity of the emptiness, signlessness, and wishlessness gateways to liberation, and the purity of all-aspect omniscience is owing to the purity of consciousness, so this purity of the emptiness, signlessness, and wishlessness gateways to liberation, this purity of consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.755 “The purity of the eyes is owing to the purity of the emptiness, signlessness, and wishlessness gateways to liberation, and the purity of all-aspect omniscience is owing to the purity of the eyes, so this purity of the emptiness, signlessness, and wishlessness gateways to liberation, this purity of the eyes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the ears is owing to the purity [F.30.b] of the emptiness, signlessness, and wishlessness gateways to liberation, and the purity of all-aspect omniscience is owing to the purity of the ears, so this purity of the emptiness, signlessness, and wishlessness gateways to liberation, this purity of the ears, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the nose is owing to the purity of the emptiness, signlessness, and wishlessness gateways to liberation, and the purity of all-aspect omniscience is owing to the purity of the nose, so this purity of the emptiness, signlessness, and

wishlessness gateways to liberation, this purity of the nose, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the tongue is owing to the purity of the emptiness, signlessness, and wishlessness gateways to liberation, and the purity of all-aspect omniscience is owing to the purity of the tongue, so this purity of the emptiness, signlessness, and wishlessness gateways to liberation, this purity of the tongue, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the body is owing to the purity of the emptiness, signlessness, and wishlessness gateways to liberation, and the purity of all-aspect omniscience is owing to the purity of the body, so this purity of the emptiness, signlessness, and wishlessness gateways to liberation, this purity of the body, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of [F.31.a] the mental faculty is owing to the purity of the emptiness, signlessness, and wishlessness gateways to liberation, and the purity of all-aspect omniscience is owing to the purity of the mental faculty, so this purity of the emptiness, signlessness, and wishlessness gateways to liberation, this purity of the mental faculty, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.756 “The purity of sights is owing to the purity of the emptiness, signlessness, and wishlessness gateways to liberation, and the purity of all-aspect omniscience is owing to the purity of sights, so this purity of the emptiness, signlessness, and wishlessness gateways to liberation, this purity of sights, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of sounds is owing to the purity of the emptiness, signlessness, and wishlessness gateways to liberation, and the purity of all-aspect omniscience is owing to the purity of sounds, so this purity of the emptiness, signlessness, and wishlessness gateways to liberation, this purity of sounds, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of odors is owing to the purity of the emptiness, signlessness, and wishlessness gateways to liberation, and the purity of all-aspect omniscience is owing to the purity of odors, so this purity of the emptiness, signlessness, and wishlessness gateways to liberation, this purity of odors, and this purity of all-aspect omniscience [F.31.b] are not two, cannot be divided into two, are no different, and are not distinct. The purity of tastes is owing to the purity of the emptiness, signlessness, and wishlessness gateways to liberation, and the purity of all-aspect omniscience is owing to the purity of tastes, so this purity of the emptiness, signlessness, and wishlessness gateways to liberation, this purity of tastes, and this purity

of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tangibles is owing to the purity of the emptiness, signlessness, and wishlessness gateways to liberation, and the purity of all-aspect omniscience is owing to the purity of tangibles, so this purity of the emptiness, signlessness, and wishlessness gateways to liberation, this purity of tangibles, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental phenomena is owing to the purity of the emptiness, signlessness, and wishlessness gateways to liberation, and the purity of all-aspect omniscience is owing to the purity of mental phenomena, so this purity of the emptiness, signlessness, and wishlessness gateways to liberation, this purity of mental phenomena, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.757 “The purity of visual consciousness is owing to the purity of the emptiness, signlessness, and wishlessness gateways to liberation, and the purity of all-aspect omniscience is owing to the purity of visual consciousness, so this purity of the emptiness, signlessness, and wishlessness gateways to liberation, [F.32.a] this purity of visual consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of auditory consciousness is owing to the purity of the emptiness, signlessness, and wishlessness gateways to liberation, and the purity of all-aspect omniscience is owing to the purity of auditory consciousness, so this purity of the emptiness, signlessness, and wishlessness gateways to liberation, this purity of auditory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of olfactory consciousness is owing to the purity of the emptiness, signlessness, and wishlessness gateways to liberation, and the purity of all-aspect omniscience is owing to the purity of olfactory consciousness, so this purity of the emptiness, signlessness, and wishlessness gateways to liberation, this purity of olfactory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of gustatory consciousness is owing to the purity of the emptiness, signlessness, and wishlessness gateways to liberation, and the purity of all-aspect omniscience is owing to the purity of gustatory consciousness, so this purity of the emptiness, signlessness, and wishlessness gateways to liberation, this purity of gustatory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tactile consciousness is owing to the purity [F.32.b] of the

emptiness, signlessness, and wishlessness gateways to liberation, and the purity of all-aspect omniscience is owing to the purity of tactile consciousness, so this purity of the emptiness, signlessness, and wishlessness gateways to liberation, this purity of tactile consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental consciousness is owing to the purity of the emptiness, signlessness, and wishlessness gateways to liberation, and the purity of all-aspect omniscience is owing to the purity of mental consciousness, so this purity of the emptiness, signlessness, and wishlessness gateways to liberation, this purity of mental consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.758 “The purity of visually compounded sensory contact is owing to the purity of the emptiness, signlessness, and wishlessness gateways to liberation, and the purity of all-aspect omniscience is owing to the purity of visually compounded sensory contact, so this purity of the emptiness, signlessness, and wishlessness gateways to liberation, this purity of visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of aurally compounded sensory contact is owing to the purity of the emptiness, signlessness, and wishlessness gateways to liberation, and the purity of all-aspect omniscience is owing to the purity of aurally compounded sensory contact, so this purity of the emptiness, signlessness, and wishlessness [F.33.a] gateways to liberation, this purity of aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of nasally compounded sensory contact is owing to the purity of the emptiness, signlessness, and wishlessness gateways to liberation, and the purity of all-aspect omniscience is owing to the purity of nasally compounded sensory contact, so this purity of the emptiness, signlessness, and wishlessness gateways to liberation, this purity of nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of lingually compounded sensory contact is owing to the purity of the emptiness, signlessness, and wishlessness gateways to liberation, and the purity of all-aspect omniscience is owing to the purity of lingually compounded sensory contact, so this purity of the emptiness, signlessness, and wishlessness gateways to liberation, this purity of lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of corporeally compounded sensory contact is owing to the purity of the emptiness,

signlessness, and wishlessness gateways to liberation, and the purity of all-aspect omniscience is owing to the purity of corporeally compounded sensory contact, so this purity of the emptiness, signlessness, and wishlessness gateways to liberation, this purity of corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mentally compounded sensory contact [F.33.b] is owing to the purity of the emptiness, signlessness, and wishlessness gateways to liberation, and the purity of all-aspect omniscience is owing to the purity of mentally compounded sensory contact, so this purity of the emptiness, signlessness, and wishlessness gateways to liberation, this purity of mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.759 “The purity of feelings conditioned by visually compounded sensory contact is owing to the purity of the emptiness, signlessness, and wishlessness gateways to liberation, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by visually compounded sensory contact, so this purity of the emptiness, signlessness, and wishlessness gateways to liberation, this purity of feelings conditioned by visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by aurally compounded sensory contact is owing to the purity of the emptiness, signlessness, and wishlessness gateways to liberation, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by aurally compounded sensory contact, so this purity of the emptiness, signlessness, and wishlessness gateways to liberation, this purity of feelings conditioned by aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by nasally compounded sensory contact is owing to the purity of the emptiness, signlessness, and wishlessness gateways to liberation, [F.34.a] and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by nasally compounded sensory contact, so this purity of the emptiness, signlessness, and wishlessness gateways to liberation, this purity of feelings conditioned by nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by lingually compounded sensory contact is owing to the purity of the emptiness, signlessness, and wishlessness gateways to liberation, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by lingually compounded

sensory contact, so this purity of the emptiness, signlessness, and wishlessness gateways to liberation, this purity of feelings conditioned by lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by corporeally compounded sensory contact is owing to the purity of the emptiness, signlessness, and wishlessness gateways to liberation, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by corporeally compounded sensory contact, so this purity of the emptiness, signlessness, and wishlessness gateways to liberation, this purity of feelings conditioned by corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by mentally compounded sensory contact is owing to the purity of the emptiness, signlessness, and wishlessness gateways to liberation, and the purity of all-aspect omniscience is owing to [F.34.b] the purity of feelings conditioned by mentally compounded sensory contact, so this purity of the emptiness, signlessness, and wishlessness gateways to liberation, this purity of feelings conditioned by mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.760 “The purity of physical forms is owing to the purity of the extrasensory powers, and the purity of all-aspect omniscience is owing to the purity of physical forms, so this purity of the extrasensory powers, this purity of physical forms, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings is owing to the purity of the extrasensory powers, and the purity of all-aspect omniscience is owing to the purity of feelings, so this purity of the extrasensory powers, this purity of feelings, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of perceptions is owing to the purity of the extrasensory powers, and the purity of all-aspect omniscience is owing to the purity of perceptions, so this purity of the extrasensory powers, this purity of perceptions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of formative predispositions is owing to the purity of the extrasensory powers, and the purity of all-aspect omniscience is owing to the purity of formative predispositions, so this purity of the extrasensory powers, this purity of formative predispositions, and this purity of all-aspect omniscience are not two, [F.35.a] cannot be divided into two, are no different, and are not distinct. The purity of consciousness is owing to the purity of the

extrasensory powers, and the purity of all-aspect omniscience is owing to the purity of consciousness, so this purity of the extrasensory powers, this purity of consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.761 “The purity of the eyes is owing to the purity of the extrasensory powers, and the purity of all-aspect omniscience is owing to the purity of the eyes, so this purity of the extrasensory powers, this purity of the eyes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the ears is owing to the purity of the extrasensory powers, and the purity of all-aspect omniscience is owing to the purity of the ears, so this purity of the extrasensory powers, this purity of the ears, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the nose is owing to the purity of the extrasensory powers, and the purity of all-aspect omniscience is owing to the purity of the nose, so this purity of the extrasensory powers, this purity of the nose, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the tongue is owing to the purity of the extrasensory powers, and the purity of all-aspect omniscience is owing to the purity of the tongue, so this purity of the extrasensory powers, this purity of the tongue, and this purity of all-aspect omniscience are not two, [F.35.b] cannot be divided into two, are no different, and are not distinct. The purity of the body is owing to the purity of the extrasensory powers, and the purity of all-aspect omniscience is owing to the purity of the body, so this purity of the extrasensory powers, this purity of the body, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the mental faculty is owing to the purity of the extrasensory powers, and the purity of all-aspect omniscience is owing to the purity of the mental faculty, so this purity of the extrasensory powers, this purity of the mental faculty, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.762 “The purity of sights is owing to the purity of the extrasensory powers, and the purity of all-aspect omniscience is owing to the purity of sights, so this purity of the extrasensory powers, this purity of sights, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of sounds is owing to the purity of the extrasensory powers, and the purity of all-aspect omniscience is owing to the purity of sounds, so this purity of the extrasensory powers, this purity of sounds, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of odors is

owing to the purity of the extrasensory powers, and the purity of all-aspect omniscience is owing to the purity of odors, so this purity of the extrasensory powers, this purity of odors, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tastes is owing to the purity of the extrasensory powers, and the purity of all-aspect omniscience [F.36.a] is owing to the purity of tastes, so this purity of the extrasensory powers, this purity of tastes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tangibles is owing to the purity of the extrasensory powers, and the purity of all-aspect omniscience is owing to the purity of tangibles, so this purity of the extrasensory powers, this purity of tangibles, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental phenomena is owing to the purity of the extrasensory powers, and the purity of all-aspect omniscience is owing to the purity of mental phenomena, so this purity of the extrasensory powers, this purity of mental phenomena, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

- 26.763 “The purity of visual consciousness is owing to the purity of the extrasensory powers, and the purity of all-aspect omniscience is owing to the purity of visual consciousness, so this purity of the extrasensory powers, this purity of visual consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of auditory consciousness is owing to the purity of the extrasensory powers, and the purity of all-aspect omniscience is owing to the purity of auditory consciousness, so this purity of the extrasensory powers, this purity of auditory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity [F.36.b] of olfactory consciousness is owing to the purity of the extrasensory powers, and the purity of all-aspect omniscience is owing to the purity of olfactory consciousness, so this purity of the extrasensory powers, this purity of olfactory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of gustatory consciousness is owing to the purity of the extrasensory powers, and the purity of all-aspect omniscience is owing to the purity of gustatory consciousness, so this purity of the extrasensory powers, this purity of gustatory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tactile consciousness is owing to the purity of the extrasensory powers, and the purity of all-aspect

omniscience is owing to the purity of tactile consciousness, so this purity of the extrasensory powers, this purity of tactile consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental consciousness is owing to the purity of the extrasensory powers, and the purity of all-aspect omniscience is owing to the purity of mental consciousness, so this purity of the extrasensory powers, this purity of mental consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.764 “The purity of visually compounded sensory contact is owing to the purity of the extrasensory powers, and the purity of all-aspect omniscience is owing to the purity of visually compounded sensory contact, [F.37.a] so this purity of the extrasensory powers, this purity of visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of aurally compounded sensory contact is owing to the purity of the extrasensory powers, and the purity of all-aspect omniscience is owing to the purity of aurally compounded sensory contact, so this purity of the extrasensory powers, this purity of aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of nasally compounded sensory contact is owing to the purity of the extrasensory powers, and the purity of all-aspect omniscience is owing to the purity of nasally compounded sensory contact, so this purity of the extrasensory powers, this purity of nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of lingually compounded sensory contact is owing to the purity of the extrasensory powers, and the purity of all-aspect omniscience is owing to the purity of lingually compounded sensory contact, so this purity of the extrasensory powers, this purity of lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of corporeally compounded sensory contact is owing to the purity of the extrasensory powers, and the purity of all-aspect omniscience is owing to the purity of corporeally compounded sensory contact, so this purity of the extrasensory powers, this purity of corporeally compounded sensory contact, and this purity of all-aspect omniscience [F.37.b] are not two, cannot be divided into two, are no different, and are not distinct. The purity of mentally compounded sensory contact is owing to the purity of the extrasensory powers, and the purity of all-aspect omniscience is owing to the purity of mentally compounded sensory contact, so this purity of the

extrasensory powers, this purity of mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.765 “The purity of feelings conditioned by visually compounded sensory contact is owing to the purity of the extrasensory powers, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by visually compounded sensory contact, so this purity of the extrasensory powers, this purity of feelings conditioned by visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by aurally compounded sensory contact is owing to the purity of the extrasensory powers, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by aurally compounded sensory contact, so this purity of the extrasensory powers, this purity of feelings conditioned by aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by nasally compounded sensory contact is owing to the purity of the extrasensory powers, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by nasally compounded sensory contact, so this purity of the extrasensory powers, this purity of feelings conditioned by nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, [F.38.a] are no different, and are not distinct. The purity of feelings conditioned by lingually compounded sensory contact is owing to the purity of the extrasensory powers, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by lingually compounded sensory contact, so this purity of the extrasensory powers, this purity of feelings conditioned by lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by corporeally compounded sensory contact is owing to the purity of the extrasensory powers, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by corporeally compounded sensory contact, so this purity of the extrasensory powers, this purity of feelings conditioned by corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by mentally compounded sensory contact is owing to the purity of the extrasensory powers, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by mentally compounded sensory contact, so this purity of the extrasensory powers, this

purity of feelings conditioned by mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.766 “The purity of physical forms is owing to the purity of the meditative stabilities, and the purity of all-aspect omniscience is owing to the purity of physical forms, so this purity of the meditative stabilities, this purity of physical forms, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings is [F.38.b] owing to the purity of the meditative stabilities, and the purity of all-aspect omniscience is owing to the purity of feelings, so this purity of the meditative stabilities, this purity of feelings, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of perceptions is owing to the purity of the meditative stabilities, and the purity of all-aspect omniscience is owing to the purity of perceptions, so this purity of the meditative stabilities, this purity of perceptions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of formative predispositions is owing to the purity of the meditative stabilities, and the purity of all-aspect omniscience is owing to the purity of formative predispositions, so this purity of the meditative stabilities, this purity of formative predispositions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of consciousness is owing to the purity of the meditative stabilities, and the purity of all-aspect omniscience is owing to the purity of consciousness, so this purity of the meditative stabilities, this purity of consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.767 “The purity of the eyes is owing to the purity of the meditative stabilities, and the purity of all-aspect omniscience is owing to the purity of the eyes, so this purity of the meditative stabilities, this purity of the eyes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the ears is owing to the purity of the meditative stabilities, and the purity of all-aspect omniscience is owing to [F.39.a] the purity of the ears, so this purity of the meditative stabilities, this purity of the ears, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the nose is owing to the purity of the meditative stabilities, and the purity of all-aspect omniscience is owing to the purity of the nose, so this purity of the meditative stabilities, this purity of the nose, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the tongue is owing to the purity of the

meditative stabilities, and the purity of all-aspect omniscience is owing to the purity of the tongue, so this purity of the meditative stabilities, this purity of the tongue, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the body is owing to the purity of the meditative stabilities, and the purity of all-aspect omniscience is owing to the purity of the body, so this purity of the meditative stabilities, this purity of the body, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the mental faculty is owing to the purity of the meditative stabilities, and the purity of all-aspect omniscience is owing to the purity of the mental faculty, so this purity of the meditative stabilities, this purity of the mental faculty, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.768 “The purity of sights is owing to the purity of the meditative stabilities, and the purity of all-aspect omniscience is owing to the purity of sights, so this purity of the meditative stabilities, this purity of sights, [F.39.b] and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of sounds is owing to the purity of the meditative stabilities, and the purity of all-aspect omniscience is owing to the purity of sounds, so this purity of the meditative stabilities, this purity of sounds, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of odors is owing to the purity of the meditative stabilities, and the purity of all-aspect omniscience is owing to the purity of odors, so this purity of the meditative stabilities, this purity of odors, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tastes is owing to the purity of the meditative stabilities, and the purity of all-aspect omniscience is owing to the purity of tastes, so this purity of the meditative stabilities, this purity of tastes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tangibles is owing to the purity of the meditative stabilities, and the purity of all-aspect omniscience is owing to the purity of tangibles, so this purity of the meditative stabilities, this purity of tangibles, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental phenomena is owing to the purity of the meditative stabilities, and the purity of all-aspect omniscience is owing to the purity of mental phenomena, so this purity of the meditative stabilities, this purity of mental phenomena, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. [F.40.a]

26.769 “The purity of visual consciousness is owing to the purity of the meditative stabilities, and the purity of all-aspect omniscience is owing to the purity of visual consciousness, so this purity of the meditative stabilities, this purity of visual consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of auditory consciousness is owing to the purity of the meditative stabilities, and the purity of all-aspect omniscience is owing to the purity of auditory consciousness, so this purity of the meditative stabilities, this purity of auditory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of olfactory consciousness is owing to the purity of the meditative stabilities, and the purity of all-aspect omniscience is owing to the purity of olfactory consciousness, so this purity of the meditative stabilities, this purity of olfactory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of gustatory consciousness is owing to the purity of the meditative stabilities, and the purity of all-aspect omniscience is owing to the purity of gustatory consciousness, so this purity of the meditative stabilities, this purity of gustatory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tactile consciousness is owing to the purity of the meditative stabilities, and the purity of all-aspect omniscience is owing to the purity of tactile consciousness, so this purity of [F.40.b] the meditative stabilities, this purity of tactile consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental consciousness is owing to the purity of the meditative stabilities, and the purity of all-aspect omniscience is owing to the purity of mental consciousness, so this purity of the meditative stabilities, this purity of mental consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.770 “The purity of visually compounded sensory contact is owing to the purity of the meditative stabilities, and the purity of all-aspect omniscience is owing to the purity of visually compounded sensory contact, so this purity of the meditative stabilities, this purity of visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of aurally compounded sensory contact is owing to the purity of the meditative stabilities, and the purity of all-aspect omniscience is owing to the purity of aurally compounded sensory contact, so this purity of the meditative stabilities, this purity of aurally compounded sensory contact, and this purity of all-aspect

omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of nasally compounded sensory contact is owing to the purity of the meditative stabilities, and the purity of all-aspect omniscience is owing to the purity of nasally compounded sensory contact, so this purity of the meditative stabilities, this purity of nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of lingually compounded sensory contact is owing to the purity of the meditative stabilities, [F.41.a] and the purity of all-aspect omniscience is owing to the purity of lingually compounded sensory contact, so this purity of the meditative stabilities, this purity of lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of corporeally compounded sensory contact is owing to the purity of the meditative stabilities, and the purity of all-aspect omniscience is owing to the purity of corporeally compounded sensory contact, so this purity of the meditative stabilities, this purity of corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mentally compounded sensory contact is owing to the purity of the meditative stabilities, and the purity of all-aspect omniscience is owing to the purity of mentally compounded sensory contact, so this purity of the meditative stabilities, this purity of mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.771 “The purity of feelings conditioned by visually compounded sensory contact is owing to the purity of the meditative stabilities, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by visually compounded sensory contact, so this purity of the meditative stabilities, this purity of feelings conditioned by visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by aurally compounded sensory contact is owing to the purity of the meditative stabilities, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by aurally compounded sensory contact, so this purity [F.41.b] of the meditative stabilities, this purity of feelings conditioned by aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by nasally compounded sensory contact is owing to the purity of the meditative stabilities, and the purity of all-aspect omniscience is owing to the purity of

feelings conditioned by nasally compounded sensory contact, so this purity of the meditative stabilities, this purity of feelings conditioned by nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by lingually compounded sensory contact is owing to the purity of the meditative stabilities, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by lingually compounded sensory contact, so this purity of the meditative stabilities, this purity of feelings conditioned by lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by corporeally compounded sensory contact is owing to the purity of the meditative stabilities, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by corporeally compounded sensory contact, so this purity of the meditative stabilities, this purity of feelings conditioned by corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by mentally compounded sensory contact is owing to the purity of the meditative stabilities, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by mentally compounded sensory contact, so this purity of the meditative stabilities, [F.42.a] this purity of feelings conditioned by mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. [B4]

- 26.772 “The purity of physical forms is owing to the purity of the dhāraṇī gateways, and the purity of all-aspect omniscience is owing to the purity of physical forms, so this purity of the dhāraṇī gateways, this purity of physical forms, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings is owing to the purity of the dhāraṇī gateways, and the purity of all-aspect omniscience is owing to the purity of feelings, so this purity of the dhāraṇī gateways, this purity of feelings, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of perceptions is owing to the purity of the dhāraṇī gateways, and the purity of all-aspect omniscience is owing to the purity of perceptions, so this purity of the dhāraṇī gateways, this purity of perceptions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of formative predispositions is owing to the purity of the dhāraṇī gateways, and the purity of all-aspect omniscience is owing to the purity of formative

predispositions, so this purity of the dhāraṇī gateways, this purity of formative predispositions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of consciousness is owing to the purity of the dhāraṇī gateways, and the purity of all-aspect omniscience is owing to [F.42.b] the purity of consciousness, so this purity of the dhāraṇī gateways, this purity of consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.773 “The purity of the eyes is owing to the purity of the dhāraṇī gateways, and the purity of all-aspect omniscience is owing to the purity of the eyes, so this purity of the dhāraṇī gateways, this purity of the eyes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the ears is owing to the purity of the dhāraṇī gateways, and the purity of all-aspect omniscience is owing to the purity of the ears, so this purity of the dhāraṇī gateways, this purity of the ears, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the nose is owing to the purity of the dhāraṇī gateways, and the purity of all-aspect omniscience is owing to the purity of the nose, so this purity of the dhāraṇī gateways, this purity of the nose, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the tongue is owing to the purity of the dhāraṇī gateways, and the purity of all-aspect omniscience is owing to the purity of the tongue, so this purity of the dhāraṇī gateways, this purity of the tongue, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the body is owing to the purity of the dhāraṇī gateways, and the purity of all-aspect omniscience is owing to the purity of the body, so this purity of the dhāraṇī gateways, this purity of the body, and this purity of all-aspect omniscience are not two, [F.43.a] cannot be divided into two, are no different, and are not distinct. The purity of the mental faculty is owing to the purity of the dhāraṇī gateways, and the purity of all-aspect omniscience is owing to the purity of the mental faculty, so this purity of the dhāraṇī gateways, this purity of the mental faculty, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.774 “The purity of sights is owing to the purity of the dhāraṇī gateways, and the purity of all-aspect omniscience is owing to the purity of sights, so this purity of the dhāraṇī gateways, this purity of sights, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of sounds is owing to the purity of the dhāraṇī gateways, and the purity of all-aspect omniscience is owing to the

purity of sounds, so this purity of the dhāraṇī gateways, this purity of sounds, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of odors is owing to the purity of the dhāraṇī gateways, and the purity of all-aspect omniscience is owing to the purity of odors, so this purity of the dhāraṇī gateways, this purity of odors, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tastes is owing to the purity of the dhāraṇī gateways, and the purity of all-aspect omniscience is owing to the purity of tastes, so this purity of the dhāraṇī gateways, this purity of tastes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tangibles is owing to [F.43.b] the purity of the dhāraṇī gateways, and the purity of all-aspect omniscience is owing to the purity of tangibles, so this purity of the dhāraṇī gateways, this purity of tangibles, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental phenomena is owing to the purity of the dhāraṇī gateways, and the purity of all-aspect omniscience is owing to the purity of mental phenomena, so this purity of the dhāraṇī gateways, this purity of mental phenomena, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.775 “The purity of visual consciousness is owing to the purity of the dhāraṇī gateways, and the purity of all-aspect omniscience is owing to the purity of visual consciousness, so this purity of the dhāraṇī gateways, this purity of visual consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of auditory consciousness is owing to the purity of the dhāraṇī gateways, and the purity of all-aspect omniscience is owing to the purity of auditory consciousness, so this purity of the dhāraṇī gateways, this purity of auditory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of olfactory consciousness is owing to the purity of the dhāraṇī gateways, and the purity of all-aspect omniscience is owing to the purity of olfactory consciousness, so this purity of the dhāraṇī gateways, purity of olfactory consciousness, and purity of all-aspect omniscience is not [F.44.a] two, cannot be divided into two, is no different, and is not distinct. The purity of gustatory consciousness is owing to the purity of the dhāraṇī gateways, and the purity of all-aspect omniscience is owing to the purity of gustatory consciousness, so this purity of the dhāraṇī gateways, this purity of gustatory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The

purity of tactile consciousness is owing to the purity of the dhāraṇī gateways, and the purity of all-aspect omniscience is owing to the purity of tactile consciousness, so this purity of the dhāraṇī gateways, this purity of tactile consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental consciousness is owing to the purity of the dhāraṇī gateways, and the purity of all-aspect omniscience is owing to the purity of mental consciousness, so this purity of the dhāraṇī gateways, this purity of mental consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.776 “The purity of visually compounded sensory contact is owing to the purity of the dhāraṇī gateways, and the purity of all-aspect omniscience is owing to the purity of visually compounded sensory contact, so this purity of the dhāraṇī gateways, this purity of visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of aurally compounded sensory contact is owing to the purity of the dhāraṇī gateways, and the purity of all-aspect omniscience is owing to the purity of aurally compounded sensory contact, so this purity of the dhāraṇī gateways, this purity [F.44.b] of aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of nasally compounded sensory contact is owing to the purity of the dhāraṇī gateways, and the purity of all-aspect omniscience is owing to the purity of nasally compounded sensory contact, so this purity of the dhāraṇī gateways, this purity of nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of lingually compounded sensory contact is owing to the purity of the dhāraṇī gateways, and the purity of all-aspect omniscience is owing to the purity of lingually compounded sensory contact, so this purity of the dhāraṇī gateways, this purity of lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of corporeally compounded sensory contact is owing to the purity of the dhāraṇī gateways, and the purity of all-aspect omniscience is owing to the purity of corporeally compounded sensory contact, so this purity of the dhāraṇī gateways, this purity of corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mentally compounded sensory contact is owing to the purity of the dhāraṇī gateways, and the purity of all-aspect omniscience is owing to the purity of mentally compounded sensory contact,

so this purity of the dhāraṇī gateways, this purity of mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.777 “The purity of feelings conditioned by visually compounded sensory contact is owing to the purity of the dhāraṇī gateways, and the purity [F.45.a] of all-aspect omniscience is owing to the purity of feelings conditioned by visually compounded sensory contact, so this purity of the dhāraṇī gateways, this purity of feelings conditioned by visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by aurally compounded sensory contact is owing to the purity of the dhāraṇī gateways, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by aurally compounded sensory contact, so this purity of the dhāraṇī gateways, this purity of feelings conditioned by aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by nasally compounded sensory contact is owing to the purity of the dhāraṇī gateways, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by nasally compounded sensory contact, so this purity of the dhāraṇī gateways, this purity of feelings conditioned by nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by lingually compounded sensory contact is owing to the purity of the dhāraṇī gateways, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by lingually compounded sensory contact, so this purity of the dhāraṇī gateways, this purity of feelings conditioned by lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by corporeally compounded sensory contact is owing to the purity of the dhāraṇī gateways, [F.45.b] and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by corporeally compounded sensory contact, so this purity of the dhāraṇī gateways, this purity of feelings conditioned by corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by mentally compounded sensory contact is owing to the purity of the dhāraṇī gateways, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by mentally compounded sensory contact, so this purity of the

dhāraṇī gateways, this purity of feelings conditioned by mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.778 “The purity of physical forms is owing to the purity of the powers of the tathāgatas, and the purity of all-aspect omniscience is owing to the purity of physical forms, so this purity of the powers of the tathāgatas, this purity of physical forms, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings is owing to the purity of the powers of the tathāgatas, and the purity of all-aspect omniscience is owing to the purity of feelings, so this purity of the powers of the tathāgatas, this purity of feelings, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of perceptions is owing to the purity of the powers of the tathāgatas, and the purity of all-aspect omniscience is owing to the purity of perceptions, so this purity of [F.46.a] the powers of the tathāgatas, this purity of perceptions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of formative predispositions is owing to the purity of the powers of the tathāgatas, and the purity of all-aspect omniscience is owing to the purity of formative predispositions, so this purity of the powers of the tathāgatas, this purity of formative predispositions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of consciousness is owing to the purity of the powers of the tathāgatas, and the purity of all-aspect omniscience is owing to the purity of consciousness, so this purity of the powers of the tathāgatas, this purity of consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.779 “The purity of the eyes is owing to the purity of the powers of the tathāgatas, and the purity of all-aspect omniscience is owing to the purity of the eyes, so this purity of the powers of the tathāgatas, this purity of the eyes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the ears is owing to the purity of the powers of the tathāgatas, and the purity of all-aspect omniscience is owing to the purity of the ears, so this purity of the powers of the tathāgatas, this purity of the ears, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of [F.46.b] the nose is owing to the purity of the powers of the tathāgatas, and the purity of all-aspect omniscience is owing to the purity of the nose, so this purity of the powers of the tathāgatas, this purity of the nose, and this purity of all-aspect omniscience are not two,

cannot be divided into two, are no different, and are not distinct. The purity of the tongue is owing to the purity of the powers of the tathāgatas, and the purity of all-aspect omniscience is owing to the purity of the tongue, so this purity of the powers of the tathāgatas, this purity of the tongue, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the body is owing to the purity of the powers of the tathāgatas, and the purity of all-aspect omniscience is owing to the purity of the body, so this purity of the powers of the tathāgatas, this purity of the body, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the mental faculty is owing to the purity of the powers of the tathāgatas, and the purity of all-aspect omniscience is owing to the purity of the mental faculty, so this purity of the powers of the tathāgatas, this purity of the mental faculty, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.780 “The purity of sights is owing to the purity of the powers of the tathāgatas, and the purity of all-aspect omniscience is owing to the purity of sights, so this purity of the powers of the tathāgatas, this purity of sights, and this purity of all-aspect omniscience are not [F.47.a] two, cannot be divided into two, are no different, and are not distinct. The purity of sounds is owing to the purity of the powers of the tathāgatas, and the purity of all-aspect omniscience is owing to the purity of sounds, so this purity of the powers of the tathāgatas, this purity of sounds, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of odors is owing to the purity of the powers of the tathāgatas, and the purity of all-aspect omniscience is owing to the purity of odors, so this purity of the powers of the tathāgatas, purity of odors, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tastes is owing to the purity of the powers of the tathāgatas, and the purity of all-aspect omniscience is owing to the purity of tastes, so this purity of the powers of the tathāgatas, this purity of tastes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tangibles is owing to the purity of the powers of the tathāgatas, and the purity of all-aspect omniscience is owing to the purity of tangibles, so this purity of the powers of the tathāgatas, this purity of tangibles, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental phenomena is owing to the purity of the powers of the tathāgatas, and the purity of all-aspect omniscience is owing to the purity of mental phenomena,

so this purity of the powers of the tathāgatas, this purity of mental phenomena, [F.47.b] and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.781 “The purity of visual consciousness is owing to the purity of the powers of the tathāgatas, and the purity of all-aspect omniscience is owing to the purity of visual consciousness, so this purity of the powers of the tathāgatas, this purity of visual consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of auditory consciousness is owing to the purity of the powers of the tathāgatas, and the purity of all-aspect omniscience is owing to the purity of auditory consciousness, so this purity of the powers of the tathāgatas, this purity of auditory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of olfactory consciousness is owing to the purity of the powers of the tathāgatas, and the purity of all-aspect omniscience is owing to the purity of olfactory consciousness, so this purity of the powers of the tathāgatas, this purity of olfactory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of gustatory consciousness is owing to the purity of the powers of the tathāgatas, and the purity of all-aspect omniscience is owing to the purity of gustatory consciousness, so this purity of the powers of the tathāgatas, purity of gustatory consciousness, and purity [F.48.a] of all-aspect omniscience is not two, cannot be divided into two, is no different, and is not distinct. The purity of tactile consciousness is owing to the purity of the powers of the tathāgatas, and the purity of all-aspect omniscience is owing to the purity of tactile consciousness, so this purity of the powers of the tathāgatas, this purity of tactile consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental consciousness is owing to the purity of the powers of the tathāgatas, and the purity of all-aspect omniscience is owing to the purity of mental consciousness, so this purity of the powers of the tathāgatas, this purity of mental consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.782 “The purity of visually compounded sensory contact is owing to the purity of the powers of the tathāgatas, and the purity of all-aspect omniscience is owing to the purity of visually compounded sensory contact, so this purity of the powers of the tathāgatas, this purity of visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of aurally compounded sensory contact is owing to the purity of the powers of the

tathāgatas, and the purity of all-aspect omniscience is owing to the purity of aurally compounded sensory contact, so this purity of the powers of the tathāgatas, this purity of aurally compounded sensory contact, and this purity of [F.48.b] all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of nasally compounded sensory contact is owing to the purity of the powers of the tathāgatas, and the purity of all-aspect omniscience is owing to the purity of nasally compounded sensory contact, so this purity of the powers of the tathāgatas, this purity of nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of lingually compounded sensory contact is owing to the purity of the powers of the tathāgatas, and the purity of all-aspect omniscience is owing to the purity of lingually compounded sensory contact, so this purity of the powers of the tathāgatas, this purity of lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of corporeally compounded sensory contact is owing to the purity of the powers of the tathāgatas, and the purity of all-aspect omniscience is owing to the purity of corporeally compounded sensory contact, so this purity of the powers of the tathāgatas, this purity of corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mentally compounded sensory contact is owing to the purity of the powers of the tathāgatas, and the purity of all-aspect omniscience is owing to the purity of mentally compounded sensory contact, so this purity of the powers of the tathāgatas, this purity of mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are [F.49.a] not distinct.

26.783 “The purity of feelings conditioned by visually compounded sensory contact is owing to the purity of the powers of the tathāgatas, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by visually compounded sensory contact, so this purity of the powers of the tathāgatas, this purity of feelings conditioned by visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by aurally compounded sensory contact is owing to the purity of the powers of the tathāgatas, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by aurally compounded sensory contact, so this purity of the powers of the tathāgatas, this purity of feelings conditioned by aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into

two, are no different, and are not distinct. The purity of feelings conditioned by nasally compounded sensory contact is owing to the purity of the powers of the tathāgatas, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by nasally compounded sensory contact, so this purity of the powers of the tathāgatas, this purity of feelings conditioned by nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by lingually compounded sensory contact is owing to the purity of the powers of the tathāgatas, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by lingually compounded sensory contact, so this purity of the powers [F.49.b] of the tathāgatas, this purity of feelings conditioned by lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by corporeally compounded sensory contact is owing to the purity of the powers of the tathāgatas, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by corporeally compounded sensory contact, so this purity of the powers of the tathāgatas, this purity of feelings conditioned by corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by mentally compounded sensory contact is owing to the purity of the powers of the tathāgatas, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by mentally compounded sensory contact, so this purity of the powers of the tathāgatas, this purity of feelings conditioned by mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.784 “The purity of physical forms is owing to the purity of the fearlessnesses, and the purity of all-aspect omniscience is owing to the purity of physical forms, so this purity of the fearlessnesses, this purity of physical forms, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings is owing to the purity of the fearlessnesses, and the purity of all-aspect omniscience is owing to the purity of feelings, so this purity of the fearlessnesses, this purity of feelings, [F.50.a] and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of perceptions is owing to the purity of the fearlessnesses, and the purity of all-aspect omniscience is owing to the purity of perceptions, so this purity of the fearlessnesses, this purity of perceptions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different,

and are not distinct. The purity of formative predispositions is owing to the purity of the fearlessnesses, and the purity of all-aspect omniscience is owing to the purity of formative predispositions, so this purity of the fearlessnesses, this purity of formative predispositions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of consciousness is owing to the purity of the fearlessnesses, and the purity of all-aspect omniscience is owing to the purity of consciousness, so this purity of the fearlessnesses, this purity of consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.785 “The purity of the eyes is owing to the purity of the fearlessnesses, and the purity of all-aspect omniscience is owing to the purity of the eyes, so this purity of the fearlessnesses, this purity of the eyes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the ears is owing to the purity of the fearlessnesses, and the purity of all-aspect omniscience is owing to the purity of the ears, [F.50.b] so this purity of the fearlessnesses, this purity of the ears, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the nose is owing to the purity of the fearlessnesses, and the purity of all-aspect omniscience is owing to the purity of the nose, so this purity of the fearlessnesses, this purity of the nose, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the tongue is owing to the purity of the fearlessnesses, and the purity of all-aspect omniscience is owing to the purity of the tongue, so this purity of the fearlessnesses, this purity of the tongue, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the body is owing to the purity of the fearlessnesses, and the purity of all-aspect omniscience is owing to the purity of the body, so this purity of the fearlessnesses, this purity of the body, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the mental faculty is owing to the purity of the fearlessnesses, and the purity of all-aspect omniscience is owing to the purity of the mental faculty, so this purity of the fearlessnesses, this purity of the mental faculty, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.786 “The purity of sights is owing to the purity of the fearlessnesses, and the purity of all-aspect omniscience is owing to the purity of sights, [F.51.a] so this purity of the fearlessnesses, this purity of sights, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different,

and are not distinct. The purity of sounds is owing to the purity of the fearlessnesses, and the purity of all-aspect omniscience is owing to the purity of sounds, so this purity of the fearlessnesses, this purity of sounds, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of odors is owing to the purity of the fearlessnesses, and the purity of all-aspect omniscience is owing to the purity of odors, so this purity of the fearlessnesses, this purity of odors, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tastes is owing to the purity of the fearlessnesses, and the purity of all-aspect omniscience is owing to the purity of tastes, so this purity of the fearlessnesses, this purity of tastes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tangibles is owing to the purity of the fearlessnesses, and the purity of all-aspect omniscience is owing to the purity of tangibles, so this purity of the fearlessnesses, this purity of tangibles, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental phenomena is owing to the purity of the fearlessnesses, and the purity of all-aspect omniscience is owing to the purity of mental phenomena, so this purity of the [F.51.b] fearlessnesses, this purity of mental phenomena, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.787 “The purity of visual consciousness is owing to the purity of the fearlessnesses, and the purity of all-aspect omniscience is owing to the purity of visual consciousness, so this purity of the fearlessnesses, this purity of visual consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of auditory consciousness is owing to the purity of the fearlessnesses, and the purity of all-aspect omniscience is owing to the purity of auditory consciousness, so this purity of the fearlessnesses, this purity of auditory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of olfactory consciousness is owing to the purity of the fearlessnesses, and the purity of all-aspect omniscience is owing to the purity of olfactory consciousness, so this purity of the fearlessnesses, this purity of olfactory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of gustatory consciousness is owing to the purity of the fearlessnesses, and the purity of all-aspect omniscience is owing to the purity of gustatory consciousness, so this purity of the fearlessnesses, this purity of gustatory consciousness, and this purity of all-aspect omniscience

are not two, cannot be divided into two, [F.52.a] are no different, and are not distinct. The purity of tactile consciousness is owing to the purity of the fearlessnesses, and the purity of all-aspect omniscience is owing to the purity of tactile consciousness, so this purity of the fearlessnesses, this purity of tactile consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental consciousness is owing to the purity of the fearlessnesses, and the purity of all-aspect omniscience is owing to the purity of mental consciousness, so this purity of the fearlessnesses, this purity of mental consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.788 “The purity of visually compounded sensory contact is owing to the purity of the fearlessnesses, and the purity of all-aspect omniscience is owing to the purity of visually compounded sensory contact, so this purity of the fearlessnesses, this purity of visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of aurally compounded sensory contact is owing to the purity of the fearlessnesses, and the purity of all-aspect omniscience is owing to the purity of aurally compounded sensory contact, so this purity of the fearlessnesses, this purity of aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of nasally compounded sensory contact is owing to the purity of the fearlessnesses, [F.52.b] and the purity of all-aspect omniscience is owing to the purity of nasally compounded sensory contact, so this purity of the fearlessnesses, this purity of nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of lingually compounded sensory contact is owing to the purity of the fearlessnesses, and the purity of all-aspect omniscience is owing to the purity of lingually compounded sensory contact, so this purity of the fearlessnesses, this purity of lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of corporeally compounded sensory contact is owing to the purity of the fearlessnesses, and the purity of all-aspect omniscience is owing to the purity of corporeally compounded sensory contact, so this purity of the fearlessnesses, this purity of corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mentally compounded sensory contact is owing to the purity of the fearlessnesses, and the purity of all-aspect omniscience is owing to the purity of mentally compounded

sensory contact, so this purity of the fearlessnesses, this purity of mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.789 “The purity of feelings conditioned by visually compounded sensory contact is owing to the purity of the fearlessnesses, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by visually compounded sensory contact, so this purity [F.53.a] of the fearlessnesses, this purity of feelings conditioned by visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by aurally compounded sensory contact is owing to the purity of the fearlessnesses, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by aurally compounded sensory contact, so this purity of the fearlessnesses, this purity of feelings conditioned by aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by nasally compounded sensory contact is owing to the purity of the fearlessnesses, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by nasally compounded sensory contact, so this purity of the fearlessnesses, this purity of feelings conditioned by nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by lingually compounded sensory contact is owing to the purity of the fearlessnesses, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by lingually compounded sensory contact, so this purity of the fearlessnesses, this purity of feelings conditioned by lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by corporeally compounded sensory contact is owing to the purity of the fearlessnesses, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by [F.53.b] corporeally compounded sensory contact, so this purity of the fearlessnesses, this purity of feelings conditioned by corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by mentally compounded sensory contact is owing to the purity of the fearlessnesses, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by mentally compounded sensory contact, so this purity of the fearlessnesses,

this purity of feelings conditioned by mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.790 “The purity of physical forms is owing to the purity of the kinds of exact knowledge, and the purity of all-aspect omniscience is owing to the purity of physical forms, so this purity of the kinds of exact knowledge, this purity of physical forms, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings is owing to the purity of the kinds of exact knowledge, and the purity of all-aspect omniscience is owing to the purity of feelings, so this purity of the kinds of exact knowledge, this purity of feelings, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of perceptions is owing to the purity of the kinds of exact knowledge, and the purity of all-aspect omniscience is owing to the purity of perceptions, so this purity of the kinds of exact knowledge, this purity of perceptions, [F.54.a] and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of formative predispositions is owing to the purity of the kinds of exact knowledge, and the purity of all-aspect omniscience is owing to the purity of formative predispositions, so this purity of the kinds of exact knowledge, this purity of formative predispositions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of consciousness is owing to the purity of the kinds of exact knowledge, and the purity of all-aspect omniscience is owing to the purity of consciousness, so this purity of the kinds of exact knowledge, this purity of consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.791 “The purity of the eyes is owing to the purity of the kinds of exact knowledge, and the purity of all-aspect omniscience is owing to the purity of the eyes, so this purity of the kinds of exact knowledge, this purity of the eyes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the ears is owing to the purity of the kinds of exact knowledge, and the purity of all-aspect omniscience is owing to the purity of the ears, so this purity of the kinds of exact knowledge, this purity of the ears, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the nose is owing to the purity of the kinds of exact knowledge, and the purity of [F.54.b] all-aspect omniscience is owing to the purity of the nose, so this purity of the kinds of exact knowledge, this purity of the nose, and this purity of all-aspect omniscience are not two,

cannot be divided into two, are no different, and are not distinct. The purity of the tongue is owing to the purity of the kinds of exact knowledge, and the purity of all-aspect omniscience is owing to the purity of the tongue, so this purity of the kinds of exact knowledge, this purity of the tongue, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the body is owing to the purity of the kinds of exact knowledge, and the purity of all-aspect omniscience is owing to the purity of the body, so this purity of the kinds of exact knowledge, this purity of the body, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the mental faculty is owing to the purity of the kinds of exact knowledge, and the purity of all-aspect omniscience is owing to the purity of the mental faculty, so this purity of the kinds of exact knowledge, this purity of the mental faculty, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.792 “The purity of sights is owing to the purity of the kinds of exact knowledge, and the purity of all-aspect omniscience is owing to the purity of sights, so this purity of the kinds of exact knowledge, this purity of sights, and this purity of all-aspect omniscience are not two, cannot be divided into [F.55.a] two, are no different, and are not distinct. The purity of sounds is owing to the purity of the kinds of exact knowledge, and the purity of all-aspect omniscience is owing to the purity of sounds, so this purity of the kinds of exact knowledge, this purity of sounds, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of odors is owing to the purity of the kinds of exact knowledge, and the purity of all-aspect omniscience is owing to the purity of odors, so this purity of the kinds of exact knowledge, this purity of odors, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tastes is owing to the purity of the kinds of exact knowledge, and the purity of all-aspect omniscience is owing to the purity of tastes, so this purity of the kinds of exact knowledge, this purity of tastes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tangibles is owing to the purity of the kinds of exact knowledge, and the purity of all-aspect omniscience is owing to the purity of tangibles, so this purity of the kinds of exact knowledge, this purity of tangibles, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental phenomena is owing to the purity of the kinds of exact knowledge, and the purity of all-aspect omniscience is owing to the purity of mental phenomena,

so this purity of the kinds of exact knowledge, this purity of mental phenomena, and this purity of [F.55.b] all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.793 “The purity of visual consciousness is owing to the purity of the kinds of exact knowledge, and the purity of all-aspect omniscience is owing to the purity of visual consciousness, so this purity of the kinds of exact knowledge, this purity of visual consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of auditory consciousness is owing to the purity of the kinds of exact knowledge, and the purity of all-aspect omniscience is owing to the purity of auditory consciousness, so this purity of the kinds of exact knowledge, this purity of auditory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of olfactory consciousness is owing to the purity of the kinds of exact knowledge, and the purity of all-aspect omniscience is owing to the purity of olfactory consciousness, so this purity of the kinds of exact knowledge, this purity of olfactory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of gustatory consciousness is owing to the purity of the kinds of exact knowledge, and the purity of all-aspect omniscience is owing to the purity of gustatory consciousness, so this purity of the kinds of exact knowledge, this purity of gustatory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided [F.56.a] into two, are no different, and are not distinct. The purity of tactile consciousness is owing to the purity of the kinds of exact knowledge, and the purity of all-aspect omniscience is owing to the purity of tactile consciousness, so this purity of the kinds of exact knowledge, this purity of tactile consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental consciousness is owing to the purity of the kinds of exact knowledge, and the purity of all-aspect omniscience is owing to the purity of mental consciousness, so this purity of the kinds of exact knowledge, this purity of mental consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.794 “The purity of visually compounded sensory contact is owing to the purity of the kinds of exact knowledge, and the purity of all-aspect omniscience is owing to the purity of visually compounded sensory contact, so this purity of the kinds of exact knowledge, this purity of visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of aurally

compounded sensory contact is owing to the purity of the kinds of exact knowledge, and the purity of all-aspect omniscience is owing to the purity of aurally compounded sensory contact, so this purity of the kinds of exact knowledge, this purity of aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided [F.56.b] into two, are no different, and are not distinct. The purity of nasally compounded sensory contact is owing to the purity of the kinds of exact knowledge, and the purity of all-aspect omniscience is owing to the purity of nasally compounded sensory contact, so this purity of the kinds of exact knowledge, this purity of nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of lingually compounded sensory contact is owing to the purity of the kinds of exact knowledge, and the purity of all-aspect omniscience is owing to the purity of lingually compounded sensory contact, so this purity of the kinds of exact knowledge, this purity of lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of corporeally compounded sensory contact is owing to the purity of the kinds of exact knowledge, and the purity of all-aspect omniscience is owing to the purity of corporeally compounded sensory contact, so this purity of the kinds of exact knowledge, this purity of corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mentally compounded sensory contact is owing to the purity of the kinds of exact knowledge, and the purity of all-aspect omniscience is owing to the purity of mentally compounded sensory contact, so this purity of the kinds of exact knowledge, this purity of mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.795 “The purity of [F.57.a] feelings conditioned by visually compounded sensory contact is owing to the purity of the kinds of exact knowledge, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by visually compounded sensory contact, so this purity of the kinds of exact knowledge, this purity of feelings conditioned by visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by aurally compounded sensory contact is owing to the purity of the kinds of exact knowledge, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by aurally compounded sensory contact, so this purity of the kinds of exact knowledge,

this purity of feelings conditioned by aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by nasally compounded sensory contact is owing to the purity of the kinds of exact knowledge, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by nasally compounded sensory contact, so this purity of the kinds of exact knowledge, this purity of feelings conditioned by nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by lingually compounded sensory contact is owing to the purity of the kinds of exact knowledge, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by lingually compounded sensory contact, so this purity of the kinds of exact knowledge, this purity of feelings conditioned by [F.57.b] lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by corporeally compounded sensory contact is owing to the purity of the kinds of exact knowledge, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by corporeally compounded sensory contact, so this purity of the kinds of exact knowledge, this purity of feelings conditioned by corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by mentally compounded sensory contact is owing to the purity of the kinds of exact knowledge, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by mentally compounded sensory contact, so this purity of the kinds of exact knowledge, this purity of feelings conditioned by mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. [B5]

26.796 “The purity of physical forms is owing to the purity of great loving kindness, and the purity of all-aspect omniscience is owing to the purity of physical forms, so this purity of great loving kindness, this purity of physical forms, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings is owing to the purity of great loving kindness, and the purity of all-aspect omniscience is owing to the purity of feelings, so [F.58.a] this purity of great loving kindness, this purity of feelings, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of perceptions is owing to the purity of great

loving kindness, and the purity of all-aspect omniscience is owing to the purity of perceptions, so this purity of great loving kindness, this purity of perceptions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of formative predispositions is owing to the purity of great loving kindness, and the purity of all-aspect omniscience is owing to the purity of formative predispositions, so this purity of great loving kindness, this purity of formative predispositions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of consciousness is owing to the purity of great loving kindness, and the purity of all-aspect omniscience is owing to the purity of consciousness, so this purity of great loving kindness, this purity of consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.797 “The purity of the eyes is owing to the purity of great loving kindness, and the purity of all-aspect omniscience is owing to the purity of the eyes, so this purity of great loving kindness, this purity of the eyes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the ears is owing to the purity of great loving kindness, and the purity [F.58.b] of all-aspect omniscience is owing to the purity of the ears, so this purity of great loving kindness, this purity of the ears, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the nose is owing to the purity of great loving kindness, and the purity of all-aspect omniscience is owing to the purity of the nose, so this purity of great loving kindness, this purity of the nose, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the tongue is owing to the purity of great loving kindness, and the purity of all-aspect omniscience is owing to the purity of the tongue, so this purity of great loving kindness, this purity of the tongue, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the body is owing to the purity of great loving kindness, and the purity of all-aspect omniscience is owing to the purity of the body, so this purity of great loving kindness, this purity of the body, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the mental faculty is owing to the purity of great loving kindness, and the purity of all-aspect omniscience is owing to the purity of the mental faculty, so this purity of great loving kindness, this purity of the mental faculty, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.798 “The purity of sights is owing to the purity of great loving kindness, and the purity of all-aspect omniscience [F.59.a] is owing to the purity of sights, so this purity of great loving kindness, this purity of sights, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of sounds is owing to the purity of great loving kindness, and the purity of all-aspect omniscience is owing to the purity of sounds, so this purity of great loving kindness, this purity of sounds, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of odors is owing to the purity of great loving kindness, and the purity of all-aspect omniscience is owing to the purity of odors, so this purity of great loving kindness, this purity of odors, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tastes is owing to the purity of great loving kindness, and the purity of all-aspect omniscience is owing to the purity of tastes, so this purity of great loving kindness, this purity of tastes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tangibles is owing to the purity of great loving kindness, and the purity of all-aspect omniscience is owing to the purity of tangibles, so this purity of great loving kindness, this purity of tangibles, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental phenomena is owing to the purity of great loving kindness, and the purity of all-aspect omniscience is owing to the purity of mental phenomena, so this purity of great loving [F.59.b] kindness, this purity of mental phenomena, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.799 “The purity of visual consciousness is owing to the purity of great loving kindness, and the purity of all-aspect omniscience is owing to the purity of visual consciousness, so this purity of great loving kindness, this purity of visual consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of auditory consciousness is owing to the purity of great loving kindness, and the purity of all-aspect omniscience is owing to the purity of auditory consciousness, so this purity of great loving kindness, this purity of auditory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of olfactory consciousness is owing to the purity of great loving kindness, and the purity of all-aspect omniscience is owing to the purity of olfactory consciousness, so this purity of great loving kindness, this purity of olfactory consciousness, and this purity of all-aspect omniscience are not two, cannot

be divided into two, are no different, and are not distinct. The purity of gustatory consciousness is owing to the purity of great loving kindness, and the purity of all-aspect omniscience is owing to the purity of gustatory consciousness, so this purity of great loving kindness, this purity of gustatory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. [F.60.a] The purity of tactile consciousness is owing to the purity of great loving kindness, and the purity of all-aspect omniscience is owing to the purity of tactile consciousness, so this purity of great loving kindness, this purity of tactile consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental consciousness is owing to the purity of great loving kindness, and the purity of all-aspect omniscience is owing to the purity of mental consciousness, so this purity of great loving kindness, this purity of mental consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.800 “The purity of visually compounded sensory contact is owing to the purity of great loving kindness, and the purity of all-aspect omniscience is owing to the purity of visually compounded sensory contact, so this purity of great loving kindness, this purity of visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of aurally compounded sensory contact is owing to the purity of great loving kindness, and the purity of all-aspect omniscience is owing to the purity of aurally compounded sensory contact, so this purity of great loving kindness, this purity of aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of nasally compounded sensory contact is owing to the purity of great loving kindness, and the purity of all-aspect omniscience is owing to the purity [F.60.b] of nasally compounded sensory contact, so this purity of great loving kindness, this purity of nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of lingually compounded sensory contact is owing to the purity of great loving kindness, and the purity of all-aspect omniscience is owing to the purity of lingually compounded sensory contact, so this purity of great loving kindness, this purity of lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of corporeally compounded sensory contact is owing to the purity of great loving kindness, and the purity of all-aspect omniscience is owing to the purity of corporeally

compounded sensory contact, so this purity of great loving kindness, this purity of corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mentally compounded sensory contact is owing to the purity of great loving kindness, and the purity of all-aspect omniscience is owing to the purity of mentally compounded sensory contact, so this purity of great loving kindness, this purity of mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.801 “The purity of feelings conditioned by visually compounded sensory contact is owing to the purity of great loving kindness, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by visually compounded sensory contact, so this purity of great loving kindness, this purity of [F.61.a] feelings conditioned by visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by aurally compounded sensory contact is owing to the purity of great loving kindness, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by aurally compounded sensory contact, so this purity of great loving kindness, this purity of feelings conditioned by aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by nasally compounded sensory contact is owing to the purity of great loving kindness, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by nasally compounded sensory contact, so this purity of great loving kindness, this purity of feelings conditioned by nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by lingually compounded sensory contact is owing to the purity of great loving kindness, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by lingually compounded sensory contact, so this purity of great loving kindness, this purity of feelings conditioned by lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by corporeally compounded sensory contact is owing to the purity of great loving kindness, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by corporeally compounded sensory contact, [F.61.b] so this purity of great loving kindness, this purity of feelings conditioned by corporeally compounded sensory contact, and this purity of

all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by mentally compounded sensory contact is owing to the purity of great loving kindness, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by mentally compounded sensory contact, so this purity of great loving kindness, this purity of feelings conditioned by mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.802 “The purity of physical forms is owing to the purity of great compassion, and the purity of all-aspect omniscience is owing to the purity of physical forms, so this purity of great compassion, this purity of physical forms, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings is owing to the purity of great compassion, and the purity of all-aspect omniscience is owing to the purity of feelings, so this purity of great compassion, this purity of feelings, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of perceptions is owing to the purity of great compassion, and the purity of all-aspect omniscience is owing to the purity of perceptions, so this purity of great compassion, this purity of perceptions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of formative predispositions [F.62.a] is owing to the purity of great compassion, and the purity of all-aspect omniscience is owing to the purity of formative predispositions, so this purity of great compassion, this purity of formative predispositions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of consciousness is owing to the purity of great compassion, and the purity of all-aspect omniscience is owing to the purity of consciousness, so this purity of great compassion, this purity of consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.803 “The purity of the eyes is owing to the purity of great compassion, and the purity of all-aspect omniscience is owing to the purity of the eyes, so this purity of great compassion, this purity of the eyes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the ears is owing to the purity of great compassion, and the purity of all-aspect omniscience is owing to the purity of the ears, so this purity of great compassion, this purity of the ears, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the nose is owing to the purity of great compassion, and the purity of all-aspect omniscience is owing

to the purity of the nose, so this purity of great compassion, this purity of the nose, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. [F.62.b] The purity of the tongue is owing to the purity of great compassion, and the purity of all-aspect omniscience is owing to the purity of the tongue, so this purity of great compassion, this purity of the tongue, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the body is owing to the purity of great compassion, and the purity of all-aspect omniscience is owing to the purity of the body, so this purity of great compassion, this purity of the body, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the mental faculty is owing to the purity of great compassion, and the purity of all-aspect omniscience is owing to the purity of the mental faculty, so this purity of great compassion, this purity of the mental faculty, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.804 “The purity of sights is owing to the purity of great compassion, and the purity of all-aspect omniscience is owing to the purity of sights, so this purity of great compassion, this purity of sights, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of sounds is owing to the purity of great compassion, and the purity of all-aspect omniscience is owing to the purity of sounds, so this purity of great compassion, this purity of sounds, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of odors is owing to the purity of great [F.63.a] compassion, and the purity of all-aspect omniscience is owing to the purity of odors, so this purity of great compassion, this purity of odors, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tastes is owing to the purity of great compassion, and the purity of all-aspect omniscience is owing to the purity of tastes, so this purity of great compassion, this purity of tastes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tangibles is owing to the purity of great compassion, and the purity of all-aspect omniscience is owing to the purity of tangibles, so this purity of great compassion, this purity of tangibles, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental phenomena is owing to the purity of great compassion, and the purity of all-aspect omniscience is owing to the purity of mental phenomena,

so this purity of great compassion, this purity of mental phenomena, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.805 “The purity of visual consciousness is owing to the purity of great compassion, and the purity of all-aspect omniscience is owing to the purity of visual consciousness, so this purity of great compassion, this purity of visual consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of auditory consciousness is owing to the purity of great compassion, [F.63.b] and the purity of all-aspect omniscience is owing to the purity of auditory consciousness, so this purity of great compassion, this purity of auditory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of olfactory consciousness is owing to the purity of great compassion, and the purity of all-aspect omniscience is owing to the purity of olfactory consciousness, so this purity of great compassion, this purity of olfactory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of gustatory consciousness is owing to the purity of great compassion, and the purity of all-aspect omniscience is owing to the purity of gustatory consciousness, so this purity of great compassion, this purity of gustatory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tactile consciousness is owing to the purity of great compassion, and the purity of all-aspect omniscience is owing to the purity of tactile consciousness, so this purity of great compassion, this purity of tactile consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental consciousness is owing to the purity of great compassion, and the purity of all-aspect omniscience is owing to the purity of mental consciousness, so this purity of great compassion, this purity of mental consciousness, and this purity of [F.64.a] all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.806 “The purity of visually compounded sensory contact is owing to the purity of great compassion, and the purity of all-aspect omniscience is owing to the purity of visually compounded sensory contact, so this purity of great compassion, this purity of visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of aurally compounded sensory contact is owing to the purity of great compassion, and the purity of all-aspect omniscience is owing to the purity of aurally compounded sensory

contact, so this purity of great compassion, this purity of aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of nasally compounded sensory contact is owing to the purity of great compassion, and the purity of all-aspect omniscience is owing to the purity of nasally compounded sensory contact, so this purity of great compassion, this purity of nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of lingually compounded sensory contact is owing to the purity of great compassion, and the purity of all-aspect omniscience is owing to the purity of lingually compounded sensory contact, so this purity of great compassion, this purity of lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of corporeally compounded sensory contact is owing to the purity of great compassion, and [F.64.b] the purity of all-aspect omniscience is owing to the purity of corporeally compounded sensory contact, so this purity of great compassion, this purity of corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mentally compounded sensory contact is owing to the purity of great compassion, and the purity of all-aspect omniscience is owing to the purity of mentally compounded sensory contact, so this purity of great compassion, this purity of mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.807 “The purity of feelings conditioned by visually compounded sensory contact is owing to the purity of great compassion, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by visually compounded sensory contact, so this purity of great compassion, this purity of feelings conditioned by visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by aurally compounded sensory contact is owing to the purity of great compassion, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by aurally compounded sensory contact, so this purity of great compassion, this purity of feelings conditioned by aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by nasally compounded sensory contact is owing to the purity of great compassion, and the purity of all-aspect

omniscience [F.65.a] is owing to the purity of feelings conditioned by nasally compounded sensory contact, so this purity of great compassion, this purity of feelings conditioned by nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by lingually compounded sensory contact is owing to the purity of great compassion, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by lingually compounded sensory contact, so this purity of great compassion, this purity of feelings conditioned by lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by corporeally compounded sensory contact is owing to the purity of great compassion, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by corporeally compounded sensory contact, so this purity of great compassion, this purity of feelings conditioned by corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by mentally compounded sensory contact is owing to the purity of great compassion, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by mentally compounded sensory contact, so this purity of great compassion, this purity of feelings conditioned by mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.808 “The purity of physical forms is owing to the purity of the distinct qualities of the buddhas, and the purity [F.65.b] of all-aspect omniscience is owing to the purity of physical forms, so this purity of the distinct qualities of the buddhas, this purity of physical forms, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings is owing to the purity of the distinct qualities of the buddhas, and the purity of all-aspect omniscience is owing to the purity of feelings, so this purity of the distinct qualities of the buddhas, this purity of feelings, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of perceptions is owing to the purity of the distinct qualities of the buddhas, and the purity of all-aspect omniscience is owing to the purity of perceptions, so this purity of the distinct qualities of the buddhas, this purity of perceptions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of formative predispositions is owing to the purity of the distinct qualities of

the buddhas, and the purity of all-aspect omniscience is owing to the purity of formative predispositions, so this purity of the distinct qualities of the buddhas, this purity of formative predispositions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of consciousness is owing to the purity of the distinct qualities of the buddhas, and the purity of all-aspect omniscience is owing to the purity of consciousness, so this purity of the distinct qualities of the buddhas, this purity of consciousness, and this purity of [F.66.a] all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.809 “The purity of the eyes is owing to the purity of the distinct qualities of the buddhas, and the purity of all-aspect omniscience is owing to the purity of the eyes, so this purity of the distinct qualities of the buddhas, this purity of the eyes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the ears is owing to the purity of the distinct qualities of the buddhas, and the purity of all-aspect omniscience is owing to the purity of the ears, so this purity of the distinct qualities of the buddhas, this purity of the ears, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the nose is owing to the purity of the distinct qualities of the buddhas, and the purity of all-aspect omniscience is owing to the purity of the nose, so this purity of the distinct qualities of the buddhas, this purity of the nose, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the tongue is owing to the purity of the distinct qualities of the buddhas, and the purity of all-aspect omniscience is owing to the purity of the tongue, so this purity of the distinct qualities of the buddhas, this purity of the tongue, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the body is owing to the purity of the distinct qualities of the buddhas, and the purity of all-aspect omniscience is owing to the purity of the body, [F.66.b] so this purity of the distinct qualities of the buddhas, this purity of the body, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the mental faculty is owing to the purity of the distinct qualities of the buddhas, and the purity of all-aspect omniscience is owing to the purity of the mental faculty, so this purity of the distinct qualities of the buddhas, this purity of the mental faculty, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.810 “The purity of sights is owing to the purity of the distinct qualities of the buddhas, and the purity of all-aspect omniscience is owing to the purity of sights, so this purity of the distinct qualities of the buddhas, this purity of sights, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of sounds is owing to the purity of the distinct qualities of the buddhas, and the purity of all-aspect omniscience is owing to the purity of sounds, so this purity of the distinct qualities of the buddhas, this purity of sounds, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of odors is owing to the purity of the distinct qualities of the buddhas, and the purity of all-aspect omniscience is owing to the purity of odors, so this purity of the distinct qualities of the buddhas, this purity of odors, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tastes is owing to [F.67.a] the purity of the distinct qualities of the buddhas, and the purity of all-aspect omniscience is owing to the purity of tastes, so this purity of the distinct qualities of the buddhas, this purity of tastes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tangibles is owing to the purity of the distinct qualities of the buddhas, and the purity of all-aspect omniscience is owing to the purity of tangibles, so this purity of the distinct qualities of the buddhas, this purity of tangibles, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental phenomena is owing to the purity of the distinct qualities of the buddhas, and the purity of all-aspect omniscience is owing to the purity of mental phenomena, so this purity of the distinct qualities of the buddhas, this purity of mental phenomena, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.811 “The purity of visual consciousness is owing to the purity of the distinct qualities of the buddhas, and the purity of all-aspect omniscience is owing to the purity of visual consciousness, so this purity of the distinct qualities of the buddhas, this purity of visual consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of auditory consciousness is owing to the purity of the distinct qualities of the buddhas, and the purity of all-aspect omniscience is owing to the purity of auditory consciousness, so this purity of the distinct qualities of the buddhas, [F.67.b] this purity of auditory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of olfactory consciousness is owing to the purity of the distinct qualities of the

buddhas, and the purity of all-aspect omniscience is owing to the purity of olfactory consciousness, so this purity of the distinct qualities of the buddhas, this purity of olfactory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of gustatory consciousness is owing to the purity of the distinct qualities of the buddhas, and the purity of all-aspect omniscience is owing to the purity of gustatory consciousness, so this purity of the distinct qualities of the buddhas, this purity of gustatory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tactile consciousness is owing to the purity of the distinct qualities of the buddhas, and the purity of all-aspect omniscience is owing to the purity of tactile consciousness, so this purity of the distinct qualities of the buddhas, this purity of tactile consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental consciousness is owing to the purity of the distinct qualities of the buddhas, and the purity of all-aspect omniscience is owing to the purity of mental consciousness, so this purity of the distinct qualities of the buddhas, this purity of mental consciousness, and this purity [F.68.a] of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.812 “The purity of visually compounded sensory contact is owing to the purity of the distinct qualities of the buddhas, and the purity of all-aspect omniscience is owing to the purity of visually compounded sensory contact, so this purity of the distinct qualities of the buddhas, this purity of visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of aurally compounded sensory contact is owing to the purity of the distinct qualities of the buddhas, and the purity of all-aspect omniscience is owing to the purity of aurally compounded sensory contact, so this purity of the distinct qualities of the buddhas, this purity of aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of nasally compounded sensory contact is owing to the purity of the distinct qualities of the buddhas, and the purity of all-aspect omniscience is owing to the purity of nasally compounded sensory contact, so this purity of the distinct qualities of the buddhas, this purity of nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of lingually compounded sensory contact is owing to the purity of the distinct qualities of the buddhas, and the purity of all-aspect omniscience is owing to the

purity of lingually compounded sensory contact, so this purity of the distinct qualities of the buddhas, this purity of lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity [F.68.b] of corporeally compounded sensory contact is owing to the purity of the distinct qualities of the buddhas, and the purity of all-aspect omniscience is owing to the purity of corporeally compounded sensory contact, so this purity of the distinct qualities of the buddhas, this purity of corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mentally compounded sensory contact is owing to the purity of the distinct qualities of the buddhas, and the purity of all-aspect omniscience is owing to the purity of mentally compounded sensory contact, so this purity of the distinct qualities of the buddhas, this purity of mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.813 “The purity of feelings conditioned by visually compounded sensory contact is owing to the purity of the distinct qualities of the buddhas, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by visually compounded sensory contact, so this purity of the distinct qualities of the buddhas, this purity of feelings conditioned by visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by aurally compounded sensory contact is owing to the purity of the distinct qualities of the buddhas, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by aurally compounded sensory contact, so this purity of the distinct qualities of the buddhas, this purity of feelings conditioned by aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, [F.69.a] and are not distinct. The purity of feelings conditioned by nasally compounded sensory contact is owing to the purity of the distinct qualities of the buddhas, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by nasally compounded sensory contact, so this purity of the distinct qualities of the buddhas, this purity of feelings conditioned by nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by lingually compounded sensory contact is owing to the purity of the distinct qualities of the buddhas, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by lingually compounded sensory contact, so

this purity of the distinct qualities of the buddhas, this purity of feelings conditioned by lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by corporeally compounded sensory contact is owing to the purity of the distinct qualities of the buddhas, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by corporeally compounded sensory contact, so this purity of the distinct qualities of the buddhas, this purity of feelings conditioned by corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by mentally compounded sensory contact is owing to the purity of the distinct qualities of the buddhas, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by mentally compounded sensory contact, so this purity of the distinct qualities of the buddhas, this purity [F.69.b] of feelings conditioned by mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. [B6]

26.814 “The purity of physical forms is owing to the purity of the fruit of having entered the stream, and the purity of all-aspect omniscience is owing to the purity of physical forms, so this purity of the fruit of having entered the stream, this purity of physical forms, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings is owing to the purity of the fruit of having entered the stream, and the purity of all-aspect omniscience is owing to the purity of feelings, so this purity of the fruit of having entered the stream, this purity of feelings, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of perceptions is owing to the purity of the fruit of having entered the stream, and the purity of all-aspect omniscience is owing to the purity of perceptions, so this purity of the fruit of having entered the stream, this purity of perceptions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of formative predispositions is owing to the purity of the fruit of having entered the stream, and the purity of all-aspect omniscience is owing to the purity of formative predispositions, so this purity of the fruit of having entered the stream, this purity of formative predispositions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, [F.70.a] and are not distinct. The purity of consciousness is owing to the purity of the fruit of having entered the stream, and the purity of all-aspect omniscience is owing to the purity of consciousness, so this purity of

the fruit of having entered the stream, this purity of consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.815 “The purity of the eyes is owing to the purity of the fruit of having entered the stream, and the purity of all-aspect omniscience is owing to the purity of the eyes, so this purity of the fruit of having entered the stream, this purity of the eyes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the ears is owing to the purity of the fruit of having entered the stream, and the purity of all-aspect omniscience is owing to the purity of the ears, so this purity of the fruit of having entered the stream, this purity of the ears, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the nose is owing to the purity of the fruit of having entered the stream, and the purity of all-aspect omniscience is owing to the purity of the nose, so this purity of the fruit of having entered the stream, this purity of the nose, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the tongue is owing to the purity of the fruit of having entered the stream, and the purity of all-aspect omniscience is owing to the purity of the tongue, so this purity of the fruit of having entered the stream, this purity of the tongue, [F.70.b] and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the body is owing to the purity of the fruit of having entered the stream, and the purity of all-aspect omniscience is owing to the purity of the body, so this purity of the fruit of having entered the stream, this purity of the body, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the mental faculty is owing to the purity of the fruit of having entered the stream, and the purity of all-aspect omniscience is owing to the purity of the mental faculty, so this purity of the fruit of having entered the stream, this purity of the mental faculty, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.816 “The purity of sights is owing to the purity of the fruit of having entered the stream, and the purity of all-aspect omniscience is owing to the purity of sights, so this purity of the fruit of having entered the stream, this purity of sights, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of sounds is owing to the purity of the fruit of having entered the stream, and the purity of all-aspect omniscience is owing to the purity of sounds, so this purity of the fruit of having entered the stream, this purity of sounds, and

this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of odors is owing to the purity of the fruit of having entered the stream, and the purity of all-aspect omniscience is owing to the purity of odors, [F.71.a] so this purity of the fruit of having entered the stream, this purity of odors, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tastes is owing to the purity of the fruit of having entered the stream, and the purity of all-aspect omniscience is owing to the purity of tastes, so this purity of the fruit of having entered the stream, this purity of tastes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tangibles is owing to the purity of the fruit of having entered the stream, and the purity of all-aspect omniscience is owing to the purity of tangibles, so this purity of the fruit of having entered the stream, this purity of tangibles, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental phenomena is owing to the purity of the fruit of having entered the stream, and the purity of all-aspect omniscience is owing to the purity of mental phenomena, so this purity of the fruit of having entered the stream, this purity of mental phenomena, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.817 “The purity of visual consciousness is owing to the purity of the fruit of having entered the stream, and the purity of all-aspect omniscience is owing to the purity of visual consciousness, so this purity of the fruit of having entered the stream, this purity of visual consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. [F.71.b] The purity of auditory consciousness is owing to the purity of the fruit of having entered the stream, and the purity of all-aspect omniscience is owing to the purity of auditory consciousness, so this purity of the fruit of having entered the stream, this purity of auditory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of olfactory consciousness is owing to the purity of the fruit of having entered the stream, and the purity of all-aspect omniscience is owing to the purity of olfactory consciousness, so this purity of the fruit of having entered the stream, this purity of olfactory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of gustatory consciousness is owing to the purity of the fruit of having entered the stream, and the purity of all-aspect omniscience is owing to the purity of gustatory consciousness, so this purity of the fruit of having entered the stream, this purity of gustatory

consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tactile consciousness is owing to the purity of the fruit of having entered the stream, and the purity of all-aspect omniscience is owing to the purity of tactile consciousness, so this purity of the fruit of having entered the stream, this purity of tactile consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental consciousness is owing to [F.72.a] the purity of the fruit of having entered the stream, and the purity of all-aspect omniscience is owing to the purity of mental consciousness, so this purity of the fruit of having entered the stream, this purity of mental consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.818 “The purity of visually compounded sensory contact is owing to the purity of the fruit of having entered the stream, and the purity of all-aspect omniscience is owing to the purity of visually compounded sensory contact, so this purity of the fruit of having entered the stream, this purity of visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of aurally compounded sensory contact is owing to the purity of the fruit of having entered the stream, and the purity of all-aspect omniscience is owing to the purity of aurally compounded sensory contact, so this purity of the fruit of having entered the stream, this purity of aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of nasally compounded sensory contact is owing to the purity of the fruit of having entered the stream, and the purity of all-aspect omniscience is owing to the purity of nasally compounded sensory contact, so this purity of the fruit of having entered the stream, this purity of nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of lingually compounded sensory contact is owing to the purity of the fruit of having entered the stream, [F.72.b] and the purity of all-aspect omniscience is owing to the purity of lingually compounded sensory contact, so this purity of the fruit of having entered the stream, this purity of lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of corporeally compounded sensory contact is owing to the purity of the fruit of having entered the stream, and the purity of all-aspect omniscience is owing to the purity of corporeally compounded sensory contact, so this purity of the fruit of having entered the stream, this

purity of corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mentally compounded sensory contact is owing to the purity of the fruit of having entered the stream, and the purity of all-aspect omniscience is owing to the purity of mentally compounded sensory contact, so this purity of the fruit of having entered the stream, this purity of mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.819 “The purity of feelings conditioned by visually compounded sensory contact is owing to the purity of the fruit of having entered the stream, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by visually compounded sensory contact, so this purity of the fruit of having entered the stream, this purity of feelings conditioned by visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by aurally compounded sensory contact is owing to the purity of the fruit of having entered the stream, [F.73.a] and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by aurally compounded sensory contact, so this purity of the fruit of having entered the stream, this purity of feelings conditioned by aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by nasally compounded sensory contact is owing to the purity of the fruit of having entered the stream, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by nasally compounded sensory contact, so this purity of the fruit of having entered the stream, this purity of feelings conditioned by nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by lingually compounded sensory contact is owing to the purity of the fruit of having entered the stream, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by lingually compounded sensory contact, so this purity of the fruit of having entered the stream, this purity of feelings conditioned by lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by corporeally compounded sensory contact is owing to the purity of the fruit of having entered the stream, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by corporeally compounded sensory contact,

so this purity of the fruit of having entered the stream, this purity of feelings conditioned by corporeally compounded sensory contact, and this purity of [F.73.b] all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by mentally compounded sensory contact is owing to the purity of the fruit of having entered the stream, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by mentally compounded sensory contact, so this purity of the fruit of having entered the stream, this purity of feelings conditioned by mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.820 “The purity of physical forms is owing to the purity of the fruit of once-returner, and the purity of all-aspect omniscience is owing to the purity of physical forms, so this purity of the fruit of once-returner, this purity of physical forms, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings is owing to the purity of the fruit of once-returner, and the purity of all-aspect omniscience is owing to the purity of feelings, so this purity of the fruit of once-returner, this purity of feelings, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of perceptions is owing to the purity of the fruit of once-returner, and the purity of all-aspect omniscience is owing to the purity of perceptions, so this purity of the fruit of once-returner, this purity of perceptions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of formative predispositions [F.74.a] is owing to the purity of the fruit of once-returner, and the purity of all-aspect omniscience is owing to the purity of formative predispositions, so this purity of the fruit of once-returner, this purity of formative predispositions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of consciousness is owing to the purity of the fruit of once-returner, and the purity of all-aspect omniscience is owing to the purity of consciousness, so this purity of the fruit of once-returner, this purity of consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.821 “The purity of the eyes is owing to the purity of the fruit of once-returner, and the purity of all-aspect omniscience is owing to the purity of the eyes, so this purity of the fruit of once-returner, this purity of the eyes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the ears is owing to the purity of the fruit of once-returner, and the purity of all-aspect omniscience is owing

to the purity of the ears, so this purity of the fruit of once-returner, this purity of the ears, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the nose is owing to the purity of the fruit of once-returner, and the purity of all-aspect omniscience is owing to the purity of the nose, so this purity of the fruit of once-returner, [F.74.b] this purity of the nose, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the tongue is owing to the purity of the fruit of once-returner, and the purity of all-aspect omniscience is owing to the purity of the tongue, so this purity of the fruit of once-returner, this purity of the tongue, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the body is owing to the purity of the fruit of once-returner, and the purity of all-aspect omniscience is owing to the purity of the body, so this purity of the fruit of once-returner, this purity of the body, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the mental faculty is owing to the purity of the fruit of once-returner, and the purity of all-aspect omniscience is owing to the purity of the mental faculty, so this purity of the fruit of once-returner, this purity of the mental faculty, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.822 “The purity of sights is owing to the purity of the fruit of once-returner, and the purity of all-aspect omniscience is owing to the purity of sights, so this purity of the fruit of once-returner, this purity of sights, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of sounds is owing to [F.75.a] the purity of the fruit of once-returner, and the purity of all-aspect omniscience is owing to the purity of sounds, so this purity of the fruit of once-returner, this purity of sounds, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of odors is owing to the purity of the fruit of once-returner, and the purity of all-aspect omniscience is owing to the purity of odors, so this purity of the fruit of once-returner, this purity of odors, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tastes is owing to the purity of the fruit of once-returner, and the purity of all-aspect omniscience is owing to the purity of tastes, so this purity of the fruit of once-returner, this purity of tastes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tangibles is owing to the purity of the fruit of once-returner, and the purity of all-aspect omniscience is owing to the purity of tangibles, so this purity of the fruit of once-returner,

this purity of tangibles, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental phenomena is owing to the purity of the fruit of once-returner, and the purity of all-aspect omniscience is owing to the purity of mental phenomena, so this purity of the fruit of once-returner, this purity of mental phenomena, and this purity of all-aspect omniscience [F.75.b] are not two, cannot be divided into two, are no different, and are not distinct.

26.823 “The purity of visual consciousness is owing to the purity of the fruit of once-returner, and the purity of all-aspect omniscience is owing to the purity of visual consciousness, so this purity of the fruit of once-returner, this purity of visual consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of auditory consciousness is owing to the purity of the fruit of once-returner, and the purity of all-aspect omniscience is owing to the purity of auditory consciousness, so this purity of the fruit of once-returner, this purity of auditory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of olfactory consciousness is owing to the purity of the fruit of once-returner, and the purity of all-aspect omniscience is owing to the purity of olfactory consciousness, so this purity of the fruit of once-returner, this purity of olfactory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of gustatory consciousness is owing to the purity of the fruit of once-returner, and the purity of all-aspect omniscience is owing to the purity of gustatory consciousness, so this purity of the fruit of once-returner, this purity of gustatory consciousness, and this purity of all-aspect omniscience [F.76.a] are not two, cannot be divided into two, are no different, and are not distinct. The purity of tactile consciousness is owing to the purity of the fruit of once-returner, and the purity of all-aspect omniscience is owing to the purity of tactile consciousness, so this purity of the fruit of once-returner, this purity of tactile consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental consciousness is owing to the purity of the fruit of once-returner, and the purity of all-aspect omniscience is owing to the purity of mental consciousness, so this purity of the fruit of once-returner, this purity of mental consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.824 “The purity of visually compounded sensory contact is owing to the purity of the fruit of once-returner, and the purity of all-aspect omniscience is owing to the purity of visually compounded sensory contact, so this purity of the fruit of once-returner, this purity of visually compounded sensory

contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of aurally compounded sensory contact is owing to the purity of the fruit of once-returner, and the purity of all-aspect omniscience is owing to the purity of aurally compounded sensory contact, so this purity of the fruit of once-returner, this purity of aurally compounded sensory contact, and this purity of all-aspect omniscience [F.76.b] are not two, cannot be divided into two, are no different, and are not distinct. The purity of nasally compounded sensory contact is owing to the purity of the fruit of once-returner, and the purity of all-aspect omniscience is owing to the purity of nasally compounded sensory contact, so this purity of the fruit of once-returner, this purity of nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of lingually compounded sensory contact is owing to the purity of the fruit of once-returner, and the purity of all-aspect omniscience is owing to the purity of lingually compounded sensory contact, so this purity of the fruit of once-returner, this purity of lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of corporeally compounded sensory contact is owing to the purity of the fruit of once-returner, and the purity of all-aspect omniscience is owing to the purity of corporeally compounded sensory contact, so this purity of the fruit of once-returner, this purity of corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mentally compounded sensory contact is owing to the purity of the fruit of once-returner, and the purity of all-aspect omniscience is owing to the purity of mentally compounded sensory contact, so this purity of the fruit of once-returner, this purity of mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, [F.77.a] cannot be divided into two, are no different, and are not distinct.

26.825 “The purity of feelings conditioned by visually compounded sensory contact is owing to the purity of the fruit of once-returner, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by visually compounded sensory contact, so this purity of the fruit of once-returner, this purity of feelings conditioned by visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by aurally compounded sensory contact is owing to the purity of the fruit of once-returner, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by aurally compounded sensory

contact, so this purity of the fruit of once-returner, this purity of feelings conditioned by aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by nasally compounded sensory contact is owing to the purity of the fruit of once-returner, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by nasally compounded sensory contact, so this purity of the fruit of once-returner, this purity of feelings conditioned by nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by lingually compounded sensory contact is owing to the purity of the fruit of once-returner, and the purity of all-aspect omniscience is owing to the purity [F.77.b] of feelings conditioned by lingually compounded sensory contact, so this purity of the fruit of once-returner, this purity of feelings conditioned by lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by corporeally compounded sensory contact is owing to the purity of the fruit of once-returner, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by corporeally compounded sensory contact, so this purity of the fruit of once-returner, this purity of feelings conditioned by corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by mentally compounded sensory contact is owing to the purity of the fruit of once-returner, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by mentally compounded sensory contact, so this purity of the fruit of once-returner, this purity of feelings conditioned by mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

- 26.826 “The purity of physical forms is owing to the purity of the fruit of non-returner, and the purity of all-aspect omniscience is owing to the purity of physical forms, so this purity of the fruit of non-returner, this purity of physical forms, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings is owing to [F.78.a] the purity of the fruit of non-returner, and the purity of all-aspect omniscience is owing to the purity of feelings, so this purity of the fruit of non-returner, this purity of feelings, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of perceptions is owing to the

purity of the fruit of non-returner, and the purity of all-aspect omniscience is owing to the purity of perceptions, so this purity of the fruit of non-returner, this purity of perceptions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of formative predispositions is owing to the purity of the fruit of non-returner, and the purity of all-aspect omniscience is owing to the purity of formative predispositions, so this purity of the fruit of non-returner, this purity of formative predispositions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of consciousness is owing to the purity of the fruit of non-returner, and the purity of all-aspect omniscience is owing to the purity of consciousness, so this purity of the fruit of non-returner, this purity of consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.827 “The purity of the eyes is owing to the purity of the fruit of non-returner, and the purity of all-aspect omniscience is owing to the purity of the eyes, so this purity of the fruit of non-returner, this purity of the eyes, and this purity of all-aspect omniscience [F.78.b] are not two, cannot be divided into two, are no different, and are not distinct. The purity of the ears is owing to the purity of the fruit of non-returner, and the purity of all-aspect omniscience is owing to the purity of the ears, so this purity of the fruit of non-returner, this purity of the ears, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the nose is owing to the purity of the fruit of non-returner, and the purity of all-aspect omniscience is owing to the purity of the nose, so this purity of the fruit of non-returner, this purity of the nose, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the tongue is owing to the purity of the fruit of non-returner, and the purity of all-aspect omniscience is owing to the purity of the tongue, so this purity of the fruit of non-returner, this purity of the tongue, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the body is owing to the purity of the fruit of non-returner, and the purity of all-aspect omniscience is owing to the purity of the body, so this purity of the fruit of non-returner, this purity of the body, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the mental faculty is owing to the purity of the fruit of non-returner, and the purity of all-aspect omniscience is owing to the purity of the mental faculty, so this purity of the fruit of non-returner, this purity of the mental faculty, [F.79.a] and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.828 “The purity of sights is owing to the purity of the fruit of non-returner, and the purity of all-aspect omniscience is owing to the purity of sights, so this purity of the fruit of non-returner, this purity of sights, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of sounds is owing to the purity of the fruit of non-returner, and the purity of all-aspect omniscience is owing to the purity of sounds, so this purity of the fruit of non-returner, this purity of sounds, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of odors is owing to the purity of the fruit of non-returner, and the purity of all-aspect omniscience is owing to the purity of odors, so this purity of the fruit of non-returner, this purity of odors, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tastes is owing to the purity of the fruit of non-returner, and the purity of all-aspect omniscience is owing to the purity of tastes, so this purity of the fruit of non-returner, this purity of tastes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tangibles is owing to the purity of the fruit of non-returner, and the purity of all-aspect omniscience is owing to the purity of tangibles, [F.79.b] so this purity of the fruit of non-returner, this purity of tangibles, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental phenomena is owing to the purity of the fruit of non-returner, and the purity of all-aspect omniscience is owing to the purity of mental phenomena, so this purity of the fruit of non-returner, this purity of mental phenomena, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.829 “The purity of visual consciousness is owing to the purity of the fruit of non-returner, and the purity of all-aspect omniscience is owing to the purity of visual consciousness, so this purity of the fruit of non-returner, this purity of visual consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of auditory consciousness is owing to the purity of the fruit of non-returner, and the purity of all-aspect omniscience is owing to the purity of auditory consciousness, so this purity of the fruit of non-returner, this purity of auditory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of olfactory consciousness is owing to the purity of the fruit of non-returner, and the purity of all-aspect omniscience is owing to the purity of olfactory consciousness, so this purity of the fruit of non-returner, this purity of olfactory consciousness, and this purity of all-aspect omniscience are not

two, cannot be divided into two, are no different, and are not distinct. [F.80.a] The purity of gustatory consciousness is owing to the purity of the fruit of non-returner, and the purity of all-aspect omniscience is owing to the purity of gustatory consciousness, so this purity of the fruit of non-returner, this purity of gustatory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tactile consciousness is owing to the purity of the fruit of non-returner, and the purity of all-aspect omniscience is owing to the purity of tactile consciousness, so this purity of the fruit of non-returner, this purity of tactile consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental consciousness is owing to the purity of the fruit of non-returner, and the purity of all-aspect omniscience is owing to the purity of mental consciousness, so this purity of the fruit of non-returner, this purity of mental consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.830 “The purity of visually compounded sensory contact is owing to the purity of the fruit of non-returner, and the purity of all-aspect omniscience is owing to the purity of visually compounded sensory contact, so this purity of the fruit of non-returner, this purity of visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of aurally compounded sensory contact is owing to the purity of [F.80.b] the fruit of non-returner, and the purity of all-aspect omniscience is owing to the purity of aurally compounded sensory contact, so this purity of the fruit of non-returner, this purity of aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of nasally compounded sensory contact is owing to the purity of the fruit of non-returner, and the purity of all-aspect omniscience is owing to the purity of nasally compounded sensory contact, so this purity of the fruit of non-returner, this purity of nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of lingually compounded sensory contact is owing to the purity of the fruit of non-returner, and the purity of all-aspect omniscience is owing to the purity of lingually compounded sensory contact, so this purity of the fruit of non-returner, this purity of lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of corporeally compounded sensory contact is owing to the purity of the fruit of non-returner, and the purity of all-aspect omniscience is owing to the purity of corporeally

compounded sensory contact, so this purity of the fruit of non-returner, this purity of corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mentally compounded sensory contact is owing to the purity of the fruit of non-returner, and the purity of all-aspect omniscience is owing to the purity of mentally compounded sensory contact, so this purity of [F.81.a] the fruit of non-returner, this purity of mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.831 “The purity of feelings conditioned by visually compounded sensory contact is owing to the purity of the fruit of non-returner, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by visually compounded sensory contact, so this purity of the fruit of non-returner, this purity of feelings conditioned by visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by aurally compounded sensory contact is owing to the purity of the fruit of non-returner, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by aurally compounded sensory contact, so this purity of the fruit of non-returner, this purity of feelings conditioned by aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by nasally compounded sensory contact is owing to the purity of the fruit of non-returner, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by nasally compounded sensory contact, so this purity of the fruit of non-returner, this purity of feelings conditioned by nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by lingually compounded sensory contact is owing to the purity of the fruit of non-returner, and [F.81.b] the purity of all-aspect omniscience is owing to the purity of feelings conditioned by lingually compounded sensory contact, so this purity of the fruit of non-returner, this purity of feelings conditioned by lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by corporeally compounded sensory contact is owing to the purity of the fruit of non-returner, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by corporeally compounded sensory contact, so this purity of the fruit of non-returner, this purity of feelings conditioned by corporeally compounded sensory contact,

and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by mentally compounded sensory contact is owing to the purity of the fruit of non-returner, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by mentally compounded sensory contact, so this purity of the fruit of non-returner, this purity of feelings conditioned by mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.832 “The purity of physical forms is owing to the purity of arhatship, and the purity of all-aspect omniscience is owing to the purity of physical forms, so this purity of arhatship, this purity of physical forms, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings is owing to the purity of arhatship, and the purity of all-aspect omniscience is owing to the purity [F.82.a] of feelings, so this purity of arhatship, this purity of feelings, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of perceptions is owing to the purity of arhatship, and the purity of all-aspect omniscience is owing to the purity of perceptions, so this purity of arhatship, this purity of perceptions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of formative predispositions is owing to the purity of arhatship, and the purity of all-aspect omniscience is owing to the purity of formative predispositions, so this purity of arhatship, this purity of formative predispositions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of consciousness is owing to the purity of arhatship, and the purity of all-aspect omniscience is owing to the purity of consciousness, so this purity of arhatship, this purity of consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.833 “The purity of the eyes is owing to the purity of arhatship, and the purity of all-aspect omniscience is owing to the purity of the eyes, so this purity of arhatship, this purity of the eyes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the ears is owing to the purity of arhatship, and the purity of all-aspect omniscience is owing to the purity of the ears, so this purity [F.82.b] of arhatship, this purity of the ears, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the nose is owing to the purity of arhatship, and the purity of all-aspect omniscience is owing to the purity of the nose, so

this purity of arhatship, this purity of the nose, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the tongue is owing to the purity of arhatship, and the purity of all-aspect omniscience is owing to the purity of the tongue, so this purity of arhatship, this purity of the tongue, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the body is owing to the purity of arhatship, and the purity of all-aspect omniscience is owing to the purity of the body, so this purity of arhatship, this purity of the body, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the mental faculty is owing to the purity of arhatship, and the purity of all-aspect omniscience is owing to the purity of the mental faculty, so this purity of arhatship, this purity of the mental faculty, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.834 “The purity of sights is owing to the purity of arhatship, and the purity of all-aspect omniscience is owing to the purity of sights, so this purity of arhatship, this purity of sights, and [F.83.a] this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of sounds is owing to the purity of arhatship, and the purity of all-aspect omniscience is owing to the purity of sounds, so this purity of arhatship, this purity of sounds, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of odors is owing to the purity of arhatship, and the purity of all-aspect omniscience is owing to the purity of odors, so this purity of arhatship, this purity of odors, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tastes is owing to the purity of arhatship, and the purity of all-aspect omniscience is owing to the purity of tastes, so this purity of arhatship, this purity of tastes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tangibles is owing to the purity of arhatship, and the purity of all-aspect omniscience is owing to the purity of tangibles, so this purity of arhatship, this purity of tangibles, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental phenomena is owing to the purity of arhatship, and the purity of all-aspect omniscience is owing to the purity of mental phenomena, so this purity of arhatship, this purity of mental phenomena, and this purity of all-aspect omniscience [F.83.b] are not two, cannot be divided into two, are no different, and are not distinct.

26.835 “The purity of visual consciousness is owing to the purity of arhatship, and the purity of all-aspect omniscience is owing to the purity of visual consciousness, so this purity of arhatship, this purity of visual consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of auditory consciousness is owing to the purity of arhatship, and the purity of all-aspect omniscience is owing to the purity of auditory consciousness, so this purity of arhatship, this purity of auditory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of olfactory consciousness is owing to the purity of arhatship, and the purity of all-aspect omniscience is owing to the purity of olfactory consciousness, so this purity of arhatship, this purity of olfactory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of gustatory consciousness is owing to the purity of arhatship, and the purity of all-aspect omniscience is owing to the purity of gustatory consciousness, so this purity of arhatship, this purity of gustatory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tactile consciousness is owing to the purity of arhatship, and the purity of all-aspect omniscience [F.84.a] is owing to the purity of tactile consciousness, so this purity of arhatship, this purity of tactile consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental consciousness is owing to the purity of arhatship, and the purity of all-aspect omniscience is owing to the purity of mental consciousness, so this purity of arhatship, this purity of mental consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.836 “The purity of visually compounded sensory contact is owing to the purity of arhatship, and the purity of all-aspect omniscience is owing to the purity of visually compounded sensory contact, so this purity of arhatship, this purity of visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of aurally compounded sensory contact is owing to the purity of arhatship, and the purity of all-aspect omniscience is owing to the purity of aurally compounded sensory contact, so this purity of arhatship, this purity of aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of nasally compounded sensory contact is owing to the purity of arhatship, and the purity of all-aspect omniscience is owing to the purity of nasally compounded sensory contact,

so this purity of arhatship, this purity of nasally compounded sensory contact, and this purity [F.84.b] of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of lingually compounded sensory contact is owing to the purity of arhatship, and the purity of all-aspect omniscience is owing to the purity of lingually compounded sensory contact, so this purity of arhatship, this purity of lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of corporeally compounded sensory contact is owing to the purity of arhatship, and the purity of all-aspect omniscience is owing to the purity of corporeally compounded sensory contact, so this purity of arhatship, this purity of corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mentally compounded sensory contact is owing to the purity of arhatship, and the purity of all-aspect omniscience is owing to the purity of mentally compounded sensory contact, so this purity of arhatship, this purity of mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.837 “The purity of feelings conditioned by visually compounded sensory contact is owing to the purity of arhatship, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by visually compounded sensory contact, so this purity of arhatship, this purity of feelings conditioned by visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by aurally compounded sensory contact [F.85.a] is owing to the purity of arhatship, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by aurally compounded sensory contact, so this purity of arhatship, this purity of feelings conditioned by aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by nasally compounded sensory contact is owing to the purity of arhatship, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by nasally compounded sensory contact, so this purity of arhatship, this purity of feelings conditioned by nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by lingually compounded sensory contact is owing to the purity of arhatship, and the purity of all-aspect omniscience

is owing to the purity of feelings conditioned by lingually compounded sensory contact, so this purity of arhatship, this purity of feelings conditioned by lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by corporeally compounded sensory contact is owing to the purity of arhatship, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by corporeally compounded sensory contact, so this purity of arhatship, this purity of feelings conditioned by corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no [F.85.b] different, and are not distinct. The purity of feelings conditioned by mentally compounded sensory contact is owing to the purity of arhatship, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by mentally compounded sensory contact, so this purity of arhatship, this purity of feelings conditioned by mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. [B7]

26.838 “The purity of physical forms is owing to the purity of individual enlightenment, and the purity of all-aspect omniscience is owing to the purity of physical forms, so this purity of individual enlightenment, this purity of physical forms, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings is owing to the purity of individual enlightenment, and the purity of all-aspect omniscience is owing to the purity of feelings, so this purity of individual enlightenment, this purity of feelings, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of perceptions is owing to the purity of individual enlightenment, and the purity of all-aspect omniscience is owing to the purity of perceptions, so this purity of individual enlightenment, this purity of perceptions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of formative predispositions is owing to the purity of individual enlightenment, and the purity of all-aspect omniscience is owing to the purity of formative predispositions, [F.86.a] so this purity of individual enlightenment, this purity of formative predispositions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of consciousness is owing to the purity of individual enlightenment, and the purity of all-aspect omniscience is owing to the purity of consciousness, so this purity of individual

enlightenment, this purity of consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.839 “The purity of the eyes is owing to the purity of individual enlightenment, and the purity of all-aspect omniscience is owing to the purity of the eyes, so this purity of individual enlightenment, this purity of the eyes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the ears is owing to the purity of individual enlightenment, and the purity of all-aspect omniscience is owing to the purity of the ears, so this purity of individual enlightenment, this purity of the ears, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the nose is owing to the purity of individual enlightenment, and the purity of all-aspect omniscience is owing to the purity of the nose, so this purity of individual enlightenment, this purity of the nose, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the tongue is owing to the purity of individual enlightenment, and the purity of all-aspect omniscience is owing to the purity of the tongue, so this purity of individual enlightenment, this purity [F.86.b] of the tongue, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the body is owing to the purity of individual enlightenment, and the purity of all-aspect omniscience is owing to the purity of the body, so this purity of individual enlightenment, this purity of the body, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the mental faculty is owing to the purity of individual enlightenment, and the purity of all-aspect omniscience is owing to the purity of the mental faculty, so this purity of individual enlightenment, this purity of the mental faculty, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.840 “The purity of sights is owing to the purity of individual enlightenment, and the purity of all-aspect omniscience is owing to the purity of sights, so this purity of individual enlightenment, this purity of sights, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of sounds is owing to the purity of individual enlightenment, and the purity of all-aspect omniscience is owing to the purity of sounds, so this purity of individual enlightenment, this purity of sounds, and purity of all-aspect omniscience is not two, cannot be divided into two, is no different, and is not distinct. The purity of odors is owing to the purity of individual enlightenment, and the purity of all-aspect

omniscience is owing to the purity of odors, so this purity of individual enlightenment, this purity of odors, and this purity of all-aspect omniscience [F.87.a] are not two, cannot be divided into two, are no different, and are not distinct. The purity of tastes is owing to the purity of individual enlightenment, and the purity of all-aspect omniscience is owing to the purity of tastes, so this purity of individual enlightenment, this purity of tastes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tangibles is owing to the purity of individual enlightenment, and the purity of all-aspect omniscience is owing to the purity of tangibles, so this purity of individual enlightenment, this purity of tangibles, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental phenomena is owing to the purity of individual enlightenment, and the purity of all-aspect omniscience is owing to the purity of mental phenomena, so this purity of individual enlightenment, this purity of mental phenomena, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.841 “The purity of visual consciousness is owing to the purity of individual enlightenment, and the purity of all-aspect omniscience is owing to the purity of visual consciousness, so this purity of individual enlightenment, this purity of visual consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of auditory consciousness is owing to the purity of individual enlightenment, and the purity of all-aspect omniscience is owing to the purity of auditory consciousness, so this purity of individual enlightenment, this purity of auditory consciousness, and [F.87.b] this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of olfactory consciousness is owing to the purity of individual enlightenment, and the purity of all-aspect omniscience is owing to the purity of olfactory consciousness, so this purity of individual enlightenment, this purity of olfactory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of gustatory consciousness is owing to the purity of individual enlightenment, and the purity of all-aspect omniscience is owing to the purity of gustatory consciousness, so this purity of individual enlightenment, this purity of gustatory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tactile consciousness is owing to the purity of individual enlightenment, and the purity of all-aspect omniscience is owing to the purity of tactile consciousness, so this purity of individual

enlightenment, this purity of tactile consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental consciousness is owing to the purity of individual enlightenment, and the purity of all-aspect omniscience is owing to the purity of mental consciousness, so this purity of individual enlightenment, this purity of mental consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.842 “The purity of visually compounded sensory contact is owing to the purity of individual enlightenment, [F.88.a] and the purity of all-aspect omniscience is owing to the purity of visually compounded sensory contact, so this purity of individual enlightenment, this purity of visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of aurally compounded sensory contact is owing to the purity of individual enlightenment, and the purity of all-aspect omniscience is owing to the purity of aurally compounded sensory contact, so this purity of individual enlightenment, this purity of aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of nasally compounded sensory contact is owing to the purity of individual enlightenment, and the purity of all-aspect omniscience is owing to the purity of nasally compounded sensory contact, so this purity of individual enlightenment, this purity of nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of lingually compounded sensory contact is owing to the purity of individual enlightenment, and the purity of all-aspect omniscience is owing to the purity of lingually compounded sensory contact, so this purity of individual enlightenment, this purity of lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of corporeally compounded sensory contact is owing to the purity of individual enlightenment, and the purity of all-aspect omniscience is owing to the purity of corporeally compounded sensory contact, so this purity of individual enlightenment, this purity of corporeally compounded sensory contact, and [F.88.b] this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mentally compounded sensory contact is owing to the purity of individual enlightenment, and the purity of all-aspect omniscience is owing to the purity of mentally compounded sensory contact, so this purity of

individual enlightenment, this purity of mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.843 “The purity of feelings conditioned by visually compounded sensory contact is owing to the purity of individual enlightenment, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by visually compounded sensory contact, so this purity of individual enlightenment, this purity of feelings conditioned by visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by aurally compounded sensory contact is owing to the purity of individual enlightenment, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by aurally compounded sensory contact, so this purity of individual enlightenment, this purity of feelings conditioned by aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by nasally compounded sensory contact is owing to the purity of individual enlightenment, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by nasally compounded sensory contact, so this purity of individual enlightenment, this purity of feelings conditioned by nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, [F.89.a] cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by lingually compounded sensory contact is owing to the purity of individual enlightenment, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by lingually compounded sensory contact, so this purity of individual enlightenment, this purity of feelings conditioned by lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by corporeally compounded sensory contact is owing to the purity of individual enlightenment, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by corporeally compounded sensory contact, so this purity of individual enlightenment, this purity of feelings conditioned by corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by mentally compounded sensory contact is owing to the purity of individual enlightenment, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by mentally compounded sensory contact, so this purity of

individual enlightenment, this purity of feelings conditioned by mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.844 “The purity of physical forms is owing to the purity of the knowledge of the aspects of the path, and the purity of all-aspect omniscience is owing to the purity of physical forms, so this purity of the knowledge of the aspects of the path, this purity of physical forms, and this purity of all-aspect omniscience are not [F.89.b] two, cannot be divided into two, are no different, and are not distinct. The purity of feelings is owing to the purity of the knowledge of the aspects of the path, and the purity of all-aspect omniscience is owing to the purity of feelings, so this purity of the knowledge of the aspects of the path, this purity of feelings, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of perceptions is owing to the purity of the knowledge of the aspects of the path, and the purity of all-aspect omniscience is owing to the purity of perceptions, so this purity of the knowledge of the aspects of the path, this purity of perceptions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of formative predispositions is owing to the purity of the knowledge of the aspects of the path, and the purity of all-aspect omniscience is owing to the purity of formative predispositions, so this purity of the knowledge of the aspects of the path, this purity of formative predispositions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of consciousness is owing to the purity of the knowledge of the aspects of the path, and the purity of all-aspect omniscience is owing to the purity of consciousness, so this purity of the knowledge of the aspects of the path, this purity of consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.845 “The purity of the eyes is owing to the purity of the knowledge of the aspects of the path, and the purity of all-aspect omniscience is owing to the purity of the eyes, so this purity of the knowledge of the aspects of the path, [F.90.a] this purity of the eyes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the ears is owing to the purity of the knowledge of the aspects of the path, and the purity of all-aspect omniscience is owing to the purity of the ears, so this purity of the knowledge of the aspects of the path, this purity of the ears, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the nose is owing to the purity of the knowledge of the aspects of the

path, and the purity of all-aspect omniscience is owing to the purity of the nose, so this purity of the knowledge of the aspects of the path, this purity of the nose, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the tongue is owing to the purity of the knowledge of the aspects of the path, and the purity of all-aspect omniscience is owing to the purity of the tongue, so this purity of the knowledge of the aspects of the path, this purity of the tongue, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the body is owing to the purity of the knowledge of the aspects of the path, and the purity of all-aspect omniscience is owing to the purity of the body, so this purity of the knowledge of the aspects of the path, this purity of the body, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the mental faculty is owing to the purity of the knowledge of the aspects of the path, and the purity of all-aspect omniscience is owing to the purity of the mental faculty, [F.90.b] so this purity of the knowledge of the aspects of the path, this purity of the mental faculty, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.846 “The purity of sights is owing to the purity of the knowledge of the aspects of the path, and the purity of all-aspect omniscience is owing to the purity of sights, so this purity of the knowledge of the aspects of the path, this purity of sights, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of sounds is owing to the purity of the knowledge of the aspects of the path, and the purity of all-aspect omniscience is owing to the purity of sounds, so this purity of the knowledge of the aspects of the path, this purity of sounds, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of odors is owing to the purity of the knowledge of the aspects of the path, and the purity of all-aspect omniscience is owing to the purity of odors, so this purity of the knowledge of the aspects of the path, this purity of odors, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tastes is owing to the purity of the knowledge of the aspects of the path, and the purity of all-aspect omniscience is owing to the purity of tastes, so this purity of the knowledge of the aspects of the path, this purity of tastes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tangibles is owing to the purity of the knowledge of the aspects of the path, and the purity of all-aspect omniscience is owing to the purity [F.91.a] of tangibles, so this purity of the

knowledge of the aspects of the path, this purity of tangibles, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental phenomena is owing to the purity of the knowledge of the aspects of the path, and the purity of all-aspect omniscience is owing to the purity of mental phenomena, so this purity of the knowledge of the aspects of the path, this purity of mental phenomena, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.847 “The purity of visual consciousness is owing to the purity of the knowledge of the aspects of the path, and the purity of all-aspect omniscience is owing to the purity of visual consciousness, so this purity of the knowledge of the aspects of the path, this purity of visual consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of auditory consciousness is owing to the purity of the knowledge of the aspects of the path, and the purity of all-aspect omniscience is owing to the purity of auditory consciousness, so this purity of the knowledge of the aspects of the path, this purity of auditory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of olfactory consciousness is owing to the purity of the knowledge of the aspects of the path, and the purity of all-aspect omniscience is owing to the purity of olfactory consciousness, so this purity of the knowledge of the aspects of the path, this purity of olfactory consciousness, and this purity of [F.91.b] all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of gustatory consciousness is owing to the purity of the knowledge of the aspects of the path, and the purity of all-aspect omniscience is owing to the purity of gustatory consciousness, so this purity of the knowledge of the aspects of the path, this purity of gustatory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tactile consciousness is owing to the purity of the knowledge of the aspects of the path, and the purity of all-aspect omniscience is owing to the purity of tactile consciousness, so this purity of the knowledge of the aspects of the path, this purity of tactile consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental consciousness is owing to the purity of the knowledge of the aspects of the path, and the purity of all-aspect omniscience is owing to the purity of mental consciousness, so this purity of the knowledge of the aspects of the

path, this purity of mental consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.848 “The purity of visually compounded sensory contact is owing to the purity of the knowledge of the aspects of the path, and the purity of all-aspect omniscience is owing to the purity of visually compounded sensory contact, so this purity of the knowledge of the aspects of the path, this purity of visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of aurally compounded sensory contact [F.92.a] is owing to the purity of the knowledge of the aspects of the path, and the purity of all-aspect omniscience is owing to the purity of aurally compounded sensory contact, so this purity of the knowledge of the aspects of the path, this purity of aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of nasally compounded sensory contact is owing to the purity of the knowledge of the aspects of the path, and the purity of all-aspect omniscience is owing to the purity of nasally compounded sensory contact, so this purity of the knowledge of the aspects of the path, this purity of nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of lingually compounded sensory contact is owing to the purity of the knowledge of the aspects of the path, and the purity of all-aspect omniscience is owing to the purity of lingually compounded sensory contact, so this purity of the knowledge of the aspects of the path, this purity of lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of corporeally compounded sensory contact is owing to the purity of the knowledge of the aspects of the path, and the purity of all-aspect omniscience is owing to the purity of corporeally compounded sensory contact, so this purity of the knowledge of the aspects of the path, this purity of corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mentally compounded sensory contact is owing to the purity of the knowledge of the aspects of the path, and the purity of all-aspect omniscience [F.92.b] is owing to the purity of mentally compounded sensory contact, so this purity of the knowledge of the aspects of the path, this purity of mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.849 “The purity of feelings conditioned by visually compounded sensory contact is owing to the purity of the knowledge of the aspects of the path, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by visually compounded sensory contact, so this purity of the knowledge of the aspects of the path, this purity of feelings conditioned by visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by aurally compounded sensory contact is owing to the purity of the knowledge of the aspects of the path, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by aurally compounded sensory contact, so this purity of the knowledge of the aspects of the path, this purity of feelings conditioned by aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by nasally compounded sensory contact is owing to the purity of the knowledge of the aspects of the path, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by nasally compounded sensory contact, so this purity of the knowledge of the aspects of the path, this purity of feelings conditioned by nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by lingually compounded sensory contact is owing to the purity of the knowledge of the aspects of the path, and the purity of all-aspect omniscience [F.93.a] is owing to the purity of feelings conditioned by lingually compounded sensory contact, so this purity of the knowledge of the aspects of the path, this purity of feelings conditioned by lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by corporeally compounded sensory contact is owing to the purity of the knowledge of the aspects of the path, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by corporeally compounded sensory contact, so this purity of the knowledge of the aspects of the path, this purity of feelings conditioned by corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by mentally compounded sensory contact is owing to the purity of the knowledge of the aspects of the path, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by mentally compounded sensory contact, so this purity of the knowledge of the aspects of the path, this purity of feelings conditioned by mentally

compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.850 “The purity of physical forms is owing to the purity of all-aspect omniscience, and the purity of all-aspect omniscience is owing to the purity of physical forms, so this purity of all-aspect omniscience, this purity of physical forms, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings is owing to the purity of all-aspect omniscience, and the purity of all-aspect omniscience is [F.93.b] owing to the purity of feelings, so this purity of all-aspect omniscience, this purity of feelings, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of perceptions is owing to the purity of all-aspect omniscience, and the purity of all-aspect omniscience is owing to the purity of perceptions, so this purity of all-aspect omniscience, this purity of perceptions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of formative predispositions is owing to the purity of all-aspect omniscience, and the purity of all-aspect omniscience is owing to the purity of formative predispositions, so this purity of all-aspect omniscience, this purity of formative predispositions, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of consciousness is owing to the purity of all-aspect omniscience, and the purity of all-aspect omniscience is owing to the purity of consciousness, so this purity of all-aspect omniscience, this purity of consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.851 “The purity of the eyes is owing to the purity of all-aspect omniscience, and the purity of all-aspect omniscience is owing to the purity of the eyes, so this purity of all-aspect omniscience, this purity of the eyes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity [F.94.a] of the ears is owing to the purity of all-aspect omniscience, and the purity of all-aspect omniscience is owing to the purity of the ears, so this purity of all-aspect omniscience, this purity of the ears, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the nose is owing to the purity of all-aspect omniscience, and the purity of all-aspect omniscience is owing to the purity of the nose, so this purity of all-aspect omniscience, this purity of the nose, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the tongue is owing to the purity of all-aspect omniscience, and the purity of all-aspect omniscience is owing to the purity

of the tongue, so this purity of all-aspect omniscience, this purity of the tongue, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the body is owing to the purity of all-aspect omniscience, and the purity of all-aspect omniscience is owing to the purity of the body, so this purity of all-aspect omniscience, this purity of the body, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of the mental faculty is owing to the purity of all-aspect omniscience, and the purity of all-aspect omniscience is owing to the purity of the mental faculty, so this purity of all-aspect omniscience, this purity of the mental faculty, and this purity [F.94.b] of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.852 “The purity of sights is owing to the purity of all-aspect omniscience, and the purity of all-aspect omniscience is owing to the purity of sights, so this purity of all-aspect omniscience, this purity of sights, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of sounds is owing to the purity of all-aspect omniscience, and the purity of all-aspect omniscience is owing to the purity of sounds, so this purity of all-aspect omniscience, this purity of sounds, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of odors is owing to the purity of all-aspect omniscience, and the purity of all-aspect omniscience is owing to the purity of odors, so this purity of all-aspect omniscience, this purity of odors, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tastes is owing to the purity of all-aspect omniscience, and the purity of all-aspect omniscience is owing to the purity of tastes, so this purity of all-aspect omniscience, this purity of tastes, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tangibles is owing to the purity of all-aspect omniscience, and the purity of all-aspect omniscience is owing to the purity of tangibles, so this purity of all-aspect omniscience, [F.95.a] this purity of tangibles, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental phenomena is owing to the purity of all-aspect omniscience, and the purity of all-aspect omniscience is owing to the purity of mental phenomena, so this purity of all-aspect omniscience, this purity of mental phenomena, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.853 “The purity of visual consciousness is owing to the purity of all-aspect omniscience, and the purity of all-aspect omniscience is owing to the purity of visual consciousness, so this purity of all-aspect omniscience, this purity of visual consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of auditory consciousness is owing to the purity of all-aspect omniscience, and the purity of all-aspect omniscience is owing to the purity of auditory consciousness, so this purity of all-aspect omniscience, this purity of auditory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of olfactory consciousness is owing to the purity of all-aspect omniscience, and the purity of all-aspect omniscience is owing to the purity of olfactory consciousness, so this purity of all-aspect omniscience, this purity of olfactory consciousness, and this purity of all-aspect omniscience are not two, [F.95.b] cannot be divided into two, are no different, and are not distinct. The purity of gustatory consciousness is owing to the purity of all-aspect omniscience, and the purity of all-aspect omniscience is owing to the purity of gustatory consciousness, so this purity of all-aspect omniscience, this purity of gustatory consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of tactile consciousness is owing to the purity of all-aspect omniscience, and the purity of all-aspect omniscience is owing to the purity of tactile consciousness, so this purity of all-aspect omniscience, this purity of tactile consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental consciousness is owing to the purity of all-aspect omniscience, and the purity of all-aspect omniscience is owing to the purity of mental consciousness, so this purity of all-aspect omniscience, this purity of mental consciousness, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.854 “The purity of visually compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of all-aspect omniscience is owing to the purity of visually compounded sensory contact, so this purity of all-aspect omniscience, this purity of visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity [F.96.a] of aurally compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of all-aspect omniscience is owing to the purity of aurally compounded sensory contact, so this purity of all-aspect omniscience, this purity of aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are

no different, and are not distinct. The purity of nasally compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of all-aspect omniscience is owing to the purity of nasally compounded sensory contact, so this purity of all-aspect omniscience, this purity of nasally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of lingually compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of all-aspect omniscience is owing to the purity of lingually compounded sensory contact, so this purity of all-aspect omniscience, this purity of lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of corporeally compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of all-aspect omniscience is owing to the purity of corporeally compounded sensory contact, so this purity of all-aspect omniscience, this purity of corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity [F.96.b] of mentally compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of all-aspect omniscience is owing to the purity of mentally compounded sensory contact, so this purity of all-aspect omniscience, this purity of mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct.

26.855 “The purity of feelings conditioned by visually compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by visually compounded sensory contact, so this purity of all-aspect omniscience, this purity of feelings conditioned by visually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by aurally compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by aurally compounded sensory contact, so this purity of all-aspect omniscience, this purity of feelings conditioned by aurally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by nasally compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by nasally compounded sensory contact, so this purity of all-

aspect omniscience, this purity of feelings conditioned by nasally compounded sensory contact, and this purity of all-aspect omniscience [F.97.a] are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by lingually compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by lingually compounded sensory contact, so this purity of all-aspect omniscience, this purity of feelings conditioned by lingually compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by corporeally compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by corporeally compounded sensory contact, so this purity of all-aspect omniscience, this purity of feelings conditioned by corporeally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by mentally compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of all-aspect omniscience is owing to the purity of feelings conditioned by mentally compounded sensory contact, so this purity of all-aspect omniscience, this purity of feelings conditioned by mentally compounded sensory contact, and this purity of all-aspect omniscience are not two, cannot be divided into two, are no different, and are not distinct. [B8]

26.856 “Moreover, Subhūti, the purity of physical forms is owing to the purity of all-aspect omniscience, and the purity of the perfection of wisdom [F.97.b] is owing to the purity of physical forms, so this purity of all-aspect omniscience, this purity of physical forms, and this purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings is owing to the purity of all-aspect omniscience, and the purity of the perfection of wisdom is owing to the purity of feelings, so this purity of all-aspect omniscience, this purity of feelings, and this purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The purity of perceptions is owing to the purity of all-aspect omniscience, and the purity of the perfection of wisdom is owing to the purity of perceptions, so this purity of all-aspect omniscience, this purity of perceptions, and this purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The purity of formative predispositions is owing to the purity of all-aspect omniscience, and the purity of the perfection of wisdom is owing to the purity of formative predispositions, so

this purity of all-aspect omniscience, this purity of formative predispositions, and this purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The purity of consciousness is owing to the purity of all-aspect omniscience, and the purity of the perfection of wisdom is owing to the purity of consciousness, so this purity of all-aspect omniscience, this purity of consciousness, and this purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct.

26.857 “The purity [F.98.a] of the eyes is owing to the purity of all-aspect omniscience, and the purity of the perfection of wisdom is owing to the purity of the eyes, so this purity of all-aspect omniscience, this purity of the eyes, and this purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The purity of the ears is owing to the purity of all-aspect omniscience, and the purity of the perfection of wisdom is owing to the purity of the ears, so this purity of all-aspect omniscience, this purity of the ears, and this purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The purity of the nose is owing to the purity of all-aspect omniscience, and the purity of the perfection of wisdom is owing to the purity of the nose, so this purity of all-aspect omniscience, this purity of the nose, and this purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The purity of the tongue is owing to the purity of all-aspect omniscience, and the purity of the perfection of wisdom is owing to the purity of the tongue, so this purity of all-aspect omniscience, this purity of the tongue, and this purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The purity of the body is owing to the purity of all-aspect omniscience, and the purity of the perfection of wisdom is owing to the purity of the body, so this purity of all-aspect omniscience, this purity of the body, and this purity of the perfection of wisdom [F.98.b] are not two, cannot be divided into two, are no different, and are not distinct. The purity of the mental faculty is owing to the purity of all-aspect omniscience, and the purity of the perfection of wisdom is owing to the purity of the mental faculty, so this purity of all-aspect omniscience, this purity of the mental faculty, and this purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct.

26.858 “The purity of sights is owing to the purity of all-aspect omniscience, and the purity of the perfection of wisdom is owing to the purity of sights, so this purity of all-aspect omniscience, this purity of sights, and this purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The purity of sounds is owing to the purity of

all-aspect omniscience, and the purity of the perfection of wisdom is owing to the purity of sounds, so this purity of all-aspect omniscience, this purity of sounds, and this purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The purity of odors is owing to the purity of all-aspect omniscience, and the purity of the perfection of wisdom is owing to the purity of odors, so this purity of all-aspect omniscience, this purity of odors, and this purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The purity of tastes is owing to the purity of all-aspect omniscience, and the purity of the perfection of wisdom is owing to the purity of tastes, so this purity of all-aspect omniscience, this purity of tastes, [F.99.a] and this purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The purity of tangibles is owing to the purity of all-aspect omniscience, and the purity of the perfection of wisdom is owing to the purity of tangibles, so this purity of all-aspect omniscience, this purity of tangibles, and this purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental phenomena is owing to the purity of all-aspect omniscience, and the purity of the perfection of wisdom is owing to the purity of mental phenomena, so this purity of all-aspect omniscience, this purity of mental phenomena, and this purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct.

26.859 “The purity of visual consciousness is owing to the purity of all-aspect omniscience, and the purity of the perfection of wisdom is owing to the purity of visual consciousness, so this purity of all-aspect omniscience, this purity of visual consciousness, and this purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The purity of auditory consciousness is owing to the purity of all-aspect omniscience, and the purity of the perfection of wisdom is owing to the purity of auditory consciousness, so this purity of all-aspect omniscience, this purity of auditory consciousness, and this purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The purity of olfactory consciousness [F.99.b] is owing to the purity of all-aspect omniscience, and the purity of the perfection of wisdom is owing to the purity of olfactory consciousness, so this purity of all-aspect omniscience, this purity of olfactory consciousness, and this purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The purity of gustatory consciousness is owing to the purity of all-aspect omniscience, and the purity of the perfection of wisdom is owing to the purity of gustatory consciousness, so this purity of all-aspect omniscience, this purity of gustatory consciousness,

and this purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The purity of tactile consciousness is owing to the purity of all-aspect omniscience, and the purity of the perfection of wisdom is owing to the purity of tactile consciousness, so this purity of all-aspect omniscience, this purity of tactile consciousness, and this purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental consciousness is owing to the purity of all-aspect omniscience, and the purity of the perfection of wisdom is owing to the purity of mental consciousness, so this purity of all-aspect omniscience, this purity of mental consciousness, and this purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct.

26.860 “The purity of visually compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of the perfection of wisdom [F.100.a] is owing to the purity of visually compounded sensory contact, so this purity of all-aspect omniscience, this purity of visually compounded sensory contact, and this purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The purity of aurally compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of the perfection of wisdom is owing to the purity of aurally compounded sensory contact, so this purity of all-aspect omniscience, this purity of aurally compounded sensory contact, and this purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The purity of nasally compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of the perfection of wisdom is owing to the purity of nasally compounded sensory contact, so this purity of all-aspect omniscience, this purity of nasally compounded sensory contact, and this purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The purity of lingually compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of the perfection of wisdom is owing to the purity of lingually compounded sensory contact, so this purity of all-aspect omniscience, this purity of lingually compounded sensory contact, and this purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The purity of corporeally compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of the perfection of wisdom is owing to the purity of corporeally compounded sensory contact, so this [F.100.b] purity of all-aspect omniscience, this purity of corporeally compounded sensory contact, and this purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct.

The purity of mentally compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of the perfection of wisdom is owing to the purity of mentally compounded sensory contact, so this purity of all-aspect omniscience, this purity of mentally compounded sensory contact, and this purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct.

26.861 “The purity of feelings conditioned by visually compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of the perfection of wisdom is owing to the purity of feelings conditioned by visually compounded sensory contact, so this purity of all-aspect omniscience, this purity of feelings conditioned by visually compounded sensory contact, and this purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by aurally compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of the perfection of wisdom is owing to the purity of feelings conditioned by aurally compounded sensory contact, so this purity of all-aspect omniscience, this purity of feelings conditioned by aurally compounded sensory contact, and this purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by nasally compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of the perfection of wisdom [F.101.a] is owing to the purity of feelings conditioned by nasally compounded sensory contact, so this purity of all-aspect omniscience, this purity of feelings conditioned by nasally compounded sensory contact, and this purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by lingually compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of the perfection of wisdom is owing to the purity of feelings conditioned by lingually compounded sensory contact, so this purity of all-aspect omniscience, this purity of feelings conditioned by lingually compounded sensory contact, and this purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by corporeally compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of the perfection of wisdom is owing to the purity of feelings conditioned by corporeally compounded sensory contact, so this purity of all-aspect omniscience, this purity of feelings conditioned by corporeally compounded sensory contact, and this purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by mentally compounded sensory contact is owing

to the purity of all-aspect omniscience, and the purity of the perfection of wisdom is owing to the purity of feelings conditioned by mentally compounded sensory contact, so this purity of all-aspect omniscience, this purity of feelings conditioned by mentally compounded sensory contact, and this purity of the perfection of wisdom are not two, cannot be divided into two, are no different, and are not distinct.

26.862 “Moreover, Subhūti, the purity of physical forms [F.101.b] is owing to the purity of all-aspect omniscience, and the purity of the perfection of meditative concentration is owing to the purity of physical forms, so this purity of all-aspect omniscience, this purity of physical forms, and this purity of the perfection of meditative concentration are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings is owing to the purity of all-aspect omniscience, and the purity of the perfection of meditative concentration is owing to the purity of feelings, so this purity of all-aspect omniscience, this purity of feelings, and this purity of the perfection of meditative concentration are not two, cannot be divided into two, are no different, and are not distinct. The purity of perceptions is owing to the purity of all-aspect omniscience, and the purity of the perfection of meditative concentration is owing to the purity of perceptions, so this purity of all-aspect omniscience, this purity of perceptions, and this purity of the perfection of meditative concentration are not two, cannot be divided into two, are no different, and are not distinct. The purity of formative predispositions is owing to the purity of all-aspect omniscience, and the purity of the perfection of meditative concentration is owing to the purity of formative predispositions, so this purity of all-aspect omniscience, this purity of formative predispositions, and this purity of the perfection of meditative concentration are not two, cannot be divided into two, are no different, and are not distinct. The purity of consciousness is owing to the purity of all-aspect omniscience, and the purity of the perfection of meditative concentration is owing to the purity of consciousness, so this purity of all-aspect omniscience, this purity of consciousness, [F.102.a] and this purity of the perfection of meditative concentration are not two, cannot be divided into two, are no different, and are not distinct.

26.863 “The purity of the eyes is owing to the purity of all-aspect omniscience, and the purity of the perfection of meditative concentration is owing to the purity of the eyes, so this purity of all-aspect omniscience, this purity of the eyes, and this purity of the perfection of meditative concentration are not two, cannot be divided into two, are no different, and are not distinct. The purity of the ears is owing to the purity of all-aspect omniscience, and the purity of the perfection of meditative concentration is owing to the purity of the ears, so this purity of all-aspect omniscience, this purity of the ears, and

this purity of the perfection of meditative concentration are not two, cannot be divided into two, are no different, and are not distinct. The purity of the nose is owing to the purity of all-aspect omniscience, and the purity of the perfection of meditative concentration is owing to the purity of the nose, so this purity of all-aspect omniscience, this purity of the nose, and this purity of the perfection of meditative concentration are not two, cannot be divided into two, are no different, and are not distinct. The purity of the tongue is owing to the purity of all-aspect omniscience, and the purity of the perfection of meditative concentration is owing to the purity of the tongue, so this purity of all-aspect omniscience, this purity of the tongue, and this purity of the perfection of meditative concentration are not two, cannot be divided into two, are no different, and are not distinct. The purity of the body is owing to the purity of all-aspect omniscience, and the purity of the perfection of meditative concentration is owing to [F.102.b] the purity of the body, so this purity of all-aspect omniscience, this purity of the body, and this purity of the perfection of meditative concentration are not two, cannot be divided into two, are no different, and are not distinct. The purity of the mental faculty is owing to the purity of all-aspect omniscience, and the purity of the perfection of meditative concentration is owing to the purity of the mental faculty, so this purity of all-aspect omniscience, this purity of the mental faculty, and this purity of the perfection of meditative concentration are not two, cannot be divided into two, are no different, and are not distinct.

26.864 “The purity of sights is owing to the purity of all-aspect omniscience, and the purity of the perfection of meditative concentration is owing to the purity of sights, so this purity of all-aspect omniscience, this purity of sights, and this purity of the perfection of meditative concentration are not two, cannot be divided into two, are no different, and are not distinct. The purity of sounds is owing to the purity of all-aspect omniscience, and the purity of the perfection of meditative concentration is owing to the purity of sounds, so this purity of all-aspect omniscience, this purity of sounds, and this purity of the perfection of meditative concentration are not two, cannot be divided into two, are no different, and are not distinct. The purity of odors is owing to the purity of all-aspect omniscience, and the purity of the perfection of meditative concentration is owing to the purity of odors, so this purity of all-aspect omniscience, this purity of odors, and this purity of the perfection of meditative concentration are not two, cannot be divided into two, are no different, and are not distinct. The purity [F.103.a] of tastes is owing to the purity of all-aspect omniscience, and the purity of the perfection of meditative concentration is owing to the purity of tastes, so this purity of all-aspect omniscience, this purity of tastes, and this purity of the perfection of meditative concentration are not two, cannot be divided into two, are no

different, and are not distinct. The purity of tangibles is owing to the purity of all-aspect omniscience, and the purity of the perfection of meditative concentration is owing to the purity of tangibles, so this purity of all-aspect omniscience, this purity of tangibles, and this purity of the perfection of meditative concentration are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental phenomena is owing to the purity of all-aspect omniscience, and the purity of the perfection of meditative concentration is owing to the purity of mental phenomena, so this purity of all-aspect omniscience, this purity of mental phenomena, and this purity of the perfection of meditative concentration are not two, cannot be divided into two, are no different, and are not distinct.

26.865 “The purity of visual consciousness is owing to the purity of all-aspect omniscience, and the purity of the perfection of meditative concentration is owing to the purity of visual consciousness, so this purity of all-aspect omniscience, this purity of visual consciousness, and this purity of the perfection of meditative concentration are not two, cannot be divided into two, are no different, and are not distinct. The purity of auditory consciousness is owing to the purity of all-aspect omniscience, and the purity of the perfection of meditative concentration is owing to the purity of auditory consciousness, so this purity [F.103.b] of all-aspect omniscience, this purity of auditory consciousness, and this purity of the perfection of meditative concentration are not two, cannot be divided into two, are no different, and are not distinct. The purity of olfactory consciousness is owing to the purity of all-aspect omniscience, and the purity of the perfection of meditative concentration is owing to the purity of olfactory consciousness, so this purity of all-aspect omniscience, this purity of olfactory consciousness, and this purity of the perfection of meditative concentration are not two, cannot be divided into two, are no different, and are not distinct. The purity of gustatory consciousness is owing to the purity of all-aspect omniscience, and the purity of the perfection of meditative concentration is owing to the purity of gustatory consciousness, so this purity of all-aspect omniscience, this purity of gustatory consciousness, and this purity of the perfection of meditative concentration are not two, cannot be divided into two, are no different, and are not distinct. The purity of tactile consciousness is owing to the purity of all-aspect omniscience, and the purity of the perfection of meditative concentration is owing to the purity of tactile consciousness, so this purity of all-aspect omniscience, this purity of tactile consciousness, and this purity of the perfection of meditative concentration are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental consciousness is owing to the purity of all-aspect omniscience, and the purity of the perfection of meditative concentration is

owing to the purity of mental consciousness, so this purity of all-aspect omniscience, this purity of [F.104.a] mental consciousness, and this purity of the perfection of meditative concentration are not two, cannot be divided into two, are no different, and are not distinct.

26.866 “The purity of visually compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of the perfection of meditative concentration is owing to the purity of visually compounded sensory contact, so this purity of all-aspect omniscience, this purity of visually compounded sensory contact, and this purity of the perfection of meditative concentration are not two, cannot be divided into two, are no different, and are not distinct. The purity of aurally compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of the perfection of meditative concentration is owing to the purity of aurally compounded sensory contact, so this purity of all-aspect omniscience, this purity of aurally compounded sensory contact, and this purity of the perfection of meditative concentration are not two, cannot be divided into two, are no different, and are not distinct. The purity of nasally compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of the perfection of meditative concentration is owing to the purity of nasally compounded sensory contact, so this purity of all-aspect omniscience, this purity of nasally compounded sensory contact, and this purity of the perfection of meditative concentration are not two, cannot be divided into two, are no different, and are not distinct. The purity of lingually compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of the perfection of meditative concentration is owing to the purity of lingually compounded sensory contact, so this purity of all-aspect omniscience, this purity of lingually compounded sensory contact, and this purity of the perfection of meditative concentration [F.104.b] are not two, cannot be divided into two, are no different, and are not distinct. The purity of corporeally compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of the perfection of meditative concentration is owing to the purity of corporeally compounded sensory contact, so this purity of all-aspect omniscience, this purity of corporeally compounded sensory contact, and this purity of the perfection of meditative concentration are not two, cannot be divided into two, are no different, and are not distinct. The purity of mentally compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of the perfection of meditative concentration is owing to the purity of mentally compounded sensory contact, so this purity of all-aspect omniscience, this purity of mentally

compounded sensory contact, and this purity of the perfection of meditative concentration are not two, cannot be divided into two, are no different, and are not distinct.

26.867 “The purity of feelings conditioned by visually compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of the perfection of meditative concentration is owing to the purity of feelings conditioned by visually compounded sensory contact, so this purity of all-aspect omniscience, this purity of feelings conditioned by visually compounded sensory contact, and this purity of the perfection of meditative concentration are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by aurally compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of the perfection of meditative concentration is owing to the purity of feelings conditioned by aurally compounded sensory contact, so this purity of all-aspect omniscience, this purity of feelings conditioned by aurally compounded sensory contact, [F.105.a] and this purity of the perfection of meditative concentration are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by nasally compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of the perfection of meditative concentration is owing to the purity of feelings conditioned by nasally compounded sensory contact, so this purity of all-aspect omniscience, this purity of feelings conditioned by nasally compounded sensory contact, and this purity of the perfection of meditative concentration are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by lingually compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of the perfection of meditative concentration is owing to the purity of feelings conditioned by lingually compounded sensory contact, so this purity of all-aspect omniscience, this purity of feelings conditioned by lingually compounded sensory contact, and this purity of the perfection of meditative concentration are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by corporeally compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of the perfection of meditative concentration is owing to the purity of feelings conditioned by corporeally compounded sensory contact, so this purity of all-aspect omniscience, this purity of feelings conditioned by corporeally compounded sensory contact, and this purity of the perfection of meditative concentration are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by mentally compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of the

perfection of meditative concentration [F.105.b] is owing to the purity of feelings conditioned by mentally compounded sensory contact, so this purity of all-aspect omniscience, this purity of feelings conditioned by mentally compounded sensory contact, and this purity of the perfection of meditative concentration are not two, cannot be divided into two, are no different, and are not distinct.

26.868 “Moreover, Subhūti, the purity of physical forms is owing to the purity of all-aspect omniscience, and the purity of the perfection of perseverance is owing to the purity of physical forms, so this purity of all-aspect omniscience, this purity of physical forms, and this purity of the perfection of perseverance are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings is owing to the purity of all-aspect omniscience, and the purity of the perfection of perseverance is owing to the purity of feelings, so this purity of all-aspect omniscience, this purity of feelings, and this purity of the perfection of perseverance are not two, cannot be divided into two, are no different, and are not distinct. The purity of perceptions is owing to the purity of all-aspect omniscience, and the purity of the perfection of perseverance is owing to the purity of perceptions, so this purity of all-aspect omniscience, this purity of perceptions, and this purity of the perfection of perseverance are not two, cannot be divided into two, are no different, and are not distinct. The purity of formative predispositions is owing to the purity of all-aspect omniscience, and the purity of the perfection of perseverance is owing to the purity of formative predispositions, so this purity of all-aspect omniscience, this purity of formative predispositions, [F.106.a] and this purity of the perfection of perseverance are not two, cannot be divided into two, are no different, and are not distinct. The purity of consciousness is owing to the purity of all-aspect omniscience, and the purity of the perfection of perseverance is owing to the purity of consciousness, so this purity of all-aspect omniscience, this purity of consciousness, and this purity of the perfection of perseverance are not two, cannot be divided into two, are no different, and are not distinct.

26.869 “The purity of the eyes is owing to the purity of all-aspect omniscience, and the purity of the perfection of perseverance is owing to the purity of the eyes, so this purity of all-aspect omniscience, this purity of the eyes, and this purity of the perfection of perseverance are not two, cannot be divided into two, are no different, and are not distinct. The purity of the ears is owing to the purity of all-aspect omniscience, and the purity of the perfection of perseverance is owing to the purity of the ears, so this purity of all-aspect omniscience, this purity of the ears, and this purity of the perfection of perseverance are not two, cannot be divided into two, are no different, and

are not distinct. The purity of the nose is owing to the purity of all-aspect omniscience, and the purity of the perfection of perseverance is owing to the purity of the nose, so this purity of all-aspect omniscience, this purity of the nose, and this purity of the perfection of perseverance are not two, cannot be divided into two, are no different, and are not distinct. The purity of the tongue is owing to the purity of all-aspect omniscience, and the purity [F.106.b] of the perfection of perseverance is owing to the purity of the tongue, so this purity of all-aspect omniscience, this purity of the tongue, and this purity of the perfection of perseverance are not two, cannot be divided into two, are no different, and are not distinct. The purity of the body is owing to the purity of all-aspect omniscience, and the purity of the perfection of perseverance is owing to the purity of the body, so this purity of all-aspect omniscience, this purity of the body, and this purity of the perfection of perseverance are not two, cannot be divided into two, are no different, and are not distinct. The purity of the mental faculty is owing to the purity of all-aspect omniscience, and the purity of the perfection of perseverance is owing to the purity of the mental faculty, so this purity of all-aspect omniscience, this purity of the mental faculty, and this purity of the perfection of perseverance are not two, cannot be divided into two, are no different, and are not distinct.

26.870 “The purity of sights is owing to the purity of all-aspect omniscience, and the purity of the perfection of perseverance is owing to the purity of sights, so this purity of all-aspect omniscience, this purity of sights, and this purity of the perfection of perseverance are not two, cannot be divided into two, are no different, and are not distinct. The purity of sounds is owing to the purity of all-aspect omniscience, and the purity of the perfection of perseverance is owing to the purity of sounds, so this purity of all-aspect omniscience, this purity of sounds, and this purity of the perfection of perseverance are not [F.107.a] two, cannot be divided into two, are no different, and are not distinct. The purity of odors is owing to the purity of all-aspect omniscience, and the purity of the perfection of perseverance is owing to the purity of odors, so this purity of all-aspect omniscience, this purity of odors, and this purity of the perfection of perseverance are not two, cannot be divided into two, are no different, and are not distinct. The purity of tastes is owing to the purity of all-aspect omniscience, and the purity of the perfection of perseverance is owing to the purity of tastes, so this purity of all-aspect omniscience, this purity of tastes, and this purity of the perfection of perseverance are not two, cannot be divided into two, are no different, and are not distinct. The purity of tangibles is owing to the purity of all-aspect omniscience, and the purity of the perfection of perseverance is owing to the purity of tangibles, so this purity of all-aspect omniscience, this purity of

tangibles, and this purity of the perfection of perseverance are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental phenomena is owing to the purity of all-aspect omniscience, and the purity of the perfection of perseverance is owing to the purity of mental phenomena, so this purity of all-aspect omniscience, this purity of mental phenomena, and this purity of the perfection of perseverance are not two, cannot be divided into two, are no different, and are not distinct.

26.871 “The purity of visual consciousness is owing to the purity of all-aspect omniscience, and the purity of the perfection of perseverance is owing to the purity of visual consciousness, [F.107.b] so this purity of all-aspect omniscience, this purity of visual consciousness, and this purity of the perfection of perseverance are not two, cannot be divided into two, are no different, and are not distinct. The purity of auditory consciousness is owing to the purity of all-aspect omniscience, and the purity of the perfection of perseverance is owing to the purity of auditory consciousness, so this purity of all-aspect omniscience, this purity of auditory consciousness, and this purity of the perfection of perseverance are not two, cannot be divided into two, are no different, and are not distinct. The purity of olfactory consciousness is owing to the purity of all-aspect omniscience, and the purity of the perfection of perseverance is owing to the purity of olfactory consciousness, so this purity of all-aspect omniscience, this purity of olfactory consciousness, and this purity of the perfection of perseverance are not two, cannot be divided into two, are no different, and are not distinct. The purity of gustatory consciousness is owing to the purity of all-aspect omniscience, and the purity of the perfection of perseverance is owing to the purity of gustatory consciousness, so this purity of all-aspect omniscience, this purity of gustatory consciousness, and this purity of the perfection of perseverance are not two, cannot be divided into two, are no different, and are not distinct. The purity of tactile consciousness is owing to the purity of all-aspect omniscience, and the purity of the perfection of perseverance is owing to the purity of tactile consciousness, so this purity of all-aspect omniscience, this purity [F.108.a] of tactile consciousness, and this purity of the perfection of perseverance are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental consciousness is owing to the purity of all-aspect omniscience, and the purity of the perfection of perseverance is owing to the purity of mental consciousness, so this purity of all-aspect omniscience, this purity of mental consciousness, and this purity of the perfection of perseverance are not two, cannot be divided into two, are no different, and are not distinct.

26.872 “The purity of visually compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of the perfection of perseverance is owing to the purity of visually compounded sensory contact, so this purity of all-aspect omniscience, this purity of visually compounded sensory contact, and this purity of the perfection of perseverance are not two, cannot be divided into two, are no different, and are not distinct. The purity of aurally compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of the perfection of perseverance is owing to the purity of aurally compounded sensory contact, so this purity of all-aspect omniscience, this purity of aurally compounded sensory contact, and this purity of the perfection of perseverance are not two, cannot be divided into two, are no different, and are not distinct. The purity of nasally compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of the perfection of perseverance is owing to the purity of nasally compounded sensory contact, so this purity of all-aspect omniscience, this purity of nasally compounded sensory contact, [F.108.b] and this purity of the perfection of perseverance are not two, cannot be divided into two, are no different, and are not distinct. The purity of lingually compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of the perfection of perseverance is owing to the purity of lingually compounded sensory contact, so this purity of all-aspect omniscience, this purity of lingually compounded sensory contact, and this purity of the perfection of perseverance are not two, cannot be divided into two, are no different, and are not distinct. The purity of corporeally compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of the perfection of perseverance is owing to the purity of corporeally compounded sensory contact, so this purity of all-aspect omniscience, this purity of corporeally compounded sensory contact, and this purity of the perfection of perseverance are not two, cannot be divided into two, are no different, and are not distinct. The purity of mentally compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of the perfection of perseverance is owing to the purity of mentally compounded sensory contact, so this purity of all-aspect omniscience, this purity of mentally compounded sensory contact, and this purity of the perfection of perseverance are not two, cannot be divided into two, are no different, and are not distinct.

26.873 “The purity of feelings conditioned by visually compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of the perfection of perseverance is owing to the purity of feelings conditioned by visually compounded sensory contact, so this purity of all-aspect omniscience, this purity of feelings conditioned by visually compounded

sensory contact, [F.109.a] and this purity of the perfection of perseverance are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by aurally compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of the perfection of perseverance is owing to the purity of feelings conditioned by aurally compounded sensory contact, so this purity of all-aspect omniscience, this purity of feelings conditioned by aurally compounded sensory contact, and this purity of the perfection of perseverance are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by nasally compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of the perfection of perseverance is owing to the purity of feelings conditioned by nasally compounded sensory contact, so this purity of all-aspect omniscience, this purity of feelings conditioned by nasally compounded sensory contact, and this purity of the perfection of perseverance are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by lingually compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of the perfection of perseverance is owing to the purity of feelings conditioned by lingually compounded sensory contact, so this purity of all-aspect omniscience, this purity of feelings conditioned by lingually compounded sensory contact, and this purity of the perfection of perseverance are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by corporeally compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity [F.109.b] of the perfection of perseverance is owing to the purity of feelings conditioned by corporeally compounded sensory contact, so this purity of all-aspect omniscience, this purity of feelings conditioned by corporeally compounded sensory contact, and this purity of the perfection of perseverance are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by mentally compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of the perfection of perseverance is owing to the purity of feelings conditioned by mentally compounded sensory contact, so this purity of all-aspect omniscience, this purity of feelings conditioned by mentally compounded sensory contact, and this purity of the perfection of perseverance are not two, cannot be divided into two, are no different, and are not distinct. [B9]

26.874 “Moreover, Subhūti, the purity of physical forms is owing to the purity of all-aspect omniscience, and the purity of the perfection of tolerance is owing to the purity of physical forms, so this purity of all-aspect omniscience, this purity of physical forms, and this purity of the perfection of tolerance are not

two, cannot be divided into two, are no different, and are not distinct. The purity of feelings is owing to the purity of all-aspect omniscience, and the purity of the perfection of tolerance is owing to the purity of feelings, so this purity of all-aspect omniscience, this purity of feelings, and this purity of the perfection of tolerance are not two, cannot be divided into two, are no different, and are not distinct. The purity of perceptions is owing to the purity of [F.110.a] all-aspect omniscience, and the purity of the perfection of tolerance is owing to the purity of perceptions, so this purity of all-aspect omniscience, this purity of perceptions, and this purity of the perfection of tolerance are not two, cannot be divided into two, are no different, and are not distinct. The purity of formative predispositions is owing to the purity of all-aspect omniscience, and the purity of the perfection of tolerance is owing to the purity of formative predispositions, so this purity of all-aspect omniscience, this purity of formative predispositions, and this purity of the perfection of tolerance are not two, cannot be divided into two, are no different, and are not distinct. The purity of consciousness is owing to the purity of all-aspect omniscience, and the purity of the perfection of tolerance is owing to the purity of consciousness, so this purity of all-aspect omniscience, this purity of consciousness, and this purity of the perfection of tolerance are not two, cannot be divided into two, are no different, and are not distinct.

26.875 “The purity of the eyes is owing to the purity of all-aspect omniscience, and the purity of the perfection of tolerance is owing to the purity of the eyes, so this purity of all-aspect omniscience, this purity of the eyes, and this purity of the perfection of tolerance are not two, cannot be divided into two, [F.110.b] are no different, and are not distinct. The purity of the ears is owing to the purity of all-aspect omniscience, and the purity of the perfection of tolerance is owing to the purity of the ears, so this purity of all-aspect omniscience, this purity of the ears, and this purity of the perfection of tolerance are not two, cannot be divided into two, are no different, and are not distinct. The purity of the nose is owing to the purity of all-aspect omniscience, and the purity of the perfection of tolerance is owing to the purity of the nose, so this purity of all-aspect omniscience, this purity of the nose, and this purity of the perfection of tolerance are not two, cannot be divided into two, are no different, and are not distinct. The purity of the tongue is owing to the purity of all-aspect omniscience, and the purity of the perfection of tolerance is owing to the purity of the tongue, so this purity of all-aspect omniscience, this purity of the tongue, and this purity of the perfection of tolerance are not two, cannot be divided into two, are no different, and are not distinct. The purity of the body is owing to the purity of all-aspect omniscience, and the purity of the perfection of tolerance is owing

to the purity of the body, so this purity of all-aspect omniscience, this purity of the body, and this purity of the perfection of tolerance are not two, cannot be divided into two, are no different, and are not distinct. The purity of the mental faculty is owing to the purity of all-aspect omniscience, and the purity of the perfection of tolerance is owing to the purity of the mental faculty, so this purity of all-aspect omniscience, this purity of the mental faculty, and this purity of the perfection of tolerance are not two, cannot be divided into two, are no different, and are not distinct.

26.876 “The purity of sights is owing to the purity of all-aspect omniscience, and the purity of the perfection of tolerance is owing to the purity of sights, so this purity of all-aspect omniscience, this purity of sights, and this purity of the perfection of tolerance [F.111.a] are not two, cannot be divided into two, are no different, and are not distinct. The purity of sounds is owing to the purity of all-aspect omniscience, and the purity of the perfection of tolerance is owing to the purity of sounds, so this purity of all-aspect omniscience, this purity of sounds, and this purity of the perfection of tolerance are not two, cannot be divided into two, are no different, and are not distinct. The purity of odors is owing to the purity of all-aspect omniscience, and the purity of the perfection of tolerance is owing to the purity of odors, so this purity of all-aspect omniscience, this purity of odors, and this purity of the perfection of tolerance are not two, cannot be divided into two, are no different, and are not distinct. The purity of tastes is owing to the purity of all-aspect omniscience, and the purity of the perfection of tolerance is owing to the purity of tastes, so this purity of all-aspect omniscience, this purity of tastes, and this purity of the perfection of tolerance are not two, cannot be divided into two, are no different, and are not distinct. The purity of tangibles is owing to the purity of all-aspect omniscience, and the purity of the perfection of tolerance is owing to the purity of tangibles, so this purity of all-aspect omniscience, this purity of tangibles, and this purity of the perfection of tolerance are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental phenomena is owing to the purity of all-aspect omniscience, and the purity of the perfection of tolerance is owing to the purity of mental phenomena, so this purity of all-aspect omniscience, this purity of mental phenomena, and this purity of the perfection of tolerance [F.111.b] are not two, cannot be divided into two, are no different, and are not distinct.

26.877 “The purity of visual consciousness is owing to the purity of all-aspect omniscience, and the purity of the perfection of tolerance is owing to the purity of visual consciousness, so this purity of all-aspect omniscience, this purity of visual consciousness, and this purity of the perfection of tolerance are not two, cannot be divided into two, are no different, and are not distinct.

The purity of auditory consciousness is owing to the purity of all-aspect omniscience, and the purity of the perfection of tolerance is owing to the purity of auditory consciousness, so this purity of all-aspect omniscience, this purity of auditory consciousness, and this purity of the perfection of tolerance are not two, cannot be divided into two, are no different, and are not distinct. The purity of olfactory consciousness is owing to the purity of all-aspect omniscience, and the purity of the perfection of tolerance is owing to the purity of olfactory consciousness, so this purity of all-aspect omniscience, this purity of olfactory consciousness, and this purity of the perfection of tolerance are not two, cannot be divided into two, are no different, and are not distinct. The purity of gustatory consciousness is owing to the purity of all-aspect omniscience, and the purity of the perfection of tolerance is owing to the purity of gustatory consciousness, so this purity of all-aspect omniscience, this purity of gustatory consciousness, and this purity of the perfection of tolerance are not two, cannot be divided into two, are no different, and are not distinct. The purity of tactile consciousness is owing to the purity [F.112.a] of all-aspect omniscience, and the purity of the perfection of tolerance is owing to the purity of tactile consciousness, so this purity of all-aspect omniscience, this purity of tactile consciousness, and this purity of the perfection of tolerance are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental consciousness is owing to the purity of all-aspect omniscience, and the purity of the perfection of tolerance is owing to the purity of mental consciousness, so this purity of all-aspect omniscience, this purity of mental consciousness, and this purity of the perfection of tolerance are not two, cannot be divided into two, are no different, and are not distinct.

26.878 “The purity of visually compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of the perfection of tolerance is owing to the purity of visually compounded sensory contact, so this purity of all-aspect omniscience, this purity of visually compounded sensory contact, and this purity of the perfection of tolerance are not two, cannot be divided into two, are no different, and are not distinct. The purity of aurally compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of the perfection of tolerance is owing to the purity of aurally compounded sensory contact, so this purity of all-aspect omniscience, this purity of aurally compounded sensory contact, and this purity of the perfection of tolerance are not two, cannot be divided into two, are no different, and are not distinct. The purity of nasally compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of the perfection of tolerance is owing to the purity of nasally compounded sensory contact, so this purity of [F.112.b] all-aspect

omniscience, this purity of nasally compounded sensory contact, and this purity of the perfection of tolerance are not two, cannot be divided into two, are no different, and are not distinct. The purity of lingually compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of the perfection of tolerance is owing to the purity of lingually compounded sensory contact, so this purity of all-aspect omniscience, this purity of lingually compounded sensory contact, and this purity of the perfection of tolerance are not two, cannot be divided into two, are no different, and are not distinct. The purity of corporeally compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of the perfection of tolerance is owing to the purity of corporeally compounded sensory contact, so this purity of all-aspect omniscience, this purity of corporeally compounded sensory contact, and this purity of the perfection of tolerance are not two, cannot be divided into two, are no different, and are not distinct. The purity of mentally compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of the perfection of tolerance is owing to the purity of mentally compounded sensory contact, so this purity of all-aspect omniscience, this purity of mentally compounded sensory contact, and this purity of the perfection of tolerance are not two, cannot be divided into two, are no different, and are not distinct.

26.879 “The purity of feelings conditioned by visually compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of the perfection of tolerance is owing to the purity of feelings conditioned by visually compounded sensory contact, so this purity of all-aspect omniscience, this purity of feelings conditioned by visually compounded sensory contact, and this purity of the perfection of tolerance [F.113.a] are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by aurally compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of the perfection of tolerance is owing to the purity of feelings conditioned by aurally compounded sensory contact, so this purity of all-aspect omniscience, this purity of feelings conditioned by aurally compounded sensory contact, and this purity of the perfection of tolerance are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by nasally compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of the perfection of tolerance is owing to the purity of feelings conditioned by nasally compounded sensory contact, so this purity of all-aspect omniscience, this purity of feelings conditioned by nasally compounded sensory contact, and this purity of the perfection of tolerance are not two, cannot be divided into

two, are no different, and are not distinct. The purity of feelings conditioned by lingually compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of the perfection of tolerance is owing to the purity of feelings conditioned by lingually compounded sensory contact, so this purity of all-aspect omniscience, this purity of feelings conditioned by lingually compounded sensory contact, and this purity of the perfection of tolerance are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by corporeally compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of the perfection of tolerance is owing to the purity of feelings conditioned by corporeally compounded sensory contact, so this purity of all-aspect omniscience, [F.113.b] this purity of feelings conditioned by corporeally compounded sensory contact, and this purity of the perfection of tolerance are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by mentally compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of the perfection of tolerance is owing to the purity of feelings conditioned by mentally compounded sensory contact, so this purity of all-aspect omniscience, this purity of feelings conditioned by mentally compounded sensory contact, and this purity of the perfection of tolerance are not two, cannot be divided into two, are no different, and are not distinct.

26.880 “Moreover, Subhūti, the purity of physical forms is owing to the purity of all-aspect omniscience, and the purity of the perfection of ethical discipline is owing to the purity of physical forms, so this purity of all-aspect omniscience, this purity of physical forms, and this purity of the perfection of ethical discipline are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings is owing to the purity of all-aspect omniscience, and the purity of the perfection of ethical discipline is owing to the purity of feelings, so this purity of all-aspect omniscience, this purity of feelings, and this purity of the perfection of ethical discipline are not two, cannot be divided into two, are no different, and are not distinct. The purity of perceptions is owing to the purity of all-aspect omniscience, and the purity of the perfection of ethical discipline is owing to the purity of perceptions, so this purity of all-aspect omniscience, this purity of perceptions, and this purity of the perfection of ethical discipline are not two, cannot be divided into two, are no different, and are not distinct. [F.114.a] The purity of formative predispositions is owing to the purity of all-aspect omniscience, and the purity of the perfection of ethical discipline is owing to the purity of formative predispositions, so this purity of all-aspect omniscience, this purity of formative predispositions, and this purity of the perfection of ethical discipline are not two, cannot be divided into two, are

no different, and are not distinct. The purity of consciousness is owing to the purity of all-aspect omniscience, and the purity of the perfection of ethical discipline is owing to the purity of consciousness, so this purity of all-aspect omniscience, this purity of consciousness, and this purity of the perfection of ethical discipline are not two, cannot be divided into two, are no different, and are not distinct.

26.881 “The purity of the eyes is owing to the purity of all-aspect omniscience, and the purity of the perfection of ethical discipline is owing to the purity of the eyes, so this purity of all-aspect omniscience, this purity of the eyes, and this purity of the perfection of ethical discipline are not two, cannot be divided into two, are no different, and are not distinct. The purity of the ears is owing to the purity of all-aspect omniscience, and the purity of the perfection of ethical discipline is owing to the purity of the ears, so this purity of all-aspect omniscience, this purity of the ears, and this purity of the perfection of ethical discipline are not two, cannot be divided into two, are no different, and are not distinct. The purity of the nose is owing to the purity of all-aspect omniscience, and the purity of the perfection of ethical discipline is owing to the purity of the nose, so this purity of all-aspect omniscience, this purity of the nose, and this purity of the perfection of ethical discipline are not two, [F.114.b] cannot be divided into two, are no different, and are not distinct. The purity of the tongue is owing to the purity of all-aspect omniscience, and the purity of the perfection of ethical discipline is owing to the purity of the tongue, so this purity of all-aspect omniscience, this purity of the tongue, and this purity of the perfection of ethical discipline are not two, cannot be divided into two, are no different, and are not distinct. The purity of the body is owing to the purity of all-aspect omniscience, and the purity of the perfection of ethical discipline is owing to the purity of the body, so this purity of all-aspect omniscience, this purity of the body, and this purity of the perfection of ethical discipline are not two, cannot be divided into two, are no different, and are not distinct. The purity of the mental faculty is owing to the purity of all-aspect omniscience, and the purity of the perfection of ethical discipline is owing to the purity of the mental faculty, so this purity of all-aspect omniscience, this purity of the mental faculty, and this purity of the perfection of ethical discipline are not two, cannot be divided into two, are no different, and are not distinct.

26.882 “The purity of sights is owing to the purity of all-aspect omniscience, and the purity of the perfection of ethical discipline is owing to the purity of sights, so this purity of all-aspect omniscience, this purity of sights, and this purity of the perfection of ethical discipline are not two, cannot be divided into two, are no different, and are not distinct. The purity of sounds is owing

to the purity of all-aspect omniscience, and the purity of the perfection of ethical discipline is owing to the purity of sounds, so this purity of all-aspect omniscience, this purity of sounds, and this purity of the perfection of ethical discipline [F.115.a] are not two, cannot be divided into two, are no different, and are not distinct. The purity of odors is owing to the purity of all-aspect omniscience, and the purity of the perfection of ethical discipline is owing to the purity of odors, so this purity of all-aspect omniscience, this purity of odors, and this purity of the perfection of ethical discipline are not two, cannot be divided into two, are no different, and are not distinct. The purity of tastes is owing to the purity of all-aspect omniscience, and the purity of the perfection of ethical discipline is owing to the purity of tastes, so this purity of all-aspect omniscience, this purity of tastes, and this purity of the perfection of ethical discipline are not two, cannot be divided into two, are no different, and are not distinct. The purity of tangibles is owing to the purity of all-aspect omniscience, and the purity of the perfection of ethical discipline is owing to the purity of tangibles, so this purity of all-aspect omniscience, this purity of tangibles, and this purity of the perfection of ethical discipline are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental phenomena is owing to the purity of all-aspect omniscience, and the purity of the perfection of ethical discipline is owing to the purity of mental phenomena, so this purity of all-aspect omniscience, this purity of mental phenomena, and this purity of the perfection of ethical discipline are not two, cannot be divided into two, are no different, and are not distinct.

26.883 “The purity of visual consciousness is owing to the purity of all-aspect omniscience, and the purity of the perfection of ethical discipline is owing to the purity of visual consciousness, so this purity of all-aspect omniscience, this purity of visual consciousness, [F.115.b] and this purity of the perfection of ethical discipline are not two, cannot be divided into two, are no different, and are not distinct. The purity of auditory consciousness is owing to the purity of all-aspect omniscience, and the purity of the perfection of ethical discipline is owing to the purity of auditory consciousness, so this purity of all-aspect omniscience, this purity of auditory consciousness, and this purity of the perfection of ethical discipline are not two, cannot be divided into two, are no different, and are not distinct. The purity of olfactory consciousness is owing to the purity of all-aspect omniscience, and the purity of the perfection of ethical discipline is owing to the purity of olfactory consciousness, so this purity of all-aspect omniscience, this purity of olfactory consciousness, and this purity of the perfection of ethical discipline are not two, cannot be divided into two, are no different, and are not distinct. The purity of gustatory consciousness is owing to the purity of all-aspect

omniscience, and the purity of the perfection of ethical discipline is owing to the purity of gustatory consciousness, so this purity of all-aspect omniscience, this purity of gustatory consciousness, and this purity of the perfection of ethical discipline are not two, cannot be divided into two, are no different, and are not distinct. The purity of tactile consciousness is owing to the purity of all-aspect omniscience, and the purity of the perfection of ethical discipline is owing to the purity of tactile consciousness, so this purity of all-aspect omniscience, this purity of tactile consciousness, and this purity of the perfection of ethical discipline are not two, cannot be divided into two, are no different, and are not distinct. [F.116.a] The purity of mental consciousness is owing to the purity of all-aspect omniscience, and the purity of the perfection of ethical discipline is owing to the purity of mental consciousness, so this purity of all-aspect omniscience, this purity of mental consciousness, and this purity of the perfection of ethical discipline are not two, cannot be divided into two, are no different, and are not distinct.

26.884 “The purity of visually compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of the perfection of ethical discipline is owing to the purity of visually compounded sensory contact, so this purity of all-aspect omniscience, this purity of visually compounded sensory contact, and this purity of the perfection of ethical discipline are not two, cannot be divided into two, are no different, and are not distinct. The purity of aurally compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of the perfection of ethical discipline is owing to the purity of aurally compounded sensory contact, so this purity of all-aspect omniscience, this purity of aurally compounded sensory contact, and this purity of the perfection of ethical discipline are not two, cannot be divided into two, are no different, and are not distinct. The purity of nasally compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of the perfection of ethical discipline is owing to the purity of nasally compounded sensory contact, so this purity of all-aspect omniscience, this purity of nasally compounded sensory contact, and this purity of the perfection of ethical discipline are not two, cannot be divided into two, are no different, and are not distinct. The purity of linguallly compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of the perfection of ethical discipline is owing to the purity of linguallly compounded sensory contact, so this purity of all-aspect omniscience, this purity of linguallly compounded sensory contact, and this purity of the [F.116.b] perfection of ethical discipline are not two, cannot be divided into two, are no different, and are not distinct. The purity of corporeally compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of the perfection of ethical discipline is

owing to the purity of corporeally compounded sensory contact, so this purity of all-aspect omniscience, this purity of corporeally compounded sensory contact, and this purity of the perfection of ethical discipline are not two, cannot be divided into two, are no different, and are not distinct. The purity of mentally compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of the perfection of ethical discipline is owing to the purity of mentally compounded sensory contact, so this purity of all-aspect omniscience, this purity of mentally compounded sensory contact, and this purity of the perfection of ethical discipline are not two, cannot be divided into two, are no different, and are not distinct.

26.885 “The purity of feelings conditioned by visually compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of the perfection of ethical discipline is owing to the purity of feelings conditioned by visually compounded sensory contact, so this purity of all-aspect omniscience, this purity of feelings conditioned by visually compounded sensory contact, and this purity of the perfection of ethical discipline are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by aurally compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of the perfection of ethical discipline is owing to the purity of feelings conditioned by aurally compounded sensory contact, so this purity [F.117.a] of all-aspect omniscience, this purity of feelings conditioned by aurally compounded sensory contact, and this purity of the perfection of ethical discipline are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by nasally compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of the perfection of ethical discipline is owing to the purity of feelings conditioned by nasally compounded sensory contact, so this purity of all-aspect omniscience, this purity of feelings conditioned by nasally compounded sensory contact, and this purity of the perfection of ethical discipline are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by lingually compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of the perfection of ethical discipline is owing to the purity of feelings conditioned by lingually compounded sensory contact, so this purity of all-aspect omniscience, this purity of feelings conditioned by lingually compounded sensory contact, and this purity of the perfection of ethical discipline are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by corporeally compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of the perfection of ethical discipline is owing to the purity of feelings conditioned

by corporeally compounded sensory contact, so this purity of all-aspect omniscience, this purity of feelings conditioned by corporeally compounded sensory contact, and this purity of the perfection of ethical discipline are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by mentally compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of the perfection of ethical discipline [F.117.b] is owing to the purity of feelings conditioned by mentally compounded sensory contact, so this purity of all-aspect omniscience, this purity of feelings conditioned by mentally compounded sensory contact, and this purity of the perfection of ethical discipline are not two, cannot be divided into two, are no different, and are not distinct.

26.886 “Moreover, Subhūti, the purity of physical forms is owing to the purity of all-aspect omniscience, and the purity of the perfection of generosity is owing to the purity of physical forms, so this purity of all-aspect omniscience, this purity of physical forms, and this purity of the perfection of generosity are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings is owing to the purity of all-aspect omniscience, and the purity of the perfection of generosity is owing to the purity of feelings, so this purity of all-aspect omniscience, this purity of feelings, and this purity of the perfection of generosity are not two, cannot be divided into two, are no different, and are not distinct. The purity of perceptions is owing to the purity of all-aspect omniscience, and the purity of the perfection of generosity is owing to the purity of perceptions, so this purity of all-aspect omniscience, this purity of perceptions, and this purity of the perfection of generosity are not two, cannot be divided into two, are no different, and are not distinct. The purity of formative predispositions is owing to the purity of all-aspect omniscience, and the purity of the perfection of generosity is owing to the purity of formative predispositions, so this purity of all-aspect omniscience, this purity of formative predispositions, and this purity of the perfection of generosity are not two, cannot be divided into two, are no different, and are not distinct. The purity of consciousness is owing to [F.118.a] the purity of all-aspect omniscience, and the purity of the perfection of generosity is owing to the purity of consciousness, so this purity of all-aspect omniscience, this purity of consciousness, and this purity of the perfection of generosity are not two, cannot be divided into two, are no different, and are not distinct.

26.887 “The purity of the eyes is owing to the purity of all-aspect omniscience, and the purity of the perfection of generosity is owing to the purity of the eyes, so this purity of all-aspect omniscience, this purity of the eyes, and this purity of the perfection of generosity are not two, cannot be divided into

two, are no different, and are not distinct. The purity of the ears is owing to the purity of all-aspect omniscience, and the purity of the perfection of generosity is owing to the purity of the ears, so this purity of all-aspect omniscience, this purity of the ears, and this purity of the perfection of generosity are not two, cannot be divided into two, are no different, and are not distinct. The purity of the nose is owing to the purity of all-aspect omniscience, and the purity of the perfection of generosity is owing to the purity of the nose, so this purity of all-aspect omniscience, this purity of the nose, and this purity of the perfection of generosity are not two, cannot be divided into two, are no different, and are not distinct. The purity of the tongue is owing to the purity of all-aspect omniscience, and the purity of the perfection of generosity is owing to the purity of the tongue, so this purity of all-aspect omniscience, this purity of the tongue, and this purity of the perfection of generosity are not two, cannot be divided into two, are no different, and are not distinct. The purity of the body is owing to [F.118.b] the purity of all-aspect omniscience, and the purity of the perfection of generosity is owing to the purity of the body, so this purity of all-aspect omniscience, this purity of the body, and this purity of the perfection of generosity are not two, cannot be divided into two, are no different, and are not distinct. The purity of the mental faculty is owing to the purity of all-aspect omniscience, and the purity of the perfection of generosity is owing to the purity of the mental faculty, so this purity of all-aspect omniscience, this purity of the mental faculty, and this purity of the perfection of generosity are not two, cannot be divided into two, are no different, and are not distinct.

26.888 “The purity of sights is owing to the purity of all-aspect omniscience, and the purity of the perfection of generosity is owing to the purity of sights, so this purity of all-aspect omniscience, this purity of sights, and this purity of the perfection of generosity are not two, cannot be divided into two, are no different, and are not distinct. The purity of sounds is owing to the purity of all-aspect omniscience, and the purity of the perfection of generosity is owing to the purity of sounds, so this purity of all-aspect omniscience, this purity of sounds, and this purity of the perfection of generosity are not two, cannot be divided into two, are no different, and are not distinct. The purity of odors is owing to the purity of all-aspect omniscience, and the purity of the perfection of generosity is owing to the purity of odors, so this purity of all-aspect omniscience, this purity of odors, and this purity of the perfection of generosity are not two, cannot be divided into two, are no different, and are not distinct. The purity of tastes is owing to [F.119.a] the purity of all-aspect omniscience, and the purity of the perfection of generosity is owing to the purity of tastes, so this purity of all-aspect omniscience, this purity of

tastes, and this purity of the perfection of generosity are not two, cannot be divided into two, are no different, and are not distinct. The purity of tangibles is owing to the purity of all-aspect omniscience, and the purity of the perfection of generosity is owing to the purity of tangibles, so this purity of all-aspect omniscience, this purity of tangibles, and this purity of the perfection of generosity are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental phenomena is owing to the purity of all-aspect omniscience, and the purity of the perfection of generosity is owing to the purity of mental phenomena, so this purity of all-aspect omniscience, this purity of mental phenomena, and this purity of the perfection of generosity are not two, cannot be divided into two, are no different, and are not distinct.

26.889 “The purity of visual consciousness is owing to the purity of all-aspect omniscience, and the purity of the perfection of generosity is owing to the purity of visual consciousness, so this purity of all-aspect omniscience, this purity of visual consciousness, and this purity of the perfection of generosity are not two, cannot be divided into two, are no different, and are not distinct. The purity of auditory consciousness is owing to the purity of all-aspect omniscience, and the purity of the perfection of generosity is owing to the purity of auditory consciousness, so this purity of all-aspect omniscience, this purity of auditory consciousness, and this purity of the perfection of generosity are not two, cannot be divided [F.119.b] into two, are no different, and are not distinct. The purity of olfactory consciousness is owing to the purity of all-aspect omniscience, and the purity of the perfection of generosity is owing to the purity of olfactory consciousness, so this purity of all-aspect omniscience, this purity of olfactory consciousness, and this purity of the perfection of generosity are not two, cannot be divided into two, are no different, and are not distinct. The purity of gustatory consciousness is owing to the purity of all-aspect omniscience, and the purity of the perfection of generosity is owing to the purity of gustatory consciousness, so this purity of all-aspect omniscience, this purity of gustatory consciousness, and this purity of the perfection of generosity are not two, cannot be divided into two, are no different, and are not distinct. The purity of tactile consciousness is owing to the purity of all-aspect omniscience, and the purity of the perfection of generosity is owing to the purity of tactile consciousness, so this purity of all-aspect omniscience, this purity of tactile consciousness, and this purity of the perfection of generosity are not two, cannot be divided into two, are no different, and are not distinct. The purity of mental consciousness is owing to the purity of all-aspect omniscience, and the purity of the perfection of generosity is owing to the purity of mental

consciousness, so this purity of all-aspect omniscience, this purity of mental consciousness, and this purity of the perfection of generosity are not two, cannot be divided into two, are no different, and are not distinct.

26.890 “The purity of visually compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of the perfection of generosity [F.120.a] is owing to the purity of visually compounded sensory contact, so this purity of all-aspect omniscience, this purity of visually compounded sensory contact, and this purity of the perfection of generosity are not two, cannot be divided into two, are no different, and are not distinct. The purity of aurally compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of the perfection of generosity is owing to the purity of aurally compounded sensory contact, so this purity of all-aspect omniscience, this purity of aurally compounded sensory contact, and this purity of the perfection of generosity are not two, cannot be divided into two, are no different, and are not distinct. The purity of nasally compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of the perfection of generosity is owing to the purity of nasally compounded sensory contact, so this purity of all-aspect omniscience, this purity of nasally compounded sensory contact, and this purity of the perfection of generosity are not two, cannot be divided into two, are no different, and are not distinct. The purity of lingually compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of the perfection of generosity is owing to the purity of lingually compounded sensory contact, so this purity of all-aspect omniscience, this purity of lingually compounded sensory contact, and this purity of the perfection of generosity are not two, cannot be divided into two, are no different, and are not distinct. The purity of corporeally compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of the perfection of generosity is owing to the purity of corporeally compounded sensory contact, so this purity of all-aspect omniscience, this purity of corporeally compounded sensory contact, [F.120.b] and this purity of the perfection of generosity are not two, cannot be divided into two, are no different, and are not distinct. The purity of mentally compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of the perfection of generosity is owing to the purity of mentally compounded sensory contact, so this purity of all-aspect omniscience, this purity of mentally compounded sensory contact, and this purity of the perfection of generosity are not two, cannot be divided into two, are no different, and are not distinct.

26.891 “The purity of feelings conditioned by visually compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of the perfection of generosity is owing to the purity of feelings conditioned by

visually compounded sensory contact, so this purity of all-aspect omniscience, this purity of feelings conditioned by visually compounded sensory contact, and this purity of the perfection of generosity are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by aurally compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of the perfection of generosity is owing to the purity of feelings conditioned by aurally compounded sensory contact, so this purity of all-aspect omniscience, this purity of feelings conditioned by [F.121.a] aurally compounded sensory contact, and this purity of the perfection of generosity are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by nasally compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of the perfection of generosity is owing to the purity of feelings conditioned by nasally compounded sensory contact, so this purity of all-aspect omniscience, this purity of feelings conditioned by nasally compounded sensory contact, and this purity of the perfection of generosity are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by lingually compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of the perfection of generosity is owing to the purity of feelings conditioned by lingually compounded sensory contact, so this purity of all-aspect omniscience, this purity of feelings conditioned by lingually compounded sensory contact, and this purity of the perfection of generosity are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by corporeally compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of the perfection of generosity is owing to the purity of feelings conditioned by corporeally compounded sensory contact, so this purity of all-aspect omniscience, this purity of feelings conditioned by corporeally compounded sensory contact, and this purity of the perfection of generosity are not two, cannot be divided into two, are no different, and are not distinct. The purity of feelings conditioned by mentally compounded sensory contact is owing to the purity of all-aspect omniscience, and the purity of the perfection of generosity is owing to the purity of feelings conditioned by mentally compounded sensory contact, so this purity of all-aspect omniscience, this purity of feelings conditioned by mentally compounded sensory contact, and this purity of the perfection of generosity are not two, cannot be divided into two, are no different, and are not distinct.

26.892 “Moreover, Subhūti, the purity of unconditioned phenomena is owing to the purity of conditioned phenomena, so this purity of unconditioned phenomena and this purity of conditioned phenomena are not two, [F.121.b]

cannot be divided into two, are no different, and are not distinct.

26.893 “Moreover, Subhūti, the purity of the future and the present is owing to the purity of the past, so this purity of the past, and this purity of the future and the present, are not two, cannot be divided into two, are no different, and are not distinct.

26.894 “The purity of the past and the present is owing to the purity of the future, so this purity of the future, and this purity of the past and the present, are not two, cannot be divided into two, are no different, and are not distinct.

26.895 “The purity of the past and the future is owing to the purity of the present, so this purity of the present, and this purity of the past and the future, are not two, cannot be divided into two, are no different, and are not distinct.”

26.896 *This completes the twenty-sixth chapter from “The Perfection of Wisdom in One Hundred Thousand Lines.” [B10]*

CHAPTER 27

27.1 Then the venerable Śāradvatīputra said to the Blessed One, “Blessed Lord, this purity is profound.”

“That is because of absolute purity,” said the Blessed One.

27.2 “Because of the purity of what is it profound?” asked Śāradvatīputra.

27.3 “Śāradvatīputra,” replied the Blessed One, “purity is profound because of the purity of physical forms, purity is profound because of the purity of feelings, purity is profound because of the purity of perceptions, purity is profound because of the purity of formative predispositions, and purity is profound because of the purity of consciousness. Śāradvatīputra, purity is profound because of the purity of the eyes, purity is profound because of the purity of the ears, purity is profound because of [F.122.a] the purity of the nose, purity is profound because of the purity of the tongue, purity is profound because of the purity of the body, and purity is profound because of the purity of the mental faculty. Śāradvatīputra, purity is profound because of the purity of sights, purity is profound because of the purity of sounds, purity is profound because of the purity of odors, purity is profound because of the purity of tastes, purity is profound because of the purity of tangibles, and purity is profound because of the purity of mental phenomena. Śāradvatīputra, purity is profound because of the purity of visual consciousness, purity is profound because of the purity of auditory consciousness, purity is profound because of the purity of olfactory consciousness, purity is profound because of the purity of gustatory consciousness, purity is profound because of the purity of tactile consciousness, and purity is profound because of the purity of mental consciousness. Śāradvatīputra, purity is profound because of the purity of visually compounded sensory contact, purity is profound because of the purity of aurally compounded sensory contact, purity is profound because of the purity of nasally compounded sensory contact, purity is profound because of the purity of lingually compounded sensory contact, purity is

profound because of the purity of corporeally compounded sensory contact, and purity is profound because of the purity of mentally compounded sensory contact. Śāradvatīputra, purity is profound because of the purity of feelings conditioned by visually compounded sensory contact, purity is profound because of the purity of feelings conditioned by aurally compounded sensory contact, purity is profound because of the purity of feelings conditioned by nasally compounded sensory contact, [F.122.b] purity is profound because of the purity of feelings conditioned by lingually compounded sensory contact, purity is profound because of the purity of feelings conditioned by corporeally compounded sensory contact, and purity is profound because of the purity of feelings conditioned by mentally compounded sensory contact. Śāradvatīputra, purity is profound because of the purity of the earth element, purity is profound because of the purity of the water element, purity is profound because of the purity of the fire element, purity is profound because of the purity of the wind element, purity is profound because of the purity of the space element, and purity is profound because of the purity of the consciousness element. Śāradvatīputra, purity is profound because of the purity of ignorance, purity is profound because of the purity of formative predispositions, purity is profound because of the purity of consciousness, purity is profound because of the purity of name and form, purity is profound because of the purity of the six sense fields, purity is profound because of the purity of sensory contact, purity is profound because of the purity of sensation, purity is profound because of the purity of craving, purity is profound because of the purity of grasping, purity is profound because of the purity of the rebirth process, purity is profound because of the purity of birth, and purity is profound because of the purity of aging and death. Purity is profound because of the purity of the perfection of generosity, purity is profound because of the purity of the perfection of ethical discipline, purity is profound because of the purity of the perfection of tolerance, purity is profound because of [F.123.a] the purity of the perfection of perseverance, purity is profound because of the purity of the perfection of meditative concentration, and purity is profound because of the purity of the perfection of wisdom; purity is profound because of the purity of the emptiness of internal phenomena, purity is profound because of the purity of the emptiness of external phenomena, purity is profound because of the purity of the emptiness of external and internal phenomena, purity is profound because of the purity of the emptiness of emptiness, purity is profound because of the purity of the emptiness of great extent, purity is profound because of the purity of the emptiness of ultimate reality, purity is profound because of the purity of the emptiness of conditioned phenomena, purity is

profound because of the purity of the emptiness of unconditioned phenomena, purity is profound because of the purity of the emptiness of the unlimited, purity is profound because of the purity of the emptiness of that which has neither beginning nor end, purity is profound because of the purity of the emptiness of nonexclusion, purity is profound because of the purity of the emptiness of inherent nature, purity is profound because of the purity of the emptiness of all phenomena, purity is profound because of the purity of the emptiness of intrinsic defining characteristics, purity is profound because of the purity of the emptiness of that which cannot be apprehended, purity is profound because of the purity of the emptiness of nonentities, purity is profound because of the purity of the emptiness of essential nature, and purity is profound because of the purity of the emptiness of an essential nature of nonentities; purity is profound because of the purity of the applications of mindfulness, purity is profound because of the purity of the correct exertions, [F.123.b] purity is profound because of the purity of the supports for miraculous ability, purity is profound because of the purity of the faculties, purity is profound because of the purity of the powers, purity is profound because of the purity of the branches of enlightenment, and purity is profound because of the purity of the noble eightfold path; and purity is profound because of the purity of the truths of the noble ones, purity is profound because of the purity of the meditative concentrations, purity is profound because of the purity of the immeasurable attitudes, purity is profound because of the purity of the formless absorptions, purity is profound because of the purity of the eight liberations, purity is profound because of the purity of the nine serial steps of meditative absorption, purity is profound because of the purity of emptiness, purity is profound because of the purity of signlessness, purity is profound because of the purity of wishlessness, purity is profound because of the purity of the extrasensory powers, purity is profound because of the purity of the meditative stabilities, purity is profound because of the purity of the dhāraṇī gateways, purity is profound because of the purity of the ten powers of the tathāgatas, purity is profound because of the purity of the four fearlessnesses, purity is profound because of the purity of the four kinds of exact knowledge, purity is profound because of the purity of the eighteen distinct qualities of the buddhas, purity is profound because of the purity of enlightenment, purity is profound because of the purity of the buddhas, purity is profound because of the purity of knowledge of all the dharmas, [F.124.a] purity is profound because of the purity of the knowledge of the aspects of the path, and purity is profound because of the purity of all-aspect omniscience.”

“Because of absolute purity,” said the Blessed One.

27.5 “Blessed Lord, on account of the purity of what is purity illuminating?” asked Śāradvatīputra.

27.6 “Śāradvatīputra,” replied the Blessed One, “purity is illuminating because of the purity of physical forms, purity is illuminating because of the purity of feelings, purity is illuminating because of the purity of perceptions, purity is illuminating because of the purity of formative predispositions, and purity is illuminating because of the purity of consciousness. Śāradvatīputra, purity is illuminating because of the purity of the eyes, purity is illuminating because of the purity of the ears, purity is illuminating because of the purity of the nose, purity is illuminating because of the purity of the tongue, purity is illuminating because of the purity of the body, and purity is illuminating because of the purity of the mental faculty. Śāradvatīputra, purity is illuminating because of the purity of sights, purity is illuminating because of the purity of sounds, purity is illuminating because of the purity of odors, purity is illuminating because of the purity of tastes, purity is illuminating because of the purity of tangibles, and purity is illuminating because of the purity of mental phenomena. Śāradvatīputra, purity is illuminating because of the purity of visual consciousness, purity is illuminating because of the purity of auditory consciousness, purity is illuminating because of [F.124.b] the purity of olfactory consciousness, purity is illuminating because of the purity of gustatory consciousness, purity is illuminating because of the purity of tactile consciousness, and purity is illuminating because of the purity of mental consciousness. Śāradvatīputra, purity is illuminating because of the purity of visually compounded sensory contact, purity is illuminating because of the purity of aurally compounded sensory contact, purity is illuminating because of the purity of nasally compounded sensory contact, purity is illuminating because of the purity of linguallly compounded sensory contact, purity is illuminating because of the purity of corporeally compounded sensory contact, and purity is illuminating because of the purity of mentally compounded sensory contact. Śāradvatīputra, purity is illuminating because of the purity of feelings conditioned by visually compounded sensory contact, purity is illuminating because of the purity of feelings conditioned by aurally compounded sensory contact, purity is illuminating because of the purity of feelings conditioned by nasally compounded sensory contact, purity is illuminating because of the purity of feelings conditioned by linguallly compounded sensory contact, purity is illuminating because of the purity of feelings conditioned by corporeally compounded sensory contact, and purity is illuminating because of the purity of feelings conditioned by mentally compounded sensory contact. Śāradvatīputra, purity is illuminating because of the purity of the earth

element, purity is illuminating because of the purity of the water element, purity is illuminating because of the purity of the fire element, purity is illuminating because of the purity of the wind element, purity is illuminating because of the purity of the space element, and purity is illuminating because of the purity of the consciousness element. [F.125.a] Śāradvatīputra, purity is illuminating because of the purity of ignorance, purity is illuminating because of the purity of formative predispositions, purity is illuminating because of the purity of consciousness, purity is illuminating because of the purity of name and form, purity is illuminating because of the purity of the six sense fields, purity is illuminating because of the purity of sensory contact, purity is illuminating because of the purity of sensation, purity is illuminating because of the purity of craving, purity is illuminating because of the purity of grasping, purity is illuminating because of the purity of the rebirth process, purity is illuminating because of the purity of birth, and purity is illuminating because of the purity of aging and death. Śāradvatīputra, purity is illuminating because of the purity of the perfection of wisdom, purity is illuminating because of the purity of the perfection of meditative concentration, purity is illuminating because of the purity of the perfection of perseverance, purity is illuminating because of the purity of the perfection of tolerance, purity is illuminating because of the purity of the perfection of ethical discipline, and purity is illuminating because of the purity of the perfection of generosity. Śāradvatīputra, purity is illuminating because of the purity of the emptiness of internal phenomena, purity is illuminating because of the purity of the emptiness of external phenomena, purity is illuminating because of the purity of the emptiness of external and internal phenomena, purity is illuminating because of the purity of the emptiness of emptiness, purity is illuminating because of the purity of the emptiness of great extent, purity is illuminating because of the purity of the emptiness of ultimate reality, [F.125.b] purity is illuminating because of the purity of the emptiness of conditioned phenomena, purity is illuminating because of the purity of the emptiness of unconditioned phenomena, purity is illuminating because of the purity of the emptiness of the unlimited, purity is illuminating because of the purity of the emptiness of that which has neither beginning nor end, purity is illuminating because of the purity of the emptiness of nonexclusion, purity is illuminating because of the purity of the emptiness of inherent nature, purity is illuminating because of the purity of the emptiness of all phenomena, purity is illuminating because of the purity of the emptiness of intrinsic defining characteristics, purity is illuminating because of the purity of the emptiness of that which cannot be apprehended, purity is illuminating because of the purity of the emptiness of nonentities, purity is illuminating because of the purity of the emptiness of essential

nature, and purity is illuminating because of the purity of the emptiness of an essential nature of nonentities; purity is illuminating because of the purity of the applications of mindfulness, purity is illuminating because of the purity of the correct exertions, purity is illuminating because of the purity of the supports for miraculous ability, purity is illuminating because of the purity of the faculties, purity is illuminating because of the purity of the powers, purity is illuminating because of the purity of the branches of enlightenment, and purity is illuminating because of the purity of the noble eightfold path; purity is illuminating because of the purity of the truths of the noble ones, purity is illuminating because of the purity of the meditative concentrations, purity is illuminating because of the purity of the immeasurable attitudes, purity is illuminating because of [F.126.a] the purity of the formless absorptions, purity is illuminating because of the purity of the eight liberations, purity is illuminating because of the purity of the nine serial steps of meditative absorption, purity is illuminating because of the purity of emptiness, purity is illuminating because of the purity of signlessness, purity is illuminating because of the purity of wishlessness, purity is illuminating because of the purity of the extrasensory powers, purity is illuminating because of the purity of the meditative stabilities, purity is illuminating because of the purity of the dhāraṇī gateways, purity is illuminating because of the purity of the ten powers of the tathāgatas, purity is illuminating because of the purity of the four fearlessnesses, purity is illuminating because of the purity of the four kinds of exact knowledge, purity is illuminating because of the purity of the eighteen distinct qualities of the buddhas; purity is illuminating because of the purity of the fruit of having entered the stream, purity is illuminating because of the purity of the fruit of once-returner, purity is illuminating because of the purity of the fruit of non-returner, purity is illuminating because of the purity of arhatship, purity is illuminating because of the purity of individual enlightenment, purity is illuminating because of the purity of the knowledge of the aspects of the path, and purity is illuminating because of the purity of all-aspect omniscience.”

27.7 “Blessed Lord, purity is the nonexistence of linking up,” said Śāradvatīputra.⁸³¹

“Because of absolute purity,” said the Blessed [F.126.b] One.

27.8 “Blessed Lord, in what is the nonexistence of linking up purity?” asked Śāradvatīputra.

27.9 “Śāradvatīputra,” replied the Blessed One, “purity is the nonexistence of transmigrating and the nonexistence of linking up in physical forms, purity is the nonexistence of transmigrating and the nonexistence of linking up in feelings, purity is the nonexistence of transmigrating and the nonexistence

of linking up in perceptions, purity is the nonexistence of transmigrating and the nonexistence of linking up in formative predispositions, and purity is the nonexistence of transmigrating and the nonexistence of linking up in consciousness. Purity is the nonexistence of transmigrating and the nonexistence of linking up in the eyes, purity is the nonexistence of transmigrating and the nonexistence of linking up in the ears, purity is the nonexistence of transmigrating and the nonexistence of linking up in the nose, purity is the nonexistence of transmigrating and the nonexistence of linking up in the tongue, purity is the nonexistence of transmigrating and the nonexistence of linking up in the body, and purity is the nonexistence of transmigrating and the nonexistence of linking up in the mental faculty. Purity is the nonexistence of transmigrating and the nonexistence of linking up in sights, purity is the nonexistence of transmigrating and the nonexistence of linking up in sounds, purity is the nonexistence of transmigrating and the nonexistence of linking up in odors, purity is the nonexistence of transmigrating and the nonexistence of linking up in tastes, purity is the nonexistence of transmigrating and the nonexistence of linking up in tangibles, and purity is the nonexistence of transmigrating and the nonexistence of linking up in mental phenomena. Purity is the nonexistence of transmigrating and the nonexistence of linking up in visual consciousness, purity is the nonexistence of transmigrating and the nonexistence of linking up in auditory consciousness, purity is the nonexistence of transmigrating [F.127.a] and the nonexistence of linking up in olfactory consciousness, purity is the nonexistence of transmigrating and the nonexistence of linking up in gustatory consciousness, purity is the nonexistence of transmigrating and the nonexistence of linking up in tactile consciousness, and purity is the nonexistence of transmigrating and the nonexistence of linking up in mental consciousness. Purity is the nonexistence of transmigrating and the nonexistence of linking up in visually compounded sensory contact, purity is the nonexistence of transmigrating and the nonexistence of linking up in aurally compounded sensory contact, purity is the nonexistence of transmigrating and the nonexistence of linking up in nasally compounded sensory contact, purity is the nonexistence of transmigrating and the nonexistence of linking up in lingually compounded sensory contact, purity is the nonexistence of transmigrating and the nonexistence of linking up in corporeally compounded sensory contact, and purity is the nonexistence of transmigrating and the nonexistence of linking up in mentally compounded sensory contact. Purity is the nonexistence of transmigrating and the nonexistence of linking up in feelings conditioned by visually compounded sensory contact, purity is the nonexistence of transmigrating and the

nonexistence of linking up in feelings conditioned by aurally compounded sensory contact, purity is the nonexistence of transmigrating and the nonexistence of linking up in feelings conditioned by nasally compounded sensory contact, purity is the nonexistence of transmigrating and the nonexistence of linking up in feelings conditioned by lingually compounded sensory contact, purity is the nonexistence of transmigrating and the nonexistence of linking up in feelings conditioned by corporeally compounded sensory contact, and purity is the nonexistence of transmigrating and the nonexistence of linking up in feelings conditioned by mentally compounded sensory contact. Purity is the nonexistence of transmigrating and the nonexistence of linking up in the earth element, purity is the nonexistence of transmigrating [F.127.b] and the nonexistence of linking up in the water element, purity is the nonexistence of transmigrating and the nonexistence of linking up in the fire element, purity is the nonexistence of transmigrating and the nonexistence of linking up in the wind element, purity is the nonexistence of transmigrating and the nonexistence of linking up in the space element, and purity is the nonexistence of transmigrating and the nonexistence of linking up in the consciousness element. Purity is the nonexistence of transmigrating and the nonexistence of linking up in ignorance, purity is the nonexistence of transmigrating and the nonexistence of linking up in formative predispositions, purity is the nonexistence of transmigrating and the nonexistence of linking up in consciousness, purity is the nonexistence of transmigrating and the nonexistence of linking up in name and form, purity is the nonexistence of transmigrating and the nonexistence of linking up in the six sense fields, purity is the nonexistence of transmigrating and the nonexistence of linking up in sensory contact, purity is the nonexistence of transmigrating and the nonexistence of linking up in sensation, purity is the nonexistence of transmigrating and the nonexistence of linking up in craving, purity is the nonexistence of transmigrating and the nonexistence of linking up in grasping, purity is the nonexistence of transmigrating and the nonexistence of linking up in the rebirth process, purity is the nonexistence of transmigrating and the nonexistence of linking up in birth, and purity is the nonexistence of transmigrating and the nonexistence of linking up in aging and death. Purity is the nonexistence of transmigrating and the nonexistence of linking up in the perfection of generosity, purity is the nonexistence of transmigrating and the nonexistence of linking up in the perfection of ethical discipline, purity is the nonexistence of transmigrating and the nonexistence of linking up in the perfection of tolerance, [F.128.a] purity is the nonexistence of transmigrating and the nonexistence of linking up in the perfection of perseverance, purity is the nonexistence of

transmigrating and the nonexistence of linking up in the perfection of meditative concentration, and purity is the nonexistence of transmigrating and the nonexistence of linking up in the perfection of wisdom. Purity is the nonexistence of transmigrating and the nonexistence of linking up in the emptiness of internal phenomena, purity is the nonexistence of transmigrating and the nonexistence of linking up in the emptiness of external phenomena, purity is the nonexistence of transmigrating and the nonexistence of linking up in the emptiness of external and internal phenomena, purity is the nonexistence of transmigrating and the nonexistence of linking up in the emptiness of emptiness, purity is the nonexistence of transmigrating and the nonexistence of linking up in the emptiness of great extent, purity is the nonexistence of transmigrating and the nonexistence of linking up in the emptiness of ultimate reality, purity is the nonexistence of transmigrating and the nonexistence of linking up in the emptiness of conditioned phenomena, purity is the nonexistence of transmigrating and the nonexistence of linking up in the emptiness of unconditioned phenomena, purity is the nonexistence of transmigrating and the nonexistence of linking up in the emptiness of the unlimited, purity is the nonexistence of transmigrating and the nonexistence of linking up in the emptiness of that which has neither beginning nor end, purity is the nonexistence of transmigrating and the nonexistence of linking up in the emptiness of nonexclusion, purity is the nonexistence of transmigrating and the nonexistence of linking up in the emptiness of inherent nature, purity is the nonexistence of transmigrating and the nonexistence of linking up in the emptiness of all phenomena, purity is the nonexistence of transmigrating and the nonexistence of linking up in the emptiness of intrinsic defining characteristics, purity is the nonexistence of transmigrating and the nonexistence of linking up in the emptiness of that which [F.128.b] cannot be apprehended, purity is the nonexistence of transmigrating and the nonexistence of linking up in the emptiness of nonentities, purity is the nonexistence of transmigrating and the nonexistence of linking up in the emptiness of essential nature, and purity is the nonexistence of transmigrating and the nonexistence of linking up in the emptiness of an essential nature of nonentities. Purity is the nonexistence of transmigrating and the nonexistence of linking up in the applications of mindfulness, purity is the nonexistence of transmigrating and the nonexistence of linking up in the correct exertions, purity is the nonexistence of transmigrating and the nonexistence of linking up in the supports for miraculous ability, purity is the nonexistence of transmigrating and the nonexistence of linking up in the faculties, purity is the nonexistence of transmigrating and the nonexistence of linking up in the powers, purity is the nonexistence of transmigrating and

the nonexistence of linking up in the branches of enlightenment, and purity is the nonexistence of transmigrating and the nonexistence of linking up in the noble eightfold path; purity is the nonexistence of transmigrating and the nonexistence of linking up in the truths of the noble ones, purity is the nonexistence of transmigrating and the nonexistence of linking up in the meditative concentrations, purity is the nonexistence of transmigrating and the nonexistence of linking up in the immeasurable attitudes, purity is the nonexistence of transmigrating and the nonexistence of linking up in the formless absorptions, purity is the nonexistence of transmigrating and the nonexistence of linking up in the eight liberations, purity is the nonexistence of transmigrating and the nonexistence of linking up in the nine serial steps of meditative absorption, purity is the nonexistence of transmigrating and the nonexistence of linking up in emptiness, purity is the nonexistence of transmigrating and the nonexistence of linking up in signlessness, purity is the nonexistence of transmigrating [F.129.a] and the nonexistence of linking up in wishlessness, purity is the nonexistence of transmigrating and the nonexistence of linking up in the extrasensory powers, purity is the nonexistence of transmigrating and the nonexistence of linking up in the meditative stabilities, and purity is the nonexistence of transmigrating and the nonexistence of linking up in the dhāraṇī gateways. Purity is the nonexistence of transmigrating and the nonexistence of linking up in the ten powers of the tathāgatas, purity is the nonexistence of transmigrating and the nonexistence of linking up in the four fearlessnesses, purity is the nonexistence of transmigrating and the nonexistence of linking up in the four kinds of exact knowledge, purity is the nonexistence of transmigrating and the nonexistence of linking up in great compassion, and purity is the nonexistence of transmigrating and the nonexistence of linking up in the eighteen distinct qualities of the buddhas. Purity is the nonexistence of transmigrating and the nonexistence of linking up in the fruit of having entered the stream, purity is the nonexistence of transmigrating and the nonexistence of linking up in the fruit of once-returner, purity is the nonexistence of transmigrating and the nonexistence of linking up in the fruit of non-returner, purity is the nonexistence of transmigrating and the nonexistence of linking up in arhatship, purity is the nonexistence of transmigrating and the nonexistence of linking up in individual enlightenment, purity is the nonexistence of transmigrating and the nonexistence of linking up in the knowledge of the aspects of the path, and purity is the nonexistence of transmigrating and the nonexistence of linking up in all-aspect omniscience.”

27.10 “Blessed Lord, purity is the nonexistence of defilement,” said Śāradvatīputra.

“Because of absolute purity,” said the Blessed One.

27.11 “Blessed Lord, on account of the nonexistence of defilement in what [F.129.b] is purity the nonexistence of defilement?” asked Śāradvatīputra.

27.12 The Blessed One said, “Purity is the nonexistence of defilement because physical forms are naturally clear light, purity is the nonexistence of defilement because feelings are naturally clear light, purity is the nonexistence of defilement because perceptions are naturally clear light, purity is the nonexistence of defilement because formative predispositions are naturally clear light, and purity is the nonexistence of defilement because consciousness is naturally clear light. Purity is the nonexistence of defilement because the eyes are naturally clear light, purity is the nonexistence of defilement because the ears are naturally clear light, purity is the nonexistence of defilement because the nose is naturally clear light, purity is the nonexistence of defilement because the tongue is naturally clear light, purity is the nonexistence of defilement because the body is naturally clear light, and purity is the nonexistence of defilement because the mental faculty is naturally clear light. Purity is the nonexistence of defilement because sights are naturally clear light, purity is the nonexistence of defilement because sounds are naturally clear light, purity is the nonexistence of defilement because odors are naturally clear light, purity is the nonexistence of defilement because tastes are naturally clear light, purity is the nonexistence of defilement because tangibles are naturally clear light, and purity is the nonexistence of defilement [F.130.a] because mental phenomena are naturally clear light. Purity is the nonexistence of defilement because visual consciousness is naturally clear light, purity is the nonexistence of defilement because auditory consciousness is naturally clear light, purity is the nonexistence of defilement because olfactory consciousness is naturally clear light, purity is the nonexistence of defilement because gustatory consciousness is naturally clear light, purity is the nonexistence of defilement because tactile consciousness is naturally clear light, and purity is the nonexistence of defilement because mental consciousness is naturally clear light. Purity is the nonexistence of defilement because visually compounded sensory contact is naturally clear light, purity is the nonexistence of defilement because aurally compounded sensory contact is naturally clear light, purity is the nonexistence of defilement because nasally compounded sensory contact is naturally clear light, purity is the nonexistence of defilement because lingually compounded sensory contact is naturally clear light, purity is the nonexistence of defilement because corporeally compounded sensory contact is naturally clear light, and purity is the nonexistence of defilement because mentally compounded sensory contact is naturally clear light. Purity

is the nonexistence of defilement because feelings conditioned by visually compounded sensory contact are naturally clear light, purity is the nonexistence of defilement because feelings conditioned by aurally compounded sensory contact are naturally clear light, [F.130.b] purity is the nonexistence of defilement because feelings conditioned by nasally compounded sensory contact are naturally clear light, purity is the nonexistence of defilement because feelings conditioned by lingually compounded sensory contact are naturally clear light, purity is the nonexistence of defilement because feelings conditioned by corporeally compounded sensory contact are naturally clear light, and purity is the nonexistence of defilement because feelings conditioned by mentally compounded sensory contact are naturally clear light. Purity is the nonexistence of defilement because the earth element is naturally clear light, purity is the nonexistence of defilement because the water element is naturally clear light, purity is the nonexistence of defilement because the fire element is naturally clear light, purity is the nonexistence of defilement because the wind element is naturally clear light, purity is the nonexistence of defilement because the space element is naturally clear light, and purity is the nonexistence of defilement because the consciousness element is naturally clear light. Purity is the nonexistence of defilement because ignorance is naturally clear light, purity is the nonexistence of defilement because formative predispositions are naturally clear light, purity is the nonexistence of defilement because consciousness is naturally clear light, purity is the nonexistence of defilement because name and form are naturally clear light, purity is the nonexistence of defilement because the six sense fields are naturally clear light, purity is the nonexistence of defilement [F.131.a] because sensory contact is naturally clear light, purity is the nonexistence of defilement because sensation is naturally clear light, purity is the nonexistence of defilement because craving is naturally clear light, purity is the nonexistence of defilement because grasping is naturally clear light, purity is the nonexistence of defilement because the rebirth process is naturally clear light, purity is the nonexistence of defilement because birth is naturally clear light, and purity is the nonexistence of defilement because aging and death are naturally clear light. Purity is the nonexistence of defilement because the perfection of generosity is naturally clear light, purity is the nonexistence of defilement because the perfection of ethical discipline is naturally clear light, purity is the nonexistence of defilement because the perfection of tolerance is naturally clear light, purity is the nonexistence of defilement because the perfection of perseverance is naturally clear light, purity is the nonexistence of defilement because the perfection of meditative concentration is naturally clear light, and purity is the nonexistence of

defilement because the perfection of wisdom is naturally clear light. Purity is the nonexistence of defilement because the emptiness of internal phenomena is naturally clear light, purity is the nonexistence of defilement because the emptiness of external phenomena is naturally clear light, purity is the nonexistence of defilement because the emptiness of external and internal phenomena is naturally clear light, purity is the nonexistence [F.131.b] of defilement because the emptiness of emptiness is naturally clear light, purity is the nonexistence of defilement because the emptiness of great extent is naturally clear light, purity is the nonexistence of defilement because the emptiness of ultimate reality is naturally clear light, purity is the nonexistence of defilement because the emptiness of conditioned phenomena is naturally clear light, purity is the nonexistence of defilement because the emptiness of unconditioned phenomena is naturally clear light, purity is the nonexistence of defilement because the emptiness of the unlimited is naturally clear light, purity is the nonexistence of defilement because the emptiness of that which has neither beginning nor end is naturally clear light, purity is the nonexistence of defilement because the emptiness of nonexclusion is naturally clear light, purity is the nonexistence of defilement because the emptiness of inherent nature is naturally clear light, purity is the nonexistence of defilement because the emptiness of all phenomena is naturally clear light, purity is the nonexistence of defilement because the emptiness of intrinsic defining characteristics is naturally clear light, purity is the nonexistence of defilement because the emptiness of that which cannot be apprehended is naturally clear light, purity is the nonexistence of defilement because the emptiness of nonentities is naturally clear light, purity is the nonexistence of defilement because the emptiness of essential nature is naturally clear light, and purity is the nonexistence of defilement because the emptiness of an essential nature of nonentities is naturally clear light. Purity is the nonexistence of defilement [F.132.a] because the applications of mindfulness are naturally clear light, purity is the nonexistence of defilement because the correct exertions are naturally clear light, purity is the nonexistence of defilement because the supports for miraculous ability are naturally clear light, purity is the nonexistence of defilement because the faculties are naturally clear light, purity is the nonexistence of defilement because the powers are naturally clear light, purity is the nonexistence of defilement because the branches of enlightenment are naturally clear light, and purity is the nonexistence of defilement because the noble eightfold path is naturally clear light; purity is the nonexistence of defilement because the truths of the noble ones are naturally clear light, purity is the nonexistence of defilement because the meditative concentrations are naturally clear light, purity is the nonexistence

of defilement because the immeasurable attitudes are naturally clear light, purity is the nonexistence of defilement because the formless absorptions are naturally clear light, purity is the nonexistence of defilement because the eight liberations are naturally clear light, purity is the nonexistence of defilement because the nine serial steps of meditative absorption are naturally clear light, purity is the nonexistence of defilement because emptiness is naturally clear light, purity is the nonexistence of defilement because signlessness is naturally clear light, purity is the nonexistence of defilement because wishlessness is naturally clear light, [F.132.b] purity is the nonexistence of defilement because the extrasensory powers are naturally clear light, purity is the nonexistence of defilement because the meditative stabilities are naturally clear light, and purity is the nonexistence of defilement because the dhāraṇī gateways are naturally clear light. Purity is the nonexistence of defilement because the ten powers of the tathāgatas are naturally clear light, purity is the nonexistence of defilement because the four fearlessnesses are naturally clear light, purity is the nonexistence of defilement because the four kinds of exact knowledge are naturally clear light, purity is the nonexistence of defilement because great loving kindness is naturally clear light, purity is the nonexistence of defilement because great compassion is naturally clear light, and purity is the nonexistence of defilement because the eighteen distinct qualities of the buddhas are naturally clear light. Purity is the nonexistence of defilement because knowledge of all the dharmas is naturally clear light, purity is the nonexistence of defilement because the knowledge of the aspects of the path is naturally clear light, and purity is the nonexistence of defilement because all-aspect omniscience is naturally clear light.”

27.13 “Blessed Lord, purity is the nonexistence of attainment and of clear realization,” said Śāradvatīputra.

“Because of absolute purity,” said the Blessed One.

27.14 “Blessed Lord, what is purity the nonexistence of the attainment and the nonexistence of the clear realization of?” asked Śāradvatīputra.

27.15 The Blessed One said, [F.133.a] “Purity is the nonexistence of the attainment and the nonexistence of the clear realization of physical forms, purity is the nonexistence of the attainment and the nonexistence of the clear realization of feelings, purity is the nonexistence of the attainment and the nonexistence of the clear realization of perceptions, purity is the nonexistence of the attainment and the nonexistence of the clear realization of formative predispositions, and purity is the nonexistence of the attainment and the nonexistence of the clear realization of consciousness. Śāradvatīputra, purity is the nonexistence of the attainment and the nonexistence of the clear realization of the eyes, purity is the nonexistence of

the attainment [F.133.b] and the nonexistence of the clear realization of the ears, purity is the nonexistence of the attainment and the nonexistence of the clear realization of the nose, purity is the nonexistence of the attainment and the nonexistence of the clear realization of the tongue, purity is the nonexistence of the attainment and the nonexistence of the clear realization of the body, and purity is the nonexistence of the attainment and the nonexistence of the clear realization of the mental faculty. Śāradvatīputra, purity is the nonexistence of the attainment and the nonexistence of the clear realization of sights, purity is the nonexistence of the attainment and the nonexistence of the clear realization of sounds, purity is the nonexistence of the attainment and the nonexistence of the clear realization of odors, purity is the nonexistence of the attainment and the nonexistence of the clear realization of tastes, purity is the nonexistence of the attainment and the nonexistence of the clear realization of tangibles, and purity is the nonexistence of the attainment and the nonexistence of the clear realization of mental phenomena. Śāradvatīputra, purity is the nonexistence of the attainment and the nonexistence of the clear realization of visual consciousness, purity is the nonexistence of the attainment and the nonexistence of the clear realization of auditory consciousness, purity is the nonexistence of the attainment and the nonexistence of the clear realization of olfactory consciousness, purity is the nonexistence of the attainment and the nonexistence of the clear realization of gustatory consciousness, purity is the nonexistence of the attainment and the nonexistence of the clear realization of tactile consciousness, and purity is the nonexistence of the attainment and the nonexistence of the clear realization of mental consciousness. Śāradvatīputra, purity is the nonexistence of the attainment and the nonexistence of the clear realization of visually compounded sensory contact, purity is the nonexistence of the attainment and the nonexistence of the clear realization of aurally compounded sensory contact, purity is the nonexistence of the attainment and the nonexistence of the clear realization of nasally compounded sensory contact, purity is the nonexistence of the attainment and the nonexistence of the clear realization of lingually compounded sensory contact, purity is the nonexistence of the attainment and the nonexistence of the clear realization of corporeally compounded sensory contact, and purity is the nonexistence of the attainment and the nonexistence of the clear realization of mentally compounded sensory contact. Śāradvatīputra, purity is the nonexistence of the attainment and the nonexistence of the clear realization of feelings conditioned by visually compounded sensory contact, purity is the nonexistence of the attainment and the nonexistence of the clear realization of feelings conditioned by aurally compounded sensory contact, purity is the

nonexistence of the attainment and the nonexistence of the clear realization of feelings conditioned by nasally compounded sensory contact, purity is the nonexistence of the attainment and the nonexistence of the clear realization of feelings conditioned by lingually compounded sensory contact, purity is the nonexistence of the attainment and the nonexistence [F.134.a] of the clear realization of feelings conditioned by corporeally compounded sensory contact, and purity is the nonexistence of the attainment and the nonexistence of the clear realization of feelings conditioned by mentally compounded sensory contact. Śāradvatīputra, purity is the nonexistence of the attainment and the nonexistence of the clear realization of the earth element, purity is the nonexistence of the attainment and the nonexistence of the clear realization of the water element, purity is the nonexistence of the attainment and the nonexistence of the clear realization of the fire element, purity is the nonexistence of the attainment and the nonexistence of the clear realization of the wind element, purity is the nonexistence of the attainment and the nonexistence of the clear realization of the space element, and purity is the nonexistence of the attainment and the nonexistence of the clear realization of the consciousness element. Śāradvatīputra, purity is the nonexistence of the attainment and the nonexistence of the clear realization of ignorance, purity is the nonexistence of the attainment and the nonexistence of the clear realization of formative predispositions, purity is the nonexistence of the attainment and the nonexistence of the clear realization of consciousness, purity is the nonexistence of the attainment and the nonexistence of the clear realization of name and form, purity is the nonexistence of the attainment and the nonexistence of the clear realization of the six sense fields, purity is the nonexistence of the attainment and the nonexistence of the clear realization of sensory contact, purity is the nonexistence of the attainment and the nonexistence of the clear realization of sensation, purity is the nonexistence of the attainment and the nonexistence of the clear realization of craving, purity is the nonexistence of the attainment and the nonexistence of the clear realization of grasping, purity is the nonexistence of the attainment and the nonexistence of the clear realization of the rebirth process, purity is the nonexistence [F.134.b] of the attainment and the nonexistence of the clear realization of birth, and purity is the nonexistence of the attainment and the nonexistence of the clear realization of aging and death. Śāradvatīputra, purity is the nonexistence of the attainment and the nonexistence of the clear realization of the perfection of generosity, purity is the nonexistence of the attainment and the nonexistence of the clear realization of the perfection of ethical discipline, purity is the nonexistence of the attainment and the nonexistence of the clear realization of the perfection of tolerance, purity is the nonexistence of the

attainment and the nonexistence of the clear realization of the perfection of perseverance, purity is the nonexistence of the attainment and the nonexistence of the clear realization of the perfection of meditative concentration, and purity is the nonexistence of the attainment and the nonexistence of the clear realization of the perfection of wisdom. Purity is the nonexistence of the attainment and the nonexistence of the clear realization of the emptiness of internal phenomena, purity is the nonexistence of the attainment and the nonexistence of the clear realization of the emptiness of external phenomena, purity is the nonexistence of the attainment and the nonexistence of the clear realization of the emptiness of external and internal phenomena, purity is the nonexistence of the attainment and the nonexistence of the clear realization of the emptiness of emptiness, purity is the nonexistence of the attainment and the nonexistence of the clear realization of the emptiness of great extent, purity is the nonexistence of the attainment and the nonexistence of the clear realization of the emptiness of ultimate reality, purity is the nonexistence of the attainment and the nonexistence of the clear realization of the emptiness of conditioned phenomena, purity is the nonexistence of the attainment and the nonexistence of the clear realization of the emptiness of unconditioned phenomena, purity is the nonexistence of the attainment and the nonexistence of the clear realization of the emptiness of the unlimited, [F.135.a] purity is the nonexistence of the attainment and the nonexistence of the clear realization of the emptiness of that which has neither beginning nor end, purity is the nonexistence of the attainment and the nonexistence of the clear realization of the emptiness of nonexclusion, purity is the nonexistence of the attainment and the nonexistence of the clear realization of the emptiness of inherent nature, purity is the nonexistence of the attainment and the nonexistence of the clear realization of the emptiness of all phenomena, purity is the nonexistence of the attainment and the nonexistence of the clear realization of the emptiness of intrinsic defining characteristics, purity is the nonexistence of the attainment and the nonexistence of the clear realization of the emptiness of that which cannot be apprehended, purity is the nonexistence of the attainment and the nonexistence of the clear realization of the emptiness of nonentities, purity is the nonexistence of the attainment and the nonexistence of the clear realization of the emptiness of essential nature, and purity is the nonexistence of the attainment and the nonexistence of the clear realization of the emptiness of an essential nature of nonentities. Purity is the nonexistence of the attainment and the nonexistence of the clear realization of the applications of mindfulness, purity is the nonexistence of the attainment and the nonexistence of the clear realization of the correct

exertions, purity is the nonexistence of the attainment and the nonexistence of the clear realization of the supports for miraculous ability, purity is the nonexistence of the attainment and the nonexistence of the clear realization of the faculties, purity is the nonexistence of the attainment and the nonexistence of the clear realization of the powers, purity is the nonexistence of the attainment and the nonexistence of the clear realization of the branches of enlightenment, and purity is the nonexistence of the attainment and the nonexistence of the clear realization of the noble eightfold path; [F.135.b] purity is the nonexistence of the attainment and the nonexistence of the clear realization of the truths of the noble ones, purity is the nonexistence of the attainment and the nonexistence of the clear realization of the meditative concentrations, purity is the nonexistence of the attainment and the nonexistence of the clear realization of the immeasurable attitudes, purity is the nonexistence of the attainment and the nonexistence of the clear realization of the formless absorptions, purity is the nonexistence of the attainment and the nonexistence of the clear realization of the eight liberations, purity is the nonexistence of the attainment and the nonexistence of the clear realization of the nine serial steps of meditative absorption, purity is the nonexistence of the attainment and the nonexistence of the clear realization of emptiness, purity is the nonexistence of the attainment and the nonexistence of the clear realization of signlessness, purity is the nonexistence of the attainment and the nonexistence of the clear realization of wishlessness, purity is the nonexistence of the attainment and the nonexistence of the clear realization of the extrasensory powers, purity is the nonexistence of the attainment and the nonexistence of the clear realization of the meditative stabilities, and purity is the nonexistence of the attainment and the nonexistence of the clear realization of the dhāraṇī gateways. Purity is the nonexistence of the attainment and the nonexistence of the clear realization of the ten powers of the tathāgatas, purity is the nonexistence of the attainment and the nonexistence of the clear realization of the four fearlessnesses, purity is the nonexistence of the attainment and the nonexistence of the clear realization of the four kinds of exact knowledge, purity is the nonexistence of the attainment and the nonexistence of the clear realization of great loving kindness, purity is the nonexistence of the attainment and the nonexistence of the clear realization [F.136.a] of great compassion, and purity is the nonexistence of the attainment and the nonexistence of the clear realization of the eighteen distinct qualities of the buddhas. Purity is the nonexistence of the attainment and the nonexistence of the clear realization of knowledge of all the dharmas, purity is the nonexistence of the attainment and the

nonexistence of the clear realization of the knowledge of the aspects of the path, and purity is the nonexistence of the attainment and the nonexistence of the clear realization of all-aspect omniscience.” [B11]

27.16 “Blessed Lord, purity is not brought into being,” said Śāradvatīputra.

“Because of absolute purity,” said the Blessed One.

27.17 “Blessed Lord, what, not brought into being, is purity?” asked Śāradvatīputra.

27.18 “Śāradvatīputra,” replied the Blessed One, “physical forms not brought into being are purity, feelings not brought into being are purity, perceptions not brought into being are purity, formative predispositions not brought into being are purity, and consciousness not brought into being is purity. The eyes not brought into being are purity, the ears not brought into being are purity, the nose not brought into being is purity, the tongue not brought into being is purity, the body not brought into being is purity, and the mental faculty not brought into being is purity. Sights not brought into being are purity, sounds not brought into being are purity, odors not brought into being are purity, tastes not brought into being are purity, tangibles not brought [F.136.b] into being are purity, and mental phenomena not brought into being are purity. Visual consciousness not brought into being is purity, auditory consciousness not brought into being is purity, olfactory consciousness not brought into being is purity, gustatory consciousness not brought into being is purity, tactile consciousness not brought into being is purity, and mental consciousness not brought into being is purity. Visually compounded sensory contact not brought into being is purity, aurally compounded sensory contact not brought into being is purity, nasally compounded sensory contact not brought into being is purity, linguallly compounded sensory contact not brought into being is purity, corporeally compounded sensory contact not brought into being is purity, and mentally compounded sensory contact not brought into being is purity. Feelings conditioned by visually compounded sensory contact not brought into being are purity, feelings conditioned by aurally compounded sensory contact not brought into being are purity, feelings conditioned by nasally compounded sensory contact not brought into being are purity, feelings conditioned by linguallly compounded sensory contact not brought into being are purity, feelings conditioned by corporeally compounded sensory contact not brought into being are purity, and feelings conditioned by mentally compounded sensory contact not brought into being are purity. The earth element not brought into being is purity, the water element not brought into being is purity, the fire element not brought into being is purity, the wind element not brought into being is purity, the space element not brought into being is purity, and the consciousness element [F.137.a] not brought into

being is purity. Ignorance not brought into being is purity, formative predispositions not brought into being are purity, consciousness not brought into being is purity, name and form not brought into being are purity, the six sense fields not brought into being are purity, sensory contact not brought into being is purity, sensation not brought into being is purity, craving not brought into being is purity, grasping not brought into being is purity, the rebirth process not brought into being is purity, birth not brought into being is purity, and aging and death not brought into being are purity. The perfection of generosity not brought into being is purity, the perfection of ethical discipline not brought into being is purity, the perfection of tolerance not brought into being is purity, the perfection of perseverance not brought into being is purity, the perfection of meditative concentration not brought into being is purity, and the perfection of wisdom not brought into being is purity. The emptiness of internal phenomena not brought into being is purity, the emptiness of external phenomena not brought into being is purity, the emptiness of external and internal phenomena not brought into being is purity, the emptiness of emptiness not brought into being is purity, the emptiness of great extent not brought into being is purity, the emptiness of ultimate reality not brought into being is purity, the emptiness of conditioned phenomena not brought into being is purity, the emptiness of unconditioned phenomena not brought into being is purity, the emptiness of the unlimited [F.137.b] not brought into being is purity, the emptiness of that which has neither beginning nor end not brought into being is purity, the emptiness of nonexclusion not brought into being is purity, the emptiness of inherent nature not brought into being is purity, the emptiness of all phenomena not brought into being is purity, the emptiness of intrinsic defining characteristics not brought into being is purity, the emptiness of that which cannot be apprehended not brought into being is purity, the emptiness of nonentities not brought into being is purity, the emptiness of essential nature not brought into being is purity, and the emptiness of an essential nature of nonentities not brought into being is purity. The applications of mindfulness not brought into being are purity, the correct exertions not brought into being are purity, the supports for miraculous ability not brought into being are purity, the faculties not brought into being are purity, the powers not brought into being are purity, the branches of enlightenment not brought into being are purity, and the noble eightfold path not brought into being is purity. The truths of the noble ones not brought into being are purity, the meditative concentrations not brought into being are purity, the immeasurable attitudes not brought into being are purity, the formless absorptions not brought into being are purity, the eight liberations not brought into being are purity, the nine serial steps of

meditative absorption not brought into being are purity, the emptiness, signlessness, and wishlessness gateways to liberation not brought [F.138.a] into being are purity, the extrasensory powers not brought into being are purity, the meditative stabilities not brought into being are purity, and the dhāraṇī gateways not brought into being are purity. The ten powers of the tathāgatas not brought into being are purity, the four fearlessnesses not brought into being are purity, the four kinds of exact knowledge not brought into being are purity, great loving kindness not brought into being is purity, great compassion not brought into being is purity, and the eighteen distinct qualities of the buddhas not brought into being are purity. knowledge of all the dharmas not brought into being is purity, the knowledge of the aspects of the path not brought into being is purity, and all-aspect omniscience not brought into being is purity.”

27.19 “Blessed Lord, purity does not arise as the realm of desire,” said Śāradvatīputra.

“Because of absolute purity, Śāradvatīputra,” said the Blessed One.

27.20 “Blessed Lord, why does purity not arise as the realm of desire?” asked Śāradvatīputra.

“Śāradvatīputra,” replied the Blessed One, [F.138.b] “because the realm of desire cannot, in its own essential nature, be apprehended, purity does not arise.”

27.21 “Blessed Lord, purity does not arise as the realm of form,” said Śāradvatīputra.

“Because of absolute purity, Śāradvatīputra,” said the Blessed One.

27.22 “Blessed Lord, why does purity not arise as the realm of form?” asked Śāradvatīputra.

“Śāradvatīputra,” replied the Blessed One, “because the realm of form cannot, in its own essential nature, be apprehended, purity does not arise.”

27.23 “Blessed Lord, purity does not arise as the realm of formlessness,” said Śāradvatīputra.

“Because of absolute purity, Śāradvatīputra,” said the Blessed One.

27.24 “Blessed Lord, why does purity not arise as the realm of formlessness?” asked Śāradvatīputra.

“Śāradvatīputra,” replied the Blessed One, “because the realm of formlessness cannot, in its own essential nature, be apprehended, purity does not arise.”

27.25 “Blessed Lord, purity is not cognizant,” said Śāradvatīputra.

“Because of absolute purity, Śāradvatīputra,” said the Blessed One.

27.26 “Blessed Lord, in what way is purity not cognizant?” asked Śāradvatīputra.

- “Śāradvatīputra,” replied the Blessed One, “there is no cognition in purity because there is no mind concerned with phenomena.”
- 27.27 “Blessed Lord, purity is not cognizant of physical forms,” said Śāradvatīputra.
 “Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.28 “Blessed Lord, why is purity not cognizant of physical forms?” asked Śāradvatīputra.
 “Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of physical forms because of the emptiness of intrinsic defining characteristics.”
- 27.29 “Blessed Lord, purity is not cognizant of feelings,” said Śāradvatīputra.
 “Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.30 “Blessed Lord, why is purity not cognizant of feelings?” asked Śāradvatīputra.
 “Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of feelings because of the emptiness of intrinsic defining characteristics.”
 [F.139.a]
- 27.31 “Blessed Lord, purity is not cognizant of perceptions,” said Śāradvatīputra.
 “Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.32 “Blessed Lord, why is purity not cognizant of perceptions?” asked Śāradvatīputra.
 “Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of perceptions because of the emptiness of intrinsic defining characteristics.”
- 27.33 “Blessed Lord, purity is not cognizant of formative predispositions,” said Śāradvatīputra.
 “Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.34 “Blessed Lord, why is purity not cognizant of formative predispositions?” asked Śāradvatīputra.
 “Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of formative predispositions because of the emptiness of intrinsic defining characteristics.”
- 27.35 “Blessed Lord, purity is not cognizant of consciousness,” said Śāradvatīputra.
 “Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.36 “Blessed Lord, why is purity not cognizant of consciousness?” asked Śāradvatīputra.
 “Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of consciousness because of the emptiness of intrinsic defining characteristics.”
- 27.37 “Blessed Lord, purity is not cognizant of the eyes,” said Śāradvatīputra.
 “Because of absolute purity, Śāradvatīputra,” said the Blessed One.

- 27.38 “Blessed Lord, why is purity not cognizant of the eyes?” asked Śāradvatīputra.
 “Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of the eyes because of the emptiness of intrinsic defining characteristics.”
- 27.39 “Blessed Lord, purity is not cognizant of the ears,” said Śāradvatīputra.
 “Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.40 “Blessed Lord, why is purity not cognizant of the ears?” asked Śāradvatīputra.
 “Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of the ears because of the emptiness of intrinsic defining characteristics.”
- 27.41 “Blessed Lord, purity is not cognizant of the nose,” said Śāradvatīputra.
 “Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.42 “Blessed Lord, why is purity not cognizant of the nose?” asked Śāradvatīputra.
 “Śāradvatīputra,” [F.139.b] replied the Blessed One, “purity is not cognizant of the nose because of the emptiness of intrinsic defining characteristics.”
- 27.43 “Blessed Lord, purity is not cognizant of the tongue,” said Śāradvatīputra.
 “Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.44 “Blessed Lord, why is purity not cognizant of the tongue?” asked Śāradvatīputra.
 “Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of the tongue because of the emptiness of intrinsic defining characteristics.”
- 27.45 “Blessed Lord, purity is not cognizant of the body,” said Śāradvatīputra.
 “Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.46 “Blessed Lord, why is purity not cognizant of the body?” asked Śāradvatīputra.
 “Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of the body because of the emptiness of intrinsic defining characteristics.”
- 27.47 “Blessed Lord, purity is not cognizant of the mental faculty,” said Śāradvatīputra.
 “Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.48 “Blessed Lord, why is purity not cognizant of the mental faculty?” asked Śāradvatīputra.
 “Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of the mental faculty because of the emptiness of intrinsic defining characteristics.”
- 27.49 “Blessed Lord, purity is not cognizant of sights,” said Śāradvatīputra.
 [F.140.a]
 “Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.50 “Blessed Lord, why is purity not cognizant of sights?” asked Śāradvatīputra.

- “Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of sights because of the emptiness of intrinsic defining characteristics.”
- 27.51 “Blessed Lord, purity is not cognizant of sounds,” said Śāradvatīputra.
“Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.52 “Blessed Lord, why is purity not cognizant of sounds?” asked Śāradvatīputra.
“Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of sounds because of the emptiness of intrinsic defining characteristics.”
- 27.53 “Blessed Lord, purity is not cognizant of odors,” said Śāradvatīputra.
“Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.54 “Blessed Lord, why is purity not cognizant of odors?” asked Śāradvatīputra.
“Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of odors because of the emptiness of intrinsic defining characteristics.”
- 27.55 “Blessed Lord, purity is not cognizant of tastes,” said Śāradvatīputra.
“Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.56 “Blessed Lord, why is purity not cognizant of tastes?” asked Śāradvatīputra.
“Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of tastes because of the emptiness of intrinsic defining characteristics.”
- 27.57 “Blessed Lord, purity is not cognizant of tangibles,” said Śāradvatīputra.
“Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.58 “Blessed Lord, why is purity not cognizant of tangibles?” asked Śāradvatīputra.
“Śāradvatīputra,” replied [F.140.b] the Blessed One, “purity is not cognizant of tangibles because of the emptiness of intrinsic defining characteristics.”
- 27.59 “Blessed Lord, purity is not cognizant of mental phenomena,” said Śāradvatīputra.
“Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.60 “Blessed Lord, why is purity not cognizant of mental phenomena?” asked Śāradvatīputra.
“Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of mental phenomena because of the emptiness of intrinsic defining characteristics.”
- 27.61 “Blessed Lord, purity is not cognizant of visual consciousness,” said Śāradvatīputra.
“Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.62 “Blessed Lord, why is purity not cognizant of visual consciousness?” asked Śāradvatīputra.

- “Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of visual consciousness because of the emptiness of intrinsic defining characteristics.”
- 27.63 “Blessed Lord, purity is not cognizant of auditory consciousness,” said Śāradvatīputra.
“Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.64 “Blessed Lord, why is purity not cognizant of auditory consciousness?” asked Śāradvatīputra.
“Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of auditory consciousness because of the emptiness of intrinsic defining characteristics.”
- 27.65 “Blessed Lord, purity is not cognizant of olfactory consciousness,” said Śāradvatīputra.
“Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.66 “Blessed Lord, why is purity not cognizant of olfactory consciousness?” asked Śāradvatīputra.
“Śāradvatīputra,” replied the Blessed One, “purity [F.141.a] is not cognizant of olfactory consciousness because of the emptiness of intrinsic defining characteristics.”
- 27.67 “Blessed Lord, purity is not cognizant of gustatory consciousness,” said Śāradvatīputra.
“Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.68 “Blessed Lord, why is purity not cognizant of gustatory consciousness?” asked Śāradvatīputra.
“Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of gustatory consciousness because of the emptiness of intrinsic defining characteristics.”
- 27.69 “Blessed Lord, purity is not cognizant of tactile consciousness,” said Śāradvatīputra.
“Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.70 “Blessed Lord, why is purity not cognizant of tactile consciousness?” asked Śāradvatīputra.
“Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of tactile consciousness because of the emptiness of intrinsic defining characteristics.”
- 27.71 “Blessed Lord, purity is not cognizant of mental consciousness,” said Śāradvatīputra.
“Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.72 “Blessed Lord, why is purity not cognizant of mental consciousness?” asked Śāradvatīputra.

- “Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of mental consciousness because of the emptiness of intrinsic defining characteristics.”
- 27.73 “Blessed Lord, purity is not cognizant of visually compounded sensory contact,” said Śāradvatīputra.
“Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.74 “Blessed Lord, why is purity not cognizant of visually compounded sensory contact?” asked Śāradvatīputra.
“Śāradvatīputra,” [F.141.b] replied the Blessed One, “purity is not cognizant of visually compounded sensory contact because of the emptiness of intrinsic defining characteristics.”
- 27.75 “Blessed Lord, purity is not cognizant of aurally compounded sensory contact,” said Śāradvatīputra.
“Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.76 “Blessed Lord, why is purity not cognizant of aurally compounded sensory contact?” asked Śāradvatīputra.
“Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of aurally compounded sensory contact because of the emptiness of intrinsic defining characteristics.”
- 27.77 “Blessed Lord, purity is not cognizant of nasally compounded sensory contact,” said Śāradvatīputra.
“Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.78 “Blessed Lord, why is purity not cognizant of nasally compounded sensory contact?” asked Śāradvatīputra.
“Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of nasally compounded sensory contact because of the emptiness of intrinsic defining characteristics.”
- 27.79 “Blessed Lord, purity is not cognizant of lingually compounded sensory contact,” said Śāradvatīputra.
“Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.80 “Blessed Lord, why is purity not cognizant of lingually compounded sensory contact?” asked Śāradvatīputra.
“Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of lingually compounded sensory contact because of the emptiness of intrinsic defining characteristics.”
- 27.81 “Blessed Lord, purity is not cognizant of corporeally compounded sensory contact,” said Śāradvatīputra.
“Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.82 “Blessed Lord, why is purity not cognizant of corporeally compounded sensory contact?” asked Śāradvatīputra.

- “Śāradvatīputra,” [F.142.a] replied the Blessed One, “purity is not cognizant of corporeally compounded sensory contact because of the emptiness of intrinsic defining characteristics.”
- 27.83 “Blessed Lord, purity is not cognizant of mentally compounded sensory contact,” said Śāradvatīputra.
- “Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.84 “Blessed Lord, why is purity not cognizant of mentally compounded sensory contact?” asked Śāradvatīputra.
- “Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of mentally compounded sensory contact because of the emptiness of intrinsic defining characteristics.”
- 27.85 “Blessed Lord, purity is not cognizant of feelings conditioned by visually compounded sensory contact,” said Śāradvatīputra.
- “Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.86 “Blessed Lord, why is purity not cognizant of feelings conditioned by visually compounded sensory contact?” asked Śāradvatīputra.
- “Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of feelings conditioned by visually compounded sensory contact because of the emptiness of intrinsic defining characteristics.”
- 27.87 “Blessed Lord, purity is not cognizant of feelings conditioned by aurally compounded sensory contact,” said Śāradvatīputra.
- “Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.88 “Blessed Lord, why is purity not cognizant of feelings conditioned by aurally compounded sensory contact?” asked Śāradvatīputra.
- “Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of feelings conditioned by aurally compounded sensory contact because of the emptiness of intrinsic defining characteristics.”
- 27.89 “Blessed Lord, purity is not cognizant of feelings conditioned by nasally compounded sensory contact,” said Śāradvatīputra.
- “Because of absolute purity, [F.142.b] Śāradvatīputra,” said the Blessed One.
- 27.90 “Blessed Lord, why is purity not cognizant of feelings conditioned by nasally compounded sensory contact?” asked Śāradvatīputra.
- “Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of feelings conditioned by nasally compounded sensory contact because of the emptiness of intrinsic defining characteristics.”
- 27.91 “Blessed Lord, purity is not cognizant of feelings conditioned by lingually compounded sensory contact,” said Śāradvatīputra.
- “Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.92 “Blessed Lord, why is purity not cognizant of feelings conditioned by lingually compounded sensory contact?” asked Śāradvatīputra.

- “Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of feelings conditioned by lingually compounded sensory contact because of the emptiness of intrinsic defining characteristics.”
- 27.93 “Blessed Lord, purity is not cognizant of feelings conditioned by corporeally compounded sensory contact,” said Śāradvatīputra.
- “Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.94 “Blessed Lord, why is purity not cognizant of feelings conditioned by corporeally compounded sensory contact?” asked Śāradvatīputra.
- “Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of feelings conditioned by corporeally compounded sensory contact because of the emptiness of intrinsic defining characteristics.”
- 27.95 “Blessed Lord, purity is not cognizant of feelings conditioned by mentally compounded sensory contact,” said Śāradvatīputra.
- “Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.96 “Blessed Lord, why is purity not cognizant of feelings conditioned by mentally compounded sensory contact?” asked Śāradvatīputra.
- “Śāradvatīputra,” replied the Blessed One, “purity is [F.143.a] not cognizant of feelings conditioned by mentally compounded sensory contact because of the emptiness of intrinsic defining characteristics.”
- 27.97 “Blessed Lord, purity is not cognizant of the earth element,” said Śāradvatīputra.
- “Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.98 “Blessed Lord, why is purity not cognizant of the earth element?” asked Śāradvatīputra.
- “Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of the earth element because of the emptiness of intrinsic defining characteristics.”
- 27.99 “Blessed Lord, purity is not cognizant of the water element,” said Śāradvatīputra.
- “Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.100 “Blessed Lord, why is purity not cognizant of the water element?” asked Śāradvatīputra.
- “Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of the water element because of the emptiness of intrinsic defining characteristics.”
- 27.101 “Blessed Lord, purity is not cognizant of the fire element,” said Śāradvatīputra.
- “Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.102 “Blessed Lord, why is purity not cognizant of the fire element?” asked Śāradvatīputra.
- “Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of the fire element because of the emptiness of intrinsic defining characteristics.”

27.103 “Blessed Lord, purity is not cognizant of the wind element,” said Śāradvatīputra.

“Because of absolute purity, Śāradvatīputra,” said the Blessed One.

27.104 “Blessed Lord, why is purity not cognizant of the wind element?” asked Śāradvatīputra.

“Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of the wind element [F.143.b] because of the emptiness of intrinsic defining characteristics.”

27.105 “Blessed Lord, purity is not cognizant of the space element,” said Śāradvatīputra.

“Because of absolute purity, Śāradvatīputra,” said the Blessed One.

27.106 “Blessed Lord, why is purity not cognizant of the space element?” asked Śāradvatīputra.

“Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of the space element because of the emptiness of intrinsic defining characteristics.”

27.107 “Blessed Lord, purity is not cognizant of the consciousness element,” said Śāradvatīputra.

“Because of absolute purity, Śāradvatīputra,” said the Blessed One.

27.108 “Blessed Lord, why is purity not cognizant of the consciousness element?” asked Śāradvatīputra.

“Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of the consciousness element because of the emptiness of intrinsic defining characteristics.”

27.109 “Blessed Lord, purity is not cognizant of ignorance,” said Śāradvatīputra.

“Because of absolute purity, Śāradvatīputra,” said the Blessed One.

27.110 “Blessed Lord, why is purity not cognizant of ignorance?” asked Śāradvatīputra.

“Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of ignorance because of the emptiness of intrinsic defining characteristics.”

27.111 “Blessed Lord, purity is not cognizant of formative predispositions,” said Śāradvatīputra.

“Because of absolute purity, Śāradvatīputra,” said the Blessed One.

27.112 “Blessed Lord, why is purity not cognizant of formative predispositions?” asked Śāradvatīputra.

“Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of formative predispositions because of the emptiness of intrinsic defining characteristics.” [F.144.a]

27.113 “Blessed Lord, purity is not cognizant of consciousness,” said Śāradvatīputra.

“Because of absolute purity, Śāradvatīputra,” said the Blessed One.

27.114 “Blessed Lord, why is purity not cognizant of consciousness?” asked Śāradvatīputra.

“Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of consciousness because of the emptiness of intrinsic defining characteristics.”

27.115 “Blessed Lord, purity is not cognizant of name and form,” said Śāradvatīputra.

“Because of absolute purity, Śāradvatīputra,” said the Blessed One.

27.116 “Blessed Lord, why is purity not cognizant of name and form?” asked Śāradvatīputra.

“Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of name and form because of the emptiness of intrinsic defining characteristics.”

27.117 “Blessed Lord, purity is not cognizant of the six sense fields,” said Śāradvatīputra.

“Because of absolute purity, Śāradvatīputra,” said the Blessed One.

27.118 “Blessed Lord, why is purity not cognizant of the six sense fields?” asked Śāradvatīputra.

“Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of the six sense fields because of the emptiness of intrinsic defining characteristics.” [F.144.b]

27.119 “Blessed Lord, purity is not cognizant of sensory contact,” said Śāradvatīputra.

“Because of absolute purity, Śāradvatīputra,” said the Blessed One.

27.120 “Blessed Lord, why is purity not cognizant of sensory contact?” asked Śāradvatīputra.

“Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of sensory contact because of the emptiness of intrinsic defining characteristics.”

27.121 “Blessed Lord, purity is not cognizant of sensation,” said Śāradvatīputra.

“Because of absolute purity, Śāradvatīputra,” said the Blessed One.

27.122 “Blessed Lord, why is purity not cognizant of sensation?” asked Śāradvatīputra.

“Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of sensation because of the emptiness of intrinsic defining characteristics.”

27.123 “Blessed Lord, purity is not cognizant of craving,” said Śāradvatīputra.

“Because of absolute purity, Śāradvatīputra,” said the Blessed One.

27.124 “Blessed Lord, why is purity not cognizant of craving?” asked Śāradvatīputra.

“Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of craving because of the emptiness of intrinsic defining characteristics.”

27.125 “Blessed Lord, purity is not cognizant of grasping,” said Śāradvatīputra.

- “Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.126 “Blessed Lord, why is purity not cognizant of grasping?” asked Śāradvatīputra.
- “Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of grasping because of the emptiness of intrinsic defining characteristics.”
- 27.127 “Blessed Lord, purity is not cognizant of the rebirth process,” said Śāradvatīputra.
- “Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.128 “Blessed Lord, why is purity not cognizant of the rebirth process?” asked Śāradvatīputra.
- “Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of the rebirth process because of the emptiness of intrinsic defining characteristics.”
- 27.129 “Blessed Lord, purity is not cognizant of birth,” said Śāradvatīputra.
- “Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.130 “Blessed Lord, [F.145.a] why is purity not cognizant of birth?” asked Śāradvatīputra.
- “Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of birth because of the emptiness of intrinsic defining characteristics.”
- 27.131 “Blessed Lord, purity is not cognizant of aging and death,” said Śāradvatīputra.
- “Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.132 “Blessed Lord, why is purity not cognizant of aging and death?” asked Śāradvatīputra.
- “Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of aging and death because of the emptiness of intrinsic defining characteristics.”
- 27.133 “Blessed Lord, purity is not cognizant of the perfection of generosity,” said Śāradvatīputra.
- “Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.134 “Blessed Lord, why is purity not cognizant of the perfection of generosity?” asked Śāradvatīputra.
- “Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of the perfection of generosity because of the emptiness of intrinsic defining characteristics.”
- 27.135 “Blessed Lord, purity is not cognizant of the perfection of ethical discipline,” said Śāradvatīputra.
- “Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.136 “Blessed Lord, why is purity not cognizant of the perfection of ethical discipline?” asked Śāradvatīputra.

- “Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of the perfection of ethical discipline because of the emptiness of intrinsic defining characteristics.”
- 27.137 “Blessed Lord, purity is not cognizant of the perfection of tolerance,” said Śāradvatīputra.
“Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.138 “Blessed Lord, why [F.145.b] is purity not cognizant of the perfection of tolerance?” asked Śāradvatīputra.
“Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of the perfection of tolerance because of the emptiness of intrinsic defining characteristics.”
- 27.139 “Blessed Lord, purity is not cognizant of the perfection of perseverance,” said Śāradvatīputra.
“Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.140 “Blessed Lord, why is purity not cognizant of the perfection of perseverance?” asked Śāradvatīputra.
“Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of the perfection of perseverance because of the emptiness of intrinsic defining characteristics.”
- 27.141 “Blessed Lord, purity is not cognizant of the perfection of meditative concentration,” said Śāradvatīputra.
“Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.142 “Blessed Lord, why is purity not cognizant of the perfection of meditative concentration?” asked Śāradvatīputra.
“Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of the perfection of meditative concentration because of the emptiness of intrinsic defining characteristics.”
- 27.143 “Blessed Lord, purity is not cognizant of the perfection of wisdom,” said Śāradvatīputra.
“Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.144 “Blessed Lord, why is purity not cognizant of the perfection of wisdom?” asked Śāradvatīputra.
“Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of the perfection of wisdom because of the emptiness of intrinsic defining characteristics.”
- 27.145 “Blessed Lord, purity is not cognizant of the emptiness of internal phenomena,” said Śāradvatīputra.
“Because of absolute purity, [F.146.a] Śāradvatīputra,” said the Blessed One.
- 27.146 “Blessed Lord, why is purity not cognizant of the emptiness of internal phenomena?” asked Śāradvatīputra.

- “Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of the emptiness of internal phenomena because of the emptiness of intrinsic defining characteristics.”
- 27.147 “Blessed Lord, purity is not cognizant of the emptiness of external phenomena,” said Śāradvatīputra.
- “Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.148 “Blessed Lord, why is purity not cognizant of the emptiness of external phenomena?” asked Śāradvatīputra.
- “Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of the emptiness of external phenomena because of the emptiness of intrinsic defining characteristics.”
- 27.149 “Blessed Lord, purity is not cognizant of the emptiness of external and internal phenomena,” said Śāradvatīputra.
- “Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.150 “Blessed Lord, why is purity not cognizant of the emptiness of external and internal phenomena?” asked Śāradvatīputra.
- “Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of the emptiness of external and internal phenomena because of the emptiness of intrinsic defining characteristics.”
- 27.151 “Blessed Lord, purity is not cognizant of the emptiness of emptiness,” said Śāradvatīputra.
- “Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.152 “Blessed Lord, why is purity not cognizant of the emptiness of emptiness?” asked Śāradvatīputra.
- “Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of the emptiness of emptiness because of the emptiness of intrinsic defining characteristics.”
- 27.153 “Blessed Lord, purity is not cognizant of the emptiness of great extent,” said Śāradvatīputra.
- “Because of [F.146.b] absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.154 “Blessed Lord, why is purity not cognizant of the emptiness of great extent?” asked Śāradvatīputra.
- “Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of the emptiness of great extent because of the emptiness of intrinsic defining characteristics.”
- 27.155 “Blessed Lord, purity is not cognizant of the emptiness of ultimate reality,” said Śāradvatīputra.
- “Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.156 “Blessed Lord, why is purity not cognizant of the emptiness of ultimate reality?” asked Śāradvatīputra.

- “Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of the emptiness of ultimate reality because of the emptiness of intrinsic defining characteristics.”
- 27.157 “Blessed Lord, purity is not cognizant of the emptiness of conditioned phenomena,” said Śāradvatīputra.
 “Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.158 “Blessed Lord, why is purity not cognizant of the emptiness of conditioned phenomena?” asked Śāradvatīputra.
 “Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of the emptiness of conditioned phenomena because of the emptiness of intrinsic defining characteristics.”
- 27.159 “Blessed Lord, purity is not cognizant of the emptiness of unconditioned phenomena,” said Śāradvatīputra.
 “Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.160 “Blessed Lord, why is purity not cognizant of the emptiness of unconditioned phenomena?” asked Śāradvatīputra.
 “Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of the emptiness of unconditioned phenomena because of the emptiness of intrinsic defining characteristics.”
- 27.161 “Blessed Lord, purity is not cognizant of the emptiness of the unlimited,” [F.147.a] said Śāradvatīputra.
 “Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.162 “Blessed Lord, why is purity not cognizant of the emptiness of the unlimited?” asked Śāradvatīputra.
 “Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of the emptiness of the unlimited because of the emptiness of intrinsic defining characteristics.”
- 27.163 “Blessed Lord, purity is not cognizant of the emptiness of that which has neither beginning nor end,” said Śāradvatīputra.
 “Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.164 “Blessed Lord, why is purity not cognizant of the emptiness of that which has neither beginning nor end?” asked Śāradvatīputra.
 “Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of the emptiness of that which has neither beginning nor end because of the emptiness of intrinsic defining characteristics.”
- 27.165 “Blessed Lord, purity is not cognizant of the emptiness of nonexclusion,” said Śāradvatīputra.
 “Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.166 “Blessed Lord, why is purity not cognizant of the emptiness of nonexclusion?” asked Śāradvatīputra.

- “Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of the emptiness of nonexclusion because of the emptiness of intrinsic defining characteristics.”
- 27.167 “Blessed Lord, purity is not cognizant of the emptiness of inherent nature,” said Śāradvatīputra.
 “Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.168 “Blessed Lord, why is purity not cognizant of the emptiness of inherent nature?” asked Śāradvatīputra.
 “Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of the emptiness of inherent nature [F.147.b] because of the emptiness of intrinsic defining characteristics.”
- 27.169 “Blessed Lord, purity is not cognizant of the emptiness of all phenomena,” said Śāradvatīputra.
 “Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.170 “Blessed Lord, why is purity not cognizant of the emptiness of all phenomena?” asked Śāradvatīputra.
 “Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of the emptiness of all phenomena because of the emptiness of intrinsic defining characteristics.”
- 27.171 “Blessed Lord, purity is not cognizant of the emptiness of intrinsic defining characteristics,” said Śāradvatīputra.
 “Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.172 “Blessed Lord, why is purity not cognizant of the emptiness of intrinsic defining characteristics?” asked Śāradvatīputra.
 “Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of the emptiness of intrinsic defining characteristics because of the emptiness of intrinsic defining characteristics.”
- 27.173 “Blessed Lord, purity is not cognizant of the emptiness of that which cannot be apprehended,” said Śāradvatīputra.
 “Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.174 “Blessed Lord, why is purity not cognizant of the emptiness of that which cannot be apprehended?” asked Śāradvatīputra.
 “Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of the emptiness of that which cannot be apprehended because of the emptiness of intrinsic defining characteristics.”
- 27.175 “Blessed Lord, purity is not cognizant of the emptiness of nonentities,” said Śāradvatīputra.
 “Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.176 “Blessed Lord, why is purity not cognizant of the emptiness of nonentities?” asked Śāradvatīputra. [F.148.a]

- “Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of the emptiness of nonentities because of the emptiness of intrinsic defining characteristics.”
- 27.177 “Blessed Lord, purity is not cognizant of the emptiness of essential nature,” said Śāradvatīputra.
- “Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.178 “Blessed Lord, why is purity not cognizant of the emptiness of essential nature?” asked Śāradvatīputra.
- “Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of the emptiness of essential nature because of the emptiness of intrinsic defining characteristics.”
- 27.179 “Blessed Lord, purity is not cognizant of the emptiness of an essential nature of nonentities,” said Śāradvatīputra.
- “Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.180 “Blessed Lord, why is purity not cognizant of the emptiness of an essential nature of nonentities?” asked Śāradvatīputra.
- “Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of the emptiness of an essential nature of nonentities because of the emptiness of intrinsic defining characteristics.”
- 27.181 “Blessed Lord, purity is not cognizant of the applications of mindfulness,” said Śāradvatīputra.
- “Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.182 “Blessed Lord, why is purity not cognizant of the applications of mindfulness?” asked Śāradvatīputra.
- “Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of the applications of mindfulness because of the emptiness of intrinsic defining characteristics.”
- 27.183 “Blessed Lord, purity is not cognizant of the correct exertions,” said Śāradvatīputra.
- “Because of absolute purity, Śāradvatīputra,” [F.148.b] said the Blessed One.
- 27.184 “Blessed Lord, why is purity not cognizant of the correct exertions?” asked Śāradvatīputra.
- “Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of the correct exertions because of the emptiness of intrinsic defining characteristics.”
- 27.185 “Blessed Lord, purity is not cognizant of the supports for miraculous ability,” said Śāradvatīputra.
- “Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.186 “Blessed Lord, why is purity not cognizant of the supports for miraculous ability?” asked Śāradvatīputra.

- “Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of the supports for miraculous ability because of the emptiness of intrinsic defining characteristics.”
- 27.187 “Blessed Lord, purity is not cognizant of the faculties,” said Śāradvatīputra.
 “Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.188 “Blessed Lord, why is purity not cognizant of the faculties?” asked Śāradvatīputra.
 “Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of the faculties because of the emptiness of intrinsic defining characteristics.”
- 27.189 “Blessed Lord, purity is not cognizant of the powers,” said Śāradvatīputra.
 “Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.190 “Blessed Lord, why is purity not cognizant of the powers?” asked Śāradvatīputra.
 “Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of the powers because of the emptiness of intrinsic defining characteristics.”
- 27.191 “Blessed Lord, purity is not cognizant of the branches of enlightenment,” said Śāradvatīputra.
 “Because of absolute purity, [F.149.a] Śāradvatīputra,” said the Blessed One.
- 27.192 “Blessed Lord, why is purity not cognizant of the branches of enlightenment?” asked Śāradvatīputra.
 “Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of the branches of enlightenment because of the emptiness of intrinsic defining characteristics.”
- 27.193 “Blessed Lord, purity is not cognizant of the noble eightfold path,” said Śāradvatīputra.
 “Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.194 “Blessed Lord, why is purity not cognizant of the noble eightfold path?” asked Śāradvatīputra.
 “Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of the noble eightfold path because of the emptiness of intrinsic defining characteristics.”
- 27.195 “Blessed Lord, purity is not cognizant of the truths of the noble ones,” said Śāradvatīputra.
 “Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.196 “Blessed Lord, why is purity not cognizant of the truths of the noble ones?” asked Śāradvatīputra.
 “Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of the truths of the noble ones because of the emptiness of intrinsic defining characteristics.”

- 27.197 “Blessed Lord, purity is not cognizant of the meditative concentrations,” said Śāradvatīputra.
“Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.198 “Blessed Lord, why is purity not cognizant of the meditative concentrations?” asked Śāradvatīputra.
“Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of the meditative concentrations because of [F.149.b] the emptiness of intrinsic defining characteristics.”
- 27.199 “Blessed Lord, purity is not cognizant of the immeasurable attitudes,” said Śāradvatīputra.
“Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.200 “Blessed Lord, why is purity not cognizant of the immeasurable attitudes?” asked Śāradvatīputra.
“Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of the immeasurable attitudes because of the emptiness of intrinsic defining characteristics.”
- 27.201 “Blessed Lord, purity is not cognizant of the formless absorptions,” said Śāradvatīputra.
“Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.202 “Blessed Lord, why is purity not cognizant of the formless absorptions?” asked Śāradvatīputra.
“Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of the formless absorptions because of the emptiness of intrinsic defining characteristics.”
- 27.203 “Blessed Lord, purity is not cognizant of the eight liberations,” said Śāradvatīputra.
“Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.204 “Blessed Lord, why is purity not cognizant of the eight liberations?” asked Śāradvatīputra.
“Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of the eight liberations because of the emptiness of intrinsic defining characteristics.”
- 27.205 “Blessed Lord, purity is not cognizant of the nine serial steps of meditative absorption,” said Śāradvatīputra.
“Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.206 “Blessed Lord, why is purity not cognizant [F.150.a] of the nine serial steps of meditative absorption?” asked Śāradvatīputra.
“Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of the nine serial steps of meditative absorption because of the emptiness of intrinsic defining characteristics.”

- 27.207 “Blessed Lord, purity is not cognizant of the emptiness, signlessness, and wishlessness gateways to liberation,” said Śāradvatīputra.
“Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.208 “Blessed Lord, why is purity not cognizant of the emptiness, signlessness, and wishlessness gateways to liberation?” asked Śāradvatīputra.
“Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of the emptiness, signlessness, and wishlessness gateways to liberation because of the emptiness of intrinsic defining characteristics.”
- 27.209 “Blessed Lord, purity is not cognizant of the extrasensory powers,” said Śāradvatīputra.
“Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.210 “Blessed Lord, why is purity not cognizant of the extrasensory powers?” asked Śāradvatīputra.
“Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of the extrasensory powers because of the emptiness of intrinsic defining characteristics.”
- 27.211 “Blessed Lord, purity is not cognizant of the meditative stabilities,” said Śāradvatīputra.
“Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.212 “Blessed Lord, why is purity not cognizant of the meditative stabilities?” asked Śāradvatīputra.
“Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of the meditative stabilities because of [F.150.b] the emptiness of intrinsic defining characteristics.”
- 27.213 “Blessed Lord, purity is not cognizant of the dhāraṇī gateways,” said Śāradvatīputra.
“Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.214 “Blessed Lord, why is purity not cognizant of the dhāraṇī gateways?” asked Śāradvatīputra.
“Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of the dhāraṇī gateways because of the emptiness of intrinsic defining characteristics.”
- 27.215 “Blessed Lord, purity is not cognizant of the powers of the tathāgatas,” said Śāradvatīputra.
“Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.216 “Blessed Lord, why is purity not cognizant of the powers of the tathāgatas?” asked Śāradvatīputra.
“Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of the powers of the tathāgatas because of the emptiness of intrinsic defining characteristics.”

27.217 “Blessed Lord, purity is not cognizant of the fearlessnesses,” said Śāradvatīputra.

“Because of absolute purity, Śāradvatīputra,” said the Blessed One.

27.218 “Blessed Lord, why is purity not cognizant of the fearlessnesses?” asked Śāradvatīputra.

“Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of the fearlessnesses because of the emptiness of intrinsic defining characteristics.”

27.219 “Blessed Lord, purity is not cognizant of the kinds of exact knowledge,” said Śāradvatīputra.

“Because of absolute purity, Śāradvatīputra,” said the Blessed One.

27.220 “Blessed Lord, why is purity not cognizant of the kinds of exact knowledge?” asked Śāradvatīputra. [F.151.a]

“Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of the kinds of exact knowledge because of the emptiness of intrinsic defining characteristics.”

27.221 “Blessed Lord, purity is not cognizant of great loving kindness,” said Śāradvatīputra.

“Because of absolute purity, Śāradvatīputra,” said the Blessed One.

27.222 “Blessed Lord, why is purity not cognizant of great loving kindness?” asked Śāradvatīputra.

“Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of great loving kindness because of the emptiness of intrinsic defining characteristics.”

27.223 “Blessed Lord, purity is not cognizant of great compassion,” said Śāradvatīputra.

“Because of absolute purity, Śāradvatīputra,” said the Blessed One.

27.224 “Blessed Lord, why is purity not cognizant of great compassion?” asked Śāradvatīputra.

“Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of great compassion because of the emptiness of intrinsic defining characteristics.”

27.225 “Blessed Lord, purity is not cognizant of the distinct qualities of the buddhas,” said Śāradvatīputra.

“Because of absolute purity, Śāradvatīputra,” said the Blessed One.

27.226 “Blessed Lord, why is purity not cognizant of the distinct qualities of the buddhas?” asked Śāradvatīputra.

“Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of the distinct qualities of the buddhas because of the emptiness of intrinsic defining characteristics.”

27.227 “Blessed Lord, purity is not cognizant of knowledge of all the dharmas,” said Śāradvatīputra.

- “Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.228 “Blessed Lord, why [F.151.b] is purity not cognizant of knowledge of all the dharmas?” asked Śāradvatīputra.
- “Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of omniscience because of the emptiness of intrinsic defining characteristics.”
- 27.229 “Blessed Lord, purity is not cognizant of the knowledge of the aspects of the path,” said Śāradvatīputra.
- “Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.230 “Blessed Lord, why is purity not cognizant of the knowledge of the aspects of the path?” asked Śāradvatīputra.
- “Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of the knowledge of the aspects of the path because of the emptiness of intrinsic defining characteristics.”
- 27.231 “Blessed Lord, purity is not cognizant of all-aspect omniscience,” said Śāradvatīputra.
- “Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.232 “Blessed Lord, why is purity not cognizant of all-aspect omniscience?” asked Śāradvatīputra.
- “Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of all-aspect omniscience because of the emptiness of intrinsic defining characteristics.” [B12]
- 27.233 “Blessed Lord, the perfection of wisdom neither helps nor hinders all-aspect omniscience,” said Śāradvatīputra.
- “Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.234 “Blessed Lord, why does the perfection of wisdom neither help nor hinder all-aspect omniscience?” asked Śāradvatīputra.
- “Śāradvatīputra,” replied the Blessed One, “the perfection of wisdom neither helps nor hinders all-aspect omniscience [F.152.a] because of the abiding nature of the reality of phenomena.”⁸³²
- 27.235 “Blessed Lord, the purity of the perfection of wisdom does not appropriate any phenomenon at all.”
- “Because of absolute purity, Śāradvatīputra,” said the Blessed One.
- 27.236 “Blessed Lord, why does the purity of the perfection of wisdom not appropriate any phenomenon at all?” asked Śāradvatīputra.
- “Śāradvatīputra,” replied the Blessed One, “the purity of the perfection of wisdom does not appropriate any phenomenon at all because the reality of phenomena is unmoving.”
- 27.237 Then the venerable Subhūti said to the Blessed One, “Blessed Lord, the purity of physical forms is because of the purity of the self.”
- “Because of absolute purity, Subhūti,” said the Blessed One.

27.238 “Blessed Lord, why is the purity of physical forms because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of physical forms because of the nonexistence of a self.”

27.239 “Blessed Lord, the purity of feelings is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.240 “Blessed Lord, why is the purity of feelings because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of feelings because of the nonexistence of a self.”

27.241 “Blessed Lord, the purity of perceptions is because of the purity of the self,” said Subhūti.

“Because of absolute purity, [F.152.b] Subhūti,” said the Blessed One.

27.242 “Blessed Lord, why is the purity of perceptions because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of perceptions because of the nonexistence of a self.”

27.243 “Blessed Lord, the purity of formative predispositions is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.244 “Blessed Lord, why is the purity of formative predispositions because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of formative predispositions because of the nonexistence of a self.”

27.245 “Blessed Lord, the purity of consciousness is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.246 “Blessed Lord, why is the purity of consciousness because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of consciousness because of the nonexistence of a self.”

27.247 “Blessed Lord, the purity of the eyes is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.248 “Blessed Lord, why is the purity of the eyes because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of the eyes because of the nonexistence of a self.”

27.249 “Blessed Lord, the purity of the ears is because of the purity of the self,” said Subhūti.

“Because [F.153.a] of absolute purity, Subhūti,” said the Blessed One.

27.250 “Blessed Lord, why is the purity of the ears because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of the ears because of the nonexistence of a self.”

27.251 “Blessed Lord, the purity of the nose is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.252 “Blessed Lord, why is the purity of the nose because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of the nose because of the nonexistence of a self.”

27.253 “Blessed Lord, the purity of the tongue is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.254 “Blessed Lord, why is the purity of the tongue because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of the tongue because of the nonexistence of a self.”

27.255 “Blessed Lord, the purity of the body is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.256 “Blessed Lord, why is the purity of the body because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of the body because of the nonexistence of a self.”

27.257 “Blessed Lord, the purity of the mental faculty is because of the purity of the self,” said Subhūti.

“Because of absolute purity, [F.153.b] Subhūti,” said the Blessed One.

27.258 “Blessed Lord, why is the purity of the mental faculty because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of the mental faculty because of the nonexistence of a self.”

27.259 “Blessed Lord, the purity of sights is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.260 “Blessed Lord, why is the purity of sights because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of sights because of the nonexistence of a self.”

27.261 “Blessed Lord, the purity of sounds is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.262 “Blessed Lord, why is the purity of sounds because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of sounds because of the nonexistence of a self.”

27.263 “Blessed Lord, the purity of odors is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.264 “Blessed Lord, why is the purity of odors because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of odors because of the nonexistence of a self.”

27.265 “Blessed Lord, the purity of tastes is because of the purity of the self,” said Subhūti.

“Because of absolute purity, [F.154.a] Subhūti,” said the Blessed One.

27.266 “Blessed Lord, why is the purity of tastes because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of tastes because of the nonexistence of a self.”

27.267 “Blessed Lord, the purity of tangibles is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.268 “Blessed Lord, why is the purity of tangibles because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of tangibles because of the nonexistence of a self.”

27.269 “Blessed Lord, the purity of mental phenomena is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.270 “Blessed Lord, why is the purity of mental phenomena because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of mental phenomena because of the nonexistence of a self.”

27.271 “Blessed Lord, the purity of visual consciousness is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.272 “Blessed Lord, why is the purity of visual consciousness because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of visual consciousness because of the nonexistence of a self.”

27.273 “Blessed Lord, the purity of auditory consciousness is because of the purity of the self,” said Subhūti.

“Because of absolute purity, [F.154.b] Subhūti,” said the Blessed One.

27.274 “Blessed Lord, why is the purity of auditory consciousness because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of auditory consciousness because of the nonexistence of a self.”

27.275 “Blessed Lord, the purity of olfactory consciousness is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.276 “Blessed Lord, why is the purity of olfactory consciousness because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of olfactory consciousness because of the nonexistence of a self.”

27.277 “Blessed Lord, the purity of gustatory consciousness is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.278 “Blessed Lord, why is the purity of gustatory consciousness because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of gustatory consciousness because of the nonexistence of a self.”

27.279 “Blessed Lord, the purity of tactile consciousness is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.280 “Blessed Lord, why is the purity of tactile consciousness because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence [F.155.a] of tactile consciousness because of the nonexistence of a self.”

27.281 “Blessed Lord, the purity of mental consciousness is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.282 “Blessed Lord, why is the purity of mental consciousness because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of mental consciousness because of the nonexistence of a self.”

27.283 “Blessed Lord, the purity of visually compounded sensory contact is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.284 “Blessed Lord, why is the purity of visually compounded sensory contact because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of visually compounded sensory contact because of the nonexistence of a self.”

27.285 “Blessed Lord, the purity of aurally compounded sensory contact is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.286 “Blessed Lord, why is the purity of aurally compounded sensory contact because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of aurally compounded sensory contact because of the nonexistence of a self.”

27.287 “Blessed Lord, the purity of nasally compounded sensory contact is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.288 “Blessed Lord, [F.155.b] why is the purity of nasally compounded sensory contact because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of nasally compounded sensory contact because of the nonexistence of a self.”

27.289 “Blessed Lord, the purity of lingually compounded sensory contact is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.290 “Blessed Lord, why is the purity of lingually compounded sensory contact because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of lingually compounded sensory contact because of the nonexistence of a self.”

27.291 “Blessed Lord, the purity of corporeally compounded sensory contact is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.292 “Blessed Lord, why is the purity of corporeally compounded sensory contact because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of corporeally compounded sensory contact because of the nonexistence of a self.”

27.293 “Blessed Lord, the purity of mentally compounded sensory contact is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.294 “Blessed Lord, why is the purity of mentally compounded sensory contact because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of mentally compounded sensory contact because of the nonexistence of a self.”

27.295 “Blessed Lord, the purity of feelings conditioned by visually compounded sensory contact [F.156.a] is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.296 “Blessed Lord, why is the purity of feelings conditioned by visually compounded sensory contact because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of feelings conditioned by visually compounded sensory contact because of the nonexistence of a self.”

27.297 “Blessed Lord, the purity of feelings conditioned by aurally compounded sensory contact is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.298 “Blessed Lord, why is the purity of feelings conditioned by aurally compounded sensory contact because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of feelings conditioned by aurally compounded sensory contact because of the nonexistence of a self.”

27.299 “Blessed Lord, the purity of feelings conditioned by nasally compounded sensory contact is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.300 “Blessed Lord, why is the purity of feelings conditioned by nasally compounded sensory contact because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of feelings conditioned by nasally compounded sensory contact because of the nonexistence of a self.”

27.301 “Blessed Lord, the purity of feelings conditioned by lingually compounded sensory contact is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” [F.156.b] said the Blessed One.

27.302 “Blessed Lord, why is the purity of feelings conditioned by lingually compounded sensory contact because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of feelings conditioned by lingually compounded sensory contact because of the nonexistence of a self.”

27.303 “Blessed Lord, the purity of feelings conditioned by corporeally compounded sensory contact is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.304 “Blessed Lord, why is the purity of feelings conditioned by corporeally compounded sensory contact because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of feelings conditioned by corporeally compounded sensory contact because of the nonexistence of a self.”

27.305 “Blessed Lord, the purity of feelings conditioned by mentally compounded sensory contact is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.306 “Blessed Lord, why is the purity of feelings conditioned by mentally compounded sensory contact because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of feelings conditioned by mentally compounded sensory contact because of the nonexistence of a self.”

27.307 “Blessed Lord, the purity of the earth element is because of the purity of the self,” said Subhūti. [F.157.a]

“Because of absolute purity, Subhūti,” said the Blessed One.

27.308 “Blessed Lord, why is the purity of the earth element because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of the earth element because of the nonexistence of a self.”

27.309 “Blessed Lord, the purity of the water element is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.310 “Blessed Lord, why is the purity of the water element because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of the water element because of the nonexistence of a self.”

27.311 “Blessed Lord, the purity of the fire element is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.312 “Blessed Lord, why is the purity of the fire element because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of the fire element because of the nonexistence of a self.”

27.313 “Blessed Lord, the purity of the wind element is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.314 “Blessed Lord, why is the purity of the wind element because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of the wind element because of the nonexistence of a self.”

27.315 “Blessed Lord, the purity of the space element is because of the purity of the self,” said Subhūti.

“Because of absolute purity, [F.157.b] Subhūti,” said the Blessed One.

27.316 “Blessed Lord, why is the purity of the space element because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of the space element because of the nonexistence of a self.”

27.317 “Blessed Lord, the purity of the consciousness element is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.318 “Blessed Lord, why is the purity of the consciousness element because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of the consciousness element because of the nonexistence of a self.”

27.319 “Blessed Lord, the purity of ignorance is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.320 “Blessed Lord, why is the purity of ignorance because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of ignorance because of the nonexistence of a self.”

27.321 “Blessed Lord, the purity of formative predispositions is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.322 “Blessed Lord, why is the purity of formative predispositions because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of formative predispositions because of the nonexistence of a self.”

27.323 “Blessed Lord, the purity of consciousness [F.158.a] is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.324 “Blessed Lord, why is the purity of consciousness because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of consciousness because of the nonexistence of a self.”

27.325 “Blessed Lord, the purity of name and form is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.326 “Blessed Lord, why is the purity of name and form because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of name and form because of the nonexistence of a self.”

27.327 “Blessed Lord, the purity of the six sense fields is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.328 “Blessed Lord, why is the purity of the six sense fields because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of the six sense fields because of the nonexistence of a self.”

27.329 “Blessed Lord, the purity of sensory contact is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.330 “Blessed Lord, why is the purity of sensory contact because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, [F.158.b] “it is because of absolute purity. Absolute purity is the nonexistence of sensory contact because of the nonexistence of a self.”

27.331 “Blessed Lord, the purity of sensation is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.332 “Blessed Lord, why is the purity of sensation because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of sensation because of the nonexistence of a self.”

27.333 “Blessed Lord, the purity of craving is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.334 “Blessed Lord, why is the purity of craving because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of craving because of the nonexistence of a self.”

27.335 “Blessed Lord, the purity of grasping is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.336 “Blessed Lord, why is the purity of grasping because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of grasping because of the nonexistence of a self.”

27.337 “Blessed Lord, the purity of the rebirth process is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.338 “Blessed Lord, why is the purity of the rebirth process because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because [F.159.a] of absolute purity. Absolute purity is the nonexistence of the rebirth process because of the nonexistence of a self.”

27.339 “Blessed Lord, the purity of birth is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.340 “Blessed Lord, why is the purity of birth because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of birth because of the nonexistence of a self.”

27.341 “Blessed Lord, the purity of aging and death is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.342 “Blessed Lord, why is the purity of aging and death because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of aging and death because of the nonexistence of a self.”

27.343 “Blessed Lord, the purity of the perfection of generosity is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.344 “Blessed Lord, why is the purity of the perfection of generosity because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of the perfection of generosity because of the nonexistence of a self.”

27.345 “Blessed Lord, the purity of the perfection of ethical discipline is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.346 “Blessed Lord, why is the purity of the perfection of ethical discipline [F.159.b] because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of the perfection of ethical discipline because of the nonexistence of a self.”

27.347 “Blessed Lord, the purity of the perfection of tolerance is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.348 “Blessed Lord, why is the purity of the perfection of tolerance because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of the perfection of tolerance because of the nonexistence of a self.”

27.349 “Blessed Lord, the purity of the perfection of perseverance is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.350 “Blessed Lord, why is the purity of the perfection of perseverance because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of the perfection of perseverance because of the nonexistence of a self.”

27.351 “Blessed Lord, the purity of the perfection of meditative concentration is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.352 “Blessed Lord, why is the purity of the perfection of meditative concentration because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of the perfection of meditative concentration because of the nonexistence of a self.” [F.160.a]

27.353 “Blessed Lord, the purity of the perfection of wisdom is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.354 “Blessed Lord, why is the purity of the perfection of wisdom because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of the perfection of wisdom because of the nonexistence of a self.”

27.355 “Blessed Lord, the purity of the emptiness of internal phenomena is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.356 “Blessed Lord, why is the purity of the emptiness of internal phenomena because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of the emptiness of internal phenomena because of the nonexistence of a self.”

27.357 “Blessed Lord, the purity of the emptiness of external phenomena is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.358 “Blessed Lord, why is the purity of the emptiness of external phenomena because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of the emptiness of external phenomena because of the nonexistence of a self.”

27.359 “Blessed Lord, the purity of the emptiness of external and internal phenomena is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.360 “Blessed Lord, why is the purity of the emptiness of external and internal phenomena because of the purity of the self?” asked Subhūti.

“Subhūti,” [F.160.b] replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of the emptiness of external and internal phenomena because of the nonexistence of a self.”

27.361 “Blessed Lord, the purity of the emptiness of emptiness is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.362 “Blessed Lord, why is the purity of the emptiness of emptiness because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of the emptiness of emptiness because of the nonexistence of a self.”

27.363 “Blessed Lord, the purity of the emptiness of great extent is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.364 “Blessed Lord, why is the purity of the emptiness of great extent because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of the emptiness of great extent because of the nonexistence of a self.”

27.365 “Blessed Lord, the purity of the emptiness of ultimate reality is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.366 “Blessed Lord, why is the purity of the emptiness of ultimate reality because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of the emptiness of ultimate reality because of the nonexistence of a self.”

27.367 “Blessed Lord, the purity of the emptiness of conditioned phenomena is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed [F.161.a] One.

27.368 “Blessed Lord, why is the purity of the emptiness of conditioned phenomena because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of the emptiness of conditioned phenomena because of the nonexistence of a self.”

27.369 “Blessed Lord, the purity of the emptiness of unconditioned phenomena is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.370 “Blessed Lord, why is the purity of the emptiness of unconditioned phenomena because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of the emptiness of unconditioned phenomena because of the nonexistence of a self.”

27.371 “Blessed Lord, the purity of the emptiness of the unlimited is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.372 “Blessed Lord, why is the purity of the emptiness of the unlimited because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of the emptiness of the unlimited because of the nonexistence of a self.”

27.373 “Blessed Lord, the purity of the emptiness of that which has neither beginning nor end is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.374 “Blessed Lord, why is the purity of the emptiness of that which has neither beginning nor end because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. [F.161.b] Absolute purity is the nonexistence of the emptiness of that which has neither beginning nor end because of the nonexistence of a self.”

27.375 “Blessed Lord, the purity of the emptiness of nonexclusion is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.376 “Blessed Lord, why is the purity of the emptiness of nonexclusion because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of the emptiness of nonexclusion because of the nonexistence of a self.”

27.377 “Blessed Lord, the purity of the emptiness of inherent nature is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.378 “Blessed Lord, why is the purity of the emptiness of inherent nature because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of the emptiness of inherent nature because of the nonexistence of a self.”

27.379 “Blessed Lord, the purity of the emptiness of all phenomena is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.380 “Blessed Lord, why is the purity of the emptiness of all phenomena because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of the emptiness of all phenomena because of the nonexistence of a self.”

27.381 “Blessed Lord, the purity of the emptiness of intrinsic defining characteristics is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One. [F.162.a]

27.382 “Blessed Lord, why is the purity of the emptiness of intrinsic defining characteristics because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of the emptiness of intrinsic defining characteristics because of the nonexistence of a self.”

27.383 “Blessed Lord, the purity of the emptiness of that which cannot be apprehended is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.384 “Blessed Lord, why is the purity of the emptiness of that which cannot be apprehended because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of the emptiness of that which cannot be apprehended because of the nonexistence of a self.”

27.385 “Blessed Lord, the purity of the emptiness of nonentities is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.386 “Blessed Lord, why is the purity of the emptiness of nonentities because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of the emptiness of nonentities because of the nonexistence of a self.”

27.387 “Blessed Lord, the purity of the emptiness of essential nature is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.388 “Blessed Lord, why is the purity of the emptiness of essential nature because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of the emptiness of essential nature [F.162.b] because of the nonexistence of a self.”

27.389 “Blessed Lord, the purity of the emptiness of an essential nature of nonentities is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.390 “Blessed Lord, why is the purity of the emptiness of an essential nature of nonentities because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of the emptiness of an essential nature of nonentities because of the nonexistence of a self.”

27.391 “Blessed Lord, the purity of the applications of mindfulness is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.392 “Blessed Lord, why is the purity of the applications of mindfulness because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of the applications of mindfulness because of the nonexistence of a self.”

27.393 “Blessed Lord, the purity of the correct exertions is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.394 “Blessed Lord, why is the purity of the correct exertions because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of the correct exertions because of the nonexistence of a self.”

27.395 “Blessed Lord, the purity of the supports for miraculous ability is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One. [F.163.a]

27.396 “Blessed Lord, why is the purity of the supports for miraculous ability because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of the supports for miraculous ability because of the nonexistence of a self.”

27.397 “Blessed Lord, the purity of the faculties is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.398 “Blessed Lord, why is the purity of the faculties because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of the faculties because of the nonexistence of a self.”

27.399 “Blessed Lord, the purity of the powers is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.400 “Blessed Lord, why is the purity of the powers because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of the powers because of the nonexistence of a self.”

27.401 “Blessed Lord, the purity of the branches of enlightenment is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.402 “Blessed Lord, why is the purity of the branches of enlightenment because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of the branches of enlightenment because of the nonexistence of a self.”

27.403 “Blessed Lord, the purity of the path is because of the purity of the self,” said [F.163.b] Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.404 “Blessed Lord, why is the purity of the path because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of the path because of the nonexistence of a self.”

27.405 “Blessed Lord, the purity of the truths of the noble ones is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.406 “Blessed Lord, why is the purity of the truths of the noble ones because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of the truths of the noble ones because of the nonexistence of a self.”

27.407 “Blessed Lord, the purity of the meditative concentrations is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.408 “Blessed Lord, why is the purity of the meditative concentrations because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of the meditative concentrations because of the nonexistence of a self.”

27.409 “Blessed Lord, the purity of the immeasurable attitudes is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.410 “Blessed Lord, why is the purity of the immeasurable attitudes because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of the immeasurable attitudes because of the nonexistence of a self.”

27.411 “Blessed Lord, [F.164.a] the purity of the formless absorptions is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.412 “Blessed Lord, why is the purity of the formless absorptions because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of the formless absorptions because of the nonexistence of a self.”

27.413 “Blessed Lord, the purity of the eight liberations is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.414 “Blessed Lord, why is the purity of the eight liberations because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of the eight liberations because of the nonexistence of a self.”

27.415 “Blessed Lord, the purity of the nine serial steps of meditative absorption is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.416 “Blessed Lord, why is the purity of the nine serial steps of meditative absorption because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of the nine serial steps of meditative absorption because of the nonexistence of a self.”

27.417 “Blessed Lord, the purity of the emptiness, signlessness, and wishlessness gateways to liberation is because of the purity of the self,” said Subhūti. [F.164.b]

“Because of absolute purity, Subhūti,” said the Blessed One.

27.418 “Blessed Lord, why is the purity of the emptiness, signlessness, and wishlessness gateways to liberation because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of the emptiness, signlessness, and wishlessness gateways to liberation because of the nonexistence of a self.”

27.419 “Blessed Lord, the purity of the extrasensory powers is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.420 “Blessed Lord, why is the purity of the extrasensory powers because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of the extrasensory powers because of the nonexistence of a self.”

27.421 “Blessed Lord, the purity of the meditative stabilities is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.422 “Blessed Lord, why is the purity of the meditative stabilities because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of the meditative stabilities because of the nonexistence of a self.”

27.423 “Blessed Lord, the purity of the dhāraṇī gateways is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.424 “Blessed Lord, why is the purity of the dhāraṇī gateways because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of [F.165.a] absolute purity. Absolute purity is the nonexistence of the dhāraṇī gateways because of the nonexistence of a self.”

27.425 “Blessed Lord, the purity of the powers of the tathāgatas is because of the purity of the self,” said Subhūti.

- “Because of absolute purity, Subhūti,” said the Blessed One.
- 27.426 “Blessed Lord, why is the purity of the powers of the tathāgatas because of the purity of the self?” asked Subhūti.
- “Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of the powers of the tathāgatas because of the nonexistence of a self.”
- 27.427 “Blessed Lord, the purity of the fearlessnesses is because of the purity of the self,” said Subhūti.
- “Because of absolute purity, Subhūti,” said the Blessed One.
- 27.428 “Blessed Lord, why is the purity of the fearlessnesses because of the purity of the self?” asked Subhūti.
- “Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of the fearlessnesses because of the nonexistence of a self.”
- 27.429 “Blessed Lord, the purity of the kinds of exact knowledge is because of the purity of the self,” said Subhūti.
- “Because of absolute purity, Subhūti,” said the Blessed One.
- 27.430 “Blessed Lord, why is the purity of the kinds of exact knowledge because of the purity of the self?” asked Subhūti.
- “Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of the kinds of exact knowledge because of the nonexistence of a self.”
- 27.431 “Blessed Lord, the purity of great loving kindness is because of the purity of the self,” said Subhūti.
- “Because of absolute purity, [F.165.b] Subhūti,” said the Blessed One.
- 27.432 “Blessed Lord, why is the purity of great loving kindness because of the purity of the self?” asked Subhūti.
- “Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of great loving kindness because of the nonexistence of a self.”
- 27.433 “Blessed Lord, the purity of great compassion is because of the purity of the self,” said Subhūti.
- “Because of absolute purity, Subhūti,” said the Blessed One.
- 27.434 “Blessed Lord, why is the purity of great compassion because of the purity of the self?” asked Subhūti.
- “Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of great compassion because of the nonexistence of a self.”
- 27.435 “Blessed Lord, the purity of the eighteen distinct qualities of the buddhas is because of the purity of the self,” said Subhūti.
- “Because of absolute purity, Subhūti,” said the Blessed One.

27.436 “Blessed Lord, why is the purity of the eighteen distinct qualities of the buddhas because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of absolute purity. Absolute purity is the nonexistence of the eighteen distinct qualities of the buddhas because of the nonexistence of a self.”

27.437 “Blessed Lord, the purity of the fruit of having entered the stream is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.438 “Blessed Lord, why is purity of the fruit of having entered the stream because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of the emptiness of intrinsic defining characteristics.” [F.166.a]

27.439 “Blessed Lord, the purity of the fruit of once-returner is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.440 “Blessed Lord, why is purity of the fruit of once-returner because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of the emptiness of intrinsic defining characteristics.”

27.441 “Blessed Lord, the purity of the fruit of non-returner is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.442 “Blessed Lord, why is purity of the fruit of non-returner because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of the emptiness of intrinsic defining characteristics.”

27.443 “Blessed Lord, the purity of the arhatship is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.444 “Blessed Lord, why is purity of arhatship because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of the emptiness of intrinsic defining characteristics.”

27.445 “Blessed Lord, the purity of the individual enlightenment is because of the purity of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.446 “Blessed Lord, why is purity of individual enlightenment because of the purity of the self?” asked Subhūti.

“Subhūti,” replied the Blessed One, “it is because of the emptiness of intrinsic defining characteristics.”

- 27.447 “Blessed Lord, the purity of the knowledge of the aspects of the path [F.166.b] is because of the purity of the self,” said Subhūti.
“Because of absolute purity, Subhūti,” said the Blessed One.
- 27.448 “Blessed Lord, why is the purity of the knowledge of the aspects of the path because of the purity of the self?” asked Subhūti.
“Subhūti,” replied the Blessed One, “it is because of the emptiness of intrinsic defining characteristics.”
- 27.449 “Blessed Lord, the purity of all-aspect omniscience is because of the purity of the self,” said Subhūti.
“Because of absolute purity, Subhūti,” said the Blessed One.
- 27.450 “Blessed Lord, why is the purity of all-aspect omniscience because of the purity of the self?” asked Subhūti.
“Subhūti,” replied the Blessed One, “it is because of the emptiness of intrinsic defining characteristics.” [B13]
- 27.451 “Blessed Lord, nonduality and purity are neither to be attained nor clearly realized,” said Subhūti.
“Because of absolute purity, Subhūti,” said the Blessed One.
- 27.452 “Blessed Lord, why are nonduality and purity neither to be attained nor clearly realized?”
“That is because of the nonexistence of defilement and the nonexistence of purification,” replied the Blessed One.
- 27.453 “Blessed Lord, the unboundedness of physical forms is because of the unboundedness of the self,” said Subhūti.
“Because of absolute purity, Subhūti,” said the Blessed One.
- 27.454 “Blessed Lord, why is the purity of the unboundedness of physical forms because of the unboundedness of the self?” asked Subhūti. [F.167.a]
“That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.
- 27.455 “Blessed Lord, the unboundedness of feelings is because of the unboundedness of the self,” said Subhūti.
“Because of absolute purity, Subhūti,” said the Blessed One.
- 27.456 “Blessed Lord, why is the purity of the unboundedness of feelings because of the unboundedness of the self?” asked Subhūti.
“That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.
- 27.457 “Blessed Lord, the unboundedness of perceptions is because of the unboundedness of the self,” said Subhūti.
“Because of absolute purity, Subhūti,” said the Blessed One.
- 27.458 “Blessed Lord, why is the purity of the unboundedness of perceptions because of the unboundedness of the self?” asked Subhūti.

- “That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.
- 27.459 “Blessed Lord, the unboundedness of formative predispositions is because of the unboundedness of the self,” said Subhūti.
- “Because of absolute purity, Subhūti,” said the Blessed One.
- 27.460 “Blessed Lord, why is the purity of the unboundedness of formative predispositions because of the unboundedness of the self?” asked Subhūti.
- “That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.
- 27.461 “Blessed Lord, the unboundedness of consciousness is because of the unboundedness of the self,” said Subhūti.
- “Because of absolute purity, Subhūti,” said the Blessed One.
- 27.462 “Blessed Lord, [F.167.b] why is the purity of the unboundedness of consciousness because of the unboundedness of the self?” asked Subhūti.
- “That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.
- 27.463 “Blessed Lord, the unboundedness of the eyes is because of the unboundedness of the self,” said Subhūti.
- “Because of absolute purity, Subhūti,” said the Blessed One.
- 27.464 “Blessed Lord, why is the purity of the unboundedness of the eyes because of the unboundedness of the self?” asked Subhūti.
- “That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.
- 27.465 “Blessed Lord, the unboundedness of the ears is because of the unboundedness of the self,” said Subhūti.
- “Because of absolute purity, Subhūti,” said the Blessed One.
- 27.466 “Blessed Lord, why is the purity of the unboundedness of the ears because of the unboundedness of the self?” asked Subhūti.
- “That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.
- 27.467 “Blessed Lord, the unboundedness of the nose is because of the unboundedness of the self,” said Subhūti.
- “Because of absolute purity, Subhūti,” said the Blessed One.
- 27.468 “Blessed Lord, why is the purity of the unboundedness of the nose because of the unboundedness of the self?” asked Subhūti.
- “That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.
- 27.469 “Blessed Lord, the unboundedness of the tongue is because of the unboundedness of the self,” said Subhūti.
- “Because of absolute purity, Subhūti,” said the Blessed One.

27.470 “Blessed Lord, [F.168.a] why is the purity of the unboundedness of the tongue because of the unboundedness of the self?” asked Subhūti.

“That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.

27.471 “Blessed Lord, the unboundedness of the body is because of the unboundedness of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.472 “Blessed Lord, why is the purity of the unboundedness of the body because of the unboundedness of the self?” asked Subhūti.

“That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.

27.473 “Blessed Lord, the unboundedness of the mental faculty is because of the unboundedness of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.474 “Blessed Lord, why is the purity of the unboundedness of the mental faculty because of the unboundedness of the self?” asked Subhūti.

“That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.

27.475 “Blessed Lord, the unboundedness of sights is because of the unboundedness of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.476 “Blessed Lord, why is the purity of the unboundedness of sights because of the unboundedness of the self?” asked Subhūti.

“That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.

27.477 “Blessed Lord, the unboundedness of sounds is because of the unboundedness of the self,” said Subhūti.

“Because of absolute purity, [F.168.b] Subhūti,” said the Blessed One.

27.478 “Blessed Lord, why is the purity of the unboundedness of sounds because of the unboundedness of the self?” asked Subhūti.

“That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.

27.479 “Blessed Lord, the unboundedness of odors is because of the unboundedness of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.480 “Blessed Lord, why is the purity of the unboundedness of odors because of the unboundedness of the self?” asked Subhūti.

“That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.

27.481 “Blessed Lord, the unboundedness of tastes is because of the unboundedness of the self,” said Subhūti.

- “Because of absolute purity, Subhūti,” said the Blessed One.
- 27.482 “Blessed Lord, why is the purity of the unboundedness of tastes because of the unboundedness of the self?” asked Subhūti.
- “That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.
- 27.483 “Blessed Lord, the unboundedness of tangibles is because of the unboundedness of the self,” said Subhūti.
- “Because of absolute purity, Subhūti,” said the Blessed One.
- 27.484 “Blessed Lord, why is the purity of the unboundedness of tangibles because of the unboundedness of the self?” asked Subhūti.
- “That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.
- 27.485 “Blessed Lord, the unboundedness of mental phenomena is because of the unboundedness of the self,” said Subhūti.
- “Because of absolute purity, [F.169.a] Subhūti,” said the Blessed One.
- 27.486 “Blessed Lord, why is the purity of the unboundedness of mental phenomena because of the unboundedness of the self?” asked Subhūti.
- “That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.
- 27.487 “Blessed Lord, the unboundedness of visual consciousness is because of the unboundedness of the self,” said Subhūti.
- “Because of absolute purity, Subhūti,” said the Blessed One.
- 27.488 “Blessed Lord, why is the purity of the unboundedness of visual consciousness because of the unboundedness of the self?” asked Subhūti.
- “That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.
- 27.489 “Blessed Lord, the unboundedness of auditory consciousness is because of the unboundedness of the self,” said Subhūti.
- “Because of absolute purity, Subhūti,” said the Blessed One.
- 27.490 “Blessed Lord, why is the purity of the unboundedness of auditory consciousness because of the unboundedness of the self?” asked Subhūti.
- “That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.
- 27.491 “Blessed Lord, the unboundedness of olfactory consciousness is because of the unboundedness of the self,” said Subhūti.
- “Because of absolute purity, Subhūti,” said the Blessed One.
- 27.492 “Blessed Lord, why is the purity of the unboundedness of olfactory consciousness because of the unboundedness of the self?” asked Subhūti.
- “That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.

27.493 “Blessed Lord, the unboundedness of gustatory consciousness is because of the unboundedness of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.494 “Blessed Lord, why is the purity of the unboundedness of gustatory consciousness because of the unboundedness of the self?” asked Subhūti.

“That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” [F.169.b] replied the Blessed One.

27.495 “Blessed Lord, the unboundedness of tactile consciousness is because of the unboundedness of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.496 “Blessed Lord, why is the purity of the unboundedness of tactile consciousness because of the unboundedness of the self?” asked Subhūti.

“That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.

27.497 “Blessed Lord, the unboundedness of mental consciousness is because of the unboundedness of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.498 “Blessed Lord, why is the purity of the unboundedness of mental consciousness because of the unboundedness of the self?” asked Subhūti.

“That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.

27.499 “Blessed Lord, the unboundedness of visually compounded sensory contact is because of the unboundedness of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.500 “Blessed Lord, why is the purity [F.170.a] of the unboundedness of visually compounded sensory contact because of the unboundedness of the self?” asked Subhūti.

“That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.

27.501 “Blessed Lord, the unboundedness of aurally compounded sensory contact is because of the unboundedness of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.502 “Blessed Lord, why is the purity of the unboundedness of aurally compounded sensory contact because of the unboundedness of the self?” asked Subhūti.

“That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.

27.503 “Blessed Lord, the unboundedness of nasally compounded sensory contact is because of the unboundedness of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.504 "Blessed Lord, why is the purity of the unboundedness of nasally compounded sensory contact because of the unboundedness of the self?" asked Subhūti.

"That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end," replied the Blessed One.

27.505 "Blessed Lord, the unboundedness of lingually compounded sensory contact is because of the unboundedness of the self," said Subhūti.

"Because of absolute purity, Subhūti," said the Blessed One.

27.506 "Blessed Lord, why is the purity of the unboundedness of lingually compounded sensory contact because of the unboundedness of the self?" asked Subhūti.

"That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end," replied the Blessed One.

27.507 "Blessed Lord, the unboundedness [F.170.b] of corporeally compounded sensory contact is because of the unboundedness of the self," said Subhūti.

"Because of absolute purity, Subhūti," said the Blessed One.

27.508 "Blessed Lord, why is the purity of the unboundedness of corporeally compounded sensory contact because of the unboundedness of the self?" asked Subhūti.

"That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end," replied the Blessed One.

27.509 "Blessed Lord, the unboundedness of mentally compounded sensory contact is because of the unboundedness of the self," said Subhūti.

"Because of absolute purity, Subhūti," said the Blessed One.

27.510 "Blessed Lord, why is the purity of the unboundedness of mentally compounded sensory contact because of the unboundedness of the self?" asked Subhūti.

"That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end," replied the Blessed One.

27.511 "Blessed Lord, the unboundedness of feelings conditioned by visually compounded sensory contact is because of the unboundedness of the self," said Subhūti.

"Because of absolute purity, Subhūti," said the Blessed One.

27.512 "Blessed Lord, why is the purity of the unboundedness of feelings conditioned by visually compounded sensory contact because of the unboundedness of the self?" asked Subhūti.

"That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end," replied the Blessed One.

27.513 "Blessed Lord, the unboundedness of feelings conditioned by aurally compounded sensory contact is because of the unboundedness of the self," said Subhūti.

"Because of absolute purity, Subhūti," said the Blessed One.

27.514 "Blessed Lord, why is the purity [F.171.a] of the unboundedness of feelings conditioned by aurally compounded sensory contact because of the unboundedness of the self?" asked Subhūti.

"That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end," replied the Blessed One.

27.515 "Blessed Lord, the unboundedness of feelings conditioned by nasally compounded sensory contact is because of the unboundedness of the self," said Subhūti.

"Because of absolute purity, Subhūti," said the Blessed One.

27.516 "Blessed Lord, why is the purity of the unboundedness of feelings conditioned by nasally compounded sensory contact because of the unboundedness of the self?" asked Subhūti.

"That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end," replied the Blessed One.

27.517 "Blessed Lord, the unboundedness of feelings conditioned by lingually compounded sensory contact is because of the unboundedness of the self," said Subhūti.

"Because of absolute purity, Subhūti," said the Blessed One.

27.518 "Blessed Lord, why is the purity of the unboundedness of feelings conditioned by lingually compounded sensory contact because of the unboundedness of the self?" asked Subhūti.

"That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end," replied the Blessed One.

27.519 "Blessed Lord, the unboundedness of feelings conditioned by corporeally compounded sensory contact is because of the unboundedness of the self," said Subhūti.

"Because of absolute purity, Subhūti," said the Blessed One.

27.520 "Blessed Lord, why is the purity of the unboundedness of feelings conditioned by corporeally compounded sensory contact because of the unboundedness of the self?" asked Subhūti.

"That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end," [F.171.b] replied the Blessed One.

27.521 "Blessed Lord, the unboundedness of feelings conditioned by mentally compounded sensory contact is because of the unboundedness of the self," said Subhūti.

"Because of absolute purity, Subhūti," said the Blessed One.

27.522 "Blessed Lord, why is the purity of the unboundedness of feelings conditioned by mentally compounded sensory contact because of the unboundedness of the self?" asked Subhūti.

- “That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.
- 27.523 “Blessed Lord, the unboundedness of the earth element is because of the unboundedness of the self,” said Subhūti.
- “Because of absolute purity, Subhūti,” said the Blessed One.
- 27.524 “Blessed Lord, why is the purity of the unboundedness of the earth element because of the unboundedness of the self?” asked Subhūti.
- “That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.
- 27.525 “Blessed Lord, the unboundedness of the water element is because of the unboundedness of the self,” said Subhūti.
- “Because of absolute purity, Subhūti,” said the Blessed One.
- 27.526 “Blessed Lord, why is the purity of the unboundedness of the water element because of the unboundedness of the self?” asked Subhūti.
- “That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.
- 27.527 “Blessed Lord, the unboundedness of the fire element is because of the unboundedness of the self,” said Subhūti.
- “Because of absolute purity, Subhūti,” said the Blessed One.
- 27.528 “Blessed Lord, [F.172.a] why is the purity of the unboundedness of the fire element because of the unboundedness of the self?” asked Subhūti.
- “That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.
- 27.529 “Blessed Lord, the unboundedness of the wind element is because of the unboundedness of the self,” said Subhūti.
- “Because of absolute purity, Subhūti,” said the Blessed One.
- 27.530 “Blessed Lord, why is the purity of the unboundedness of the wind element because of the unboundedness of the self?” asked Subhūti.
- “That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.
- 27.531 “Blessed Lord, the unboundedness of the space element is because of the unboundedness of the self,” said Subhūti.
- “Because of absolute purity, Subhūti,” said the Blessed One.
- 27.532 “Blessed Lord, why is the purity of the unboundedness of the space element because of the unboundedness of the self?” asked Subhūti.
- “That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.
- 27.533 “Blessed Lord, the unboundedness of the consciousness element is because of the unboundedness of the self,” said Subhūti.
- “Because of absolute purity, Subhūti,” said the Blessed One.

27.534 “Blessed Lord, why is the purity of the unboundedness of the consciousness element because of the unboundedness of the self?” asked Subhūti.

“That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.

27.535 “Blessed Lord, the unboundedness of ignorance [F.172.b] is because of the unboundedness of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.536 “Blessed Lord, why is the purity of the unboundedness of ignorance because of the unboundedness of the self?” asked Subhūti.

“That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.

27.537 “Blessed Lord, the unboundedness of formative predispositions is because of the unboundedness of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.538 “Blessed Lord, why is the purity of the unboundedness of formative predispositions because of the unboundedness of the self?” asked Subhūti.

“That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.

27.539 “Blessed Lord, the unboundedness of consciousness is because of the unboundedness of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.540 “Blessed Lord, why is the purity of the unboundedness of consciousness because of the unboundedness of the self?” asked Subhūti.

“That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.

27.541 “Blessed Lord, the unboundedness of name and form is because of the unboundedness of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.542 “Blessed Lord, why is the purity of the unboundedness of name and form because of the unboundedness of the self?” asked Subhūti.

“That is because of the emptiness of the unlimited [F.173.a] and the emptiness of that which has neither beginning nor end,” replied the Blessed One.

27.543 “Blessed Lord, the unboundedness of the six sense fields is because of the unboundedness of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.544 “Blessed Lord, why is the purity of the unboundedness of the six sense fields because of the unboundedness of the self?” asked Subhūti.

“That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.

- 27.545 “Blessed Lord, the unboundedness of sensory contact is because of the unboundedness of the self,” said Subhūti.
“Because of absolute purity, Subhūti,” said the Blessed One.
- 27.546 “Blessed Lord, why is the purity of the unboundedness of sensory contact because of the unboundedness of the self?” asked Subhūti.
“That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.
- 27.547 “Blessed Lord, the unboundedness of sensation is because of the unboundedness of the self,” said Subhūti.
“Because of absolute purity, Subhūti,” said the Blessed One.
- 27.548 “Blessed Lord, why is the purity of the unboundedness of sensation because of the unboundedness of the self?” asked Subhūti.
“That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.
- 27.549 “Blessed Lord, the unboundedness of craving is because of the unboundedness of the self,” said Subhūti.
“Because of absolute purity, Subhūti,” said the Blessed One.
- 27.550 “Blessed Lord, why is the purity of the unboundedness [F.173.b] of craving because of the unboundedness of the self?” asked Subhūti.
“That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.
- 27.551 “Blessed Lord, the unboundedness of grasping is because of the unboundedness of the self,” said Subhūti.
“Because of absolute purity, Subhūti,” said the Blessed One.
- 27.552 “Blessed Lord, why is the purity of the unboundedness of grasping because of the unboundedness of the self?” asked Subhūti.
“That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.
- 27.553 “Blessed Lord, the unboundedness of the rebirth process is because of the unboundedness of the self,” said Subhūti.
“Because of absolute purity, Subhūti,” said the Blessed One.
- 27.554 “Blessed Lord, why is the purity of the unboundedness of the rebirth process because of the unboundedness of the self?” asked Subhūti.
“That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.
- 27.555 “Blessed Lord, the unboundedness of birth is because of the unboundedness of the self,” said Subhūti.
“Because of absolute purity, Subhūti,” said the Blessed One.
- 27.556 “Blessed Lord, why is the purity of the unboundedness of birth because of the unboundedness of the self?” asked Subhūti.

- “That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.
- 27.557 “Blessed Lord, the unboundedness of aging and death is because of the unboundedness of the self,” said Subhūti.
- “Because of absolute purity, [F.174.a] Subhūti,” said the Blessed One.
- 27.558 “Blessed Lord, why is the purity of the unboundedness of aging and death because of the unboundedness of the self?” asked Subhūti.
- “That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.
- 27.559 “Blessed Lord, the unboundedness of the perfection of generosity is because of the unboundedness of the self,” said Subhūti.
- “Because of absolute purity, Subhūti,” said the Blessed One.
- 27.560 “Blessed Lord, why is the purity of the unboundedness of the perfection of generosity because of the unboundedness of the self?” asked Subhūti.
- “That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.
- 27.561 “Blessed Lord, the unboundedness of the perfection of ethical discipline is because of the unboundedness of the self,” said Subhūti.
- “Because of absolute purity, Subhūti,” said the Blessed One.
- 27.562 “Blessed Lord, why is the purity of the unboundedness of the perfection of ethical discipline because of the unboundedness of the self?” asked Subhūti.
- “That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.
- 27.563 “Blessed Lord, the unboundedness of the perfection of tolerance is because of the unboundedness of the self,” said Subhūti.
- “Because of absolute purity, Subhūti,” said the Blessed One.
- 27.564 “Blessed Lord, why is the purity of the unboundedness of the perfection of tolerance because of [F.174.b] the unboundedness of the self?” asked Subhūti.
- “That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.
- 27.565 “Blessed Lord, the unboundedness of the perfection of perseverance is because of the unboundedness of the self,” said Subhūti.
- “Because of absolute purity, Subhūti,” said the Blessed One.
- 27.566 “Blessed Lord, why is the purity of the unboundedness of the perfection of perseverance because of the unboundedness of the self?” asked Subhūti.
- “That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.
- 27.567 “Blessed Lord, the unboundedness of the perfection of meditative concentration is because of the unboundedness of the self,” said Subhūti.

- “Because of absolute purity, Subhūti,” said the Blessed One.
- 27.568 “Blessed Lord, why is the purity of the unboundedness of the perfection of meditative concentration because of the unboundedness of the self?” asked Subhūti.
- “That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.
- 27.569 “Blessed Lord, the unboundedness of the perfection of wisdom is because of the unboundedness of the self,” said Subhūti.
- “Because of absolute purity, Subhūti,” said the Blessed One.
- 27.570 “Blessed Lord, why is the purity of the unboundedness of the perfection of wisdom because of the unboundedness of the self?” asked Subhūti.
- “That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.
- 27.571 “Blessed Lord, the unboundedness of [F.175.a] the emptiness of internal phenomena is because of the unboundedness of the self,” said Subhūti.
- “Because of absolute purity, Subhūti,” said the Blessed One.
- 27.572 “Blessed Lord, why is the purity of the unboundedness of the emptiness of internal phenomena because of the unboundedness of the self?” asked Subhūti.
- “That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.
- 27.573 “Blessed Lord, the unboundedness of the emptiness of external phenomena is because of the unboundedness of the self,” said Subhūti.
- “Because of absolute purity, Subhūti,” said the Blessed One.
- 27.574 “Blessed Lord, why is the purity of the unboundedness of the emptiness of external phenomena because of the unboundedness of the self?” asked Subhūti.
- “That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.
- 27.575 “Blessed Lord, the unboundedness of the emptiness of external and internal phenomena is because of the unboundedness of the self,” said Subhūti.
- “Because of absolute purity, Subhūti,” said the Blessed One.
- 27.576 “Blessed Lord, why is the purity of the unboundedness of the emptiness of external and internal phenomena because of the unboundedness of the self?” asked Subhūti.
- “That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.
- 27.577 “Blessed Lord, the unboundedness of the emptiness of emptiness is because of the unboundedness of the self,” said Subhūti.
- “Because of absolute purity, Subhūti,” said the Blessed One.

27.578 “Blessed Lord, why is the purity of the unboundedness of the emptiness of emptiness because of [F.175.b] the unboundedness of the self?” asked Subhūti.

“That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.

27.579 “Blessed Lord, the unboundedness of the emptiness of great extent is because of the unboundedness of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.580 “Blessed Lord, why is the purity of the unboundedness of the emptiness of great extent because of the unboundedness of the self?” asked Subhūti.

“That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.

27.581 “Blessed Lord, the unboundedness of the emptiness of ultimate reality is because of the unboundedness of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.582 “Blessed Lord, why is the purity of the unboundedness of the emptiness of ultimate reality because of the unboundedness of the self?” asked Subhūti.

“That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.

27.583 “Blessed Lord, the unboundedness of the emptiness of conditioned phenomena [F.176.a] is because of the unboundedness of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.584 “Blessed Lord, why is the purity of the unboundedness of the emptiness of conditioned phenomena because of the unboundedness of the self?” asked Subhūti.

“That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.

27.585 “Blessed Lord, the unboundedness of the emptiness of unconditioned phenomena is because of the unboundedness of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.586 “Blessed Lord, why is the purity of the unboundedness of the emptiness of unconditioned phenomena because of the unboundedness of the self?” asked Subhūti.

“That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.

27.587 “Blessed Lord, the unboundedness of the emptiness of the unlimited is because of the unboundedness of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.588 “Blessed Lord, why is the purity of the unboundedness of the emptiness of the unlimited because of the unboundedness of the self?” asked Subhūti.

- “That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.
- 27.589 “Blessed Lord, the unboundedness of the emptiness of that which has neither beginning nor end is because of the unboundedness of the self,” said Subhūti.
- “Because of absolute purity, Subhūti,” said the Blessed One.
- 27.590 “Blessed Lord, why is the purity of the unboundedness of the emptiness of that which has neither beginning nor end because of the unboundedness of the self?” asked Subhūti.
- “That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.
- 27.591 “Blessed Lord, the unboundedness of the emptiness of nonexclusion is because of the unboundedness of the self,” said Subhūti.
- “Because of absolute purity, Subhūti,” said the Blessed One.
- 27.592 “Blessed Lord, [F.176.b] why is the purity of the unboundedness of the emptiness of nonexclusion because of the unboundedness of the self?” asked Subhūti.
- “That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.
- 27.593 “Blessed Lord, the unboundedness of the emptiness of inherent nature is because of the unboundedness of the self,” said Subhūti.
- “Because of absolute purity, Subhūti,” said the Blessed One.
- 27.594 “Blessed Lord, why is the purity of the unboundedness of the emptiness of inherent nature because of the unboundedness of the self?” asked Subhūti.
- “That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.
- 27.595 “Blessed Lord, the unboundedness of the emptiness of all phenomena is because of the unboundedness of the self,” said Subhūti.
- “Because of absolute purity, Subhūti,” said the Blessed One.
- 27.596 “Blessed Lord, why is the purity of the unboundedness of the emptiness of all phenomena because of the unboundedness of the self?” asked Subhūti.
- “That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.
- 27.597 “Blessed Lord, the unboundedness of the emptiness of intrinsic defining characteristics is because of the unboundedness of the self,” said Subhūti.
- “Because of absolute purity, Subhūti,” said the Blessed One.
- 27.598 “Blessed Lord, why is the purity of the unboundedness of the emptiness of intrinsic defining characteristics because of the unboundedness of the self?” asked Subhūti.

- “That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied [F.177.a] the Blessed One.
- 27.599 “Blessed Lord, the unboundedness of the emptiness of that which cannot be apprehended is because of the unboundedness of the self,” said Subhūti.
- “Because of absolute purity, Subhūti,” said the Blessed One.
- 27.600 “Blessed Lord, why is the purity of the unboundedness of the emptiness of that which cannot be apprehended because of the unboundedness of the self?” asked Subhūti.
- “That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.
- 27.601 “Blessed Lord, the unboundedness of the emptiness of nonentities is because of the unboundedness of the self,” said Subhūti.
- “Because of absolute purity, Subhūti,” said the Blessed One.
- 27.602 “Blessed Lord, why is the purity of the unboundedness of the emptiness of nonentities because of the unboundedness of the self?” asked Subhūti.
- “That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.
- 27.603 “Blessed Lord, the unboundedness of the emptiness of essential nature is because of the unboundedness of the self,” said Subhūti.
- “Because of absolute purity, Subhūti,” said the Blessed One.
- 27.604 “Blessed Lord, why is the purity of the unboundedness of the emptiness of essential nature because of the unboundedness of the self?” asked Subhūti.
- “That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.
- 27.605 “Blessed Lord, the unboundedness of the emptiness of an essential nature of nonentities is because of the unboundedness of the self,” said Subhūti.
- “Because of absolute purity, [F.177.b] Subhūti,” said the Blessed One.
- 27.606 “Blessed Lord, why is the purity of the unboundedness of the emptiness of an essential nature of nonentities because of the unboundedness of the self?” asked Subhūti.
- “That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.
- 27.607 “Blessed Lord, the unboundedness of the applications of mindfulness is because of the unboundedness of the self,” said Subhūti.
- “Because of absolute purity, Subhūti,” said the Blessed One.
- 27.608 “Blessed Lord, why is the purity of the unboundedness of the applications of mindfulness because of the unboundedness of the self?” asked Subhūti.
- “That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.

27.609 “Blessed Lord, the unboundedness of the correct exertions is because of the unboundedness of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.610 “Blessed Lord, why is the purity of the unboundedness of the correct exertions because of the unboundedness of the self?” asked Subhūti.

“That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.

27.611 “Blessed Lord, the unboundedness of the supports for miraculous ability is because of the unboundedness of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.612 “Blessed Lord, why is the purity of the unboundedness of the supports for miraculous ability because of the unboundedness of the self?” asked Subhūti.

“That is because of the emptiness of the unlimited and the emptiness [F.178.a] of that which has neither beginning nor end,” replied the Blessed One.

27.613 “Blessed Lord, the unboundedness of the faculties is because of the unboundedness of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.614 “Blessed Lord, why is the purity of the unboundedness of the faculties because of the unboundedness of the self?” asked Subhūti.

“That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.

27.615 “Blessed Lord, the unboundedness of the powers is because of the unboundedness of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.616 “Blessed Lord, why is the purity of the unboundedness of the powers because of the unboundedness of the self?” asked Subhūti.

“That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.

27.617 “Blessed Lord, the unboundedness of the branches of enlightenment is because of the unboundedness of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.618 “Blessed Lord, why is the purity of the unboundedness of the branches of enlightenment because of the unboundedness of the self?” asked Subhūti.

“That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.

27.619 “Blessed Lord, the unboundedness of the noble eightfold path is because of the unboundedness of the self,” said Subhūti.

“Because of absolute purity, [F.178.b] Subhūti,” said the Blessed One.

27.620 “Blessed Lord, why is the purity of the unboundedness of the noble eightfold path because of the unboundedness of the self?” asked Subhūti.

“That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.

27.621 “Blessed Lord, the unboundedness of the truths of the noble ones is because of the unboundedness of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.622 “Blessed Lord, why is the purity of the unboundedness of the truths of the noble ones because of the unboundedness of the self?” asked Subhūti.

“That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.

27.623 “Blessed Lord, the unboundedness of the meditative concentrations is because of the unboundedness of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.624 “Blessed Lord, why is the purity of the unboundedness of the meditative concentrations because of the unboundedness of the self?” asked Subhūti.

“That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.

27.625 “Blessed Lord, the unboundedness of the immeasurable attitudes is because of the unboundedness of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.626 “Blessed Lord, why is the purity of the unboundedness of the immeasurable attitudes because of the unboundedness of the self?” asked Subhūti.

“That is because of the emptiness of the unlimited [F.179.a] and the emptiness of that which has neither beginning nor end,” replied the Blessed One.

27.627 “Blessed Lord, the unboundedness of the formless absorptions is because of the unboundedness of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.628 “Blessed Lord, why is the purity of the unboundedness of the formless absorptions because of the unboundedness of the self?” asked Subhūti.

“That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.

27.629 “Blessed Lord, the unboundedness of the eight liberations is because of the unboundedness of the self,” said Subhūti.

“Because of absolute purity, Subhūti,” said the Blessed One.

27.630 “Blessed Lord, why is the purity of the unboundedness of the eight liberations because of the unboundedness of the self?” asked Subhūti.

“That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.

- 27.631 “Blessed Lord, the unboundedness of the nine serial steps of meditative absorption is because of the unboundedness of the self,” said Subhūti.
 “Because of absolute purity, Subhūti,” said the Blessed One.
- 27.632 “Blessed Lord, why is the purity of the unboundedness of the nine serial steps of meditative absorption because of the unboundedness of the self?” asked Subhūti.
 “That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.
- 27.633 “Blessed Lord, the unboundedness [F.179.b] of the emptiness, signlessness, and wishlessness gateways to liberation is because of the unboundedness of the self,” said Subhūti.
 “Because of absolute purity, Subhūti,” said the Blessed One.
- 27.634 “Blessed Lord, why is the purity of the unboundedness of the emptiness, signlessness, and wishlessness gateways to liberation because of the unboundedness of the self?” asked Subhūti.
 “That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.
- 27.635 “Blessed Lord, the unboundedness of the extrasensory powers is because of the unboundedness of the self,” said Subhūti.
 “Because of absolute purity, Subhūti,” said the Blessed One.
- 27.636 “Blessed Lord, why is the purity of the unboundedness of the extrasensory powers because of the unboundedness of the self?” asked Subhūti.
 “That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.
- 27.637 “Blessed Lord, the unboundedness of the meditative stabilities is because of the unboundedness of the self,” said Subhūti.
 “Because of absolute purity, Subhūti,” said the Blessed One.
- 27.638 “Blessed Lord, why is the purity of the unboundedness of the meditative stabilities because of the unboundedness of the self?” asked Subhūti.
 “That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.
- 27.639 “Blessed Lord, the unboundedness of the dhāraṇī gateways is because of the unboundedness of the self,” said Subhūti.
 “Because of absolute purity, Subhūti,” said the Blessed One. [F.180.a]
- 27.640 “Blessed Lord, why is the purity of the unboundedness of the dhāraṇī gateways because of the unboundedness of the self?” asked Subhūti.
 “That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.
- 27.641 “Blessed Lord, the unboundedness of the powers of the tathāgatas is because of the unboundedness of the self,” said Subhūti.

- “Because of absolute purity, Subhūti,” said the Blessed One.
- 27.642 “Blessed Lord, why is the purity of the unboundedness of the powers of the tathāgatas because of the unboundedness of the self?” asked Subhūti.
- “That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.
- 27.643 “Blessed Lord, the unboundedness of the fearlessnesses is because of the unboundedness of the self,” said Subhūti.
- “Because of absolute purity, Subhūti,” said the Blessed One.
- 27.644 “Blessed Lord, why is the purity of the unboundedness of the fearlessnesses because of the unboundedness of the self?” asked Subhūti.
- “That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.
- 27.645 “Blessed Lord, the unboundedness of the kinds of exact knowledge is because of the unboundedness of the self,” said Subhūti.
- “Because of absolute purity, Subhūti,” said the Blessed One.
- 27.646 “Blessed Lord, why is the purity of the unboundedness of the kinds of exact knowledge because of the unboundedness of the self?” asked Subhūti.
- “That is because of the emptiness of the unlimited [F.180.b] and the emptiness of that which has neither beginning nor end,” replied the Blessed One.
- 27.647 “Blessed Lord, the unboundedness of the distinct qualities of the buddhas is because of the unboundedness of the self,” said Subhūti.
- “Because of absolute purity, Subhūti,” said the Blessed One.
- 27.648 “Blessed Lord, why is the purity of the unboundedness of the distinct qualities of the buddhas because of the unboundedness of the self?” asked Subhūti.
- “That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.
- 27.649 “Blessed Lord, the unboundedness of knowledge of all the dharma is because of the unboundedness of the self,” said Subhūti.
- “Because of absolute purity, Subhūti,” said the Blessed One.
- 27.650 “Blessed Lord, why is the purity of the unboundedness of knowledge of all the dharma because of the unboundedness of the self?” asked Subhūti.
- “That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.
- 27.651 “Blessed Lord, the unboundedness of the knowledge of the aspects of the path is because of the unboundedness of the self,” said Subhūti.
- “Because of absolute purity, Subhūti,” said the Blessed One.
- 27.652 “Blessed Lord, why is the purity of the unboundedness of the knowledge of the aspects of the path because of the unboundedness of the self?” asked Subhūti.

- “That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.
- 27.653 “Blessed Lord, the unboundedness of all-aspect omniscience is [F.181.a] because of the unboundedness of the self,” said Subhūti.
- “Because of absolute purity, Subhūti,” said the Blessed One.
- 27.654 “Blessed Lord, why is the purity of the unboundedness of all-aspect omniscience because of the unboundedness of the self?” asked Subhūti.
- “That is because of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One. [B14]
- 27.655 “Blessed Lord, as for such a realization as that, it is the perfection of wisdom of the bodhisattva great beings.”
- “Because of absolute purity, Subhūti,” said the Blessed One.
- 27.656 “Blessed Lord, why is such a realization as that the perfection of wisdom of the bodhisattva great beings?” asked Subhūti.
- “That is because of the knowledge of the aspects of the path,” replied the Blessed One.
- 27.657 “Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, if they do not dwell on the near shore, the far shore, or in the middle between the two, it is the perfection of wisdom of the bodhisattva great beings,” said Subhūti.⁸³³
- “Because of absolute purity, Subhūti,” said the Blessed One.
- 27.658 “Blessed Lord, why, when bodhisattva great beings practice the perfection of wisdom, do they not dwell on the near shore, the far shore, or in the middle between the two, and are absolute purity?” asked Subhūti.
- “Subhūti, [F.181.b] that is because of the sameness of the three times,” replied the Blessed One.
- 27.659 “Blessed Lord,” said Subhūti, “the sons or daughters of good families who follow the vehicle of the bodhisattvas without skillful means perceive this perfection of wisdom by way of apprehending things. They undervalue the perfection of wisdom and abandon the perfection of wisdom.”
- “Subhūti, it is so,” said the Blessed One. “Excellent, excellent, Subhūti! That, Subhūti, is indeed attachment to names and attachment to mental images. If you ask why, it is because all phenomena are without mental images and are without names.”
- 27.660 “Blessed Lord, how are they attached to names and attached to mental images?” asked Subhūti.
- “Subhūti,” said the Blessed One, “here, if sons or daughters of good families who follow the vehicle of the bodhisattvas grasp the perfection of wisdom as a name or grasp it as a mental image, then, in grasping the perfection of wisdom as a name or as a mental image, they will be attached to the perfection of wisdom. They will undervalue the perfection of wisdom

and will abandon the perfection of wisdom. Subhūti, if sons or daughters of good families who follow the vehicle of the bodhisattvas grasp the perfection of wisdom as a mental image, and if, having grasped the perfection of wisdom as a mental image, they give rise to conceits on account of the perfection of wisdom, they are giving rise to conceit on account of the perfection of wisdom and are attached to the perfection of wisdom. They will undervalue the perfection of wisdom and will abandon the perfection of wisdom.”

27.661 “Blessed Lord, how wonderful it is that this perfection of wisdom [F.182.a] has been eloquently explained and excellently revealed in that manner to bodhisattva great beings, and that they are still attached and unattached to it,” said Subhūti.

27.662 Then the venerable Śāradvatīputra asked the venerable Subhūti, “Venerable Subhūti, what is the attachment of bodhisattva great beings and what is their nonattachment?”

27.663 “Venerable Śāradvatīputra,” replied Subhūti, “here if the sons or daughters of good families who follow the vehicle of the bodhisattvas without skillful means perceive that ‘physical forms are empty,’ they are attached. If they perceive that ‘feelings are empty,’ they are attached. If they perceive that ‘perceptions are empty,’ they are attached. If they perceive that ‘formative predispositions are empty,’ they are attached. If they perceive that ‘consciousness is empty,’ they are attached. If they perceive that ‘the eyes are empty,’ they are attached. If they perceive that ‘the ears are empty,’ they are attached. If they perceive that ‘the nose is empty,’ they are attached. If they perceive that ‘the tongue is empty,’ [F.182.b] they are attached. If they perceive that ‘the body is empty,’ they are attached. If they perceive that ‘the mental faculty is empty,’ they are attached. If they perceive that ‘sights are empty,’ they are attached. If they perceive that ‘sounds are empty,’ they are attached. If they perceive that ‘odors are empty,’ they are attached. If they perceive that ‘tastes are empty,’ they are attached. If they perceive that ‘tangibles are empty,’ they are attached. If they perceive that ‘mental phenomena are empty,’ they are attached. If they perceive that ‘visual consciousness is empty,’ they are attached. If they perceive that ‘auditory consciousness is empty,’ they are attached. If they perceive that ‘olfactory consciousness is empty,’ they are attached. If they perceive that ‘gustatory consciousness is empty,’ they are attached. If they perceive that ‘tactile consciousness is empty,’ they are attached. If they perceive that ‘mental consciousness is empty,’ they are attached. If they perceive that ‘visually compounded sensory contact is empty,’ they are attached. If they perceive that ‘aurally compounded sensory contact is empty,’ they are attached. If they perceive that ‘nasally compounded sensory contact is empty,’ they are

attached. If they perceive that 'lingually compounded sensory contact is empty,' they are attached. If they perceive that 'corporeally compounded sensory contact is empty,' they are attached. If they perceive that 'mentally compounded sensory contact is empty,' they are attached. If they perceive that 'feelings conditioned by visually compounded sensory contact are empty,' they are attached. If they perceive that 'feelings conditioned by aurally compounded sensory contact are empty,' they are attached. If they perceive that 'feelings conditioned by nasally compounded sensory contact are empty,' they are attached. If they perceive that 'feelings conditioned by lingually compounded sensory contact are empty,' they are attached. If they perceive that 'feelings conditioned by corporeally compounded sensory contact are empty,' they are attached. If they perceive that 'feelings conditioned by mentally compounded sensory contact are empty,' they are attached. If they perceive that 'the earth element is empty,' they are attached. If they perceive that 'the water element is empty,' they are attached. If they perceive that 'the fire element is empty,' they are attached. If they perceive that 'the wind element is empty,' they are attached. If they perceive that 'the space element is empty,' they are attached. If they perceive that 'the consciousness element is empty,' they are attached. If they perceive that 'ignorance is empty,' they are attached. If they perceive that 'formative predispositions are empty,' they are attached. If they perceive that 'consciousness is empty,' they are attached. If they perceive [F.183.a] that 'name and form are empty,' they are attached. If they perceive that 'the six sense fields are empty,' they are attached. If they perceive that 'sensory contact is empty,' they are attached. If they perceive that 'sensation is empty,' they are attached. If they perceive that 'craving is empty,' they are attached. If they perceive that 'grasping is empty,' they are attached. If they perceive that 'the rebirth process is empty,' they are attached. If they perceive that 'birth is empty,' they are attached. If they perceive that 'aging and death are empty,' they are attached. If they perceive that 'the perfection of generosity is empty,' they are attached. If they perceive that 'the perfection of ethical discipline is empty,' they are attached. If they perceive that 'the perfection of tolerance is empty,' they are attached. If they perceive that 'the perfection of perseverance is empty,' they are attached. If they perceive that 'the perfection of meditative concentration is empty,' they are attached. If they perceive that 'the perfection of wisdom is empty,' they are attached. If they perceive that 'the emptiness of internal phenomena is empty,' they are attached. If they perceive that 'the emptiness of external phenomena is empty,' they are attached. If they perceive that 'the emptiness of external and internal phenomena is empty,' they are attached. If they perceive that 'the emptiness of emptiness is empty,' they are attached. If they

perceive that 'the emptiness of great extent is empty,' they are attached. If they perceive that 'the emptiness of ultimate reality is empty,' they are attached. If they perceive that 'the emptiness of conditioned phenomena is empty,' they are attached. If they perceive that 'the emptiness of unconditioned phenomena is empty,' they are attached. If they perceive that 'the emptiness of the unlimited is empty,' they are attached. If they perceive that 'the emptiness of that which has neither beginning nor end is empty,' they are attached. If they perceive that 'the emptiness of nonexclusion [F.183.b] is empty,' they are attached. If they perceive that 'the emptiness of inherent nature is empty,' they are attached. If they perceive that 'the emptiness of all phenomena is empty,' they are attached. If they perceive that 'the emptiness of intrinsic defining characteristics is empty,' they are attached. If they perceive that 'the emptiness of that which cannot be apprehended is empty,' they are attached. If they perceive that 'the emptiness of nonentities is empty,' they are attached. If they perceive that 'the emptiness of essential nature is empty,' they are attached. If they perceive that 'the emptiness of an essential nature of nonentities is empty,' they are attached. If they perceive that 'the applications of mindfulness are empty,' they are attached. If they perceive that 'the correct exertions are empty,' they are attached. If they perceive that 'the supports for miraculous ability are empty,' they are attached. If they perceive that 'the faculties are empty,' they are attached. If they perceive that 'the powers are empty,' they are attached. If they perceive that 'the branches of enlightenment are empty,' they are attached. If they perceive that 'the noble eightfold path is empty,' they are attached. If they perceive that 'the truths of the noble ones are empty,' they are attached. If they perceive that 'the meditative concentrations are empty,' they are attached. If they perceive that 'the immeasurable attitudes are empty,' they are attached. If they perceive that 'the formless absorptions are empty,' they are attached. If they perceive that 'the liberations are empty,' they are attached. If they perceive that 'the serial steps of meditative absorption are empty,' they are attached. If they perceive that 'the emptiness, signlessness, and wishlessness gateways to liberation are empty,' they are attached. If they perceive that [F.184.a] 'the extrasensory powers are empty,' they are attached. If they perceive that 'the meditative stabilities are empty,' they are attached. If they perceive that 'the dhāraṇī gateways are empty,' they are attached. If they perceive that 'the powers of the tathāgatas are empty,' they are attached. If they perceive that 'the fearlessnesses are empty,' they are attached. If they perceive that 'the kinds of exact knowledge are empty,' they are attached. If they perceive that 'great loving kindness is empty,' they are attached. If they perceive that 'great compassion is empty,' they are attached. If they perceive that 'the eighteen

distinct qualities of the buddhas are empty,' they are attached. If they perceive that 'the fruit of having entered the stream is empty,' they are attached. If they perceive that 'the fruit of once-returner is empty,' they are attached. If they perceive that 'the fruit of non-returner is empty,' they are attached. If they perceive that 'arhatship is empty,' they are attached. If they perceive that 'individual enlightenment is empty,' they are attached. If they perceive that 'the knowledge of the aspects of the path is empty,' they are attached. If they perceive that 'all-aspect omniscience is empty,' they are attached.

27.664 "Moreover, Venerable Śāradvatīputra, if sons or daughters of good families who follow the vehicle of the bodhisattvas without skillful means perceive that 'past phenomena are past phenomena,' they are attached. If they perceive that 'future phenomena are future phenomena,' they are attached. If they perceive that 'present phenomena are present phenomena,' they are attached.

27.665 "Moreover, Venerable Śāradvatīputra, if sons or daughters of good families who follow the vehicle of the bodhisattvas, [F.184.b] from the time when they first set their mind, practice the perfection of generosity by way of apprehending anything, they are attached. If they practice the perfection of ethical discipline, they are attached. If they practice the perfection of tolerance, they are attached. If they practice the perfection of perseverance, they are attached. If they practice the perfection of meditative concentration, they are attached. And if they practice the perfection of wisdom, they are attached. If they practice the emptiness of internal phenomena, they are attached. If they practice the emptiness of external phenomena, they are attached. If they practice the emptiness of external and internal phenomena, they are attached. If they practice the emptiness of emptiness, they are attached. If they practice the emptiness of great extent, they are attached. If they practice the emptiness of ultimate reality, they are attached. If they practice the emptiness of conditioned phenomena, they are attached. If they practice the emptiness of unconditioned phenomena, they are attached. If they practice the emptiness of the unlimited, they are attached. If they practice the emptiness of that which has neither beginning nor end, they are attached. If they practice the emptiness of nonexclusion, they are attached. If they practice the emptiness of inherent nature, they are attached. If they practice the emptiness of all phenomena, they are attached. If they practice the emptiness of intrinsic defining characteristics, they are attached. If they practice the emptiness of that which cannot be apprehended, they are attached. If they practice the emptiness of nonentities, they are attached. If they practice the emptiness of essential nature, they are attached. And if they practice the emptiness of an essential nature of nonentities, they are

attached. If they practice the applications of mindfulness, they are attached. If they practice the correct exertions, they are attached. If they practice the supports for miraculous ability, they are attached. If they practice the faculties, they are attached. If they practice the powers, they are attached. If they practice the branches of enlightenment, they are attached. And if they practice the noble eightfold path, they are attached. If they [F.185.a] practice the truths of the noble ones, they are attached. If they practice the meditative concentrations, they are attached. If they practice the immeasurable attitudes, they are attached. If they practice the formless absorptions, they are attached. If they practice the liberations, they are attached. If they practice the serial steps of meditative absorption, they are attached. If they practice the emptiness, signlessness, and wishlessness gateways to liberation, they are attached. If they practice the extrasensory powers, they are attached. If they practice the meditative stabilities, they are attached. If they practice the dhāraṇī gateways, they are attached. If they practice the powers of the tathāgatas, they are attached. If they practice the fearlessnesses, they are attached. If they practice the kinds of exact knowledge, they are attached. If they practice great loving kindness, they are attached. If they practice great compassion, they are attached. And if they practice the eighteen distinct qualities of the buddhas, they are attached. If they practice the fruit of having entered the stream, they are attached. If they practice the fruit of once-returner, they are attached. If they practice the fruit of non-returner, they are attached. If they practice arhatship, they are attached. If they practice individual enlightenment, they are attached. If they practice the knowledge of the aspects of the path, they are attached. And if they practice all-aspect omniscience, they are attached.

27.666 “Venerable Śāradvatīputra, in regard to what you also asked, ‘What is the nonattachment of bodhisattva great beings who practice the perfection of wisdom?’ Venerable Śāradvatīputra, here bodhisattva great beings with skillful means who practice the perfection of wisdom do not perceive that ‘physical forms are physical forms.’ They do not perceive [F.185.b] that ‘feelings are feelings.’ They do not perceive that ‘perceptions are perceptions.’ They do not perceive that ‘formative predispositions are formative predispositions.’ And they do not perceive that ‘consciousness is consciousness.’ They do not perceive that ‘past phenomena are past phenomena.’ They do not perceive that ‘future phenomena are future phenomena.’ And they do not perceive that ‘present phenomena are present phenomena.’

27.667 “Venerable Śāradvatīputra, bodhisattva great beings with skillful means who practice the perfection of wisdom do not think, ‘I am giving a gift. I am giving a gift to them. I am giving this sort of gift’; or ‘I am maintaining ethical

discipline. I am maintaining this sort of ethical discipline'; or 'I am cultivating tolerance. I am cultivating this sort of tolerance'; or 'I am undertaking perseverance. I am undertaking this sort of perseverance'; or 'I am absorbed in meditative concentration. I am absorbed in this sort of meditative concentration'; or 'I am cultivating wisdom. I am cultivating this sort of wisdom'; or 'I am making some merit. I am making this sort of merit. I am making this much merit'; or 'I should enter a bodhisattva's full maturity'; or 'I should purify a buddhafield'; or 'I should bring beings to maturity'; or 'I should attain all-aspect omniscience.' Venerable Śāradvatīputra, for bodhisattva great beings with skillful means [F.186.a] who practice the perfection of wisdom, all such conceptual thoughts are nonexistent and do not come about owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent existence, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Venerable Śāradvatīputra, these are the nonattachments of bodhisattva great beings with skillful means who practice the perfection of wisdom."

27.668 Then Śakra, mighty lord of the gods, asked the venerable Subhūti, "Venerable monk Subhūti, in what way do sons or daughters of good families who follow the vehicle of the bodhisattvas become attached?"

27.669 Śakra, mighty lord of the gods, having asked that, the venerable Subhūti replied to him, "Kauśika, when sons or daughters of good families who follow the vehicle of the bodhisattvas perceive the mind [of enlightenment], perceive the perfection of generosity, perceive the perfection of ethical discipline, perceive the perfection of tolerance, perceive the perfection of perseverance, perceive the perfection of meditative concentration, and perceive the perfection of wisdom; perceive the emptiness of internal phenomena, perceive the emptiness of external phenomena, [F.186.b] perceive the emptiness of external and internal phenomena, perceive the emptiness of emptiness, perceive the emptiness of great extent, perceive the emptiness of ultimate reality, perceive the emptiness of conditioned phenomena, perceive the emptiness of unconditioned phenomena, perceive the emptiness of the unlimited, perceive the emptiness of that which has neither beginning nor end, perceive the emptiness of nonexclusion, perceive

the emptiness of inherent nature, perceive the emptiness of all phenomena, perceive the emptiness of intrinsic defining characteristics, perceive the emptiness of that which cannot be apprehended, perceive the emptiness of nonentities, perceive the emptiness of essential nature, and perceive the emptiness of an essential nature of nonentities; perceive the applications of mindfulness, perceive the correct exertions, perceive the supports for miraculous ability, perceive the faculties, perceive the powers, perceive the branches of enlightenment, and perceive the noble eightfold path; perceive the truths of the noble ones, perceive the meditative concentrations, perceive the immeasurable attitudes, perceive the formless absorptions, perceive the liberations, perceive the serial steps of meditative absorption, perceive the emptiness, signlessness, and wishlessness gateways to liberation, perceive the extrasensory powers, perceive the meditative stabilities, perceive the dhāraṇī gateways, perceive the powers of the tathāgatas, [F.187.a] perceive the fearlessnesses, perceive the kinds of exact knowledge, perceive great loving kindness, perceive great compassion, and perceive the eighteen distinct qualities of the buddhas; and when they have a perception of the lord buddhas, and, having perceived the roots of virtue generated on account of those buddhas, gather those roots of virtue and compress them all together and dedicate them, making a dedication to unsurpassed, perfect, complete enlightenment, and perceive that too—then, Kauśika, these perceptions are the attachment of sons or daughters of good families who follow the vehicle of the bodhisattvas. When those with attachment have become attached, they cannot practice the perfection of wisdom, which is without attachment. If you ask why, Kauśika, it is because they are incapable of dedicating the inherent nature of physical forms, and they are incapable of dedicating the inherent nature of feelings, perceptions, formative predispositions, and consciousness.

27.670 “If you ask why, Kauśika, it is because the inherent nature of physical forms cannot be dedicated,⁸³⁴ the inherent nature of feelings cannot be dedicated, the inherent nature of perceptions cannot be dedicated, the inherent nature of formative predispositions cannot be dedicated, and the inherent nature of consciousness cannot be dedicated; the inherent nature of the eyes cannot be dedicated, the inherent nature of the ears cannot be dedicated, the inherent nature of the nose cannot be dedicated, the inherent nature of the tongue cannot be dedicated, the inherent nature of the body cannot be dedicated, and the inherent nature of the mental faculty cannot be dedicated; the inherent nature of sights cannot be dedicated, the inherent nature of sounds cannot be dedicated, the inherent nature of odors cannot be dedicated, the inherent nature of tastes cannot be dedicated, the inherent nature of tangibles cannot be dedicated, and the intrinsic nature [F.187.b] of

mental phenomena cannot be dedicated; the inherent nature of visual consciousness cannot be dedicated, the inherent nature of auditory consciousness cannot be dedicated, the inherent nature of olfactory consciousness cannot be dedicated, the inherent nature of gustatory consciousness cannot be dedicated, the inherent nature of tactile consciousness cannot be dedicated, and the inherent nature of mental consciousness cannot be dedicated; the inherent nature of visually compounded sensory contact cannot be dedicated, the inherent nature of aurally compounded sensory contact cannot be dedicated, the inherent nature of nasally compounded sensory contact cannot be dedicated, the inherent nature of lingually compounded sensory contact cannot be dedicated, the inherent nature of corporeally compounded sensory contact cannot be dedicated, and the inherent nature of mentally compounded sensory contact cannot be dedicated; the inherent nature of feelings conditioned by visually compounded sensory contact cannot be dedicated, the inherent nature of feelings conditioned by aurally compounded sensory contact cannot be dedicated, the inherent nature of feelings conditioned by nasally compounded sensory contact cannot be dedicated, the inherent nature of feelings conditioned by lingually compounded sensory contact cannot be dedicated, the inherent nature of feelings conditioned by corporeally compounded sensory contact cannot be dedicated, and the inherent nature of feelings conditioned by mentally compounded sensory contact cannot be dedicated; the inherent nature of the earth element cannot be dedicated, the inherent nature of the water element cannot be dedicated, the inherent nature of the fire element cannot be dedicated, the inherent nature of the wind element cannot be dedicated, the inherent nature of the space element [F.188.a] cannot be dedicated, and the inherent nature of the consciousness element cannot be dedicated; the inherent nature of ignorance cannot be dedicated, the inherent nature of formative predispositions cannot be dedicated, the inherent nature of consciousness cannot be dedicated, the inherent nature of name and form cannot be dedicated, the inherent nature of the six sense fields cannot be dedicated, the inherent nature of sensory contact cannot be dedicated, the inherent nature of sensation cannot be dedicated, the inherent nature of craving cannot be dedicated, the inherent nature of grasping cannot be dedicated, the inherent nature of the rebirth process cannot be dedicated, the inherent nature of birth cannot be dedicated, and the inherent nature of aging and death cannot be dedicated; the inherent nature of the perfection of generosity cannot be dedicated, the inherent nature of the perfection of ethical discipline cannot be dedicated, the inherent nature of the perfection of tolerance cannot be dedicated, the inherent nature of the perfection of

perseverance cannot be dedicated, the inherent nature of the perfection of meditative concentration cannot be dedicated, and the inherent nature of the perfection of wisdom cannot be dedicated; the inherent nature of the emptiness of internal phenomena cannot be dedicated, the inherent nature of the emptiness of external phenomena cannot be dedicated, the inherent nature of the emptiness of external and internal phenomena cannot be dedicated, the inherent nature of the emptiness of emptiness cannot be dedicated, the inherent nature of the emptiness of great extent cannot be dedicated, the inherent nature of the emptiness of ultimate reality cannot be dedicated, the inherent nature of the emptiness of conditioned phenomena cannot [F.188.b] be dedicated, the inherent nature of the emptiness of unconditioned phenomena cannot be dedicated, the inherent nature of the emptiness of the unlimited cannot be dedicated, the inherent nature of the emptiness of that which has neither beginning nor end cannot be dedicated, the inherent nature of the emptiness of nonexclusion cannot be dedicated, the inherent nature of the emptiness of inherent nature cannot be dedicated, the inherent nature of the emptiness of all phenomena cannot be dedicated, the inherent nature of the emptiness of intrinsic defining characteristics cannot be dedicated, the inherent nature of the emptiness of that which cannot be apprehended cannot be dedicated, the inherent nature of the emptiness of nonentities cannot be dedicated, the inherent nature of the emptiness of essential nature cannot be dedicated, and the inherent nature of the emptiness of an essential nature of nonentities cannot be dedicated; the inherent nature of the applications of mindfulness cannot be dedicated, the inherent nature of the correct exertions cannot be dedicated, the inherent nature of the supports for miraculous ability cannot be dedicated, the inherent nature of the faculties cannot be dedicated, the inherent nature of the powers cannot be dedicated, the inherent nature of the branches of enlightenment cannot be dedicated, and the inherent nature of the noble eightfold path cannot be dedicated; the inherent nature of the truths of the noble ones cannot be dedicated, the inherent nature of the meditative concentrations cannot be dedicated, the inherent nature of the immeasurable attitudes cannot be dedicated, the inherent nature of the formless absorptions cannot be dedicated, [F.189.a] the inherent nature of the eight liberations cannot be dedicated, the inherent nature of the nine serial steps of meditative absorption cannot be dedicated, the inherent nature of the emptiness, signlessness, and wishlessness gateways to liberation cannot be dedicated, the inherent nature of the extrasensory powers cannot be dedicated, the inherent nature of the meditative stabilities cannot be dedicated, the inherent nature of the dhāraṇī gateways cannot be dedicated, the inherent nature of the powers of the tathāgatas cannot be dedicated, the

inherent nature of the fearlessnesses cannot be dedicated, the inherent nature of the kinds of exact knowledge cannot be dedicated, the inherent nature of great loving kindness cannot be dedicated, the inherent nature of great compassion cannot be dedicated, and the inherent nature of the eighteen distinct qualities of the buddhas cannot be dedicated; and the inherent nature of the fruit of having entered the stream cannot be dedicated, the inherent nature of the fruit of once-returner cannot be dedicated, the inherent nature of the fruit of non-returner cannot be dedicated, the inherent nature of arhatship cannot be dedicated, the inherent nature of individual enlightenment cannot be dedicated, the inherent nature of the knowledge of the aspects of the path cannot be dedicated, and the inherent nature of all-aspect omniscience cannot be dedicated.

27.671 “Moreover Kauśika, when bodhisattva great beings instruct others in, or encourage them in, or fill them with enthusiasm for, [F.189.b] or cause them to delight in unsurpassed, perfect, complete enlightenment, they should instruct others in, they should encourage them in, they should fill them with enthusiasm for, and they should cause them to delight in it with a mind that is in conformity with reality. Furthermore, they should instruct others in, they should encourage them in, they should fill them with enthusiasm for, and they should cause them to delight in it so that, by whatever means, when they are practicing the perfection of generosity, they will not think, ‘I am practicing the perfection of generosity.’ When they are practicing the perfection of ethical discipline, they will not think, ‘I am practicing the perfection of ethical discipline.’ When they are practicing the perfection of tolerance, they will not think, ‘I am practicing the perfection of tolerance.’ When they are practicing the perfection of perseverance, they will not think, ‘I am practicing the perfection of perseverance.’ When they are practicing the perfection of meditative concentration, they will not think, ‘I am practicing the perfection of meditative concentration.’ When they are practicing the perfection of wisdom, they will not think, ‘I am practicing the perfection of wisdom.’ When they are practicing the emptiness of internal phenomena, they will not think, ‘I am practicing the emptiness of internal phenomena.’ When they are practicing the emptiness of external phenomena, they will not think, ‘I am practicing the emptiness of external phenomena.’ When they are practicing the emptiness of external and internal phenomena, they will not think, ‘I am practicing the emptiness of external and internal phenomena.’ When they are practicing the emptiness of emptiness, they will not think, ‘I am practicing the emptiness of emptiness.’ When they are practicing the emptiness of great extent, they will not think, ‘I am practicing the emptiness of great extent.’ When they are practicing [F.190.a] the emptiness of ultimate reality, they will not think, ‘I am

practicing the emptiness of ultimate reality.' When they are practicing the emptiness of conditioned phenomena, they will not think, 'I am practicing the emptiness of conditioned phenomena.' When they are practicing the emptiness of unconditioned phenomena, they will not think, 'I am practicing the emptiness of unconditioned phenomena.' When they are practicing the emptiness of the unlimited, they will not think, 'I am practicing the emptiness of the unlimited.' When they are practicing the emptiness of that which has neither beginning nor end, they will not think, 'I am practicing the emptiness of that which has neither beginning nor end.' When they are practicing the emptiness of nonexclusion, they will not think, 'I am practicing the emptiness of nonexclusion.' When they are practicing the emptiness of inherent nature, they will not think, 'I am practicing the emptiness of inherent nature.' When they are practicing the emptiness of all phenomena, they will not think, 'I am practicing the emptiness of all phenomena.' When they are practicing the emptiness of intrinsic defining characteristics, they will not think, 'I am practicing the emptiness of intrinsic defining characteristics.' When they are practicing the emptiness of that which cannot be apprehended, they will not think, 'I am practicing the emptiness of that which cannot be apprehended.' When they are practicing the emptiness of nonentities, they will not think, 'I am practicing the emptiness of nonentities.' When they are practicing the emptiness of essential nature, they will not think, 'I am practicing the emptiness of essential nature.' When they are practicing the emptiness of an essential nature of nonentities, they will not think, 'I am [F.190.b] practicing the emptiness of an essential nature of nonentities.' When they are practicing the applications of mindfulness, they will not think, 'I am practicing the applications of mindfulness.' When they are practicing the correct exertions, they will not think, 'I am practicing the correct exertions.' When they are practicing the supports for miraculous ability, they will not think, 'I am practicing the supports for miraculous ability.' When they are practicing the faculties, they will not think, 'I am practicing the faculties.' When they are practicing the powers, they will not think, 'I am practicing the powers.' When they are practicing the branches of enlightenment, they will not think, 'I am practicing the branches of enlightenment.' When they are practicing the noble eightfold path, they will not think, 'I am practicing the noble eightfold path.' When they are practicing the truths of the noble ones, they will not think, 'I am practicing the truths of the noble ones.' When they are practicing the meditative concentrations, they will not think, 'I am practicing the meditative concentrations.' When they are practicing the immeasurable attitudes, they will not think, 'I am practicing the immeasurable attitudes.' When they are practicing the formless absorptions, they will not think,

[F.191.a] 'I am practicing the formless absorptions.' When they are practicing the eight liberations, they will not think, 'I am practicing the eight liberations.' When they are practicing the nine serial steps of meditative absorption, they will not think, 'I am practicing the nine serial steps of meditative absorption.' When they are practicing the emptiness, signlessness, and wishlessness gateways to liberation, they will not think, 'I am practicing the emptiness, signlessness, and wishlessness gateways to liberation.' When they are practicing the extrasensory powers, they will not think, 'I am practicing the extrasensory powers.' When they are practicing the meditative stabilities, they will not think, 'I am practicing the meditative stabilities.' When they are practicing the dhāraṇī gateways, they will not think, 'I am practicing the dhāraṇī gateways.' When they are practicing the powers of the tathāgatas, they will not think, 'I am practicing the powers of the tathāgatas.' When they are practicing the fearlessnesses, they will not think, 'I am practicing the fearlessnesses.' When they are practicing the kinds of exact knowledge, they will not think, 'I am practicing the kinds of exact knowledge.' When they are practicing great loving kindness, they will not think, 'I am practicing great loving kindness.' When they are practicing great compassion, they will not think, 'I am practicing great compassion.' When they are practicing the eighteen distinct qualities of the buddhas, they will not think, 'I am practicing the distinct qualities of the buddhas.' [F.191.b] When they are practicing the fruit of having entered the stream, they will not think, 'I am practicing the fruit of having entered the stream.' When they are practicing the fruit of once-returner, they will not think, 'I am practicing the fruit of once-returner.' When they are practicing the fruit of non-returner, they will not think, 'I am practicing the fruit of non-returner.' When they are practicing arhatship, they will not think, 'I am practicing arhatship.' When they are practicing individual enlightenment, they will not think, 'I am practicing individual enlightenment.' When they are practicing the knowledge of the aspects of the path, they will not think, 'I am practicing the knowledge of the aspects of the path.' And when they are practicing all-aspect omniscience, they will not think, 'I am practicing all-aspect omniscience.' Practicing in that manner, sons or daughters of good families should instruct others in, should encourage them in, should fill them with enthusiasm for, and should cause them to delight in unsurpassed, perfect, complete enlightenment. Furthermore, when they instruct others with, encourage them with, fill them with enthusiasm for, and cause them delight with that instruction, that encouragement, that filling with enthusiasm, and that causing delight, they will not degenerate, and they will [F.192.a]

encourage others with the encouragement permitted by the buddhas. In that manner, those sons or daughters of good families will renounce all the limits of attachment.” [B15]

27.672 Then the Blessed One said to the venerable Subhūti, “Excellent, Subhūti! It is excellent, Subhūti, that you are teaching those sorts of possible attachments, excellent. Therefore, Subhūti, I will also explain possible attachments even more subtle than those to you. I will teach them, so listen and pay attention very carefully.”

27.673 Saying, “Blessed Lord, I will do so,” the venerable Subhūti then listened to the Blessed One. The Blessed One said to him, “Subhūti, when sons or daughters of good families who have set out for unsurpassed, perfect, complete enlightenment pay attention to the tathāgatas, arhats, perfectly complete buddhas as a mental image, to the extent that there is a mental image, to that extent there is attachment.

27.674 “When they pay attention to all the roots of virtue of past, present, and future tathāgatas, arhats, perfectly complete buddhas who are free from all attachments—whatever they are, as many as there are—from the first setting of the mind up to the establishment of the good Dharma,⁸³⁵ as a mental image, and, having paid attention, dedicate them to unsurpassed, perfect, complete enlightenment, Subhūti, to the extent they pay attention to a mental image, to that extent there is attachment. When they have taken all the roots of virtue of the śrāvakas of those tathāgatas, and of other [F.192.b] beings apart from them—whatever they are, as many as there are—as a mental image and dedicate them to unsurpassed, perfect, complete enlightenment, Subhūti, to the extent they pay attention to a mental image, to that extent there is attachment. If you ask why, it is because it is not right to pay attention to those tathāgatas to as a mental image, and it is also not right to pay attention to those roots of virtue of the tathāgatas as a mental image.”

27.675 Then Subhūti said, “Blessed Lord, the perfection of wisdom is profound.”

“Subhūti, that is because all phenomena are, in their inherent nature, void,” replied the Blessed One.

27.676 “Blessed Lord, I pay homage to the perfection of wisdom,” said Subhūti.

“Subhūti,” said the Blessed One, “because the perfection of wisdom is unfabricated and unconditioned, it cannot be fully awakened to by anyone at all.”

27.677 “Blessed Lord, all phenomena are not fully awakened to.”

“Subhūti,” replied the Blessed One, “this is because the inherent nature of phenomena is not two. The inherent nature of phenomena is just one. Subhūti, that which is the singular inherent nature of phenomena is not the inherent nature of phenomena. Subhūti, that which is not the inherent nature

is unfabricated. That which is unfabricated is unconditioned. Subhūti, so it is that when bodhisattva great beings know the singular inherent nature of phenomena that is not the inherent nature—unfabricated and unconditioned—they abandon all possible attachments.”

27.678 “Blessed Lord, the perfection of wisdom is hard to realize,” said Subhūti.

“Subhūti,” replied the Blessed One, “this is because the perfection of wisdom has not been seen, has not been heard, has not been realized, has not been cognized, and has not been attained in manifest buddhahood by anyone at all.”

27.679 “Blessed Lord, the perfection of wisdom is inconceivable,” said Subhūti.

“Subhūti,” replied the Blessed One, “this is because it is [F.193.a] not known by the mind, and it is not known by physical forms, is not known by feelings, is not known by perceptions, is not known by formative predispositions, and is not known by consciousness. It is not known by the eyes, is not known by the ears, is not known by the nose, is not known by the tongue, is not known by the body, and is not known by the mental faculty. It is not known by sights, is not known by sounds, is not known by odors, is not known by tastes, is not known by tangibles, and is not known by mental phenomena. It is not known by visual consciousness, is not known by auditory consciousness, is not known by olfactory consciousness, is not known by gustatory consciousness, is not known by tactile consciousness, and is not known by mental consciousness. It is not known by visually compounded sensory contact, is not known by aurally compounded sensory contact, is not known by nasally compounded sensory contact, is not known by lingually compounded sensory contact, is not known by corporeally compounded sensory contact, and is not known by mentally compounded sensory contact. It is not known by feelings conditioned by visually compounded sensory contact, is not known by feelings conditioned by aurally compounded sensory contact, is not known by feelings conditioned by nasally compounded sensory contact, is not known by feelings conditioned by lingually compounded sensory contact, is not known by feelings conditioned by corporeally compounded sensory contact, and is not known by feelings conditioned by mentally compounded sensory contact. [F.193.b] It is not known by the earth element, is not known by the water element, is not known by the fire element, is not known by the wind element, is not known by the space element, and is not known by the consciousness element. It is not known by ignorance, is not known by formative predispositions, is not known by consciousness, is not known by name and form, is not known by the six sense fields, is not known by sensory contact, is not known by sensation, is not known by craving, is not known by grasping, is not known by the rebirth process, is not known by

birth, and is not known by aging and death. It is not known by the perfection of generosity, is not known by the perfection of ethical discipline, is not known by the perfection of tolerance, is not known by the perfection of perseverance, is not known by the perfection of meditative concentration, and is not known by the perfection of wisdom. It is not known by the emptiness of internal phenomena, is not known by the emptiness of external phenomena, is not known by the emptiness of external and internal phenomena, is not known by the emptiness of emptiness, is not known by the emptiness of great extent, is not known by the emptiness of ultimate reality, is not known by the emptiness of conditioned phenomena, is not known by the emptiness of unconditioned phenomena, is not known by the emptiness of the unlimited, is not known by the emptiness of that which has neither beginning nor end, is not known by the emptiness of nonexclusion, is not known by the emptiness of inherent nature, is not known by the emptiness of all phenomena, is not known by the emptiness of intrinsic defining characteristics, is not known by the emptiness of that which cannot be apprehended, is not known by the emptiness of nonentities, is not known by the emptiness of essential nature, and is not known by the emptiness of an essential nature of nonentities. [F.194.a] It is not known by the applications of mindfulness, is not known by the correct exertions, is not known by the supports for miraculous ability, is not known by the faculties, is not known by the powers, is not known by the branches of enlightenment, and it is not known by the noble eightfold path. It is not known by the truths of the noble ones, is not known by the meditative concentrations, is not known by the immeasurable attitudes, is not known by the formless absorptions, is not known by the eight liberations, and is not known by the nine serial steps of meditative absorption. It is not known by the emptiness, signlessness, and wishlessness gateways to liberation, is not known by the extrasensory powers, is not known by the meditative stabilities, and is not known by the dhāraṇī gateways. It is not known by the ten powers of the tathāgatas, is not known by the fearlessnesses, is not known by the kinds of exact knowledge, is not known by great loving kindness, is not known by great compassion, and is not known by the eighteen distinct qualities of the buddhas. It is not known by the fruit of having entered the stream, is not known by the fruit of once-returner, is not known by the fruit of non-returner, is not known by arhatship, is not known by individual enlightenment, is not known by the knowledge of the aspects of the path, and it is not known by all-aspect omniscience."

27.680 *This completes the twenty-seventh chapter from "The Perfection of Wisdom in One Hundred Thousand Lines."*

CHAPTER 28

28.1 Then the venerable Subhūti said to the Blessed One, “Blessed Lord, [F.194.b] the perfection of wisdom is inactive.”

28.2 “Subhūti,” replied the Blessed One, “that is because an agent cannot be apprehended. Similarly, Subhūti, it is because physical forms cannot be apprehended, feelings cannot be apprehended, perceptions cannot be apprehended, formative predispositions cannot be apprehended, and consciousness cannot be apprehended. The eyes cannot be apprehended, the ears cannot be apprehended, the nose cannot be apprehended, the tongue cannot be apprehended, the body cannot be apprehended, and the mental faculty cannot be apprehended. Sights cannot be apprehended, sounds cannot be apprehended, odors cannot be apprehended, tastes cannot be apprehended, tangibles cannot be apprehended, and mental phenomena cannot be apprehended. Visual consciousness cannot be apprehended, auditory consciousness cannot be apprehended, olfactory consciousness cannot be apprehended, gustatory consciousness cannot be apprehended, tactile consciousness cannot be apprehended, and mental consciousness cannot be apprehended. Visually compounded sensory contact cannot be apprehended, aurally compounded sensory contact cannot be apprehended, nasally compounded sensory contact cannot be apprehended, lingually compounded sensory contact cannot be apprehended, corporeally compounded sensory contact cannot be apprehended, and mentally compounded sensory contact cannot be apprehended. Feelings conditioned by visually compounded sensory contact cannot be apprehended, feelings conditioned by aurally compounded sensory contact cannot be apprehended, feelings conditioned by nasally compounded sensory contact cannot be apprehended, feelings conditioned by lingually compounded sensory contact cannot be apprehended, feelings conditioned by corporeally compounded sensory contact cannot be apprehended, and feelings conditioned by mentally

compounded sensory contact cannot be apprehended. The earth element cannot be apprehended, [F.195.a] the water element cannot be apprehended, the fire element cannot be apprehended, the wind element cannot be apprehended, the space element cannot be apprehended, and the consciousness element cannot be apprehended. Ignorance cannot be apprehended, formative predispositions cannot be apprehended, consciousness cannot be apprehended, name and form cannot be apprehended, the six sense fields cannot be apprehended, sensory contact cannot be apprehended, sensation cannot be apprehended, craving cannot be apprehended, grasping cannot be apprehended, the rebirth process cannot be apprehended, birth cannot be apprehended, and aging and death cannot be apprehended. The perfection of generosity cannot be apprehended, the perfection of ethical discipline cannot be apprehended, the perfection of tolerance cannot be apprehended, the perfection of perseverance cannot be apprehended, the perfection of meditative concentration cannot be apprehended, and the perfection of wisdom cannot be apprehended. The emptiness of internal phenomena cannot be apprehended, the emptiness of external phenomena cannot be apprehended, the emptiness of external and internal phenomena cannot be apprehended, the emptiness of emptiness cannot be apprehended, the emptiness of great extent cannot be apprehended, the emptiness of ultimate reality cannot be apprehended, the emptiness of conditioned phenomena cannot be apprehended, the emptiness of unconditioned phenomena cannot be apprehended, the emptiness of the unlimited cannot be apprehended, the emptiness of that which has neither beginning nor end cannot be apprehended, the emptiness of nonexclusion cannot be apprehended, the emptiness of inherent nature cannot be apprehended, the emptiness of all phenomena cannot be apprehended, the emptiness of intrinsic defining characteristics cannot be apprehended, the emptiness of that which cannot be apprehended cannot be apprehended, the emptiness of nonentities cannot be apprehended, the emptiness of essential nature cannot be apprehended, [F.195.b] and the emptiness of an essential nature of nonentities cannot be apprehended. The applications of mindfulness cannot be apprehended, the correct exertions cannot be apprehended, the supports for miraculous ability cannot be apprehended, the faculties cannot be apprehended, the powers cannot be apprehended, the branches of enlightenment cannot be apprehended, and the noble eightfold path cannot be apprehended. The truths of the noble ones cannot be apprehended, the meditative concentrations cannot be apprehended, the immeasurable attitudes cannot be apprehended, the formless absorptions cannot be apprehended, the eight liberations cannot be apprehended, the nine serial

steps of meditative absorption cannot be apprehended, the emptiness, signlessness, and wishlessness gateways to liberation cannot be apprehended, the extrasensory powers cannot be apprehended, the meditative stabilities cannot be apprehended, the dhāraṇī gateways cannot be apprehended, the powers of the tathāgatas cannot be apprehended, the fearlessnesses cannot be apprehended, the kinds of exact knowledge cannot be apprehended, great loving kindness cannot be apprehended, great compassion cannot be apprehended, and the distinct qualities of the buddhas cannot be apprehended. The fruit of having entered the stream cannot be apprehended, the fruit of once-returner cannot be apprehended, the fruit of non-returner cannot be apprehended, arhatship cannot be apprehended, individual enlightenment cannot be apprehended, the knowledge of aspects of the path cannot be apprehended, and all-aspect omniscience cannot be apprehended.”

28.3 “Blessed Lord, how then should bodhisattva great beings practicing the perfection of wisdom here practice?” asked Subhūti.

28.4 “Subhūti,” replied the Lord, “here when bodhisattva great beings [F.196.a] practice the perfection of wisdom, if they do not engage with physical forms, they are practicing the perfection of wisdom. If they do not practice with the notion that physical forms are ‘permanent’ or ‘impermanent,’ they are practicing the perfection of wisdom; if they do not practice with the notion that physical forms are ‘happiness’ or ‘suffering,’ they are practicing the perfection of wisdom; if they do not practice with the notion that physical forms are ‘a self’ or ‘nonself,’ they are practicing the perfection of wisdom; and if they do not practice with the notion that physical forms are ‘pleasant’ or ‘unpleasant,’ they are practicing the perfection of wisdom. If you ask why, it is because physical forms that are permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that do not exist.

28.5 “If they do not engage with feelings, they are practicing the perfection of wisdom. If they do not practice with the notion that feelings are ‘permanent’ or ‘impermanent,’ they are practicing the perfection of wisdom; if they do not practice with the notion that feelings are ‘happiness’ or ‘suffering,’ they are practicing the perfection of wisdom; if they do not practice with the notion that feelings are ‘a self’ or ‘nonself,’ they are practicing the perfection of wisdom; and if they do not practice with the notion that feelings are ‘pleasant’ or ‘unpleasant,’ they are practicing the perfection of wisdom. If you ask why, it is because feelings that are permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that do not exist.

- 28.6 “If they do not engage with perceptions, they are practicing the perfection of wisdom. If they do not practice with the notion that perceptions are ‘permanent’ or ‘impermanent,’ they are practicing the perfection of wisdom; if they do not practice with the notion that perceptions are ‘happiness’ or ‘suffering,’ [F.196.b] they are practicing the perfection of wisdom; if they do not practice with the notion that perceptions are ‘a self’ or ‘nonself,’ they are practicing the perfection of wisdom; and if they do not practice with the notion that perceptions are ‘pleasant’ or ‘unpleasant,’ they are practicing the perfection of wisdom. If you ask why, it is because perceptions that are permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that do not exist.
- 28.7 “If they do not engage with formative predispositions, they are practicing the perfection of wisdom. If they do not practice with the notion that formative predispositions are ‘permanent’ or ‘impermanent,’ they are practicing the perfection of wisdom; if they do not practice with the notion that formative predispositions are ‘happiness’ or ‘suffering,’ they are practicing the perfection of wisdom; if they do not practice with the notion that formative predispositions are ‘a self’ or ‘nonself,’ they are practicing the perfection of wisdom; and if they do not practice with the notion that formative predispositions are ‘pleasant’ or ‘unpleasant,’ they are practicing the perfection of wisdom. If you ask why, it is because formative predispositions that are permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that do not exist.
- 28.8 “If they do not engage with consciousness, they are practicing the perfection of wisdom. If they do not practice with the notion that consciousness is ‘permanent’ or ‘impermanent,’ they are practicing the perfection of wisdom; if they do not practice with the notion that consciousness is ‘happiness’ or ‘suffering,’ they are practicing the perfection of wisdom; if they do not practice with the notion that consciousness is ‘a self’ or ‘nonself,’ they are practicing the perfection of wisdom; and if they do not practice with the notion that consciousness is ‘pleasant’ or ‘unpleasant,’ they are practicing the perfection of wisdom. If you ask [F.197.a] why, it is because consciousness that is permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that does not exist.
- 28.9 “If they do not engage with the eyes, they are practicing the perfection of wisdom. If they do not practice with the notion that the eyes are ‘permanent’ or ‘impermanent,’ they are practicing the perfection of wisdom; if they do not practice with the notion that the eyes are ‘happiness’ or ‘suffering,’ they are practicing the perfection of wisdom; if they do not practice with the notion that the eyes are ‘a self’ or ‘nonself,’ they are practicing the perfection of wisdom; and if they do not practice with the notion that the eyes are

'pleasant' or 'unpleasant,' they are practicing the perfection of wisdom. If you ask why, it is because eyes that are permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that do not exist.

28.10 "If they do not engage with the ears, they are practicing the perfection of wisdom. If they do not practice with the notion that the ears are 'permanent' or 'impermanent,' they are practicing the perfection of wisdom; if they do not practice with the notion that the ears are 'happiness' or 'suffering,' they are practicing the perfection of wisdom; if they do not practice with the notion that the ears are 'a self' or 'nonself,' they are practicing the perfection of wisdom; and if they do not practice with the notion that the ears are 'pleasant' or 'unpleasant,' they are practicing the perfection of wisdom. If you ask why, it is because ears that are permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that do not exist.

28.11 "If they do not engage with the nose, they are practicing the perfection of wisdom. If they do not practice with the notion that the nose is 'permanent' or 'impermanent,' they are practicing the perfection of wisdom; [F.197.b] if they do not practice with the notion that the nose is 'happiness' or 'suffering,' they are practicing the perfection of wisdom; if they do not practice with the notion that the nose is 'a self' or 'nonself,' they are practicing the perfection of wisdom; and if they do not practice with the notion that the nose is 'pleasant' or 'unpleasant,' they are practicing the perfection of wisdom. If you ask why, it is because the nose that is permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that does not exist.

28.12 "If they do not engage with the tongue, they are practicing the perfection of wisdom. If they do not practice with the notion that the tongue is 'permanent' or 'impermanent,' they are practicing the perfection of wisdom; if they do not practice with the notion that the tongue is 'happiness' or 'suffering,' they are practicing the perfection of wisdom; if they do not practice with the notion that the tongue is 'a self' or 'nonself,' they are practicing the perfection of wisdom; and if they do not practice with the notion that the tongue is 'pleasant' or 'unpleasant,' they are practicing the perfection of wisdom. If you ask why, it is because the tongue that is permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that does not exist.

28.13 "If they do not engage with the body, they are practicing the perfection of wisdom. If they do not practice with the notion that the body is 'permanent' or 'impermanent,' they are practicing the perfection of wisdom; if they do not practice with the notion that the body is 'happiness' or 'suffering,' they are

practicing the perfection of wisdom; if they do not practice with the notion that the body is 'a self' or 'nonself,' they are practicing the perfection of wisdom; and if they do not practice with the notion that the body is 'pleasant' or 'unpleasant,' they are practicing the perfection of wisdom. If you ask why, it is because the body that is permanent or impermanent, happiness [F.198.a] or suffering, a self or nonself, or pleasant or unpleasant like that does not exist.

28.14 "If they do not engage with the mental faculty, they are practicing the perfection of wisdom. If they do not practice with the notion that the mental faculty is 'permanent' or 'impermanent,' they are practicing the perfection of wisdom; if they do not practice with the notion that the mental faculty is 'happiness' or 'suffering,' they are practicing the perfection of wisdom; if they do not practice with the notion that the mental faculty is 'a self' or 'nonself,' they are practicing the perfection of wisdom; and if they do not practice with the notion that the mental faculty is 'pleasant' or 'unpleasant,' they are practicing the perfection of wisdom. If you ask why, it is because the mental faculty that is permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that does not exist.

28.15 "If they do not engage with sights, they are practicing the perfection of wisdom. If they do not practice with the notion that sights are 'permanent' or 'impermanent,' they are practicing the perfection of wisdom; if they do not practice with the notion that sights are 'happiness' or 'suffering,' they are practicing the perfection of wisdom; if they do not practice with the notion that sights are 'a self' or 'nonself,' they are practicing the perfection of wisdom; and if they do not practice with the notion that sights are 'pleasant' or 'unpleasant,' they are practicing the perfection of wisdom. If you ask why, it is because sights that are permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that do not exist.

28.16 "If they do not engage with sounds, they are practicing the perfection of wisdom. If they do not practice with the notion that sounds are 'permanent' or 'impermanent,' they are practicing the perfection of wisdom; [F.198.b] if they do not practice with the notion that sounds are 'happiness' or 'suffering,' they are practicing the perfection of wisdom; if they do not practice with the notion that sounds are 'a self' or 'nonself,' they are practicing the perfection of wisdom; and if they do not practice with the notion that sounds are 'pleasant' or 'unpleasant,' they are practicing the perfection of wisdom. If you ask why, it is because sounds that are permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that do not exist.

- 28.17 “If they do not engage with odors, they are practicing the perfection of wisdom. If they do not practice with the notion that odors are ‘permanent’ or ‘impermanent,’ they are practicing the perfection of wisdom; if they do not practice with the notion that odors are ‘happiness’ or ‘suffering,’ they are practicing the perfection of wisdom; if they do not practice with the notion that odors are ‘a self’ or ‘nonself,’ they are practicing the perfection of wisdom; and if they do not practice with the notion that odors are ‘pleasant’ or ‘unpleasant,’ they are practicing the perfection of wisdom. If you ask why, it is because odors that are permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that do not exist.
- 28.18 “If they do not engage with tastes, they are practicing the perfection of wisdom. If they do not practice with the notion that tastes are ‘permanent’ or ‘impermanent,’ they are practicing the perfection of wisdom; if they do not practice with the notion that tastes are ‘happiness’ or ‘suffering,’ they are practicing the perfection of wisdom; if they do not practice with the notion that tastes are ‘a self’ or ‘nonself,’ they are practicing the perfection of wisdom; and if they do not practice with the notion that tastes are ‘pleasant’ or ‘unpleasant,’ they are practicing the perfection of wisdom. If you ask why, it is because tastes that are permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that do not exist.
- 28.19 “If they do not engage with tangibles, they are practicing the perfection of wisdom. If they do not practice with the notion that tangibles are ‘permanent’ or ‘impermanent,’ they are practicing the perfection of wisdom; if they do not practice with the notion that tangibles are ‘happiness’ or ‘suffering,’ they are practicing the perfection of wisdom; if they do not practice with the notion that tangibles are ‘a self’ or ‘nonself,’ they are practicing the perfection of wisdom; and if they do not practice with the notion that tangibles are ‘pleasant’ or ‘unpleasant,’ they are practicing the perfection of wisdom. If you ask why, it is because tangibles that are permanent or impermanent, happiness or [F.199.a] suffering, a self or nonself, or pleasant or unpleasant like that do not exist.
- 28.20 “If they do not engage with mental phenomena, they are practicing the perfection of wisdom. If they do not practice with the notion that mental phenomena are ‘permanent’ or ‘impermanent,’ they are practicing the perfection of wisdom; if they do not practice with the notion that mental phenomena are ‘happiness’ or ‘suffering,’ they are practicing the perfection of wisdom; if they do not practice with the notion that mental phenomena are ‘a self’ or ‘nonself,’ they are practicing the perfection of wisdom; and if they do not practice with the notion that mental phenomena are ‘pleasant’ or ‘unpleasant,’ they are practicing the perfection of wisdom. If you ask why, it

is because mental phenomena that are permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that do not exist.

28.21 “If they do not engage with visual consciousness, they are practicing the perfection of wisdom. If they do not practice with the notion that visual consciousness is ‘permanent’ or ‘impermanent,’ they are practicing [F.199.b] the perfection of wisdom; if they do not practice with the notion that visual consciousness is ‘happiness’ or ‘suffering,’ they are practicing the perfection of wisdom; if they do not practice with the notion that visual consciousness is ‘a self’ or ‘nonself,’ they are practicing the perfection of wisdom; and if they do not practice with the notion that visual consciousness is ‘pleasant’ or ‘unpleasant,’ they are practicing the perfection of wisdom. If you ask why, it is because visual consciousness that is permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that does not exist.

28.22 “If they do not engage with auditory consciousness, they are practicing the perfection of wisdom. If they do not practice with the notion that auditory consciousness is ‘permanent’ or ‘impermanent,’ they are practicing the perfection of wisdom; if they do not practice with the notion that auditory consciousness is ‘happiness’ or ‘suffering,’ they are practicing the perfection of wisdom; if they do not practice with the notion that auditory consciousness is ‘a self’ or ‘nonself,’ they are practicing the perfection of wisdom; and if they do not practice with the notion that auditory consciousness is ‘pleasant’ or ‘unpleasant,’ they are practicing the perfection of wisdom. If you ask why, it is because auditory consciousness that is permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that does not exist.

28.23 “If they do not engage with olfactory consciousness, they are practicing the perfection of wisdom. If they do not practice with the notion that olfactory consciousness is ‘permanent’ or ‘impermanent,’ they are practicing the perfection of wisdom; if they do not practice with the notion that olfactory consciousness is ‘happiness’ or ‘suffering,’ they are practicing [F.200.a] the perfection of wisdom; if they do not practice with the notion that olfactory consciousness is ‘a self’ or ‘nonself,’ they are practicing the perfection of wisdom; and if they do not practice with the notion that olfactory consciousness is ‘pleasant’ or ‘unpleasant,’ they are practicing the perfection of wisdom. If you ask why, it is because olfactory consciousness that is permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that does not exist.

28.24 “If they do not engage with gustatory consciousness, they are practicing the perfection of wisdom. If they do not practice with the notion that gustatory consciousness is ‘permanent’ or ‘impermanent,’ they are practicing the perfection of wisdom; if they do not practice with the notion that gustatory consciousness is ‘happiness’ or ‘suffering,’ they are practicing the perfection of wisdom; if they do not practice with the notion that gustatory consciousness is ‘a self’ or ‘nonself,’ they are practicing the perfection of wisdom; and if they do not practice with the notion that gustatory consciousness is ‘pleasant’ or ‘unpleasant,’ they are practicing the perfection of wisdom. If you ask why, it is because gustatory consciousness that is permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that does not exist.

28.25 “If they do not engage with tactile consciousness, they are practicing the perfection of wisdom. If they do not practice with the notion that tactile consciousness is ‘permanent’ or ‘impermanent,’ they are practicing the perfection of wisdom; if they do not practice with the notion that tactile consciousness is ‘happiness’ or ‘suffering,’ they are practicing the perfection of wisdom; if they do not practice with the notion that tactile consciousness is ‘a self’ [F.200.b] or ‘nonself,’ they are practicing the perfection of wisdom; and if they do not practice with the notion that tactile consciousness is ‘pleasant’ or ‘unpleasant,’ they are practicing the perfection of wisdom. If you ask why, it is because tactile consciousness that is permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that does not exist.

28.26 “If they do not engage with mental consciousness, they are practicing the perfection of wisdom. If they do not practice with the notion that mental consciousness is ‘permanent’ or ‘impermanent,’ they are practicing the perfection of wisdom; if they do not practice with the notion that mental consciousness is ‘happiness’ or ‘suffering,’ they are practicing the perfection of wisdom; if they do not practice with the notion that mental consciousness is ‘a self’ or ‘nonself,’ they are practicing the perfection of wisdom; and if they do not practice with the notion that mental consciousness is ‘pleasant’ or ‘unpleasant,’ they are practicing the perfection of wisdom. If you ask why, it is because mental consciousness that is permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that does not exist.

28.27 “If they do not engage with visually compounded sensory contact, they are practicing the perfection of wisdom. If they do not practice with the notion that visually compounded sensory contact is ‘permanent’ or ‘impermanent,’ they are practicing the perfection of wisdom; if they do not practice with the notion that visually compounded sensory contact is

'happiness' or 'suffering,' they are practicing the perfection of wisdom; if they do not practice with the notion that visually compounded sensory contact is 'a self' or 'nonself,' they are practicing the perfection of wisdom; and if they do not practice with the notion that visually compounded sensory contact [F.201.a] is 'pleasant' or 'unpleasant,' they are practicing the perfection of wisdom. If you ask why, it is because visually compounded sensory contact that is permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that does not exist.

28.28 "If they do not engage with aurally compounded sensory contact, they are practicing the perfection of wisdom. If they do not practice with the notion that aurally compounded sensory contact is 'permanent' or 'impermanent,' they are practicing the perfection of wisdom; if they do not practice with the notion that aurally compounded sensory contact is 'happiness' or 'suffering,' they are practicing the perfection of wisdom; if they do not practice with the notion that aurally compounded sensory contact is 'a self' or 'nonself,' they are practicing the perfection of wisdom; and if they do not practice with the notion that aurally compounded sensory contact is 'pleasant' or 'unpleasant,' they are practicing the perfection of wisdom. If you ask why, it is because aurally compounded sensory contact that is permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that does not exist.

28.29 "If they do not engage with nasally compounded sensory contact, they are practicing the perfection of wisdom. If they do not practice with the notion that nasally compounded sensory contact is 'permanent' or 'impermanent,' they are practicing the perfection of wisdom; if they do not practice with the notion that nasally compounded sensory contact is 'happiness' or 'suffering,' they are practicing the perfection of wisdom; if they do not practice with the notion that nasally compounded sensory contact is 'a self' or 'nonself,' they are practicing the perfection of wisdom; and if they do not practice with the notion that nasally compounded sensory contact is 'pleasant' or 'unpleasant,' they are practicing the perfection of wisdom. [F.201.b] If you ask why, it is because nasally compounded sensory contact that is permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that does not exist.

28.30 "If they do not engage with lingually compounded sensory contact, they are practicing the perfection of wisdom. If they do not practice with the notion that lingually compounded sensory contact is 'permanent' or 'impermanent,' they are practicing the perfection of wisdom; if they do not practice with the notion that lingually compounded sensory contact is 'happiness' or 'suffering,' they are practicing the perfection of wisdom; if they do not practice with the notion that lingually compounded sensory

contact is 'a self' or 'nonself,' they are practicing the perfection of wisdom; and if they do not practice with the notion that lingually compounded sensory contact is 'pleasant' or 'unpleasant,' they are practicing the perfection of wisdom. If you ask why, it is because lingually compounded sensory contact that is permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that does not exist.

28.31 "If they do not engage with corporeally compounded sensory contact, they are practicing the perfection of wisdom. If they do not practice with the notion that corporeally compounded sensory contact is 'permanent' or 'impermanent,' they are practicing the perfection of wisdom; if they do not practice with the notion that corporeally compounded sensory contact is 'happiness' or 'suffering,' they are practicing the perfection of wisdom; if they do not practice with the notion that corporeally compounded sensory contact is 'a self' or 'nonself,' they are practicing the perfection of wisdom; and if they do not practice with the notion that corporeally compounded sensory contact is 'pleasant' or 'unpleasant,' they are practicing the perfection of wisdom. If you ask why, it is because corporeally compounded sensory contact that is permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or [F.202.a] unpleasant like that does not exist.

28.32 "If they do not engage with mentally compounded sensory contact, they are practicing the perfection of wisdom. If they do not practice with the notion that mentally compounded sensory contact is 'permanent' or 'impermanent,' they are practicing the perfection of wisdom; if they do not practice with the notion that mentally compounded sensory contact is 'happiness' or 'suffering,' they are practicing the perfection of wisdom; if they do not practice with the notion that mentally compounded sensory contact is 'a self' or 'nonself,' they are practicing the perfection of wisdom; and if they do not practice with the notion that mentally compounded sensory contact is 'pleasant' or 'unpleasant,' they are practicing the perfection of wisdom. If you ask why, it is because mentally compounded sensory contact that is permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that does not exist.

28.33 "If they do not engage with feelings conditioned by visually compounded sensory contact, they are practicing the perfection of wisdom. If they do not practice with the notion that feelings conditioned by visually compounded sensory contact are 'permanent' or 'impermanent,' they are practicing the perfection of wisdom; if they do not practice with the notion that feelings conditioned by visually compounded sensory contact are 'happiness' or 'suffering,' they are practicing the perfection of wisdom; if they do not practice with the notion that feelings conditioned by visually compounded sensory contact are 'a self' or 'nonself,' they are practicing the perfection of

wisdom; and if they do not practice with the notion that feelings conditioned by visually compounded sensory contact are 'pleasant' or 'unpleasant,' they are practicing the perfection of wisdom. If you ask why, it is because feelings conditioned by visually compounded sensory contact that are permanent or impermanent, happiness or suffering, a self or nonself, [F.202.b] or pleasant or unpleasant like that do not exist.

28.34 "If they do not engage with feelings conditioned by aurally compounded sensory contact, they are practicing the perfection of wisdom. If they do not practice with the notion that feelings conditioned by aurally compounded sensory contact are 'permanent' or 'impermanent,' they are practicing the perfection of wisdom; if they do not practice with the notion that feelings conditioned by aurally compounded sensory contact are 'happiness' or 'suffering,' they are practicing the perfection of wisdom; if they do not practice with the notion that feelings conditioned by aurally compounded sensory contact are 'a self' or 'nonself,' they are practicing the perfection of wisdom; and if they do not practice with the notion that feelings conditioned by aurally compounded sensory contact are 'pleasant' or 'unpleasant,' they are practicing the perfection of wisdom. If you ask why, it is because feelings conditioned by aurally compounded sensory contact that are permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that do not exist.

28.35 "If they do not engage with feelings conditioned by nasally compounded sensory contact, they are practicing the perfection of wisdom. If they do not practice with the notion that feelings conditioned by nasally compounded sensory contact are 'permanent' or 'impermanent,' they are practicing the perfection of wisdom; if they do not practice with the notion that feelings conditioned by nasally compounded sensory contact are 'happiness' or 'suffering,' they are practicing the perfection of wisdom; if they do not practice with the notion that feelings conditioned by nasally compounded sensory contact are 'a self' or 'nonself,' they are practicing the perfection of wisdom; and if they do not practice with the notion that feelings conditioned by nasally compounded sensory contact are 'pleasant' [F.203.a] or 'unpleasant,' they are practicing the perfection of wisdom. If you ask why, it is because feelings conditioned by nasally compounded sensory contact that are permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that do not exist.

28.36 "If they do not engage with feelings conditioned by lingually compounded sensory contact, they are practicing the perfection of wisdom. If they do not practice with the notion that feelings conditioned by lingually compounded sensory contact are 'permanent' or 'impermanent,' they are practicing the perfection of wisdom; if they do not practice with the notion

that feelings conditioned by lingually compounded sensory contact are 'happiness' or 'suffering,' they are practicing the perfection of wisdom; if they do not practice with the notion that feelings conditioned by lingually compounded sensory contact are 'a self' or 'nonself,' they are practicing the perfection of wisdom; and if they do not practice with the notion that feelings conditioned by lingually compounded sensory contact are 'pleasant' or 'unpleasant,' they are practicing the perfection of wisdom. If you ask why, it is because feelings conditioned by lingually compounded sensory contact that are permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that do not exist.

28.37 "If they do not engage with feelings conditioned by corporeally compounded sensory contact, they are practicing the perfection of wisdom. If they do not practice with the notion that feelings conditioned by corporeally compounded sensory contact are 'permanent' or 'impermanent,' they are practicing the perfection of wisdom; if they do not practice with the notion that feelings conditioned by corporeally compounded sensory contact are 'happiness' or 'suffering,' [F.203.b] they are practicing the perfection of wisdom; if they do not practice with the notion that feelings conditioned by corporeally compounded sensory contact are 'a self' or 'nonself,' they are practicing the perfection of wisdom; and if they do not practice with the notion that feelings conditioned by corporeally compounded sensory contact are 'pleasant' or 'unpleasant,' they are practicing the perfection of wisdom. If you ask why, it is because feelings conditioned by corporeally compounded sensory contact that are permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that do not exist.

28.38 "If they do not engage with feelings conditioned by mentally compounded sensory contact, they are practicing the perfection of wisdom. If they do not practice with the notion that feelings conditioned by mentally compounded sensory contact are 'permanent' or 'impermanent,' they are practicing the perfection of wisdom; if they do not practice with the notion that feelings conditioned by mentally compounded sensory contact are 'happiness' or 'suffering,' they are practicing the perfection of wisdom; if they do not practice with the notion that feelings conditioned by mentally compounded sensory contact are 'a self' or 'nonself,' they are practicing the perfection of wisdom; and if they do not practice with the notion that feelings conditioned by mentally compounded sensory contact are 'pleasant' or 'unpleasant,' they are practicing the perfection of wisdom. If you ask why, it is because feelings conditioned by mentally compounded sensory contact that are permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that do not exist.

28.39 “If they do not engage with the earth element, they are practicing the perfection of wisdom. If they do not practice with the notion that the earth element is ‘permanent’ or ‘impermanent,’ they are practicing the perfection of wisdom; [F.204.a] if they do not practice with the notion that the earth element is ‘happiness’ or ‘suffering,’ they are practicing the perfection of wisdom; if they do not practice with the notion that the earth element is ‘a self’ or ‘nonself,’ they are practicing the perfection of wisdom; and if they do not practice with the notion that the earth element is ‘pleasant’ or ‘unpleasant,’ they are practicing the perfection of wisdom. If you ask why, it is because the earth element that is permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that does not exist.

28.40 “If they do not engage with the water element, they are practicing the perfection of wisdom. If they do not practice with the notion that the water element is ‘permanent’ or ‘impermanent,’ they are practicing the perfection of wisdom; if they do not practice with the notion that the water element is ‘happiness’ or ‘suffering,’ they are practicing the perfection of wisdom; if they do not practice with the notion that the water element is ‘a self’ or ‘nonself,’ they are practicing the perfection of wisdom; and if they do not practice with the notion that the water element is ‘pleasant’ or ‘unpleasant,’ they are practicing the perfection of wisdom. If you ask why, it is because the water element that is permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that does not exist.

28.41 “If they do not engage with the fire element, they are practicing the perfection of wisdom. If they do not practice with the notion that the fire element is ‘permanent’ or ‘impermanent,’ they are practicing the perfection of wisdom; if they do not practice with the notion that the fire element is ‘happiness’ or ‘suffering,’ they are practicing the perfection of wisdom; if they do not practice with the notion that [F.204.b] the fire element is ‘a self’ or ‘nonself,’ they are practicing the perfection of wisdom; and if they do not practice with the notion that the fire element is ‘pleasant’ or ‘unpleasant,’ they are practicing the perfection of wisdom. If you ask why, it is because the fire element that is permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that does not exist.

28.42 “If they do not engage with the wind element, they are practicing the perfection of wisdom. If they do not practice with the notion that the wind element is ‘permanent’ or ‘impermanent,’ they are practicing the perfection of wisdom; if they do not practice with the notion that the wind element is ‘happiness’ or ‘suffering,’ they are practicing the perfection of wisdom; if they do not practice with the notion that the wind element is ‘a self’ or ‘nonself,’ they are practicing the perfection of wisdom; and if they do not practice with the notion that the wind element is ‘pleasant’ or ‘unpleasant,’

they are practicing the perfection of wisdom. If you ask why, it is because the wind element that is permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that does not exist.

28.43 “If they do not engage with the space element, they are practicing the perfection of wisdom. If they do not practice with the notion that the space element is ‘permanent’ or ‘impermanent,’ they are practicing the perfection of wisdom; if they do not practice with the notion that the space element is ‘happiness’ or ‘suffering,’ they are practicing the perfection of wisdom; if they do not practice with the notion that the space element is ‘a self’ or ‘nonself,’ they are practicing the perfection of wisdom; and if they do not practice with the notion that the space element is ‘pleasant’ or ‘unpleasant,’ [F.205.a] they are practicing the perfection of wisdom. If you ask why, it is because the space element that is permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that does not exist.

28.44 “If they do not engage with the consciousness element, they are practicing the perfection of wisdom. If they do not practice with the notion that the consciousness element is ‘permanent’ or ‘impermanent,’ they are practicing the perfection of wisdom; if they do not practice with the notion that the consciousness element is ‘happiness’ or ‘suffering,’ they are practicing the perfection of wisdom; if they do not practice with the notion that the consciousness element is ‘a self’ or ‘nonself,’ they are practicing the perfection of wisdom; and if they do not practice with the notion that the consciousness element is ‘pleasant’ or ‘unpleasant,’ they are practicing the perfection of wisdom. If you ask why, it is because the consciousness element that is permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that does not exist. [B16]

28.45 “If they do not engage with ignorance, they are practicing the perfection of wisdom. If they do not practice with the notion that ignorance is ‘permanent’ or ‘impermanent,’ they are practicing the perfection of wisdom; if they do not practice with the notion that ignorance is ‘happiness’ or ‘suffering,’ they are practicing the perfection of wisdom; if they do not practice with the notion that ignorance is ‘a self’ or ‘nonself,’ they are practicing the perfection of wisdom; and if they do not practice [F.205.b] with the notion that ignorance is ‘pleasant’ or ‘unpleasant,’ they are practicing the perfection of wisdom. If you ask why, it is because ignorance that is permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that does not exist.

28.46 “If they do not engage with formative predispositions, they are practicing the perfection of wisdom. If they do not practice with the notion that formative predispositions are ‘permanent’ or ‘impermanent,’ they are practicing the perfection of wisdom; if they do not practice with the notion

that formative predispositions are 'happiness' or 'suffering,' they are practicing the perfection of wisdom; if they do not practice with the notion that formative predispositions are 'a self' or 'nonself,' they are practicing the perfection of wisdom; and if they do not practice with the notion that formative predispositions are 'pleasant' or 'unpleasant,' they are practicing the perfection of wisdom. If you ask why, it is because formative predispositions that are permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that do not exist.

28.47 "If they do not engage with consciousness, they are practicing the perfection of wisdom. If they do not practice with the notion that consciousness is 'permanent' or 'impermanent,' they are practicing the perfection of wisdom; if they do not practice with the notion that consciousness is 'happiness' or 'suffering,' they are practicing the perfection of wisdom; if they do not practice with the notion that consciousness is 'a self' or 'nonself,' they are practicing the perfection of wisdom; and if they do not practice with the notion that consciousness is 'pleasant' or 'unpleasant,' they are practicing the perfection of wisdom. If you ask why, it is because consciousness that is permanent or impermanent, happiness or suffering, a self or nonself, [F.206.a] or pleasant or unpleasant like that does not exist.

28.48 "If they do not engage with name and form, they are practicing the perfection of wisdom. If they do not practice with the notion that name and form are 'permanent' or 'impermanent,' they are practicing the perfection of wisdom; if they do not practice with the notion that name and form are 'happiness' or 'suffering,' they are practicing the perfection of wisdom; if they do not practice with the notion that name and form are 'a self' or 'nonself,' they are practicing the perfection of wisdom; and if they do not practice with the notion that name and form are 'pleasant' or 'unpleasant,' they are practicing the perfection of wisdom. If you ask why, it is because name and form that are permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that do not exist.

28.49 "If they do not engage with the six sense fields, they are practicing the perfection of wisdom. If they do not practice with the notion that the six sense fields are 'permanent' or 'impermanent,' they are practicing the perfection of wisdom; if they do not practice with the notion that the six sense fields are 'happiness' or 'suffering,' they are practicing the perfection of wisdom; if they do not practice with the notion that the six sense fields are 'a self' or 'nonself,' they are practicing the perfection of wisdom; and if they do not practice with the notion that the six sense fields are 'pleasant' or 'unpleasant,' they are practicing the perfection of wisdom. If you ask why, it

is because the six sense fields that are permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that do not exist.

28.50 “If they do not engage with sensory contact, they are practicing the perfection of wisdom. [F.206.b] If they do not practice with the notion that sensory contact is ‘permanent’ or ‘impermanent,’ they are practicing the perfection of wisdom; if they do not practice with the notion that sensory contact is ‘happiness’ or ‘suffering,’ they are practicing the perfection of wisdom; if they do not practice with the notion that sensory contact is ‘a self’ or ‘nonself,’ they are practicing the perfection of wisdom; and if they do not practice with the notion that sensory contact is ‘pleasant’ or ‘unpleasant,’ they are practicing the perfection of wisdom. If you ask why, it is because sensory contact that is permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that does not exist.

28.51 “If they do not engage with sensation, they are practicing the perfection of wisdom. If they do not practice with the notion that sensation is ‘permanent’ or ‘impermanent,’ they are practicing the perfection of wisdom; if they do not practice with the notion that sensation is ‘happiness’ or ‘suffering,’ they are practicing the perfection of wisdom; if they do not practice with the notion that sensation is ‘a self’ or ‘nonself,’ they are practicing the perfection of wisdom; and if they do not practice with the notion that sensation is ‘pleasant’ or ‘unpleasant,’ they are practicing the perfection of wisdom. If you ask why, it is because sensation that is permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that does not exist.

28.52 “If they do not engage with craving, they are practicing the perfection of wisdom. If they do not practice with the notion that craving is ‘permanent’ or ‘impermanent,’ they are practicing the perfection of wisdom; if they do not practice with the notion that craving is ‘happiness’ or ‘suffering,’ they are practicing the perfection of wisdom; if they do not practice with the notion that craving is ‘a self’ or ‘nonself,’ they are practicing the perfection of wisdom; [F.207.a] and if they do not practice with the notion that craving is ‘pleasant’ or ‘unpleasant,’ they are practicing the perfection of wisdom. If you ask why, it is because craving that is permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that does not exist.

28.53 “If they do not engage with grasping, they are practicing the perfection of wisdom. If they do not practice with the notion that grasping is ‘permanent’ or ‘impermanent,’ they are practicing the perfection of wisdom; if they do not practice with the notion that grasping is ‘happiness’ or ‘suffering,’ they are practicing the perfection of wisdom; if they do not practice with the notion

that grasping is 'a self' or 'nonself,' they are practicing the perfection of wisdom; and if they do not practice with the notion that grasping is 'pleasant' or 'unpleasant,' they are practicing the perfection of wisdom. If you ask why, it is because grasping that is permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that does not exist.

28.54 "If they do not engage with the rebirth process, they are practicing the perfection of wisdom. If they do not practice with the notion that the rebirth process is 'permanent' or 'impermanent,' they are practicing the perfection of wisdom; if they do not practice with the notion that the rebirth process is 'happiness' or 'suffering,' they are practicing the perfection of wisdom; if they do not practice with the notion that the rebirth process is 'a self' or 'nonself,' they are practicing the perfection of wisdom; and if they do not practice with the notion that the rebirth process is 'pleasant' or 'unpleasant,' they are practicing the perfection of wisdom. If you ask why, it is because the rebirth process that is permanent or impermanent, happiness or suffering, a self or nonself, [F.207.b] or pleasant or unpleasant like that does not exist.

28.55 "If they do not engage with birth, they are practicing the perfection of wisdom. If they do not practice with the notion that birth is 'permanent' or 'impermanent,' they are practicing the perfection of wisdom; if they do not practice with the notion that birth is 'happiness' or 'suffering,' they are practicing the perfection of wisdom; if they do not practice with the notion that birth is 'a self' or 'nonself,' they are practicing the perfection of wisdom; and if they do not practice with the notion that birth is 'pleasant' or 'unpleasant,' they are practicing the perfection of wisdom. If you ask why, it is because birth that is permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that does not exist.

28.56 "If they do not engage with aging and death, they are practicing the perfection of wisdom. If they do not practice with the notion that aging and death are 'permanent' or 'impermanent,' they are practicing the perfection of wisdom; if they do not practice with the notion that aging and death are 'happiness' or 'suffering,' they are practicing the perfection of wisdom; if they do not practice with the notion that aging and death are 'a self' or 'nonself,' they are practicing the perfection of wisdom; and if they do not practice with the notion that aging and death are 'pleasant' or 'unpleasant,' they are practicing the perfection of wisdom. If you ask why, it is because aging and death that are permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that do not exist.

28.57 "If they do not engage with the perfection of generosity, they are practicing the perfection of wisdom. If they do not practice with the notion that the perfection of generosity is 'permanent' or 'impermanent,' they are

practicing the perfection of wisdom; if they do not practice with the notion that the perfection of generosity is 'happiness' [F.208.a] or 'suffering,' they are practicing the perfection of wisdom; if they do not practice with the notion that the perfection of generosity is 'a self' or 'nonself,' they are practicing the perfection of wisdom; and if they do not practice with the notion that the perfection of generosity is 'pleasant' or 'unpleasant,' they are practicing the perfection of wisdom. If you ask why, it is because the perfection of generosity that is permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that does not exist.

28.58 "If they do not engage with the perfection of ethical discipline, they are practicing the perfection of wisdom. If they do not practice with the notion that the perfection of ethical discipline is 'permanent' or 'impermanent,' they are practicing the perfection of wisdom; if they do not practice with the notion that the perfection of ethical discipline is 'happiness' or 'suffering,' they are practicing the perfection of wisdom; if they do not practice with the notion that the perfection of ethical discipline is 'a self' or 'nonself,' they are practicing the perfection of wisdom; and if they do not practice with the notion that the perfection of ethical discipline is 'pleasant' or 'unpleasant,' they are practicing the perfection of wisdom. If you ask why, it is because the perfection of ethical discipline that is permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that does not exist.

28.59 "If they do not engage with the perfection of tolerance, they are practicing the perfection of wisdom. If they do not practice with the notion that the perfection of tolerance is 'permanent' or 'impermanent,' they are practicing the perfection of wisdom; if they do not practice with the notion [F.208.b] that the perfection of tolerance is 'happiness' or 'suffering,' they are practicing the perfection of wisdom; if they do not practice with the notion that the perfection of tolerance is 'a self' or 'nonself,' they are practicing the perfection of wisdom; and if they do not practice with the notion that the perfection of tolerance is 'pleasant' or 'unpleasant,' they are practicing the perfection of wisdom. If you ask why, it is because the perfection of tolerance that is permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that does not exist.

28.60 "If they do not engage with the perfection of perseverance, they are practicing the perfection of wisdom. If they do not practice with the notion that the perfection of perseverance is 'permanent' or 'impermanent,' they are practicing the perfection of wisdom; if they do not practice with the notion that the perfection of perseverance is 'happiness' or 'suffering,' they are practicing the perfection of wisdom; if they do not practice with the notion that the perfection of perseverance is 'a self' or 'nonself,' they are practicing

the perfection of wisdom; and if they do not practice with the notion that the perfection of perseverance is 'pleasant' or 'unpleasant,' they are practicing the perfection of wisdom. If you ask why, it is because the perfection of perseverance that is permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that does not exist.

28.61 "If they do not engage with the perfection of meditative concentration, they are practicing the perfection of wisdom. If they do not practice with the notion that the perfection of meditative concentration is 'permanent' or 'impermanent,' they are practicing the perfection of wisdom; if they do not practice with the notion [F.209.a] that the perfection of meditative concentration is 'happiness' or 'suffering,' they are practicing the perfection of wisdom; if they do not practice with the notion that the perfection of meditative concentration is 'a self' or 'nonself,' they are practicing the perfection of wisdom; and if they do not practice with the notion that the perfection of meditative concentration is 'pleasant' or 'unpleasant,' they are practicing the perfection of wisdom. If you ask why, it is because the perfection of meditative concentration that is permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that does not exist.

28.62 "If they do not engage with the perfection of wisdom, they are practicing the perfection of wisdom. If they do not practice with the notion that the perfection of wisdom is 'permanent' or 'impermanent,' they are practicing the perfection of wisdom; if they do not practice with the notion that the perfection of wisdom is 'happiness' or 'suffering,' they are practicing the perfection of wisdom; if they do not practice with the notion that the perfection of wisdom is 'a self' or 'nonself,' they are practicing the perfection of wisdom; and if they do not practice with the notion that the perfection of wisdom is 'pleasant' or 'unpleasant,' they are practicing the perfection of wisdom. If you ask why, it is because the perfection of wisdom that is permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that does not exist.

28.63 "If they do not engage with the emptiness of internal phenomena, they are practicing the perfection of wisdom. If they do not practice with the notion that the emptiness of internal phenomena is 'permanent' or 'impermanent,' they are practicing the perfection of wisdom; if they do not practice with the notion that [F.209.b] the emptiness of internal phenomena is 'happiness' or 'suffering,' they are practicing the perfection of wisdom; if they do not practice with the notion that the emptiness of internal phenomena is 'a self' or 'nonself,' they are practicing the perfection of wisdom; and if they do not practice with the notion that the emptiness of internal phenomena is 'pleasant' or 'unpleasant,' they are practicing the

perfection of wisdom. If you ask why, it is because the emptiness of internal phenomena that is permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that does not exist.

28.64 “If they do not engage with the emptiness of external phenomena, they are practicing the perfection of wisdom. If they do not practice with the notion that the emptiness of external phenomena is ‘permanent’ or ‘impermanent,’ they are practicing the perfection of wisdom; if they do not practice with the notion that the emptiness of external phenomena is ‘happiness’ or ‘suffering,’ they are practicing the perfection of wisdom; if they do not practice with the notion that the emptiness of external phenomena is ‘a self’ or ‘nonself,’ they are practicing the perfection of wisdom; and if they do not practice with the notion that the emptiness of external phenomena is ‘pleasant’ or ‘unpleasant,’ they are practicing the perfection of wisdom. If you ask why, it is because the emptiness of external phenomena that is permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that does not exist.

28.65 “If they do not engage with the emptiness of external and internal phenomena, they are practicing the perfection of wisdom. If they do not practice with the notion that the emptiness of external and internal phenomena is ‘permanent’ or ‘impermanent,’ they are practicing the perfection of wisdom; if they do not practice with the notion that the emptiness of external and internal phenomena is ‘happiness’ or ‘suffering,’ they are practicing the perfection of wisdom; if they do not practice with the notion that the emptiness of external and internal phenomena is ‘a self’ or ‘nonself,’ they are [F.210.a] practicing the perfection of wisdom; and if they do not practice with the notion that the emptiness of external and internal phenomena is ‘pleasant’ or ‘unpleasant,’ they are practicing the perfection of wisdom. If you ask why, it is because the emptiness of external and internal phenomena that is permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that does not exist.

28.66 “If they do not engage with the emptiness of emptiness, they are practicing the perfection of wisdom. If they do not practice with the notion that the emptiness of emptiness is ‘permanent’ or ‘impermanent,’ they are practicing the perfection of wisdom; if they do not practice with the notion that the emptiness of emptiness is ‘happiness’ or ‘suffering,’ they are practicing the perfection of wisdom; if they do not practice with the notion that the emptiness of emptiness is ‘a self’ or ‘nonself,’ they are practicing the perfection of wisdom; and if they do not practice with the notion that the emptiness of emptiness is ‘pleasant’ or ‘unpleasant,’ they are practicing the

perfection of wisdom. If you ask why, it is because the emptiness of emptiness that is permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that does not exist.

28.67 “If they do not engage with the emptiness of great extent, they are practicing the perfection of wisdom. If they do not practice with the notion that the emptiness of great extent is ‘permanent’ or ‘impermanent,’ they are practicing the perfection of wisdom; if they do not practice with the notion that the emptiness of great extent is ‘happiness’ or ‘suffering,’ they are practicing the perfection of wisdom; if they do not practice with the notion that the emptiness of great extent is ‘a self’ or ‘nonself,’ they are practicing the perfection of wisdom; and if they do not practice with the notion that the emptiness of great extent [F.210.b] is ‘pleasant’ or ‘unpleasant,’ they are practicing the perfection of wisdom. If you ask why, it is because the emptiness of great extent that is permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that does not exist.

28.68 “If they do not engage with the emptiness of ultimate reality, they are practicing the perfection of wisdom. If they do not practice with the notion that the emptiness of ultimate reality is ‘permanent’ or ‘impermanent,’ they are practicing the perfection of wisdom; if they do not practice with the notion that the emptiness of ultimate reality is ‘happiness’ or ‘suffering,’ they are practicing the perfection of wisdom; if they do not practice with the notion that the emptiness of ultimate reality is ‘a self’ or ‘nonself,’ they are practicing the perfection of wisdom; and if they do not practice with the notion that the emptiness of ultimate reality is ‘pleasant’ or ‘unpleasant,’ they are practicing the perfection of wisdom. If you ask why, it is because the emptiness of ultimate reality that is permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that does not exist.

28.69 “If they do not engage with the emptiness of conditioned phenomena, they are practicing the perfection of wisdom. If they do not practice with the notion that the emptiness of conditioned phenomena is ‘permanent’ or ‘impermanent,’ they are practicing the perfection of wisdom; if they do not practice with the notion that the emptiness of conditioned phenomena is ‘happiness’ or ‘suffering,’ they are practicing the perfection of wisdom; if they do not practice with the notion that the emptiness of conditioned phenomena is ‘a self’ or ‘nonself,’ they are practicing the perfection of wisdom; and if they do not practice with the notion that the emptiness of conditioned phenomena is ‘pleasant’ or ‘unpleasant,’ they are practicing the perfection of wisdom. [F.211.a] If you ask why, it is because the emptiness of conditioned phenomena that is permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that does not exist.

- 28.70 “If they do not engage with the emptiness of unconditioned phenomena, they are practicing the perfection of wisdom. If they do not practice with the notion that the emptiness of unconditioned phenomena is ‘permanent’ or ‘impermanent,’ they are practicing the perfection of wisdom; if they do not practice with the notion that the emptiness of unconditioned phenomena is ‘happiness’ or ‘suffering,’ they are practicing the perfection of wisdom; if they do not practice with the notion that the emptiness of unconditioned phenomena is ‘a self’ or ‘nonself,’ they are practicing the perfection of wisdom; and if they do not practice with the notion that the emptiness of unconditioned phenomena is ‘pleasant’ or ‘unpleasant,’ they are practicing the perfection of wisdom. If you ask why, it is because the emptiness of unconditioned phenomena that is permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that does not exist.
- 28.71 “If they do not engage with the emptiness of the unlimited, they are practicing the perfection of wisdom. If they do not practice with the notion that the emptiness of the unlimited is ‘permanent’ or ‘impermanent,’ they are practicing the perfection of wisdom; if they do not practice with the notion that the emptiness of the unlimited is ‘happiness’ or ‘suffering,’ they are practicing the perfection of wisdom; if they do not practice with the notion that the emptiness of the unlimited is ‘a self’ or ‘nonself,’ they are practicing the perfection of wisdom; and if they do not practice with the notion that [F.211.b] the emptiness of the unlimited is ‘pleasant’ or ‘unpleasant,’ they are practicing the perfection of wisdom. If you ask why, it is because the emptiness of the unlimited that is permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that does not exist.
- 28.72 “If they do not engage with the emptiness of that which has neither beginning nor end, they are practicing the perfection of wisdom. If they do not practice with the notion that the emptiness of that which has neither beginning nor end is ‘permanent’ or ‘impermanent,’ they are practicing the perfection of wisdom; if they do not practice with the notion that the emptiness of that which has neither beginning nor end is ‘happiness’ or ‘suffering,’ they are practicing the perfection of wisdom; if they do not practice with the notion that the emptiness of that which has neither beginning nor end is ‘a self’ or ‘nonself,’ they are practicing the perfection of wisdom; and if they do not practice with the notion that the emptiness of that which has neither beginning nor end is ‘pleasant’ or ‘unpleasant,’ they are practicing the perfection of wisdom. If you ask why, it is because the emptiness of that which has neither beginning nor end that is permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that does not exist.

- 28.73 “If they do not engage with the emptiness of nonexclusion, they are practicing the perfection of wisdom. If they do not practice with the notion that the emptiness of nonexclusion is ‘permanent’ or ‘impermanent,’ they are practicing the perfection of wisdom; if they do not practice with the notion that the emptiness of nonexclusion is ‘happiness’ or ‘suffering,’ they are practicing the perfection of wisdom; if they do not practice with the notion that the emptiness of nonexclusion is ‘a self’ [F.212.a] or ‘nonself,’ they are practicing the perfection of wisdom; and if they do not practice with the notion that the emptiness of nonexclusion is ‘pleasant’ or ‘unpleasant,’ they are practicing the perfection of wisdom. If you ask why, it is because the emptiness of nonexclusion that is permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that does not exist.
- 28.74 “If they do not engage with the emptiness of inherent nature, they are practicing the perfection of wisdom. If they do not practice with the notion that the emptiness of inherent nature is ‘permanent’ or ‘impermanent,’ they are practicing the perfection of wisdom; if they do not practice with the notion that the emptiness of inherent nature is ‘happiness’ or ‘suffering,’ they are practicing the perfection of wisdom; if they do not practice with the notion that the emptiness of inherent nature is ‘a self’ or ‘nonself,’ they are practicing the perfection of wisdom; and if they do not practice with the notion that the emptiness of inherent nature is ‘pleasant’ or ‘unpleasant,’ they are practicing the perfection of wisdom. If you ask why, it is because the emptiness of inherent nature that is permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that does not exist.
- 28.75 “If they do not engage with the emptiness of all phenomena, they are practicing the perfection of wisdom. If they do not practice with the notion that the emptiness of all phenomena is ‘permanent’ or ‘impermanent,’ they are practicing the perfection of wisdom; if they do not practice with the notion that the emptiness of all phenomena is ‘happiness’ or ‘suffering,’ they are practicing the perfection of wisdom; if they do not practice with the notion that the emptiness of all phenomena is ‘a self’ [F.212.b] or ‘nonself,’ they are practicing the perfection of wisdom; and if they do not practice with the notion that the emptiness of all phenomena is ‘pleasant’ or ‘unpleasant,’ they are practicing the perfection of wisdom. If you ask why, it is because the emptiness of all phenomena that is permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that does not exist.
- 28.76 “If they do not engage with the emptiness of intrinsic defining characteristics, they are practicing the perfection of wisdom. If they do not practice with the notion that the emptiness of intrinsic defining characteristics is ‘permanent’ or ‘impermanent,’ they are practicing the

perfection of wisdom; if they do not practice with the notion that the emptiness of intrinsic defining characteristics is 'happiness' or 'suffering,' they are practicing the perfection of wisdom; if they do not practice with the notion that the emptiness of intrinsic defining characteristics is 'a self' or 'nonself,' they are practicing the perfection of wisdom; and if they do not practice with the notion that the emptiness of intrinsic defining characteristics is 'pleasant' or 'unpleasant,' they are practicing the perfection of wisdom. If you ask why, it is because the emptiness of intrinsic defining characteristics that is permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that does not exist.

28.77 "If they do not engage with the emptiness of that which cannot be apprehended, they are practicing the perfection of wisdom. If they do not practice with the notion that the emptiness of that which cannot be apprehended is 'permanent' or 'impermanent,' they are practicing the perfection of wisdom; if they do not practice with the notion that the emptiness of that which cannot be apprehended is 'happiness' or 'suffering,' they are practicing the perfection of wisdom; if they do not practice with the notion that [F.213.a] the emptiness of that which cannot be apprehended is 'a self' or 'nonself,' they are practicing the perfection of wisdom; and if they do not practice with the notion that the emptiness of that which cannot be apprehended is 'pleasant' or 'unpleasant,' they are practicing the perfection of wisdom. If you ask why, it is because the emptiness of that which cannot be apprehended that is permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that does not exist.

28.78 "If they do not engage with the emptiness of nonentities, they are practicing the perfection of wisdom. If they do not practice with the notion that the emptiness of nonentities is 'permanent' or 'impermanent,' they are practicing the perfection of wisdom; if they do not practice with the notion that the emptiness of nonentities is 'happiness' or 'suffering,' they are practicing the perfection of wisdom; if they do not practice with the notion that the emptiness of nonentities is 'a self' or 'nonself,' they are practicing the perfection of wisdom; and if they do not practice with the notion that the emptiness of nonentities is 'pleasant' or 'unpleasant,' they are practicing the perfection of wisdom. If you ask why, it is because the emptiness of nonentities that is permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that does not exist.

28.79 "If they do not engage with the emptiness of essential nature, they are practicing the perfection of wisdom. If they do not practice with the notion that the emptiness of essential nature is 'permanent' or 'impermanent,' they are practicing the perfection of wisdom; if they do not practice with the notion that the emptiness of essential nature is 'happiness' or 'suffering,'

they are practicing the perfection of wisdom; if they do not practice with the notion that [F.213.b] the emptiness of essential nature is 'a self' or 'nonself,' they are practicing the perfection of wisdom; and if they do not practice with the notion that the emptiness of essential nature is 'pleasant' or 'unpleasant,' they are practicing the perfection of wisdom. If you ask why, it is because the emptiness of essential nature that is permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that does not exist.

28.80 "If they do not engage with the emptiness of an essential nature of nonentities, they are practicing the perfection of wisdom. If they do not practice with the notion that the emptiness of an essential nature of nonentities is 'permanent' or 'impermanent,' they are practicing the perfection of wisdom; if they do not practice with the notion that the emptiness of an essential nature of nonentities is 'happiness' or 'suffering,' they are practicing the perfection of wisdom; if they do not practice with the notion that the emptiness of an essential nature of nonentities is 'a self' or 'nonself,' they are practicing the perfection of wisdom; and if they do not practice with the notion that the emptiness of an essential nature of nonentities is 'pleasant' or 'unpleasant,' they are practicing the perfection of wisdom. If you ask why, it is because the emptiness of an essential nature of nonentities that is permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that does not exist.

28.81 "If they do not engage with the applications of mindfulness, they are practicing the perfection of wisdom. If they do not practice with the notion that the applications of mindfulness are 'permanent' or 'impermanent,' they are practicing the perfection of wisdom; if they do not practice with the notion that the applications of mindfulness are 'happiness' or 'suffering,' they are practicing the perfection of wisdom; [F.214.a] if they do not practice with the notion that the applications of mindfulness are 'a self' or 'nonself,' they are practicing the perfection of wisdom; and if they do not practice with the notion that the applications of mindfulness are 'pleasant' or 'unpleasant,' they are practicing the perfection of wisdom. If you ask why, it is because the applications of mindfulness that are permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that do not exist.

28.82 "If they do not engage with the correct exertions, they are practicing the perfection of wisdom. If they do not practice with the notion that the correct exertions are 'permanent' or 'impermanent,' they are practicing the perfection of wisdom; if they do not practice with the notion that the correct exertions are 'happiness' or 'suffering,' they are practicing the perfection of wisdom; if they do not practice with the notion that the correct exertions are 'a self' or 'nonself,' they are practicing the perfection of wisdom; and if they

do not practice with the notion that the correct exertions are 'pleasant' or 'unpleasant,' they are practicing the perfection of wisdom. If you ask why, it is because the correct exertions that are permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that do not exist.

28.83 "If they do not engage with the supports for miraculous ability, they are practicing the perfection of wisdom. If they do not practice with the notion that the supports for miraculous ability are 'permanent' or 'impermanent,' they are practicing the perfection of wisdom; if they do not practice with the notion that the supports for miraculous ability are 'happiness' or 'suffering,' [F.214.b] they are practicing the perfection of wisdom; if they do not practice with the notion that the supports for miraculous ability are 'a self' or 'nonself,' they are practicing the perfection of wisdom; and if they do not practice with the notion that the supports for miraculous ability are 'pleasant' or 'unpleasant,' they are practicing the perfection of wisdom. If you ask why, it is because the supports for miraculous ability that are permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that do not exist.

28.84 "If they do not engage with the faculties, they are practicing the perfection of wisdom. If they do not practice with the notion that the faculties are 'permanent' or 'impermanent,' they are practicing the perfection of wisdom; if they do not practice with the notion that the faculties are 'happiness' or 'suffering,' they are practicing the perfection of wisdom; if they do not practice with the notion that the faculties are 'a self' or 'nonself,' they are practicing the perfection of wisdom; and if they do not practice with the notion that the faculties are 'pleasant' or 'unpleasant,' they are practicing the perfection of wisdom. If you ask why, it is because the faculties that are permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that do not exist.

28.85 "If they do not engage with the powers, they are practicing the perfection of wisdom. If they do not practice with the notion that the powers are 'permanent' or 'impermanent,' they are practicing the perfection of wisdom; if they do not practice with the notion that the powers are 'happiness' or 'suffering,' they are practicing the perfection of wisdom; if they do not practice with the notion that the powers are 'a self' [F.215.a] or 'nonself,' they are practicing the perfection of wisdom; and if they do not practice with the notion that the powers are 'pleasant' or 'unpleasant,' they are practicing the perfection of wisdom. If you ask why, it is because the powers that are permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that do not exist.

- 28.86 “If they do not engage with the branches of enlightenment, they are practicing the perfection of wisdom. If they do not practice with the notion that the branches of enlightenment are ‘permanent’ or ‘impermanent,’ they are practicing the perfection of wisdom; if they do not practice with the notion that the branches of enlightenment are ‘happiness’ or ‘suffering,’ they are practicing the perfection of wisdom; if they do not practice with the notion that the branches of enlightenment are ‘a self’ or ‘nonself,’ they are practicing the perfection of wisdom; and if they do not practice with the notion that the branches of enlightenment are ‘pleasant’ or ‘unpleasant,’ they are practicing the perfection of wisdom. If you ask why, it is because the branches of enlightenment that are permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that do not exist.
- 28.87 “If they do not engage with the noble eightfold path, they are practicing the perfection of wisdom. If they do not practice with the notion that the noble eightfold path is ‘permanent’ or ‘impermanent,’ they are practicing the perfection of wisdom; if they do not practice with the notion that the noble eightfold path is ‘happiness’ or ‘suffering,’ they are practicing the perfection of wisdom; if they do not practice with the notion that [F.215.b] the noble eightfold path is ‘a self’ or ‘nonself,’ they are practicing the perfection of wisdom; and if they do not practice with the notion that the noble eightfold path is ‘pleasant’ or ‘unpleasant,’ they are practicing the perfection of wisdom. If you ask why, it is because the noble eightfold path that is permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that does not exist.
- 28.88 “If they do not engage with the truths of the noble ones, they are practicing the perfection of wisdom. If they do not practice with the notion that the truths of the noble ones are ‘permanent’ or ‘impermanent,’ they are practicing the perfection of wisdom; if they do not practice with the notion that the truths of the noble ones are ‘happiness’ or ‘suffering,’ they are practicing the perfection of wisdom; if they do not practice with the notion that the truths of the noble ones are ‘a self’ or ‘nonself,’ they are practicing the perfection of wisdom; and if they do not practice with the notion that the truths of the noble ones are ‘pleasant’ or ‘unpleasant,’ they are practicing the perfection of wisdom. If you ask why, it is because the truths of the noble ones that are permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that do not exist.
- 28.89 “If they do not engage with the meditative concentrations, they are practicing the perfection of wisdom. If they do not practice with the notion that the meditative concentrations are ‘permanent’ or ‘impermanent,’ they are practicing the perfection of wisdom; if they do not practice with the notion that the meditative concentrations are ‘happiness’ or ‘suffering,’ they

are practicing the perfection of wisdom; if they do not practice with [F.216.a] the notion that the meditative concentrations are 'a self' or 'nonself,' they are practicing the perfection of wisdom; and if they do not practice with the notion that the meditative concentrations are 'pleasant' or 'unpleasant,' they are practicing the perfection of wisdom. If you ask why, it is because the meditative concentrations that are permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that do not exist.

28.90 "If they do not engage with the immeasurable attitudes, they are practicing the perfection of wisdom. If they do not practice with the notion that the immeasurable attitudes are 'permanent' or 'impermanent,' they are practicing the perfection of wisdom; if they do not practice with the notion that the immeasurable attitudes are 'happiness' or 'suffering,' they are practicing the perfection of wisdom; if they do not practice with the notion that the immeasurable attitudes are 'a self' or 'nonself,' they are practicing the perfection of wisdom; and if they do not practice with the notion that the immeasurable attitudes are 'pleasant' or 'unpleasant,' they are practicing the perfection of wisdom. If you ask why, it is because the immeasurable attitudes that are permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that do not exist.

28.91 "If they do not engage with the formless absorptions, they are practicing the perfection of wisdom. If they do not practice with the notion that the formless absorptions are 'permanent' or 'impermanent,' they are practicing the perfection of wisdom; if they do not practice with the notion that the formless absorptions are 'happiness' or 'suffering,' they are practicing the perfection of wisdom; [F.216.b] if they do not practice with the notion that the formless absorptions are 'a self' or 'nonself,' they are practicing the perfection of wisdom; and if they do not practice with the notion that the formless absorptions are 'pleasant' or 'unpleasant,' they are practicing the perfection of wisdom. If you ask why, it is because the formless absorptions that are permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that do not exist.

28.92 "If they do not engage with the eight liberations, they are practicing the perfection of wisdom. If they do not practice with the notion that the eight liberations are 'permanent' or 'impermanent,' they are practicing the perfection of wisdom; if they do not practice with the notion that the eight liberations are 'happiness' or 'suffering,' they are practicing the perfection of wisdom; if they do not practice with the notion that the eight liberations are 'a self' or 'nonself,' they are practicing the perfection of wisdom; and if they do not practice with the notion that the eight liberations are 'pleasant' or 'unpleasant,' they are practicing the perfection of wisdom. If you ask why, it

is because the eight liberations that are permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that do not exist.

28.93 “If they do not engage with the nine serial steps of meditative absorption, they are practicing the perfection of wisdom. If they do not practice with the notion that the nine serial steps of meditative absorption are ‘permanent’ or ‘impermanent,’ they are practicing the perfection of wisdom; if they do not practice [F.217.a] with the notion that the nine serial steps of meditative absorption are ‘happiness’ or ‘suffering,’ they are practicing the perfection of wisdom; if they do not practice with the notion that the nine serial steps of meditative absorption are ‘a self’ or ‘nonself,’ they are practicing the perfection of wisdom; and if they do not practice with the notion that the nine serial steps of meditative absorption are ‘pleasant’ or ‘unpleasant,’ they are practicing the perfection of wisdom. If you ask why, it is because the nine serial steps of meditative absorption that are permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that do not exist.

28.94 “If they do not engage with the emptiness, signlessness, and wishlessness gateways to liberation, they are practicing the perfection of wisdom. If they do not practice with the notion that the emptiness, signlessness, and wishlessness gateways to liberation are ‘permanent’ or ‘impermanent,’ they are practicing the perfection of wisdom; if they do not practice with the notion that the emptiness, signlessness, and wishlessness gateways to liberation are ‘happiness’ or ‘suffering,’ they are practicing the perfection of wisdom; if they do not practice with the notion that the emptiness, signlessness, and wishlessness gateways to liberation are ‘a self’ or ‘nonself,’ they are practicing the perfection of wisdom; and if they do not practice with the notion that the emptiness, signlessness, and wishlessness gateways to liberation are ‘pleasant’ or ‘unpleasant,’ they are practicing the perfection of wisdom. If you ask why, it is because the emptiness, signlessness, and wishlessness gateways to liberation that are permanent or impermanent, happiness or suffering, a self [F.217.b] or nonself, or pleasant or unpleasant like that do not exist.

28.95 “If they do not engage with the extrasensory powers, they are practicing the perfection of wisdom. If they do not practice with the notion that the extrasensory powers are ‘permanent’ or ‘impermanent,’ they are practicing the perfection of wisdom; if they do not practice with the notion that the extrasensory powers are ‘happiness’ or ‘suffering,’ they are practicing the perfection of wisdom; if they do not practice with the notion that the extrasensory powers are ‘a self’ or ‘nonself,’ they are practicing the perfection of wisdom; and if they do not practice with the notion that the

extrasensory powers are 'pleasant' or 'unpleasant,' they are practicing the perfection of wisdom. If you ask why, it is because the extrasensory powers that are permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that do not exist.

28.96 "If they do not engage with the meditative stabilities, they are practicing the perfection of wisdom. If they do not practice with the notion that the meditative stabilities are 'permanent' or 'impermanent,' they are practicing the perfection of wisdom; if they do not practice with the notion that the meditative stabilities are 'happiness' or 'suffering,' they are practicing the perfection of wisdom; if they do not practice with the notion that the meditative stabilities are 'a self' or 'nonself,' they are practicing the perfection of wisdom; and if they do not practice with the notion that the meditative stabilities are 'pleasant' or 'unpleasant,' they are practicing the perfection of wisdom. If you ask why, it is because the meditative stabilities that are permanent or impermanent, happiness or [F.218.a] suffering, a self or nonself, or pleasant or unpleasant like that do not exist.

28.97 "If they do not engage with the dhāraṇī gateways, they are practicing the perfection of wisdom. If they do not practice with the notion that the dhāraṇī gateways are 'permanent' or 'impermanent,' they are practicing the perfection of wisdom; if they do not practice with the notion that the dhāraṇī gateways are 'happiness' or 'suffering,' they are practicing the perfection of wisdom; if they do not practice with the notion that the dhāraṇī gateways are 'a self' or 'nonself,' they are practicing the perfection of wisdom; and if they do not practice with the notion that the dhāraṇī gateways are 'pleasant' or 'unpleasant,' they are practicing the perfection of wisdom. If you ask why, it is because the dhāraṇī gateways that are permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that do not exist.

28.98 "If they do not engage with the ten powers of the tathāgatas, they are practicing the perfection of wisdom. If they do not practice with the notion that the ten powers of the tathāgatas are 'permanent' or 'impermanent,' they are practicing the perfection of wisdom; if they do not practice with the notion that the ten powers of the tathāgatas are 'happiness' or 'suffering,' they are practicing the perfection of wisdom; if they do not practice with the notion that the ten powers of the tathāgatas are 'a self' or 'nonself,' they are practicing the perfection of wisdom; and if they do not practice with the notion that the ten powers of the tathāgatas are 'pleasant' or 'unpleasant,' they are practicing the perfection of wisdom. If you ask why, it is because the powers of the tathāgatas [F.218.b] that are permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that do not exist.

- 28.99 “If they do not engage with the fearlessnesses, they are practicing the perfection of wisdom. If they do not practice with the notion that the fearlessnesses are ‘permanent’ or ‘impermanent,’ they are practicing the perfection of wisdom; if they do not practice with the notion that the fearlessnesses are ‘happiness’ or ‘suffering,’ they are practicing the perfection of wisdom; if they do not practice with the notion that the fearlessnesses are ‘a self’ or ‘nonself,’ they are practicing the perfection of wisdom; and if they do not practice with the notion that the fearlessnesses are ‘pleasant’ or ‘unpleasant,’ they are practicing the perfection of wisdom. If you ask why, it is because the fearlessnesses that are permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that do not exist.
- 28.100 “If they do not engage with the kinds of exact knowledge, they are practicing the perfection of wisdom. If they do not practice with the notion that the kinds of exact knowledge are ‘permanent’ or ‘impermanent,’ they are practicing the perfection of wisdom; if they do not practice with the notion that the kinds of exact knowledge are ‘happiness’ or ‘suffering,’ they are practicing the perfection of wisdom; if they do not practice with the notion that the kinds of exact knowledge are ‘a self’ or ‘nonself,’ they are practicing the perfection of wisdom; and if they do not practice with the notion that the kinds of exact knowledge are ‘pleasant’ or ‘unpleasant,’ they are practicing the perfection of wisdom. If you ask why, it is because [F.219.a] the kinds of exact knowledge that are permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that do not exist.
- 28.101 “If they do not engage with great loving kindness, they are practicing the perfection of wisdom. If they do not practice with the notion that great loving kindness is ‘permanent’ or ‘impermanent,’ they are practicing the perfection of wisdom; if they do not practice with the notion that great loving kindness is ‘happiness’ or ‘suffering,’ they are practicing the perfection of wisdom; if they do not practice with the notion that great loving kindness is ‘a self’ or ‘nonself,’ they are practicing the perfection of wisdom; and if they do not practice with the notion that great loving kindness is ‘pleasant’ or ‘unpleasant,’ they are practicing the perfection of wisdom. If you ask why, it is because great loving kindness that is permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that does not exist.
- 28.102 “If they do not engage with great compassion, they are practicing the perfection of wisdom. If they do not practice with the notion that great compassion is ‘permanent’ or ‘impermanent,’ they are practicing the perfection of wisdom; if they do not practice with the notion that great compassion is ‘happiness’ or ‘suffering,’ they are practicing the perfection of

wisdom; if they do not practice with the notion that great compassion is 'a self' or 'nonself,' they are practicing the perfection of wisdom; and if they do not practice with the notion that great compassion is 'pleasant' or 'unpleasant,' they are practicing the perfection of wisdom. If you ask why, it is because great compassion that is permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant [F.219.b] like that does not exist.

28.103 "If they do not engage with the eighteen distinct qualities of the buddhas, they are practicing the perfection of wisdom. If they do not practice with the notion that the eighteen distinct qualities of the buddhas are 'permanent' or 'impermanent,' they are practicing the perfection of wisdom; if they do not practice with the notion that the eighteen distinct qualities of the buddhas are 'happiness' or 'suffering,' they are practicing the perfection of wisdom; if they do not practice with the notion that the eighteen distinct qualities of the buddhas are 'a self' or 'nonself,' they are practicing the perfection of wisdom; and if they do not practice with the notion that the eighteen distinct qualities of the buddhas are 'pleasant' or 'unpleasant,' they are practicing the perfection of wisdom. If you ask why, it is because the eighteen distinct qualities of the buddhas that are permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that do not exist.

28.104 "If they do not engage with knowledge of all the dharmas, they are practicing the perfection of wisdom. If they do not practice with the notion that knowledge of all the dharmas is 'permanent' or 'impermanent,' they are practicing the perfection of wisdom; if they do not practice with the notion that knowledge of all the dharmas is 'happiness' or 'suffering,' they are practicing the perfection of wisdom; if they do not practice with the notion that knowledge of all the dharmas is 'a self' or 'nonself,' they are practicing the perfection of wisdom; and if they do not practice with the notion that knowledge of all the dharmas is 'pleasant' or 'unpleasant,' they are practicing the perfection of wisdom. If you ask why, it is because knowledge of all the dharmas that is permanent or impermanent, happiness or suffering, a self or nonself, or pleasant [F.220.a] or unpleasant like that does not exist.

28.105 "If they do not engage with the knowledge of aspects of the path, they are practicing the perfection of wisdom. If they do not practice with the notion that the knowledge of aspects of the path is 'permanent' or 'impermanent,' they are practicing the perfection of wisdom; if they do not practice with the notion that the knowledge of aspects of the path is 'happiness' or 'suffering,' they are practicing the perfection of wisdom; if they do not practice with the notion that the knowledge of aspects of the path is 'a self' or 'nonself,' they are practicing the perfection of wisdom; and if they do not practice with the notion that the knowledge of aspects of the path is 'pleasant' or

‘unpleasant,’ they are practicing the perfection of wisdom. If you ask why, it is because the knowledge of aspects of the path that is permanent or impermanent, happiness or suffering, a self or nonself, or pleasant or unpleasant like that does not exist.

28.106 “If they do not engage with all-aspect omniscience, they are practicing the perfection of wisdom. If they do not practice with the notion that all-aspect omniscience is ‘permanent’ or ‘impermanent,’ they are practicing the perfection of wisdom; if they do not practice with the notion that all-aspect omniscience is ‘happiness’ or ‘suffering,’ they are practicing the perfection of wisdom; if they do not practice with the notion that all-aspect omniscience is ‘a self’ or ‘nonself,’ they are practicing the perfection of wisdom; and if they do not practice with the notion that all-aspect omniscience is ‘pleasant’ or ‘unpleasant,’ they are practicing the perfection of wisdom. If you ask why, it is because all-aspect omniscience that is permanent or impermanent, happiness or suffering, a self [F.220.b] or nonself, or pleasant or unpleasant like that does not exist. [B17]

28.107 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, if they do not practice with the notion that physical forms are ‘unperfected and perfected,’ they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that ‘physical forms that are unperfected and perfected are not physical forms,’ they are practicing the perfection of wisdom. If they do not practice with the notion that feelings are ‘unperfected and perfected,’ they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that ‘feelings that are unperfected and perfected are not feelings,’ they are practicing the perfection of wisdom. If they do not practice with the notion that perceptions are ‘unperfected and perfected,’ they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that ‘perceptions that are unperfected and perfected are not perceptions,’ they are practicing the perfection of wisdom. If they do not practice with the notion that formative predispositions are ‘unperfected and perfected,’ they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that ‘formative predispositions that are unperfected and perfected are not formative predispositions,’ they are practicing the perfection of wisdom. If they do not practice with the notion that consciousness is ‘unperfected and perfected,’ they are practicing the perfection of wisdom. If you ask [F.221.a] why, it is because, if indeed they do not practice with the notion that ‘consciousness that is unperfected and perfected is not consciousness,’ they are practicing the perfection of wisdom.

28.108 “If they do not practice with the notion that the eyes are ‘unperfected and perfected,’ they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that ‘the eyes that are unperfected and perfected are not the eyes,’ they are practicing the perfection of wisdom. If they do not practice with the notion that the ears are ‘unperfected and perfected,’ they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that ‘the ears that are unperfected and perfected are not the ears,’ they are practicing the perfection of wisdom. If they do not practice with the notion that the nose is ‘unperfected and perfected,’ they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that ‘the nose that is unperfected and perfected is not the nose,’ they are practicing the perfection of wisdom. If they do not practice with the notion that the tongue is ‘unperfected and perfected,’ they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that ‘the tongue that is unperfected and perfected is not the tongue,’ they are practicing the perfection of wisdom. If they do not practice with the notion that the body is ‘unperfected and perfected,’ they are practicing the perfection of wisdom. [F.221.b] If you ask why, it is because, if indeed they do not practice with the notion that ‘the body that is unperfected and perfected is not the body,’ they are practicing the perfection of wisdom. If they do not practice with the notion that the mental faculty is ‘unperfected and perfected,’ they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that ‘the mental faculty that is unperfected and perfected is not the mental faculty,’ they are practicing the perfection of wisdom.

28.109 “If they do not practice with the notion that sights are ‘unperfected and perfected,’ they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that ‘sights that are unperfected and perfected are not sights,’ they are practicing the perfection of wisdom. If they do not practice with the notion that sounds are ‘unperfected and perfected,’ they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that ‘sounds that are unperfected and perfected are not sounds,’ they are practicing the perfection of wisdom. If they do not practice with the notion that odors are ‘unperfected and perfected,’ they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that ‘odors that are unperfected and perfected are not odors,’ they are practicing the perfection of wisdom. If they do not practice with the notion that tastes are ‘unperfected and perfected,’ they are practicing the

perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that ‘tastes that are unperfected and perfected are not tastes,’ they are practicing the perfection of wisdom. If they do not practice with the notion that tangibles are ‘unperfected and perfected,’ they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that ‘tangibles that are unperfected and perfected [F.222.a] are not tangibles,’ they are practicing the perfection of wisdom. If they do not practice with the notion that mental phenomena are ‘unperfected and perfected,’ they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that s ‘mental phenomena that are unperfected and perfected are not mental phenomena,’ they are practicing the perfection of wisdom.

28.110 “If they do not practice with the notion that visual consciousness is ‘unperfected and perfected,’ they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that ‘visual consciousness that is unperfected and perfected is not visual consciousness,’ they are practicing the perfection of wisdom. If they do not practice with the notion that auditory consciousness is ‘unperfected and perfected,’ they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that ‘auditory consciousness that is unperfected and perfected is not auditory consciousness,’ they are practicing the perfection of wisdom. If they do not practice with the notion that olfactory consciousness is ‘unperfected and perfected,’ they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that ‘olfactory consciousness that is unperfected and perfected is not olfactory consciousness,’ they are practicing the perfection of wisdom. If they do not practice with the notion that gustatory consciousness is ‘unperfected and perfected,’ they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that [F.222.b] ‘gustatory consciousness that is unperfected and perfected is not gustatory consciousness,’ they are practicing the perfection of wisdom. If they do not practice with the notion that tactile consciousness is ‘unperfected and perfected,’ they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that ‘tactile consciousness that is unperfected and perfected is not tactile consciousness,’ they are practicing the perfection of wisdom. If they do not practice with the notion that mental consciousness is ‘unperfected and perfected,’ they are practicing the perfection of wisdom. If you ask why, it is

because, if indeed they do not practice with the notion that 'mental consciousness that is unperfected and perfected is not mental consciousness,' they are practicing the perfection of wisdom.

28.111 "If they do not practice with the notion that visually compounded sensory contact is 'unperfected and perfected,' they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that 'visually compounded sensory contact that is unperfected and perfected is not visually compounded sensory contact,' they are practicing the perfection of wisdom. If they do not practice with the notion that aurally compounded sensory contact is 'unperfected and perfected,' they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that 'aurally compounded sensory contact that is unperfected and perfected is not aurally compounded sensory contact,' they are practicing the perfection of wisdom. If they do not practice with the notion that nasally compounded sensory contact is 'unperfected and perfected,' [F.223.a] they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that 'nasally compounded sensory contact that is unperfected and perfected is not nasally compounded sensory contact,' they are practicing the perfection of wisdom. If they do not practice with the notion that lingually compounded sensory contact is 'unperfected and perfected,' they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that 'lingually compounded sensory contact that is unperfected and perfected is not lingually compounded sensory contact,' they are practicing the perfection of wisdom. If they do not practice with the notion that corporeally compounded sensory contact is 'unperfected and perfected,' they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that 'corporeally compounded sensory contact that is unperfected and perfected is not corporeally compounded sensory contact,' they are practicing the perfection of wisdom. If they do not practice with the notion that mentally compounded sensory contact is 'unperfected and perfected,' they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that 'mentally compounded sensory contact that is unperfected and perfected is not mentally compounded sensory contact,' they are practicing the perfection of wisdom.

28.112 "If they do not practice with the notion that feelings conditioned by visually compounded sensory contact are 'unperfected and perfected,' they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that 'feelings conditioned by visually compounded sensory contact that are unperfected and perfected

[F.223.b] are not feelings conditioned by visually compounded sensory contact,' they are practicing the perfection of wisdom. If they do not practice with the notion that feelings conditioned by aurally compounded sensory contact are 'unperfected and perfected,' they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that 'feelings conditioned by aurally compounded sensory contact that are unperfected and perfected are not feelings conditioned by aurally compounded sensory contact,' they are practicing the perfection of wisdom. If they do not practice with the notion that feelings conditioned by nasally compounded sensory contact are 'unperfected and perfected,' they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that 'feelings conditioned by nasally compounded sensory contact that are unperfected and perfected are not feelings conditioned by nasally compounded sensory contact,' they are practicing the perfection of wisdom. If they do not practice with the notion that feelings conditioned by lingually compounded sensory contact are 'unperfected and perfected,' they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that 'feelings conditioned by lingually compounded sensory contact that are unperfected and perfected are not feelings conditioned by lingually compounded sensory contact,' they are practicing the perfection of wisdom. If they do not practice with the notion that feelings conditioned by corporeally compounded sensory contact are 'unperfected and perfected,' they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that 'feelings conditioned by corporeally compounded sensory contact that are unperfected and perfected [F.224.a] are not feelings conditioned by corporeally compounded sensory contact,' they are practicing the perfection of wisdom. If they do not practice with the notion that feelings conditioned by mentally compounded sensory contact are 'unperfected and perfected,' they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that 'feelings conditioned by mentally compounded sensory contact that are unperfected and perfected are not feelings conditioned by mentally compounded sensory contact,' they are practicing the perfection of wisdom.

28.113 "If they do not practice with the notion that the earth element is 'unperfected and perfected,' they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that 'the earth element that is unperfected and perfected is not the earth element,' they are practicing the perfection of wisdom. If they do not practice with the notion that the water element is 'unperfected and perfected,' they are practicing the perfection of wisdom. If you ask why, it is because, if indeed

they do not practice with the notion that 'the water element that is unperfected and perfected is not the water element,' they are practicing the perfection of wisdom. If they do not practice with the notion that the fire element is 'unperfected and perfected,' they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that 'the fire element that is unperfected and perfected is not the fire element,' they are practicing the perfection of wisdom. If they do not practice with the notion that the wind element is 'unperfected and perfected,' they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that 'the wind element that is unperfected and perfected is not the wind element,' they are practicing [F.224.b] the perfection of wisdom. If they do not practice with the notion that the space element is 'unperfected and perfected,' they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that 'the space element that is unperfected and perfected is not the space element,' they are practicing the perfection of wisdom. If they do not practice with the notion that the consciousness element is 'unperfected and perfected,' they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that 'the consciousness element that is unperfected and perfected is not the consciousness element,' they are practicing the perfection of wisdom.

28.114 "If they do not practice with the notion that ignorance is 'unperfected and perfected,' they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that 'ignorance that is unperfected and perfected is not ignorance,' they are practicing the perfection of wisdom. If they do not practice with the notion that formative predispositions are 'unperfected and perfected,' they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that 'formative predispositions that are unperfected and perfected are not formative predispositions,' they are practicing the perfection of wisdom. If they do not practice with the notion that [F.225.a] consciousness is 'unperfected and perfected,' they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that 'consciousness that is unperfected and perfected is not consciousness,' they are practicing the perfection of wisdom. If they do not practice with the notion that name and form are 'unperfected and perfected,' they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that 'name and form that are unperfected and perfected are not name and form,' they are practicing the perfection of wisdom. If they do not practice with the notion that the six sense fields are 'unperfected and perfected,' they are practicing

the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that 'the six sense fields that are unperfected and perfected are not the six sense fields,' they are practicing the perfection of wisdom. If they do not practice with the notion that sensory contact is 'unperfected and perfected,' they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that 'sensory contact that is unperfected and perfected is not sensory contact,' they are practicing the perfection of wisdom. If they do not practice with the notion that sensation is 'unperfected and perfected,' they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that 'sensation that is unperfected and perfected is not sensation,' they are practicing the perfection of wisdom. [F.225.b] If they do not practice with the notion that craving is 'unperfected and perfected,' they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that 'craving that is unperfected and perfected is not craving,' they are practicing the perfection of wisdom. If they do not practice with the notion that grasping is 'unperfected and perfected,' they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that 'grasping that is unperfected and perfected is not grasping,' they are practicing the perfection of wisdom. If they do not practice with the notion that the rebirth process is 'unperfected and perfected,' they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that 'the rebirth process that is unperfected and perfected is not the rebirth process,' they are practicing the perfection of wisdom. If they do not practice with the notion that birth is 'unperfected and perfected,' they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that 'birth that is unperfected and perfected is not birth,' they are practicing the perfection of wisdom. If they do not practice with the notion that aging and death are 'unperfected and perfected,' they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that 'aging and death that are unperfected and perfected are not aging and death,' they are practicing the perfection of wisdom.

28.115 "If they do not practice with the notion that the perfection of generosity is 'unperfected and perfected,' they are practicing [F.226.a] the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that 'the perfection of generosity that is unperfected and perfected is not the perfection of generosity,' they are practicing the perfection of wisdom. If they do not practice with the notion that the perfection of ethical discipline is 'unperfected and perfected,' they are practicing the perfection of

wisdom. If you ask why, it is because, if indeed they do not practice with the notion that 'the perfection of ethical discipline that is unperfected and perfected is not the perfection of ethical discipline,' they are practicing the perfection of wisdom. If they do not practice with the notion that the perfection of tolerance is 'unperfected and perfected,' they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that 'the perfection of tolerance that is unperfected and perfected is not the perfection of tolerance,' they are practicing the perfection of wisdom. If they do not practice with the notion that the perfection of perseverance is 'unperfected and perfected,' they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that 'the perfection of perseverance that is unperfected and perfected is not the perfection of perseverance,' they are practicing the perfection of wisdom. If they do not practice with the notion that the perfection of meditative concentration is 'unperfected and perfected,' they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that 'the perfection of meditative concentration that is unperfected and perfected [F.226.b] is not the perfection of meditative concentration,' they are practicing the perfection of wisdom. If they do not practice with the notion that the perfection of wisdom is 'unperfected and perfected,' they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that 'the perfection of wisdom that is unperfected and perfected is not the perfection of wisdom,' they are practicing the perfection of wisdom.

28.116 "If they do not practice with the notion that the emptiness of internal phenomena is 'unperfected and perfected,' they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that 'the emptiness of internal phenomena that is unperfected and perfected is not the emptiness of internal phenomena,' they are practicing the perfection of wisdom. If they do not practice with the notion that the emptiness of external phenomena is 'unperfected and perfected,' they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that 'the emptiness of external phenomena that is unperfected and perfected is not the emptiness of external phenomena,' they are practicing the perfection of wisdom. If they do not practice with the notion that the emptiness of external and internal phenomena is 'unperfected and perfected,' they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that 'the emptiness of external and internal phenomena that is unperfected and perfected is not the emptiness of external and internal phenomena,' they are practicing the perfection of wisdom. If they do not

practice with the notion that the emptiness of emptiness is 'unperfected and perfected,' they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that [F.227.a] 'the emptiness of emptiness that is unperfected and perfected is not the emptiness of emptiness,' they are practicing the perfection of wisdom. If they do not practice with the notion that the emptiness of great extent is 'unperfected and perfected,' they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that 'the emptiness of great extent that is unperfected and perfected is not the emptiness of great extent,' they are practicing the perfection of wisdom. If they do not practice with the notion that the emptiness of ultimate reality is 'unperfected and perfected,' they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that 'the emptiness of ultimate reality that is unperfected and perfected is not the emptiness of ultimate reality,' they are practicing the perfection of wisdom. If they do not practice with the notion that the emptiness of conditioned phenomena is 'unperfected and perfected,' they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that 'the emptiness of conditioned phenomena that is unperfected and perfected is not the emptiness of conditioned phenomena,' they are practicing the perfection of wisdom. If they do not practice with the notion that the emptiness of unconditioned phenomena is 'unperfected and perfected,' they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that 'the emptiness of unconditioned phenomena that is unperfected and perfected is not the emptiness of unconditioned phenomena,' they are practicing the perfection of wisdom. If they do not practice with the notion that the emptiness of the unlimited is 'unperfected [F.227.b] and perfected,' they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that 'the emptiness of the unlimited that is unperfected and perfected is not the emptiness of the unlimited,' they are practicing the perfection of wisdom. If they do not practice with the notion that the emptiness of that which has neither beginning nor end is 'unperfected and perfected,' they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that 'the emptiness of that which has neither beginning nor end that is unperfected and perfected is not the emptiness of that which has neither beginning nor end,' they are practicing the perfection of wisdom. If they do not practice with the notion that the emptiness of nonexclusion is 'unperfected and perfected,' they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that

'the emptiness of nonexclusion that is unperfected and perfected is not the emptiness of nonexclusion,' they are practicing the perfection of wisdom. If they do not practice with the notion that the emptiness of inherent nature is 'unperfected and perfected,' they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that 'the emptiness of inherent nature that is unperfected and perfected is not the emptiness of inherent nature,' they are practicing the perfection of wisdom. If they do not practice with the notion that the emptiness of all phenomena is 'unperfected and perfected,' they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that 'the emptiness of all phenomena that is unperfected [F.228.a] and perfected is not the emptiness of all phenomena,' they are practicing the perfection of wisdom. If they do not practice with the notion that the emptiness of intrinsic defining characteristics is 'unperfected and perfected,' they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that 'the emptiness of intrinsic defining characteristics that is unperfected and perfected is not the emptiness of intrinsic defining characteristics,' they are practicing the perfection of wisdom. If they do not practice with the notion that the emptiness of that which cannot be apprehended is 'unperfected and perfected,' they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that 'the emptiness of that which cannot be apprehended that is unperfected and perfected is not the emptiness of that which cannot be apprehended,' they are practicing the perfection of wisdom. If they do not practice with the notion that the emptiness of nonentities is 'unperfected and perfected,' they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that 'the emptiness of nonentities that is unperfected and perfected is not the emptiness of nonentities,' they are practicing the perfection of wisdom. If they do not practice with the notion that the emptiness of essential nature is 'unperfected and perfected,' they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that 'the emptiness of essential nature that is unperfected and perfected is not the emptiness of essential nature,' they are practicing the perfection of wisdom. If they do not practice with the notion that the emptiness of an essential nature of nonentities is 'unperfected and [F.228.b] perfected,' they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that 'the emptiness of an essential nature of nonentities that is unperfected and perfected is not the emptiness of an essential nature of nonentities,' they are practicing the perfection of wisdom.

28.117 “If they do not practice with the notion that the applications of mindfulness are ‘unperfected and perfected,’ they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that ‘the applications of mindfulness that are unperfected and perfected are not the applications of mindfulness,’ they are practicing the perfection of wisdom. If they do not practice with the notion that the correct exertions are ‘unperfected and perfected,’ they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that ‘the correct exertions that are unperfected and perfected are not the correct exertions,’ they are practicing the perfection of wisdom. If they do not practice with the notion that the supports for miraculous ability are ‘unperfected and perfected,’ they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that ‘the supports for miraculous ability that are unperfected and perfected are not the supports for miraculous ability,’ they are practicing the perfection of wisdom. If they do not practice with the notion that the faculties are ‘unperfected and perfected,’ they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that ‘the faculties that are unperfected and perfected [F.229.a] are not the faculties,’ they are practicing the perfection of wisdom. If they do not practice with the notion that the powers are ‘unperfected and perfected,’ they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that ‘the powers that are unperfected and perfected are not the powers,’ they are practicing the perfection of wisdom. If they do not practice with the notion that the branches of enlightenment are ‘unperfected and perfected,’ they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that ‘the branches of enlightenment that are unperfected and perfected are not the branches of enlightenment,’ they are practicing the perfection of wisdom. If they do not practice with the notion that the noble eightfold path is ‘unperfected and perfected,’ they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that ‘the noble eightfold path that is unperfected and perfected is not the noble eightfold path,’ they are practicing the perfection of wisdom.

28.118 “If they do not practice with the notion that the truths of the noble ones are ‘unperfected and perfected,’ they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that ‘the truths of the noble ones that are unperfected and perfected are not the truths of the noble ones,’ they are practicing the perfection of wisdom. If they do not practice with the notion that [F.229.b] the meditative

concentrations are ‘unperfected and perfected,’ they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that ‘the meditative concentrations that are unperfected and perfected are not the meditative concentrations,’ they are practicing the perfection of wisdom. If they do not practice with the notion that the immeasurable attitudes are ‘unperfected and perfected,’ they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that ‘the immeasurable attitudes that are unperfected and perfected are not the immeasurable attitudes,’ they are practicing the perfection of wisdom. If they do not practice with the notion that the formless absorptions are ‘unperfected and perfected,’ they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that ‘the formless absorptions that are unperfected and perfected are not the formless absorptions,’ they are practicing the perfection of wisdom. If they do not practice with the notion that the eight liberations are ‘unperfected and perfected,’ they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that ‘the eight liberations that are unperfected and perfected are not the eight liberations,’ they are practicing the perfection of wisdom. If they do not practice with the notion that the nine serial steps of meditative absorption are ‘unperfected and perfected,’ they are practicing the perfection of wisdom. If you ask why, [F.230.a] it is because, if indeed they do not practice with the notion that ‘the nine serial steps of meditative absorption that are unperfected and perfected are not the nine serial steps of meditative absorption,’ they are practicing the perfection of wisdom.

28.119 “If they do not practice with the notion that the emptiness, signlessness, and wishlessness gateways to liberation are ‘unperfected and perfected,’ they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that ‘the emptiness, signlessness, and wishlessness gateways to liberation that are unperfected and perfected are not the emptiness, signlessness, and wishlessness gateways to liberation,’ they are practicing the perfection of wisdom. If they do not practice with the notion that the extrasensory powers are ‘unperfected and perfected,’ they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that ‘the extrasensory powers that are unperfected and perfected are not the extrasensory powers,’ they are practicing the perfection of wisdom. If they do not practice with the notion that the meditative stabilities are ‘unperfected and perfected,’ they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that ‘the meditative stabilities that are unperfected and perfected are not the

meditative stabilities,’ they are practicing the perfection of wisdom. If they do not practice with the notion that the dhāraṇī gateways are ‘unperfected and perfected,’ they are practicing the perfection of wisdom. If you ask why, [F.230.b] it is because, if indeed they do not practice with the notion that ‘the dhāraṇī gateways that are unperfected and perfected are not the dhāraṇī gateways,’ they are practicing the perfection of wisdom.

28.120 “If they do not practice with the notion that the ten powers of the tathāgatas are ‘unperfected and perfected,’ they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that ‘the ten powers of the tathāgatas that are unperfected and perfected are not the ten powers of the tathāgatas,’ they are practicing the perfection of wisdom. If they do not practice with the notion that the four fearlessnesses are ‘unperfected and perfected,’ they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that ‘the four fearlessnesses that are unperfected and perfected are not the four fearlessnesses,’ they are practicing the perfection of wisdom. If they do not practice with the notion that the four kinds of exact knowledge are ‘unperfected and perfected,’ they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that ‘the four kinds of exact knowledge that are unperfected and perfected are not the four kinds of exact knowledge,’ they are practicing the perfection of wisdom. If they do not practice with the notion that great loving kindness is ‘unperfected and perfected,’ they are practicing the perfection of wisdom. [F.231.a] If you ask why, it is because, if indeed they do not practice with the notion that ‘great loving kindness that is unperfected and perfected is not great loving kindness,’ they are practicing the perfection of wisdom. If they do not practice with the notion that great compassion is ‘unperfected and perfected,’ they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that ‘great compassion that is unperfected and perfected is not great compassion,’ they are practicing the perfection of wisdom. If they do not practice with the notion that the eighteen distinct qualities of the buddhas are ‘unperfected and perfected,’ they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that ‘the eighteen distinct qualities of the buddhas that are unperfected and perfected are not the eighteen distinct qualities of the buddhas,’ they are practicing the perfection of wisdom.

28.121 “If they do not practice with the notion that knowledge of all the dharmas is ‘unperfected and perfected,’ they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion

that ‘knowledge of all the dharmas that is unperfected and perfected is not knowledge of all the dharmas,’ they are practicing the perfection of wisdom. If they do not practice with the notion that the knowledge of aspects of the path is ‘unperfected and perfected’ they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion that ‘the knowledge of aspects of the path that is unperfected and perfected is not the knowledge of aspects of the path,’ they are practicing the perfection of wisdom. If they do not practice with the notion that all-aspect omniscience is ‘unperfected and perfected,’ they are practicing the perfection of wisdom. If you ask why, it is because, if indeed they do not practice with the notion [F.231.b] that ‘all-aspect omniscience that is unperfected and perfected is not all-aspect omniscience,’ they are practicing the perfection of wisdom.”

28.122 Subhūti said, “Blessed Lord, how wonderful it is that the tathāgata, arhat, perfectly complete Buddha has excellently revealed attachment and nonattachment in this manner for the sons or daughters of good families who follow the vehicle of the bodhisattvas.”

28.123 “So it is, Subhūti, so it is, Subhūti!” replied the Blessed One. “The tathāgata, arhat, perfectly complete Buddha has excellently revealed attachment and nonattachment for the sons or daughters of good families who follow the vehicle of the bodhisattvas.

28.124 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, if they do not practice with the notion that ‘physical forms are attached or unattached,’ they are practicing the perfection of wisdom; when they practice the perfection of wisdom, if they do not practice with the notion that ‘feelings are attached or unattached,’ they are practicing the perfection of wisdom; when they practice the perfection of wisdom, if they do not practice with the notion that ‘perceptions are attached or unattached,’ they are practicing the perfection of wisdom; when they practice the perfection of wisdom, if they do not practice with the notion that ‘formative predispositions are attached or unattached,’ they are practicing the perfection of wisdom; and when they practice the perfection of wisdom, if they do not practice with the notion that ‘consciousness is attached or unattached,’ they are practicing the perfection of wisdom.

28.125 “When they practice the perfection of wisdom, [F.232.a] if they do not practice with the notion that ‘the eyes are attached or unattached,’ they are practicing the perfection of wisdom; when they practice the perfection of wisdom, if they do not practice with the notion that ‘the ears are attached or unattached,’ they are practicing the perfection of wisdom; when they practice the perfection of wisdom, if they do not practice with the notion that ‘the nose is attached or unattached,’ they are practicing the perfection of

wisdom; when they practice the perfection of wisdom, if they do not practice with the notion that 'the tongue is attached or unattached,' they are practicing the perfection of wisdom; when they practice the perfection of wisdom, if they do not practice with the notion that 'the body is attached or unattached,' they are practicing the perfection of wisdom; and when they practice the perfection of wisdom, if they do not practice with the notion that 'the mental faculty is attached or unattached,' they are practicing the perfection of wisdom.

28.126 "When they practice the perfection of wisdom, if they do not practice with the notion that 'sights are attached or unattached,' they are practicing the perfection of wisdom; when they practice the perfection of wisdom, if they do not practice with the notion that 'sounds are attached or unattached,' they are practicing the perfection of wisdom; when they practice the perfection of wisdom, if they do not practice with the notion that 'odors are attached or unattached,' they are practicing the perfection of wisdom; when they practice the perfection of wisdom, if they do not practice with the notion that 'tastes are attached or unattached,' they are practicing the perfection of wisdom; when they practice the perfection of wisdom, if they do not practice with the notion that 'tangibles are attached or unattached,' they are practicing [F.232.b] the perfection of wisdom; and when they practice the perfection of wisdom, if they do not practice with the notion that 'mental phenomena are attached or unattached,' they are practicing the perfection of wisdom.

28.127 "When they practice the perfection of wisdom, if they do not practice with the notion that 'visual consciousness is attached or unattached,' they are practicing the perfection of wisdom; when they practice the perfection of wisdom, if they do not practice with the notion that 'auditory consciousness is attached or unattached,' they are practicing the perfection of wisdom; when they practice the perfection of wisdom, if they do not practice with the notion that 'olfactory consciousness is attached or unattached,' they are practicing the perfection of wisdom; when they practice the perfection of wisdom, if they do not practice with the notion that 'gustatory consciousness is attached or unattached,' they are practicing the perfection of wisdom; when they practice the perfection of wisdom, if they do not practice with the notion that 'tactile consciousness is attached or unattached,' they are practicing the perfection of wisdom; and when they practice the perfection of wisdom, if they do not practice with the notion that 'mental consciousness is attached or unattached,' they are practicing the perfection of wisdom.

28.128 “When they practice the perfection of wisdom, if they do not practice with the notion that ‘visually compounded sensory contact is attached or unattached,’ they are practicing the perfection of wisdom; when they practice the perfection of wisdom, if they do not practice with the notion that ‘aurally compounded sensory contact is attached or unattached,’ they are practicing the perfection of wisdom; when they practice the perfection of wisdom, if they do not practice with the notion that ‘nasally compounded sensory contact is attached [F.233.a] or unattached,’ they are practicing the perfection of wisdom; when they practice the perfection of wisdom, if they do not practice with the notion that ‘lingually compounded sensory contact is attached or unattached,’ they are practicing the perfection of wisdom; when they practice the perfection of wisdom, if they do not practice with the notion that ‘corporeally compounded sensory contact is attached or unattached,’ they are practicing the perfection of wisdom; and when they practice the perfection of wisdom, if they do not practice with the notion that ‘mentally compounded sensory contact is attached or unattached,’ they are practicing the perfection of wisdom.

28.129 “When they practice the perfection of wisdom, if they do not practice with the notion that ‘feelings conditioned by visually compounded sensory contact are attached or unattached,’ they are practicing the perfection of wisdom; when they practice the perfection of wisdom, if they do not practice with the notion that ‘feelings conditioned by aurally compounded sensory contact are attached or unattached,’ they are practicing the perfection of wisdom; when they practice the perfection of wisdom, if they do not practice with the notion that ‘feelings conditioned by nasally compounded sensory contact are attached or unattached,’ they are practicing the perfection of wisdom; when they practice the perfection of wisdom, if they do not practice with the notion that ‘feelings conditioned by lingually compounded sensory contact are attached or unattached,’ they are practicing the perfection of wisdom; when they practice the perfection of wisdom, if they do not practice with the notion that ‘feelings conditioned by corporeally compounded sensory contact are attached or unattached,’ they are practicing the perfection of wisdom; and when they practice the perfection of wisdom, if they do not practice with the notion that ‘feelings conditioned by mentally compounded sensory contact [F.233.b] are attached or unattached,’ they are practicing the perfection of wisdom.

28.130 “When they practice the perfection of wisdom, if they do not practice with the notion that ‘the earth element is attached or unattached,’ they are practicing the perfection of wisdom; when they practice the perfection of wisdom, if they do not practice with the notion that ‘the water element is attached or unattached,’ they are practicing the perfection of wisdom; when

they practice the perfection of wisdom, if they do not practice with the notion that 'the fire element is attached or unattached,' they are practicing the perfection of wisdom; when they practice the perfection of wisdom, if they do not practice with the notion that 'the wind element is attached or unattached,' they are practicing the perfection of wisdom; when they practice the perfection of wisdom, if they do not practice with the notion that 'the space element is attached or unattached,' they are practicing the perfection of wisdom; and when they practice the perfection of wisdom, if they do not practice with the notion that 'the consciousness element is attached or unattached,' they are practicing the perfection of wisdom.

28.131 "When they practice the perfection of wisdom, if they do not practice with the notion that 'ignorance is attached or unattached,' they are practicing the perfection of wisdom; when they practice the perfection of wisdom, if they do not practice with the notion that 'formative predispositions are attached or unattached,' they are practicing the perfection of wisdom; when they practice the perfection of wisdom, if they do not practice with the notion that 'consciousness is attached or unattached,' they are practicing the perfection of wisdom; when they practice the perfection of wisdom, if they do not practice with the notion that 'name and form are attached or [F.234.a] unattached,' they are practicing the perfection of wisdom; when they practice the perfection of wisdom, if they do not practice with the notion that 'the six sense fields are attached or unattached,' they are practicing the perfection of wisdom; when they practice the perfection of wisdom, if they do not practice with the notion that 'sensory contact is attached or unattached,' they are practicing the perfection of wisdom; when they practice the perfection of wisdom, if they do not practice with the notion that 'sensation is attached or unattached,' they are practicing the perfection of wisdom; when they practice the perfection of wisdom, if they do not practice with the notion that 'craving is attached or unattached,' they are practicing the perfection of wisdom; when they practice the perfection of wisdom, if they do not practice with the notion that 'grasping is attached or unattached,' they are practicing the perfection of wisdom; when they practice the perfection of wisdom, if they do not practice with the notion that 'the rebirth process is attached or unattached,' they are practicing the perfection of wisdom; when they practice the perfection of wisdom, if they do not practice with the notion that 'birth is attached or unattached,' they are practicing the perfection of wisdom; and when they practice the perfection of wisdom, if they do not practice with the notion that 'aging and death are attached or unattached,' they are practicing the perfection of wisdom.

28.132 “When they practice the perfection of wisdom, if they do not practice with the notion that ‘the perfection of generosity is attached or unattached,’ they are practicing the perfection of wisdom; when they practice the perfection of wisdom, if they do not practice with the notion that ‘the perfection of ethical discipline is attached [F.234.b] or unattached,’ they are practicing the perfection of wisdom; when they practice the perfection of wisdom, if they do not practice with the notion that ‘the perfection of tolerance is attached or unattached,’ they are practicing the perfection of wisdom; when they practice the perfection of wisdom, if they do not practice with the notion that ‘the perfection of perseverance is attached or unattached,’ they are practicing the perfection of wisdom; when they practice the perfection of wisdom, if they do not practice with the notion that ‘the perfection of meditative concentration is attached or unattached,’ they are practicing the perfection of wisdom; and when they practice the perfection of wisdom, if they do not practice with the notion that ‘the perfection of wisdom is attached or unattached,’ they are practicing the perfection of wisdom.

28.133 “When they practice the perfection of wisdom, if they do not practice with the notion that ‘the emptiness of internal phenomena is attached or unattached,’ they are practicing the perfection of wisdom; when they practice the perfection of wisdom, if they do not practice with the notion that ‘the emptiness of external phenomena is attached or unattached,’ they are practicing the perfection of wisdom; when they practice the perfection of wisdom, if they do not practice with the notion that ‘the emptiness of external and internal phenomena is attached or unattached,’ they are practicing the perfection of wisdom; when they practice the perfection of wisdom, if they do not practice with the notion that ‘the emptiness of emptiness is attached or unattached,’ they are practicing the perfection of wisdom; when they practice the perfection of wisdom, if they do not practice with the notion that ‘the emptiness of great extent is attached or unattached,’ they are practicing the perfection of wisdom; when they practice the perfection of wisdom, if they do not practice with the notion that ‘the emptiness of ultimate reality [F.235.a] is attached or unattached,’ they are practicing the perfection of wisdom; when they practice the perfection of wisdom, if they do not practice with the notion that ‘the emptiness of conditioned phenomena is attached or unattached,’ they are practicing the perfection of wisdom; when they practice the perfection of wisdom, if they do not practice with the notion that ‘the emptiness of unconditioned phenomena is attached or unattached,’ they are practicing the perfection of wisdom; when they practice the perfection of wisdom, if they do not practice with the notion that ‘the emptiness of the unlimited is attached or unattached,’ they are practicing the perfection of wisdom; when they

practice the perfection of wisdom, if they do not practice with the notion that 'the emptiness of that which has neither beginning nor end is attached or unattached,' they are practicing the perfection of wisdom; when they practice the perfection of wisdom, if they do not practice with the notion that 'the emptiness of nonexclusion is attached or unattached,' they are practicing the perfection of wisdom; when they practice the perfection of wisdom, if they do not practice with the notion that 'the emptiness of inherent nature is attached or unattached,' they are practicing the perfection of wisdom; when they practice the perfection of wisdom, if they do not practice with the notion that 'the emptiness of all phenomena is attached or unattached,' they are practicing the perfection of wisdom; when they practice the perfection of wisdom, if they do not practice with the notion that 'the emptiness of intrinsic defining characteristics is attached or unattached,' they are practicing the perfection of wisdom; when they practice the perfection of wisdom, if they do not practice with the notion that 'the emptiness of that which cannot be apprehended [F.235.b] is attached or unattached,' they are practicing the perfection of wisdom; when they practice the perfection of wisdom, if they do not practice with the notion that 'the emptiness of nonentities is attached or unattached,' they are practicing the perfection of wisdom; when they practice the perfection of wisdom, if they do not practice with the notion that 'the emptiness of essential nature is attached or unattached,' they are practicing the perfection of wisdom; and when they practice the perfection of wisdom, if they do not practice with the notion that 'the emptiness of an essential nature of nonentities is attached or unattached,' they are practicing the perfection of wisdom.

28.134 "When they practice the perfection of wisdom, if they do not practice with the notion that 'the applications of mindfulness are attached or unattached,' they are practicing the perfection of wisdom; when they practice the perfection of wisdom, if they do not practice with the notion that 'the correct exertions are attached or unattached,' they are practicing the perfection of wisdom; when they practice the perfection of wisdom, if they do not practice with the notion that 'the supports for miraculous ability are attached or unattached,' they are practicing the perfection of wisdom; when they practice the perfection of wisdom, if they do not practice with the notion that 'the faculties are attached or unattached,' they are practicing the perfection of wisdom; when they practice the perfection of wisdom, if they do not practice with the notion that 'the powers are attached or unattached,' they are practicing the perfection of wisdom; when they practice the perfection of wisdom, if they do not practice with the notion that 'the branches of enlightenment are attached or unattached,' they are practicing the perfection

of wisdom; and when they practice the perfection of wisdom, [F.236.a] if they do not practice with the notion that ‘the noble eightfold path is attached or unattached,’ they are practicing the perfection of wisdom.

28.135 “When they practice the perfection of wisdom, if they do not practice with the notion that ‘the truths of the noble ones are attached or unattached,’ they are practicing the perfection of wisdom; when they practice the perfection of wisdom, if they do not practice with the notion that ‘the meditative concentrations are attached or unattached,’ they are practicing the perfection of wisdom; when they practice the perfection of wisdom, if they do not practice with the notion that ‘the immeasurable attitudes are attached or unattached,’ they are practicing the perfection of wisdom; when they practice the perfection of wisdom, if they do not practice with the notion that ‘the formless absorptions are attached or unattached,’ they are practicing the perfection of wisdom; when they practice the perfection of wisdom, if they do not practice with the notion that ‘the eight liberations are attached or unattached,’ they are practicing the perfection of wisdom; and when they practice the perfection of wisdom, if they do not practice with the notion that ‘the nine serial steps of meditative absorption are attached or unattached,’ they are practicing the perfection of wisdom.

28.136 “When they practice the perfection of wisdom, if they do not practice with the notion that ‘the emptiness, signlessness, and wishlessness gateways to liberation are attached or unattached,’ they are practicing the perfection of wisdom; when they practice the perfection of wisdom, if they do not practice with the notion that ‘the extrasensory powers [F.236.b] are attached or unattached,’ they are practicing the perfection of wisdom; when they practice the perfection of wisdom, if they do not practice with the notion that ‘the meditative stabilities are attached or unattached,’ they are practicing the perfection of wisdom; and when they practice the perfection of wisdom, if they do not practice with the notion that ‘the dhāraṇī gateways are attached or unattached,’ they are practicing the perfection of wisdom.

28.137 “When they practice the perfection of wisdom, if they do not practice with the notion that ‘the ten powers of the tathāgatas are attached or unattached,’ they are practicing the perfection of wisdom; when they practice the perfection of wisdom, if they do not practice with the notion that ‘the four fearlessnesses are attached or unattached,’ they are practicing the perfection of wisdom; when they practice the perfection of wisdom, if they do not practice with the notion that ‘the four kinds of exact knowledge are attached or unattached,’ they are practicing the perfection of wisdom; when they practice the perfection of wisdom, if they do not practice with the notion that ‘great loving kindness is attached or unattached,’ they are practicing the perfection of wisdom; when they practice the perfection of wisdom, if they

do not practice with the notion that 'great compassion is attached or unattached,' they are practicing the perfection of wisdom; and when they practice the perfection of wisdom, if they do not practice with the notion that 'the eighteen distinct qualities of the buddhas are attached or unattached,' they are practicing the perfection of wisdom.

28.138 "When they practice the perfection of wisdom, if they do not practice with the notion that 'knowledge of all the dharmas is attached or unattached,' they are practicing the perfection of wisdom; [F.237.a] when they practice the perfection of wisdom, if they do not practice with the notion that 'the knowledge of aspects of the path is attached or unattached,' they are practicing the perfection of wisdom; and when they practice the perfection of wisdom, if they do not practice with the notion that 'all-aspect omniscience is attached or unattached,' they are practicing the perfection of wisdom.

28.139 "Subhūti, when bodhisattva great beings practice in that manner, they do not perceive that 'physical forms are attached or unattached,' do not perceive that 'feelings are attached or unattached,' do not perceive that 'perceptions are attached or unattached,' do not perceive that 'formative predispositions are attached or unattached,' and do not perceive that 'consciousness is attached or unattached.'

28.140 "They do not perceive that 'the eyes are attached or unattached,' do not perceive that 'the ears are attached or unattached,' do not perceive that 'the nose is attached or unattached,' do not perceive that 'the tongue is attached or unattached,' do not perceive that 'the body is attached or unattached,' and do not perceive that 'the mental faculty is attached or unattached.'

28.141 "They do not perceive that 'sights are attached or unattached,' do not perceive that 'sounds are attached or unattached,' do not perceive that 'odors are attached or unattached,' do not perceive that 'tastes are attached or unattached,' do not perceive that 'tangibles are attached or unattached,' and do not perceive that 'mental phenomena are attached [F.237.b] or unattached.'

28.142 "They do not perceive that 'visual consciousness is attached or unattached,' do not perceive that 'auditory consciousness is attached or unattached,' do not perceive that 'olfactory consciousness is attached or unattached,' do not perceive that 'gustatory consciousness is attached or unattached,' do not perceive that 'tactile consciousness is attached or unattached,' and do not perceive that 'mental consciousness is attached or unattached.'

28.143 "They do not perceive that 'visually compounded sensory contact is attached or unattached,' do not perceive that 'aurally compounded sensory contact is attached or unattached,' do not perceive that 'nasally compounded

sensory contact is attached or unattached,' do not perceive that 'lingually compounded sensory contact is attached or unattached,' do not perceive that 'corporeally compounded sensory contact is attached or unattached,' and do not perceive that 'mentally compounded sensory contact is attached or unattached.'

28.144 "They do not perceive that 'feelings conditioned by visually compounded sensory contact are attached or unattached,' do not perceive that 'feelings conditioned by aurally compounded sensory contact are attached or unattached,' do not perceive that 'feelings conditioned by nasally compounded sensory contact are attached or unattached,' do not perceive that 'feelings conditioned by lingually compounded sensory contact are attached or unattached,' do not perceive that 'feelings conditioned by corporeally compounded sensory contact are attached [F.238.a] or unattached,' and do not perceive that 'feelings conditioned by mentally compounded sensory contact are attached or unattached.'

28.145 "They do not perceive that 'the earth element is attached or unattached,' do not perceive that 'the water element is attached or unattached,' do not perceive that 'the fire element is attached or unattached,' do not perceive that 'the wind element is attached or unattached,' do not perceive that 'the space element is attached or unattached,' and do not perceive that 'the consciousness element is attached or unattached.'

28.146 "They do not perceive that 'ignorance is attached or unattached,' do not perceive that 'formative predispositions are attached or unattached,' do not perceive that 'consciousness is attached or unattached,' do not perceive that 'name and form are attached or unattached,' do not perceive that 'the six sense fields are attached or unattached,' do not perceive that 'sensory contact is attached or unattached,' do not perceive that 'sensation is attached or unattached,' do not perceive that 'craving is attached or unattached,' do not perceive that 'grasping is attached or unattached,' do not perceive that 'the rebirth process is attached or unattached,' do not perceive that 'birth is attached or unattached,' and do not perceive that 'aging and death are attached or unattached.'

28.147 "They do not perceive that 'the perfection of generosity is attached or unattached,' [F.238.b] do not perceive that 'the perfection of ethical discipline is attached or unattached,' do not perceive that 'the perfection of tolerance is attached or unattached,' do not perceive that 'the perfection of perseverance is attached or unattached,' do not perceive that 'the perfection of meditative concentration is attached or unattached,' and do not perceive that 'the perfection of wisdom is attached or unattached.'

28.148 “They do not perceive that ‘the emptiness of internal phenomena is attached or unattached,’ do not perceive that ‘the emptiness of external phenomena is attached or unattached,’ do not perceive that ‘the emptiness of external and internal phenomena is attached or unattached,’ do not perceive that ‘the emptiness of emptiness is attached or unattached,’ do not perceive that ‘the emptiness of great extent is attached or unattached,’ do not perceive that ‘the emptiness of ultimate reality is attached or unattached,’ do not perceive that ‘the emptiness of conditioned phenomena is attached or unattached,’ do not perceive that ‘the emptiness of unconditioned phenomena is attached or unattached,’ do not perceive that ‘the emptiness of the unlimited is attached or unattached,’ do not perceive that ‘the emptiness of that which has neither beginning nor end is attached or unattached,’ do not perceive that ‘the emptiness of nonexclusion is attached or unattached,’ do not perceive that ‘the emptiness of inherent nature is attached or unattached,’ do not perceive that ‘the emptiness of all phenomena is attached or unattached,’ do not perceive that ‘the emptiness of intrinsic defining characteristics is [F.239.a] attached or unattached,’ do not perceive that ‘the emptiness of that which cannot be apprehended is attached or unattached,’ do not perceive that ‘the emptiness of nonentities is attached or unattached,’ do not perceive that ‘the emptiness of essential nature is attached or unattached,’ and do not perceive that ‘the emptiness of an essential nature of nonentities is attached or unattached.’

28.149 “They do not perceive that ‘the applications of mindfulness are attached or unattached,’ do not perceive that ‘the correct exertions are attached or unattached,’ do not perceive that ‘the supports for miraculous ability are attached or unattached,’ do not perceive that ‘the faculties are attached or unattached,’ do not perceive that ‘the powers are attached or unattached,’ do not perceive that ‘the branches of enlightenment are attached or unattached,’ and do not perceive that ‘the noble eightfold path is attached or unattached.’

28.150 “They do not perceive that ‘the truths of the noble ones are attached or unattached,’ do not perceive that ‘the meditative concentrations are attached or unattached,’ do not perceive that ‘the immeasurable attitudes are attached or unattached,’ do not perceive that ‘the formless absorptions are attached or unattached,’ do not perceive that ‘the eight liberations are attached or unattached,’ and do not perceive that ‘the nine serial steps of meditative absorption are attached or unattached.’

28.151 “They do not perceive that ‘the emptiness, [F.239.b] signlessness, and wishlessness gateways to liberation are attached or unattached,’ do not perceive that ‘the extrasensory powers are attached or unattached,’ do not

- perceive that 'the meditative stabilities are attached or unattached,' and do not perceive that 'the dhāraṇī gateways are attached or unattached.'
- 28.152 "They do not perceive that 'the ten powers of the tathāgatas are attached or unattached,' do not perceive that 'the four fearlessnesses are attached or unattached,' do not perceive that 'the four kinds of exact knowledge are attached or unattached,' do not perceive that 'great loving kindness is attached or unattached,' do not perceive that 'great compassion is attached or unattached,' and do not perceive that 'the eighteen distinct qualities of the buddhas are attached or unattached.'
- 28.153 "They do not perceive that 'the fruit of having entered the stream is attached or unattached,' do not perceive that 'the fruit of once-returner is attached or unattached,' do not perceive that 'the fruit of non-returner is attached or unattached,' do not perceive that 'arhatship is attached or unattached,' do not perceive that 'individual enlightenment is attached or unattached,' and do not perceive that 'unsurpassed, perfect, complete enlightenment is attached or unattached.' "
- 28.154 "Blessed Lord, it is most wonderful that this profound Dharma is neither diminished when it is explained, nor is it diminished when it is not explained. It is neither enhanced when it is explained, nor is it enhanced when it is not explained!"
- 28.155 "It is so, [F.240.a] Subhūti, it is so!" replied the Blessed One. "This profound Dharma is neither diminished when it is explained, nor is it diminished when it is not explained. It is neither enhanced when it is explained, nor is it enhanced when it is not explained. Subhūti, this is just as if the tathāgatas, arhats, perfectly complete buddhas were to speak in praise or speak disparagingly⁸³⁶ of space for the duration of their entire lives. Space is neither enhanced when it spoken of in praise, nor is it be diminished when it is spoken about disparagingly. Subhūti, this is just like illusory persons who are neither enhanced when spoken of in praise, nor diminished when spoken about disparagingly. They do not become attached when spoken of in praise, and do not become annoyed when spoken about disparagingly. Similarly, Subhūti, with that reality of phenomena as it pertains to phenomena, it is such when it is explained, and it is such even when it is not explained."
- 28.156 "Blessed Lord," said Subhūti, "when bodhisattva great beings practice the perfection of wisdom and teach the perfection of wisdom and are neither disheartened nor distracted, persevere in this perfection of wisdom, and do not turn back from unsurpassed, perfect, complete enlightenment, they do that which is difficult. If you ask why, Blessed Lord, it is because this cultivation of the perfection of wisdom by bodhisattva great beings is like the cultivation of space. In space, physical forms are not discerned, feelings

are not discerned, perceptions are not discerned, formative predispositions are not discerned, [F.240.b] and consciousness is not discerned. In space, the eyes are not discerned, the ears are not discerned, the nose is not discerned, the tongue is not discerned, the body is not discerned, and the mental faculty is not discerned. In space, sights are not discerned, sounds are not discerned, odors are not discerned, tastes are not discerned, tangibles are not discerned, and mental phenomena are not discerned. In space, visual consciousness is not discerned, auditory consciousness is not discerned, olfactory consciousness is not discerned, gustatory consciousness is not discerned, tactile consciousness is not discerned, and mental consciousness is not discerned. In space, visually compounded sensory contact is not discerned, aurally compounded sensory contact is not discerned, nasally compounded sensory contact is not discerned, lingually compounded sensory contact is not discerned, corporeally compounded sensory contact is not discerned, and mentally compounded sensory contact is not discerned. In space, feelings conditioned by visually compounded sensory contact are not discerned, feelings conditioned by aurally compounded sensory contact are not discerned, feelings conditioned by nasally compounded sensory contact are not discerned, feelings conditioned by lingually compounded sensory contact are not discerned, feelings conditioned by corporeally compounded sensory contact are not discerned, and feelings conditioned by mentally compounded sensory contact are not discerned. In space, the earth element is not discerned, the water element is not discerned, the fire element is not discerned, the wind element is not discerned, the space element is not discerned, and the consciousness element is not discerned. In space, ignorance is not discerned, formative predispositions are not discerned, consciousness is not discerned, name and form are not discerned, the six sense fields are not discerned, sensory contact is not discerned, sensation [F.241.a] is not discerned, craving is not discerned, grasping is not discerned, the rebirth process is not discerned, birth is not discerned, and aging and death are not discerned. In space, the perfection of generosity is not discerned, the perfection of ethical discipline is not discerned, the perfection of tolerance is not discerned, the perfection of perseverance is not discerned, the perfection of meditative concentration is not discerned, and the perfection of wisdom is not discerned. In space, the emptiness of internal phenomena is not discerned, the emptiness of external phenomena is not discerned, the emptiness of external and internal phenomena is not discerned, the emptiness of emptiness is not discerned, the emptiness of great extent is not discerned, the emptiness of ultimate reality is not discerned, the emptiness of conditioned phenomena is not discerned, the emptiness of unconditioned phenomena is not discerned, the emptiness of

the unlimited is not discerned, the emptiness of that which has neither beginning nor end is not discerned, the emptiness of nonexclusion is not discerned, the emptiness of inherent nature is not discerned, the emptiness of all phenomena is not discerned, the emptiness of intrinsic defining characteristics is not discerned, the emptiness of that which cannot be apprehended is not discerned, the emptiness of nonentities is not discerned, the emptiness of essential nature is not discerned, and the emptiness of an essential nature of nonentities is not discerned. In space, the applications of mindfulness are not discerned, the correct exertions are not discerned, the supports for miraculous ability are not discerned, the faculties are not discerned, the powers are not discerned, the branches of enlightenment are not discerned, and the noble eightfold path is not discerned. In space, the truths of the noble ones are not discerned, the meditative concentrations are not discerned, the immeasurable attitudes [F.241.b] are not discerned, the formless absorptions are not discerned, the eight liberations are not discerned, and the nine serial steps of meditative absorption are not discerned. In space, the emptiness, signlessness, and wishlessness gateways to liberation are not discerned, the extrasensory powers are not discerned, the meditative stabilities are not discerned, and the dhāraṇī gateways are not discerned. In space, the ten powers of the tathāgatas are not discerned, the four fearlessnesses are not discerned, the four kinds of exact knowledge are not discerned, great loving kindness is not discerned, great compassion is not discerned, and the eighteen distinct qualities of the buddhas are not discerned. In space, the fruit of having entered the stream is not discerned, the fruit of once-returner is not discerned, the fruit of non-returner is not discerned, arhatship is not discerned, individual enlightenment is not discerned, and unsurpassed, perfect, complete enlightenment is not discerned. [B18]

28.157 “Blessed Lord, those bodhisattva great beings who have donned this armor are worthy of homage. Blessed Lord, those who have donned this armor believe resolutely in striving, believe resolutely in struggling, and believe resolutely in making an effort for the sake of space. Blessed Lord, those who don this armor for the sake of beings want to bring space to maturity and want to liberate it.

28.158 “Blessed Lord, those bodhisattva great beings who don this armor for the sake of phenomena [F.242.a] that are like space have donned the mighty armor. Blessed Lord, those bodhisattva great beings who have donned this armor for the sake of beings want to buttress space with the sky.⁸³⁷ Blessed Lord, those bodhisattva great beings who have set out for unsurpassed, perfect, complete enlightenment for the sake of beings have acquired the mighty perseverance. Blessed Lord, those bodhisattva great beings who

have set out for unsurpassed, perfect, complete enlightenment for the welfare of beings have donned the mighty armor. Blessed Lord, those bodhisattva great beings who want to fully awaken to unsurpassed, perfect, complete enlightenment for the sake of phenomena that are like space, those heroes, have donned the mighty armor that is inconceivable and unequalled.

28.159 “If you ask why, Blessed Lord, it is because, if this great billionfold world system were completely filled with many tathāgatas, like a thicket of naḍa reeds, or a thicket of rushes,⁸³⁸ or a grove of sugarcane, or a thicket of bamboo, or a paddy field of rice, or a field of sesame, and were those tathāgatas for an eon or for even more than an eon to explain the Dharma, and were each of those tathāgatas to bring immeasurable, countless beings to final nirvāṇa, still, a reduction in or filling of the world of beings would not be discerned. If you ask why, it is because beings are nonexistent and because beings are void. Similarly, if the fields [F.242.b] in each of the world systems of the ten directions, numerous as the grains of sand of the river Gaṅgā, were completely filled with many tathāgatas like a thicket of naḍa reeds, or a thicket of rushes, or a grove of sugarcane, or a thicket of bamboo, or a paddy field of rice, or a field of sesame, and were those tathāgatas for an eon or for even more than an eon to explain the Dharma, and were each of those tathāgatas to bring immeasurable, countless beings to final nirvāṇa, still, a reduction in or filling of the world of beings would not be discerned. If you ask why, it is because beings are nonexistent and because beings are void. Blessed Lord, through this round of teaching I say that those who want to fully awaken to unsurpassed, perfect, complete enlightenment for the sake of beings want to bring space to maturity and want to liberate it.”

28.160 Then a certain monk thought, “I pay homage to the blessed lady, the perfection of wisdom, in whom, although no attribute at all arises or ceases, the aggregate of ethical discipline still exists, the aggregate of meditative stability still exists, the aggregate of wisdom still exists, the aggregate of liberation still exists, and the aggregate of knowledge and seeing of liberation still exists; the fruit of having entering the stream still exists, the fruit of once-returner still exists, the fruit of non-returner still exists, arhatship still exists, individual enlightenment still exists, and unsurpassed, perfect, complete enlightenment still exists; those who have entered the stream still exist, once-returners still exist, non-returners still exist, arhats still exist, pratyekabuddhas [F.243.a] still exist, and the tathāgatas, arhats, perfectly complete buddhas still exist; and the precious jewel of the Buddha still exists, the precious jewel of the Dharma still exists, and the precious jewel of the Saṅgha still exists, and the turnings of the wheel of the Dharma still exist.”

28.161 Then, Śakra, mighty king of the gods, asked the venerable Subhūti, “Venerable monk Subhūti, if a bodhisattva great being is one of those who are persevering at this profound perfection of wisdom, at what are they persevering?”

“Kauśika,” replied Subhūti, “those who think that they should train in this perfection of wisdom persevere at empty space.”

28.162 Śakra, mighty king of the gods, then said to the Blessed One, “Blessed Lord, I request that you tell me what sort of guarding, protecting, and defending of those sons or daughters of good families who take up, uphold, recite, master, and focus their attention correctly on this profound perfection of wisdom I should do.”

28.163 Then the venerable Subhūti asked Śakra, mighty king of the gods, “Kauśika, do you observe any sort of attribute that should be guarded, protected, and defended?”

“Venerable monk Subhūti, I do not observe any sort of attribute that should be guarded, protected, and defended,” he replied.

28.164 “Kauśika,” Subhūti continued, “if sons or daughters of good families dwell [F.243.b] in this perfection of wisdom, as it has been taught, that itself will be their guardian, protection, and defense. If they are separated from this perfection of wisdom, as it has been taught, humans or nonhumans looking for an opportunity to inflict harm will find an opportunity to do so. You should know that those sons or daughters of good families who do not dwell in this perfection of wisdom, as it has been taught, are separated from the perfection of wisdom.

28.165 “Kauśika, those who think they should guard, protect, and defend bodhisattva great beings who practice the perfection of wisdom think they should guard, protect, and defend space. They will not succeed as they intend and will tire themselves out.

28.166 “Kauśika, do you think that you can guard, protect, and defend a magical display, a mirage, a dream, an echo, an optical aberration, or a phantom?”

“No, you cannot, venerable monk Subhūti,” he replied.

28.167 “Similarly, Kauśika,” said Subhūti, “those who think they should guard, protect, and defend bodhisattva great beings who practice the perfection of wisdom will not succeed as they intend and will tire themselves out.

28.168 “Kauśika, do you think you can guard, protect, and defend the tathāgatas or the phantom emanations of the tathāgatas?”

“No, you cannot, venerable monk Subhūti,” Śakra replied.

28.169 “Similarly, Kauśika,” said Subhūti, “those who think they should guard, protect, and defend [F.244.a] bodhisattva great beings who practice the perfection of wisdom will not succeed as they intend and will tire themselves out.

28.170 “Kauśika, do you think you can guard, protect, and defend the realm of phenomena, the very limit of reality, the real nature, or the realm of the inconceivable?”

“No, you cannot, venerable monk Subhūti,” Śakra replied.

28.171 “Similarly, Kauśika,” said Subhūti, “those who think they should guard, protect, and defend bodhisattva great beings who practice the perfection of wisdom will not succeed as they intend and will tire themselves out.”

28.172 Then Śakra, mighty king of the gods, asked the venerable Subhūti, “Venerable monk Subhūti, bodhisattva great beings who practice the perfection of wisdom comprehend phenomena that are like a dream, phenomena that are like an illusion, a mirage, an echo, an optical aberration, a castle in the sky, and a magical display, and yet, comprehending in that manner, to what extent do bodhisattva great beings not give rise to the conceit of a dream, not give rise to conceit on account of a dream, not give rise to the conceit that a dream is ‘mine,’ and not give rise to conceit about a dream; do they not give rise to the conceit of an illusion, not give rise to conceit on account of an illusion, not give rise to the conceit that an illusion is ‘mine,’ and not give rise to conceit about an illusion; do they not give rise to the conceit of a mirage, not give rise to conceit on account of a mirage, not give rise to the conceit that a mirage is ‘mine,’ and not give rise to conceit about a mirage; do they not give rise to the conceit of an echo, not give rise to conceit on account of an echo, not give rise to the conceit that [F.244.b] an echo is ‘mine,’ and not give rise to conceit about an echo; do they not give rise to the conceit of an optical aberration, not give rise to conceit on account of an optical aberration, not give rise to the conceit that an optical aberration is ‘mine,’ and not give rise to conceit about an optical aberration; do they not give rise to the conceit of a castle in the sky, not give rise to conceit on account of a castle in the sky, not give rise to the conceit that a castle in the sky is ‘mine,’ and not give rise to conceit about a castle in the sky; and do they not give rise to the conceit of a magical display, not give rise to conceit on account of a magical display, not give rise to the conceit that a magical display is ‘mine,’ and not give rise to conceit about a magical display?”

28.173 “Kauśika,” replied Subhūti, “when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of physical forms, do not give rise to conceit on account of physical forms, do not give rise to the conceit that physical forms are ‘mine,’ and do not give rise to conceit about physical forms, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is ‘mine,’ and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is ‘mine,’ and do

not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise [F.245.a] to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

- 28.174 “Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of feelings, do not give rise to conceit on account of feelings, do not give rise to the conceit that feelings are 'mine,' and do not give rise to conceit about feelings, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is 'mine,' and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle [F.245.b] in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.175 “Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of perceptions, do not give rise to conceit on account of perceptions, do not give rise to the conceit that perceptions are ‘mine,’ and do not give rise to conceit about perceptions, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is ‘mine,’ and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is ‘mine,’ and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is ‘mine,’ and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is ‘mine,’ and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is ‘mine,’ and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is ‘mine,’ and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is ‘mine,’ and do not give rise to conceit about a magical display.

28.176 “Kauśika, when bodhisattva [F.246.a] great beings practice the perfection of wisdom, if they do not give rise to the conceit that they are formative predispositions, do not give rise to conceit on account of formative predispositions, do not give rise to the conceit that formative predispositions are ‘mine,’ and do not give rise to conceit about formative predispositions, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is ‘mine,’ and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is ‘mine,’ and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is ‘mine,’ and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is ‘mine,’ and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical

aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.177 "Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of consciousness, do not give rise to conceit on account of consciousness, do not give rise to the conceit [F.246.b] that consciousness is 'mine,' and do not give rise to conceit about consciousness, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is 'mine,' and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.178 "Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit that they are the eyes, do not give rise to conceit on account of the eyes, do not give rise to the conceit that the eyes are 'mine,' and do not give rise to conceit about the eyes, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is 'mine,' [F.247.a] and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not

give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.179 “Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of the ears, do not give rise to conceit on account of the ears, do not give rise to the conceit that the ears are 'mine,' and do not give rise to conceit about the ears, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is 'mine,' and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is 'mine,' [F.247.b] and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.180 “When bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of the nose, do not give rise to conceit on account of the nose, do not give rise to the conceit that the nose is ‘mine,’ and do not give rise to conceit about the nose, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is ‘mine,’ and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is ‘mine,’ and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is ‘mine,’ and do not [F.248.a] give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is ‘mine,’ and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is ‘mine,’ and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is ‘mine,’ and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is ‘mine,’ and do not give rise to conceit about a magical display.

28.181 “Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of the tongue, do not give rise to conceit on account of the tongue, do not give rise to the conceit that the tongue is ‘mine,’ and do not give rise to conceit about the tongue, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is ‘mine,’ and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is ‘mine,’ and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is ‘mine,’ and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo [F.248.b] is ‘mine,’ and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is ‘mine,’

and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.182 “Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of the body, do not give rise to conceit on account of the body, do not give rise to the conceit that the body is 'mine,' and do not give rise to conceit about the body, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is 'mine,' and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' [F.249.a] and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.183 “Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of the mental faculty, do not give rise to conceit on account of the mental faculty, do not give rise to the conceit that the mental faculty is 'mine,' and do not give rise to conceit about the mental faculty, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is 'mine,' and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about an illusion. They do not give rise to the conceit

of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky [F.249.b] is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

- 28.184 “Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of sights, do not give rise to conceit on account of sights, do not give rise to the conceit to conceit that sights are 'mine,' and do not give rise to conceit about sights, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is 'mine,' and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' [F.250.a] and do not give rise to conceit about a magical display.

28.185 “Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of sounds, do not give rise to conceit on account of sounds, do not give rise to the conceit that sounds are ‘mine,’ and do not give rise to conceit about sounds, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is ‘mine,’ and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is ‘mine,’ and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is ‘mine,’ and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is ‘mine,’ and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is ‘mine,’ and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is ‘mine,’ and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is ‘mine,’ and do not give rise to conceit about a magical display.

28.186 “Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of odors, do not [F.250.b] give rise to conceit on account of odors, do not give rise to the conceit that odors are ‘mine,’ and do not give rise to conceit about odors, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is ‘mine,’ and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is ‘mine,’ and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is ‘mine,’ and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is ‘mine,’ and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is ‘mine,’ and do not

give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.187 “Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of tastes, do not give rise to conceit on account of tastes, do not give rise to the conceit that tastes are 'mine,' and do not give rise to conceit about tastes, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is 'mine,' [F.251.a] and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.188 “Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of tangibles, do not give rise to conceit on account of tangibles, do not give rise to the conceit that tangibles are 'mine,' and do not give rise to conceit about tangibles, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is 'mine,' and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion [F.251.b] is 'mine,' and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do

not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.189 “Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of mental phenomena, do not give rise to conceit on account of mental phenomena, do not give rise to the conceit that mental phenomena are 'mine,' and do not give rise to conceit about mental phenomena, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is 'mine,' and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit [F.252.a] about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.190 “Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of visual consciousness, do not give rise to conceit on account of visual consciousness, do not give rise to the conceit that visual consciousness is ‘mine,’ and do not give rise to conceit about visual consciousness, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is ‘mine,’ and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is ‘mine,’ and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is ‘mine,’ and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not [F.252.b] give rise to the conceit that an echo is ‘mine,’ and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is ‘mine,’ and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is ‘mine,’ and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is ‘mine,’ and do not give rise to conceit about a magical display.

28.191 “Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of auditory consciousness, do not give rise to conceit on account of auditory consciousness, do not give rise to the conceit that auditory consciousness is ‘mine,’ and do not give rise to conceit about auditory consciousness, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is ‘mine,’ and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is ‘mine,’ and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is ‘mine,’ and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is ‘mine,’ and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise

to conceit [F.253.a] on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.192 “Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of olfactory consciousness, do not give rise to conceit on account of olfactory consciousness, do not give rise to the conceit that olfactory consciousness is 'mine,' and do not give rise to conceit about olfactory consciousness, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is 'mine,' and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. [F.253.b] They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.193 “Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of gustatory consciousness, do not give rise to conceit on account of gustatory consciousness, do not give rise to the conceit that gustatory consciousness is 'mine,' and do not give rise to conceit about gustatory consciousness, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is 'mine,' and do not give rise to conceit

about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' [F.254.a] and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.194 "Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of tactile consciousness, do not give rise to conceit on account of tactile consciousness, do not give rise to the conceit that tactile consciousness is 'mine,' and do not give rise to conceit about tactile consciousness, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is 'mine,' and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical

display, do not give rise to conceit on account of a magical display, do not give rise [F.254.b] to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.195 “Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of mental consciousness, do not give rise to conceit on account of mental consciousness, do not give rise to the conceit that mental consciousness is 'mine,' and do not give rise to conceit about mental consciousness, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is 'mine,' and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.196 “Kauśika, when bodhisattva great beings practice the perfection of wisdom, [F.255.a] if they do not give rise to the conceit of visually compounded sensory contact, do not give rise to conceit on account of visually compounded sensory contact, do not give rise to the conceit that visually compounded sensory contact is 'mine,' and do not give rise to conceit about visually compounded sensory contact, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is 'mine,' and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is

‘mine,’ and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is ‘mine,’ and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is ‘mine,’ and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is ‘mine,’ and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is ‘mine,’ and do not give rise to conceit about a magical display.

- 28.197 “Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of aurally compounded sensory contact, do not give rise to conceit on account of aurally compounded sensory contact, do not give rise to the conceit that aurally compounded sensory contact [F.255.b] is ‘mine,’ and do not give rise to conceit about aurally compounded sensory contact, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is ‘mine,’ and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is ‘mine,’ and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is ‘mine,’ and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is ‘mine,’ and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is ‘mine,’ and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is ‘mine,’ and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is ‘mine,’ and do not give rise to conceit about a magical display.

28.198 “Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of nasally compounded sensory contact, do not give rise to conceit on account of nasally compounded sensory contact, do not give rise to the conceit that nasally compounded sensory contact is ‘mine,’ and do not give rise to conceit about nasally compounded sensory contact, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is ‘mine,’ and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise [F.256.a] to the conceit that an illusion is ‘mine,’ and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is ‘mine,’ and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is ‘mine,’ and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is ‘mine,’ and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is ‘mine,’ and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is ‘mine,’ and do not give rise to conceit about a magical display.

28.199 “Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of lingually compounded sensory contact, do not give rise to conceit on account of lingually compounded sensory contact, do not give rise to the conceit that lingually compounded sensory contact is ‘mine,’ and do not give rise to conceit about lingually compounded sensory contact, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is ‘mine,’ and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is ‘mine,’ and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit [F.256.b] that a mirage is ‘mine,’ and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not

give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.200 "Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of corporeally compounded sensory contact, do not give rise to conceit on account of corporeally compounded sensory contact, do not give rise to the conceit that corporeally compounded sensory contact is 'mine,' and do not give rise to conceit about corporeally compounded sensory contact, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is 'mine,' and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' [F.257.a] and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.201 "Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of mentally compounded sensory contact, do not give rise to conceit on account of mentally compounded sensory contact, do not give rise to the conceit that mentally

compounded sensory contact is 'mine,' and do not give rise to conceit about mentally compounded sensory contact, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is 'mine,' and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise [F.257.b] to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

- 28.202 “Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of feelings conditioned by visually compounded sensory contact, do not give rise to conceit on account of feelings conditioned by visually compounded sensory contact, do not give rise to the conceit that feelings conditioned by visually compounded sensory contact are 'mine,' and do not give rise to conceit about feelings conditioned by visually compounded sensory contact, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is 'mine,' and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit

that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in [F.258.a] the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.203 “Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of feelings conditioned by aurally compounded sensory contact, do not give rise to conceit on account of feelings conditioned by aurally compounded sensory contact, do not give rise to the conceit that feelings conditioned by aurally compounded sensory contact are 'mine,' and do not give rise to conceit about feelings conditioned by aurally compounded sensory contact, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is 'mine,' and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit [F.258.b] on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.204 “Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of feelings conditioned by nasally compounded sensory contact, do not give rise to conceit on account of feelings conditioned by nasally compounded sensory contact, do not give rise to the conceit that feelings conditioned by nasally compounded sensory contact are 'mine,' and do not give rise to conceit about feelings conditioned

by nasally compounded sensory contact, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is 'mine,' and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit [F.259.a] about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.205 "Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of feelings conditioned by lingually compounded sensory contact, do not give rise to conceit on account of feelings conditioned by lingually compounded sensory contact, do not give rise to the conceit that feelings conditioned by lingually compounded sensory contact are 'mine,' and do not give rise to conceit about feelings conditioned by lingually compounded sensory contact, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is 'mine,' and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,'

and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not [F.259.b] give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.206 “Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of feelings conditioned by corporeally compounded sensory contact, do not give rise to conceit on account of feelings conditioned by corporeally compounded sensory contact, do not give rise to the conceit that feelings conditioned by corporeally compounded sensory contact are 'mine,' and do not give rise to conceit about feelings conditioned by corporeally compounded sensory contact, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is 'mine,' and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise [F.260.a] to conceit about a magical display.

28.207 “Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of feelings conditioned by mentally compounded sensory contact, do not give rise to conceit on account of feelings conditioned by mentally compounded sensory contact, do not give rise to the conceit that feelings conditioned by mentally

compounded sensory contact are 'mine,' and do not give rise to conceit about feelings conditioned by mentally compounded sensory contact, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is 'mine,' and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.208 "Kauśika, when bodhisattva great beings [F.260.b] practice the perfection of wisdom, if they do not give rise to the conceit of the earth element, do not give rise to conceit on account of the earth element, do not give rise to the conceit that the earth element is 'mine,' and do not give rise to conceit about the earth element, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is 'mine,' and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not

give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.209 “Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of the water element, do not give rise to conceit on account of the water element, do not give rise to the conceit that the water element [F.261.a] is 'mine,' and do not give rise to conceit about the water element, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is 'mine,' and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.210 “Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of the fire element, do not give rise to conceit on account of the fire element, do not give rise to the conceit that the fire element is 'mine,' and do not give rise to conceit about the fire element, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is 'mine,' [F.261.b] and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about an illusion. They do not give rise to the conceit

of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

- 28.211 “Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of the wind element, do not give rise to conceit on account of the wind element, do not give rise to the conceit that the wind element is 'mine,' and do not give rise to conceit about the wind element, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is 'mine,' and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is 'mine,' and do not give rise [F.262.a] to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.212 “Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of the space element, do not give rise to conceit on account of the space element, do not give rise to the conceit that the space element is ‘mine,’ and do not give rise to conceit about the space element, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is ‘mine,’ and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is ‘mine,’ and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage [F.262.b] is ‘mine,’ and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is ‘mine,’ and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is ‘mine,’ and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is ‘mine,’ and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is ‘mine,’ and do not give rise to conceit about a magical display.

28.213 “Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of the consciousness element, do not give rise to conceit on account of the consciousness element, do not give rise to the conceit that the consciousness element is ‘mine,’ and do not give rise to conceit about the consciousness element, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is ‘mine,’ and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is ‘mine,’ and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is ‘mine,’ and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is ‘mine,’ and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical

aberration, do not give rise to conceit on account of an optical aberration, [F.263.a] do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.214 "Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of ignorance, do not give rise to conceit on account of ignorance, do not give rise to the conceit that ignorance is 'mine,' and do not give rise to conceit about ignorance, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is 'mine,' and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' [F.263.b] and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.215 "Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit that they are formative predispositions, do not give rise to conceit on account of formative predispositions, do not give rise to the conceit to conceit that formative predispositions are 'mine,' and do not give rise to conceit about formative predispositions, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is 'mine,' and do not give rise to conceit about a dream. They do not

give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not [F.264.a] give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.216 "Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of consciousness, do not give rise to conceit on account of consciousness, do not give rise to the conceit that consciousness is 'mine,' and do not give rise to conceit about consciousness, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is 'mine,' and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical

display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display [F.264.b] is 'mine,' and do not give rise to conceit about a magical display.

28.217 "Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of name and form, do not give rise to conceit on account of name and form, do not give rise to the conceit that name and form are 'mine,' and do not give rise to conceit about name and form, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is 'mine,' and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.218 "Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of [F.265.a] the six sense fields, do not give rise to conceit on account of the six sense fields, do not give rise to the conceit that the six sense fields are 'mine,' and do not give rise to conceit about the six sense fields, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is 'mine,' and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the

conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.219 “Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of sensory contact, do not give rise to conceit on account of sensory contact, do not give rise to the conceit that sensory contact is 'mine,' and do not give rise to conceit about sensory contact, they do not give rise to the conceit of a dream, [F.265.b] do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is 'mine,' and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.220 “Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of sensation, do not give rise to conceit on account of sensation, do not give rise to the conceit that sensation is 'mine,' and do not give rise to conceit about sensation, they do not give rise to the conceit of a dream, do not give rise to conceit on account

of a dream, do not give rise to the conceit that a dream is 'mine,' and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, [F.266.a] do not give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.221 "Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of craving, do not give rise to conceit on account of craving, do not give rise to the conceit that craving is 'mine,' and do not give rise to conceit about craving, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is 'mine,' and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage [F.266.b] is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do

not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.222 “Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of grasping, do not give rise to conceit on account of grasping, do not give rise to the conceit that grasping is 'mine,' and do not give rise to conceit about grasping, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is 'mine,' and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not [F.267.a] give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.223 “Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of the rebirth process, do not give rise to conceit on account of the rebirth process, do not give rise to the conceit that the rebirth process is 'mine,' and do not give rise to conceit about the rebirth process, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is 'mine,' and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an

echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. [F.267.b] They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.224 “Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of birth, do not give rise to conceit on account of birth, do not give rise to the conceit that birth is 'mine,' and do not give rise to conceit about birth, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is 'mine,' and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. [F.268.a] And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.225 “Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of aging and death, do not give rise to conceit on account of aging and death, do not give rise to the conceit that aging and death are 'mine,' and do not give rise to conceit about aging and death, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a

dream is 'mine,' and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' [F.268.b] and do not give rise to conceit about a magical display. [B19]

28.226 "Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of the perfection of generosity, do not give rise to conceit on account of the perfection of generosity, do not give rise to the conceit that the perfection of generosity is 'mine,' and do not give rise to conceit about the perfection of generosity, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is 'mine,' and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise

to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' [F.269.a] and do not give rise to conceit about a magical display.

28.227 “Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of the perfection of ethical discipline, do not give rise to conceit on account of the perfection of ethical discipline, do not give rise to the conceit that the perfection of ethical discipline is 'mine,' and do not give rise to conceit about the perfection of ethical discipline, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is 'mine,' and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.228 “Kauśika, when [F.269.b] bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of the perfection of tolerance, do not give rise to conceit on account of the perfection of tolerance, do not give rise to the conceit that the perfection of tolerance is 'mine,' and do not give rise to conceit about the perfection of tolerance, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is 'mine,' and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit

that a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.229 “Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not [F.270.a] give rise to the conceit of the perfection of perseverance, do not give rise to conceit on account of the perfection of perseverance, do not give rise to the conceit that the perfection of perseverance is 'mine,' and do not give rise to conceit about the perfection of perseverance, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is 'mine,' and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.230 “Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of the perfection of meditative concentration, do not give rise to conceit on account of [F.270.b] the perfection of meditative concentration, do not give rise to the conceit that the perfection of meditative concentration is ‘mine,’ and do not give rise to conceit about the perfection of meditative concentration, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is ‘mine,’ and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is ‘mine,’ and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is ‘mine,’ and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is ‘mine,’ and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is ‘mine,’ and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is ‘mine,’ and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is ‘mine,’ and do not give rise to conceit about a magical display.

28.231 “Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of the perfection of wisdom, do not give rise to conceit on account of the perfection of wisdom, do not give rise to the conceit that the perfection of wisdom is ‘mine,’ [F.271.a] and do not give rise to conceit about the perfection of wisdom, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is ‘mine,’ and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is ‘mine,’ and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is ‘mine,’ and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is ‘mine,’ and do not give rise to

conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.232 “Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of the emptiness of internal phenomena, do not give rise to conceit on account of the emptiness of internal phenomena, do not give rise [F.271.b] to the conceit that the emptiness of internal phenomena is 'mine,' and do not give rise to conceit about the emptiness of internal phenomena, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is 'mine,' and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.233 “Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of the emptiness of external phenomena, do not give rise to conceit on account of the emptiness of external phenomena, do not give rise to the conceit that the emptiness of external phenomena is 'mine,' and do not give rise to conceit about the

emptiness of external phenomena, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is 'mine,' and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is [F.272.a] 'mine,' and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.234 "Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of the emptiness of external and internal phenomena, do not give rise to conceit on account of the emptiness of external and internal phenomena, do not give rise to the conceit that the emptiness of external and internal phenomena is 'mine,' and do not give rise to conceit about the emptiness of external and internal phenomena, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is 'mine,' and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage [F.272.b] is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical

aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.235 “Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of the emptiness of emptiness, do not give rise to conceit on account of the emptiness of emptiness, do not give rise to the conceit that the emptiness of emptiness is 'mine,' and do not give rise to conceit about the emptiness of emptiness, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is 'mine,' and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that [F.273.a] an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.236 “Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of the emptiness of great extent, do not give rise to conceit on account of the emptiness of great extent, do not give rise to the conceit that the emptiness of great extent is 'mine,' and do not give rise to conceit about the emptiness of great extent, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is 'mine,' and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not

give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of [F.273.b] an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.237 "Kauṣika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of the emptiness of ultimate reality, do not give rise to conceit on account of the emptiness of ultimate reality, do not give rise to the conceit that the emptiness of ultimate reality is 'mine,' and do not give rise to conceit about the emptiness of ultimate reality, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is 'mine,' and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit [F.274.a] on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise

to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.238 "Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of the emptiness of conditioned phenomena, do not give rise to conceit on account of the emptiness of conditioned phenomena, do not give rise to the conceit that the emptiness of conditioned phenomena is 'mine,' and do not give rise to conceit about the emptiness of conditioned phenomena, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is 'mine,' and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not [F.274.b] give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.239 "Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of the emptiness of unconditioned phenomena, do not give rise to conceit on account of the emptiness of unconditioned phenomena, do not give rise to the conceit that the emptiness of unconditioned phenomena is 'mine,' and do not give rise to conceit about the emptiness of unconditioned phenomena, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is 'mine,' and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise

to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.240 "Kauśika, when [F.275.a] bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of the emptiness of the unlimited, do not give rise to conceit on account of the emptiness of the unlimited, do not give rise to the conceit that the emptiness of the unlimited is 'mine,' and do not give rise to conceit about the emptiness of the unlimited, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is 'mine,' and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.241 “Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not [F.275.b] give rise to the conceit of the emptiness of that which has neither beginning nor end, do not give rise to conceit on account of the emptiness of that which has neither beginning nor end, do not give rise to the conceit that the emptiness of that which has neither beginning nor end is ‘mine,’ and do not give rise to conceit about the emptiness of that which has neither beginning nor end, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is ‘mine,’ and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is ‘mine,’ and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is ‘mine,’ and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is ‘mine,’ and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is ‘mine,’ and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is ‘mine,’ and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is ‘mine,’ and do not give rise to conceit about a magical display.

28.242 “Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of the emptiness of nonexclusion, do not give rise to conceit on account of the emptiness of nonexclusion, do not give rise to the conceit that the emptiness of nonexclusion is ‘mine,’ and do not give rise to conceit [F.276.a] about the emptiness of nonexclusion, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is ‘mine,’ and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is ‘mine,’ and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is ‘mine,’ and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give

rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.243 “Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of the emptiness of inherent nature, do not give rise to conceit on account of the emptiness of inherent nature, do not give rise to the conceit that the emptiness of inherent nature is 'mine,' and do not give rise to conceit about the emptiness of inherent nature, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is [F.276.b] 'mine,' and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.244 “Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of the emptiness of all phenomena, do not give rise to conceit on account of the emptiness of all

phenomena, do not give rise to the conceit that the emptiness of all phenomena is 'mine,' and do not give rise to conceit about the emptiness of all phenomena, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is 'mine,' and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about an illusion. [F.277.a] They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.245 “Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of the emptiness of intrinsic defining characteristics, do not give rise to conceit on account of the emptiness of intrinsic defining characteristics, do not give rise to the conceit that the emptiness of intrinsic defining characteristics is 'mine,' and do not give rise to conceit about the emptiness of intrinsic defining characteristics, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is 'mine,' and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that [F.277.b] a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of

an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.246 "Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of the emptiness of that which cannot be apprehended, do not give rise to conceit on account of the emptiness of that which cannot be apprehended, do not give rise to the conceit that the emptiness of that which cannot be apprehended is 'mine,' and do not give rise to conceit about the emptiness of that which cannot be apprehended, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is 'mine,' and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, [F.278.a] do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.247 "Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of the emptiness of nonentities, do not give rise to conceit on account of the emptiness of nonentities, do not give rise to the conceit that the emptiness of nonentities is 'mine,' and do not give rise to conceit about the emptiness of nonentities,

they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is 'mine,' and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of [F.278.b] an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.248 "Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of the emptiness of essential nature, do not give rise to conceit on account of the emptiness of essential nature, do not give rise to the conceit that the emptiness of essential nature is 'mine,' and do not give rise to conceit about the emptiness of essential nature, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is 'mine,' and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of [F.279.a] a castle in the sky, do not give rise to conceit on

account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.249 "Kausika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of the emptiness of an essential nature of nonentities, do not give rise to conceit on account of the emptiness of an essential nature of nonentities, do not give rise to the conceit that the emptiness of an essential nature of nonentities is 'mine,' and do not give rise to conceit about the emptiness of an essential nature of nonentities, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is 'mine,' and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle [F.279.b] in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.250 "Kausika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of the applications of mindfulness, do not give rise to conceit on account of the applications of mindfulness, do not give rise to the conceit that the applications of mindfulness are 'mine,' and do not give rise to conceit about the applications of mindfulness, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is 'mine,' and do not give rise to conceit about a dream. They do not

give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not [F.280.a] give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.251 "Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of the correct exertions, do not give rise to conceit on account of the correct exertions, do not give rise to the conceit that the correct exertions are 'mine,' and do not give rise to conceit about the correct exertions, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is 'mine,' and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical

display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.252 “Kauśika, when [F.280.b] bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of the supports for miraculous ability, do not give rise to conceit on account of the supports for miraculous ability, do not give rise to the conceit that the supports for miraculous ability are 'mine,' and do not give rise to conceit about the supports for miraculous ability, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is 'mine,' and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.253 “Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of the faculties, do not give rise to conceit [F.281.a] on account of the faculties, do not give rise to the conceit that the faculties are 'mine,' and do not give rise to conceit about the faculties, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is 'mine,' and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage.

They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.254 “Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of the powers, do not give rise to conceit on account of the powers, do not give rise to the conceit that the powers are 'mine,' and do not give rise to conceit about the powers, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not [F.281.b] give rise to the conceit that a dream is 'mine,' and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.255 “Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of the branches of enlightenment, do not give rise to conceit on account of the branches of enlightenment, do not give rise to the conceit that the branches of enlightenment are 'mine,' and do not give rise to conceit about the branches

of enlightenment, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is 'mine,' and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account [F.282.a] of an illusion, do not give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.256 “Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of the noble eightfold path, do not give rise to conceit on account of the noble eightfold path, do not give rise to the conceit that the noble eightfold path is 'mine,' and do not give rise to conceit about the noble eightfold path, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is 'mine,' and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about [F.282.b] an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky,

do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.257 "Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of the truths of the noble ones, do not give rise to conceit on account of the truths of the noble ones, do not give rise to the conceit that the truths of the noble ones are 'mine,' and do not give rise to conceit about the truths of the noble ones, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is 'mine,' and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage. [F.283.a] They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.258 "Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of the meditative concentrations, do not give rise to conceit on account of the meditative concentrations, do not give rise to the conceit that the meditative concentrations are 'mine,' and do not give rise to conceit about the meditative concentrations, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is 'mine,' and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about an illusion. They do not give rise to the

conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not [F.283.b] give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

- 28.259 “Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of the immeasurable attitudes, do not give rise to conceit on account of the immeasurable attitudes, do not give rise to the conceit that the immeasurable attitudes are 'mine,' and do not give rise to conceit about the immeasurable attitudes, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is 'mine,' and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration [F.284.a] is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.260 “Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of the formless absorptions, do not give rise to conceit on account of the formless absorptions, do not give rise to the conceit that the formless absorptions are ‘mine,’ and do not give rise to conceit about the formless absorptions, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is ‘mine,’ and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is ‘mine,’ and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is ‘mine,’ and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is ‘mine,’ and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration [F.284.b] is ‘mine,’ and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is ‘mine,’ and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is ‘mine,’ and do not give rise to conceit about a magical display.

28.261 “Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of the eight liberations, do not give rise to conceit on account of the eight liberations, do not give rise to the conceit that the eight liberations are ‘mine,’ and do not give rise to conceit about the eight liberations, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is ‘mine,’ and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is ‘mine,’ and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is ‘mine,’ and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is ‘mine,’ and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on

account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of [F.285.a] a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.262 "Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of the nine serial steps of meditative absorption, do not give rise to conceit on account of the nine serial steps of meditative absorption, do not give rise to the conceit that the nine serial steps of meditative absorption are 'mine,' and do not give rise to conceit about the nine serial steps of meditative absorption, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is 'mine,' and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, [F.285.b] do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.263 "Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of the emptiness, signlessness, and wishlessness gateways to liberation, do not give rise to conceit on account of the emptiness, signlessness, and wishlessness gateways to liberation, do not give rise to the conceit that the emptiness, signlessness, and wishlessness gateways to liberation are 'mine,' and do not give rise to

conceit about the emptiness, signlessness, and wishlessness gateways to liberation, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is 'mine,' and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' [F.286.a] and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.264 "Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of the extrasensory powers, do not give rise to conceit on account of the extrasensory powers, do not give rise to the conceit that the extrasensory powers are 'mine,' and do not give rise to conceit about the extrasensory powers, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is 'mine,' and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky,

[F.286.b] do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.265 "Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of the meditative stabilities, do not give rise to conceit on account of the meditative stabilities, do not give rise to the conceit that the meditative stabilities are 'mine,' and do not give rise to conceit about the meditative stabilities, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is 'mine,' and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. [F.287.a] And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.266 "Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of the dhāraṇī gateways, do not give rise to conceit on account of the dhāraṇī gateways, do not give rise to the conceit that the dhāraṇī gateways are 'mine,' and do not give rise to conceit about the dhāraṇī gateways, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is 'mine,' and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about an illusion. They do

not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that [F.287.b] a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.267 “Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of the ten powers of the tathāgatas, do not give rise to conceit on account of the ten powers of the tathāgatas, do not give rise to the conceit that the ten powers of the tathāgatas are 'mine,' and do not give rise to conceit about the ten powers of the tathāgatas, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is 'mine,' and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.268 “Kauśika, when [F.288.a] bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of the four fearlessnesses, do not give rise to conceit on account of the four fearlessnesses, do not give rise to the conceit that the four fearlessnesses are ‘mine,’ and do not give rise to conceit about the four fearlessnesses, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is ‘mine,’ and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is ‘mine,’ and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is ‘mine,’ and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is ‘mine,’ and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is ‘mine,’ and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is ‘mine,’ and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is ‘mine,’ and do not give rise to conceit about a magical display.

28.269 “Kauśika, when bodhisattva great beings practice the perfection of wisdom, [F.288.b] if they do not give rise to the conceit of the four kinds of exact knowledge, do not give rise to conceit on account of the four kinds of exact knowledge, do not give rise to the conceit that the four kinds of exact knowledge are ‘mine,’ and do not give rise to conceit about the four kinds of exact knowledge, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is ‘mine,’ and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is ‘mine,’ and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is ‘mine,’ and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is ‘mine,’ and do not give rise to conceit about an echo. They do not

give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.270 "Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of great loving kindness, do not give rise to conceit on account of great loving kindness, do not give rise to the conceit [F.289.a] that great loving kindness is 'mine,' and do not give rise to conceit about great loving kindness, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is 'mine,' and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.271 "Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of great compassion, do not give rise to conceit on account of great compassion, do not give rise to the conceit that great compassion is 'mine,' and do not give rise to conceit about great compassion, they do not give rise [F.289.b] to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit

that a dream is 'mine,' and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

28.272 "Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of the eighteen distinct qualities of the buddhas, do not give rise to conceit on account of the eighteen distinct qualities of the buddhas, do not give rise to the conceit that the eighteen distinct qualities of the buddhas are 'mine,' and do not give rise to conceit about the eighteen distinct qualities of the buddhas, they do not give rise to the conceit of a dream, do not give rise to conceit on account of [F.290.a] a dream, do not give rise to the conceit that a dream is 'mine,' and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is

‘mine,’ and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is ‘mine,’ and do not give rise to conceit about a magical display.

28.273 “Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of knowledge of all the dharmas, do not give rise to conceit on account of knowledge of all the dharmas, do not give rise to the conceit that knowledge of all the dharmas is ‘mine,’ and do not give rise to conceit about knowledge of all the dharmas, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is ‘mine,’ and do not give rise to conceit about a dream. They [F.290.b] do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is ‘mine,’ and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is ‘mine,’ and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is ‘mine,’ and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is ‘mine,’ and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is ‘mine,’ and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is ‘mine,’ and do not give rise to conceit about a magical display.

28.274 “Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of the knowledge of aspects of the path, do not give rise to conceit on account of the knowledge of aspects of the path, do not give rise to the conceit that the knowledge of aspects of the path is ‘mine,’ and do not give rise to conceit about the knowledge of aspects of the path, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is ‘mine,’ and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that [F.291.a] an illusion is ‘mine,’ and do not give rise to conceit about an illusion. They do not give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not

give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.

- 28.275 “Kauśika, when bodhisattva great beings practice the perfection of wisdom, if they do not give rise to the conceit of all-aspect omniscience, do not give rise to conceit on account of all-aspect omniscience, do not give rise to the conceit that all-aspect omniscience is 'mine,' and do not give rise to conceit about all-aspect omniscience, they do not give rise to the conceit of a dream, do not give rise to conceit on account of a dream, do not give rise to the conceit that a dream is 'mine,' and do not give rise to conceit about a dream. They do not give rise to the conceit of an illusion, do not give rise to conceit on account of an illusion, do not give rise to the conceit that an illusion is 'mine,' and do not give rise to conceit about an illusion. They do not [F.291.b] give rise to the conceit of a mirage, do not give rise to conceit on account of a mirage, do not give rise to the conceit that a mirage is 'mine,' and do not give rise to conceit about a mirage. They do not give rise to the conceit of an echo, do not give rise to conceit on account of an echo, do not give rise to the conceit that an echo is 'mine,' and do not give rise to conceit about an echo. They do not give rise to the conceit of an optical aberration, do not give rise to conceit on account of an optical aberration, do not give rise to the conceit that an optical aberration is 'mine,' and do not give rise to conceit about an optical aberration. They do not give rise to the conceit of a castle in the sky, do not give rise to conceit on account of a castle in the sky, do not give rise to the conceit that a castle in the sky is 'mine,' and do not give rise to conceit about a castle in the sky. And they do not give rise to the conceit of a magical display, do not give rise to conceit on account of a magical display, do not give rise to the conceit that a magical display is 'mine,' and do not give rise to conceit about a magical display.” [B20]

28.276 Then, through the power of the Buddha, in this billionfold world system, the gods of the Cāturmahārājika realm; the gods of the Trayastriṃśa realm, the gods of the Yāma realm, the gods of the Tuṣita realm, the gods of the Nirmāṇarati realm, and the gods of the Paranirmitavaśavartin realm; the gods of the Brahmakāyika realm, the gods of the Brahmapurohita realm, the gods of the Brahmapārṣadya realm, and the gods of the Mahābrahmā realm; the gods of the Ābha realm, the gods of the Parīttābha realm, the gods of the Apramāṇābha realm, and the gods of the Ābhāsvara realm; the gods of the Śubha realm, the gods of the Parīttāśubha realm, the gods of the Apramāṇāśubha realm, and the gods of the Śubhakṛtsna realm; the gods of the Vṛha realm, the gods of the Parīttavṛha realm, the gods of the Apramāṇavṛha realm, and the gods of the Vṛhatphala realm; and the gods of the Avṛha realm, [F.292.a] the gods of the Atapa realm, the gods of the Sudṛśa realm, the gods of the Sudarśana realm, and the gods of the Akaniṣṭha realm, all of them, as many as there were, showered divine sandalwood powders down upon the Blessed One and approached the place where the Blessed One was seated. Bowing their heads at the feet of the Blessed One, they took their places to one side.

28.277 Then, through the power of the Buddha, the Four Great Kings, Śakra the mighty lord of the gods, Brahmā the lord of the world system of Patient Endurance, the gods of the Ābhāsvara realm, the gods of the Śubhakṛtsna realm, the gods of the Vṛhatphala realm, and the gods in the realms of the Śuddhāvāsa realms beheld in their minds the thousand buddhas of the eastern direction teaching the Dharma through these very syllables, endowed with these very major marks, with monks all named Subhūti requesting this very profound perfection of wisdom, this very chapter of the perfection of wisdom, and then Śakra, mighty king of the gods, requesting and asking questions about this very chapter of the perfection of wisdom.

28.278 They beheld in their minds the thousand buddhas of the southern direction teaching the Dharma through these very syllables, endowed with these very major marks, with monks all named Subhūti requesting this very profound perfection of wisdom, this very chapter of the perfection of wisdom, and then Śakra, mighty king of the gods, requesting and asking questions about this very chapter of the perfection of wisdom. They beheld in their minds the thousand buddhas of the western direction teaching the Dharma through these very syllables, endowed with these very major marks, with monks all named Subhūti requesting this very profound perfection of wisdom, [F.292.b] this very chapter of the perfection of wisdom, and then Śakra, mighty king of the gods, requesting and asking questions about this very chapter of the perfection of wisdom. They beheld in their minds the thousand buddhas of the northern direction teaching the Dharma through

these very syllables, endowed with these very major marks, with monks all named Subhūti requesting this very profound perfection of wisdom, this very chapter of the perfection of wisdom, and then Śakra, mighty king of the gods, requesting and asking questions about this very chapter of the perfection of wisdom. They beheld in their minds the thousand buddhas of the intermediate northeastern direction teaching the Dharma through these very syllables, endowed with these very major marks, with monks all named Subhūti requesting this very profound perfection of wisdom, this very chapter of the perfection of wisdom, and then Śakra, mighty king of the gods, requesting and asking questions about this very chapter of the perfection of wisdom. They beheld in their minds the thousand buddhas of the intermediate southeastern direction teaching the Dharma through these very syllables, endowed with these very major marks, with monks all named Subhūti requesting this very profound perfection of wisdom, this very chapter of the perfection of wisdom, and then Śakra, mighty king of the gods, requesting and asking questions about this very chapter of the perfection of wisdom. They beheld in their minds the thousand buddhas of the intermediate southwestern direction teaching the Dharma through these very syllables, endowed with these very major marks, with monks all named Subhūti requesting [F.293.a] this very profound perfection of wisdom, this very chapter of the perfection of wisdom, and then Śakra, mighty king of the gods, requesting and asking questions about this very chapter of the perfection of wisdom. They beheld in their minds the thousand buddhas of the intermediate northwestern direction teaching the Dharma through these very syllables, endowed with these very major marks, with monks all named Subhūti requesting this very profound perfection of wisdom, this very chapter of the perfection of wisdom, and then Śakra, mighty king of the gods, requesting and asking questions about this very chapter of the perfection of wisdom. They beheld in their minds the thousand buddhas of the direction below teaching the Dharma through these very syllables, endowed with these very major marks, with monks all named Subhūti requesting this very profound perfection of wisdom, this very chapter of the perfection of wisdom, and then Śakra, mighty king of the gods, requesting and asking questions about this very chapter of the perfection of wisdom. And they beheld in their minds the thousand buddhas of the direction above teaching the Dharma through these very syllables, endowed with these very major marks, with monks all named Subhūti requesting this very profound perfection of wisdom, this very chapter of the perfection of wisdom, and then Śakra, mighty king of the gods, requesting and asking questions about this very chapter of the perfection of wisdom.

- 28.279 Then the Blessed One said to the venerable Subhūti, “Subhūti, once the bodhisattva great being Maitreya has attained consummate [F.293.b] buddhahood in unsurpassed, perfect, complete enlightenment, he will teach and explain this very perfection of wisdom in this very place on the earth as well. Once all the tathāgatas, arhats, perfectly complete buddhas in this Auspicious Eon have fully awakened to unsurpassed, perfect, complete enlightenment, they too will teach and explain this very perfection of wisdom in this very place.”
- 28.280 Subhūti asked, “Blessed Lord, through what aspects, through what modes, and through what signs will the bodhisattva great being Maitreya teach and explain this very perfection of wisdom, having fully awakened to unsurpassed, perfect, complete enlightenment?”
- 28.281 The Blessed One replied to the venerable Subhūti, “Here, Subhūti, the bodhisattva great being Maitreya, having fully awakened to unsurpassed, perfect, complete enlightenment, will not teach the Dharma that ‘physical forms are permanent’ or ‘impermanent’; will not teach the Dharma that ‘physical forms are happiness’ or ‘suffering’; will not teach the Dharma that ‘physical forms are a self’ or ‘nonself’; will not teach the Dharma that ‘physical forms are pleasant’ or ‘unpleasant’; will not teach the Dharma that ‘physical forms are at peace’ or ‘not at peace’; will not teach the Dharma that ‘physical forms are fettered,’ or ‘liberated’; will not teach the Dharma that ‘physical forms are past’; will not teach the Dharma that ‘physical forms are future’; and will not teach the Dharma that [F.294.a] ‘physical forms are present.’
- 28.282 “He will not teach the Dharma that ‘feelings are permanent’ or ‘impermanent’; will not teach the Dharma that ‘feelings are happiness’ or ‘suffering’; will not teach the Dharma that ‘feelings are a self’ or ‘nonself’; will not teach the Dharma that ‘feelings are pleasant’ or ‘unpleasant’; will not teach the Dharma that ‘feelings are at peace’ or ‘not at peace’; will not teach the Dharma that ‘feelings are fettered,’ or ‘liberated’; will not teach the Dharma that ‘feelings are past’; will not teach the Dharma that ‘feelings are future’; and will not teach the Dharma that ‘feelings are present.’
- 28.283 “He will not teach the Dharma that ‘perceptions are permanent’ or ‘impermanent’; will not teach the Dharma that ‘perceptions are happiness’ or ‘suffering’; will not teach the Dharma that ‘perceptions are a self’ or ‘nonself’; will not teach the Dharma that ‘perceptions are pleasant’ or ‘unpleasant’; will not teach the Dharma that ‘perceptions are at peace’ or ‘not at peace’; will not teach the Dharma that ‘perceptions are fettered,’ or ‘liberated’; will not teach the Dharma that ‘perceptions are past’; will not teach the Dharma that ‘perceptions are future’; and will not teach the Dharma that ‘perceptions are present.’

28.284 “He will not teach the Dharma that ‘formative predispositions are permanent’ or ‘impermanent’; will not teach the Dharma that ‘formative predispositions are happiness’ or ‘suffering’; will not teach the Dharma that ‘formative predispositions are a self’ or [F.294.b] ‘nonself’; will not teach the Dharma that ‘formative predispositions are pleasant’ or ‘unpleasant’; will not teach the Dharma that ‘formative predispositions are at peace’ or ‘not at peace’; will not teach the Dharma that ‘formative predispositions are fettered,’ or ‘liberated’; will not teach the Dharma that ‘formative predispositions are past’; will not teach the Dharma that ‘formative predispositions are future’; and will not teach the Dharma that ‘formative predispositions are present.’

28.285 “He will not teach the Dharma that ‘consciousness is permanent’ or ‘impermanent’; will not teach the Dharma that ‘consciousness is happiness’ or ‘suffering’; will not teach the Dharma that ‘consciousness is a self’ or ‘nonself’; will not teach the Dharma that ‘consciousness is pleasant’ or ‘unpleasant’; will not teach the Dharma that ‘consciousness is at peace’ or ‘not at peace’; will not teach the Dharma that ‘consciousness is fettered,’ or ‘liberated’; will not teach the Dharma that ‘consciousness is past’; will not teach the Dharma that ‘consciousness is future’; and will not teach the Dharma that ‘consciousness is present.’

28.286 “He will not teach the Dharma that ‘the eyes are permanent’ or ‘impermanent’; will not teach the Dharma that ‘the eyes are happiness’ or ‘suffering’; will not teach the Dharma that ‘the eyes are a self’ or ‘nonself’; will not teach the Dharma that ‘the eyes are pleasant’ or ‘unpleasant’; will not teach the Dharma that ‘the eyes are at peace’ or ‘not at peace’; will not teach the Dharma that ‘the eyes are fettered,’ or [F.295.a] ‘liberated’; will not teach the Dharma that ‘the eyes are past’; will not teach the Dharma that ‘the eyes are future’; and will not teach the Dharma that ‘the eyes are present.’

28.287 “He will not teach the Dharma that ‘the ears are permanent’ or ‘impermanent’; will not teach the Dharma that ‘the ears are happiness’ or ‘suffering’; will not teach the Dharma that ‘the ears are a self’ or ‘nonself’; will not teach the Dharma that ‘the ears are pleasant’ or ‘unpleasant’; will not teach the Dharma that ‘the ears are at peace’ or ‘not at peace’; will not teach the Dharma that ‘the ears are fettered,’ or ‘liberated’; will not teach the Dharma that ‘the ears are past’; will not teach the Dharma that ‘the ears are future’; and will not teach the Dharma that ‘the ears are present.’

28.288 “He will not teach the Dharma that ‘the nose is permanent’ or ‘impermanent’; will not teach the Dharma that ‘the nose is happiness’ or ‘suffering’; will not teach the Dharma that ‘the nose is a self’ or ‘nonself’; will not teach the Dharma that ‘the nose is pleasant’ or ‘unpleasant’; will not teach the Dharma that ‘the nose is at peace’ or ‘not at peace’; will not teach

the Dharma that 'the nose is fettered,' or 'liberated'; will not teach the Dharma that 'the nose is past'; will not teach the Dharma that 'the nose is future'; and will not teach the Dharma that 'the nose is present.'

28.289 "He will not teach the Dharma that 'the tongue is permanent' or 'impermanent'; will not teach the Dharma that 'the tongue is happiness' or 'suffering'; will not teach the Dharma [F.295.b] that 'the tongue is a self' or 'nonself'; will not teach the Dharma that 'the tongue is pleasant' or 'unpleasant'; will not teach the Dharma that 'the tongue is at peace' or 'not at peace'; will not teach the Dharma that 'the tongue is fettered,' or 'liberated'; will not teach the Dharma that 'the tongue is past'; will not teach the Dharma that 'the tongue is future'; and will not teach the Dharma that 'the tongue is present.'

28.290 "He will not teach the Dharma that 'the body is permanent' or 'impermanent'; will not teach the Dharma that 'the body is happiness' or 'suffering'; will not teach the Dharma that 'the body is a self' or 'nonself'; will not teach the Dharma that 'the body is pleasant' or 'unpleasant'; will not teach the Dharma that 'the body is at peace' or 'not at peace'; will not teach the Dharma that 'the body is fettered,' or 'liberated'; will not teach the Dharma that 'the body is past'; will not teach the Dharma that 'the body is future'; and will not teach the Dharma that 'the body is present.'

28.291 "He will not teach the Dharma that 'the mental faculty is permanent' or 'impermanent'; will not teach the Dharma that 'the mental faculty is happiness' or 'suffering'; will not teach the Dharma that 'the mental faculty is a self' or 'nonself'; will not teach the Dharma that 'the mental faculty is pleasant' or 'unpleasant'; will not teach the Dharma that 'the mental faculty is at peace' or 'not at peace'; will not teach the Dharma that 'the mental faculty is fettered,' or 'liberated'; will not teach the Dharma that 'the mental faculty is past'; will not teach the Dharma that 'the mental faculty is [F.296.a] future'; and will not teach the Dharma that 'the mental faculty is present.'

28.292 "He will not teach the Dharma that 'sights are permanent' or 'impermanent'; will not teach the Dharma that 'sights are happiness' or 'suffering'; will not teach the Dharma that 'sights are a self' or 'nonself'; will not teach the Dharma that 'sights are pleasant' or 'unpleasant'; will not teach the Dharma that 'sights are at peace' or 'not at peace'; will not teach the Dharma that 'sights are fettered,' or 'liberated'; will not teach the Dharma that 'sights are past'; will not teach the Dharma that 'sights are future'; and will not teach the Dharma that 'sights are present.'

28.293 "He will not teach the Dharma that 'sounds are permanent' or 'impermanent'; will not teach the Dharma that 'sounds are happiness' or 'suffering'; will not teach the Dharma that 'sounds are a self' or 'nonself'; will not teach the Dharma that 'sounds are pleasant' or 'unpleasant'; will not

teach the Dharma that 'sounds are at peace' or 'not at peace'; will not teach the Dharma that 'sounds are fettered,' or 'liberated'; will not teach the Dharma that 'sounds are past'; will not teach the Dharma that 'sounds are future'; and will not teach the Dharma that 'sounds are present.'

28.294 "He will not teach the Dharma that 'odors are permanent' or 'impermanent'; will not teach the Dharma that 'odors are happiness' or 'suffering'; will not teach the Dharma that 'odors are a self' or 'nonself'; [F.296.b] will not teach the Dharma that 'odors are pleasant' or 'unpleasant'; will not teach the Dharma that 'odors are at peace' or 'not at peace'; will not teach the Dharma that 'odors are fettered,' or 'liberated'; will not teach the Dharma that 'odors are past'; will not teach the Dharma that 'odors are future'; and will not teach the Dharma that 'odors are present.'

28.295 "He will not teach the Dharma that 'tastes are permanent' or 'impermanent'; will not teach the Dharma that 'tastes are happiness' or 'suffering'; will not teach the Dharma that 'tastes are a self' or 'nonself'; will not teach the Dharma that 'tastes are pleasant' or 'unpleasant'; will not teach the Dharma that 'tastes are at peace' or 'not at peace'; will not teach the Dharma that 'tastes are fettered,' or 'liberated'; will not teach the Dharma that 'tastes are past'; will not teach the Dharma that 'tastes are future'; and will not teach the Dharma that 'tastes are present.'

28.296 "He will not teach the Dharma that 'tangibles are permanent' or 'impermanent'; will not teach the Dharma that 'tangibles are happiness' or 'suffering'; will not teach the Dharma that 'tangibles are a self' or 'nonself'; will not teach the Dharma that 'tangibles are pleasant' or 'unpleasant'; will not teach the Dharma that 'tangibles are at peace' or 'not at peace'; will not teach the Dharma that 'tangibles are fettered,' or 'liberated'; will not teach the Dharma that 'tangibles are past'; will not teach the Dharma that 'tangibles are future'; and will not teach the Dharma that 'tangibles are present.'

28.297 "He will not teach [F.297.a] the Dharma that 'mental phenomena are permanent' or 'impermanent'; will not teach the Dharma that 'mental phenomena are happiness' or 'suffering'; will not teach the Dharma that 'mental phenomena are a self' or 'nonself'; will not teach the Dharma that 'mental phenomena are pleasant' or 'unpleasant'; will not teach the Dharma that 'mental phenomena are at peace' or 'not at peace'; will not teach the Dharma that 'mental phenomena are fettered,' or 'liberated'; will not teach the Dharma that 'mental phenomena are past'; will not teach the Dharma that 'mental phenomena are future'; and will not teach the Dharma that 'mental phenomena are present.'

- 28.298 “He will not teach the Dharma that ‘visual consciousness is permanent’ or ‘impermanent’; will not teach the Dharma that ‘visual consciousness is happiness’ or ‘suffering’; will not teach the Dharma that ‘visual consciousness is a self’ or ‘nonself’; will not teach the Dharma that ‘visual consciousness is pleasant’ or ‘unpleasant’; will not teach the Dharma that ‘visual consciousness is at peace’ or ‘not at peace’; will not teach the Dharma that ‘visual consciousness is fettered,’ or ‘liberated’; will not teach the Dharma that ‘visual consciousness is past’; will not teach the Dharma that ‘visual consciousness is future’; and will not teach the Dharma that ‘visual consciousness is present.’
- 28.299 “He will not teach the Dharma that ‘auditory consciousness is permanent’ or ‘impermanent’; will not teach the Dharma that ‘auditory consciousness is [F.297.b] happiness’ or ‘suffering’; will not teach the Dharma that ‘auditory consciousness is a self’ or ‘nonself’; will not teach the Dharma that ‘auditory consciousness is pleasant’ or ‘unpleasant’; will not teach the Dharma that ‘auditory consciousness is at peace’ or ‘not at peace’; will not teach the Dharma that ‘auditory consciousness is fettered,’ or ‘liberated’; will not teach the Dharma that ‘auditory consciousness is past’; will not teach the Dharma that ‘auditory consciousness is future’; and will not teach the Dharma that ‘auditory consciousness is present.’
- 28.300 “He will not teach the Dharma that ‘olfactory consciousness is permanent’ or ‘impermanent’; will not teach the Dharma that ‘olfactory consciousness is happiness’ or ‘suffering’; will not teach the Dharma that ‘olfactory consciousness is a self’ or ‘nonself’; will not teach the Dharma that ‘olfactory consciousness is pleasant’ or ‘unpleasant’; will not teach the Dharma that ‘olfactory consciousness is at peace’ or ‘not at peace’; will not teach the Dharma that ‘olfactory consciousness is fettered,’ or ‘liberated’; will not teach the Dharma that ‘olfactory consciousness is past’; will not teach the Dharma that ‘olfactory consciousness is future’; and will not teach the Dharma that ‘olfactory consciousness is present.’
- 28.301 “He will not teach the Dharma that ‘gustatory consciousness is permanent’ or ‘impermanent’; will not teach the Dharma that ‘gustatory consciousness [F.298.a] is happiness’ or ‘suffering’; will not teach the Dharma that ‘gustatory consciousness is a self’ or ‘nonself’; will not teach the Dharma that ‘gustatory consciousness is pleasant’ or ‘unpleasant’; will not teach the Dharma that ‘gustatory consciousness is at peace’ or ‘not at peace’; will not teach the Dharma that ‘gustatory consciousness is fettered,’ or ‘liberated’; will not teach the Dharma that ‘gustatory consciousness is past’; will not teach the Dharma that ‘gustatory consciousness is future’; and will not teach the Dharma that ‘gustatory consciousness is present.’

28.302 “He will not teach the Dharma that ‘tactile consciousness is permanent’ or ‘impermanent’; will not teach the Dharma that ‘tactile consciousness is happiness’ or ‘suffering’; will not teach the Dharma that ‘tactile consciousness is a self’ or ‘nonself’; will not teach the Dharma that ‘tactile consciousness is pleasant’ or ‘unpleasant’; will not teach the Dharma that ‘tactile consciousness is at peace’ or ‘not at peace’; will not teach the Dharma that ‘tactile consciousness is fettered,’ or ‘liberated’; will not teach the Dharma that ‘tactile consciousness is past’; will not teach the Dharma that ‘tactile consciousness is future’; and will not teach the Dharma that ‘tactile consciousness is present.’

28.303 “He will not teach the Dharma that ‘mental consciousness is permanent’ or ‘impermanent’; will not teach the Dharma that ‘mental consciousness is [F.298.b] happiness’ or ‘suffering’; will not teach the Dharma that ‘mental consciousness is a self’ or ‘nonself’; will not teach the Dharma that ‘mental consciousness is pleasant’ or ‘unpleasant’; will not teach the Dharma that ‘mental consciousness is at peace’ or ‘not at peace’; will not teach the Dharma that ‘mental consciousness is fettered,’ or ‘liberated’; will not teach the Dharma that ‘mental consciousness is past’; will not teach the Dharma that ‘mental consciousness is future’; and will not teach the Dharma that ‘mental consciousness is present.’

28.304 “He will not teach the Dharma that ‘visually compounded sensory contact is permanent’ or ‘impermanent’; will not teach the Dharma that ‘visually compounded sensory contact is happiness’ or ‘suffering’; will not teach the Dharma that ‘visually compounded sensory contact is a self’ or ‘nonself’; will not teach the Dharma that ‘visually compounded sensory contact is pleasant’ or ‘unpleasant’; will not teach the Dharma that ‘visually compounded sensory contact is at peace’ or ‘not at peace’; will not teach the Dharma that ‘visually compounded sensory contact is fettered,’ or ‘liberated’; will not teach the Dharma that ‘visually compounded sensory contact is past’; will not teach the Dharma that ‘visually compounded sensory contact is future’; and will not teach the Dharma that ‘visually compounded sensory contact is present.’

28.305 “He will not teach the Dharma that ‘aurally compounded sensory contact is permanent’ or ‘impermanent’; will not teach the Dharma that ‘aurally compounded sensory contact is happiness’ or ‘suffering’; will not teach [F.299.a] the Dharma that ‘aurally compounded sensory contact is a self’ or ‘nonself’; will not teach the Dharma that ‘aurally compounded sensory contact is pleasant’ or ‘unpleasant’; will not teach the Dharma that ‘aurally compounded sensory contact is at peace’ or ‘not at peace’; will not teach the Dharma that ‘aurally compounded sensory contact is fettered,’ or ‘liberated’; will not teach the Dharma that ‘aurally compounded sensory contact is past’;

will not teach the Dharma that 'aurally compounded sensory contact is future'; and will not teach the Dharma that 'aurally compounded sensory contact is present.'

28.306 "He will not teach the Dharma that 'nasally compounded sensory contact is permanent' or 'impermanent'; will not teach the Dharma that 'nasally compounded sensory contact is happiness' or 'suffering'; will not teach the Dharma that 'nasally compounded sensory contact is a self' or 'nonself'; will not teach the Dharma that 'nasally compounded sensory contact is pleasant' or 'unpleasant'; will not teach the Dharma that 'nasally compounded sensory contact is at peace' or 'not at peace'; will not teach the Dharma that 'nasally compounded sensory contact is fettered,' or 'liberated'; will not teach the Dharma that 'nasally compounded sensory contact is past'; will not teach the Dharma that 'nasally compounded sensory contact is future'; and will not teach the Dharma that 'nasally compounded sensory contact is present.'

28.307 "He will not teach the Dharma that 'lingually compounded sensory contact is permanent' or 'impermanent'; will not teach the Dharma that 'lingually compounded sensory contact is happiness' or 'suffering'; will not teach the Dharma that 'lingually compounded sensory contact is a self' or 'nonself'; [F.299.b] will not teach the Dharma that 'lingually compounded sensory contact is pleasant' or 'unpleasant'; will not teach the Dharma that 'lingually compounded sensory contact is at peace' or 'not at peace'; will not teach the Dharma that 'lingually compounded sensory contact is fettered,' or 'liberated'; will not teach the Dharma that 'lingually compounded sensory contact is past'; will not teach the Dharma that 'lingually compounded sensory contact is future'; and will not teach the Dharma that 'lingually compounded sensory contact is present.'

28.308 "He will not teach the Dharma that 'corporeally compounded sensory contact is permanent' or 'impermanent'; will not teach the Dharma that 'corporeally compounded sensory contact is happiness' or 'suffering'; will not teach the Dharma that 'corporeally compounded sensory contact is a self' or 'nonself'; will not teach the Dharma that 'corporeally compounded sensory contact is pleasant' or 'unpleasant'; will not teach the Dharma that 'corporeally compounded sensory contact is at peace' or 'not at peace'; will not teach the Dharma that 'corporeally compounded sensory contact is fettered,' or 'liberated'; will not teach the Dharma that 'corporeally compounded sensory contact is past'; will not teach the Dharma that 'corporeally compounded sensory contact is future'; and will not teach the Dharma that 'corporeally compounded sensory contact is present.'

28.309 "He will not teach the Dharma that 'mentally compounded sensory contact is permanent' or 'impermanent'; will not teach the Dharma that 'mentally compounded sensory contact is happiness' or 'suffering'; will not

teach the Dharma that 'mentally compounded sensory contact is a self' or 'nonself'; will not teach the Dharma that 'mentally compounded sensory contact [F.300.a] is pleasant' or 'unpleasant'; will not teach the Dharma that 'mentally compounded sensory contact is at peace' or 'not at peace'; will not teach the Dharma that 'mentally compounded sensory contact is fettered,' or 'liberated'; will not teach the Dharma that 'mentally compounded sensory contact is past'; will not teach the Dharma that 'mentally compounded sensory contact is future'; and will not teach the Dharma that 'mentally compounded sensory contact is present.'

28.310 "He will not teach the Dharma that 'feelings conditioned by visually compounded sensory contact are permanent' or 'impermanent'; will not teach the Dharma that 'feelings conditioned by visually compounded sensory contact are happiness' or 'suffering'; will not teach the Dharma that 'feelings conditioned by visually compounded sensory contact are a self' or 'nonself'; will not teach the Dharma that 'feelings conditioned by visually compounded sensory contact are pleasant' or 'unpleasant'; will not teach the Dharma that 'feelings conditioned by visually compounded sensory contact are at peace' or 'not at peace'; will not teach the Dharma that 'feelings conditioned by visually compounded sensory contact are fettered,' or 'liberated'; will not teach the Dharma that 'feelings conditioned by visually compounded sensory contact are past'; will not teach the Dharma that 'feelings conditioned by visually compounded sensory contact are future'; and will not teach the Dharma that 'feelings conditioned by visually compounded sensory contact are present.'

28.311 "He will not teach the Dharma that 'feelings conditioned by aurally compounded sensory contact are permanent' or 'impermanent'; will not teach the Dharma that 'feelings conditioned by aurally compounded sensory contact are happiness' or 'suffering'; will not teach the Dharma that 'feelings conditioned by aurally compounded sensory contact are a self' or 'nonself'; will not teach the Dharma that 'feelings conditioned by aurally compounded sensory contact are pleasant' or 'unpleasant'; will not teach the Dharma that 'feelings conditioned by aurally compounded sensory contact are at peace' or 'not at peace'; will not teach the Dharma that 'feelings conditioned by aurally compounded sensory contact are fettered,' or 'liberated'; will not teach the Dharma that 'feelings conditioned by aurally compounded sensory contact are past'; will not teach the Dharma that 'feelings conditioned by aurally compounded sensory contact are future'; and will not teach the Dharma that 'feelings conditioned by aurally compounded sensory contact are present.'

28.312 “He will not teach the Dharma that ‘feelings conditioned by nasally compounded sensory contact are permanent’ or ‘impermanent’; will not teach the Dharma that ‘feelings conditioned by nasally compounded sensory contact [F.300.b] are happiness’ or ‘suffering’; will not teach the Dharma that ‘feelings conditioned by nasally compounded sensory contact are a self’ or ‘nonself’; will not teach the Dharma that ‘feelings conditioned by nasally compounded sensory contact are pleasant’ or ‘unpleasant’; will not teach the Dharma that ‘feelings conditioned by nasally compounded sensory contact are at peace’ or ‘not at peace’; will not teach the Dharma that ‘feelings conditioned by nasally compounded sensory contact are fettered,’ or ‘liberated’; will not teach the Dharma that ‘feelings conditioned by nasally compounded sensory contact are past’; will not teach the Dharma that ‘feelings [F.301.a] conditioned by nasally compounded sensory contact are future’; and will not teach the Dharma that ‘feelings conditioned by nasally compounded sensory contact are present.’

28.313 “He will not teach the Dharma that ‘feelings conditioned by lingually compounded sensory contact are permanent’ or ‘impermanent’; will not teach the Dharma that ‘feelings conditioned by lingually compounded sensory contact are happiness’ or ‘suffering’; will not teach the Dharma that ‘feelings conditioned by lingually compounded sensory contact are a self’ or ‘nonself’; will not teach the Dharma that ‘feelings conditioned by lingually compounded sensory contact are pleasant’ or ‘unpleasant’; will not teach the Dharma that ‘feelings conditioned by lingually compounded sensory contact are at peace’ or ‘not at peace’; will not teach the Dharma that ‘feelings conditioned by lingually compounded sensory contact are fettered,’ or ‘liberated’; will not teach the Dharma that ‘feelings conditioned by lingually compounded sensory contact are past’; will not teach the Dharma that ‘feelings conditioned by lingually compounded sensory contact are future’; and will not teach the Dharma that ‘feelings conditioned by lingually compounded sensory contact are present.’

28.314 “He will not teach the Dharma that ‘feelings conditioned by corporeally compounded sensory contact are permanent’ or ‘impermanent’; will not teach the Dharma that ‘feelings conditioned by corporeally compounded sensory contact are happiness’ or ‘suffering’; will not teach the Dharma that ‘feelings conditioned by corporeally compounded sensory contact are a self’ or ‘nonself’; will not teach the Dharma that ‘feelings conditioned by corporeally compounded sensory contact are pleasant’ or ‘unpleasant’; will not teach the Dharma that ‘feelings conditioned by corporeally compounded sensory contact are at peace’ or ‘not at peace’; will not teach [F.301.b] the Dharma that ‘feelings conditioned by corporeally compounded sensory contact are fettered,’ or ‘liberated’; will not teach the Dharma that ‘feelings

conditioned by corporeally compounded sensory contact are past'; will not teach the Dharma that 'feelings conditioned by corporeally compounded sensory contact are future'; and will not teach the Dharma that 'feelings conditioned by corporeally compounded sensory contact are present.'

28.315 "He will not teach the Dharma that 'feelings conditioned by mentally compounded sensory contact are permanent' or 'impermanent'; will not teach the Dharma that 'feelings conditioned by mentally compounded sensory contact are happiness' or 'suffering'; will not teach the Dharma that 'feelings conditioned by mentally compounded sensory contact are a self' or 'nonself'; will not teach the Dharma that 'feelings conditioned by mentally compounded sensory contact are pleasant' or 'unpleasant'; will not teach the Dharma that 'feelings conditioned by mentally compounded sensory contact are at peace' or 'not at peace'; will not teach the Dharma that 'feelings conditioned by mentally compounded sensory contact are fettered,' or 'liberated'; will not teach the Dharma that 'feelings conditioned by mentally compounded sensory contact are past'; will not teach the Dharma that 'feelings conditioned by mentally compounded sensory contact are future'; and will not teach the Dharma that 'feelings conditioned by mentally compounded sensory contact are present.'

28.316 "He will not teach the Dharma that 'the earth element is permanent' or 'impermanent'; will not teach the Dharma that 'the earth element [F.302.a] is happiness' or 'suffering'; will not teach the Dharma that 'the earth element is a self' or 'nonself'; will not teach the Dharma that 'the earth element is pleasant' or 'unpleasant'; will not teach the Dharma that 'the earth element is at peace' or 'not at peace'; will not teach the Dharma that 'the earth element is fettered,' or 'liberated'; will not teach the Dharma that 'the earth element is past'; will not teach the Dharma that 'the earth element is future'; and will not teach the Dharma that 'the earth element is present.'

28.317 "He will not teach the Dharma that 'the water element is permanent' or 'impermanent'; will not teach the Dharma that 'the water element is happiness' or 'suffering'; will not teach the Dharma that 'the water element is a self' or 'nonself'; will not teach the Dharma that 'the water element is pleasant' or 'unpleasant'; will not teach the Dharma that 'the water element is at peace' or 'not at peace'; will not teach the Dharma that 'the water element is fettered,' or 'liberated'; will not teach the Dharma that 'the water element is past'; will not teach the Dharma that 'the water element is future'; and will not teach the Dharma that 'the water element is present.'

28.318 "He will not teach the Dharma that 'the fire element is permanent' or 'impermanent'; will not teach the Dharma that 'the fire element is happiness' or 'suffering'; will not teach the Dharma that 'the fire element is a self' or 'nonself'; will not teach the Dharma that 'the fire element [F.302.b] is

pleasant' or 'unpleasant'; will not teach the Dharma that 'the fire element is at peace' or 'not at peace'; will not teach the Dharma that 'the fire element is fettered,' or 'liberated'; will not teach the Dharma that 'the fire element is past'; will not teach the Dharma that 'the fire element is future'; and will not teach the Dharma that 'the fire element is present.'

28.319 "He will not teach the Dharma that 'the wind element is permanent' or 'impermanent'; will not teach the Dharma that 'the wind element is happiness' or 'suffering'; will not teach the Dharma that 'the wind element is a self' or 'nonself'; will not teach the Dharma that 'the wind element is pleasant' or 'unpleasant'; will not teach the Dharma that 'the wind element is at peace' or 'not at peace'; will not teach the Dharma that 'the wind element is fettered,' or 'liberated'; will not teach the Dharma that 'the wind element is past'; will not teach the Dharma that 'the wind element is future'; and will not teach the Dharma that 'the wind element is present.'

28.320 "He will not teach the Dharma that 'the space element is permanent' or 'impermanent'; will not teach the Dharma that 'the space element is happiness' or 'suffering'; will not teach the Dharma that 'the space element is a self' or 'nonself'; will not teach the Dharma that 'the space element is pleasant' or 'unpleasant'; will not teach the Dharma that 'the space element is at peace' or 'not at peace'; will not teach the Dharma that 'the space element [F.303.a] is fettered,' or 'liberated'; will not teach the Dharma that 'the space element is past'; will not teach the Dharma that 'the space element is future'; and will not teach the Dharma that 'the space element is present.'

28.321 "He will not teach the Dharma that 'the consciousness element is permanent' or 'impermanent'; will not teach the Dharma that 'the consciousness element is happiness' or 'suffering'; will not teach the Dharma that 'the consciousness element is a self' or 'nonself'; will not teach the Dharma that 'the consciousness element is pleasant' or 'unpleasant'; will not teach the Dharma that 'the consciousness element is at peace' or 'not at peace'; will not teach the Dharma that 'the consciousness element is fettered,' or 'liberated'; will not teach the Dharma that 'the consciousness element is past'; will not teach the Dharma that 'the consciousness element is future'; and will not teach the Dharma that 'the consciousness element is present.'

28.322 "He will not teach the Dharma that 'ignorance is permanent' or 'impermanent'; will not teach the Dharma that 'ignorance is happiness' or 'suffering'; will not teach the Dharma that 'ignorance is a self' or 'nonself'; will not teach the Dharma that 'ignorance is pleasant' or 'unpleasant'; will not teach the Dharma that 'ignorance is at peace' or 'not at peace'; will not teach the Dharma that 'ignorance is fettered,' or 'liberated'; [F.303.b] will not

teach the Dharma that 'ignorance is past'; will not teach the Dharma that 'ignorance is future'; and will not teach the Dharma that 'ignorance is present.'

28.323 "He will not teach the Dharma that 'formative predispositions are permanent' or 'impermanent'; will not teach the Dharma that 'formative predispositions are happiness' or 'suffering'; will not teach the Dharma that 'formative predispositions are a self' or 'nonself'; will not teach the Dharma that 'formative predispositions are pleasant' or 'unpleasant'; will not teach the Dharma that 'formative predispositions are at peace' or 'not at peace'; will not teach the Dharma that 'formative predispositions are fettered,' or 'liberated'; will not teach the Dharma that 'formative predispositions are past'; will not teach the Dharma that 'formative predispositions are future'; and will not teach the Dharma that 'formative predispositions are present.'

28.324 "He will not teach the Dharma that 'consciousness is permanent' or 'impermanent'; will not teach the Dharma that 'consciousness is happiness' or 'suffering'; will not teach the Dharma that 'consciousness is a self' or 'nonself'; will not teach the Dharma that 'consciousness is pleasant' or 'unpleasant'; will not teach the Dharma that 'consciousness is at peace' or 'not at peace'; will not teach the Dharma that 'consciousness is fettered,' or 'liberated'; will not teach the Dharma that 'consciousness is past'; will not teach the Dharma that 'consciousness is future'; and will not teach the Dharma that 'consciousness is present.'

28.325 "He will not teach the Dharma that 'name and form [F.304.a] are permanent' or 'impermanent'; will not teach the Dharma that 'name and form are happiness' or 'suffering'; will not teach the Dharma that 'name and form are a self' or 'nonself'; will not teach the Dharma that 'name and form are pleasant' or 'unpleasant'; will not teach the Dharma that 'name and form are at peace' or 'not at peace'; will not teach the Dharma that 'name and form are fettered,' or 'liberated'; will not teach the Dharma that 'name and form are past'; will not teach the Dharma that 'name and form are future'; and will not teach the Dharma that 'name and form are present.'

28.326 "He will not teach the Dharma that 'the six sense fields are permanent' or 'impermanent'; will not teach the Dharma that 'the six sense fields are happiness' or 'suffering'; will not teach the Dharma that 'the six sense fields are a self' or 'nonself'; will not teach the Dharma that 'the six sense fields are pleasant' or 'unpleasant'; will not teach the Dharma that 'the six sense fields are at peace' or 'not at peace'; will not teach the Dharma that 'the six sense fields are fettered,' or 'liberated'; will not teach the Dharma that 'the six sense fields are past'; will not teach the Dharma that 'the six sense fields are future'; and will not teach the Dharma that 'the six sense fields are present.'

- 28.327 “He will not teach the Dharma that ‘sensory contact is permanent’ or ‘impermanent’; will not teach the Dharma that ‘sensory contact is happiness’ or ‘suffering’; will not teach the Dharma that ‘sensory contact is a self’ or [F.304.b] ‘nonself’; will not teach the Dharma that ‘sensory contact is pleasant’ or ‘unpleasant’; will not teach the Dharma that ‘sensory contact is at peace’ or ‘not at peace’; will not teach the Dharma that ‘sensory contact is fettered,’ or ‘liberated’; will not teach the Dharma that ‘sensory contact is past’; will not teach the Dharma that ‘sensory contact is future’; and will not teach the Dharma that ‘sensory contact is present.’
- 28.328 “He will not teach the Dharma that ‘sensation is permanent’ or ‘impermanent’; will not teach the Dharma that ‘sensation is happiness’ or ‘suffering’; will not teach the Dharma that ‘sensation is a self’ or ‘nonself’; will not teach the Dharma that ‘sensation is pleasant’ or ‘unpleasant’; will not teach the Dharma that ‘sensation is at peace’ or ‘not at peace’; will not teach the Dharma that ‘sensation is fettered,’ or ‘liberated’; will not teach the Dharma that ‘sensation is past’; will not teach the Dharma that ‘sensation is future’; and will not teach the Dharma that ‘sensation is present.’
- 28.329 “He will not teach the Dharma that ‘craving is permanent’ or ‘impermanent’; will not teach the Dharma that ‘craving is happiness’ or ‘suffering’; will not teach the Dharma that ‘craving is a self’ or ‘nonself’; will not teach the Dharma that ‘craving is pleasant’ or ‘unpleasant’; will not teach the Dharma that ‘craving is at peace’ or ‘not at peace’; will not teach the Dharma that ‘craving is fettered,’ or ‘liberated’; will not teach the Dharma that ‘craving is past’; will not teach the Dharma that ‘craving is future’; and will not teach [F.305.a] the Dharma that ‘craving is present.’
- 28.330 “He will not teach the Dharma that ‘grasping is permanent’ or ‘impermanent’; will not teach the Dharma that ‘grasping is happiness’ or ‘suffering’; will not teach the Dharma that ‘grasping is a self’ or ‘nonself’; will not teach the Dharma that ‘grasping is pleasant’ or ‘unpleasant’; will not teach the Dharma that ‘grasping is at peace’ or ‘not at peace’; will not teach the Dharma that ‘grasping is fettered,’ or ‘liberated’; will not teach the Dharma that ‘grasping is past’; will not teach the Dharma that ‘grasping is future’; and will not teach the Dharma that ‘grasping is present.’
- 28.331 “He will not teach the Dharma that ‘the rebirth process is permanent’ or ‘impermanent’; will not teach the Dharma that ‘the rebirth process is happiness’ or ‘suffering’; will not teach the Dharma that ‘the rebirth process is a self’ or ‘nonself’; will not teach the Dharma that ‘the rebirth process is pleasant’ or ‘unpleasant’; will not teach the Dharma that ‘the rebirth process is at peace’ or ‘not at peace’; will not teach the Dharma that ‘the rebirth

process is fettered,' or 'liberated'; will not teach the Dharma that 'the rebirth process is past'; will not teach the Dharma that 'the rebirth process is future'; and will not teach the Dharma that 'the rebirth process is present.'

28.332 "He will not teach the Dharma that 'birth is permanent' or 'impermanent'; will not teach the Dharma that 'birth is happiness' or 'suffering'; will not teach the Dharma that 'birth is a self' or 'nonself'; will not teach the Dharma that 'birth is pleasant' or 'unpleasant'; [F.305.b] will not teach the Dharma that 'birth is at peace' or 'not at peace'; will not teach the Dharma that 'birth is fettered,' or 'liberated'; will not teach the Dharma that 'birth is past'; will not teach the Dharma that 'birth is future'; and will not teach the Dharma that 'birth is present.'

28.333 "He will not teach the Dharma that 'aging and death are permanent' or 'impermanent'; will not teach the Dharma that 'aging and death are happiness' or 'suffering'; will not teach the Dharma that 'aging and death are a self' or 'nonself'; will not teach the Dharma that 'aging and death are pleasant' or 'unpleasant'; will not teach the Dharma that 'aging and death are at peace' or 'not at peace'; will not teach the Dharma that 'aging and death are fettered,' or 'liberated'; will not teach the Dharma that 'aging and death are past'; will not teach the Dharma that 'aging and death are future'; and will not teach the Dharma that 'aging and death are present.'

28.334 "He will not teach the Dharma that 'the perfection of generosity is permanent' or 'impermanent'; will not teach the Dharma that 'the perfection of generosity is happiness' or 'suffering'; will not teach the Dharma that 'the perfection of generosity is a self' or 'nonself'; will not teach the Dharma that 'the perfection of generosity is pleasant' or 'unpleasant'; will not teach the Dharma that 'the perfection of generosity is at peace' or 'not at peace'; will not teach the Dharma that 'the perfection of generosity is fettered,' or 'liberated'; will not teach the Dharma that 'the perfection of generosity is past'; will not teach the Dharma that 'the perfection of generosity is [F.306.a] future'; and will not teach the Dharma that 'the perfection of generosity is present.'

28.335 "He will not teach the Dharma that 'the perfection of ethical discipline is permanent' or 'impermanent'; will not teach the Dharma that 'the perfection of ethical discipline is happiness' or 'suffering'; will not teach the Dharma that 'the perfection of ethical discipline is a self' or 'nonself'; will not teach the Dharma that 'the perfection of ethical discipline is pleasant' or 'unpleasant'; will not teach the Dharma that 'the perfection of ethical discipline is at peace' or 'not at peace'; will not teach the Dharma that 'the perfection of ethical discipline is fettered,' or 'liberated'; will not teach the

Dharma that 'the perfection of ethical discipline is past'; will not teach the Dharma that 'the perfection of ethical discipline is future'; and will not teach the Dharma that 'the perfection of ethical discipline is present.'

28.336 "He will not teach the Dharma that 'the perfection of tolerance is permanent' or 'impermanent'; will not teach the Dharma that 'the perfection of tolerance is happiness' or 'suffering'; will not teach the Dharma that 'the perfection of tolerance is a self' or 'nonself'; will not teach the Dharma that 'the perfection of tolerance is pleasant' or 'unpleasant'; will not teach the Dharma that 'the perfection of tolerance is at peace' or 'not at peace'; will not teach the Dharma that 'the perfection of tolerance is fettered,' or 'liberated'; will not teach the Dharma that 'the perfection of tolerance is [F.306.b] past'; will not teach the Dharma that 'the perfection of tolerance is future'; and will not teach the Dharma that 'the perfection of tolerance is present.'

28.337 "He will not teach the Dharma that 'the perfection of perseverance is permanent' or 'impermanent'; will not teach the Dharma that 'the perfection of perseverance is happiness' or 'suffering'; will not teach the Dharma that 'the perfection of perseverance is a self' or 'nonself'; will not teach the Dharma that 'the perfection of perseverance is pleasant' or 'unpleasant'; will not teach the Dharma that 'the perfection of perseverance is at peace' or 'not at peace'; will not teach the Dharma that 'the perfection of perseverance is fettered,' or 'liberated'; will not teach the Dharma that 'the perfection of perseverance is past'; will not teach the Dharma that 'the perfection of perseverance is future'; and will not teach the Dharma that 'the perfection of perseverance is present.'

28.338 "He will not teach the Dharma that 'the perfection of meditative concentration is permanent' or 'impermanent'; will not teach the Dharma that 'the perfection of meditative concentration is happiness' or 'suffering'; will not teach the Dharma that 'the perfection of meditative concentration is a self' or 'nonself'; will not teach the Dharma that 'the perfection of meditative concentration is pleasant' or 'unpleasant'; will not teach the Dharma that 'the perfection of meditative concentration is at peace' or 'not at peace'; will not teach the Dharma that 'the perfection of meditative concentration [F.307.a] is fettered,' or 'liberated'; will not teach the Dharma that 'the perfection of meditative concentration is past'; will not teach the Dharma that 'the perfection of meditative concentration is future'; and will not teach the Dharma that 'the perfection of meditative concentration is present.'

28.339 "He will not teach the Dharma that 'the perfection of wisdom is permanent' or 'impermanent'; will not teach the Dharma that 'the perfection of wisdom is happiness' or 'suffering'; will not teach the Dharma that 'the perfection of wisdom is a self' or 'nonself'; will not teach the Dharma that

‘the perfection of wisdom is pleasant’ or ‘unpleasant’; will not teach the Dharma that ‘the perfection of wisdom is at peace’ or ‘not at peace’; will not teach the Dharma that ‘the perfection of wisdom is fettered,’ or ‘liberated’; will not teach the Dharma that ‘the perfection of wisdom is past’; will not teach the Dharma that ‘the perfection of wisdom is future’; and will not teach the Dharma that ‘the perfection of wisdom is present.’ [B21]

28.340 “He will not teach the Dharma that ‘the emptiness of internal phenomena is permanent’ or ‘impermanent’; will not teach the Dharma that ‘the emptiness of internal phenomena is happiness’ or ‘suffering’; will not teach the Dharma that ‘the emptiness of internal phenomena is a self’ or ‘nonself’; will not teach [F.307.b] the Dharma that ‘the emptiness of internal phenomena is pleasant’ or ‘unpleasant’; will not teach the Dharma that ‘the emptiness of internal phenomena is at peace’ or ‘not at peace’; will not teach the Dharma that ‘the emptiness of internal phenomena is fettered,’ or ‘liberated’; will not teach the Dharma that ‘the emptiness of internal phenomena is past’; will not teach the Dharma that ‘the emptiness of internal phenomena is future’; and will not teach the Dharma that ‘the emptiness of internal phenomena is present.’

28.341 “He will not teach the Dharma that ‘the emptiness of external phenomena is permanent’ or ‘impermanent’; will not teach the Dharma that ‘the emptiness of external phenomena is happiness’ or ‘suffering’; will not teach the Dharma that ‘the emptiness of external phenomena is a self’ or ‘nonself’; will not teach the Dharma that ‘the emptiness of external phenomena is pleasant’ or ‘unpleasant’; will not teach the Dharma that ‘the emptiness of external phenomena is at peace’ or ‘not at peace’; will not teach the Dharma that ‘the emptiness of external phenomena is fettered,’ or ‘liberated’; will not teach the Dharma that ‘the emptiness of external phenomena is past’; will not teach the Dharma that ‘the emptiness of external phenomena is future’; and will not teach the Dharma that ‘the emptiness of external phenomena is present.’

28.342 “He will not teach the Dharma that ‘the emptiness of external and internal phenomena is permanent’ or ‘impermanent’; will not teach the Dharma that ‘the emptiness of external and internal phenomena is happiness’ or ‘suffering’; will not teach the Dharma that ‘the emptiness of external and internal phenomena is a self’ or ‘nonself’; will not teach the Dharma that ‘the emptiness of external and internal phenomena is pleasant’ or ‘unpleasant’; will not teach the Dharma that ‘the emptiness of external and internal phenomena is at peace’ or ‘not at peace’; will not teach the Dharma that ‘the emptiness of external and internal phenomena is fettered,’ or ‘liberated’; will not teach the Dharma that [F.308.a] ‘the emptiness of external and internal

phenomena is past'; will not teach the Dharma that 'the emptiness of external and internal phenomena is future'; and will not teach the Dharma that 'the emptiness of external and internal phenomena is present.'

28.343 "He will not teach the Dharma that 'the emptiness of emptiness is permanent' or 'impermanent'; will not teach the Dharma that 'the emptiness of emptiness is happiness' or 'suffering'; will not teach the Dharma that 'the emptiness of emptiness is a self' or 'nonself'; will not teach the Dharma that 'the emptiness of emptiness is pleasant' or 'unpleasant'; will not teach the Dharma that 'the emptiness of emptiness is at peace' or 'not at peace'; will not teach the Dharma that 'the emptiness of emptiness is fettered,' or 'liberated'; will not teach the Dharma that 'the emptiness of emptiness is past'; will not teach the Dharma that 'the emptiness of emptiness is future'; and will not teach the Dharma that 'the emptiness of emptiness is present.'

28.344 "He will not teach the Dharma that 'the emptiness of great extent is permanent' or 'impermanent'; will not teach the Dharma that 'the emptiness of great extent is happiness' or 'suffering'; will not teach the Dharma that 'the emptiness of great extent is a self' or 'nonself'; will not teach the Dharma that 'the emptiness of great extent is pleasant' or 'unpleasant'; will not teach the Dharma that 'the emptiness of great extent is at peace' or 'not at peace'; will not teach the Dharma that 'the emptiness of great extent is fettered,' or 'liberated'; will not teach the Dharma that 'the emptiness of great extent is past'; will not teach the Dharma that 'the emptiness of great extent is future'; and will not teach [F.308.b] the Dharma that 'the emptiness of great extent is present.'

28.345 "He will not teach the Dharma that 'the emptiness of ultimate reality is permanent' or 'impermanent'; will not teach the Dharma that 'the emptiness of ultimate reality is happiness' or 'suffering'; will not teach the Dharma that 'the emptiness of ultimate reality is a self' or 'nonself'; will not teach the Dharma that 'the emptiness of ultimate reality is pleasant' or 'unpleasant'; will not teach the Dharma that 'the emptiness of ultimate reality is at peace' or 'not at peace'; will not teach the Dharma that 'the emptiness of ultimate reality is fettered,' or 'liberated'; will not teach the Dharma that 'the emptiness of ultimate reality is past'; will not teach the Dharma that 'the emptiness of ultimate reality is future'; and will not teach the Dharma that 'the emptiness of ultimate reality is present.'

28.346 "He will not teach the Dharma that 'the emptiness of conditioned phenomena is permanent' or 'impermanent'; will not teach the Dharma that 'the emptiness of conditioned phenomena is happiness' or 'suffering'; will not teach the Dharma that 'the emptiness of conditioned phenomena is a self' or 'nonself'; will not teach the Dharma that 'the emptiness of conditioned phenomena is pleasant' or 'unpleasant'; will not teach the

Dharma that 'the emptiness of conditioned phenomena is at peace' or 'not at peace'; will not teach the Dharma that 'the emptiness of conditioned phenomena is fettered,' or 'liberated'; will not teach the Dharma that 'the emptiness of conditioned phenomena is past'; will not teach the Dharma that 'the emptiness of conditioned phenomena is future'; and will not teach the Dharma that 'the emptiness of conditioned phenomena is present.'

28.347 "He will not teach the Dharma that 'the emptiness of unconditioned phenomena is [F.309.a] permanent' or 'impermanent'; will not teach the Dharma that 'the emptiness of unconditioned phenomena is happiness' or 'suffering'; will not teach the Dharma that 'the emptiness of unconditioned phenomena is a self' or 'nonself'; will not teach the Dharma that 'the emptiness of unconditioned phenomena is pleasant' or 'unpleasant'; will not teach the Dharma that 'the emptiness of unconditioned phenomena is at peace' or 'not at peace'; will not teach the Dharma that 'the emptiness of unconditioned phenomena is fettered,' or 'liberated'; will not teach the Dharma that 'the emptiness of unconditioned phenomena is past'; will not teach the Dharma that 'the emptiness of unconditioned phenomena is future'; and will not teach the Dharma that 'the emptiness of unconditioned phenomena is present.'

28.348 "He will not teach the Dharma that 'the emptiness of the unlimited is permanent' or 'impermanent'; will not teach the Dharma that 'the emptiness of the unlimited is happiness' or 'suffering'; will not teach the Dharma that 'the emptiness of the unlimited is a self' or 'nonself'; will not teach the Dharma that 'the emptiness of the unlimited is pleasant' or 'unpleasant'; will not teach the Dharma that 'the emptiness of the unlimited is at peace' or 'not at peace'; will not teach the Dharma that 'the emptiness of the unlimited is fettered,' or 'liberated'; will not teach the Dharma that 'the emptiness of the unlimited is past'; will not teach the Dharma that 'the emptiness of the unlimited is future'; and will not teach the Dharma that 'the emptiness of the unlimited is present.'

28.349 "He will not teach the Dharma that [F.309.b] 'the emptiness of that which has neither beginning nor end is permanent' or 'impermanent'; will not teach the Dharma that 'the emptiness of that which has neither beginning nor end is happiness' or 'suffering'; will not teach the Dharma that 'the emptiness of that which has neither beginning nor end is a self' or 'nonself'; will not teach the Dharma that 'the emptiness of that which has neither beginning nor end is pleasant' or 'unpleasant'; will not teach the Dharma that 'the emptiness of that which has neither beginning nor end is at peace' or 'not at peace'; will not teach the Dharma that 'the emptiness of that which has neither beginning nor end is fettered,' or 'liberated'; will not teach the Dharma that 'the emptiness of that which has neither beginning nor end is

past'; will not teach the Dharma that 'the emptiness of that which has neither beginning nor end is future'; and will not teach the Dharma that 'the emptiness of that which has neither beginning nor end is present.'

28.350 "He will not teach the Dharma that 'the emptiness of nonexclusion is permanent' or 'impermanent'; will not teach the Dharma that 'the emptiness of nonexclusion is happiness' or 'suffering'; will not teach the Dharma that 'the emptiness of nonexclusion is a self' or 'nonself'; will not teach the Dharma that 'the emptiness of nonexclusion is pleasant' or 'unpleasant'; will not teach the Dharma that 'the emptiness of nonexclusion is at peace' or 'not at peace'; will not teach the Dharma that 'the emptiness of nonexclusion is fettered,' or 'liberated'; will not teach the Dharma that 'the emptiness of nonexclusion is past'; will not teach the Dharma that 'the emptiness of nonexclusion is future'; and will not teach the Dharma that 'the emptiness of nonexclusion is present.'

28.351 "He will not teach the Dharma that 'the emptiness of an inherent nature is permanent' [F.310.a] or 'impermanent'; will not teach the Dharma that 'the emptiness of inherent nature is happiness' or 'suffering'; will not teach the Dharma that 'the emptiness of inherent nature is a self' or 'nonself'; will not teach the Dharma that 'the emptiness of inherent nature is pleasant' or 'unpleasant'; will not teach the Dharma that 'the emptiness of inherent nature is at peace' or 'not at peace'; will not teach the Dharma that 'the emptiness of inherent nature is fettered,' or 'liberated'; will not teach the Dharma that 'the emptiness of inherent nature is past'; will not teach the Dharma that 'the emptiness of inherent nature is future'; and will not teach the Dharma that 'the emptiness of inherent nature is present.'

28.352 "He will not teach the Dharma that 'the emptiness of all phenomena is permanent' or 'impermanent'; will not teach the Dharma that 'the emptiness of all phenomena is happiness' or 'suffering'; will not teach the Dharma that 'the emptiness of all phenomena is a self' or 'nonself'; will not teach the Dharma that 'the emptiness of all phenomena is pleasant' or 'unpleasant'; will not teach the Dharma that 'the emptiness of all phenomena is at peace' or 'not at peace'; will not teach the Dharma that 'the emptiness of all phenomena is fettered,' or 'liberated'; will not teach the Dharma that 'the emptiness of all phenomena is past'; will not teach the Dharma that 'the emptiness of all phenomena is future'; and will not teach the Dharma that 'the emptiness of all phenomena is present.'

28.353 "He will not teach the Dharma that 'the emptiness of intrinsic defining characteristics is permanent' or 'impermanent'; [F.310.b] will not teach the Dharma that 'the emptiness of intrinsic defining characteristics is happiness' or 'suffering'; will not teach the Dharma that 'the emptiness of intrinsic defining characteristics is a self' or 'nonself'; will not teach the Dharma that

‘the emptiness of intrinsic defining characteristics is pleasant’ or ‘unpleasant’; will not teach the Dharma that ‘the emptiness of intrinsic defining characteristics is at peace’ or ‘not at peace’; will not teach the Dharma that ‘the emptiness of intrinsic defining characteristics is fettered,’ or ‘liberated’; will not teach the Dharma that ‘the emptiness of intrinsic defining characteristics is past’; will not teach the Dharma that ‘the emptiness of intrinsic defining characteristics is future’; and will not teach the Dharma that ‘the emptiness of intrinsic defining characteristics is present.’

28.354 “He will not teach the Dharma that ‘the emptiness of that which cannot be apprehended is permanent’ or ‘impermanent’; will not teach the Dharma that ‘the emptiness of that which cannot be apprehended is happiness’ or ‘suffering’; will not teach the Dharma that ‘the emptiness of that which cannot be apprehended is a self’ or ‘nonself’; will not teach the Dharma that ‘the emptiness of that which cannot be apprehended is pleasant’ or ‘unpleasant’; will not teach the Dharma that ‘the emptiness of that which cannot be apprehended is at peace’ or ‘not at peace’; will not teach the Dharma that ‘the emptiness of that which cannot be apprehended is fettered,’ or ‘liberated’; will not teach the Dharma that ‘the emptiness of that which cannot be apprehended is past’; will not teach the Dharma that ‘the emptiness of that which cannot be apprehended is future’; and will not teach the Dharma that ‘the emptiness of that which cannot be apprehended is present.’

28.355 “He will not teach the Dharma that ‘the emptiness of nonentities is permanent’ or ‘impermanent’; will not teach the Dharma that ‘the emptiness of nonentities [F.311.a] is happiness’ or ‘suffering’; will not teach the Dharma that ‘the emptiness of nonentities is a self’ or ‘nonself’; will not teach the Dharma that ‘the emptiness of nonentities is pleasant’ or ‘unpleasant’; will not teach the Dharma that ‘the emptiness of nonentities is at peace’ or ‘not at peace’; will not teach the Dharma that ‘the emptiness of nonentities is fettered,’ or ‘liberated’; will not teach the Dharma that ‘the emptiness of nonentities is past’; will not teach the Dharma that ‘the emptiness of nonentities is future’; and will not teach the Dharma that ‘the emptiness of nonentities is present.’

28.356 “He will not teach the Dharma that ‘the emptiness of essential nature is permanent’ or ‘impermanent’; will not teach the Dharma that ‘the emptiness of essential nature is happiness’ or ‘suffering’; will not teach the Dharma that ‘the emptiness of essential nature is a self’ or ‘nonself’; will not teach the Dharma that ‘the emptiness of essential nature is pleasant’ or ‘unpleasant’; will not teach the Dharma that ‘the emptiness of essential nature is at peace’ or ‘not at peace’; will not teach the Dharma that ‘the emptiness of essential nature is fettered,’ or ‘liberated’; will not teach the Dharma that ‘the

emptiness of essential nature is past'; will not teach the Dharma that 'the emptiness of essential nature is future'; and will not teach the Dharma that 'the emptiness of essential nature is present.'

28.357 "He will not teach the Dharma that 'the emptiness of an essential nature of nonentities is permanent' or 'impermanent'; will not teach the Dharma that 'the emptiness of an essential nature of nonentities is happiness' or 'suffering'; will not teach the Dharma that [F.311.b] 'the emptiness of an essential nature of nonentities is a self' or 'nonself'; will not teach the Dharma that 'the emptiness of an essential nature of nonentities is pleasant' or 'unpleasant'; will not teach the Dharma that 'the emptiness of an essential nature of nonentities is at peace' or 'not at peace'; will not teach the Dharma that 'the emptiness of an essential nature of nonentities is fettered,' or 'liberated'; will not teach the Dharma that 'the emptiness of an essential nature of nonentities is past'; will not teach the Dharma that 'the emptiness of an essential nature of nonentities is future'; and will not teach the Dharma that 'the emptiness of an essential nature of nonentities is present.'

28.358 "He will not teach the Dharma that 'the applications of mindfulness are permanent' or 'impermanent'; will not teach the Dharma that 'the applications of mindfulness are happiness' or 'suffering'; will not teach the Dharma that 'the applications of mindfulness are a self' or 'nonself'; will not teach the Dharma that 'the applications of mindfulness are pleasant' or 'unpleasant'; will not teach the Dharma that 'the applications of mindfulness are at peace' or 'not at peace'; will not teach the Dharma that 'the applications of mindfulness are fettered,' or 'liberated'; will not teach the Dharma that 'the applications of mindfulness are past'; will not teach the Dharma that 'the applications of mindfulness are future'; and will not teach the Dharma that 'the applications of mindfulness are present.'

28.359 "He will not teach the Dharma that 'the correct exertions are permanent' or 'impermanent'; will not teach the Dharma that 'the correct exertions [F.312.a] are happiness' or 'suffering'; will not teach the Dharma that 'the correct exertions are a self' or 'nonself'; will not teach the Dharma that 'the correct exertions are pleasant' or 'unpleasant'; will not teach the Dharma that 'the correct exertions are at peace' or 'not at peace'; will not teach the Dharma that 'the correct exertions are fettered,' or 'liberated'; will not teach the Dharma that 'the correct exertions are past'; will not teach the Dharma that 'the correct exertions are future'; and will not teach the Dharma that 'the correct exertions are present.'

28.360 "He will not teach the Dharma that 'the supports for miraculous ability are permanent' or 'impermanent'; will not teach the Dharma that 'the supports for miraculous ability are happiness' or 'suffering'; will not teach the Dharma that 'the supports for miraculous ability are a self' or 'nonself'; will not teach

the Dharma that 'the supports for miraculous ability are pleasant' or 'unpleasant'; will not teach the Dharma that 'the supports for miraculous ability are at peace' or 'not at peace'; will not teach the Dharma that 'the supports for miraculous ability are fettered,' or 'liberated'; will not teach the Dharma that 'the supports for miraculous ability are past'; will not teach the Dharma that 'the supports for miraculous ability are future'; and will not teach the Dharma that 'the supports for miraculous ability are present.'

28.361 "He will not teach the Dharma that 'the faculties are permanent' or 'impermanent'; will not teach the Dharma that 'the faculties are happiness' or 'suffering'; [F.312.b] will not teach the Dharma that 'the faculties are a self' or 'nonself'; will not teach the Dharma that 'the faculties are pleasant' or 'unpleasant'; will not teach the Dharma that 'the faculties are at peace' or 'not at peace'; will not teach the Dharma that 'the faculties are fettered,' or 'liberated'; will not teach the Dharma that 'the faculties are past'; will not teach the Dharma that 'the faculties are future'; and will not teach the Dharma that 'the faculties are present.'

28.362 "He will not teach the Dharma that 'the powers are permanent' or 'impermanent'; will not teach the Dharma that 'the powers are happiness' or 'suffering'; will not teach the Dharma that 'the powers are a self' or 'nonself'; will not teach the Dharma that 'the powers are pleasant' or 'unpleasant'; will not teach the Dharma that 'the powers are at peace' or 'not at peace'; will not teach the Dharma that 'the powers are fettered,' or 'liberated'; will not teach the Dharma that 'the powers are past'; will not teach the Dharma that 'the powers are future'; and will not teach the Dharma that 'the powers are present.'

28.363 "He will not teach the Dharma that 'the branches of enlightenment are permanent' or 'impermanent'; will not teach the Dharma that 'the branches of enlightenment are happiness' or 'suffering'; will not teach the Dharma that 'the branches of enlightenment are a self' or 'nonself'; will not teach the Dharma that 'the branches of enlightenment are pleasant' or 'unpleasant'; will not teach [F.313.a] the Dharma that 'the branches of enlightenment are at peace' or 'not at peace'; will not teach the Dharma that 'the branches of enlightenment are fettered,' or 'liberated'; will not teach the Dharma that 'the branches of enlightenment are past'; will not teach the Dharma that 'the branches of enlightenment are future'; and will not teach the Dharma that 'the branches of enlightenment are present.'

28.364 "He will not teach the Dharma that 'the noble eightfold path is permanent' or 'impermanent'; will not teach the Dharma that 'the noble eightfold path is happiness' or 'suffering'; will not teach the Dharma that 'the noble eightfold path is a self' or 'nonself'; will not teach the Dharma that 'the noble eightfold path is pleasant' or 'unpleasant'; will not teach the Dharma that 'the noble

eightfold path is at peace' or 'not at peace'; will not teach the Dharma that 'the noble eightfold path is fettered,' or 'liberated'; will not teach the Dharma that 'the noble eightfold path is past'; will not teach the Dharma that 'the noble eightfold path is future'; and will not teach the Dharma that 'the noble eightfold path is present.'

28.365 "He will not teach the Dharma that 'the truths of the noble ones are permanent' or 'impermanent'; will not teach the Dharma that 'the truths of the noble ones are happiness' or 'suffering'; will not teach the Dharma that 'the truths of the noble ones are a self' or 'nonself'; [F.313.b] will not teach the Dharma that 'the truths of the noble ones are pleasant' or 'unpleasant'; will not teach the Dharma that 'the truths of the noble ones are at peace' or 'not at peace'; will not teach the Dharma that 'the truths of the noble ones are fettered,' or 'liberated'; will not teach the Dharma that 'the truths of the noble ones are past'; will not teach the Dharma that 'the truths of the noble ones are future'; and will not teach the Dharma that 'the truths of the noble ones are present.'

28.366 "He will not teach the Dharma that 'the meditative concentrations are permanent' or 'impermanent'; will not teach the Dharma that 'the meditative concentrations are happiness' or 'suffering'; will not teach the Dharma that 'the meditative concentrations are a self' or 'nonself'; will not teach the Dharma that 'the meditative concentrations are pleasant' or 'unpleasant'; will not teach the Dharma that 'the meditative concentrations are at peace' or 'not at peace'; will not teach the Dharma that 'the meditative concentrations are fettered,' or 'liberated'; will not teach the Dharma that 'the meditative concentrations are past'; will not teach the Dharma that 'the meditative concentrations are future'; and will not teach the Dharma that 'the meditative concentrations are present.'

28.367 "He will not teach the Dharma that 'the immeasurable attitudes are permanent' or 'impermanent'; will not teach the Dharma that 'the immeasurable attitudes are happiness' or 'suffering'; will not teach the Dharma that 'the immeasurable attitudes are a self' or 'nonself'; will not teach the Dharma that 'the immeasurable attitudes are pleasant' or 'unpleasant'; will not [F.314.a] teach the Dharma that 'the immeasurable attitudes are at peace' or 'not at peace'; will not teach the Dharma that 'the immeasurable attitudes are fettered,' or 'liberated'; will not teach the Dharma that 'the immeasurable attitudes are past'; will not teach the Dharma that 'the immeasurable attitudes are future'; and will not teach the Dharma that 'the immeasurable attitudes are present.'

28.368 "He will not teach the Dharma that 'the formless absorptions are permanent' or 'impermanent'; will not teach the Dharma that 'the formless absorptions are happiness' or 'suffering'; will not teach the Dharma that 'the

formless absorptions are a self' or 'nonself'; will not teach the Dharma that 'the formless absorptions are pleasant' or 'unpleasant'; will not teach the Dharma that 'the formless absorptions are at peace' or 'not at peace'; will not teach the Dharma that 'the formless absorptions are fettered,' or 'liberated'; will not teach the Dharma that 'the formless absorptions are past'; will not teach the Dharma that 'the formless absorptions are future'; and will not teach the Dharma that 'the formless absorptions are present.'

28.369 "He will not teach the Dharma that 'the eight liberations are permanent' or 'impermanent'; will not teach the Dharma that 'the eight liberations are happiness' or 'suffering'; will not teach the Dharma that 'the eight liberations are a self' or 'nonself'; will not teach [F.314.b] the Dharma that 'the eight liberations are pleasant' or 'unpleasant'; will not teach the Dharma that 'the eight liberations are at peace' or 'not at peace'; will not teach the Dharma that 'the eight liberations are fettered,' or 'liberated'; will not teach the Dharma that 'the eight liberations are past'; will not teach the Dharma that 'the eight liberations are future'; and will not teach the Dharma that 'the eight liberations are present.'

28.370 "He will not teach the Dharma that 'the nine serial steps of meditative absorption are permanent' or 'impermanent'; will not teach the Dharma that 'the nine serial steps of meditative absorption are happiness' or 'suffering'; will not teach the Dharma that 'the nine serial steps of meditative absorption are a self' or 'nonself'; will not teach the Dharma that 'the nine serial steps of meditative absorption are pleasant' or 'unpleasant'; will not teach the Dharma that 'the nine serial steps of meditative absorption are at peace' or 'not at peace'; will not teach the Dharma that 'the nine serial steps of meditative absorption are fettered,' or 'liberated'; will not teach the Dharma that 'the nine serial steps of meditative absorption are past'; will not teach the Dharma that 'the nine serial steps of meditative absorption are future'; and will not teach the Dharma that 'the nine serial steps of meditative absorption are present.'

28.371 "He will not teach the Dharma that 'the emptiness, signlessness, and wishlessness gateways to liberation are permanent' or 'impermanent'; will not teach the Dharma that 'the emptiness, [F.315.a] signlessness, and wishlessness gateways to liberation are happiness' or 'suffering'; will not teach the Dharma that 'the emptiness, signlessness, and wishlessness gateways to liberation are a self' or 'nonself'; will not teach the Dharma that 'the emptiness, signlessness, and wishlessness gateways to liberation are pleasant' or 'unpleasant'; will not teach the Dharma that 'the emptiness, signlessness, and wishlessness gateways to liberation are at peace' or 'not at peace'; will not teach the Dharma that 'the emptiness, signlessness, and wishlessness gateways to liberation are fettered,' or 'liberated'; will not teach

the Dharma that ‘the emptiness, signlessness, and wishlessness gateways to liberation are past’; will not teach the Dharma that ‘the emptiness, signlessness, and wishlessness gateways to liberation are future’; and will not teach the Dharma that ‘the emptiness, signlessness, and wishlessness gateways to liberation are present.’

28.372 “He will not teach the Dharma that ‘the extrasensory powers are permanent’ or ‘impermanent’; will not teach the Dharma that ‘the extrasensory powers are happiness’ or ‘suffering’; will not teach the Dharma that ‘the extrasensory powers are a self’ or ‘nonself’; will not teach the Dharma that ‘the extrasensory powers are pleasant’ or ‘unpleasant’; will not teach the Dharma that ‘the extrasensory powers are at peace’ or ‘not at peace’; will not teach the Dharma that ‘the extrasensory powers are fettered,’ [F.315.b] or ‘liberated’; will not teach the Dharma that ‘the extrasensory powers are past’; will not teach the Dharma that ‘the extrasensory powers are future’; and will not teach the Dharma that ‘the extrasensory powers are present.’

28.373 “He will not teach the Dharma that ‘the meditative stabilities are permanent’ or ‘impermanent’; will not teach the Dharma that ‘the meditative stabilities are happiness’ or ‘suffering’; will not teach the Dharma that ‘the meditative stabilities are a self’ or ‘nonself’; will not teach the Dharma that ‘the meditative stabilities are pleasant’ or ‘unpleasant’; will not teach the Dharma that ‘the meditative stabilities are at peace’ or ‘not at peace’; will not teach the Dharma that ‘the meditative stabilities are fettered,’ or ‘liberated’; will not teach the Dharma that ‘the meditative stabilities are past’; will not teach the Dharma that ‘the meditative stabilities are future’; and will not teach the Dharma that ‘the meditative stabilities are present.’

28.374 “He will not teach the Dharma that ‘the dhāraṇī gateways are permanent’ or ‘impermanent’; will not teach the Dharma that ‘the dhāraṇī gateways are happiness’ or ‘suffering’; will not teach the Dharma that ‘the dhāraṇī gateways are a self’ or ‘nonself’; will not teach the Dharma that ‘the dhāraṇī gateways are pleasant’ or ‘unpleasant’; will not teach the Dharma that ‘the dhāraṇī gateways are at peace’ or ‘not at peace’; will not teach the Dharma that ‘the dhāraṇī gateways are fettered,’ or ‘liberated’; will not teach the Dharma that ‘the dhāraṇī gateways are past’; will not teach the Dharma that ‘the dhāraṇī gateways are future’; [F.316.a] and will not teach the Dharma that ‘the dhāraṇī gateways are present.’

28.375 “He will not teach the Dharma that ‘the ten powers of the tathāgatas are permanent’ or ‘impermanent’; will not teach the Dharma that ‘the ten powers of the tathāgatas are happiness’ or ‘suffering’; will not teach the Dharma that ‘the ten powers of the tathāgatas are a self’ or ‘nonself’; will not teach the Dharma that ‘the ten powers of the tathāgatas are pleasant’ or ‘unpleasant’;

will not teach the Dharma that ‘the ten powers of the tathāgatas are at peace’ or ‘not at peace’; will not teach the Dharma that ‘the ten powers of the tathāgatas are fettered,’ or ‘liberated’; will not teach the Dharma that ‘the ten powers of the tathāgatas are past’; will not teach the Dharma that ‘the ten powers of the tathāgatas are future’; and will not teach the Dharma that ‘the ten powers of the tathāgatas are present.’

28.376 “He will not teach the Dharma that ‘the fearlessnesses are permanent’ or ‘impermanent’; will not teach the Dharma that ‘the fearlessnesses are happiness’ or ‘suffering’; will not teach the Dharma that ‘the fearlessnesses are a self’ or ‘nonself’; will not teach the Dharma that ‘the fearlessnesses are pleasant’ or ‘unpleasant’; will not teach the Dharma that ‘the fearlessnesses are at peace’ or ‘not at peace’; will not teach the Dharma that ‘the fearlessnesses are fettered,’ or ‘liberated’; will not teach the Dharma that ‘the fearlessnesses are past’; will not teach the Dharma that ‘the fearlessnesses are [F.316.b] future’; and will not teach the Dharma that ‘the fearlessnesses are present.’

28.377 “He will not teach the Dharma that ‘the kinds of exact knowledge are permanent’ or ‘impermanent’; will not teach the Dharma that ‘the kinds of exact knowledge are happiness’ or ‘suffering’; will not teach the Dharma that ‘the kinds of exact knowledge are a self’ or ‘nonself’; will not teach the Dharma that ‘the kinds of exact knowledge are pleasant’ or ‘unpleasant’; will not teach the Dharma that ‘the kinds of exact knowledge are at peace’ or ‘not at peace’; will not teach the Dharma that ‘the kinds of exact knowledge are fettered,’ or ‘liberated’; will not teach the Dharma that ‘the kinds of exact knowledge are past’; will not teach the Dharma that ‘the kinds of exact knowledge are future’; and will not teach the Dharma that ‘the kinds of exact knowledge are present.’

28.378 “He will not teach the Dharma that ‘great compassion is permanent’ or ‘impermanent’; will not teach the Dharma that ‘great compassion is happiness’ or ‘suffering’; will not teach the Dharma that ‘great compassion is a self’ or ‘nonself’; will not teach the Dharma that ‘great compassion is pleasant’ or ‘unpleasant’; will not teach the Dharma that ‘great compassion is at peace’ or ‘not at peace’; will not teach the Dharma that ‘great compassion is fettered,’ or ‘liberated’; will not teach the Dharma that ‘great compassion is past’; will not teach the Dharma that ‘great compassion is future’; and will not teach the Dharma that ‘great compassion is present.’ [F.317.a]

28.379 “He will not teach the Dharma that ‘the distinct qualities of the buddhas are permanent’ or ‘impermanent’; will not teach the Dharma that ‘the distinct qualities of the buddhas are happiness’ or ‘suffering’; will not teach the Dharma that ‘the distinct qualities of the buddhas are a self’ or ‘nonself’; will not teach the Dharma that ‘the distinct qualities of the buddhas are pleasant’

or 'unpleasant'; will not teach the Dharma that 'the distinct qualities of the buddhas are at peace' or 'not at peace'; will not teach the Dharma that 'the distinct qualities of the buddhas are fettered,' or 'liberated'; will not teach the Dharma that 'the distinct qualities of the buddhas are past'; will not teach the Dharma that 'the distinct qualities of the buddhas are future'; and will not teach the Dharma that 'the distinct qualities of the buddhas are present.'

28.380 "He will not teach the Dharma that 'knowledge of all the dharmas is permanent' or 'impermanent'; will not teach the Dharma that 'knowledge of all the dharmas is happiness' or 'suffering'; will not teach the Dharma that 'knowledge of all the dharmas is a self' or 'nonself'; will not teach the Dharma that 'knowledge of all the dharmas is pleasant' or 'unpleasant'; will not teach the Dharma that 'knowledge of all the dharmas is at peace' or 'not at peace'; will not teach the Dharma that 'knowledge of all the dharmas is fettered,' or 'liberated'; will not teach the Dharma that 'knowledge of all the dharmas is past'; will not teach the Dharma that 'knowledge of all the dharmas is [F.317.b] future'; and will not teach the Dharma that 'knowledge of all the dharmas is present.'

28.381 "He will not teach the Dharma that 'the knowledge of the aspects of the path is permanent' or 'impermanent'; will not teach the Dharma that 'the knowledge of the aspects of the path is happiness' or 'suffering'; will not teach the Dharma that 'the knowledge of the aspects of the path is a self' or 'nonself'; will not teach the Dharma that 'the knowledge of the aspects of the path is pleasant' or 'unpleasant'; will not teach the Dharma that 'the knowledge of the aspects of the path is at peace' or 'not at peace'; will not teach the Dharma that 'the knowledge of the aspects of the path is fettered,' or 'liberated'; will not teach the Dharma that 'the knowledge of the aspects of the path is past'; will not teach the Dharma that 'the knowledge of the aspects of the path is future'; and will not teach the Dharma that 'the knowledge of the aspects of the path is present.'

28.382 "He will not teach the Dharma that 'all-aspect omniscience is permanent' or 'impermanent'; will not teach the Dharma that 'all-aspect omniscience is happiness' or 'suffering'; will not teach the Dharma that 'all-aspect omniscience is a self' or 'nonself'; will not teach the Dharma that 'all-aspect omniscience is pleasant' or 'unpleasant'; will not teach the Dharma that 'all-aspect omniscience is at peace' or 'not at peace'; will not teach the Dharma that 'all-aspect omniscience is fettered,' or 'liberated'; will not teach the Dharma that 'all-aspect omniscience is past'; will not teach the Dharma that 'all-aspect omniscience [F.318.a] is future'; and will not teach the Dharma that 'all-aspect omniscience is present.' "

28.383 Subhūti then asked, “Blessed Lord, how then will the bodhisattva great being Maitreya teach the Dharma, having fully awakened to unsurpassed complete enlightenment? And when he teaches, what will he teach?”

28.384 The Blessed One replied, “He will teach the Dharma of absolute purity, that ‘physical forms are absolute purity.’ He will teach the Dharma of absolute purity, that ‘feelings are absolute purity.’ He will teach the Dharma of absolute purity, that ‘perceptions are absolute purity.’ He will teach the Dharma of absolute purity, that ‘formative predispositions are absolute purity.’ He will teach the Dharma of absolute purity, that ‘consciousness is absolute purity.’ He will teach the Dharma of absolute purity, that ‘the eyes are absolute purity.’ He will teach the Dharma of absolute purity, that ‘the ears are absolute purity.’ He will teach the Dharma of absolute purity, that ‘the nose is absolute purity.’ He will teach the Dharma of absolute purity, that ‘the tongue is absolute purity.’ He will teach the Dharma of absolute purity, that ‘the body is absolute purity.’ He will teach the Dharma of absolute purity, that ‘the mental faculty is absolute purity.’ He will teach the Dharma of absolute purity, that ‘sights are absolute purity.’ He will teach the Dharma of absolute purity, that ‘sounds are absolute purity.’ He will teach the Dharma of absolute purity, that ‘odors are absolute purity.’ He will teach the Dharma of absolute purity, [F.318.b] that ‘tastes are absolute purity.’ He will teach the Dharma of absolute purity, that ‘tangibles are absolute purity.’ He will teach the Dharma of absolute purity, that ‘mental phenomena are absolute purity.’ He will teach the Dharma of absolute purity, that ‘visual consciousness is absolute purity.’ He will teach the Dharma of absolute purity, that ‘auditory consciousness is absolute purity.’ He will teach the Dharma of absolute purity, that ‘olfactory consciousness is absolute purity.’ He will teach the Dharma of absolute purity, that ‘gustatory consciousness is absolute purity.’ He will teach the Dharma of absolute purity, that ‘tactile consciousness is absolute purity.’ He will teach the Dharma of absolute purity, that ‘mental consciousness is absolute purity.’ He will teach the Dharma of absolute purity, that ‘visually compounded sensory contact is absolute purity.’ He will teach the Dharma of absolute purity, that ‘aurally compounded sensory contact is absolute purity.’ He will teach the Dharma of absolute purity, that ‘nasally compounded sensory contact is absolute purity.’ He will teach the Dharma of absolute purity, that ‘lingually compounded sensory contact is absolute purity.’ He will teach the Dharma of absolute purity, that ‘corporeally compounded sensory contact is absolute purity.’ He will teach the Dharma of absolute purity, that ‘mentally compounded sensory contact is absolute purity.’ He will teach the Dharma of absolute purity, that ‘feelings conditioned by visually compounded sensory contact are absolute purity.’ He will teach the Dharma of absolute purity, that

'feelings conditioned by aurally compounded sensory contact are absolute purity.' He will teach the Dharma of absolute purity, [F.319.a] that 'feelings conditioned by nasally compounded sensory contact are absolute purity.' He will teach the Dharma of absolute purity, that 'feelings conditioned by lingually compounded sensory contact are absolute purity.' He will teach the Dharma of absolute purity, that 'feelings conditioned by corporeally compounded sensory contact are absolute purity.' He will teach the Dharma of absolute purity, that 'feelings conditioned by mentally compounded sensory contact are absolute purity.' He will teach the Dharma of absolute purity, that 'the earth element is absolute purity.' He will teach the Dharma of absolute purity, that 'the water element is absolute purity.' He will teach the Dharma of absolute purity, that 'the fire element is absolute purity.' He will teach the Dharma of absolute purity, that 'the wind element are is absolute purity.' He will teach the Dharma of absolute purity, that 'the space element is absolute purity.' He will teach the Dharma of absolute purity, that 'the consciousness element is absolute purity.' He will teach the Dharma of absolute purity, that 'ignorance is absolute purity.' He will teach the Dharma of absolute purity, that 'formative predispositions are absolute purity.' He will teach the Dharma of absolute purity, that 'consciousness is absolute purity.' He will teach the Dharma of absolute purity, that 'name and form are absolute purity.' He will teach the Dharma of absolute purity, that 'the six sense fields are absolute purity.' [F.319.b] He will teach the Dharma of absolute purity, that 'sensory contact is absolute purity.' He will teach the Dharma of absolute purity, that 'sensation is absolute purity.' He will teach the Dharma of absolute purity, that 'craving is absolute purity.' He will teach the Dharma of absolute purity, that 'grasping is absolute purity.' He will teach the Dharma of absolute purity, that 'the rebirth process is absolute purity.' He will teach the Dharma of absolute purity, that 'birth is absolute purity.' He will teach the Dharma of absolute purity, that 'aging and death are absolute purity.' He will teach the Dharma of absolute purity, that 'the perfection of generosity is absolute purity.' He will teach the Dharma of absolute purity, that 'the perfection of ethical discipline is absolute purity.' He will teach the Dharma of absolute purity, that 'the perfection of tolerance is absolute purity.' He will teach the Dharma of absolute purity, that 'the perfection of perseverance is absolute purity.' He will teach the Dharma of absolute purity, that 'the perfection of meditative concentration is absolute purity.' He will teach the Dharma of absolute purity, that 'the perfection of wisdom is absolute purity.' He will teach the Dharma of absolute purity, that 'the emptiness of internal phenomena is absolute purity.' He will teach the Dharma of absolute purity, that 'the emptiness of external phenomena is absolute purity.' He will teach the Dharma of absolute purity, that 'the

emptiness of external and internal phenomena is absolute purity.' He will teach the Dharma of absolute purity, that 'the emptiness of emptiness [F.320.a] is absolute purity.' He will teach the Dharma of absolute purity, that 'the emptiness of great extent is absolute purity.' He will teach the Dharma of absolute purity, that 'the emptiness of ultimate reality is absolute purity.' He will teach the Dharma of absolute purity, that 'the emptiness of conditioned phenomena is absolute purity.' He will teach the Dharma of absolute purity, that 'the emptiness of unconditioned phenomena is absolute purity.' He will teach the Dharma of absolute purity, that 'the emptiness of the unlimited is absolute purity.' He will teach the Dharma of absolute purity, that 'the emptiness of that which has neither beginning nor end is absolute purity.' He will teach the Dharma of absolute purity, that 'the emptiness of nonexclusion is absolute purity.' He will teach the Dharma of absolute purity, that 'the emptiness of inherent nature is absolute purity.' He will teach the Dharma of absolute purity, that 'the emptiness of all phenomena is absolute purity.' He will teach the Dharma of absolute purity, that 'the emptiness of intrinsic defining characteristics is absolute purity.' He will teach the Dharma of absolute purity, that 'the emptiness of that which cannot be apprehended is absolute purity.' He will teach the Dharma of absolute purity, that 'the emptiness of nonentities is absolute purity.' He will teach the Dharma of absolute purity, that 'the emptiness of essential nature is absolute purity.' He will teach the Dharma of absolute purity, that 'the emptiness of an essential nature of nonentities is absolute purity.' He will teach the Dharma of absolute purity, that 'the applications of mindfulness are absolute purity.' He will teach [F.320.b] the Dharma of absolute purity, that 'the correct exertions are absolute purity.' He will teach the Dharma of absolute purity, that 'the supports for miraculous ability are absolute purity.' He will teach the Dharma of absolute purity, that 'the faculties are absolute purity.' He will teach the Dharma of absolute purity, that 'the powers are absolute purity.' He will teach the Dharma of absolute purity, that 'the branches of enlightenment are absolute purity.' He will teach the Dharma of absolute purity, that 'the noble eightfold path is absolute purity.' He will teach the Dharma of absolute purity, that 'the truths of the noble ones are absolute purity.' He will teach the Dharma of absolute purity, that 'the meditative concentrations are absolute purity.' He will teach the Dharma of absolute purity, that 'the immeasurable attitudes are absolute purity.' He will teach the Dharma of absolute purity, that 'the formless absorptions are absolute purity.' He will teach the Dharma of absolute purity, that 'the liberations are absolute purity.' He will teach the Dharma of absolute purity, that 'the serial steps of meditative absorption are absolute purity.' He will teach the Dharma of absolute purity, that 'the emptiness, signlessness, and

wishlessness gateways to liberation are absolute purity.’ He will teach the Dharma of absolute purity, that ‘the extrasensory powers are absolute purity.’ He will teach the Dharma of absolute purity, that ‘the meditative stabilities are absolute purity.’ [F.321.a] He will teach the Dharma of absolute purity, that ‘the dhāraṇī gateways are absolute purity.’ He will teach the Dharma of absolute purity, that ‘the powers of the tathāgatas are absolute purity.’ He will teach the Dharma of absolute purity, that ‘the fearlessnesses are absolute purity.’ He will teach the Dharma of absolute purity, that ‘the kinds of exact knowledge are absolute purity.’ He will teach the Dharma of absolute purity, that ‘great compassion is absolute purity.’ He will teach the Dharma of absolute purity, that ‘the distinct qualities of the buddhas are absolute purity.’ He will teach the Dharma of absolute purity, that ‘the fruit of having entered the stream is absolute purity.’ He will teach the Dharma of absolute purity, that ‘the fruit of once-returner is absolute purity.’ He will teach the Dharma of absolute purity, that ‘the fruit of non-returner is absolute purity.’ He will teach the Dharma of absolute purity, that ‘arhatship is absolute purity.’ He will teach the Dharma of absolute purity, that ‘individual enlightenment is absolute purity.’ He will teach the Dharma of absolute purity, that ‘the knowledge of aspects of the path is absolute purity.’ And he will teach the Dharma of absolute purity, that ‘all-aspect omniscience is absolute purity.’ ” [B22]

28.385 “Blessed Lord, the perfection of wisdom is utter purity,” said Subhūti. [F.321.b]

28.386 “Subhūti,” replied the Blessed One, “the perfection of wisdom is utter purity owing to the utter purity of physical forms, the perfection of wisdom is utter purity owing to the utter purity of feelings, the perfection of wisdom is utter purity owing to the utter purity of perceptions, the perfection of wisdom is utter purity owing to the utter purity of formative predispositions, and the perfection of wisdom is utter purity owing to the utter purity of consciousness. The perfection of wisdom is utter purity owing to the utter purity of the eyes, the perfection of wisdom is utter purity owing to the utter purity of the ears, the perfection of wisdom is utter purity owing to the utter purity of the nose, the perfection of wisdom is utter purity owing to the utter purity of the tongue, the perfection of wisdom is utter purity owing to the utter purity of the body, and the perfection of wisdom is utter purity owing to the utter purity of the mental faculty. The perfection of wisdom is utter purity owing to the utter purity of sights, the perfection of wisdom is utter purity owing to the utter purity of sounds, the perfection of wisdom is utter purity owing to the utter purity of odors, the perfection of wisdom is utter purity owing to the utter purity of tastes, the perfection of wisdom is utter purity owing to the utter purity of tangibles, and the perfection of wisdom is

utter purity owing to the utter purity of mental phenomena. The perfection of wisdom is utter purity owing to the utter purity of visual consciousness, the perfection of wisdom is utter purity [F.322.a] owing to the utter purity of auditory consciousness, the perfection of wisdom is utter purity owing to the utter purity of olfactory consciousness, the perfection of wisdom is utter purity owing to the utter purity of gustatory consciousness, the perfection of wisdom is utter purity owing to the utter purity of tactile consciousness, and the perfection of wisdom is utter purity owing to the utter purity of mental consciousness. The perfection of wisdom is utter purity owing to the utter purity of visually compounded sensory contact, the perfection of wisdom is utter purity owing to the utter purity of aurally compounded sensory contact, the perfection of wisdom is utter purity owing to the utter purity of nasally compounded sensory contact, the perfection of wisdom is utter purity owing to the utter purity of lingually compounded sensory contact, the perfection of wisdom is utter purity owing to the utter purity of corporeally compounded sensory contact, and the perfection of wisdom is utter purity owing to the utter purity of mentally compounded sensory contact. The perfection of wisdom is utter purity owing to the utter purity of feelings conditioned by visually compounded sensory contact, the perfection of wisdom is utter purity owing to the utter purity of feelings conditioned by aurally compounded sensory contact, the perfection of wisdom is utter purity owing to the utter purity of feelings conditioned by nasally compounded sensory contact, the perfection of wisdom is utter purity owing to the utter purity of feelings conditioned by lingually compounded sensory contact, the perfection of wisdom is utter purity [F.322.b] owing to the utter purity of feelings conditioned by corporeally compounded sensory contact, and the perfection of wisdom is utter purity owing to the utter purity of feelings conditioned by mentally compounded sensory contact. The perfection of wisdom is utter purity owing to the utter purity of the earth element, the perfection of wisdom is utter purity owing to the utter purity of the water element, the perfection of wisdom is utter purity owing to the utter purity of the fire element, the perfection of wisdom is utter purity owing to the utter purity of the wind element, the perfection of wisdom is utter purity owing to the utter purity of the space element, and the perfection of wisdom is utter purity owing to the utter purity of the consciousness element. The perfection of wisdom is utter purity owing to the utter purity of ignorance, the perfection of wisdom is utter purity owing to the utter purity of formative predispositions, the perfection of wisdom is utter purity owing to the utter purity of consciousness, the perfection of wisdom is utter purity owing to the utter purity of name and form, the perfection of wisdom is utter purity owing to the utter purity of the six sense

fields, the perfection of wisdom is utter purity owing to the utter purity of sensory contact, the perfection of wisdom is utter purity owing to the utter purity of sensation, the perfection of wisdom is utter purity owing to the utter purity of craving, the perfection of wisdom is utter purity owing to the utter purity of grasping, the perfection of wisdom [F.323.a] is utter purity owing to the utter purity of the rebirth process, the perfection of wisdom is utter purity owing to the utter purity of birth, and the perfection of wisdom is utter purity owing to the utter purity of aging and death. The perfection of wisdom is utter purity owing to the utter purity of the perfection of generosity, the perfection of wisdom is utter purity owing to the utter purity of the perfection of ethical discipline, the perfection of wisdom is utter purity owing to the utter purity of the perfection of tolerance, the perfection of wisdom is utter purity owing to the utter purity of the perfection of perseverance, the perfection of wisdom is utter purity owing to the utter purity of the perfection of meditative concentration, and the perfection of wisdom is utter purity owing to the utter purity of the perfection of wisdom. The perfection of wisdom is utter purity owing to the utter purity of the emptiness of internal phenomena, the perfection of wisdom is utter purity owing to the utter purity of the emptiness of external phenomena, the perfection of wisdom is utter purity owing to the utter purity of the emptiness of external and internal phenomena, the perfection of wisdom is utter purity owing to the utter purity of the emptiness of emptiness, the perfection of wisdom is utter purity owing to the utter purity of the emptiness of great extent, the perfection of wisdom is utter purity owing to the utter purity of the emptiness of ultimate reality, the perfection of wisdom is utter purity owing to the utter purity of the emptiness of conditioned phenomena, [F.323.b] the perfection of wisdom is utter purity owing to the utter purity of the emptiness of unconditioned phenomena, the perfection of wisdom is utter purity owing to the utter purity of the emptiness of the unlimited, the perfection of wisdom is utter purity owing to the utter purity of the emptiness of that which has neither beginning nor end, the perfection of wisdom is utter purity owing to the utter purity of the emptiness of nonexclusion, the perfection of wisdom is utter purity owing to the utter purity of the emptiness of inherent nature, the perfection of wisdom is utter purity owing to the utter purity of the emptiness of all phenomena, the perfection of wisdom is utter purity owing to the utter purity of the emptiness of intrinsic defining characteristics, the perfection of wisdom is utter purity owing to the utter purity of the emptiness of that which cannot be apprehended, the perfection of wisdom is utter purity owing to the utter purity of the emptiness of nonentities, the perfection of wisdom is utter purity owing to the utter purity of the emptiness of essential nature, and the

perfection of wisdom is utter purity owing to the utter purity of the emptiness of an essential nature of nonentities. The perfection of wisdom is utter purity owing to the utter purity of the applications of mindfulness, the perfection of wisdom is utter purity owing to the utter purity of the correct exertions, the perfection of wisdom is utter purity owing to the utter purity of the supports for miraculous ability, the perfection of wisdom is utter purity owing to the utter purity of the faculties, the perfection of wisdom is utter purity owing to the utter purity [F.324.a] of the powers, the perfection of wisdom is utter purity owing to the utter purity of the branches of enlightenment, and the perfection of wisdom is utter purity owing to the utter purity of the noble eightfold path. The perfection of wisdom is utter purity owing to the utter purity of the truths of the noble ones, the perfection of wisdom is utter purity owing to the utter purity of the meditative concentrations, the perfection of wisdom is utter purity owing to the utter purity of the immeasurable attitudes, the perfection of wisdom is utter purity owing to the utter purity of the formless absorptions, the perfection of wisdom is utter purity owing to the utter purity of the liberations, and the perfection of wisdom is utter purity owing to the utter purity of the serial steps of meditative absorption. The perfection of wisdom is utter purity owing to the utter purity of the emptiness, signlessness, and wishlessness gateways to liberation, the perfection of wisdom is utter purity owing to the utter purity of the extrasensory powers, the perfection of wisdom is utter purity owing to the utter purity of the meditative stabilities, and the perfection of wisdom is utter purity owing to the utter purity of the dhāraṇī gateways. The perfection of wisdom is utter purity owing to the utter purity of the powers of the tathāgatas, the perfection of wisdom is utter purity owing to the utter purity of the fearlessnesses, the perfection of wisdom is utter purity owing to the utter purity of the kinds of exact knowledge, the perfection of wisdom is utter purity owing to the utter purity of great compassion, [F.324.b] and the perfection of wisdom is utter purity owing to the utter purity of the eighteen distinct qualities of the buddhas. The perfection of wisdom is utter purity owing to the utter purity of the fruit of having entered the stream, the perfection of wisdom is utter purity owing to the utter purity of the fruit of once-returner, the perfection of wisdom is utter purity owing to the utter purity of the fruit of non-returner, the perfection of wisdom is utter purity owing to the utter purity of arhatship, the perfection of wisdom is utter purity owing to the utter purity of individual enlightenment, the perfection of wisdom is utter purity owing to the utter purity of the knowledge of the aspects of the path, and the perfection of wisdom is utter purity owing to the utter purity of all-aspect omniscience.”

28.387 “Blessed Lord,” asked Subhūti, “how is the perfection of wisdom utter purity owing to the utter purity of physical forms, how is the perfection of wisdom utter purity owing to the utter purity of feelings, how is the perfection of wisdom utter purity owing to the utter purity of perceptions, how is the perfection of wisdom utter purity owing to the utter purity of formative predispositions, and how is the perfection of wisdom utter purity owing to the utter purity of consciousness? How is the perfection of wisdom utter purity owing to the utter purity of the eyes, how is the perfection of wisdom utter purity owing to the utter purity of the ears, how is the perfection of wisdom utter purity owing to the utter purity [F.325.a] of the nose, how is the perfection of wisdom utter purity owing to the utter purity of the tongue, how is the perfection of wisdom utter purity owing to the utter purity of the body, and how is the perfection of wisdom utter purity owing to the utter purity of the mental faculty? How is the perfection of wisdom utter purity owing to the utter purity of sights, how is the perfection of wisdom utter purity owing to the utter purity of sounds, how is the perfection of wisdom utter purity owing to the utter purity of odors, how is the perfection of wisdom utter purity owing to the utter purity of tastes, how is the perfection of wisdom utter purity owing to the utter purity of tangibles, and how is the perfection of wisdom utter purity owing to the utter purity of mental phenomena? How is the perfection of wisdom utter purity owing to the utter purity of visual consciousness, how is the perfection of wisdom utter purity owing to the utter purity of auditory consciousness, how is the perfection of wisdom utter purity owing to the utter purity of olfactory consciousness, how is the perfection of wisdom utter purity owing to the utter purity of gustatory consciousness, how is the perfection of wisdom utter purity owing to the utter purity of tactile consciousness, and how is the perfection of wisdom utter purity owing to the utter purity of mental consciousness? [F.325.b] How is the perfection of wisdom utter purity owing to the utter purity of visually compounded sensory contact, how is the perfection of wisdom utter purity owing to the utter purity of aurally compounded sensory contact, how is the perfection of wisdom utter purity owing to the utter purity of nasally compounded sensory contact, how is the perfection of wisdom utter purity owing to the utter purity of lingually compounded sensory contact, how is the perfection of wisdom utter purity owing to the utter purity of corporeally compounded sensory contact, and how is the perfection of wisdom utter purity owing to the utter purity of mentally compounded sensory contact? How is the perfection of wisdom utter purity owing to the utter purity of feelings conditioned by visually compounded sensory contact, how is the perfection of wisdom utter purity owing to the utter purity of feelings conditioned by

aurally compounded sensory contact, how is the perfection of wisdom utter purity owing to the utter purity of feelings conditioned by nasally compounded sensory contact, how is the perfection of wisdom utter purity owing to the utter purity of feelings conditioned by lingually compounded sensory contact, how is the perfection of wisdom utter purity owing to the utter purity of feelings conditioned by corporeally compounded sensory contact, and how is the perfection of wisdom utter purity owing to the utter purity of feelings conditioned by mentally compounded sensory contact? How is the perfection of wisdom utter purity owing to the utter purity of the earth element, how is the perfection of wisdom utter purity owing to the utter purity of the water element, how is the perfection of wisdom [F.326.a] utter purity owing to the utter purity of the fire element, how is the perfection of wisdom utter purity owing to the utter purity of the wind element, how is the perfection of wisdom utter purity owing to the utter purity of the space element, and how is the perfection of wisdom utter purity owing to the utter purity of the consciousness element? How is the perfection of wisdom utter purity owing to the utter purity of ignorance, how is the perfection of wisdom utter purity owing to the utter purity of formative predispositions, how is the perfection of wisdom utter purity owing to the utter purity of consciousness, how is the perfection of wisdom utter purity owing to the utter purity of name and form, how is the perfection of wisdom utter purity owing to the utter purity of the six sense fields, how is the perfection of wisdom utter purity owing to the utter purity of sensory contact, how is the perfection of wisdom utter purity owing to the utter purity of sensation, how is the perfection of wisdom utter purity owing to the utter purity of craving, how is the perfection of wisdom utter purity owing to the utter purity of grasping, how is the perfection of wisdom utter purity owing to the utter purity of the rebirth process, how is the perfection of wisdom utter purity owing to the utter purity of birth, and how is the perfection of wisdom utter purity owing to the utter purity of aging and death? How is the perfection of wisdom [F.326.b] utter purity owing to the utter purity of the perfection of generosity, how is the perfection of wisdom utter purity owing to the utter purity of the perfection of ethical discipline, how is the perfection of wisdom utter purity owing to the utter purity of the perfection of tolerance, how is the perfection of wisdom utter purity owing to the utter purity of the perfection of perseverance, how is the perfection of wisdom utter purity owing to the utter purity of the perfection of meditative concentration, and how is the perfection of wisdom utter purity owing to the utter purity of the perfection of wisdom? How is the perfection of wisdom utter purity owing to the utter purity of the emptiness of internal phenomena, how is the perfection of wisdom utter purity owing to the utter

purity of the emptiness of external phenomena, how is the perfection of wisdom utter purity owing to the utter purity of the emptiness of external and internal phenomena, how is the perfection of wisdom utter purity owing to the utter purity of the emptiness of emptiness, how is the perfection of wisdom utter purity owing to the utter purity of the emptiness of great extent, how is the perfection of wisdom utter purity owing to the utter purity of the emptiness of ultimate reality, how is the perfection of wisdom utter purity owing to the utter purity of the emptiness of conditioned phenomena, how is the perfection of wisdom utter purity owing to the utter purity of the emptiness of unconditioned phenomena, how is the perfection of wisdom utter purity owing to the utter purity of [F.327.a] the emptiness of the unlimited, how is the perfection of wisdom utter purity owing to the utter purity of the emptiness of that which has neither beginning nor end, how is the perfection of wisdom utter purity owing to the utter purity of the emptiness of nonexclusion, how is the perfection of wisdom utter purity owing to the utter purity of the emptiness of inherent nature, how is the perfection of wisdom utter purity owing to the utter purity of the emptiness of all phenomena, how is the perfection of wisdom utter purity owing to the utter purity of the emptiness of intrinsic defining characteristics, how is the perfection of wisdom utter purity owing to the utter purity of the emptiness of that which cannot be apprehended, how is the perfection of wisdom utter purity owing to the utter purity of the emptiness of nonentities, how is the perfection of wisdom utter purity owing to the utter purity of the emptiness of essential nature, and how is the perfection of wisdom utter purity owing to the utter purity of the emptiness of an essential nature of nonentities? How is the perfection of wisdom utter purity owing to the utter purity of the applications of mindfulness, how is the perfection of wisdom utter purity owing to the utter purity of the correct exertions, how is the perfection of wisdom utter purity owing to the utter purity of the supports for miraculous ability, how is the perfection of wisdom utter purity owing to the utter purity of the faculties, how is the perfection of wisdom utter purity owing to the utter purity of the powers, how is the perfection of wisdom [F.327.b] utter purity owing to the utter purity of the branches of enlightenment, and how is the perfection of wisdom utter purity owing to the utter purity of the noble eightfold path? How is the perfection of wisdom utter purity owing to the utter purity of the truths of the noble ones, how is the perfection of wisdom utter purity owing to the utter purity of the meditative concentrations, how is the perfection of wisdom utter purity owing to the utter purity of the immeasurable attitudes, how is the perfection of wisdom utter purity owing to the utter purity of the formless absorptions, how is the perfection of wisdom utter purity owing to the utter purity of the liberations, and how is

the perfection of wisdom utter purity owing to the utter purity of the serial steps of meditative absorption? How is the perfection of wisdom utter purity owing to the utter purity of the emptiness, signlessness, and wishlessness gateways to liberation, how is the perfection of wisdom utter purity owing to the utter purity of the extrasensory powers, how is the perfection of wisdom utter purity owing to the utter purity of the meditative stabilities, and how is the perfection of wisdom utter purity owing to the utter purity of the dhāraṇī gateways. How is the perfection of wisdom utter purity owing to the utter purity of the powers of the tathāgatas, how is the perfection of wisdom utter purity owing to the utter purity of the fearlessnesses, how is the perfection of wisdom utter purity owing to [F.328.a] the utter purity of the kinds of exact knowledge, how is the perfection of wisdom utter purity owing to the utter purity of great compassion, and how is the perfection of wisdom utter purity owing to the utter purity of the eighteen distinct qualities of the buddhas? How is the perfection of wisdom utter purity owing to the utter purity of the fruit of having entered the stream, how is the perfection of wisdom utter purity owing to the utter purity of the fruit of once-returner, how is the perfection of wisdom utter purity owing to the utter purity of the fruit of non-returner, how is the perfection of wisdom utter purity owing to the utter purity of arhatship, how is the perfection of wisdom utter purity owing to the utter purity of individual enlightenment, how is the perfection of wisdom utter purity owing to the utter purity of the knowledge of the aspects of the path, and how is the perfection of wisdom utter purity owing to the utter purity of all-aspect omniscience?"

28.388 "Subhūti," replied the Blessed One, "the nonarising, nonceasing, nondefilement, and nonpurification of physical forms is the utter purity of physical forms; the nonarising, nonceasing, nondefilement, and nonpurification of feelings is the utter purity of feelings; the nonarising, nonceasing, nondefilement, and nonpurification of perceptions is the utter purity of perceptions; the nonarising, nonceasing, nondefilement, and nonpurification of [F.328.b] formative predispositions is the utter purity of formative predispositions; and the nonarising, nonceasing, nondefilement, and nonpurification of consciousness is the utter purity of consciousness. The nonarising, nonceasing, nondefilement, and nonpurification of the eyes is the utter purity of the eyes; the nonarising, nonceasing, nondefilement, and nonpurification of the ears is the utter purity of the ears; the nonarising, nonceasing, nondefilement, and nonpurification of the nose is the utter purity of the nose; the nonarising, nonceasing, nondefilement, and nonpurification of the tongue is the utter purity of the tongue; the nonarising, nonceasing, nondefilement, and nonpurification of the body is the utter purity of the body; and the nonarising, nonceasing, nondefilement,

and nonpurification of the mental faculty is the utter purity of the mental faculty. The nonarising, nonceasing, nondefilement, and nonpurification of sights is the utter purity of sights; the nonarising, nonceasing, nondefilement, and nonpurification of sounds is the utter purity of sounds; the nonarising, nonceasing, nondefilement, and nonpurification of odors is the utter purity of odors; the nonarising, nonceasing, nondefilement, and nonpurification of tastes is the utter purity of tastes; the nonarising, nonceasing, nondefilement, and nonpurification of tangibles [F.329.a] is the utter purity of tangibles; and the nonarising, nonceasing, nondefilement, and nonpurification of mental phenomena is the utter purity of mental phenomena. The nonarising, nonceasing, nondefilement, and nonpurification of visual consciousness is the utter purity of visual consciousness; the nonarising, nonceasing, nondefilement, and nonpurification of auditory consciousness is the utter purity of auditory consciousness; the nonarising, nonceasing, nondefilement, and nonpurification of olfactory consciousness is the utter purity of olfactory consciousness; the nonarising, nonceasing, nondefilement, and nonpurification of gustatory consciousness is the utter purity of gustatory consciousness; the nonarising, nonceasing, nondefilement, and nonpurification of tactile consciousness is the utter purity of tactile consciousness; and the nonarising, nonceasing, nondefilement, and nonpurification of mental consciousness is the utter purity of mental consciousness. The nonarising, nonceasing, nondefilement, and nonpurification of visually compounded sensory contact is the utter purity of visually compounded sensory contact; the nonarising, nonceasing, nondefilement, and nonpurification of aurally compounded sensory contact is the utter purity of aurally compounded sensory contact; the nonarising, nonceasing, nondefilement, and nonpurification [F.329.b] of nasally compounded sensory contact is the utter purity of nasally compounded sensory contact; the nonarising, nonceasing, nondefilement, and nonpurification of lingually compounded sensory contact is the utter purity of lingually compounded sensory contact; the nonarising, nonceasing, nondefilement, and nonpurification of corporeally compounded sensory contact is the utter purity of corporeally compounded sensory contact; and the nonarising, nonceasing, nondefilement, and nonpurification of mentally compounded sensory contact is the utter purity of mentally compounded sensory contact. The nonarising, nonceasing, nondefilement, and nonpurification of feelings conditioned by visually compounded sensory contact is the utter purity of feelings conditioned by visually compounded sensory contact; the nonarising, nonceasing, nondefilement, and nonpurification of feelings conditioned by aurally compounded sensory

contact is the utter purity of feelings conditioned by aurally compounded sensory contact; the nonarising, nonceasing, nondefilement, and nonpurification of feelings conditioned by nasally compounded sensory contact is the utter purity of feelings conditioned by nasally compounded sensory contact; the nonarising, nonceasing, nondefilement, and nonpurification of feelings conditioned by lingually compounded sensory contact is the utter purity of feelings conditioned by lingually compounded sensory contact; the nonarising, nonceasing, nondefilement, and nonpurification of feelings conditioned by corporeally compounded sensory contact is the utter purity of feelings conditioned by corporeally compounded sensory contact; and the nonarising, nonceasing, nondefilement, [F.330.a] and nonpurification of feelings conditioned by mentally compounded sensory contact is the utter purity of feelings conditioned by mentally compounded sensory contact. The nonarising, nonceasing, nondefilement, and nonpurification of the earth element is the utter purity of the earth element; the nonarising, nonceasing, nondefilement, and nonpurification of the water element is the utter purity of the water element; the nonarising, nonceasing, nondefilement, and nonpurification of the fire element is the utter purity of the fire element; the nonarising, nonceasing, nondefilement, and nonpurification of the wind element is the utter purity of the wind element; the nonarising, nonceasing, nondefilement, and nonpurification of the space element is the utter purity of the space element; and the nonarising, nonceasing, nondefilement, and nonpurification of the consciousness element is the utter purity of the consciousness element. The nonarising, nonceasing, nondefilement, and nonpurification of ignorance is the utter purity of ignorance; the nonarising, nonceasing, nondefilement, and nonpurification of formative predispositions is the utter purity of formative predispositions; the nonarising, nonceasing, nondefilement, and nonpurification of consciousness is the utter purity of consciousness; the nonarising, nonceasing, nondefilement, [F.330.b] and nonpurification of name and form is the utter purity of name and form; the nonarising, nonceasing, nondefilement, and nonpurification of the six sense fields is the utter purity of the six sense fields; the nonarising, nonceasing, nondefilement, and nonpurification of sensory contact is the utter purity of sensory contact; the nonarising, nonceasing, nondefilement, and nonpurification of sensation is the utter purity of sensation; the nonarising, nonceasing, nondefilement, and nonpurification of craving is the utter purity of craving; the nonarising, nonceasing, nondefilement, and nonpurification of grasping is the utter purity of grasping; the nonarising, nonceasing, nondefilement, and nonpurification of the rebirth process is the utter purity of the rebirth

process; the nonarising, nonceasing, nondefilement, and nonpurification of birth is the utter purity of birth; and the nonarising, nonceasing, nondefilement, and nonpurification of aging and death is the utter purity of aging and death. The nonarising, nonceasing, nondefilement, and nonpurification of the perfection of generosity is the utter purity of the perfection of generosity; the nonarising, nonceasing, nondefilement, and nonpurification of the perfection of ethical discipline is the utter purity of the perfection of ethical discipline; the nonarising, nonceasing, nondefilement, [F.331.a] and nonpurification of the perfection of tolerance is the utter purity of the perfection of tolerance; the nonarising, nonceasing, nondefilement, and nonpurification of the perfection of perseverance is the utter purity of the perfection of perseverance; the nonarising, nonceasing, nondefilement, and nonpurification of the perfection of meditative concentration is the utter purity of the perfection of meditative concentration; and the nonarising, nonceasing, nondefilement, and nonpurification of the perfection of wisdom is the utter purity of the perfection of wisdom. The nonarising, nonceasing, nondefilement, and nonpurification of the emptiness of internal phenomena is the utter purity of the emptiness of internal phenomena; the nonarising, nonceasing, nondefilement, and nonpurification of the emptiness of external phenomena is the utter purity of the emptiness of external phenomena; the nonarising, nonceasing, nondefilement, and nonpurification of the emptiness of external and internal phenomena is the utter purity of the emptiness of external and internal phenomena; the nonarising, nonceasing, nondefilement, and nonpurification of the emptiness of emptiness is the utter purity of the emptiness of emptiness; the nonarising, nonceasing, nondefilement, and nonpurification of the emptiness of great extent is the utter purity of the emptiness of great extent; the nonarising, nonceasing, nondefilement, and nonpurification of the emptiness of ultimate reality is the utter purity of the emptiness of ultimate reality; [F.331.b] the nonarising, nonceasing, nondefilement, and nonpurification of the emptiness of conditioned phenomena is the utter purity of the emptiness of conditioned phenomena; the nonarising, nonceasing, nondefilement, and nonpurification of the emptiness of unconditioned phenomena is the utter purity of the emptiness of unconditioned phenomena; the nonarising, nonceasing, nondefilement, and nonpurification of the emptiness of the unlimited is the utter purity of the emptiness of the unlimited; the nonarising, nonceasing, nondefilement, and nonpurification of the emptiness of that which has neither beginning nor end is the utter purity of the emptiness of that which has neither beginning nor end; the nonarising, nonceasing, nondefilement, and nonpurification of the emptiness of nonexclusion is the utter purity of the emptiness of nonexclusion; the

nonarising, nonceasing, nondefilement, and nonpurification of the emptiness of inherent nature is the utter purity of the emptiness of inherent nature; the nonarising, nonceasing, nondefilement, and nonpurification of the emptiness of all phenomena is the utter purity of the emptiness of all phenomena; the nonarising, nonceasing, nondefilement, and nonpurification of the emptiness of intrinsic defining characteristics is the utter purity of the emptiness of intrinsic defining characteristics; the nonarising, nonceasing, nondefilement, and nonpurification of the emptiness of that which cannot be apprehended is the utter purity of the emptiness of that which cannot be apprehended; the nonarising, [F.332.a] nonceasing, nondefilement, and nonpurification of the emptiness of nonentities is the utter purity of the emptiness of nonentities; the nonarising, nonceasing, nondefilement, and nonpurification of the emptiness of essential nature is the utter purity of the emptiness of essential nature; and the nonarising, nonceasing, nondefilement, and nonpurification of the emptiness of an essential nature of nonentities is the utter purity of the emptiness of an essential nature of nonentities. The nonarising, nonceasing, nondefilement, and nonpurification of the applications of mindfulness is the utter purity of the applications of mindfulness; the nonarising, nonceasing, nondefilement, and nonpurification of the correct exertions is the utter purity of the correct exertions; the nonarising, nonceasing, nondefilement, and nonpurification of the supports for miraculous ability is the utter purity of the supports for miraculous ability; the nonarising, nonceasing, nondefilement, and nonpurification of the faculties is the utter purity of the faculties; the nonarising, nonceasing, nondefilement, and nonpurification of the powers is the utter purity of the powers; the nonarising, nonceasing, nondefilement, and nonpurification of the branches of enlightenment is the utter purity of the branches of enlightenment; and the nonarising, nonceasing, nondefilement, and nonpurification of the noble eightfold path is [F.332.b] the utter purity of the noble eightfold path. The nonarising, nonceasing, nondefilement, and nonpurification of the truths of the noble ones is the utter purity of the truths of the noble ones; the nonarising, nonceasing, nondefilement, and nonpurification of the meditative concentrations is the utter purity of the meditative concentrations; the nonarising, nonceasing, nondefilement, and nonpurification of the immeasurable attitudes is the utter purity of the immeasurable attitudes; the nonarising, nonceasing, nondefilement, and nonpurification of the formless absorptions is the utter purity of the formless absorptions; the nonarising, nonceasing, nondefilement, and nonpurification of the liberations is the utter purity of the liberations; and the nonarising, nonceasing, nondefilement, and nonpurification of the serial steps of meditative absorption is the utter purity

of the serial steps of meditative absorption. The nonarising, nonceasing, nondefilement, and nonpurification of the emptiness, signlessness, and wishlessness gateways to liberation is the utter purity of the emptiness, signlessness, and wishlessness gateways to liberation; the nonarising, nonceasing, nondefilement, and nonpurification of the extrasensory powers is the utter purity of the extrasensory powers; the nonarising, nonceasing, nondefilement, and nonpurification [F.333.a] of the meditative stabilities is the utter purity of the meditative stabilities; and the nonarising, nonceasing, nondefilement, and nonpurification of the dhāraṇī gateways is the utter purity of the dhāraṇī gateways. The nonarising, nonceasing, nondefilement, and nonpurification of the powers of the tathāgatas is the utter purity of the powers of the tathāgatas; the nonarising, nonceasing, nondefilement, and nonpurification of the fearlessnesses is the utter purity of the fearlessnesses; the nonarising, nonceasing, nondefilement, and nonpurification of the kinds of exact knowledge is the utter purity of the kinds of exact knowledge; the nonarising, nonceasing, nondefilement, and nonpurification of great compassion is the utter purity of great compassion; and the nonarising, nonceasing, nondefilement, and nonpurification of the eighteen distinct qualities of the buddhas is the utter purity of the eighteen distinct qualities of the buddhas. The nonarising, nonceasing, nondefilement, and nonpurification of the fruit of having entered the stream is the utter purity of the fruit of having entered the stream; the nonarising, nonceasing, nondefilement, and nonpurification of the fruit of once-returner is the utter purity of the fruit of once-returner; the nonarising, nonceasing, nondefilement, and nonpurification [F.333.b] of the fruit of non-returner is the utter purity of the fruit of non-returner; the nonarising, nonceasing, nondefilement, and nonpurification of arhatship is the utter purity of arhatship; the nonarising, nonceasing, nondefilement, and nonpurification of individual enlightenment is the utter purity of individual enlightenment; the nonarising, nonceasing, nondefilement, and nonpurification of the knowledge of the aspects of the path is the utter purity of the knowledge of the aspects of the path; and the nonarising, nonceasing, nondefilement, and nonpurification of all-aspect omniscience is the utter purity of all-aspect omniscience.

28.389 “Moreover, Subhūti, the perfection of wisdom is utter purity because of the utter purity of space.”

28.390 “Blessed Lord, how is the perfection of wisdom utter purity because of the utter purity of space?” asked Subhūti.

“Subhūti,” replied the Blessed One, “space is utter purity because of nonarising, nonceasing, nondefilement, and nonpurification. Subhūti, the perfection of wisdom is utter purity because space is unsullied.”

28.391 “Blessed Lord, how is the perfection of wisdom utter purity because space is unsullied?” asked Subhūti.

“Subhūti,” replied the Blessed One, “the perfection of wisdom is utter purity because space cannot be grasped. Subhūti, the perfection of wisdom is utter purity because space is without [F.334.a] conventional designations.”⁸³⁹

28.392 “Blessed Lord, how is the perfection of wisdom utter purity because space is without conventional designations?” asked Subhūti.

“Subhūti,” replied the Blessed One, “the perfection of wisdom is utter purity because, just like the two sounds when there is an echo in space, space is without conventional designations. Subhūti, the perfection of wisdom is utter purity because space cannot be expressed.”

28.393 “Blessed Lord, how is the perfection of wisdom utter purity because space cannot be expressed?” asked Subhūti.

“Subhūti,” replied the Blessed One, “just as in space nothing at all can be expressed, similarly, Subhūti, the perfection of wisdom is utter purity because space cannot be expressed. Moreover, Subhūti, the perfection of wisdom is utter purity because space cannot be apprehended.”

28.394 “Blessed Lord, how is the perfection of wisdom utter purity because space cannot be apprehended?” asked Subhūti.

Subhūti,” replied the Blessed One, “just as in space nothing at all can be apprehended, similarly, Subhūti, the perfection of wisdom is utter purity because space cannot be apprehended. Moreover, Subhūti, the perfection of wisdom is utter purity because of the nonarising, nonceasing, nondefilement, and nonpurification of all phenomena.”

28.395 “Blessed Lord, how is the perfection of wisdom utter purity because of the nonarising, nonceasing, nondefilement, [F.334.b] and nonpurification of all phenomena?” asked Subhūti.

“Subhūti,” replied the Blessed One, “the perfection of wisdom is utter purity because all phenomena are absolutely pure.”

28.396 Subhūti then said, “Blessed Lord, if any sons or daughters of good families take up, uphold, recite, and focus their attention correctly on this perfection of wisdom, then, Blessed Lord, they will not suffer from diseases of the eyes, nor will they suffer from diseases of the ears, diseases of the nose, diseases of the tongue, or diseases of the body, nor will their limbs be missing, nor will their bodies become ugly, nor will their bodies become decrepit from old age, nor will those sons or daughters of good families die a terrible death. Many hundreds of thousands of gods will follow behind them, that is to say, the gods of the Cāturmahārājika realm; the gods of the Trayastriṃśa, Yāma, Tuṣita, Nirmāṇarati, Paranirmitavaśavartin, Brahmakāyika, Brahmapurohita, Brahmapārśadya, Ābha, Parīttābha, Apramāṇābha, Ābhāsvara, Śubha, Parīttāśubha, Apramāṇāśubha, Śubhakṛtsna, Vṛha, Parīttavṛha,

Apramāṇavṛha, and Vṛhatphala realms; and the gods of the Avṛha, Atapa, Sudṛśa, Sudarśana, and Akaniṣṭha realms will follow behind them. On the eighth, the fourteenth, and the fifteenth,⁸⁴⁰ great hosts of the gods will congregate in the places where those sons or daughters of good families who teach the Dharma reveal this perfection of wisdom. And when those sons or daughters of good families reveal this perfection of wisdom, they will greatly increase their merit. [F.335.a] Indeed, very many immeasurable, countless, inconceivable, incomparable, unappraisable, and unbounded stocks of merit of those sons or daughters of good families will really increase.”

28.397 “So it is, Subhūti, so it is!” said the Blessed One. “Those sons or daughters of good families who reveal this perfection of wisdom before the assembly of gods on the eighth, the fourteenth, and the fifteenth are sons or daughters of good families who will greatly increase their merit. Indeed, the very many immeasurable, countless, inconceivable, incomparable, unappraisable, and unbounded stocks of merit of those sons or daughters of good families will really increase. If you ask why, Subhūti, it is because this perfection of wisdom is a great jewel. Subhūti, this great jewel, the perfection of wisdom, is the one that liberates beings from the hells, and liberates them from the animal realm, the world of Yama, and the impoverished states of human beings and gods. It causes great and lofty royal families to appear, causes great and lofty priestly families to appear, and causes great and lofty householder families to appear; causes rebirth in the sphere of the gods of the Cāturmahārājika realm to appear, causes rebirth in the sphere of the gods of the Trayastriṃśa realm to appear, causes rebirth in the sphere of the gods of the Yāma realm to appear, causes rebirth in the sphere of the gods of the Tuṣita realm to appear, causes rebirth in the sphere of the gods of the Nirmāṇarati realm to appear, and causes rebirth in the sphere of the gods of the Paranirmitavaśavartin realm to appear; causes rebirth in the sphere of the gods of the Brahmakāyika realm to appear, causes rebirth in the sphere of the gods of the Brahmapurohita realm to appear, causes rebirth in the sphere [F.335.b] of the gods of the Brahmapārśadya realm to appear, and causes rebirth in the sphere of the gods of the Mahābrahmā realm to appear, causes rebirth in the sphere of the gods of the Ābha realm to appear, causes rebirth in the sphere of the gods of the Parittābha realm to appear, causes rebirth in the sphere of the gods of the Apramāṇābha realm to appear, and causes rebirth in the sphere of the gods of the Ābhāsvara realm to appear; causes rebirth in the sphere of the gods of the Śubha realm to appear, causes rebirth in the sphere of the gods of the Parittaśubha realm to appear, causes rebirth in the sphere of the gods of the Apramāṇaśubha realm to appear, and causes rebirth in the sphere of the gods of the Śubhakṛtsna realm to appear; causes

rebirth in the sphere of the gods of the Vṛha realm to appear, causes rebirth in the sphere of the gods of the Parīttavṛha realm to appear, causes rebirth in the sphere of the gods of the Apramāṇavṛha realm to appear, and causes rebirth in the sphere of the gods of the Vṛhatphala realm to appear; causes rebirth in the sphere of the gods of the Avṛha realm to appear, causes rebirth in the sphere of the gods of the Atapa realm to appear, causes rebirth in the sphere of the gods of the Sudṛśa realm to appear, causes rebirth in the sphere of the gods of the Sudarśana realm to appear, and causes rebirth in the sphere of the gods of the Akaniṣṭha realm to appear; causes rebirth in the sphere of the gods of the sphere of infinite space to appear, causes rebirth in the sphere of the gods of the sphere of infinite consciousness to appear, causes rebirth in the sphere of the gods of the sphere of nothing-at-all to appear, and causes rebirth in the sphere of the gods of the sphere of neither perception nor nonperception to appear; and causes the fruit of having entered the stream to appear, causes the fruit of once-returner to appear, causes the fruit of non-returner to appear, causes arhatship to appear, causes individual enlightenment to appear, and causes perfect, complete enlightenment to appear.

28.398 “If you ask why, it is because the path of the ten virtuous actions is revealed extensively by this perfection of wisdom. Having trained in them, great and lofty royal families exist, great and lofty priestly families exist, [F.336.a] and great and lofty householder families exist; the gods of the Cāurmahārājika realm exist, the gods of the Trayastriṃśa realm exist, the gods of the Yāma realm exist, the gods of the Tuṣita realm exist, the gods of the Nirmāṇarati realm exist, and the gods of the Paranirmitavaśavartin realm exist; the gods of the Brahmakāyika realm exist, the gods of the Brahmapurohita realm exist, the gods of the Brahmapārśadya realm exist, and the gods of the Mahābrahmā realm exist; the gods of the Ābha realm exist, the gods of the Parīttābha realm exist, the gods of the Apramāṇābha realm exist, and the gods of the Ābhāsvara realm exist; the gods of the Śubha realm exist, the gods of the Parīttāśubha realm exist, the gods of the Apramāṇāśubha realm exist, and the gods of the Śubhakṛtsna realm exist; the gods of the Vṛha realm exist, the gods of the Parīttavṛha realm exist, the gods of the Apramāṇavṛha realm exist, and the gods of the Vṛhatphala realm exist; the gods of the Avṛha realm exist, the gods of the Atapa realm exist, the gods of the Sudṛśa realm exist, the gods of the Sudarśana realm exist, and the gods of the Akaniṣṭha realm exist; the gods of the sphere of infinite space exist, the gods of the sphere of infinite consciousness exist, the gods of the sphere of nothing-at-all exist, and the gods of the sphere of neither perception nor nonperception exist; and the fruit of having entered the

stream exists, the fruit of once-returner exists, the fruit of non-returner exists, arhatship exists, individual enlightenment exists, and unsurpassed, perfect, complete enlightenment exists.

28.399 “If this perfection of wisdom exists, the four meditative concentrations exist, the four immeasurable attitudes exist, and the four formless absorptions exist; [F.336.b] the applications of mindfulness exist, the correct exertions exist, the supports for miraculous ability exist, the faculties exist, the powers exist, the branches of enlightenment exist, and the noble eightfold path exists; the perfection of generosity exists, the perfection of ethical discipline exists, the perfection of tolerance exists, the perfection of perseverance exists, the perfection of meditative concentration exists, and the perfection of wisdom exists; the emptiness of internal phenomena exists, the emptiness of external phenomena exists, the emptiness of external and internal phenomena exists, the emptiness of emptiness exists, the emptiness of great extent exists, the emptiness of ultimate reality exists, the emptiness of conditioned phenomena exists, the emptiness of unconditioned phenomena exists, the emptiness of the unlimited exists, the emptiness of that which has neither beginning nor end exists, the emptiness of nonexclusion exists, the emptiness of inherent nature exists, the emptiness of all phenomena exists, the emptiness of intrinsic defining characteristics exists, the emptiness of that which cannot be apprehended exists, the emptiness of nonentities exists, the emptiness of essential nature exists, and the emptiness of an essential nature of nonentities exists; the four truths of the noble ones exist, the four meditative concentrations exist, the four immeasurable attitudes exist, the four formless absorptions exist, the eight liberations exist, the nine serial steps of meditative absorption exist, the three gateways to liberation exist, the extrasensory powers exist, the meditative stabilities exist, the dhāraṇī gateways exist, the ten powers of the tathāgatas exist, the four fearlessnesses exist, [F.337.a] the four kinds of exact knowledge exist, great loving kindness exists, great compassion exists, and the eighteen distinct qualities of the buddhas exist; and knowledge of all the dharmas exists, the knowledge of the aspects of the path exists, and all-aspect omniscience exists.

28.400 “Moreover, all these phenomena are revealed extensively by this perfection of wisdom in this manner. When they have trained in it, great and lofty royal families exist, great and lofty priestly families exist, and great and lofty householder families exist; the gods of the Cāturmahārājika realm exist, the gods of the Trayastriṃśa realm exist, the gods of the Yāma realm exist, the gods of the Tuṣita realm exist, the gods of the Nirmāṇarati realm exist, and the gods of the Paranirmitavaśavartin realm exist; the gods of the Brahmakāyika realm exist, the gods of the Brahmapurohita realm exist, the

gods of the Brahmapārṣadya realm exist, and the gods of the Mahābrahmā realm exist; the gods of the Ābha realm exist, the gods of the Parīttābha realm exist, the gods of the Apramāṇābha realm exist, and the gods of the Ābhāsvara realm exist; the gods of the Śubha realm exist, the gods of the Parīttāśubha realm exist, the gods of the Apramāṇāśubha realm exist, and the gods of the Śubhakṛtsna realm exist; the gods of the Vṛha realm exist, the gods of the Parīttavṛha realm exist, the gods of the Apramāṇavṛha realm exist, and the gods of the Vṛhatphala realm exist; the gods of the Avṛha realm exist, the gods of the Atapa realm exist, the gods of the Sudṛśa realm exist, the gods of the Sudarśana realm exist, and the gods of the Akaniṣṭha realm exist; the gods of the sphere of infinite space exist, the gods of the sphere of infinite consciousness exist, the gods of the sphere of nothing-at-all exist, [F.337.b] and the gods of the sphere of neither perception nor nonperception exist; and those who have entered the stream exist, once-returners exist, non-returners exist, arhats exist, pratyekabuddhas exist, bodhisattvas exist, and the tathāgatas, arhats, perfectly complete buddhas exist. Therefore, it is called the *great jewel perfection*.

28.401 “In that great jewel perfection there is no phenomenon at all that arises or ceases, or is defiled or purified, or is taken up or rejected. If you ask why, it is because there are no such phenomena that could arise or cease, or be defiled or purified, or be taken up or rejected. Subhūti, in this great jewel perfection, virtuous or nonvirtuous, mundane or supramundane, contaminated or uncontaminated, or conditioned or unconditioned phenomena cannot be apprehended at all. For this reason, also, Subhūti, this great jewel perfection cannot be apprehended.

28.402 “Subhūti, this great jewel perfection is not sullied by any phenomenon at all. If you ask why, it is because such a phenomenon by which it might be sullied cannot be apprehended. Therefore, Subhūti, this perfection is a perfection that is unsullied.

28.403 “Subhūti, if, when bodhisattva great beings are practicing the perfection of wisdom, they do not perceive in that manner, do not conceptualize in that manner, do not apprehend in that manner, and do not elaborate in that manner, they are practicing the perfection of wisdom. They are cultivating the perfection of wisdom. They please the lord buddhas. [F.338.a] Bringing the lord buddhas directly to mind, they proceed from buddhafield to buddhafield to serve, respect, honor, and worship the lord buddhas. They proceed from buddhafield to buddhafield bringing beings to maturity and refining a buddhafield.

28.404 “As for this perfection of wisdom, Subhūti, it does not teach, reveal, disclose, cause to be taken up, make emerge, make arise, make cease, make defiled, make pure, make decline, make increase, or make past, future, or

present any phenomenon at all.

28.405 “Subhūti, such a perfection of wisdom as this does not cause you to transcend the realm of desire and does not cause you to stay in it, does not cause you to transcend the realm of form and does not cause you to stay in it, and does not cause you to transcend the realm of formlessness and does not cause you to stay in it. [B23]

28.406 “It neither brings about nor prevents the perfection of generosity, neither brings about nor prevents the perfection of ethical discipline, neither brings about nor prevents the perfection of tolerance, neither brings about nor prevents the perfection of perseverance, neither brings about nor prevents the perfection of meditative concentration, and neither brings about nor prevents the perfection of wisdom. It neither brings about nor prevents [F.338.b] the emptiness of internal phenomena, neither brings about nor prevents the emptiness of external phenomena, neither brings about nor prevents the emptiness of external and internal phenomena, neither brings about nor prevents the emptiness of emptiness, neither brings about nor prevents the emptiness of great extent, neither brings about nor prevents the emptiness of ultimate reality, neither brings about nor prevents the emptiness of conditioned phenomena, neither brings about nor prevents the emptiness of unconditioned phenomena, neither brings about nor prevents the emptiness of the unlimited, neither brings about nor prevents the emptiness of that which has neither beginning nor end, neither brings about nor prevents the emptiness of nonexclusion, neither brings about nor prevents the emptiness of inherent nature, neither brings about nor prevents the emptiness of all phenomena, neither brings about nor prevents the emptiness of intrinsic defining characteristics, neither brings about nor prevents the emptiness of that which cannot be apprehended, neither brings about nor prevents the emptiness of nonentities, neither brings about nor prevents the emptiness of essential nature, and neither brings about nor prevents the emptiness of an essential nature of nonentities.

28.407 “It neither brings about nor prevents the applications of mindfulness, neither brings about nor prevents the correct exertions, neither brings about nor prevents the supports for miraculous ability, neither brings about nor prevents the faculties, neither brings about nor prevents the powers, neither brings about nor prevents the branches of enlightenment, and neither brings about nor prevents the noble eightfold path. It neither brings about nor prevents the truths of the noble ones, neither brings about nor prevents the meditative concentrations, neither brings about nor prevents the immeasurable attitudes, neither brings about [F.339.a] nor prevents the formless absorptions, neither brings about nor prevents the liberations, and neither brings about nor prevents the serial steps of meditative absorption. It

neither brings about nor prevents the emptiness, signlessness, and wishlessness gateways to liberation, neither brings about nor prevents the extrasensory powers, neither brings about nor prevents the meditative stabilities, and neither brings about nor prevents the dhāraṇī gateways. It neither brings about nor prevents the powers of the tathāgatas, neither brings about nor prevents the fearlessnesses, neither brings about nor prevents the kinds of exact knowledge, neither brings about nor prevents great loving kindness, neither brings about nor prevents great compassion, and neither brings about nor prevents the distinct qualities of the buddhas. It neither brings about nor prevents the fruit of having entered the stream, neither brings about nor prevents the fruit of once-returner, neither brings about nor prevents the fruit of non-returner, neither brings about nor prevents arhatship, neither brings about nor prevents individual enlightenment, neither brings about nor prevents the knowledge of the aspects of the path, and neither brings about nor prevents all-aspect omniscience.

28.408 “This perfection of wisdom neither prevents the conditioned element, nor brings about the unconditioned element.

28.409 “If you ask why, it is because, whether the tathāgatas appear or whether the tathāgatas do not appear, the reality of phenomena as it pertains to phenomena, the realm of phenomena, the abiding nature of phenomena, the maturity of phenomena remains just as it is. It is [F.339.b] the full awakening attained by the tathāgatas and comprehended by them. Having fully awakened, having completely comprehended it; they also describe, teach, explain, analyze, and elucidate it.”

28.410 Then many thousands of gods, positioning themselves⁸⁴¹ in the sky above, cheered long and loud. They scattered divine flowers—blue lotuses, day lotuses, red lotuses, white lotuses, mandārava flowers, and big mandārava flowers—and they exclaimed, “Ah! Through the teaching of this perfection of wisdom many thousands of gods have gained acceptance that phenomena are nonarising. We are seeing the wheel of the Dharma being turned for the second time in Jambudvīpa!”

28.411 Then the Blessed One addressed the elder Subhūti: “Subhūti, owing to the emptiness of an essential nature of nonentities, this is not the first, nor is it the second turning of the wheel of the Dharma. This perfection of wisdom has not been established for any Dharma to be turned or not turned.”

28.412 “Blessed Lord, what is the emptiness of an essential nature of nonentities, owing to which this perfection of wisdom is not established as any Dharma to be turned or not turned?” asked Subhūti.

28.413 “Subhūti,” replied the Blessed One, “the perfection of wisdom is empty of the perfection of wisdom, the perfection of meditative concentration is empty of the perfection of meditative concentration, the perfection of perseverance is empty of the perfection of perseverance, the perfection of tolerance is empty of the perfection of tolerance, [F.340.a] the perfection of ethical discipline is empty of the perfection of ethical discipline, and perfection of generosity is empty of the perfection of generosity.

28.414 “The emptiness of internal phenomena is empty of the emptiness of internal phenomena, the emptiness of external phenomena is empty of the emptiness of external phenomena, the emptiness of external and internal phenomena empty of the emptiness of external and internal phenomena, the emptiness of emptiness is empty of the emptiness of emptiness, the emptiness of great extent is empty of the emptiness of great extent, the emptiness of ultimate reality is empty of the emptiness of ultimate reality, the emptiness of conditioned phenomena is empty of the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena is empty of the emptiness of unconditioned phenomena, the emptiness of the unlimited is empty of the emptiness of the unlimited, the emptiness of that which has neither beginning nor end is empty of the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion is empty of the emptiness of nonexclusion, the emptiness of inherent nature is empty of the emptiness of inherent nature, the emptiness of all phenomena is empty of the emptiness of all phenomena, the emptiness of intrinsic defining characteristics is empty of the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended is empty of the emptiness of that which cannot be apprehended, the emptiness of nonentities is empty of the emptiness of nonentities, the emptiness of essential nature is empty of the emptiness of essential nature, and the emptiness of an essential nature of nonentities is empty of the emptiness of an essential nature of nonentities.

28.415 “The applications of mindfulness are empty of the applications of mindfulness, the correct exertions are empty of the correct exertions, the supports for miraculous ability are empty of the supports for miraculous ability, the faculties are empty of the faculties, the powers are empty of the powers, the branches of enlightenment are empty of the branches of enlightenment, and the noble eightfold [F.340.b] path is empty of the noble eightfold path.

28.416 “The truths of the noble ones are empty of the truths of the noble ones, the meditative concentrations are empty of the meditative concentrations, the immeasurable attitudes are empty of the immeasurable attitudes, the formless absorptions are empty of the formless absorptions, the liberations

are empty of the liberations, the serial steps of meditative absorption are empty of the serial steps of meditative absorption, the emptiness, signlessness, and wishlessness gateways to liberation are empty of the emptiness, signlessness, and wishlessness gateways to liberation, the extrasensory powers are empty of the extrasensory powers, the meditative stabilities are empty of the meditative stabilities, and the dhāraṇī gateways are empty of the dhāraṇī gateways. The powers of the tathāgatas are empty of the powers of the tathāgatas, the fearlessnesses are empty of the fearlessnesses, the kinds of exact knowledge are empty of the kinds of exact knowledge, great loving kindness is empty of great loving kindness, great compassion is empty of great compassion, and the distinct qualities of the buddhas are empty of the distinct qualities of the buddhas. The fruit of having entered the stream is empty of the fruit of having entered the stream, the fruit of once-returner is empty of the fruit of once-returner, the fruit of non-returner is empty of the fruit of non-returner, arhatship is empty of arhatship, individual enlightenment is empty of individual enlightenment, the knowledge of the aspects of the path is empty of the knowledge of the aspects of the path, and all-aspect omniscience is empty of all-aspect omniscience.” [F.341.a]

28.417 “Blessed Lord, this perfection of wisdom of the bodhisattva great beings is great, because the perfection of wisdom is empty of its own essential nature. It is all phenomena empty of all phenomena. Even though bodhisattva great beings dwell in the perfection of wisdom and will fully awaken to unsurpassed, perfect, complete enlightenment, they do not fully awaken to any Dharma at all. Even though they turn the wheel of the Dharma, they do not cause any Dharma to turn, not to turn, or to further turn. They neither see nor do not see any Dharma. If you ask why, it is because the sort of Dharma that is turned, is not turned, or further turns cannot be apprehended; it is because all Dharmas have not been brought into being at all. If you ask why, it is because emptiness does not cause turning or cause not turning. Signlessness does not cause turning or cause not turning. And wishlessness does not cause turning or cause not turning.

28.418 “The teaching, explanation, proclamation, establishment, exposition, analysis, interpretation, discussion, elucidation, and revelation of the perfection of wisdom in this manner is the utterly purified teaching of the perfection of wisdom. Nobody has explained this teaching of the perfection of wisdom, nor has anybody grasped it. That which nobody has explained [F.341.b] and nobody has grasped has not been actualized by anybody; and where nobody has directly actualized it, there nobody has passed into final nirvāṇa. Nor is there anyone at all who is worthy of offerings on account of this exposition of the Dharma.”

28.419 *This completes the twenty-eighth chapter from "The Perfection of Wisdom in One Hundred Thousand Lines."*

ab.

ABBREVIATIONS

- Bṭ1* Anonymous/Daṃṣṭrāsena. *shes rab kyi pha rol tu phyin pa 'bum gyi rgya cher 'grel* (Śatasāhasrikāprajñāpāramitābṛhaṭṭikā) [Bṛhaṭṭikā]. Toh 3807, Degé Tengyur vols. 91–92 (shes phyin, na, pa).
- Bṭ3* Vasubandhu/Daṃṣṭrāsena. *'phags pa shes rab kyi pha rol tu phyin pa 'bum dang / nyi khri lnga sgong pa dang / khri brgyad stong pa rgya cher bshad pa* (Āryasatasāhasrikāpañcaviṃśatisāhasrikāṣṭādaśa-sāhasrikāprajñāpāramitābṛhaṭṭikā) [Bṛhaṭṭikā]. Degé Tengyur vol. 93 (shes phyin, pha), folios 1b–292b.
- C* Choné (*co ne*) Kangyur and Tengyur.
- D* Degé (*sde dge*) Kangyur and Tengyur.
- Edg* Edgerton, Franklin. *Buddhist Hybrid Sanskrit Dictionary*. New Haven, 1953.
- Eight* Conze, Edward. *The Perfection of Wisdom in Eight Thousand Lines & Thousand Its Verse Summary*. Bolinas, Calif.: Four Seasons Foundation, 1973.
- Ghoṣa* Ghoṣa, Pratāpachandra, ed. *Śatasāhasrikā Prajñāpāramitā*. Asiatic Society of Bengal. Calcutta, 1902–14.
- Gilgit* *Gilgit Buddhist Manuscripts* (revised and enlarged compact facsimile edition). Vol. 1. by Raghu Vira and Lokesh Chandra. Bibliotheca Indo-Buddhica Series No. 150. Delhi 110007: Sri Satguru Publications, a division of Indian Books Center, 1995.
- K* Peking (*pe cing*) 1684/1692 Kangyur
- LSPW* Conze, Edward. *The Large Sutra on Perfection Wisdom*. Berkeley and Los Angeles, California: University of California Press, 1975. First paperback printing, 1984.
- MDPL* Conze, Edward. *Materials for a Dictionary of the Prajñāpāramitā Literature*. Tokyo: Suzuki Research Foundation, 1973.
- MW* Monier-Williams, Monier. *A Sanskrit-English dictionary: Etymologically and Philologically Arranged with Special Reference to Cognate Indo-European Languages*. Oxford: Clarendon Press, 1899.

- Mppś* Lamotte, Étienne. *Le Traité de la Grande Vertu de Sagesse de Nāgārjuna (Mahāprajñā-pāramitā-śāstra)*. Vol. I and II: Bibliothèque du Muséon, 18. Louvain: Institut Orientaliste, 1949; reprinted 1967. Vol III, IV and V: Publications de l'Institut Orientaliste de Louvain, 2, 12 and 24. Louvain: Institut Orientaliste, 1970, 1976 and 1980.
- Mppś English* Gelongma Karma Migme Chodron. *The Treatise on the Great Virtue of Wisdom of Nāgārjuna*. Gampo Abbey Nova Scotia, 2001. English translation of Étienne Lamotte (1949–80).
- Mvy* *Mahāvīyutpatti (bye brag tu rtogs par byed pa chen po)*. Toh. 4346, Degé Tengyur vol. 306 (bstan bcos sna tshogs, co), folios 1b-131a.
- N* Narthang (*snar thang*) Kangyur and Tengyur.
- PSP* *Pañcaviṃśatisāhasrikā Prajñāpāramitā*. Edited by Takayasu Kimura. Tokyo: Sankibo Busshorin 2007–9 (1-1, 1-2), 1986 (2-3), 1990 (4), 1992 (5), 2006 (6-8). Available online (input by Klaus Wille, Göttingen) at GRETEL (<http://gretel.sub.uni-goettingen.de/gretel.html#orgb860d6d>).
- S* Stok Palace (*stog pho brang bris ma*) Kangyur.
- Skt* Sanskrit.
- Tib* Tibetan.
- Toh* Tōhoku Imperial University *A Complete Catalogue of the Tibetan Buddhist Canons. (bkaḥ-hgyur and bstan-hgyur)*. Edited by Ui, Hakuju; Suzuki, Munetada; Kanakura, Yenshō; and Taka, Tōkan. Tohoku Imperial University, Sendai, 1934.
- Z* Zacchetti, Stefano. *In Praise of the Light*. Bibliotheca Philologica et Philosophica Buddhica, Vol. 8. The International Research Institute for Advanced Buddhology. Tokyo: Soka University, 2005.
- le'u brgyad ma* *shes rab kyi pha rol tu phyin pa stong phrag nyi shu lnga pa (Pañcaviṃśatisāhasrikāprajñāpāramitā)* [Haribhadra's "Eight Chapters"]. Toh 3790, vols. 82–84 (*shes phyin, ga, nga, ca*). Citations are from the 1976–79 Karmapae chodhey gyalwae sungrab partun khang edition, first the Tib. vol. letter in italics, followed by the folio and line number.
- ŚsP* *Śatasāhasrikāprajñāpāramitā*. Edited by Takayasu Kimura. Tokyo: Sankibo Busshorin 2009 (II-1), 2010 (II-2, II-3), 2014 (II-4). Available online (input by Klaus Wille, Göttingen) at GRETEL (<http://gretel.sub.uni-goettingen.de/gretel.html#org1275bd2>).

n.

NOTES

- n.1 Evidence mentioned in the traditional histories for the same teaching to have been recorded in sūtras of different length is that the interlocutors are the same, and that all versions contain the same prophecy made about Gaṅgadevī, related in chapter 43 of the present text. See Butön, folios 73.b–74.a.
- n.2 The six “mother” Prajñāpāramitā sūtras (*yum drug*), so called because they include all eight implicit topics of the *Abhisamayālaṅkāra*, are the five long sūtras (in one hundred thousand, twenty-five thousand, eighteen thousand, ten thousand, and eight thousand lines, Toh 8–12), along with the *Verse Summary* (*Ratnaguṇasaṅcayagāthā*, Toh 13), which is said to have been taught subsequently in the Magadha dialect.
- n.3 Butön, folio 99.b; translation in Stein and Zangpo, p. 229.
- n.4 See *The Perfection of Wisdom in Twenty-Five Thousand Lines* (Toh 9) [introduction](https://read.84000.co/translation/toh9.html#UT22084-026-001-introduction-1) (<https://read.84000.co/translation/toh9.html#UT22084-026-001-introduction-1>), and *The Perfection of Wisdom in Eighteen Thousand Lines* (Toh 10) [introduction](https://read.84000.co/translation/toh10.html#UT22084-029-001-introduction-1) (<https://read.84000.co/translation/toh10.html#UT22084-029-001-introduction-1>).
- n.5 See the 84000 Knowledge Base page on the Degé Kangyur’s [Perfection of Wisdom](https://read.84000.co/knowledgebase/perfection-wisdom-kangyur.html) section (<https://read.84000.co/knowledgebase/perfection-wisdom-kangyur.html>).
- n.6 See Falk 2011; Falk and Karashima (2012 and 2013); and Salomon 2018, pp. 335–58.
- n.7 This hypothesis, favored by most modern scholars as well as by traditional Nepalese exegetes, is also supported by the fact that one of the seven Chinese translations of the *Eight Thousand*, the *Dao xing jing* (道行經), or *Dao*

xing banruo jing (道行般若經; Taishō 224), was the earliest ever of the Prajñāpāramitā texts to be translated (by Lokakṣema and others in 179 CE)—a century before the first “long” group of sūtras was brought to China from Khotan. Nevertheless, traditional scholarship in both China and Tibet favored the idea that the *Eight Thousand* was an abridgement or extract of the long sūtras. See Zacchetti 2015, p. 177.

- n.8 See von Hinüber 2014 and Zacchetti 2015, p. 187. Critical editions of parts of the manuscript have been published by Conze (1962 and 1974), Zacchetti (2005), and Choong (2006).
- n.9 See Conze 1978, pp. 34–35 and 40, and Conze 1974.
- n.10 See Zacchetti 2005, pp. 19–22.
- n.11 See Suzuki and Nagashima 2015.
- n.12 Since the longer texts are prose works, “line” (*śloka*) in this context is simply a unit of measure of thirty-two syllables, rather than implying a verse couplet as in some other contexts.
- n.13 According to Zacchetti (2015, p. 176), the mentions come in a list of Prajñāpāramitā scriptures at the beginning of the *Jin’gang xian lun* (金剛仙論, Taishō 1512 (<https://cbetaonline.dila.edu.tw/en/T1512>)).
- n.14 This point was emphasized by Zacchetti (2005, pp. 42–50), and is further discussed in Zacchetti 2015, pp. 185–87.
- n.15 *Da banruoboreboluomiduo jing* (大般若波羅蜜多經, Taishō 220 (<https://cbetaonline.dila.edu.tw/en/T0220>)).
- n.16 For a more detailed account of the successive Chinese translations of *The Perfection of Wisdom in Twenty-Five Thousand Lines*, see the introduction to *The Perfection of Wisdom in Twenty-Five Thousand Lines* (Toh 9), [i.11–i.21](#).
- n.17 More so than the Sanskrit of the *Twenty-Five Thousand* matches the Tibetan of the Kangyur version, for the case of the *Twenty-Five Thousand* is complicated by the existence of two different versions in Tibetan, one in the Kangyur (Toh 9) and the other in the Tengyur (Toh 3790); the Sanskrit matches the “eight-chapter” Tengyur version most closely. For more detail, see the introduction to *The Perfection of Wisdom in Twenty-Five Thousand Lines* (Toh 9), [i.35–i.39](#).
- n.18 See Martin 2012. The blog posts of Dan Martin (Yerushalmi) on the topic of these early, imperial period translations have been most helpful in our

explorations of it. Note that the word *bla*, which has many possible connotations, could also be understood as meaning “early” or “primary.” In Ngawang Zangpo 2010, *bla ’bum* is rendered “Master Copy.”

- n.19 Although given the clan name Nyang (*nyang*) in Butön’s *History*, in the *Padma Kathang* (*pad+ma bka’ thang*, a fourteenth-century treasure text revealed by Orgyen Lingpa), and in a number of later works, other early texts say he was of the Lang (*rlangs* or sometimes *glang*) family. Alaksha Tendar mentions both clan names (folio 5.b). Khampa Gocha was among the earliest ordained Tibetan monks (but not one of the “seven men who were tested”). He is also sometimes referred to as Lang Khampa Lotsāwa, and may (according to Amyé Shab) be the same person as Lang Sugata Gocha (*rlangs su ga ta go cha*) or Lang Déwarshepa Gocha Sungpa (*rlangs bde bar gshegs pa go cha bsrungs pa*); see van der Kuijp 2013, pp. 178–79.
- n.20 Butön, folio 146.a. See also Nishioka, p. 68, # 105.
- n.21 A draft translation of the relevant passage is provided by Martin 2012.
- n.22 Rongtönpa, folios 3.a–3.b; Minling Terchen, folio 198.a; Alaksha Tendar, folios 5.b–6.b; Kongtrul, p. 227.
- n.23 Degé *dkar chag*, chapter 2, folios 88.b–89.a; chapter 3, 2.2.12; chapter 4, folios 117.a–117.b.
- n.24 Narthang *dkar chag rgyas pa*, folio 24.a et seq., or Pedurma vol. 106, pp. 113–18 (the latter being considerably easier to read). See bibliography entry under Olkha Lelung Lobsang Trinlé.
- n.25 The Narthang catalog agrees on folio 24.a, but the summarized list of six manuscripts on folio 25.a (see below) suggests that the first translation was made in the reign of Tridé Tsuktsen, Tri Songdetsen’s father.
- n.26 The Tibetan word *dum bu*, literally “piece” or “portion” is used in these descriptions, and although it may denote volumes, the meaning may be some other physical division into parts.
- n.27 According to most accounts, although Rongtönpa’s (folio 3.a) could be read as referring rather to the queen’s blood being used. The Tibetan *mtshal* (meaning “vermilion,” or just “red”) added to *khrag* (“blood”) most likely serves simply as an honorific, or denotes red ink made with blood, or might possibly even imply that vermilion was added to blood to make red ink.
- n.28 See the introduction to *The Aparimitāyurjñāna Sūtra* (2) (Toh 675), i.8.

- n.29 See van Schaik 2002.
- n.30 The translations of these often-cryptic names are tentative. They are made on the assumption that each starts with a king's name or moniker.
- n.31 The Tibetan *bye* in this name could also be understood to mean "sand" or "million."
- n.32 Presumed to be Namdé Ösung (*gnam sde 'od srungs*), a son of Langdarma; for details see Dungkar's dictionary, p. 1217.
- n.33 Narthang catalog, folio 25.a. The mention of here of a "Darma" sponsoring the production of a *Hundred Thousand*, if it refers to Langdarma, is one among other pieces of historical evidence suggesting that Langdarma may not have been as hostile to Buddhism as the widespread traditional account relates.
- n.34 Rongtönpa, folios 3.b.5–4.a.2.
- n.35 We have so far been unable to identify this person further, or the period in which he lived; his revised version seems to be anterior to Ngok's revision, but the chronology needs further investigation.
- n.36 Rongtönpa had already said earlier (folio 3.a) that there were many copies of even the first, shortest translation to be found in Central Tibet. Indeed, Martin 2012 reports on the finding in Drepung by the contemporary Tibetan scholar Kawa Sherab Sangpo of one such "red manuscript" four-volume set.
- n.37 Narthang catalog, folio 25.a.7.
- n.38 Rongtönpa, folios 4.a.6–4.b.6.
- n.39 Degé Kangyur *dkar chag*, F.117.a. The absorptions mentioned in the *dkar chag* are (1) *shes rab sgron ma*, (2) *snang ba gsal ba*, and (3) *zla ba'i sgron me*.
- n.40 Rongtönpa, folio 5.a.4.
- n.41 Rongtönpa, folios 3.b–4.a. One clue that the seventeen versions he mentions belong to the imperial period and precede Ngok's revision is that the tenth was produced by Lhalung Pelkyi Dorje (*lha lung dpal gyi rdo rje*), presumably the same as the well-known ninth-century figure said to have assassinated Langdarma (see Treasury of Lives (<https://treasuryoflives.org/biographies/view/Lhalung-Pelgyi-Dorje/9618>)).
- n.42 Narthang catalog, folio 25.a.7. From the sequence of the passage concerned it would seem that this version must have appeared before the time of the

thirteenth-century Chomden Rikpai Raltri (*bcom ldan rig pa'i ral gri*, 1227–1305). The best known Yarlung Jowo is Shākya Rinchen Dé, fifteenth-century author notably of a history, but not known for his work on the editing or production of Kangyurs. He is therefore probably not the person referred to here, nor is it likely to be the famous Yarlung Lotsāwa Drakpa Gyaltsen (1242–1346). Another Yarlungpa is mentioned as a Narthang scholar who may have been responsible for an early Tengyur or its catalog. See Schaeffer and van der Kuijp 2009, p. 36, and Almogi 2021, pp. 177–78.

- n.43 Rongtönpa, folio 5.b.
- n.44 Neither of the two copies of the Hemis Kangyur, the fifth of the Kangyurs that add the extra chapters, is complete enough at the end of the final volume to show whether or not there was a colophon.
- n.45 'di ni bsaṃ yas dang lha sa'i rig zing mtshams mi 'da' la sogs pa la gtugs nas/ zhus dag lan bcu drug byas pa'i rgyan gong gi 'bum nag mtshams mi 'da' la phyi mo byas nas/ dag par gtugs pa'i 'bum sdig ma 'dres zhes bya ba'i gser 'bum bcu gnyis dum/ lo tsa ba chen po thams cad mkhyen pa bu ston rin chen grub kyi thugs dam la phyi mo bgyis nas/ mkhas chen rin chen rgyal mtshan pas bzhengs pa la ma phyi bgyis pa'o. In Tibetan literature overall, such a large number of figures with the name Rinchen Gyaltsen are recorded that it would be difficult to identify this one with certainty. However, if the moniker “great scholar” is taken as a specific one, there was a fifteenth-century scholar at Sangphu referred to as *mkhas dbang rin chen rgyal mtshan*.
- n.46 On the differences between the Kangyur and Tengyur versions of the *Twenty-Five Thousand*, see the introduction to *The Perfection of Wisdom in Twenty-Five Thousand Lines*, i.35–i.39.
- n.47 See the introduction to *The Perfection of Wisdom in Twenty-Five Thousand Lines*, i.111–i.113.
- n.48 In the *Twenty-Five Thousand*, ch. 26 has the title “The Hells,” and ch. 27 “The Purity of All the Dharmas.”
- n.49 The reservation here is that, at a fine-grain level, the *Abhisamayālaṃkāra* only fits the order of the *Twenty-Five Thousand* fully in the version of the sūtra in the Tengyur (Toh 3790) and not in the Kangyur version (Toh 9); see n.46.
- n.50 On Smṛtijñānakīrti, see his biography in *Treasury of Lives* (<https://treasuryoflives.org/biographies/view/Smrtijñānakīrti/P4849>).
- n.51 For an explanation of these various names (a complex topic), see i.7–i.13.

- n.52 This commentary has been translated and published by 84000, and will be linked to the present text. See *The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines* (<https://read.84000.co/translation/toh3808.html>) (Toh 3808), 2022; details of its authorship attribution, etc., can be found in the introduction.
- n.53 This commentary (Toh 3807) is currently being translated by 84000 and, when ready, will be linked to the present text. For its authorship attribution, see as follows: Denkarma folio 5.a; see also Hermann-Pfandt 514. Phangthangma, p. 54; see also Kawagoe 767. Chomden Rikpai Raltri, folio 70.b.3; see also Schaeffer and van der Kuijp 2009, p. 263. Butön, folio 156.a.
- n.54 For details of these Tibetan lineages of prajñāpāramitā study, see Kongtrul, pp. 227–28, translated in Stein and Zangpo 2013, pp. 258–60; see also Brunnhölzl 2010, vol. 1, pp. 43–46.
- n.55 Dolpopa explicitly emphasized the importance, in his opinion, of the *Bṛhaṭṭīkā* commentarial tradition over that of the *Abhisamayālaṅkāra*.
- n.56 See Sparham (2022b), 2.17 and n.247.
- n.57 That is to say, in most Kangyurs; the Narthang, Lhasa, Namgyal, and Shey Kangyurs do, however, include the final four chapters (see above, i.39).
- n.58 *bka' yang dag pas*, here and in the *Twenty-Five Thousand*, is one Tibetan rendering in the canonical texts of the Skt. *saṃyagāññā*, the other being the more widespread *yang dag pa'i shes pas* (“by perfect understanding”), as in the equivalent phrase in the *Eighteen Thousand*, 1.2 and as recommended in *Mahāvīyutpatti* 1087. See also *The Jewel Cloud* (Toh 231), 1.2 and n.21. Vetter, p. 67, n. 53, says it “deviates from the translation” of it as a verb (*kun shes pa*, “fully understand”).
- n.59 Bṭ1: “It means thus, in the order explained above, those who possess the inspired eloquence that was unimpeded are simply in possession of the good quality of being extremely skillful at the ‘inexhaustible’ many types of means for teaching the doctrine to beings.” Vetter, p. 29, n. 66, says “one would rather expect a *kṣaya* belonging to *pratisaṃvid*,” suggesting as an alternative translation “had comprehended the teaching, the inexhaustible mode of the detailed and thorough knowledges.”
- n.60 Edgerton s.v. *kuhana*: “hypocrisy, specifically display of behavior designed to stimulate laymen to give gifts.”

- n.61 “Realized and integrated” renders *rtogs pa khong du chud pa*. Cp. Kimura, 1–1:1, *gambhīradharmakṣāntipāraṅgatair*; Ghoṣa, Gilgit *gaṃbhīradharmakṣānti-paramagatiṃ gatair*, “gone to the furthest state that is a forbearance for the profound ultimate attribute.”
- n.62 By contrast, Bṭ1 renders this compound “they had overcome karma and afflicted mental states so they had overcome the hostile forces” and says it “means they had eliminated the enemy—karma and afflicted mental states.”
- n.63 Bṭ1: “ ‘Difficult for all śrāvakas and pratyekabuddhas to understand’ teaches that śrāvakas and pratyekabuddhas cannot understand the knowledge, aspiration, and range of practice of those bodhisattvas.” So too Vetter, p. 70.
- n.64 The correct reading is uncertain. Kimura, 1–1:1 *anantakalpakoṭīniḥsaraṇakuśalair*; Gilgit 1v2–3 (Zacchetti, p. 366; Vetter, p. 72), *anantakalpa(ko)[ṭī]nirdeśajñāna-nirḥsaraṇakuśalair*; Ghoṣa p. 4 *anantakalpakoṭīnirdeśajñātibhiḥ saraṇyākuśalair*? Edg s.v. *niḥsaraṇa*, citing Mvy 853, which cites this same passage (like Kimura) only with *niḥsaraṇa* (as in Bṭ3, 20a4 (1.110), *nges par ’byung ba*), suggests *ye shes kyi* (not *ye shes kyis*) might go with *’byung ba*; cp. *yid ’byung ba* (*nirvid*) (“disgust,” “renunciation”) in the sense of a mental emancipation from something otherwise believed to be real and a problem. Bṭ1, p. 650, also has *kyi ’byung* (“of”) and, like Bṭ3, says the *’byung ba* here rendered “emancipation” means just that the bodhisattvas “have finished with and gone beyond” eons of teaching and working for beings, so, because of their practice of perseverance, at this level are effortless.
- n.65 This and the next are in an inverted order in D, which has not been followed here.
- n.66 Here and in the *Twenty-Five Thousand*, D reads *shes pa phra ba*, whereas the *Ten Thousand* has *phra ba mkhyen pa*. The *Long Explanation* (Toh 3808 1.123) here lists various aspects of this “subtle knowledge” or “knowledge that engages in subtlety” (which it renders as *ye shes phra ba*) with regard to conduct and so forth.
- n.67 Gilgit (Zacchetti, p. 367) and Ghoṣa, p. 5, *pratītyanirdeśakuśalair*; Vetter: “skilled in teaching dependent on the audience.” The *brten pa rtogs pa* is a *don ’gyur*. Emend Urga *bden pa* to *brten pa*. Bṭ1 glosses *bden pa* (emend to *brten pa*) *rtogs pa* with *gzhan gyis rtogs par bya ba’i phyir bstan pa*.
- n.68 Gilgit, Ghoṣa omit. Bṭ1 glosses it with “...stopping those actions and afflicted mental states of self and others through skillful means.”

- n.69 Bṭ1: "They do not ultimately view such scriptural doctrine as an existing thing, but conventionally, on account of their skill in the 'ways of the doctrine,' the various forms of teaching the levels and perfections and dharmas on the side of awakening and so on, they are fearless and are not scared, whatever the audience, when they differentiate and teach those doctrines."
- n.70 This renders Gilgit *yathātmyāvatāraṇākuśalaiḥ*. Bṭ1 says this "teaches the skill in entry into the range of the knowledge of the tathāgatas. The range of the knowledge of the tathāgatas, furthermore, is twofold: the correct comprehension of the ultimate nature of things and the correct comprehension of the conventional nature of things. As for the correct comprehension of the ultimate nature, ultimately all phenomena are simply just the true nature, beyond causal signs and ideas. As for the correct comprehension of the conventional nature, it is the unsurpassed conduct of the blessed buddhas—bringing beings to maturity, purifying a buddhafiield, and so on. That is the meaning of being skilled in bringing about correct comprehension of the range of the tathāgatas."
- n.71 Ghoṣa, p. 6, *sarvabuddhotpādopasaṃkramaṇakuśalair*; Bṭ1, p. 660: "This is teaching that having traveled to whichever world system in which the buddhas appear, they are skilled in worshiping and serving them."
- n.72 Ghoṣa, p. 6, *aparimitabuddhādhyeṣaṇakuśalair*; Bṭ1, p. 660: "This means that having gone into the presence of all those blessed lord buddhas, as many as there are, maintaining themselves in innumerable, immeasurable world systems, they request them to turn the wheel of the Dharma, and request those thinking to enter into final nirvāṇa to stay for a long time."
- n.73 Bṭ1, p. 661: "This teaches that they possess the result from having completed the meditative stabilities that are the cause of the extrasensory powers. It means they are skilled, through the power of having earlier meditated on many types of meditative stabilities, at reveling in the various types of miraculous powers and working in various ways for the welfare of beings."
- n.74 Ghoṣa, p. 6, and Kimura, 1–1:1, Sārvavāha. This is also the form found in the *Twenty-Five Thousand*.
- n.75 This name is not attested, except perhaps in Gilgit, 1v11, where the illegible letter that Zacchetti, p. 367, n. 6, renders as *pā* (following Ghoṣa's *bhadrapāla*) may in fact be *ba*.
- n.76 Here and in the following the names have been rendered as ending in *-mati* in accord with the Tib *blo gros*, not as expected with the Skt possessive

ending *-matin*.

- n.77 *mtshu dam pas rnam par gnon pa* in place of *rab kyi rtsal gyis rnam par gnon pa*.
- n.78 Ghoṣa, p. 6; Kimura, 1–1:2, has Anupamacintin.
- n.79 Gilgit, 2r3, Vyūharāja (*rnam par bkod pa'i rgyal po*).
- n.80 *dgongs pa* is honorific for *dran pa*; cf. Bṭ1, p. 662, *dran pa mngon du gzhas pa bstan pa'i phyir*.
- n.81 *'phrul gyi spyan* is the pre-reform translation of *divyacakṣus* (“divine eye”).
- n.82 For all the parts of the body mentioned in this paragraph, the Tib reads *'od zer bye ba khrag khrig brgya stong drug cu drug cu*. The translation does not repeat *drug cu* (“sixty”) because it signifies that sets of that number of rays of light are emitted from each one of the paired parts of his body or individual members in the list. Ghoṣa omits *ṣaṣṭiṣaṣṭi* each time.
- n.83 On the specific number *hundred thousand ten million billion* see the enumeration spelled out in detail, beginning from one and going up to an *anabhilāpyānabhilāpya*, below (2.164).
- n.84 In both the Skt and Tib, in each of the six sets of three words the same verb is used with the same prefixes indicating greater intensity.
- n.85 This reading (also in the *Twenty-Five Thousand* and the Tengyur version of the *Twenty-Five Thousand*) appears to render *mṛduka* and *snigdha* not literally, but in accord with what they are attempting to convey; cf. Mppś (English translation), pp. 376–77, “the Buddha first shows his miraculous power to the beings of the *trisāhasramahāsāhasralokadhātu*; then, when their minds are softened (*mṛduka*, *snigdha*), he preaches the Dharma to them. This is why he shakes the earth in six ways.” Bṭ1, p. 667: “Even when it shakes in six ways, beings do not become alarmed, scared, and so on, and the mountains, ground, vegetation, and so on become easily traversable, verdant, and delightful.” On *nyams su bde ba* cf. Negi s.v. *nyams bde ba*.
- n.86 *log par ltung / lhung ba, vinipāta*.
- n.87 This D reading, absent from K, N, and so on, is supported by both Ghoṣa and Gilgit and in large part by the *Eighteen Thousand*.
- n.88 This renders Ghoṣa, p. 21, *prakṛtyātmabhāvaḥ* (*prakṛtyā ātmabhāvaḥ*), literally “his own body, in its basic nature.” Cf. Kimura, 1–1:6, *ātmabhāvaṃ prakṛtam*,

“an ordinary body” (Zacchetti, pp. 266–67, n. 202, citing Lamotte, vol. 1, p. 517, “corps ordinaire”).

- n.89 This renders *Ghoṣa*, p. 21, *śuddhāvāsakāyikādevanikāyā ābhāsvārā brahmakāyikāḥ*; cp. Kimura, 1–1:6, *śubhakṛtsnā ābhāsvārā brahmakāyikā*. Here and in the *Twenty-Five Thousand* the name *kun snang dang ba* (*ābhāsvara*) refers to the third of the three divisions of the gods of the second meditative concentration in the form realm. The rendering ‘*od gsal ba* (*ābhāsvara*) is more frequent; *dang ba* is perhaps *gdangs* for *svara*. That the order is unusual here is corroborated by the detailed explanation in Mppś (English translation), pp. 409–12.
- n.90 Nakamura (2014, p. 516) renders these “strewing [flowers] near [to Buddha], strewing [flowers] in front [of Buddha] and strewing [flowers] all around [Buddha].” The Tib says, literally, “strew down on, strew over, and strew right over.”
- n.91 Again, in each of the three words the same verb is used with prefixes indicating greater intensity. *Ghoṣa*, p. 22, *lambante sma pralambante sma abhipralambante sma*.
- n.92 This is the spelling, not *br̥ha(t)* in *Ghoṣa* (the only place these divisions are attested to our knowledge).
- n.93 A literal rendering is “in the form of a youth” (*kumārabhūta*). Bṛ1, pp. 674–74: They are “bodhisattvas seated in the presence of the Blessed One Śākyamuni, among whom some naturally have few attachments and from first producing the thought are celibate and have completed the ten levels, and some are bodhisattvas who have attained a standing on the eighth level and above free from effort and conceptualization. They are like young princes, and they are suitable to be given the empowerment as the regent (*rgyal tshab*) of a blessed lord buddha, a Dharma king, because they are standing at the level of a successor of a Dharma king.”
- n.94 *der nyams par gyur ta re* renders *Ghoṣa*, p. 30, *ma tatra kṣanethāḥ*.
- n.95 “Since” renders *upādāya*, rendered *phyir* in Tib, in the sense that the perfection comes after what is preceded by it (*phyi ru*).
- n.96 “False imagination” renders *yongs su rtog pa*. Kimura, 1–1:28, *vikṣiptacittān*; *Ghoṣa*, p. 56, *avikṣepāśaṅkaraṇatām* (“no disturbance and nothing that makes you anxious”); Gilgit (Zacchetti), p. 376, *dhyānamadānāsṡādanatām*, and the *Twenty-Five Thousand* and the *Eighteen Thousand*, which share the same reading, all differ.

- n.97 Emend *skye ba*, “birth,” to C *skyo ba* (Ghoṣa, Kimura, Gilgit *udvega*), “disillusionment.”
- n.98 Kimura, 1–1:29, *aśuci* (“uncleanliness”).
- n.99 This renders *advaya* (in all editions of the *Hundred Thousand*) in place of Ghoṣa, Kimura, and Gilgit *anvaya*; *Twenty-Five Thousand*, ka 28a7 (2.5), *rjes su 'gro ba*; *Eighteen Thousand*, ka 12a5 (2.4), and Bṭ1, p. 703, *rjes su rtogs pa*.
- n.100 Ghoṣa *yathāruta*; Gilgit *yathāva(t)*; Bṭ1, p. 705, and Bṭ3 4.55: “have an understanding and knowledge of all the languages and speech of hell beings, animals, ghosts, gods, humans, and Brahmā deities.”
- n.101 Cf. the entry on *vitakka* by Bhikkhu Anālayo in *Encyclopedia of Buddhism*, edited by G.P. Malalasekera et al, vol. 8 (2009), pp. 14–15 s.v. *vitakka* and *jhāna*. The “initial application of mind” (Tib *rnam par rtog pa*; Skt *vitarka*) and “sustained application of mind” (Tib *rnam par dpyod pa*; Skt *vicāra*) are necessary before reaching the stillness of the second meditative concentration. These are not gross conceptual states that give rise to lust or hatred. The author makes a rather nice association of the two terms with the way the mind works when somebody is going to say something. It may be fully articulated within the mind before it is said, or it may not be. In both cases there is a deep mental effort, as it were, not a gross level of thinking, necessary to get out what you want to say, and in that sense there is a level of effort in the first concentration absent on the higher levels.
- n.102 This renders PSP, 1–1:30, *anājñātāmājñāsyāmīndriya*, “the faculty of coming to understand what one has not yet understood” (cf. *Abhidharmakośa* 2.4), but both Ghoṣa and Gilgit have *ājñāsyāmīndriya*, “the ‘I will come to know’ faculty.”
- n.103 The translators read *ājñātāvīndriya*.
- n.104 Ghoṣa, p. 67, and Gilgit *sarvāṅkāraṇavaropetaṃ sarvavajñajñānam abhisamboddhukāmena*. Cp. Kimura, 1–1:30 (*le'u brgyad ma*, 27b7), which has been edited to perfectly fit with the *Abhisamayālaṅkāra*: *sarvajñatām jñānena darśanena cāvalokyātikramitukāmena bodhisattvena mahāsattvena prajñāpāramitā bhāvayitavyā, mārgajñatām paripūrayitukāmena sarvāṅkārajñatām anuprāptukāmena*.
- n.105 Bṭ1, p. 722: “This teaches the result of the bodhisattvas’ knowledge of all aspects of the path, because bodhisattvas perfect the knowledge of all aspects of the path, and having understood the thoughts and behavior of beings, establish what is beneficial for beings.”

- n.106 The explanation at Bṭ3 4.80 and Bṭ1, p. 722, reads the compound *sarva-vāsanānusaṃdhikleśaprahāṇa* as a *dvandva* to mean “abandon all propensities, connections, and afflicted mental states”: “It teaches the result of the knowledge, furnished with the best of all aspects, of a knower of all aspects. Propensities left by action, propensities left by afflicted mental states, and propensities left by life [Bṭ3 “birth”] are the three sorts of propensities; connections to action, connections to afflicted mental states, and connections to life are the three sorts of connections, because the connections on account of dependent origination are three. The meaning is that they ‘want to abandon’ all ‘propensities,’ all ‘connections,’ and all ‘afflicted mental states.’” See *The Precious Discourse on the Blessed One’s Extensive Wisdom That Leads to Infinite Certainty* (Toh 99), 3.162, and Mppś (English translation) vol. 5, p. 2029, n. 399.
- n.107 This scripture sometimes says “five” and sometimes “six” extrasensory powers (*abhijñā*). Bṭ1 says the sixth is “knowledge of the extinction of contaminants/inflows.”
- n.108 Bṭ1, p. 725: “It says this because bodhisattvas are focused on the welfare of all beings. So, because they have to work for their welfare, they correctly understand what thoughts they are thinking and what conduct they have faith in and so on.”
- n.109 This differs slightly from both the *Twenty-Five Thousand* 2.9, and the *Eighteen Thousand* 2.7. Cf. PSP, 1–1:32, and *le’u brgyad ma*, ga 28b7 ff.
- n.110 Only D *Hundred Thousand* has this reading, supported by Z, p. 377, *sthātukāmena*; the *Twenty-Five Thousand*, *Eighteen Thousand*, and *le’u brgyad ma* have *spyod*.
- n.111 This renders *spos*.
- n.112 Domits.
- n.113 Ghoṣa, Gilgit, and PSP omit.
- n.114 At *Twenty-Five Thousand* 2.19 the same Tib is rendered into English as “all worlds within the whole infinity of the realm of phenomena and the very reaches of the realm of space.”
- n.115 This renders *snying po byang chub*. The *bodhimaṇḍapa* is the “choice ring” (like the cream, which is the essence of the milk, that makes a rim on a bucket) within which enlightenment occurs.

- n.116 *sems bskyed pa gcig gis*. In other instances in the text, *sems bskyed pa (cittotpāda)* has been interpreted as an abbreviated form of the technical term *byang chub kyi sems bskyed pa (bodhicittotpāda)*, and thus *sems bskyed pa* has been rendered “setting of the mind on enlightenment,” but in the present context this term seems more likely to mean simply “just by having the thought.”
- n.117 Bṭ1, p. 732: “Who want to understand the ultimate and conventional aspect and defining characteristic of all conditioned and unconditioned phenomena.” The *Twenty-Five Thousand*, ka 32a3 (2.26), adds *de bzhin nyid*.
- n.118 Bṭ1, p. 732: “It is true that there is no difference in the real nature but it is still divided threefold on account of a differentiation of its basis and the entry into it. The entry into it is threefold because of the entry into by the bodhisattvas’ knowledge of all aspects of paths, the blessed lord buddhas’ all-aspect omniscience, and the śrāvakas’ and pratyekabuddhas’ knowledge of all the dharmas. Among them, the thoroughly established nature of inner and outer phenomena such as forms and sounds and so on is called ‘the real nature of all phenomena’; the unmistaken real nature, the one and only real nature, suchness, the unchanging real nature, and the genuine, definitive real nature *are* the real nature of all phenomena, and are simply synonyms for the unmistaken realization by the bodhisattvas’ knowledge of all aspects of paths. So, it is teaching that they want to comprehend by entering into it with the bodhisattvas’ knowledge of all aspects of paths.”
- n.119 Alternatively, the *dharmadhātu* is the “dharma constituent” under which rubric all phenomena are subsumed. Bṭ1, p. 733: “The essential nature of the *dharmakāya* (‘body of qualities/ultimate attributes’) is the basis of all the dharmas (‘qualities’), the powers, the fearlessnesses, and so on, of a buddha, hence it is called the ‘realm of phenomena/dharma constituent.’ So it is saying that those who want to comprehend such a realm of phenomena /dharma constituent by entering into it as knowers of a tathāgata’s all-aspect omniscience should train in the perfection of wisdom.”
- n.120 Bṭ1, p. 733: “The nirvāṇa without any remaining aggregates of the śrāvakas and pratyekabuddhas is called *the suchness at the very limit of reality*. So it means that those who want to comprehend such a suchness at the very limit of reality by entering into it with a śrāvaka’s or pratyekabuddha’s knowledge of all the dharmas should train in the perfection of wisdom. It is teaching that they want to attain the qualities of an eighth-level bodhisattva.”
- n.121 This renders *asaṃkhyeya* and *aprameya*, two fabulously high numbers.

- n.122 *Ghoṣa oṣadhi*.
- n.123 This renders the Tib literally, but it makes better sense to take the earlier words in the Skt compounds (which both end in *saṃcaya*, “collection”)—the trees and so on, and the rocks and so on—as incorporated in the last words (“forests” and “land”).
- n.124 “Such that” renders the *zhes* (**iti*) at the end; the *Twenty-Five Thousand* supplies ‘*dod pas*, “wanting” or “wishing that.”
- n.125 The translators read *eva* in place of *Ghoṣa*, p. 90, *evam*. “Based on” renders *gnas pas* (*niśrāya*).
- n.126 The translators perhaps read a form of *saṃbhū* in place of *Ghoṣa*, p. 91, *samāpad*.
- n.127 Alternatively, *sarvadvadharṃmaprajñānatānupalambhayogena* means “by way of not apprehending a wisdom that knows all phenomena.”
- n.128 Bṭ1, p. 736: “The attributes (*guṇa*, *yon tan*) are twofold: ultimate attributes and conventional attributes. The ultimate attribute is the intrinsically pure nature of the dharma body. The conventional attributes are the powers, fearlessnesses, eighteen distinct qualities, and so on.
- n.129 Bṭ1, p. 736: “ ‘Conditioned phenomena’ (*saṃskṛta*) are made (*kṛta*) from the coming together and assembly (*saṃ-*) of causes and conditions. There are contaminated and uncontaminated ones. Of them, the *contaminated* are phenomena included in the three realms. The *uncontaminated* are in essence the path of the noble ones. The correct knowledge of those phenomena in their ultimate and conventional modes insofar as it has got to the limit of, has comprehended, them, is ‘perfection’ that has ‘gone beyond.’ ”
- n.130 Bṭ1, p. 736: “The *contaminated* are form and so on, those in regard to which afflicted mental states arise. The *uncontaminated* are the levels, the perfections, the nirvāṇas and so on, which is to say, those in regard to which afflicted mental states do not emerge.”
- n.131 Bṭ1, p. 737: “Virtuous phenomena are nonattachment, nonconfusion, nonhatred and so on. Nonvirtuous phenomena are attachment, confusion, hatred and so on.”
- n.132 Bṭ1, p. 737: “Ordinary phenomena are from the end of the level of practice on account of belief on down. Extraordinary phenomena are from the first level on up to the buddha level.”

- n.133 Bṭ1, p. 737: “The material phenomena appear and are to be seen and are obstructing. Immaterial phenomena (without form) do not appear and are not to be seen and are not obstructing.”
- n.134 Bṭ1, p. 737: “Determinate phenomena—phenomena that can be prophesied/are objects of moral inquiry (*vyākṛta*)—are what are suitable to be prophesied, such as, ‘With a thought without attachment, without hatred, and without confusion, the practices of generosity, discipline, and so on cause obtaining a high status and many enjoyments.’ and so on. Indeterminate phenomena—phenomena that are cannot be prophesied /are not objects of moral inquiry—are the results of the practice of art and music and so on, in regard to which there is no certainty at all about whether they will bring happiness or suffering.”
- n.135 Bṭ1, p. 737: “The phenomena that are certain (*niyata*) are the certainties of being in a śrāvaka, a pratyekabuddha, or a bodhisattva lineage. Phenomena that are not certain are those that come about relative to spiritual friends and bad friends.”
- n.136 Bṭ1, pp. 737–38: “The phenomena to do with escaping (*‘byung ba*, Ghoṣa, Gilgit *nairyāṇika*) are those with the nature of escaping from the three realms: the śrāvaka results of stream enterer and so on; the levels of bodhisattvas, the first level and so on; the thirty-seven dharmas on the side of awakening [note that Āryavimuktisena (Pensa, p. 20) only lists this]; and the perfections and so on that serve to cause the attainment of nirvāṇa. Those to do with no escaping are the opposite of these, the phenomena that serve to cause saṃsāra.” “To do with escaping” or “causes emergence” is the definition of the truth of the path, the fourth of the four truths of the noble ones.
- n.137 Bṭ1, p. 738: “The phenomena that aid getting worse (*‘grib pa’i tshul can*; Ghoṣa, Gilgit *hānabhāgīya*) are afflictive obscurations and obscurations to knowledge. Phenomena [that aid getting] better (*khyad par gyi tshul can*, *viśeṣabhāgīya*) are those that serve to counteract those two obscurations.”
- n.138 “Attributes,” used here in place of “phenomena,” renders the same word (*chos, dharma*).
- n.139 Bṭ1, p. 738: “The phenomena of ordinary beings are the experiences (*spyod pa*) of the mistaken view of the impermanent as permanent, suffering as happiness, the unclean as clean, and the selfless as a self. The phenomena of the noble ones are the opposite of those: the views of impermanence, suffering, uncleanliness, and selflessness.”

- n.140 Bṭ1, p. 738: “The phenomena of those in training are the phenomena from stream enterer to non-returner, and of those not in training—the phenomenon that is the result of a worthy one.”
- n.141 Bṭ1, p. 738: “The phenomena of śrāvakas are the entry in, and so on, by way of the four truths of the noble ones, and the phenomena of pratyekabuddhas are the entry in, and so on, by way of the realization of dependent origination.”
- n.142 Bṭ1, p. 738: “The phenomena of bodhisattvas are a bodhisattva’s practices from the level of practice on account of belief up to the tenth level. The phenomena of buddhas are in the form of the result of those included in the buddha level: the five transcendental knowledges, the powers, the fearlessnesses, and so on.”
- n.143 Bṭ1, p. 739: “ ‘Want to go beyond all phenomena’ summarizes all the phenomena spoken of before, which is to say, the correct realization of the ultimate and conventional characteristic marks of all the phenomena spoken of before.”
- n.144 “The very limit of nonarising” renders *ma skye ba’i mthar phyin pa*; Ghoṣa, Gilgit *anutpattikoṭim anuprāptukāmena*. Bṭ1: “These are explaining that bodhisattvas at the tenth level, in order to attain the good quality of realizing the ultimate characteristic mark of all the phenomena spoken of earlier, have to practice the perfection of wisdom, which is to say, the ultimate characteristic mark is called ‘suchness,’ ‘the very limit of nonarising,’ and ‘the very limit of reality.’ It means they want to go to the very limit of those.”
- n.145 Bṭ1, p. 739: “Because of their transcendental knowledge, force, and miraculous power, the bodhisattvas abiding on the tenth level are distinguished as superior to śrāvakas and pratyekabuddhas, so being the main, the supreme, the best ones they ‘have precedence.’ So, those who want to attain such a quality should train in the perfection of wisdom. That is the meaning.”
- n.146 Bṭ1, pp. 739–40: “Through their force of the empowerment and miraculous powers attained by bodhisattvas on the tenth level, even in one moment, minute, and second, they have the capacity to offer unsurpassed, inconceivable service.”
- n.147 *nang gi ’khor du ’gyur pa*, = *adhyātmaparivāra*? Ghoṣa *atyantaparivāra*, Gilgit *abhyantaparivāra*. Bṭ1, p. 740: “Bodhisattvas on the tenth level, because they are obstructed by a single birth on the buddha level and because they are simply a cut of the sheerest cloth (*dar las chod pa tsam*) away from the

transcendental knowledge of a knower of all, are close by in the circle of a buddha, so they are ‘in the intimate retinue.’ ”

- n.148 Bṭ1, p. 740: “Because bodhisattvas on the tenth level have become like buddhas, they are the place worshiped and respected by those among the gods who have the greatest force and magical power—Indra, Brahmā, and so on. So it means wanting to have a retinue of many like those.
- n.149 Gilgit (Zacchetti, p. 383): *dane ’navagr̥hītcittena*.
- n.150 Bṭ1, p. 741: “The bodhisattvas at the tenth level are unobstructed when it comes to explaining the doctrine and applying themselves to the welfare of beings. What they apply themselves to is achieved so it is not in vain. Their establishing beings in the five bases of meritorious action is not in vain.”
- n.151 Tib *sngon gyi sbyor ba dang ldan pa* is a literal rendering of *pūrvavayogasahagatā* (*caryā*), “together with, connected with the past” (= “formerly”).
- n.152 Gilgit, p. 383, *ṛddhividhivikurvitam*; Ghoṣa, p. 99, *ṛddhivikurvītum*.
- n.153 “Retain” renders *yang dag par gzung*, *sandhāraya* (“to bear [in mind] perfectly”).
- n.154 Tib *dbyang kyis bsnyad pa*; literally “the melodious narrations.”
- n.155 This renders Tib *ched du brjod pa* literally. Skt *udāna* also means those statements made by all the buddhas (about impermanence, attachment, the path, and so on) that cause pleasure to rise up in the hearer.
- n.156 Ghoṣa *sattvebhyo ’kṣuṇṇadharmmaṃ deśayeyam* (“a doctrine that has not been stomped down on”); Gilgit omits. Tib *kṣud* (“to tread down on”). Bṭ1, p. 745: “Having taught that those who want to obtain the qualities and greatness of bodhisattvas on the tenth level should then persevere at the perfection of wisdom, to teach that those who want to obtain the qualities and greatness of buddhas should persevere at the perfection of wisdom, it says ‘who want to train in the tathāgatas’ way of carrying themselves’ and so on...An ‘elephant’ is *nāga* in Sanskrit and *nāga* also refers to the best, the most excellent, the chief [MW s.v. *nāga*, “the best or most excellent of any kind”], and also refers to an elephant, a snake, and a buddha. In this context, the manner or method of the seeing of the blessed lord buddhas is to ‘look down as an elephant looks.’ [The following is also at Bṭ3 4.175] They do not look up at what is above, look down at what is below, look to the sides at what is to the right or left, twist their neck to look at what is behind, concentrate to look at what is far off, or look without concentrating at what is close by. This says

that however they are carrying themselves and however they are looking, they 'look down as an elephant looks' because they look at all beings and all dharmas in all world systems."

- n.157 The meditative stability "that has stretched out like a lion" or "yawned like a lion" is described in detail in 8.443.
- n.158 Bṭ1, p. 746: This "teaches the result of bringing to maturity. Having trampled with an overwhelming presence, through the force of that they have established [beings] in the good doctrine; they have brought them to maturity."
- n.159 Here and below, the reference to "thousand-spoked wheels" on the soles of the feet is a reference to the image or motif of a thousand-spoked wheel on the soles of the Buddha's feet.
- n.160 Add *brjod du med pa'am*; *Ghoṣa anabhilāpya*.
- n.161 These are the names in *Ghoṣa*. Edgerton s.v. *vr̥hatphala* treats *vr̥ha(t)* as an alternative for *br̥hat* ("big").
- n.162 Delete *shing* ("tree") that is not supported by either Gilgit *bodhimaṇḍam upasamkkrameyam* or *Ghoṣa*, p. 113, *bodhimaṇḍam upasaṃkramyayām*, and makes better sense of the following paragraph where both have *bodhivṛkṣatale* ("on the ground of the Bodhi tree"). Kimura 1-1:49 keeps *bodhimaṇḍadrumamūlam* ("foot of the tree at the seat of enlightenment") for both and changes the verb from "approach" to "spread out the mat at."
- n.163 These are the names in *Ghoṣa*. Edgerton s.v. *vr̥hatphala* treats *vr̥ha(t)* as an alternative for *br̥hat* ("big").
- n.164 This is problematic. "Is without an entourage of queens" is supported by Gilgit 16v5 *bodhisattvasyāmaithunasam̐yoga-prasthānatāyai* and made explicit by Haribhadra at PSP, 1-1:52, *maithunadharmaparivarjanena* ("given up his entourage of queens"), and most tellingly the following *lhag bcas (te)* that strongly suggests the reason for the gods being overjoyed. Alternatively, keeping in mind the *dbul bar bya'o* rendered "we will give" [the begging bowls] just above, it may have the sense of "we will have presented them an entourage of queens," supported by *Ghoṣa*, p. 116, *bodhisattvasya maithuna-sam̐yogaprasthānatāyai*. Here the *la don (de la)* and the absence of a *byed sgra (-s)* ending on the word preceding *dbul* might support this alternative translation, based on the thought that, of the twelve deeds, the gods are overjoyed at the marriage deed of Śākyamuni as the prince Siddhārtha prior to the great renunciation. Cf. Bṭ1, pp. 749-50: " 'Still, in order to establish

beings in awakening these [bodhisattvas] practice celibacy. They do not engage in any sexual acts,’ and so on, teaches the pure aspiration and pure behavior of bodhisattvas practicing like that. As for ‘Blessed One, do bodhisattva great beings definitely have a father, a mother, a wife, sons, and daughters?’ and so on, having given the above description of the good qualities of the bodhisattvas, following on from the sons and daughters of good families having made the commitment to be the mother and father and so on of those bodhisattvas, and the Four Great Kings making the commitment to supply the entourage of queens, in response to Śāradvatīputra’s inquiry about whether bodhisattvas definitely have to have girls and so on, the Blessed One explains that actual bodhisattvas do not enjoy the five sorts of sense objects out of attachment, but abiding in conventional truth, without attachment, and with skillful means, through the four ways of gathering a retinue they gather beings together and use the five sorts of sense objects in order to establish them in the doctrine.”

- n.165 “Enjoyment” renders *rnam par spyod pa*. Ghosā, p. 117, and Gilgit, p. 387, *vihārapratilabhda*.
- n.166 K and N, supported by Ghosā and Gilgit, only have these first two alternatives, probably supported by Bṭ1, p. 750: “teaches that...‘they practice,’ and ‘they do not practice’ cannot ultimately be apprehended.” The translation here follows D that is *Eighteen Thousand*.
- n.167 Alternatively, “physical forms are not empty of emptiness, and emptiness is not other than form.”
- n.168 The Skt versions have *darśana* (“the seeing”); Tib *mtshong ba* could also mean that. “Not really exist” renders *yod pa ma yin pa (asat)*.
- n.169 Here *sgyu ma* (“illusion”) is rendering *kṛtrimam*, more usually *bcos ma* (“fabricated,” “artificial”).
- n.170 Z, p. 206, n. 45: “Because naming is artificial in the cases of (of: with regard to) each single dharma; they [i.e. the states described in the preceding paragraph], having been imagined, are designated with an accidental appellation that is falsely imagined, and on the basis of [this] appellation they are clung to.”
- n.171 This renders *mngon par zhen*. Although this is the expected translation, here and in the *Twenty-Five Thousand* the translators usually render forms of *abhiniviś* with *mngon par ’chags*. An alternative translation: “From convention they are settled down on as real.”

- n.172 An alternative translation: “They do not falsely project them, and they are not settled down on as real.”
- n.173 Gilgit, 18r9–10; Ghoṣa omits.
- n.174 The translators render *svabhāva* by *ngo bo* here to differentiate it from *prakṛti*; just below where the distinction is not necessary, they use *rang bzhin* for *svabhāva*. Ghoṣa, p. 129, *anutpādaprakṛtikāḥ svabhāvaśūnyāḥ*.
- n.175 The translators render the gerundives in *-tava* by *bzla’o* and here, the future first person singular *-syāmi*, with *bzla bar bya’o*.
- n.176 The *Twenty-Five Thousand*, ka 47a (2.95), has *byang chub* (“path of enlightenment”). Bṭ1 (p. 755) glosses “bodhisattva” as “enlightenment.”
- n.177 “Practice” renders *chos* (*dharma*).
- n.178 This is also the reading in the Stok *Twenty-Five Thousand*, ka 61b2; the *Eighteen Thousand*, supported by Ghoṣa, p. 132; and Z, p. 391. Kimura and the D *Twenty-Five Thousand* differ.
- n.179 “There are” renders *yod pas*, likely a rendering of *āgamyā* (“thanks to”).
- n.180 In the translation of the *Twenty-Five Thousand*, “discerned” takes *yod pa* to be the Tib translation of Gilgit, Kimura, and Ghoṣa’s *prajñāyante*.
- n.181 Z suggests “metaphorically” as a translation for *paryāyeṇa* (*rnam grangs kyis*). In the *Twenty-Five Thousand* this is rendered “in a manner.”
- n.182 LSPW uses “endeavor” and “join” for *yuj* and its derivatives; *brtson* does mean “to endeavor, make an effort,” but as Z notes, Kumārajīva’s Chinese translation of this includes the meaning “compliant with,” that is, fitting, or logically established.
- n.183 “Flowing along together” renders *lhan cig kun tu rgyu* (*saha samavasaratīti*).
- n.184 “Does not obstruct” renders *thogs par byed pa* (*rūpayati*) (more usually *gzugs su yod pa/rung ba*), the Abhidharma definition of form; each of the following is the definition of the respective aggregate.
- n.185 “Without conjunction or disjunction” (*’du ba dang ’bral ba*) (=there is nothing together and there is nothing apart) renders *ayogāvīyoga* (a secondary formation from *yuj* cognate with English “yoke,” and from which English gets the loan word “yoga”). The passive past participle *yukta* of the same root (*yuj*) has been rendered “engaged.” The sense of *yuj* is of different things

coming or being together. The Tib renders *yoga/viyoga* here with the nonvoluntary/intransitive forms of coming/being together and separating/being separate. In the immediately following sections *yojayati* (“they cause X to engage with Y” or “they associate X with Y”) is a causal formed from the same root. The Tib renders it with the voluntary/transitive form of *’du* (*bsdud*) and the voluntary/transitive *’byed* (“to make separate”).

n.186 “Yogic practice” renders *rnal ’byor* (*yoga*).

n.187 Bṭ1, pp. 761–62: “From ‘Śāradvatīputra, bodhisattva great beings who practice accordingly are said to engage with the perfection of wisdom, but, even though they practice the perfection of wisdom in that manner, they do not observe that they are either “engaged” or “not engaged” with physical forms’ up to ‘In this way, Śāradvatīputra, because all phenomena are without conjunction or disjunction, bodhisattva great beings are said to engage with the perfection of wisdom’ is an explanation presenting in a different form their entering into the defining mark of engagement on account of having abandoned the notion that they are engaging or not engaging, because they themselves have no notion that they are those who are doing something and because they do not have the wrong view of a self. From ‘Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they neither cause emptiness to engage with nor to disengage from emptiness,’ up to ‘They neither cause wishlessness to engage with nor to disengage from wishlessness, nor the yogic practice of wishlessness’ is the three gateways to liberation. It teaches the defining mark of engaging as the abandonment of the notion of causing engagement or causing disengagement. Were there to be some attribute ‘emptiness’ that is an existent thing it might be possible to cause engagement and cause disengagement with something other than that emptiness, but because some attribute ‘emptiness’ that is an existent thing is not established at all they do not cause emptiness to engage with emptiness, nor disengage from it. Take ‘nor the yogic practice of emptiness with the emptiness meditative stability. It is saying that the meditative stability that is an existent thing also does not exist, so they do not cause the meditative stability to engage with it or disengage from it. Construe signlessness and wishlessness in the same way. ‘If you ask why, it is because there is neither conjunction nor disjunction in emptiness,’ and so on, teach the reason why the three gateways to liberation are not existent things.” Cf. Bṭ3 4.293.

n.188 “Enter into” (*’jug*) and the immediately following “understanding” (*khong du chud*) both render forms of the same verb *avatṛ* (Z, p. 394; PSP 1–1.66).

- n.189 This means the emptiness of the defining marks particular to specific dharmas. This emptiness comes after “the emptiness of all phenomena” in the list of emptinesses. Bṭ1, p. 762: “It teaches that they neither engage with nor disengage from the five aggregates and so on, because their own intrinsic defining characteristics are not established.”
- n.190 “Associate with” (*sbyor*) and the earlier “cause to engage” (*bsdud*) render the same word *yojayati*, a causal form of *yuj*. Each of the phenomena, starting with physical forms, is a basis for designating a “bodhisattva.” The negation is of the bodhisattva, at any level, and when enlightened, causing the engagement of any of the phenomena, that are the basis on which they are labeled a person, with its definition, for instance, or with a particular time period and so on.
- n.191 Z, p. 394 (22v11), [*try*]*adhvasamatāśūnyatām upādāya*. Ghoṣa, p. 168, “because of the sameness of the [three] times” (*adhvasamānatā upādāya*); PSP, 1–1:67, “because of the emptiness of time” (*adhvaśūnyatām upādāya*).
- n.192 PSP, 1–1:67, *evaṃ yujyamānaḥ*; Gilgit, Ghoṣa *evaṃ yukta* (*Eighteen Thousand*, ka 31b3 (3.36), *brston*), “engage.”
- n.193 Ghoṣa, p. 168, and Z, p. 395 *sarvajñatā*; the *Twenty-Five Thousand*’s *rnam pa thams cad mkhyen pa* is Kimura, 1–1:67, *sarvākārājñatā*.
- n.194 Here, and in all the following, the *eva* (Tib *nyid*: “the very,” “the actual”) has not been rendered separately in English.
- n.195 Ghoṣa, p. 175, *adhyātmaśūnyatām eva*. It is not possible to write *stong pa nyid* *nyid* in Tib.
- n.196 This is the reading in all versions, including the *S Hundred Thousand*, ka 180a7. It is also the reading in the following *mtshan ma med pa* section. In the *smon pa med pa* section that follows that, however, it reverts to listing all the fruits, starting from the fruit of having entered the stream, and leaves out “omniscience” (*sarvajñatā*).
- n.197 “Stable” and “unstable,” or “secure” and “insecure,” render *sāra* and *durbala*. The *Eighteen Thousand*, 33a7 (3.41), has *snying po can* and *nyam chung ba*, “strong” or “weak.”
- n.198 Gilgit, 24v8, but with *nopaiti*; the *Eighteen Thousand*, 33b2 (3.42), has *khas mi len* (“does not assert”) (since the plural “bodhisattva great beings” is used, this is “do not assert”) in place of *mi dmigs pa* (“does not apprehend”). Ghoṣa omits.

- n.199 Gilgit, 25r4–5, and the *Eighteen Thousand*, 3.43 put “the emptiness of nonarising” after “the emptiness of all phenomena” in the list of emptinesses. (In the *Eighteen Thousand* these are actually rendered “the emptiness of all dharmas” followed by “the emptiness of the unproduced.”) They both, together with Ghoṣa, p. 250, omit “the emptiness of nonceasing.” Kimura, 1–1:72, tacks on the emptinesses of *bhāva*, *abhāva*, *svabhāva*, and *parabhāva* in place of these two emptinesses. The order in the list, from “the perfection of generosity” down to “the very limit of reality,” is problematic.
- n.200 “Different sorts of miraculous ability,” the different kinds of them, or performances of them, renders *rdzu 'phrul gyi rnam pa*; Ghoṣa, p. 252, and Kimura, 1–1:72, *ṛddhividhi*.
- n.201 This renders Ghoṣa, p. 252, *sarvākāraṇi sarvābhijñā upalapsyate*, not as “all extrasensory powers” but as “extrasensory powers that know all.”
- n.202 “Have been born” renders *skyes par gyur pa* (*upapanna*).
- n.203 The reading here, Gilgit, 25v4–5, *pradakṣiṇībhavanti* (*mtshun par 'grub po*), is discussed by Z, p. 232, n. 142; Bṭ1, p. 772, glosses “without being falsely imagined” as “establish without hesitation or doubt.”
- n.204 Dutt, p. 55, and Ghoṣa, p. 256, *doṣa*; Z, p. 398, *roga* (“sickness”).
- n.205 Bṭ1, p. 774, says “conjoin” and “separate,” and “come together” and “not come together” are synonyms.
- n.206 Here the “phenomenon” (*dharma*) is a property—specifically, something’s emptiness—and the “phenomena” in “realm of phenomena” means the totality of all those properties taken together. Everything (confusingly called *sarvadharmāḥ*, “all phenomena,” by which is meant *sarvadharmiṇaḥ*, “all things that have a property”) has the property of, or is qualified by, its emptiness.
- n.207 This borrows from Z’s translation, p. 359, n. 178.
- n.208 The *Twenty-Five Thousand*, 2.155, renders this, “This is because they do not observe anything at all by which anything could be comprehended, and also because they do not engage with the notion that the realm of phenomena is empty, and nor do they engage with the notion that it is not empty.” Taking the thing that has a phenomenon = property (*dharma*), or the thing that has a property/phenomenon (*dharmin*) as the realm of phenomena, and taking empty and not empty as the possible properties qualifying it, in the absence of the thing being qualified (or because the thing being qualified and the

qualification are ultimately the same) they could not “associate” or join the two together.

- n.209 It is not clear whether the emphasis is on the fact that beings, as the object of empathy, are unproduced, or that bodhisattvas as practitioners of the perfection of wisdom are unproduced, an ambiguity retained in LSPW and Z’s translation “through the fact of the nonproduction of a being.” The *Twenty-Five Thousand*, 2.160, has “based on [the truth that] beings are nonarising.”
- n.210 Gilgit, 27r9, and Kimura 1–1:79. Ghoṣa, p. 266, has “perfection of wisdom” in place of “emptiness.”
- n.211 This renders *bsnyen bkur byed par ’gyur* (*ārāgayati*).
- n.212 This last statement from PSP, 1–1: 80, *tasyāpi pañutarāṇīndriyāṇi bhavanti*, is only found in D. All the other editions of the *Hundred Thousand*, as well as D *Twenty-Five Thousand*, ka 2.163, omit. Gilgit, 27v7, and Ghoṣa, p. 266, omit.
- n.213 PSP, 1–1: 80, *avipramuṣita*; LSPW, “of which he never loses sight”; Ghoṣa, p. 267, *avipranaṣṭa*.
- n.214 This is a slightly abbreviated version of the passage associated with the (candidate for) stream enterer at PSP, 1–1: 81: *santi śāradvatīputra bodhisattvā mahāsattvāḥ prajñāpāramitāyāṃ caranto ghaṇāmānā vyāyacchantāḥ sattva-paripākāyopāyakausālyabalena srotaāpattiphalaṃ sāṅgāt kurvanti, na ca tena manyante* (where *ghaṇāmānā vyāyacchantāḥ*? is rendered at *le’u brgyad ma*, ga 69a1–2, as *sbyor ba la brtson par byed pa la*, “persevering at the practice”). This is omitted from Gilgit, Ghoṣa, the other editions of the Kangyur, and from the *Twenty-Five Thousand*, 2.165, and the *Eighteen Thousand*, 3.59.
- n.215 *tshe’i tshul bzhin du gnas*, literally “remaining in the mode of a life”; the *Eighteen Thousand*, 3.66, has “for as long as they live.”
- n.216 Gilgit, 29r1. Cp. Ghoṣa, p. 271, probably a mistake.
- n.217 Kimura, 1–1:82, *tataś cyut[v?]ā*; Ghoṣa, p. 271, and Gilgit, 29r5, omit.
- n.218 Tib *rnam par mnan pa* means “to press down on,” but Gilgit, 29b4–5, *viṣkadya viṣkandya*; Ghoṣa, p. 273, *viṣkadya*; Kimura, 1–1, *avaskandakena*. The *Eighteen Thousand*, ka 40b2 (3.75), *thod rgal du* means “leaping above.”
- n.219 PSP, 1–1: 84, *cakravartino bhūtvā*; *Twenty-Five Thousand* 2.187 omits.
- n.220 PSP, 1–1: 84, *maṇimuktāsuvārṇarūpyappravāḍa*.

n.221 Ghoṣa, p. 276, and Gilgit, 30r6.

n.222 *le'u brgyad ma*, ga 72a1–5, and PSP 1–1: 84–85: *yāvad daśakuśalakarmapatheṣu sattvān pratiṣṭhāpya brahmakāyikeṣu yāvad akaniṣṭheṣu deveṣūpapadyamānā nānā-buddhakṣetreṣv anuttarāṃ samyaksaṃbodhim abhisambudhyante. ity akaniṣṭhaparamaḥ. santi śāradvatīputra bodhisattvā mahāsattvā ye catvāri dhyānāni niṣpādyā dhyānebhyaḥ parihīṇāḥ prathamam dhyānam āsādyā* (the translators read *āsvādyā*, ro myongs) *brahmakāyikeṣu deveṣūpapadyante, te punar dhyānāni niṣpādyākaniṣṭheṣūpapadya nānābuddhakṣetreṣv anuttarāṃ samyaksaṃbodhim abhisambudhyante. iti plutaḥ. santi śāradvatīputra bodhisattvā mahāsattvā ye brahmalokāc cyutvā śuddhāvāseṣūpapadyante, te śuddhāvāsānām ekaṃ vā dve vā sthāne vīlaṅghyākaniṣṭheṣu deveṣūpapadya nānābuddhakṣetreṣv anuttarāṃ samyaksaṃbodhim abhisambudhyante.* Haribhadra connects this with the first two of the three *akaniṣṭhaparama* (“those intent on Akaniṣṭha”), namely, the *pluta* (“floaters”) and *ardhapluta* (“floaters over half”). This is omitted from Gilgit, Ghoṣa, the other editions of the Kangyur, and the *Twenty-Five Thousand* and *Eighteen Thousand*.

n.223 This line takes up again from the *le'u brgyad ma*, ga 72b5, and PSP, 1–1: 85 *eka-jātipratibaddhāś ca bodhisattvā mahāsattvās tatra tatra buddhakṣetreṣūpapadya nānā-buddhakṣetreṣv anuttarāṃ samyaksaṃbodhim abhisambudhyante*, which Haribhadra connects with the *sarvasthānacyuta* (“those who die in every place”), the third of the three divisions of the *akaniṣṭhaparama* (“those intent on Akaniṣṭha”). The reader is supposed to connect this last sentence with all ten directions. It is omitted from Gilgit, Ghoṣa, the other editions of the *Hundred Thousand* in the Kangyur, and from the *Twenty-Five Thousand* and *Eighteen Thousand*, as are the following two paragraphs also found at PSP, 1-1: 86, and the *le'u brgyad ma*, ga 72b6–7.

n.224 D has omitted the *snyoms par 'jug pa* (PSP, 1-1: 86, *dhyānārūpyasamāpattīr*) as has *le'u brgyad ma*, ga 72b6, where this is rendered *gzugs med par sgrub par byed pa*.

n.225 Cf. Ghoṣa, p. 280, and Gilgit, 30v9, *durgativinipātaṃ prapatanti*; PSP, 1-1: 86, *apāyadurgativinipāteṣu*; and *le'u brgyad ma*, ga 73a7, *ngan song ngan 'gro log par ltung ba rnam su*.

n.226 Alternatively, “Śāradvatīputra, there are bodhisattva great beings standing in the six perfections who illuminate the darkness of beings with wrong views with the illumination of the buddhadharmas, and they never separate themselves from the illumination of the buddhadharmas up until they fully awaken to unsurpassed, perfect, complete awakening.”

- n.227 This is PSP, 1-1: 87–88. Haribhadra, having connected the immediately preceding passage with “candidates for arhatship” (*arhattvapratipannaka*), connects this with pratyekabuddhas. Again, it is omitted from Gilgit, Ghoṣa, the other editions of the Kangyur, and the *Twenty-Five Thousand* 2.197 and *Eighteen Thousand* 3.96.
- n.228 Ghoṣa, p. 281, and Gilgit, 31r5, *ayaṃ śāradvatīputra bodhisattvānāṃ mahāsattvānāṃ [sam]udayo buddhadharmmeṣu*. PSP, 1–1: 87, omits.
- n.229 “Basic” means an immorality not contingent on a prior commitment to a code of conduct.
- n.230 Ghoṣa, p. 286, *ātmabhāva*; alternatively, “become possessed of the sort of personality.”
- n.231 According to traditional Indian cosmology, our human world of Patient Endurance (*sahāloka dhātu*, *mi mjed 'jig rten gyi khams*) is said to comprise four continents (*caturdvīpa*, *gling bzhi*), namely Pūrvavideha (*lus 'phags*) in the east, Jambudvīpa in the south, Aparagodānīya (*ba glang spyod*) in the west, and Uttarakuru (*sgra mi snyan*) in the north. A single world system (*cakravāla*) extends from the realms of the hells, anguished spirits, and animals, through the human abodes, and through the celestial domains of the six god realms belonging to the realm of desire, the seventeen god realms of the realm of form, and the four activity fields of the realm of formlessness. In association with the four meditative concentrations, this single world system multiplies incrementally: the thousandfold world system (*sāhasraloka dhātu*, *stong 'gi 'jig rten gyi khams*) comprises one thousand such parallel worlds, the millionfold world system (*dvisāhasramadhyamaloka dhātu*, *stong gnyis pa 'jig rten gyi khams 'bring po*) one thousand of those, and the great billionfold world (*trisāhasra-mahāsāhasraloka dhātu*, *stong sum gyi stong chen po'i 'jig rten gyi khams*) one thousand of those yet again. For an analysis of the divergent traditions associated with this cosmology, see Kloetzli 1983, pp. 23–90.
- n.232 “All within range” has been added to the English translation here and below to make the meaning easier to understand.
- n.233 “Know” is supplied from Kimura 1–1:94–5; Ghoṣa, p. 297, *jānāti / yat kañcit samudayadharmmaṃ sarvaṃ taṃ nirodhadharmmeti veditvā*.
- n.234 This is the forbearance (*kṣānti*, *bzod pa*) for the truth that phenomena are nonarising, the realization that whatever the attainment, it has no intrinsic nature. An alternative translation is “receptiveness.”

- n.235 This is the vow, while sitting under the Bodhi tree at the site of awakening, not to arise from meditation until perfectly and completely awakened.
- n.236 Gilgit, 34r12, and Dutt *āsannasthāyin*. *Twenty-Five Thousand*, ka 75a3 (2.230); *Eighteen Thousand*, ka 48b5, (3.123); and *le'u brgyad ma*, ga 81a7, *nye bar gnas*. *Ghoṣa*, p. 300, *āsattvasthāyin*; Edg, s.v. *āsattvasthāyin*, “abiding until the coming into existence” of the buddhas.
- n.237 Here, “in their final rebirth” renders *srid pa tha ma pa* (*caramabhavika*). A *srid pa* (*bhava*) is “an existence”; elsewhere rendered “process of rebirth” or just “existence.”
- n.238 *Ghoṣa*, p. 301, *janayitrī* (“genetrix”).
- n.239 Edg, s.v. *pratyanubhavati* (2) says “uncertain whether mg. is *experiences, enjoys ... or gets*”; cf. *Daśabhūmikasūtra* (Rahder, pp. 34–36).
- n.240 The reading here has “broad” (*yangs pa*) without the *Twenty-Five Thousand*, ka 77a4-5, (2.236) “narrow” (*dog pa'i sems la dog dog pa'i sems*).
- n.241 Gilgit, 35v2, has “collected” and “distracted” (*saṃkṣipta* and *vikṣipta*), and “circumscribed” and “expanded” (*parīṭṭa* and *vipulā*), followed by “has gotten bigger” (*mahadgata*) and “immeasurable” (*apramāṇa*), apparently as opposites. The *Twenty-Five Thousand* 2.236 renders “has gotten bigger” (*che bar gyur pa*) by “evolving.” Kimura, 1–1:99, does not have *apramāṇa*.
- n.242 This renders *rnam pa dang bcas* (*sākāra*) *gtan tshigs dang bcas* (Kimura, 1–1:100, *sāḍṛśa*; Gilgit, 35v11, *sodeśa*; *Ghoṣa*, p. 304, *soddeśa*) *ngan rtags dang bcas* (*sadoṣa*?). The *Twenty-Five Thousand* 2.237 accepts the variant reading found in KPD, vol. 26, n. 2 (Yongle and Peking), *don rtags* (*sanirdeśaṃ*), and renders it “indications.”
- n.243 Bṭ1, p. 807: “Take ‘unlimited’ (*ananta*) with having forsaken the two limits (extremes) of superimposition and overnegation. They do not superimpose that there is ultimately an existent thing, and do not conventionally overnegate as nonexistence. ‘Because their minds are unattached (*anavagṛhītacittatām upādāya*)’ means they do not have a wrong view of, or settle down on, all three—the giver, the recipient, and the material gift— as existent things. Put it together as this: when they give without superimposing and overnegating, and when the three circles [i.e., the giver, the recipient, and the material gift] are purified, they cleanse the path to the knowledge of all aspects.”
- n.244 Emend (or read) the *Twenty-Five Thousand*, ka 80b5 (2.245), *dben* to (or as) *dpen*.

- n.245 Ghoṣa, p. 308, and Gilgit, 37r11–12, *yathāprāvṛtaiś cīvarair bhagavantam abhicchādayanti sma*; Kimura, 1–1:103, *yathāvṛtaiś cīvarair abhicchādayām āsur*. Tib renders *abhicchādaya* with *yon du gsol ba*, in the sense of making a payment for a received teaching. The sense of the Skt *abhicchāday* (“to cover”) is to cover or shower someone with gifts. All the Skt versions have nuns (*bhikṣuṇī*, *dge slong ma*) rather than monks, which makes good sense.
- n.246 The Skt editions all have Mahāketu, not Mahāśrī; *dpal* is not attested as rendering *ketu* (the expected rendering is the *Eighteen Thousand*, ka 53b3 (3.-147), *me tog*) in any of the reference works consulted. It is presumably an old translation, but has been translated literally.
- n.247 In the *Daśabhūmika*, *myi sgul ba* (Acala?) is the rendering not of Akṣobhya but of Avicālya.
- n.248 This is a literal translation. The *Twenty-Five Thousand* (2.248) renders this, “Let us generate the merits through which we will be reborn in those buddhafiels.”
- n.249 Emend *D thug* to *K thub*; Gilgit, 38r6, *anavamardanīya*; Ghoṣa, p. 311, *anavamṛdya*; Lokesh Candra, *Sanskrit Tibetan Dictionary*, International Academy of Indian Culture, 2007, s.v. *anavamṛdya*.
- n.250 Tib *de’i slad du* is an honorific form of *de’i phyir* that means both “because of/on account of that/those” and “to that end” (*Twenty-Five Thousand* 2.255 (ka 82b4)) depending on context. Gilgit, 38r6, and Kimura, 1–1:105, *tair*; *Eighteen Thousand*, ka 54b (4.2), *de dag gis*, *Large Sutra*, p. 93; Ghoṣa, p. 311, *tena*.
- n.251 *Twenty-Five Thousand* 2.265 omits.
- n.252 Bṭ1, p. 812: “For the happiness of perfect separation” means, at the time of nirvāṇa, excellently separated from both afflictive obstruction and obstruction to knowing; Edgerton, s.v. *visaṃyoga*.
- n.253 *Twenty-Five Thousand* 2.272 renders these “coral flowers, large coral flowers, crocuses, and mangosteen leaves.”
- n.254 In place of *dpung pa’i rus pa*, *Eighteen Thousand* 6.16 has *lag pa*, “arm.”
- n.255 It is “outer” in the sense of the environment seen from the perspective of a perceiving subject.
- n.256 Emend *kyis* to *kyi*.

- n.257 Ghoṣa, p. 334, *tadyathāpi nāma subhūte atītānāṃ buddhānāṃ bhagavatāṃ yāvad eva nāma mātram tiṣṭhati*; Kimura, 1–1:114, omits.
- n.258 The “phenomena” are the aggregates, sense fields, and sensory elements listed in the previous paragraphs. To not “mentally construct” or “conceptualize” any phenomenon means without projecting onto any of them an intrinsic nature or absolute truth. The earlier list of phenomena is now expanded to include all the dharmas, including those associated with bodhisattvas and buddhas.
- n.259 Ghoṣa, p. 372, *samyakprahāṇabhāvanāyai* supports reading *phyir* as a dative of purpose but it accidentally omits *smṛtyupasthāna*.
- n.260 Ghoṣa, p. 381, *tathā hi te sarvavadharmā na saṃvidyante / yañ cābhiniṣeta / yena vābhiniṣeta / yatra vābhiniṣeta*. Bṭ1, p. 823: “This means that the name that might be attached, the attachment on account of which it might be attached, and the thing that it might be attached to—they all do not ultimately exist.”
- n.261 Again, this rendering of *skyon med pa* incorporates the creative etymology of *nyāma* from *ni* plus *āma* (“raw”). If derived from *niyāma* it is “the secure state of a bodhisattva.”
- n.262 See 3.4, when Subhūti asks his opening questions.
- n.263 Bṭ1, p. 825, glosses “in physical forms” (*gzugs la, rūpe*) and “in a bodhisattva” with “basis and based on” (*gzhi dang gnas*).
- n.264 *gzugs med pa zhig*; PSP, 1-1: 132, *arūpo*, Ghoṣa, p. 382, *ārūpi*.
- n.265 In the Tibetan corresponding to this paragraph, both for this text and for the Twenty-Five Thousand (3.180), the many instances of Sanskrit *dhātu* have been translated as the Tibetan *dbyings* rather than *kham*s, which would be much more usual in the context of the basic constituents of a sentient being including the sensory elements, etc. We have nevertheless interpreted *chos kyi dbyings* (*dharmadhātu*) in this passage as referring to the sensory element of mental phenomena rather than to the “realm of phenomena” in its wider sense; see the glossary definition for “realm of phenomena.” It is not clear why the Tibetan translators preferred the term *dbyings* here.
- n.266 Ghoṣa, p. 471, and Kimura, 1–1:146, *prajñāpayitum* is rendered *gdags* (“to designate”) but can be rendered literally by “make known”; a *prajñāpti* (*gdags pa*) is a “designation,” “representation,” or “concept.”

- n.267 *byang chub kyi sems*, Gilgit, 472, *bodhicitta*, in place of the *Twenty-Five Thousand's* (3.181) *byang chub sems dpa'i sems* ("the mind of bodhisattvas"). Kimura, 1–1:147, omits.
- n.268 Here the *Twenty-Five Thousand* (4.2) adds *na ba*, "ill health."
- n.269 "Shoulder ornament" renders *dpung rgyan* (*keyūma*), "upper arm bracelet," which is a royal insignia of victory.
- n.270 *skyon chen po. le'u brgyad ma* has *rtse mo'i skyon*; the *Eighteen Thousand* has *skyon gyi spyi gtsug*. Edg, s.v. *mūdhāma*, comments on Ghōṣa's reading *skyon med pa, nyāma*. Note that when *nyāma* is understood as *niyāma* it means "secure," "fixed," "definite."
- n.271 Here "immaturity," *skyon chen po* (*mūdhāma*), is contrasted with the "maturity," *skyon med pa* (*nyāma, niyāma*), that comes below.
- n.272 "Maturity" renders *skyon med pa*.
- n.273 Alternatively, *dharmatrṣṇā* may mean "craving for the dharmas" listed below.
- n.274 "Impediment" renders *gcod pa*; Gilgit, 52v12, *nīcaraṇa*?
- n.275 All the Tib editions of the *Hundred Thousand* omit *sams*; Ghōṣa, Kimura, and Gilgit all have *citta*, as does the *Twenty-Five Thousand* ("mindsets of the śrāvakas and pratyekabuddhas").
- n.276 The absence of *thams cad shes pa* here, not just from D but from all the other versions (including *gser bri ma*, kha 79a) is noteworthy. Below (kha 9b (5.389)) *thams cad shes pa* is included in the list.
- n.277 Alternatively, "a direct eyewitness to the attributes who witnesses with the body," as in the *Vṛtti* of Ārya Vimuktisena (Pensa edition, p. 44): "Non-returners who have attained the cessation absorption are called those who witness with the body because they witness a nirvāṇa-like dharma with their body. Why do they witness with their body? Because it is produced based on the body, since they are without thought (*cittābhāva*)."
- n.278 "Without afflicted mental states" renders *araṇa*; *raṇa* generally means "conflict," so a more literal translation of *araṇa* would be "without conflict." The translation reflects the Tibetan, which is *nyon mongs pa med pa*.
- n.279 "Even" renders *kyang* (*api*). "Those" is only added because of the requirements of English syntax, but this reading is corroborated by Gilgit, 53r10: *śrāvakahūmav api śīkṣitukāmenāyusmansubhūte iyam eva prajñāpāramitā*

prayatnataḥ, etc. However, Kimura, 1–1:155, *śrāvakabhūmāv api āyusman subhūte śikṣitukāmena bodhisattvena mahāsattvena iyaṃ eva prajñāpāramitā*; Ghoṣa, p. 503, *śrāvakabhūmāv api śikṣitukāmenāyusman subhūte bodhisattvena mahāsattvena*; and the *Eighteen Thousand* (7.30) explicitly say “bodhisattva great beings,” a reading with substantively different implications.

- n.280 This is the same as *Eighteen Thousand* 8.1; *Twenty-Five Thousand* 5.1 omits.
- n.281 This renders Gilgit, 53v3, and Ghoṣa, p. 504, *na sthitaṃ na viṣṭhitaṃ nādhīṣṭhitaṃ*, literally “do not stand, do not *not* stand, and do not stand above.” Kimura, 1-1:156, differs. Bṭ1, p. 851, explains the three words as follows: “ ‘Blessed Lord, even those names are unstable, intangible, and powerless’ and so on. Even those names *bodhisattva* and *perfection of wisdom* are not real bases fit to be spoken, so it is teaching the elimination of the two extremes of ‘stable’ and ‘unstable.’ Were a real basis to exist, there are two alternatives: it would, as a conditioned phenomenon like a physical form and so on, be stable in a place or region, or, as an unconditioned phenomenon like space and so on, not be stable in a place or region. Hence, it is teaching that, insofar as those names are without real bases, they are not stable, and hence they are also not *not* stable. ‘Intangible’ means they are not even unstable. ‘Powerless’ means they are not, having eliminated both the extremes of stable and unstable, powerful [=super-stable (*adhīṣṭhita*)], stable, as a real basis that is not stable and is not *not* stable. Thus, having briefly taught the elimination of the overreification and overnegation from the perspective of both a *bodhisattva* and a *perfection of wisdom* that have or do not have a real basis, and the practice separated from grasping at the two extremes of the name *bodhisattva* and the name *perfection of wisdom* being stable and not stable,” etc.
- n.282 The order of terms beginning with “realm of phenomena” is the order found at Ghoṣa, p. 544, and Kimura, 1–1:159 (*dharmadhātu, tathāgata / tathatā, bhūtakotī, dharmmasthititā, dharmmaniyāmatā*). *Twenty-Five Thousand* 5.12 follows the order at Kimura, 1–2:56, but with *dharmadhātu* given twice in the same list.
- n.283 The reading in Ghoṣa is *kiṃ na tad ity ucyate* (“Why is it not called that?”), and *na* should probably be emended to *ca*.
- n.284 *Twenty-Five Thousand*, ka 130a (5.13), has *btags par bstan* (“teach to be a designation”) in place of *brtags par bstan*.
- n.285 Here “reason” renders *don gyi dbang*. It intends the nexus between a basis of designation (in this case all the phenomena beginning with physical forms) and a thing designated (in this case the *bodhisattva*, or, more exactly, the

term *bodhisattva*), each avoiding overreification and overnegation, respectively.

- n.286 *Twenty-Five Thousand*, ka 135a (5.22), adds the meditative stabilities and the extrasensory powers here; Ghoṣa, p. 565, omits.
- n.287 N, K; D omits.
- n.288 Bṭ1, p. 878: “There, in ‘they should not dwell in syllables,’ they should not dwell by viewing the *syllables*, the seed syllables *a* and so on, as existent things. ‘They should not dwell in syllable accomplishments.’ *Syllable accomplishment* is the production of the knowledge that causes the realization of the meaning, *anutpāda* (‘nonproduction’), after resorting to the seed syllable *a*, and so on, used as a dhāraṇī. This teaches that they should not stand there either. That dhāraṇī knowledge is a product of such explanations as ‘*a* is the door to all dharmas because they are unproduced from the very beginning.’ That statement of the seed syllable, furthermore, becomes a condition for full awakening when certain bodhisattva great beings with sharp faculties resort to and have meditated on the single meaning of nonproduction. It becomes a condition for full awakening when those with middling faculties resort to two syllables and have become familiar with two statements. And it becomes a condition for full awakening when many statements become a condition for full awakening when those with dull faculties resort to them and have become familiar with them. Hence it says ‘they should not dwell in singular expressions, dual expressions, or plural expressions.’ ”
- n.289 “The notion that physical forms are impermanent” renders Ghoṣa, p. 568, *rūpam anityam iti*.
- n.290 The inclusion of *thams cad shes pa nyid* in the list here is noteworthy. Ghoṣa, p. 601, omits.
- n.291 The list omits *thams cad shes pa nyid* (“knowledge of all the dharmas”; lit. “omniscience”).
- n.292 “Investigate” renders Ghoṣa, p. 613, *vyupaparīkṣa*. The Tibetan is *brtag* (the future tense form of *rtog pa*). For an alternate rendering, see *Twenty-Five Thousand* 5.50: “determine that all phenomena are the emptiness ... determine that there is no mental wandering.”
- n.293 *D tshad ma mchis par nges pa*. Ghoṣa, p. 613, *niyata* (*nges pa*). The “immeasurable” here is enlightenment.

- n.294 Ghoṣa, p. 615, and Kimura, 1–1:172, *sarvavajñāñāne*.
- n.295 The list omits *thams cad shes pa nyid*.
- n.296 LSPW, p. 135; *Twenty-Five Thousand* 5.56; *le'u brgyad ma*, ga 145b1; PSP, 1-1: 173; and Ghoṣa, p. 633, *apārapāragatām*.
- n.297 Ghoṣa, p. 681, *satatasamitam* (*khör zug rtag par*); cf. Jäschke s.v. *khör mo yug*.
- n.298 Bṭ1, p. 904: “Because of philosophical error they have a philosophical view of, and are *intent on* [or *believe in*], a physical form that is an existing thing. Because of *perceptual* error, they grasp the mental image of good or bad and so on. Because of mental error they are attached to [or settle down on] and *possess* the functioning reality (*dnogs po*) of physical form. ‘They engage in the conditioning of physical forms.’ This means that when they thus, because of such philosophical error, perceptual error, and mental error, see a physical form that is an existing thing and practice like that, they make a physical form a conditioned thing that will arise and cease and so on and do not practice the perfection of wisdom.” Bṭ3 4.612, explaining the three in the different order found at *Eighteen Thousand*, ka 88a (9.6), says: “ ‘Possess’ (*gnas, adhisthā*), ‘form a notion’ (*kun tu shes, saṃjñā*), and ‘believe’ (*mos, adhimuc*) in form. They ‘possess’ because of mental (*citta*) error, ‘form a notion’ (*‘du shes, saṃjñā*) because of perceptual error, and ‘believe’ (*lta ba, dṛṣṭi*) because of philosophical error.” See also Bṭ3, n.591.
- n.299 “Actualize” renders *mngon du bya ba*. Ghoṣa, p. 764, *sākṣāt karttuṃ* (“directly witness”).
- n.300 This renders the Tib based on Gilgit, 59v10–11, and Ghoṣa, p. 765, where there are just the separate statements (*rūpaṃ*) *na carati* and (*rūpaṃ*) *asya nimitte na carati*. Alternatively, the *lhag bcas* in *mi spyod de* and the *cing* in *mi spyod cing* may suggest “they do not engage with physical forms, which is to say (*de*), they do not engage with mental images of physical forms; (*cing*) they do not engage with the notion that physical forms are permanent,” and so on, making clear that permanence and so on are the *nimittas*.
- n.301 The eighteen sensory elements (*dhātu*) begin here because the set of twelve sense fields (*āyatana*), which come after the five aggregates (*skandha*), are complete.
- n.302 The presence of *thams cad shes pa nyid* (*sarvavajñatā*) here is noteworthy.
- n.303 The translators evidently read *upalabh* in place of *upe* or understood *upe* as *upalabh*. The Mvy does not attest *dmigs* as a translation of *upe* in any of its

forms.

- n.304 This renders *de*; *Twenty-Five Thousand*, ka 152a (6.14), *cing*. Cf. Gilgit, 60r11–12, *anupādattā*; Ghoṣa, p. 825, and Kimura, 1–1:182, (*tena*) *anupāttah*.
- n.305 *Twenty-Five Thousand* 6.16 has *ngo bo nyid med pa* (“are without intrinsic nature”).
- n.306 Alternatively, “assured of the crest of the victory banner.”
- n.307 This meditative stability named *excellently well established* and the following meditative stabilities named *well-engaging king of meditative stabilities, diffusion of light rays, without mistakes, because of the diffusion of light rays not making mistakes*, and *power of effort* (*rab tu bde bar gnas pa*, *ting nge 'dzin gyi rgyal po bde bar 'jug pa*, *'od zer rab tu 'gyed pa*, *'khrul pa med pa*, *'od zer rab tu 'gyed pas 'khrul pa med par byed pa*, and *brtson pa'i stobs*) are probably the result of a cascade of copying errors. They are missing from the list in the *Twenty-Five Thousand*; from Gilgit, 60v4–5, Ghoṣa, p. 826, and Kimura, 1–1:183; and are not found in the Mvy. In the later list (8.109) they are missing from Ghoṣa, p. 1267, and are omitted from the Choné Kangyur.
- n.308 *Eighteen Thousand* 7.8, *rājamudra*. Missing from the *Twenty-Five Thousand*'s list, and from Gilgit, 60v6, Ghoṣa, p. 826, and Kimura, 1–1:183.
- n.309 *Eighteen Thousand* 7.8, *trimaṇḍalapariśuddha*. Missing from the list in the *Twenty-Five Thousand*, and from Gilgit, 60v6, Ghoṣa, p. 826, and Kimura, 1–1:183.
- n.310 This and the next are missing from the list in the *Twenty-Five Thousand*. They may simply be intended or accidental alternative renderings of *simha-vijṛmbhita*, which can mean a lion's yawn and a lion's stretch. Mvy gives forms of *prasṛ* like *prasāraṇa* (“spreading,” “stretching out,” “extending”) for forms of *rkyong*, and gives *glal* as rendering forms of *(vi)jṛmbh*.
- n.311 Myv attests both *snrel zhi* and *snrel gzhi*. Mvy *snrel zhi snyoms par 'jug pa* renders *vyāstakrantakasamāpatti*. *dag yig gsar bsgrigs*, Zi ling: Mtsho sngon mi rigs dpe bskrun khang, 2003, glosses this as “crowning” (*thod rgal ba'i don*), equating *vyatyasta* with *vyāstakrantaka* = *vyākrantaka* or *vyutkrānta*.
- n.312 This is missing from the list in the *Twenty-Five Thousand*, and from Gilgit 60v7–8, Ghoṣa p. 826, and Kimura 1-1:183.
- n.313 This is missing from the list in the *Twenty-Five Thousand*.
- n.314 Skt MSS have *śuddhāvāsa* (*pure abode*) or *śuddhābhāsa* (*pure illumination*); however, Kimura gives *śuddhasāra* in a later list, and this is the reading

adopted here.

- n.315 This is missing from the list in the *Twenty-Five Thousand*.
- n.316 This renders *D jig pa*, C *'jigs pa* ("fearless"), also in the *Twenty-Five Thousand*, perhaps reading *vibhaya* in place of Gilgit, 60v10, and Ghoṣa *vivarṇa*; Kimura *vivṛta*.
- n.317 This is missing from the list in the *Twenty-Five Thousand*.
- n.318 This is missing from the list in the *Twenty-Five Thousand*. Gilgit, Ghoṣa, and Kimura omit.
- n.319 This renders *chos kyis 'phags pa* (*dharmodgata*); cf. the *Twenty-Five Thousand*'s *chos kyī 'phags pa*, g.1081.
- n.320 This and the following two meditative stabilities are missing the list in the *Twenty-Five Thousand*, and from Gilgit, Ghoṣa, and Kimura.
- n.321 This, *rnam par nges pa* (**viniścaya*), and the following meditative stability are missing from the list in the *Twenty-Five Thousand*.
- n.322 Alternatively, *where objective supports have been cut off*. Gilgit, 60v14, *āraṃbanaccheda*; Ghoṣa, p. 831, and Kimura, 1–1:184, *āvaraṇa* ("obscuration").
- n.323 This meditative stability named *entering into names and signs* and the following named *free from activity* are missing from the list in the *Twenty-Five Thousand*.
- n.324 *nges par gnas pa*, Kimura (consistently with *tathatā*) *sthitaniścita*. Cf. the *Twenty-Five Thousand* and *Eighteen Thousand*, ka 152ab (15.105), *sems med par gnas pa*, and Ghoṣa, p. 832, *sthitaniścitta*, (*abiding without mentation*).
- n.325 This renders *gnas su bya ba med pa*, *niradhiṣṭhāna* ("without anything to serve as a foundation").
- n.326 This is missing from list in the *Twenty-Five Thousand*.
- n.327 This compound is rendered slightly differently in the *Twenty-Five Thousand* (g.212).
- n.328 This and the next six meditative stabilities are missing from the list in the *Twenty-Five Thousand*. The name of the bodhisattva Ratnagarbha is rendered *rin chen snying po* ("Jewel Heart").
- n.329 This renders *mngon par dmigs pa med pa*; alternatively, "without a manifest objective support."

- n.330 This is missing from the list in the *Twenty-Five Thousand*.
- n.331 This is missing from the list in the *Twenty-Five Thousand*.
- n.332 This and the next four are missing from the list in the *Twenty-Five Thousand*.
- n.333 This differs slightly from the name in the list in the *Twenty-Five Thousand* (g.-
1114).
- n.334 This and the next two are missing from the list in the *Twenty-Five Thousand*.
- n.335 This assumes *kun tu rtog pa* is derived not from *saṃklp* but from *saṃvikṣ*.
- n.336 This is missing from the list in the *Twenty-Five Thousand*.
- n.337 I.e., of all phenomena.
- n.338 “Fixated” renders *chags par bya ba*, Ghoṣa p. 842 *abhiniviṣṭāḥ*.
- n.339 Skt *vid* means both “exist” and “know”; *saṃvid* has the same two meanings, perhaps intensified (“completely exist” or “completely know”). In Skt, therefore, the sentence means, at one and the same time: “As they are not known, so are they known. Thus, not being known, one says ‘ignorance,’ ” and, “As they do not exist, so do they exist. Thus, not existing, one says ‘not existing.’ ”
- n.340 Ghoṣa, p. 863, adds “great loving kindness” here.
- n.341 Gn1, p. 916: “when ordinary foolish people mistakenly see the nonexistent as existent they imagine and become fixated on all sorts of various things.”
- n.342 Ghoṣa, p. 877, *niryāti* (“are not emancipated in” or “do not go forth to”); Kimura, 1–1:190, *niryāsyati*. The Tib *’byung ba* has been rendered both by “go forth [to]” and by “emancipated [in],” depending on the context.
- n.343 Ghoṣa, p. 905, *saṃjñāsamajñāprajñaptivyavahārah*. Āryavimuktisena (Pensa 69, translated Sparham vol. 1, p. 75) says, “A *saṃjñā* (=notion, name) is the word for the causal sign (*nimitta*) of something; a *samajñā* (=symbol, denomination, literally ‘same knowledge’) is the word for the knowledge ‘me’ that goes in tandem with (*saṃeta*) the something (as in ‘I see the form with my eye,’ etc.). A *prajñapti* (=designation) is the representation (*vijñāpana*) within which there is settling on known and knowledge as object and subject. A *vyavahāra* (term, conventional expression) is [the Bodhisattva as mere] different (*vividha*) activity (*vyavahāra*) connected with things received or not received from others.”

- n.344 “Denomination” renders *nāmaprajñapti* (*ming du gdags pa*); cp. *dharmaprajñapti* (“designation for something”). The idea is that a name, as much as the named, is also just designated.
- n.345 “Are in their essential nature no essence” renders *dngos po ma mchis pa'i rang bzhin* (*abhāvasvabhāvaḥ*). In the list of emptinesses this *abhāvasvabhāvaḥ* is consistently rendered *dngos po med pa'i ngo bo nyid* (“essential nature of nonentities”).
- n.346 “Find agreeable” renders *mos pa* (*rocana*); Conze has “find pleasure in.”
- n.347 Cp. *Ghoṣa*, p. 923, *tasyā yā teṣāṃ sarvākārajñatāpratisaṃyuktānāṃ manasikārāṇāṃ anutsarjanatā anikṣiptadhuratā iyaṃ bodhisattvasya mahāsattvasya vīryapāramitā*.
- n.348 “Deny any opportunity for ... to impede” (*bgegs su 'gyur ba ... skabs* [alternatively] *go mi 'byed pa, na ... tad; avakāśaṃ dadati ... ye paripanthakārāḥ*).
- n.349 This renders the past passive participle in active voice. Literally it says they have “been fully taken hold of” (*yongs su zin pa, parigṛhīta*), which in this context means that the bodhisattvas have been guided or mentored by a learned compassionate guru teaching the two truths, and by skillful means and great compassion (*saṃparigraha*). Cf. *Abhisamayālaṃkāra* 1.37.
- n.350 Here the first “unconditioned” renders *asaṃskṛta* and the second *anabhisamskāra* (“not an enactment”). *Ghoṣa*, p. 994, *asaṃskṛta-śūnyatānabhisamskāreti*.
- n.351 *Gilgit*, 66r11, *smṛtyupasthānabhāvatāyai dharmāṃ deśayati*; *Ghoṣa*, p. 1001, accidentally omits this statement here but attaches it to the end of the rest of the correct exertions and so on; *Kimura*, 1–2:11, omits.
- n.352 *Ghoṣa*, p. 1036, as expected, has *mahāmaitrī* (“great loving kindness”) here, but both D and S omit it.
- n.353 The *Hundred Thousand* and the *Twenty-Five Thousand* both render *Kimura*, 1–2:12, *apagatasarvākārajñatāpratisaṃyuktair manasikāraiḥ prajñāpāramitāṃ bhāvayati upalabhate, tayā ca prajñāpāramitayā manyate*, literally “bereft of attentions connected with all-aspect omniscience they contemplate the perfection of wisdom and apprehend it, and on account of that perfection of wisdom give rise to conceit.”
- n.354 *Ghoṣa* *prajñāpāramitāyāṃ carann anupāyakuśalo veditavyaḥ*.
- n.355 *ngo bo dmigs pa*.

- n.356 This renders *Ghoṣa*, p. 1185, *virecayati vichandayati*; cp. Kimura, 1–2:14, just *vivecayati*.
- n.357 *rang bzor byas pa* (“made up by [the forgers] themselves”); *Ghoṣa*, p. 1185, *kuvitarkā* (“from bad ideas”); Kimura and Gilgit, 67a5, *kavikṛtāny* (“composed by poets”).
- n.358 Kimura, 1–2:14; *Ghoṣa*, p. 1186; and Gilgit, 67.9, *upadiś, ācakṣ*. Although here, and at *Twenty-Five Thousand*, ka 175b (7.57), *bdud (māra)* is qualified by the plural marker *dag*, only in the *Twenty-Five Thousand* are those doing the revealing and explaining qualified by the plural marker *’di dag ni*. The reading here (except for the first plural marker) follows the Skt that has the evil associate not teaching others that such fake buddhas are indeed fake, not the fake buddhas not revealing themselves to be fake.
- n.359 The Choné and Yungdrung versions of the *Hundred Thousand* omit these five aggregates, as do all other versions, including S. *Twenty-Five Thousand* 7.61 starts with *mig*, “eyes.”
- n.360 Here *’dems* is an incompleting voluntary form of *gdam*; *Ghoṣa*, p. 1190, *avadaty anusāsti*.
- n.361 “Basis” (*gnas*) and “word” (*tshig*) both render *pada*. “Actual entity denoted by / that is a word” renders *padārtha*. “Is without a basis / footing / place” renders *padam na vidyate*. Cf. Kimura, 1–2:17, *padam na vidyate nopalabhyate* (“a basis does not exist and cannot be apprehended”). The Sanskrit terms *padārtha* and its negative or opposite *apadārtha* are crucial to an understanding of the text. The Sanskrit *pada*, starting from its basic meaning of a footstep or track, also means a mark, standpoint, token, portion, sign, a matter, or a word; *artha* (or *ārtha*) has an even wider range of meanings including aim, purpose, cause, motive, use, object, and meaning. The Tibetan translators of this text and of the *Hundred Thousand* have rendered the two compounds as *tshig gi don* and *tshig gi don med pa*, of which the literal translations in English might be “the meaning of the word” and “the absence of meaning of the word.” However, *don* here must be understood as referring not to “meaning” in the sense of a definition of some kind, but rather to the actual thing denoted by the word. Note that the Tibetan of the *Eighteen Thousand* (11.2 et seq.) renders the two compounds *gzhi’i don* and *gzhi med pa’i don*, i.e., using a different interpretation of *pada* and a different analysis of the second compound.
- n.362 The *Twenty-Five Thousand* omits these six elements, as does *Ghoṣa*, p. 1195, and Bṭ1, na p. 946.

- n.363 Here “without any basis” renders *padam na vidyate*, “because ... are nonexistent” renders *avidyamānatvāt*, and “there is no actual entity denoted by the word” renders *padārtho na vidyate*.
- n.364 This is the twentieth of the twenty “sub-eons” making up the third (eon of destruction) of the four subdivisions of a “great eon” (*mahākalpa*). The other three major divisions of a great eon are the eon of arising, of duration, and (after the eon of destruction), of voidness.
- n.365 “False” renders *asadbhūtātā* (*a-sadbhūta-tā* = *yang dag pa ma yin pa*), rendered into Tib here as *myed pa yang dag pa nyid* (= *asad-bhūta-tā*), literally “the fact that they are really nonexistent.”
- n.366 “Bases [of meritorious deeds] from having carried out one’s assigned duty” tentatively renders *nyams su blang ba dang ldan pa’i* [*bsod nams kyi las kyi*] *ngos po*, based on *Ghoṣa*, p. 1258, *vaiyāvṛttasahagatam*; cf. Edgerton *vaiyāpatya*. Although Gilgit, 70r2, and PSP, 1-2: 24, *upāyakauśalam* is supported by *Eighteen Thousand* 11.36 and *le’u brgyad ma*, ga 181b5, *thabs mkhas pa* (“skillful in what is connected with one’s assigned duties”), *Ghoṣa*’s *auśadhika* (“[bases of meritorious deeds] to do with medicines”) is a good reading.
- n.367 “Verbal abuse” renders *zhe gcod pa* (elsewhere *tshig tsub pa*) (*paruṣa/pāruṣya*). Shouting at the person so much it upsets them.
- n.368 “Perverse pride” renders *log pa’i nga rgyal* (*mithyāmāna*). *bod rgya tshig mdzod chen mo*, s.v. *log pa’i nga rgyal*, “being full of oneself because of seeing what is bad in oneself as good.”
- n.369 “Indeterminate” renders *lung du ma bstan pa*, “not taught in the scripture [as virtuous or nonvirtuous].”
- n.370 This translation is based on the *catasrah arūpyasamāpattaya*[h] (Gilgit 70r8). Tib *gzugs myed pa bzhir skyes pa* (“born in the four formless states”) appears to be a mistaken reading of *samāpatti* as meaning *utpatti*.
- n.371 Earlier (2.13) the translators rendered these terms slightly differently.
- n.372 Earlier (2.12) the translators again have rendered these terms slightly differently.
- n.373 “With certainty” renders *nges pa* (*niyata*) in the sense of destined to progress to and attain their respective goals. Bṛ1, p. 959: “Thus it says ‘beings with certainty’ of the great number of beings, each ascertained as being in different lineages.” “Lead ... to consummation” renders *phul byed par ’gyur*

bas (agratām kariṣyati); cf. LSPW, pp. 168–69, “cause to achieve ... the highest.” Edgerton s.v. *kṛ* says “Sometimes the Caus. of $\sqrt{kṛ}$ is used for the simple verb or without a causal signification.” This would then mean “is the culmination.” The first way of rendering this means the Blessed One thinks bodhisattvas are called great beings because they bring all the beings destined to different goals to the culmination or highest state (*phul, agratā*). The second means he thinks they are called great beings because they are the foremost or the culmination of all those progressing to different goals. Cf. *Abhisamayālaṅkāra* 1.42 that glosses this part of the Sūtra with *samuddheśa* (“the motivating aims”) and says the first of the aims is *sarvasattvāgratācitta* (“[setting] the mind on the consummation of all beings”).

- n.374 “Equanimity” (*sems mnyam pa nyid, samacittatā*) here means a mind that sees all beings in the same way.
- n.375 “Unadulterated” (*ma ’dres pa, avyavakīrṇa*) means not influenced by the thoughts of personal freedom that śrāvakas and pratyekabuddhas have.
- n.376 Gilgit, 71r14, *ekanaya*.
- n.377 “On top of that” renders *gong du*. *Ghoṣa mahāsattvenāttaryavaṃ [uttaram evaṃ?] cittam*.
- n.378 “Led to consummation” renders *phul du ’gyur pa* as meaning *phul byed du ’gyur pa* based on *Ghoṣa*, p. 1266, *sarvasattvānām agryatām kārayiṣyati*. Literally, the Tib suggests it is the mind of the bodhisattva that is in the consummate state, rather than being in that state because of leading all beings to it.
- n.379 “Practice and engage in having an appreciation” renders *mos pa’i rnal ’byor la brtson pa (ārāmatāyogānuyukta)*; alternatively, (*Eighteen Thousand*, ka 118b (11.-67)) “be preoccupied with delight (*kun tu dga’ ba’i*) in.” Āryavimuktisena (AAV, cf. Sparham 2006–11 vol. 3, p. 69) says, “It uses both the word *yoga* and *anuyoga* (“yoga that follows”) to indicate [those who] practice (*yoga*), and then again engage in (*anuyoga*) the truth of suffering and origin, and the truth of cessation and path, respectively, in a temporal sequence.”
- n.380 On the meditative stabilities at this point, omitted from *Ghoṣa*, p. 1267, see n.-307.
- n.381 *Ghoṣa*, K, N, and C omit.
- n.382 *Ghoṣa*, K, N, and C omit.

- n.383 Alternatively, “that has followed the stream” (*śroto’nugata*).
- n.384 This renders *seng ge rnam par bsgying pa*. Emend Ghoṣa, p. 1267, *simhavikrīḍita* to *simhavijṛmbhita*.
- n.385 Ghoṣa, K, N, and C omit this and the following one.
- n.386 Ghoṣa, K, N, and C omit.
- n.387 Alternatively, *nyon mongs pa, raṇa* means “conflict.”
- n.388 Ghoṣa, K, N, and C omit.
- n.389 Ghoṣa, K, N, and C omit.
- n.390 Ghoṣa again has *vivarṇa*.
- n.391 Ghoṣa, K, N, and C omit.
- n.392 Ghoṣa, K, N, and C omit.
- n.393 Ghoṣa, K, N, and C omit this and the following two meditative stabilities.
- n.394 Ghoṣa, K, N, and C omit this and the following meditative stability.
- n.395 Again, Ghoṣa, p. 1268, reads *āvaraṇa* (“obscuration”) in place of *ālambana*.
- n.396 Ghoṣa, K, N, and C omit this and the following meditative stability.
- n.397 Ghoṣa, p. 1268, *sthitaniścitta*.
- n.398 Ghoṣa, K, N, and C omit this **sthitaniścita*.
- n.399 Ghoṣa, K, N, and C omit.
- n.400 Ghoṣa, K, N, and C omit.
- n.401 Ghoṣa, K, N, and C omit this and the next six meditative stabilities.
- n.402 K, N, and C omit. Ghoṣa, p. 1269, *sarvāṅkāraavaropeta*.
- n.403 Following this in the earlier list 6.163 (kha 184b) but missing here is *flash of lightning that does not cause pain*.
- n.404 Ghoṣa, K, N, and C omit.
- n.405 This and the preceding one are the meditative stabilities at Ghoṣa, p. 835, *araṇa-samavasaraṇa*, and *araṇa-saraṇa-sarvva-samavasaraṇa*. Here the list at Ghoṣa, p. 1269, has only *araṇasarvasamarasaraṇe*!

- n.406 Ghoṣa, K, N, and C omit this and the next four meditative stabilities.
- n.407 D adds another meditative stability called *dispelling the defects of speech* here. Ghoṣa, K, N, and C omit it.
- n.408 Ghoṣa, K, N, and C omit this and the next two meditative stabilities.
- n.409 The sentence found here in *Twenty-Five Thousand* 8.64 is, “So if one were to ask why, it is because that mind is not mind and there is indeed no attachment to that which is not mind” (*de ci’i phyir zhe na / ‘di ltar sems ni sems ma mchis pa ste/ sems ma mchis pa de la yangs chags pa med do*). This is cited below (8.144).
- n.410 Here “physical forms would therefore be without attachment” (*gzugs kyang chags pa myed do, rūpam asaktam*) means that physical forms are not things that anybody could get attached to.
- n.411 K, N. D omits “great loving kindness.”
- n.412 In both the *Eight Thousand* (W83) and *Twenty-Five Thousand* (PSP, 1-2: 33) Subhūti says the line cited here: *acittatvāt tatrāpi citte asakta iti*; Lhasa Kangyur *brgyad stong* 17a7, *sems med pa’i phyir sems de la ma chags shing* [*yongs su ma zin*]. The earlier line in the *Twenty-Five Thousand* (ka 192a6 (8.64)) differs slightly: *de ci’i phyir zhe na/ ‘di ltar sems ni sems ma mchis pa ste/ sems ma mchis pa de la yangs chags pa med do* (“So if you ask why, it is because that mind is not mind and there is indeed no attachment to that which is not mind”). Either this line has dropped out earlier from the *Eighteen Thousand* and the *Hundred Thousand*, or this is a cross-reference to another scripture.
- n.413 “Nonexistent physical forms” renders *gzugs myed pa*, construing the compound *arūpam* as a *tatpuruṣa* (in Whitney’s nomenclature, a “descriptive compound”). The negative prefix *a-* is descriptive of *rūpam*, hence “a nonexistent form” is a type of form. Bṭ1 says: “It teaches that there the nonexistent mind is called *nonexistent mind* because of the nonexistence, in the mind of the realm of phenomena, the intrinsic defining characteristic of which is a thoroughly established phenomenon, of imaginary mind. In ‘but nonexistent physical forms also would be without attachment to physical forms,’ the nonexistent physical forms are called *nonexistent physical forms* because the physical forms of the realm of phenomena, the intrinsic defining characteristics of which are thoroughly established phenomena, are not imaginary existent physical forms. Hence, nonexistent physical forms, the intrinsic nature of which are thoroughly established phenomena, are ‘without attachment to’ imaginary ‘physical forms.’ If the compound were to

be construed as a *bahuvrihi* ('possessive compound') it would mean
'[physical form, ultimately, the emptiness of it] in which there is no physical
form.' "

- n.414 "Mounted upon" renders *yang dag par gnas pa*. Both the *Hundred Thousand*, the *Twenty-Five Thousand*, and the *Eighteen Thousand* render Kimura, 1–2:44, and
Ghoṣa, p. 1329 *samārūḍha* as *yang dag par gnas*; also, earlier, Kimura 1–2:33,
Ghoṣa, p. 1298, and Gilgit, 74r9, *samārūḍha*. The *Hundred Thousand* and the
Twenty-Five Thousand also appear to render this word occasionally by *gnas*
alone; *le'u brgyad ma*, ga 200a1, *zhugs*, and ga 200a2, 'dzeg pa;
Abhisamayālaṅkāra, 1.45d, *adhirohini*; and *mngon rtogs rgyan*, ka 4a6, 'dzens.
- n.415 Ghoṣa, p. 1303, *adhivāsanatā*; Gilgit, 73v9, omits. Kimura, 1–2:35, has
vyupaparīkṣaṇā, as does Ghoṣa, p. 1325, below, rendered at 8.233 (F.109.a) just
by *rtog pa*. Āryavimuktisena (AAV, Sparham 2006–11 vol. 1, p. 95): "They have
perfection of patience armor when they endure, find pleasure in, and
thoroughly investigate the dharmas of the knowledge of all aspects (they
endure it at the initial occurrence, find pleasure from the second instant, etc.,
and thoroughly investigate by investigating from various angles)."
- n.416 "Overwhelm" renders *zil gyis gnon* (*abhibhū*); alternatively, "eclipse" or
"tower over."
- n.417 Ghoṣa, p. 1311, *udānam udānayanti / nāmadheyaṇ ca kīrttayanti śabdāṃ udīrayanti*
/ ghoṣam anuśrāvayanti.
- n.418 Cf. 8.83.
- n.419 This is the same as 8.83.
- n.420 Ghoṣa, p. 1315, *ākāśākāraliṅganimittaiḥ*.
- n.421 Ghoṣa, p. 1324, *brjod*, *ākhyā* ("describe"); 'chad, *deśaya* ("explain"); *ston*,
prakāśaya ("teach"); 'grel, *visarjaya* ("interpret"); *rnam par 'byed*, *uttānīkr*
("analyze"); *gsal bar byed*, *vivañc* ("elucidate").
- n.422 Ghoṣa, p. 1325, has *sarvvajñatā* ("omniscience") in place of "meditative
concentrations," and *pariṇāmayati* ("dedicate [the merits] to") in place of
"descend to."
- n.423 "Definitively discern" renders *rab tu rtog* (*pratyavekṣ*); alternatively,
"understand analytically," "contemplate."
- n.424 Bṭ1, p. 1014: "the mind is 'undistracted' by grasping at signs with respect to
all phenomena, and absorbed."

- n.425 In both Skt and Tib the subject of the verb “engage” (*pravṛt*, *’jug*) is “understanding”; thus, literally, this says “understanding does not engage with.”
- n.426 “Undivided” renders *ma ’dres pa* (*avyavakīrṇa*); literally “not mixed with anything else.”
- n.427 Here the translators render *bhāvanāvibhāvanā* by *bsgom par rnam par bsgom pa*. LSPW, p. 184, “a development in the sense of annihilation,” renders *le’u brgyad ma*, ga 200b1, *bsgom pa rnam par gzhiḡ pa’i don du*; the *Eighteen Thousand* renders it variously as “investigation” or “disintegration” of meditation.
- n.428 Cf. 1.10.
- n.429 K, N, D omits the eighteen emptinesses.
- n.430 This is related to the earlier list that was introduced by *de ni* (Ghoṣa, p. 1401, *yad*)—all the phenomena that are ultimately unfettered and unliberated (the portal of the Dharma)—the objects in which the bodhisattvas “dwell.”
- n.431 Ghoṣa, p. 1405, *niyojayiṣyati*; Kimura, 1–2:58, *parinirvāpayiṣyaty*.
- n.432 Below, 10.1, this question “because of just what” (*ci tsam gyis na*) is introduced simply by “how” (*ji ltar na*).
- n.433 “Go forth” renders *’byung* (*niryā*). It also means “to emerge from,” “to be emancipated from,” “escape,” and, later in this text, “the absence of a vehicle.”
- n.434 “Nature” here renders *prakṛti*, rendered “inherent nature” when one in the list of emptinesses.
- n.435 This translates D without emendation. Bṭ1, pp. 1034–35, says “ ‘the emptiness of that emptiness that is the emptiness of phenomena.’ That emptiness that is the emptiness when you say ‘phenomena are empty’ is also nonexistent as an inherent nature of emptiness, so, it, empty of an inherent nature, is called ‘the emptiness of emptiness.’ ” K, N have *de* in place of *D des*. Cf. Gilgit, 83v7–8, *tatra katamā śūnyatā śūnyatayā sarvadharmāṇāṃ śūnyatā / tayā śūnyatayā śūnyā śūnyatā iyaṃ ucyate śūnyatāśūnyatā*, “Here, what is the emptiness of the emptiness on account of the emptiness of all phenomena? The emptiness empty of that emptiness. This is called ‘the emptiness of emptiness.’ ”
- n.436 This definition of a physical form (*rūpa*) relates the word to a causal form of the verb *rup*; MW “to suffer violent pain.”

- n.437 “Poisonous” renders *gdug pa*; *Ghoṣa*, p. 1410, *āśīviṣa* (“snake poison”).
- n.438 “Gateway to arising” renders *skye ba’i sgo* (=āpattidvāra?); cf. *Ghoṣa*, p. 1410, *āpaddvāra* (“gateway to misfortune”).
- n.439 “Not growing fainthearted” renders *thub pa myed pa* (*anavasadya*).
- n.440 “Becoming completely collected” renders *yang dag par ’dus pa* (*saṃgraha*).
- n.441 “Emergence” renders *’byung ba*. *Ghoṣa*’s *nairyāṇika* is the definition of the truth of the path that “causes emergence” in the sense that it causes emancipation. It is not likely that *’byung ba* here means actual emancipation.
- n.442 “A liberation” renders *rnam par grol ba* (*vimokṣa*), of which there are eight. It is defined as “liberating” (*rnam par ’grel pa*, *vimocanā*).
- n.443 The translators read *niścita* (“ascertained”) in place of *Ghoṣa* *nicita*.
- n.444 “Direct perception” renders *mngon sum* (*pratyakṣa*); alternatively, in reference to the object of knowledge, *pratyakṣa* means “directly appearing,” “obvious.”
- n.445 “Union” renders *’dus pa* (*sāmyogika*); *Eighteen Thousand*, ka 146a (15.29), *’dus pa las byung ba’i chos* (“a phenomenon that has arisen from a union”) is a better translation.
- n.446 These four render *bhāva* (“entity”), *abhāva* (“nonentity”), *svabhāva* (“essential entity” or, more literally, “entity from itself”), and *parabhāva* (“entity on account of something else”), respectively.
- n.447 It is noteworthy here that the Tibetan translators render *Ghoṣa*, p. 1411, *svabhāva ucyate prakṛtir aviparītaṃ* as *rang bzhin zhes bya ba ni ngo bo nyid ma nor ba*, using *rang bzhin* to render *svabhāva* and *ngo bo nyid* to render *prakṛti*, the opposite of the usual usage of these two Tibetan terms in this text.
- n.448 “Ranges over” renders *spyod*. The translators perhaps read *anucarati* in place of *Ghoṣa*, p. 1415; Kimura, 1–2:65; and Gilgit, 85r4, *anubhavati* (“experiences”).
- n.449 *Ghoṣa*, p. 1415; Kimura, 1–2:66; Gilgit, 85r8; and the *Eighteen Thousand*, ka 148b, omit this meditative stability; the *Twenty-Five Thousand*, 226a (8.248), has “all phenomena are sealed with the unchanging seal.”
- n.450 *Ghoṣa*, p. 1416, *yatra samādhau niyatvā na bhidyate* (“having become certain with respect to this meditative stability they are not split apart”); *Eighteen Thousand* 15.45 “meditative stabilities are not broken apart.” Cf. Kimura, 1–2:66,

“are not split apart by any meditative stability.” Bṭ1, pp. 1044–45, “because it is not destroyed by the sides opposing...”

- n.451 Ghoṣa, Kimura *rājasupratīṣṭhānena* (“like a king who has been well consecrated”).
- n.452 There is no explanation of this in Bṭ1.
- n.453 “Well-founded” renders *’dzugs*; in the earlier lists *’jug* and *’jugs*.
- n.454 There is no explanation of this and the following two meditative stabilities in Bṭ1.
- n.455 Gilgit, 85v3, *mudram[=ām] ādhārayati*. Bṭ1, p. 1047: “ ‘If, among them, you ask what is the meditative stability named *sealed with the seal*, abiding in that meditative stability they are sealed with the seal of all meditative stabilities.’ When they are absorbed in that meditative stability they realize that the import of all the meditative stabilities is that all phenomena are, from the beginning, unarisen, and because it does not deviate from that meaning as it has been realized, like affixing a seal it is called ‘sealed with the seal.’ ”
- n.456 There is no explanation of this in the *Twenty-Five Thousand* or Bṭ1, and Ghoṣa, p. 1417; Kimura, 1–2:67; and Gilgit, 85v5, omit it.
- n.457 Bṭ1, p. 1048: “ ‘If, among them, you ask what is the meditative stability named *permeation of space*, abiding in that meditative stability space is permeated extensively with all the meditative stabilities.’ It is called ‘permeation of space’ because, when they are absorbed in this meditative stability, space is permeated with the forces and various miraculous displays of all the meditative stabilities, or, because the force of this meditative stability, like space, expands and permeates all meditative stabilities.”
- n.458 Ghoṣa, p. 1417; Gilgit, 85v6; and Kimura, 1–2:67, omits. Bṭ1, p. 1048: “ ‘If, among them, you ask what is the meditative stability named *vajra maṇḍala*, abiding in that meditative stability they apprehend the maṇḍalas of all meditative stabilities.’ It is called ‘vajra maṇḍala’ because, when they are absorbed in this meditative stability, there is the achievement of the collection of meditative stabilities, which, like a vajra, cannot be pierced by hindrances like Māra and so on. Take ‘maṇḍala’ here in this context as a collection or many gathered together.”
- n.459 The other lists, and Bṭ1, omit this meditative stability. Ghoṣa, p. 1417, and Gilgit, 85v6, have *raṇajaha* here; Kimura, 1–2:67, differs.

- n.460 “Slip in” renders *’dzul*. There is no explanation of this meditative stability in Bṭ1.
- n.461 There is no explanation of this meditative stability in Bṭ1.
- n.462 Jäschke, s.v. *lham me (snang)*, *lhan ne (snang)*, and *lhang nge (snang)*, all as different forms of the same word meaning “clear and distinct.”
- n.463 Ghoṣa, p. 1418, and Gilgit, 85v9, *yatra samādhau sthitasya na cittam na cetasikā dharmmā pravarttante*.
- n.464 There is no explanation of this meditative stability in Bṭ1.
- n.465 There is no explanation of this and the next meditative stability in Bṭ1.
- n.466 There is no explanation of this and the next meditative stability in Bṭ1.
- n.467 Ghoṣa, p. 1420, *samantāloko nāma*; Bṭ1 *kun tu lta ba* (“total seeing,” “observing everything”).
- n.468 There is no explanation of this and the next two meditative stabilities in Bṭ1.
- n.469 There is no explanation of this and the next meditative stability in Bṭ1.
- n.470 Kimura, 1–2:71; there is no explanation of this and the next meditative stability in Bṭ1.
- n.471 This reading is corroborated by the explanation at Bṭ1, pp. 1061–62, and Gilgit, 86v11, *cāraṇi na samanupaśyati*.
- n.472 There is no explanation of this meditative stability in Bṭ1.
- n.473 There is no explanation of this meditative stability in Bṭ1.
- n.474 “Stretch” renders *rgyud* (Bṭ1, p. 1064, *rgyu?*), apparently for *pariccheda*.
- n.475 There is no explanation of this meditative stability in Bṭ1.
- n.476 There is no explanation of this and the next seven meditative stabilities in Bṭ1.
- n.477 The *S Hundred Thousand*, nga 137a4–5, Kimura, Ghoṣa, Gilgit, the *Twenty-Five Thousand*, the *Eighteen Thousand*, and Bṭ1 all have this and following meditative stability in a different order.
- n.478 There is no explanation of this in Bṭ1.
- n.479 Here the Skt *dhāraṇīmati* also means “possessing dhāraṇīs.”

- n.480 Bṭ1, p. 1069: “Take ‘contradiction’ as obstruction on the side opposing meditative stability; take ‘refutation’ as hindrance that blocks meditative stability.”
- n.481 *S Hundred Thousand*, nga 137a4–5, *gdung ba med pa’i glog gi ’od* (“nonafflictive lightning light”). Bṭ1, p. 1071, gives an explanation. Kimura, 1–2:74; Ghoṣa, p. 1425; and Gilgit, 87v10, all omit, and have *mahāvvyūha* for the next entry, *rgyan chen po*.
- n.482 There is no explanation of this in Bṭ1.
- n.483 Bṭ1, p. 1073: “They do not even apprehend the foundation of all meditative stabilities—the transcendental knowledge that is the transformation of the basis-of-all consciousness (*kun gzhi rnam par shes pa*) devoid and purified of the object that is grasped and the subject that grasps.”
- n.484 There is no explanation of this and the next four meditative stabilities in Bṭ1.
- n.485 Again, D includes a second meditative stability here, *dispelling defects of speech*, with exactly the same explanation. There is no explanation of it in Bṭ1.
- n.486 There is no explanation of this and the next two meditative stabilities in Bṭ1.
- n.487 This renders Gilgit, 88r13, *saṃghāṭīcīvarapātradharaṇe*. The Sanskrit *saṃghāṭīcīvara* is rendered *sbyar ma*, more usually *rnam sbyar* (as at *Eighteen Thousand* ka 156a, (16.5)). The idea is that when they go out to beg with a begging bowl, they also wear *uttarāsaṅga*. The modern Tibetan *chos gos* (“religious garb”) that renders *cīvara* (“the robes”) usually refers exclusively to the outer robe (*uttarāsaṅga*).
- n.488 The *klama* in Ghoṣa, p. 1429, *śayitanidrāklamaprativinodite* is rendered *mya myo* (perhaps *rmya*, “to feel dull,” “to lose energy”).
- n.489 A more literal translation is “... mindful when breathing in, they are mindful, fully aware ‘I am breathing in.’ ”
- n.490 “Epidermal skin, inner skin, flesh” renders *bags pa* (= *pags pa*), *glog pa* (= *slog pa*), and *sha*. Ghoṣa, p. 1439 *tvak carma māṃsā*. The differences likely derive from observations of the outer covering of a body made while skinning an animal.
- n.491 “Viscera” renders *nang grol*. *Eighteen Thousand* ka 157a1 (16.9) *glang pa* (*Mvy audarīyaka*, “pertaining to the abdomen”); Ghoṣa, p. 1431, *udarayantram* (?) suggests the abdominal walls. Kimura, 1–2:77, *udaram* (“stomach”).

- n.492 “Filthy excretions” renders *dri ma (malā)*, explained by Monier-Williams, s.v. *malā*, as “any bodily excretion or secretion.”
- n.493 *rab rib snang ba*, perhaps reading *timirabhāsa* in place of Ghōṣa, p. 1434, *tirobhūtāni* (“indistinct”), and Kimura, 1–2:80, *tirovārṣikāṇi*, which might be rendered “in which the years have disappeared.”
- n.494 Cf. Ghōṣa, p. 1434, *pūtīni cūrṇakajātāni pṛthivyāṃ pāṃśunā samasamībhūtāni*. Tib *zogs (ma)* renders *pūti*; *samasamībhūtāni*, “have become the same and equal to.”
- n.495 “Scrutiny” renders *dpyod pa (mīmāṃsā)*, which refers to the investigation of a topic.
- n.496 “Analysis of phenomena” renders *dharmapṛavicaya (chos rnam par ’byed pa)*, which is another word for “wisdom” (*prajñā*).
- n.497 “Understood analytically” renders *pratyavekṣ*, here rendered just by *rtog*; Edgerton s.v. *pratyavekṣaṇā*, “intellectual mastery.”
- n.498 Bṭ1, p. 1090: “Having thus understood analytically that all phenomena are empty of their own defining characteristics and signless, they are not attached to and do not wish for anything at all. They cultivate a single-pointed stability of mind without ‘conditioning’ afflictive states of mind—karma that becomes the cause for birth in the three realms in order to obtain the pleasures of the three realms in future lives when reborn in the three realms. This is ‘called *the meditative stability of wishlessness*.’ ”
- n.499 In the enumeration of the eleven knowledges in the second chapter (2.10-2-11), the eighth knowledge is “knowledge of nonduality.”
- n.500 “Continuum of suffering existence” renders the Tib *srid pa’i rgyud*.
- n.501 Ghōṣa, p. 1441, *yat pratipakṣajñānaṃ*; Kimura, 1–2:82, *yat pratipatparijayajñānaṃ*; Gilgit, 90v6–7, *yat pratipajñānaṃ paricayajñānaṃ*. LC gives *yongs su byang ba* as well as *’dris pa* as translations of *parijaya* (“mastery”).
- n.502 “Transcendental knowledge” renders the Tib *ye shes*.
- n.503 Cf. ka 40.a and ga 62.a. The Tib translation here of *ājñāta* as *yongs su shes pas pas rtogs pa* is apparently based on *ājñāta*, “fully comprehended/er,” and *vid*, “knower, realizer,” in place of the possessive *-vin*.
- n.504 Bṭ1, p. 1093: “Take ‘have not appeared’ (*anavabhāsa*) as the nonapprehending and absence of appearing of imaginary phenomena—object grasped and

subject grasping and so on—when entering into the first level from the level of practice on account of belief (*adhimukticaryābhūmi*)."

- n.505 "Those with physical forms observe physical forms" renders the Tib *gzugs can gyis gzugs rnams mthong ba*. Alternatively, and more interpretively, this might be rendered "those with [perceptions of] physical forms observe physical forms."
- n.506 Bṭ1, p. 1101: "The knowledge of whatever good and bad actions that beings did in the past, whatever ones they are doing in the present, and whatever ones they will do in the future by way of body, speech, and mind, as well as the nonerroneous knowledge of whatever maturations will come about from them, is called 'the power of knowing the maturations of actions.' 'The undertakings of actions' refers to what is experienced as pleasant in the present and as suffering in the future, or what is experienced as unpleasant at the present time but will be experienced as pleasant in the future. 'The aspect of location' refers to the places where the actions of beings were done and the objects [on which the actions were carried out], and the places where the maturations will come about and the objects [that will be experienced]. This is 'as it pertains to place.' (This is not a quote in the text.) 'The aspect of cause' refers to the cause of doing the action—a mind with associated virtuous roots or a mind with associated nonvirtuous roots. This is 'as it pertains to cause.' (Again, not sure why this is in quotation marks.)"
- n.507 In most lists of the ten powers, the polysemous term *dhātu* (*kham*s) is interpreted to mean the constituents or constitution of individual beings rather than the realms of saṃsāra. Bṭ1, p. 1102: "Because they dwell in and are based on the transient world, a being is called 'a world.' Take 'constituent' as the disposition or the basic nature of a being. The śrāvakas and pratyekabuddhas do not know the inconceivably many and various types of dispositions or basic natures of beings. Tathāgatas, having decisively known without error the dispositions and latent tendencies of each separate individual, teach doctrines in accordance with those. Theirs is called 'the power of the knowledge of the various constituents.' "
- n.508 According to Bṭ1, p. 1102, "inclination" (*mos pa*, *adhimukti*) means their belief or faith.
- n.509 "Acumen" renders *dbang po* (*indriya*).
- n.510 Bṭ1, pp. 1102–3: "Beings in a lineage destined for perfection, destined to be wrong, or not necessarily destined enter into a path and attain the results in accord with each of those separate lineages, hence 'path wherever it leads.'"

Among them, those ‘destined for perfection’ are in a lineage that enters into the ārya path, those ‘destined to be wrong’ are in a lineage that enters into worldly views, and those ‘not necessarily destined’ are not limited to one; they are suitable to be led anywhere.”

- n.511 “Ten million” renders the Skt *koṭi* (*bye ba*).
- n.512 “Billion” renders the Skt *niyuta* (*khraḡ khriḡ*).
- n.513 Here “holy life” renders the Tib *tshangs par spyod pa*. In other contexts, this is rendered “practiced celibacy.”
- n.514 *tshangs pa’i ’khor lo ... rab tu bskor bar bya’o* (*brāhmaṇ cakram pravartayāmi* in the Sanskrit). The wheel is Brahmā’s emblem and the term “wheel of Brahmā” may therefore simply refer to the wheel of the Buddha’s teachings. Alternatively, Bṭ3 4.1003; glosses this as “turning the wheel like Brahmā” (*tshangs pa bzhin du ’khor lo bskor*), while the same phrase in the *Ratnagotravibhāga* is expanded by Dolpopa to “turning the wheel of Dharma in the realm of Brahmā” (*tshangs pa’i gnas su chos kyi ’khor lo skor ba*).
- n.515 Bṭ1, p. 1109: “This is the knowledge without error of the teachings of the tathāgatas included in scriptural doctrine—the discourses, the sayings in prose and verse, and so on.”
- n.516 Bṭ1, p. 1113: “Because the two—the ‘liberation’ and the ‘knowledge and seeing of liberation’—are not differentiated in their nature as liberation, they are counted as one.”
- n.517 Bṭ1, p. 1114: “They are ‘preceded by transcendental knowledge’ because they have arisen from the cause of a knowledge employed earlier. ‘Informed by transcendental knowledge’ means not separated from transcendental knowledge, doing while having the knowledge.”
- n.518 “Letters” renders *yi ge* (*akṣara*). Below, the letter or consonant cluster follows the order of the forty-two “signs” for sounds used in the Gandhara region. In Skt each is followed by *-kāra*, rendered into Tib as appropriate with forms of *zhes bya ba*, roughly equivalent to quotation marks in English. In the following this is rendered by italics.
- n.519 That is, determined to be ultimately nonarising.
- n.520 This construes *sa* as retroflex *ṣa*, the corresponding letter in the Arapacana alphabet.
- n.521 In Tib this Skt *va* is also written as *ba*.

- n.522 This is twenty-sixth in the alphabet in Stephen Baums and Andrew Glass, A Dictionary of Gāndhārī (<https://gandhari.org/dictionary/sta>).
- n.523 The twenty-first is *śpa* in *A Dictionary of Gāndhārī*.
- n.524 Bṭ1, p. 1122, has *stotra*; Ghoṣa, p. 1451, has *stave*.
- n.525 This is based on Bṭ1, p. 1122. Gilgit, 92r10, *martya* ("death"). On the sound conveyed by this sign see Gudrun Melzer, "An Arapacana Acrostic Poem in Gandhari: Bajaur Collection Kharoṣṭhī Fragment 5" (http://130.223.29.184/editions/melzer_bc5_202007.pdf). July 2020: 32. From Buddhist Manuscripts from Gandhara (<https://www.en.gandhara.indologie.uni-muenchen.de/workshop/index.html>), Institut für Indologie und Tibetologie, Ludwig-Maximilians Universität, München.
- n.526 This *ha* is added as a forty-third sign of the Arapacana alphabet.
- n.527 Ghoṣa, p. 1451; Bṭ1, p. 1123 *bhaṅga* suggests the emendation of 'jigs ("fear") to 'jig ("destruction").
- n.528 An older sign is *spa*.
- n.529 This represents *ṭha*.
- n.530 The corresponding letter in the Arapacana alphabet is *za*. The translators of the *Twenty-Five Thousand* (n.299) says *ysara* is a word in the Prakrit Saka language rendered into Skt as *jarā* ("aging"); cf. *Eighteen Thousand* ka 167a (16.99), *dza*. Bṭ1, p. 1125, has *ys* or *yas* (the Skt root *yas* means to exert oneself energetically), and says, "In an Indian language 'unhappiness' is *yskara*. By way of the compounding of the letter *ya* with *sa* one realizes that ultimately all phenomena are not real bases, so unhappiness also cannot be apprehended. Hence the letter *ys* is the gateway to the realization that all unhappy phenomena are not apprehended."
- n.531 This is the word at Bṭ1, p. 1122.
- n.532 This is the word at Bṭ1, p. 1122. Monier-Williams, s.v. *ḍhakkana*, "shutting of a door." Tib *g.yog(s)* has the sense of putting something on, like a covering of clothes, or a specific burden or task you are saddled with. Bṭ1, p. 1126: "They do apprehend that they, covered by afflictive obscurations and governed by afflictive states of mind, die and are reborn until saṃsāra reaches its end."
- n.533 The list has been formatted in accord with the explanation at Bṭ1, p. 1128.

- n.534 Earlier, 8.377, this question is introduced by “because of just what” (*ci tsam gyis na*): “Blessed Lord, because of just what should bodhisattva great beings be known to have entered perfectly into the Great Vehicle?”
- n.535 “Sincere resolve” renders *lhag pa'i bsam pa, adhyāśaya* (“higher aspiration”).
- n.536 The translators read *bhūtatā*. *Ghoṣa*, p. 1454, *adbhūtatānupalabhitām*, “miraculous demonstrations of the doctrine,” fits the context better.
- n.537 This means remaining in a forest retreat.
- n.538 “Property” renders *rdzas*, which also means “substantial phenomena.” Kimura, 1–2:95, Gilgit, 95r7 *sarvāsti*; *Ghoṣa*, p. 1463 *sarvvasva*. Edgerton, s.v. *asti*, 2 “property.”
- n.539 There are not eighteen listed, only seventeen. As it makes clear below (10.62), the way they are avoided is not quite the same, and all are not, except in the Kimura edition and the *Abhisamayālaṅkāra*, the objects of “avoid” in the same way.
- n.540 Bṭ1, p. 1140: “From the feeling of contempt for another being haughtiness arises, so they should avoid haughtiness because, ultimately, such things as those for which one might feel contempt cannot be apprehended.”
- n.541 *Ghoṣa*, p. 1456; Gilgit, 93r13 *rāgadveṣamohādhivāsanatā*; “tolerance” is Conze’s word for *adhivāsanatā*. The *Hundred Thousand* has *nyam rangs su mi 'dor ba*, and Bṭ1, p. 1141, has *nyams rangs su mi 'dor ba*; the *Twenty-Five Thousand* has *nyam rang su gzhaḡ pa yongs su spang*, “reject the presentation of it as delightful” (?).
- n.542 “Mind that has craving” renders *sred pa'i sems (paritarsanacitta)*. Edgerton, s.v. *paritarsana*, notes that if the word is related not to *trṣ* but to *tras* it could mean “anxiety.”
- n.543 “Penetrating understanding of the principle of reality” renders *yang dag pa'i tshul rab tu rtog pa (bhūtanayaprativedha)*. Bṭ1, p. 1145, glosses this as “the realization, according to a single principle, that all phenomena are, ultimately, in their intrinsic nature not real bases.”
- n.544 Cf. below, 10.102. Kimura, 1–2:90, *sarvatrāpratihatājñānacittatā*; *Ghoṣa*, p. 1457, *apratihatājñānatā*. “Transcendental knowledge” has been read from the Skt. The Tib simply reads *thogs pa myed pa* (“unimpeded”).
- n.545 There are in fact twenty-one items enumerated here.
- n.546 Omitted in Dutt 1934, p. 218.

- n.547 This completes the explanation of the refinements of the second level.
- n.548 This completes the explanation of the refinements of the third level.
- n.549 Bṭ1, pp. 1137–38: “not engaging in the conditioning of (*anabhisamskāra*), not mentally constructing, any phenomenon that becomes a cause of *saṃsāra*.”
- n.550 “Entity” renders *ngos po* (*vastu*); alternatively, “real basis.” This completes the explanation of the refinements of the fourth level.
- n.551 Bṭ1, p. 1139, mentions royal, brahmin, and business families, and two sets of bodhisattvas who have been given alms and served there. It is unclear whether the caste of the families, or of the bodhisattva monks, explains why one set has been treated better or worse, or whether it is simply a matter of bodhisattvas becoming possessive about a family that gives them alms. Regardless, the families gain merit from giving alms and respecting the monk teachers, so the bodhisattvas should not be envious of other monk teachers and, on account of that envy, not visit those families.
- n.552 All versions, including Stok Palace and the *Hundred Thousand* nga 172a6, support this reading.
- n.553 This is absent from Ghoṣa. Kimura, 1–2:96, *tatra kathaṃ subhūte bodhisattvena mahāsattvena vicikitsā parivarjayitavyā? tathā hi saṃdehāpagatāt sarvadharmān samanupaśyati, evaṃ hi subhūte bodhisattvena mahāsattvena vicikitsā parivarjayitavyā*. Bṭ1, p. 1141: “They do not harbor two minds (*yiḍ gnyis mi za*) about reality and unsurpassed, perfect, complete enlightenment.”
- n.554 Kimura, 1–2:96, adds *parivarjayitavyā* but this is not supported by any of the Kangyur editions of the *Hundred Thousand*, or by Bṭ1.
- n.555 This completes the explanation of the refinements of the fifth level, the number of which is uncertain. In Bṭ1 the eighteen are avoiding the paths of the ten nonvirtuous actions (10), avoiding pride in being superior (11), haughtiness (12), distorted views (13), doubt about reality and that there is a buddha (14 and 15) and not rejecting patience for desire, hatred, and delusion (16–18).
- n.556 This is omitted from Kimura, Ghoṣa, and *le’u brgyad ma*. Cf. Gilgit, 95v10–12, *ṣaṣṭhyāṃ bhūmau varttamānena ṣaḍ dharmmā parivarjayitavyāḥ katame ṣa[ḍ] yad uta ṣaṭ pāramitāḥ paripūrayitavyāḥ ṣaṭsu pāramitāsu sthitvā buddhā bhagavantaḥ śrāvakāḥ pratyekabuddhāś ca pañcavidhasyajñeyāvarṇa[=arṇava]sya pāraṃgatā gacchanti gamiṣyante ca / katamasya pañcavidhasya yadutātītasyānāgatastā-pratyupannasyānavaktavyasyāsaṃskṛtasya evaṃ bodhisattvena mahāsattvena*

ṣaṭpāramitāḥ paripūrayitavyāḥ (“Six attributes should be avoided by those proceeding on the sixth level. Which six? The six perfections that should be perfected. While abiding in these six perfections, the blessed lord buddhas, the śrāvakas, and the pratyekabuddhas have gone, are going, and will go to the other shore of the five oceans of objects of knowledge. Of which five? Of the past, the future, the present, the inexpressible, and the unconditioned. Thus, bodhisattva great beings should perfect the six perfections.”) It is noteworthy that the six perfections are not those of bodhisattvas, and it suggests that, like the other attributes, they are to be avoided as attributes that can be apprehended. Those following the *Abhisamayālaṅkāra*, in accord with its central principle, stress that even though they cannot, ultimately, be apprehended they are attributes to be cultivated for the sake of others.

- n.557 “Should not be in a greedy state of mind” renders *kha za yag gi sems su myi bya*; Ghōṣa, p. 1466, *na saktacittena bhavitavyaṃ*, explaining Ghōṣa, p. 1456, *na yācanakaṃ vikṣepaḥ karttavyaḥ* (“do not get upset at a beggar” or “do not cast out a beggar”). The Tib taken literally (“a mind to do with good food”) may be a reference to a well-known verse from the *Suḥṛllekha* that says a practitioner should consider food like medicine (*kha zas sman dang 'dra ba*), and not eat it just for personal benefit, but only to keep the body alive to be of use to others. Gilgit, 95v14, has an alternative reading, *prathamacittotpādam upādāya dānaṃ dātavyam/ na citta[m] cittena bhavitavyaṃ*, “do not make [bodhi]citta (“the mind [set on enlightenment]”) a citta (“a [mere] thought”),” that is to say, do not make the mind into just an empty promise. In this case (*kha*) *za yag* may be a mistaken rendering of *Eighteen Thousand* ka 175b *gsog*, “hollow, in vain.” Bṭ1 says it means “empty” or “futile.”
- n.558 This completes the explanation of the refinements of the sixth level.
- n.559 This completes the explanation of the twenty things that bodhisattvas should not do on the seventh level.
- n.560 “Sign” renders the Skt *nimitta*; alternatively, “mental image.”
- n.561 “Absence of habitual ideas about duality” renders *gnyis la yongs su rgyu ba myed pa*, Kimura, 1–2:99, *advayasamudācāra*. the *Twenty-Five Thousand* renders this “they do not edge toward duality.” MDPL renders *asamudācāra* “habitual absence.”
- n.562 That is, linking up to rebirth. Bṭ1, p. 1145: “The absence of linking up with a rebirth in saṃsāra on account of the force of the propensities left by afflictive mental states.” Bṭ1, p. 1177, explaining *Hundred Thousand* 11.32 (“bodhisattva great beings would not realize that all the propensities for afflicted mental

states that cause linking up are nonentities and acquire all-aspect omniscience”), says “the propensities for cognitive obstruction and obstruction from afflictive mental states are themselves the causes for the arising of later afflicted mental states, hence they are called ‘propensities for afflictive mental states.’ ”

- n.563 This follows the reading at Kimura, 1–2:100. Both the *Twenty-Five Thousand* and *Eighteen Thousand* follow the reading in Ghoṣa and Gilgit. This completes the explanation of the seventh level.
- n.564 A maturation result lasts as long as the person lives.
- n.565 This completes the explanation of the eighth level.
- n.566 That is, assured of their attainments.
- n.567 This completes the explanation of the ninth level.
- n.568 The translators read *kṛtavin* as *kṛtavid*.
- n.569 The question is at 8.377: “go forth” renders the Tib *’byung* (from *niryā*). It also means “to emerge from” or “to be emancipated from,” and in *niryāṇa* can also be construed as “the absence of a vehicle.”
- n.570 The translators read *pravrajya* (*rab tu byung ba*) in place of Kimura, Ghoṣa *prahāṇa*; the *Eighteen Thousand* has “abandonment.”
- n.571 This is the reading at Ghoṣa, pp. 1487–88, and Gilgit, 98v14–15. Kimura, 1–2:108 has “attain emancipation” in place of “to arise” (perhaps “to take rebirth”?) in each instance. Bṭ 1, pp. 1160–61, associates this section with the different persons, arhats and so on, and the next section on the result with the resultant things they attain.
- n.572 Cp. Gilgit, 99v2, *acālyann asthānaṃ*, “not moving, not resting.” Bṭ 1 says that the very teaching that there is no emancipation from the three realms and no rest in all-aspect omniscience teaches that there is, conventionally. As in the *Abhisamayālaṅkāra*, Bṭ 1 associates “having moved” with the ability of an opposing force to disturb an attainment.
- n.573 This is *myi gnas pa gnas pa’i tshul dang* / *myi bskyod pa’i tshul gyis*; Kimura, 1–2:110, *asthitam asthānayogena acālyayogena*; Gilgit, 110r11, *asthitasthānayogena acālyayogena*; Ghoṣa, p. 1508, *asthitasthānayogena*.
- n.574 Gilgit, 100r 13–14, *atyantayātmā nopalabhyate*; Ghoṣa, p. 1508, incorrectly, *’tyantatathātmā nopalabhyate*; Kimura, 1–2:111, omits. “Beyond limits” and

“utterly” both render *atyanta*; alternatively, an *anta* is “an extreme” and *atyanta* might be rendered “extremely.”

- n.575 Ghoṣa, p. 1512, *kasyānupalabdhyā sarvvaṃ nopalabhyate /dharmmadhātvanupalabdhyā nopalabhyate dharmmadhātus tat kasya hetor na hi subhūte dharmmadhātvanupalabdhir upalabhyate nopalabhyate*. Skt *anupalabdhi/anupalambha* can be either a noun or a bahuvrihi adjective. Tib *dmigs pa* could be construed as either “what has an apprehending” or “an apprehending.” Here it has been rendered as a noun, and below in “the realm of phenomena that is not apprehended” as an adjective (seems to be a verb?), literally “the realm of phenomena of which there is no apprehending.”
- n.576 “Great Vehicle” is derived from *mahā-yā* and “attains emancipation” or, more literally, “goes forth” from *nir-yā*.
- n.577 “Space” renders *ākāśa* and “accommodation” *avakāśa*.
- n.578 “Discerned” renders *mchis*, an honorific, attaching to the one being spoken to. Kimura, Ghoṣa, and Gilgit all have *dr̥ś*; *Ten Thousand*, 13.13, *mi mngon lags*. However, below (ga F.295.b, 11.107), the nonhonorific form put in the mouth of the Blessed One is *myed*, “are nonexistent.”
- n.579 This is the same as the earlier list at 8.109.
- n.580 Degé again has the meditative stability called *dispelling the defects of speech*.
- n.581 Gilgit, 103r5–6, *sacet subhūte kāmādhātus tathā bhaviṣyad avitathā ananyathā aviparīto bhūtaṃ satyaṃ yathāvan nityo dhruvaḥ śāśvata aviparīṇāmadharmābhāvo bhaviṣyat*. Ghoṣa, p. 1534, and Kimura, 1–2:115, both have *tathatā* and so on. The last part translates Kimura’s ‘*viparīṇāmadharmī bhāvo*. Ghoṣa has *viparīṇāmadharmā abhāvaḥ*. Bṭ3, 4.1175–4.1182, in a detailed explanation, connects these with the three natures (*trisvabhāva*, *ngo bo nyid gsum*). Bṭ1 does not explain each word.
- n.582 “Constructed, fashioned, and fabricated” render *rnam par brtags pa* (*[vi]kalpita*), *rnam par bskyed pa* (*viṭhapita*; Edgerton, s.v. *viṭhapayati* has *viṭhāpita*), and *yongs su bsgrubs pa* (*sandarbhita*).
- n.583 This is the reading in all the editions recorded in the Comparative Edition (*dpe bsdur ma*), vol. 16, p. 601.
- n.584 The translators render different forms of the same Skt root *sphur*, earlier (*Hundred Thousand* ka F.4.b, 1.6) by *khyab par byas*, “permeated,” and here by

rgyas par 'gengs, literally “fill up widely.”

- n.585 “Not apprehended” renders *dmigs su myed do*, a rare translation of *na prajñāyate* (the reading in Gilgit, Ghōṣa, and Kimura), “does not appear,” “does not make itself known.”
- n.586 “Determinate” (*vyākṛta*); alternatively, “phenomena that can be prophesied/are objects of moral inquiry.”
- n.587 These last four go with the four truths for the noble ones, the two results (suffering and nirvāṇa) and the two causes (the origin and the path).
- n.588 Bṭ1, p. 1186, says to take “the maturation” with the result, and that which is “subject to maturation” as what will become the desired result.
- n.589 Alternatively, “it is not wished for, and is not *not* wished for.”
- n.590 Bṭ1, p. 1188: “According to the mistaken imagination of the world, a being, space, and the Great Vehicle are real bases, so the place where one is (*gcig gi go*) precludes any other and thus they do not accommodate a great deal.” “The place where one is” means their identity as it is mistakenly conceived of by ordinary folk.
- n.591 “Unfathomable” renders *dpag tu myed pa, apramāṇatā* (“beyond measure”).
- n.592 Here *myed do* (“are nonexistent”) in place of *dmigs su myed do* (“are not apprehended”).
- n.593 Cf. ga F.249.b, 11.3.
- n.594 “Inherent nature” renders *prakṛti* (*rang bzhin*).
- n.595 Degé omits great loving kindness and great compassion.
- n.596 This is the reading in Degé, probably a block carver’s mistake for *ldan* and *mi ldan* (*saṃyukta* and *viyukta*), “conjoined nor disjoined.”
- n.597 “An actual bodhisattva even through the entirety [of all the attributes]” renders *byang chub sems dpa’ nyid kyang ril gyis* (*bodhisattvam eva tāvat sakalam*).
- n.598 In the parallel passage in the *Twenty-Five Thousand*, “look for it though one might” is Gyurme Dorje’s felicitous rendering of *lta yang*, a common, idiomatic use of *lta*, used here to render the extreme conveyed by the superlative *katama*. Because of the repetition, it is conveyed just by “could there possibly be.”

- n.599 This means a bodhisattva understood as the sum of all the phenomena, beginning with physical forms and ending with the eighteen distinct qualities of the buddhas.
- n.600 “Are in their essential nature nonentities” renders *dn̄gos po ma mchis pa’i rang bzhin* (*abhāvasvabhāva*). Below this is rendered *dn̄gos po med pa’i ngo bo nyid*.
- n.601 Both LSPW and the *Twenty-Five Thousand* render Kimura, 1–2:142, *anantāparyantatayā* as a dvandva, in the sense “because it is limitless and beyond all limits.”
- n.602 Here *dn̄gos po med pa’i ngo bo nyid*; earlier (ga F.338.b), *dn̄gos po ma mchis pa’i rang bzhin* suggests that *rang bzhin* is sometimes used as an honorific (to the recipient).
- n.603 ŚsP II-1:104, *nāsti sāṃyogikaḥ svabhāvaḥ*.
- n.604 “Not eternal,” *rtag pa ma yin pa*, renders *akūṭastha*; *Eighteen Thousand*, ka 222.a, and *le’u brgyad ma*, ga 298.b.1, *ther zug*.
- n.605 Earlier the question is phrased, “What physical forms that have come into being could there possibly be?”
- n.606 “Have not come into being” renders *anabhinirvṛtta* (*mngon par ma grub pa*), and “have not been brought about by conditions” renders *anabhisamskṛta* (*mngon par ’du ma byas pa*).
- n.607 “Without activity” renders ŚsP II-1:164 *nirīhakāt*; Kimura, 1-2:154, *nirīhān* (?).
- n.608 The *Twenty-Five Thousand* adds from “the real nature” up to “the very limit of reality” here, but ŚsP II-1:195 and all of the editions of the *Hundred Thousand* referenced in the Comparative Edition (*dpe bsdur ma*) omit them.
- n.609 “Without decline,” “without diminishing” renders *nyam pa ma mchis pa*; ŚsP II-1:196, and Gilgit, 118r1, *asaṃmoṣa*. The translators derive the word not from *mṛṣ*, “to forget” (*bsnyel*), but from *muṣ*, “to steal.”
- n.610 “Perfection” renders *pāramitā*; “far removed,” *āram itā*; “gone to the other side,” *pāram itā*. Gilgit, 118r8, *āram itaiṣāyusman śāriputra yad ucyate prajñāpāramiteti*.
- n.611 ŚsP II-2:65, *pañcavidhā bodhiḥ*. Bṭ1, p. 1233, says that this “is saying that insofar as the four—the fruit of having entered the stream and so on—and individual enlightenment, ‘the fivefold enlightenment,’ and unsurpassed enlightenment would have an essential nature that is not different,

bodhisattvas, even without having meditated on, and without having achieved, all those five enlightenments in practice would have already attained them.”

- n.612 Bṭ1: “Take ‘the inferior’ with (“as/to be”?) the realm of desire because it is worse than and lesser than the form and formless realms that are above.”
- n.613 “Realization” (*khong du chud pa yod pa*) renders ŚsP II-2:66, *samaya*; cf. Kimura 1–2:164, *abhisamaya*, “clear realization.”
- n.614 Here *len pa* suggests that the translators read a form of *anupādā*, not ŚsP II-2:66 and Kimura, 1-2:164, *anutpādaya*.
- n.615 Here the Tib renders ŚsP II-2:66, *yathā tathāgatena dharmacakraṃ pravartitaṃ na hy anutpannena dharmeṇa prāptiḥ prāpyate* (with a *vā* between the last two words?).
- n.616 Here the Tib renders Kimura, 1–2:164, but reverses the order: *kiṃ punar āyusman subhūte anutpannena dharmeṇa utpannā prāptiḥ prāpyate, atha utpannena dharmeṇa anutpannā prāptiḥ prāpyate*. The *prāpti* (“attainment”) is that on account of which something is attained (*prāpyate*).
- n.617 Bṭ1, p. 1238: “We hold that both an attainment and a clear realization exist merely designated as worldly conventions onto the mere elimination of afflictive and cognitive obstructions, but not by way of the two—an entity obtaining a nonentity, and a nonentity obtaining an entity.”
- n.618 “Failure to arise,” *myi skye ba*, renders *anutpatti*.
- n.619 This renders Tib *skyes pa* as rendering a past passive participle (*anutpanna*), but the three Skt versions all have *anutpāda*, “are nonarising.”
- n.620 “Have no fixed abode” is Edgerton’s suggestion for *aniśrita*, which he says means “unattached, free, independent, emancipated.” The śrāvakas rely on just four (three if a nun) necessities (*niśraya*): a ragged robe, a begging bowl, simple medicinal herbs, and a crude bed beneath a tree or the like. They have no permanent dwelling place. The idea seems to be that since Subhūti does not get stuck on anything, he is living the śrāvaka life perfectly.
- n.621 Bṭ1, p. 1249, explains “they should refine” by saying, “It means they should, in that manner, realize they are refined.”
- n.622 ŚsP II-2:87, *sukhitā bhavanto anupādāya ca parinirvānto iti*.
- n.623 Kimura, 1–2:169, *tribhiḥ saṅgailiḥ sakto*.

- n.624 Cf. *Eighteen Thousand* ka 239.a.
- n.625 *Twenty-Five Thousand* ka 376b, *byang chub kyi lam 'di*, “this path to enlightenment,” namely, all the practices from the perfection of generosity up to the eighteen distinct qualities of the buddhas. The idea is that they become the path to enlightenment when informed by the perfection of wisdom. “Power” renders *mtshu*, *Mvy skyes bu'i mtshu* (*puruṣakāra*). The translators appear to have translated the result, the activities that result in complete enlightenment, as indivisible from its cause, the perfection of wisdom that must inform them.
- n.626 “The one that fully incorporates and perfectly incorporates” (*yongs su sdud cing yang dag pa sdud pa*) renders ŚsP II-2:93, *parigrāhaka*, *saṃgrāhaka*. A *grāhaka* is, literally, “one that seizes hold of,” that is to say, the one that informs all the virtuous activities to transform them into a path to enlightenment. Bṭ1, p. 1253, glosses “generator” (*skyed pa, jānayitr*) with “the cause that effects the completion of all the virtuous attributes incorporated in the three vehicles,” and glosses “the one that fully incorporates and perfectly incorporates” with “fully informs and fully pervades all the virtuous attributes incorporated in the three vehicles.”
- n.627 “Practice this practice” (*rnam par spyod pa dis rnam par spyod, viharati ... anena vihāreṇa*).
- n.628 Here Bṭ1, p. 1255, says that “attention” means “conceptualization,” the apprehending of an entity that is not empty of its own essential nature.
- n.629 “The attention will not cause fully awakening” renders *yid la byed pa mngon par rdzogs par 'tshang myi rgya, manasikārānabhisambodhanatā*. Bṭ1, p. 1256, says that “because that attention is also, ultimately, nonexistent, becoming fully enlightened through that attention is also, ultimately, nonexistent.”
- n.630 Alternatively, *shes rab kyi pha rol tu phyin pa'i le'u* (*prajñāpāramitāparivata*) is the name of the chapter (“The Perfection of Wisdom Chapter”).
- n.631 Cf. ka 6.b.
- n.632 The Tibetan here reads *dga' ldan* (Skt. *Tuṣita*), the name of the realm, but the parallel in Toh 9 reads *rab dga' ldan* (Skt. *Samtuṣita*), the name of the god who presides over the realm. Here, we have elected to follow the reading in Toh 9.
- n.633 ŚsP II-2:115, *gnas gtsang ma'i lha'i bu, śuddhāvāsakāyikā devaputrās*.

- n.634 Dhas not been emended because all of the editions listed in the Comparative Edition omit the Vṛhatphala gods. ŚsP II-2:115, *bṛhatphalā devāḥ*.
- n.635 “Specific instruction for coming to an authoritative conclusion about this exposition” renders *gtan la bab par bstan pa*.
- n.636 This renders *yang dag pa skyon med pa* literally. The Tib translators, for consistency, rendered *nyāma/niyāma/niyama/niyata* with *skyon* (“fault”) and *med pa* (“nonexistent”), in place of *nges pa* (“restricted to,” “fixed in,” “for whom it is definite”), which would otherwise render the Sanskrit in question. The Skt *samyaktva* (ŚsP II-2:115, “the perfect state”), which is rendered by the Tib *yang dag pa*, indicates that here the intended meaning is “restricted to nirvāṇa,” which refers to the attainment of liberation by arhats and pratyekabuddhas.
- n.637 *de dag gi dge ba’i phyogs la bdag ni bar chad myi byed do* (ŚsP II-2:116, *na... antarāyaṇi karomi*); Bṭ1, F.248.a2: “It means they should not just be left there.”
- n.638 “Bad” renders *sdig pa (agha)*.
- n.639 “Disturbed” renders *myi brtan pa (acala)*.
- n.640 “Brittle” renders *’jig pa, prabhaṅgula* (“destructible”).
- n.641 “Contagious disease” renders *’go ba’i nad (upasarga)*. The Skt has been incorrectly rendered (in the Tibetan) as “headache.”
- n.642 “Injury” renders *gnod pa (vyābādha)*.
- n.643 Bṭ1, p. 1267, has just “mind” in place of “the mind that dedicates.”
- n.644 It is again noteworthy that the *Hundred Thousand* omits the cessation of the twelve links while the *Twenty-Five Thousand* and *Eighteen Thousand* include it at this point.
- n.645 Tib *rang byang chub*. Perhaps this should be emended to *rang sangs rgyas* (“pratyekabuddhas”).
- n.646 Bṭ1, p. 1276, differentiates this from the following one with the gloss, “Take it as the persons who first attain the result of having entered the stream.”
- n.647 That is, who go from human family to divine family up to three sets of times.
- n.648 That is, before they pass into nirvāṇa.

- n.649 *samaśīrṣapudgala*. Bṭ1, p. 1277: “those persons who are recipients of the fruit of having entered the stream, the extinction of whose life, karma, and afflictive mental states ‘align’—that is, occur simultaneously—and who unimpededly pass into the final nirvāṇa in the expanse of nirvāṇa where no remainder of the aggregates is left behind.”
- n.650 *āyuhkṣaye kleśakṣaye*. Bṭ1, p. 1277: “those persons who are recipients of the fruit of having entered the stream, the extinction of whose life or afflictive mental states occurs earlier or later.”
- n.651 Bṭ1, p. 1277, differentiates this from the earlier one with the gloss, “Take this as the persons who are recipients of the result of having entered the stream who are candidates for actualizing the result of once-returner and are close to attaining the result of once-returner.”
- n.652 Bṭ1, p. 1277: “Take this as the persons who are recipients of the result of having entered the stream who do not make the karma for descent into the three lower realms, and for whom even the maturation of the karma for descent to the lower realms that they have made earlier does not occur because they have meditated on the counteracting force.”
- n.653 “Mental questioning” renders *sems kyi rnam par rtog pa* (*cetaḥparivīṭarka*).
- n.654 Bṭ1, p. 1287, glosses *yakṣa* with *mi’i tshig dang skad ma yin pa* (“nonhuman words and language”).
- n.655 “Explains, speaks about, teaches, details, elucidates, and gives conclusive instructions about” renders *’chad pa, rjod pa, ston pa, rnam par ’byed pa, gsal bar byed pa, gtan la phab par ston pa*; ŚsP II-2:186, *bhāṣate pravayāharati deśayati vibhajaty uttānīkaroti upadiśati*.
- n.656 “Things that are made up” renders *skye ma* (Kimura 2–3:12, *nirmitopama*, “like things that are conjured up”). Cf. *dag yig gsar bsgrigs*, s.v. *ma*, 9 *ming la la’i mthar sbyar na dngos po de’i dbyibs dang khyad chos ston*. Alternatively, emend *skye ma* to *sgyu ma* (ŚsP II-2:186, *māyopama*).
- n.657 “Sublime” renders *bzang ba* (*praṇīta*).
- n.658 “Extremely noble” renders *shin tu ’phags pa*.
- n.659 “Being assisted by a spiritual mentor” renders *dge ba’i bshes gnyen kyis yongs su zin pa* (*kalyāṇamītraparigṛhīta*).
- n.660 “Mentor” renders *yongs su bzung ba, samparigraha*. This is both great compassion and the mentor who gives instructions about it.

- n.661 ŚsP II-3:36, *avikṣiptāsamāhitayogena*.
- n.662 On the Skt *yan nu aham* with an optative construction, rendered *na de la...gtor bar bya*, see Edg, s.v. *yan nu*.
- n.663 “Ground,” rendering *gzhi*, is not found in the Skt.
- n.664 Here “reality of phenomena” renders *chos rnam kyī chos nyid* (*dharmadharmatā*), literally, following the conventions used in this translation, “the reality of phenomena (*dharmatā*) as it pertains to phenomena (*dharma*).” The phenomena (*dharma*) are everything beginning with physical forms. These are the conventional bases for their ultimate attribute (*dharmatā*), the emptiness of essential nature.
- n.665 In the following sections, “without any dividing into two” and so on render *advaidhīkāraṇena* (rendered variously in Tib), and “do not train in order to enhance or diminish” and “accept or negate” render *ṽṛddhaye na hānaye śikṣate* and *parigrahāya śikṣate nāntardhānāya*; alternatively, “increase or decrease” and “get hold of or get rid of.”
- n.666 This translation is based on Kimura 2–3:28, *kuto bodhisattvena mahāsattvena prajñāpāramitā gavesitavyeti*, as it is repeated below at 16.134. The corresponding section in the *Twenty-Five Thousand* at 16.38, “Where should one search for the bodhisattva great beings’ perfection of wisdom?” is supported by ŚsP II-2–3:124, *bodhisattvānām*, and *Abhisamayālaṅkāra* 2.11. Below, however, *Twenty-Five Thousand* 16.49 follows Kimura 2–3:28.
- n.667 The discourse here involving the “real nature” (*de bzhin nyid*, *tathatā*) and “reality of phenomena” or “reality” (*chos nyid*, *dharmatā*), together with the *tathāgatas* and the perfection of wisdom, conveys the following idea. The *dharmatā* of each phenomenon (*chos*, *dharma*), although the same from one perspective, differs in that it is being identified, by virtue of the very name, as the ultimate reality of that particular phenomenon. The *tathatā*, on the other hand, which is realized, or which is the defining real nature (*tathatā*) of the *tathāgatas*, is, by virtue of the very name, the ultimate reality of all taken together, or of all being understood (even in the conventional sense) together. The perfection of wisdom has been taken in a causal (or origin) sense and the *tathāgata* as a result. The perfection of wisdom, in the discourse of Subhūti, has been shown to be absolutely every phenomenon. The *tathāgata* is the knower of all, or, perhaps, the real nature of things when it is free of all obstruction.

- n.668 Here “reality of physical forms” renders *gzugs kyi chos nyid* (*rūpadharmatā*); alternatively, “the reality of phenomena as it pertains to physical forms.”
- n.669 “Such is” renders *’di ltar* (in place of the usual *’di lta ste*); cf. Edg, s.v. *yad uta*, which does not record this possible meaning.
- n.670 “Inestimable” renders *dpag tu med pa*. Kimura 2–3:30, *aparimāṇa*, omitted in ŚsP II-3:178.
- n.671 “Limitless” renders *mtha’ yas pa* (*ananta*); alternatively, “infinite.”
- n.672 The *Twenty-Five Thousand* has *rgya che ba* (*mahattā/mahatgata*) as “extensive,” *tshad med* (*apramāṇa*) as “immeasurable,” and *mtha’ yas* (*ananta*) as “infinite.” The *Hundred Thousand* has *rgya che ba* (*mahattā/mahatgata*) as “great in extent”; *tshad myed* (*apramāṇa*) as “immeasurable”; *dpag tu myed* (*aparimāṇa*) as “unbounded”; *dpag* (*parimāṇa*) as “boundary”; *mtha’ yas* (*ananta*) as “infinite”; and *mtha’* (*anta*) as “limit.” Note that in other contexts in the present translation, *dpag tu myed* is also rendered “inestimable.”
- n.673 See the previous note. This section is in ŚsP, but there is no gloss in Bṭ1, pp. 1328–29.
- n.674 ŚsP II-3:214. Kimura 2–3:33 omits “all-aspect omniscience” and has “the objective referent of the sphere of phenomena” as the first reason.
- n.675 ŚsP II-3:214. Kimura 2–3:33 adds “objective referent” (*dharmadhātvaṁbhaṇṇānantatayā*), i.e., “the objective referent of the realm of phenomena is infinite.”
- n.676 Alternatively, *de bzhin nyid dang dmigs pa* may mean “that which is the real nature and the objective referent”; cf. Bṭ1, p. 1330.
- n.677 This is the end of chapter 24 and the beginning of chapter 25 in the *Eighteen Thousand*.
- n.678 “Pronouncement” renders *ched du brjod pa* (*udāna*). Bṭ1, p. 1333: “‘Made the pronouncement,’ having felt great pleasure, were astounded, which is to say, nobody at all made them say it. Through the power of joy and pleasure they gave expression to the statement.”
- n.679 “Attended upon” renders *zham ’bring byed* (*zhabs ’bring ba*). Negi, s.v. *zham ring*, gives Skt *upasthā*. ŚsP II-3:219, *antika* (“in the presence of”).
- n.680 “In the capital city Padmāvati” renders *rgyal po’I khab padma yod pa’i nang*; ŚsP II-3:219, *padmāvatyāṁ* (Kimura 2–3:35 *dīpavatyāṁ*) *rājadhānyāṁ*. Monier-

Williams, s.v. *padmāvati*, says “name of the city of Ujjayanī in the Kṛta-yuga.” Cf. the many tellings of the tale of Sumedha and Dīpaṃkāra set in Rammavatī (in the Pali rendering). Dīpaṃkāra’s wife before going forth to homelessness was Padumā. In that story Sumedha lays down his long hair, or his body, so Dīpaṃkāra and his followers can cross a muddy patch of road. In the *Dīvyāvadāna* (translated with the title “Dīpaṃkāra Buddha and the Wise Brahmins Sumati and Mati” in Rotman 2008, pp. 246–54), the Buddha recounts his second meeting with Dharmaruci (incarnated as Mati), when they were both brahmin companions, during the time when the Buddha was Sumati, at the time of the Buddha Dīpaṃkāra. The gift of hair is the same but embedded within a complex web of miraculous giving. See also *The Prophecy of Dīpaṃkāra* (<https://read.84000.co/translation/toh188.html>) (Dīpaṃkaravyākaraṇa Toh 188).

- n.681 “Perfect in wisdom and conduct” renders *mkhyen pa dang rkang par ldan pa* (*vidyācaraṇasampanna*).
- n.682 “Favorably sustains” renders *mtshun par yongs su ’dzin pa* (*anuparigrahikā*).
- n.683 This ends the second chapter in the *Eight Thousand* (“Śakra Chapter”).
- n.684 “Find an opportunity to inflict harm on” renders *glags rnyed* (*avatāraṃ labh*).
- n.685 That is, through perfect avoidance of those misfortunes. “Through perfect avoidance” renders *yang dag par spang bas*; ŚsP II-3:227, *samyakparihāreṇa*. The Tib translators understood *parihṛ* here as “to quit” or “to shun” (the weapons and poison and so on that cause death according to Bṛ1, p. 1331) in place of its other meaning, “to guard” or “to protect.” Note that the *Twenty-Five Thousand* (kha F.55.a, 16.83 (<https://read.84000.co/translation/toh9.html#UT22084-026-001-2568>)) has *yang dag pa’i rim gros* here, rendering Kimura 2–3:37, *samyakparicaryayā* (“with genuine acts of service”). Cf. *Eighteen Thousand* ka F.272.b, *yongs su spyad pa*.
- n.686 *tshangs ris*; perhaps this should be emended to *tshangs chen*.
- n.687 “Sorrow due to famine” renders *mu ge’i zhugs ngam* (*durbhikṣakāntāra*).
- n.688 Gilgit 137v5–6, *mām sa* (ŚsP II-3:232, *mānsa*!) *kauśika satkartavyaṃ...pūjayitavyaṃ manyeta yo bodhisattvaṃ*. Kimura 2–3:39, *imām prajñāpāramitām*.
- n.689 “Discipline” renders *’dul* (*vinī*).
- n.690 “Rival tīrthikas, tīrthika practitioners” renders *mu stegs can gzhan dang / mu stegs spyod pa*. Edg, s.v. *caraka* and *tīrthika*, says the recurring compound is the

one found at ŚsP II-4-4, *anyatīrthika-caraka-parivrājako*; Gilgit 138r11-12, *anyatīrthika-parivrājako māro*; Kimura 2-3:42, *ānyatīrthikaḥ kulaputro vā kuladuhitā*. Edg, s.v. *tīrthika*, wonders if the term *mu stegs can gzhan, anyatīrthika* (“rival tīrthikas”) suggests there were Buddhist tīrthikas, and s.v. *caraka* says the *caraka* are a separate sect and should perhaps go with the following *parivrājaka* (“wandering mendicants”) as a compound.

- n.691 ŚsP II-4-4, *kalaha-bhaṇḍana-vidraha-vivādān āpadyante*. Here, “got into altercations and gratuitous insults,” *’khrug pa (kalahān)*, *shags pa (bhaṇḍanān)* come after *’thab pa (vidrahān)*, *rtsod pa (vivādān)*. Edg gives “quarrel” for *bhaṇḍana*.
- n.692 These render *krodha-vyāpāda-vihīṃsā*.
- n.693 “Encouraged to take up” renders *yang dag par bskul ba (samādāpita)*.
- n.694 “Attributes and advantages” renders *yon tan dang legs pa (guṇānuśaṃsa)*.
- n.695 “All forms of wrong view” renders *lta ba’i rnam pa thams cad (sarvadṛṣṭigata)*; Edg, s.v. *dṛṣṭigata*, says it is basically the same as *dṛṣṭi*.
- n.696 “In consecutive order and in reverse order” renders *lugs dang mthun pa dang lugs dang myi mthun pa (anulomapratilomaṃ)*. Alternatively, “in a regular order and in an irregular order.”
- n.697 “Possess attributes that do not decline” renders *yongs su myi nyam pa’i chos can*. Cf. ŚsP II, *asampramoṣadharma*.
- n.698 The translation “in the absence of which excellent form” is based on Gilgit 140v3, *na ca rūpasamṣadvīnā sattvān paripācayīṣyāmi*.
- n.699 “The poor, the destitute, the supplicants, and beggars” renders *phongs pa dang / nyam thag pa dang / ’dron po dang / slong ba*; Kimura 2-3:52, *kṛpaṇa-vanīkārthikayācanakebhyaḥ*.
- n.700 “Attached to their ego,” alternatively “attached to acting on the basis of a self,” renders *bdag tu bgyi ba la mngon par chags pa (ahaṃkārabhiniveśa)*.
- n.701 “Chant by heart” renders *kha ton byed (svādhyāya)*. It means to repeat it to oneself aloud in order to commit it fully to memory, and having done so, to keep it in mind.
- n.702 “Without being humiliated or injured” renders *ma smas ma nyams (akṣataś cānupahataś ca)*.

- n.703 Both the *Twenty-Five Thousand* and the *Eighteen Thousand* have “all-aspect omniscience,” which is what one expects, but none of the editions of the *Hundred Thousand* support the emendation, nor does ŚsP II-4:23, or even Kimura 2–3:54, *sarvajñatācittena*.
- n.704 This renders *khon med pa dang gcugs med pa*. Jäschke, s.v. *gcugs pa*, records *khon gcugs* (“conceive a hatred”).
- n.705 Here “placed” renders *stsald* (an honorific of the recipient), which renders the Skt *pratiṣṭhāpayet*; this is rendered below by *bcug* and *blugs* (based on putting the remains into a caitya and pouring the ashes and pieces of bone into a casket). “Cherished” renders *mchod* (again an honorific of the recipient), which renders the Skt *pariharet*, rendered below by *gces pa*.
- n.706 “Within a container” renders *snod du stsal te*. ŚsP II-4:27, *samudgate kṛtvā*, perhaps suggests the relics are in a container that is taken out of the caitya to be carried in a procession; Kimura and Gilgit omit.
- n.707 “Their physical body” renders *nga’i sku* (*ātmabhāvaśarīra*).
- n.708 *atyantadharmapūjā*? Cf. ŚsP II-4:28, *parinivṛtasyāpi ca kauśika śarīrāṇy evaṃ śarīrapūjā bhaviṣyati, na tv anyathadharmapūjāḥ* (?). The idea is that the worship of the “doctrine,” the perfection of wisdom, the speech of the tathāgatas, is a better object of worship than the physical remains, because the body is only the basis for the physical being and mind.
- n.709 “Within a container” renders *snod du stsal te*. ŚsP II-4:27, *samudgate kṛtvā*, perhaps suggests the relics are in a container that is taken out of the caitya to be carried in a procession; Kimura and Gilgit omit.
- n.710 “Unbroken devotion” renders *mos pa mi phyed pa* (*abhedyaprasāda*); alternatively, *prasāda* (here *mos pa*) is rendered by “serene confidence.”
- n.711 “Acts of service undertaken on behalf of senior family members” renders *rigs kyi gtso bo la rim gro byed pa*, ŚsP II-4:33, *kule jyeṣṭhāpacāyakā* (?). Earlier, 8.77 (ga F.60.b) renders *kulajyeṣṭhānupālītā* (?) with *rigs kyi nang na rgan pa la rim gro byed pa*.
- n.712 “Dwell with the perception of sense pleasures as a basic transgression” renders *’dod pa la kha na ma tho bar ’du shes shing / rnam par spyod pa*, **kāmadīnavasasaṃjñīno viharati* (?).
- n.713 Probably “commit to writing” has been left out by mistake.

- n.714 “Happens” here renders *yod*. Below it is rendered “exist.” The translators probably read *prabhāvyate* (“is necessarily there”). They have perhaps rendered *prajñāyate* by *gdags su yod* (“exist as a designation”).
- n.715 ŚsP II-4:54, *saṃgrāmayiṣyāmas* (“we will do battle with them”).
- n.716 “Medicinal plants” renders *rtsi* (*oṣadhi*). The logic behind connecting them with the shining of the full moon is probably because of an etymology of *oṣadhi* from the verbal root *uṣ* (“to burn”) as in *uṣas* (“the dawn”). In Tib *rtsi* also means the calculation to do with the movements of the heavenly bodies (astrology).
- n.717 Here *smye sha can* (“having skin with black moles”), ŚsP *puṣkasa*; according to Edg, s.v. *pulkasa*, “the name of a despised mixed tribe.”
- n.718 Kimura 2–3:74, *parigṛhītā*; Gilgit 148r3, *anuparigṛhītā*; ŚsP II 4–46, *udgṛhītā* (“taken up”).
- n.719 “Engaging correctly” renders *yang dag par brtson* (*saṃyukta*).
- n.720 “Endowed with luminosity” renders *snag ba dang ldan pa*, probably a translation of (*dig*) *ālokajātā* (“where light has been born”). Conze has “born of light.”
- n.721 “Consummates” renders *yongs su sgrub pa*, **saṃvartayitā* (“the one that causes to be fully accomplished”). It appears to be a gloss of, rather than an alternative rendering of, the earlier *kun tu ’dren pa* (*pariṇāyaka*). It is not attested in the Skt editions.
- n.722 “Have done the practice for the purpose of becoming a tathāgata” renders *de bzhin gshegs pa’i don du zhugs pa*, ŚsP II-4:81, *tathāgatapratipannās*; Kimura 2–3:80, *tathāgatapratimās* (“are similar to a tathāgata”). Gilgit 149v13 is damaged.
- n.723 “Reinforce that inspired eloquence” renders *spobs pa nye bar bsgrub pa* (*pratibhānam upasaṃhartavyaṃ*).
- n.724 “Treasury” renders *gter* (*nidhi*).
- n.725 “Greatly valued” renders *dgos par bya ba* (**prayas?*), “a desideratum”; cf. *Twenty-Five Thousand* kha F.95.b, *dgongs par bya ba*.
- n.726 “Maintain scrupulous conduct” renders *gtsang sbra’i spyod pa dang ldan pa*, *caukṣasamācāra* (“habitually clean”), explained by Haribhadra (cf. MDPL, s.v. *caukṣasamācāra*) as “extremely purified because of not doing any wrong.”

- n.727 “With great conviction” renders *mos pa rgya chen po* (*udārādhimuktika*).
- n.728 “Radiance” renders *gsal ba*; cf. Mvy, s.v. *gsal ba*, which gives *paṭu* as one meaning “(physically) adept”; ŚsP II-4:88, *kathanīyata* (“worth speaking of”).
- n.729 “Discussing together” renders *yang dag par* (emend ‘gro to *bgro*) *bgro bar byed pa* (*saṃgāyamāna*). Cf. MDPL, s.v. *saṃgāyamāna*, which glosses this as “ascertaining the meaning of the book.”
- n.730 “Will have undertaken something” renders *zhugs pa yin*, ŚsP II-4:94, *pratipanno bhaviṣyati*.
- n.731 “Not have confidence” renders *myi rton pa*, *apratyaya*; Edg, s.v. *apratyaya*, “discontent, ill-will.”
- n.732 “Not think highly” renders *btsun par myi bgyid pa*, *abahumānatā*.
- n.733 “Brought into being” renders *bsgrubs pa*, *paribhāvita*.
- n.734 “Brought into being” renders *yongs su bsgrub pa*, *paribhāvitatva*.
- n.735 “One that brings it about” renders *yongs su sgrub pa*, *āhārika*.
- n.736 “The mental consciousness included in phenomena” (*chos kyi khongs su gtogs pa’i yid*, *dharmāntargatena mānasena*), means, of the twelve sense fields (*āyatana*s), it is not mental consciousness, but is a special consciousness included in mental phenomena.
- n.737 “Panic” renders *bag tsha ba* (*stambhita*).
- n.738 “Does not need to worry about” renders *dogs pa ma mchis par bgyi* (*na pratikāṅkṣita*); cf. Edg, s.v. *pratikāṅkṣati*, records (once) the meaning of Pali *paṭikaṅkhin* as “expecting (dangers).”
- n.739 “Precious Jewels” here renders *dkon mchog* (*bhāga*). Earlier the same word, *bhāga*, was rendered by *cha* (“part” or “choice”).
- n.740 “That is logically what happens” renders *gsa’*.
- n.741 This is summarizing the earlier exchange (21.1–21.24) between Ānanda and the Blessed One.
- n.742 “Present” renders *nye bar gnas* (*pratyupasthita*).
- n.743 “Robe” renders *gos*, ŚsP II-4:107, *cīvara*; Kimura 2–3:94, *vastra*.
- n.744 “Purple” renders *leb rgan*, *māñjiṣṭha* (“madder”).

- n.745 “Longing” renders *mos pa* (*spṛha*).
- n.746 “The unchanging nature of reality” renders *chos myi ’gyur ba nyid* (*dharmaniyāmatā*). Usually, in both the Degé version of the *Hundred Thousand* and the *Twenty-Five Thousand*, this is *dharmanyāmatā* rendered as *chos kyi skyon med pa nyid* (“the maturity of phenomena”).
- n.747 “Without subtraction and without addition” renders *dbri ba dang bsnan pa ma mchis pa*, *anāyūhāniyūha*, from the verbal root *wah* (“nothing has been brought in and nothing has been taken out”).
- n.748 This “thoroughly cultivated” renders *yongs su bsgoms pa*, which renders the same *paribhāvita* that was earlier rendered *yongs su bsgrub pa* (“brought into being”).
- n.749 “Believe in my heart” renders the archaism *glo ba mches pa* (*pratyaya*).
- n.750 Alternatively, Conze, translating the corresponding passage in the *Eight Thousand*, renders *dharmatayā* as “in accordance with dharma.”
- n.751 “Gone far off” and “gone to the other side” render *ring du song* (*āram itā*) and *pha rol tu phyin* (*pāram itā*); “over here” and “over there” render *tshur rol* (*apāra*) and *pha rol* (*pāra*).
- n.752 “There as the plain” and “there as the valley” are literal renderings of *thang du ’dug pa* and *gshong du ’dug pa*, which in turn render *sthala* (“prominent,” “conspicuous”) and *nimna* (“sunk down,” “inconspicuous”).
- n.753 “Surveying” renders *rnam par lta ba* (**vilokita*); cf. Kimura 2–3: 99, *vibhāvaya*, and ŚsP II-4:119, *vivikta*.
- n.754 “Height and width” renders *chu zheng* (*ārohapariṇāha*). Perhaps *chu* is a collapsed or abbreviated form of [*che*] *chu[ng]*.
- n.755 Cf. ŚsP II-4:122, *aprameyaguṇasamanvāgatā bhagavan prajñāpāramitā apramāṇa-guṇasamanvāgatā* (“endowed with good qualities that cannot be measured (as objects) and endowed with good qualities that are not instruments of measurement (as subjects)”).
- n.756 “Boundless” renders *mu myed pa* (*aparyanta*).
- n.757 “Pearl relics” renders *ring bsrel*; ŚsP II-4:122, Kimura 2–3:101, *dhātu*.
- n.758 Here “learned,” rendering *mkhas pa*, appears to render *anyatarānyataranīya* (“worthy to be one from the other”), which is possibly to say the recipient of

an intellectual heritage.

- n.759 “Like Brahmā in conduct” renders *tshangs pa mtshungs par spyod pa* (*sabrahmacārin*), either living a life of celibacy or living a life of pure conduct.
- n.760 “Even somebody like me” renders *nga nyid kyang* (*aham eva tāvat*).
- n.761 “Maturity of the perfect nature” renders *yang dag pa’i skyon med pa nyid* (*samyaktvanyāma/niyāma*). MDPL, s.v. *samyaktvanyāma*, glosses this with “certainty that he will win salvation by the methods appropriate to the Disciples.”
- n.762 The subject, “the single being,” is omitted here and in all the comparisons until the phrase “the single being who is placed into unsurpassed, perfect, complete enlightenment” is given in the pratyekabuddha comparison below. “They would have done it” renders *zhugs*; cf. ŚsP II-4:126, *pratipanno bhavati* (the single person “has practiced”); Kimura 2–3:103, *pratyupasthito bhavati* (“has been established”).
- n.763 “From this round of teaching” renders *rnam grangs des* (*anena paryāyeṇa*).
- n.764 ŚsP II-4:141, Kimura 2–3:107.
- n.765 The idea is that the topics (“the letter”) should be taught, but so should their ultimate nature (“the meaning”). The Stok version of the *Hundred Thousand* (ja F.323.b.2) has the same reading.
- n.766 “Reflection” renders *gzugs brnyan*, perhaps reading *pratibimba* in place of *prativarṇika*, “counterfeit.”
- n.767 “Will imagine” renders *rtog par ’gyur* in the sense of a wish that something is there when it is not; cf. ŚsP II-4:185, *gaveṣiṣyante*, Kimura 2–3:110, *gaveṣiṣyanti* (“seek for”).
- n.768 “While cultivating” renders *bsgoms dang*, based on ŚsP II-4:214, *bhāvayan*, and Kimura 2–3:112, *bhāvayamānaḥ*.
- n.769 “Derive their existence” renders *yod par ’gyur* (*prabhāvyante*, from the root *prabhū*).
- n.770 “Swiftly” here has the negative connotation of not wanting to remain a bodhisattva for the sake of others.
- n.771 Kimura 2–3:120, *amī bhūtkañṭhitāḥ* (=bhū? *utkāṇṭhitāḥ*) *saṃsārād*. Bṭ1, pp. 25–26: “As for the other bodhisattvas, they have become certain, their minds are on unsurpassed, perfect, complete enlightenment, so even if this perfection of

wisdom is not taught to them they will not turn back. Some among those bodhisattvas want to quickly fully awaken to unsurpassed, perfect, complete enlightenment and be liberated from saṃsāra. They do not want to practice a bodhisattva's great compassion. If they teach this perfection of wisdom to them in detail and cause them to enter into the practice, their merit increases even more than the former." Conze, *Large Sutra* 1975, p. 267 is unsure about the meaning and gives a different interpretation.

- n.772 "Basic necessities: robes, alms, bedding, and medications used to treat ill health" renders *gos dang/ bsod snyoms dang/ mal cha dang/ nad kyi rkyen sman dang yo byad* (*cīvarapīṇḍpātraśayanāsanaglānapratyayabhaiṣajya-pariṣkāra*). These are the basic necessities of an ordained person. The word is also used for "everyday necessities" in general. Cf. Edg, s.v. *pariṣkāra*.
- n.773 "Source" renders 'byung ba, *prabhava*.
- n.774 The idea is that the meritorious action is a foundation, somewhat like building up a store of goodwill. The bodhisattvas' good deeds (the object in which one should rejoice) are supreme because whatever they do, they do for the sake of others, while ordinary good deeds, and even the meditation and so on of śrāvakas, is for a personal benefit.
- n.775 "Sign" and "mental image" both render *mtshan ma* (*nimitta*).
- n.776 "Transformed" renders *rnam par gyur* (*vipariṇata*); *pariṇāma* by itself is consistently rendered *bsngo* ("dedicate").
- n.777 "More belief" renders *mos pa mang ba* (*adhimuktibahula*).
- n.778 "Gather together, compress into one, and take the measure" renders *mngon par bsod te/ gcig tu brjul nas/ tshad bzung*; Kimura 2–3:128, *abhisamkṣīpya piṇḍayitvā tulayitvā*.
- n.779 "Focus their thoughts, as is their habit" renders *sems shing bsams* (*samanvāhṛ*).
- n.780 "Not within the scope of mental images" renders *mtshan ma'i yul ma yin*.
- n.781 "Bodies of theirs" renders *bdag gi lus de dag*; Kimura 2–3:131, *ātmabhāva*[h].
- n.782 Emend *gsod pa* to *bsod pa*; Kimura 2–3:132, *praṇīta*.
- n.783 "Transforms" renders 'gyur; Kimura 2–3:132, *pariṇāma* ("dedication, transformation").
- n.784 Bṭ1: "One's own rejoicing and dedication and causing others to enter into rejoicing and dedication in that manner; the uncontaminated roots of virtue

of those lord buddhas' śrāvakas and pratyekabuddhas."

- n.785 "Their natural condition" renders *ngang tshul gang yin pa* (*yajjātika*).
- n.786 "Humbled" renders 'jum; Kimura 2–3:140, *avaman. bod rgya tshig mdzod chen mo*, s.v. 'jum pa, gives *kheng ba btong ba* as an old usage.
- n.787 "Belief" renders *mos pa*; alternatively, "resolve."
- n.788 "Feeling an enthusiasm for" renders *don du nyams su len*; Kimura 2–3:142, *autsukyam āpad*.
- n.789 "Rendering visual distortion nonexistent" renders *rab rib ma mchis par dgyid pa*; Kimura 2–3:142, *vitimirakarī*.
- n.790 "Supreme" renders *mchog tu bgyid pa* (*agrakārī*); alternatively, "renders [them] supreme." Bṛ1 comments, "It means that it is the foremost cause that brings about the attainment of enlightenment."
- n.791 Emend *ba'i* to *ba* (Kimura 2–3:142, *sarvavāsanānusaṃdhiklēśa*); alternative translations such as "propensities for afflictive mental states that cause linking up" do not fit the context. Cf. the footnote to *Hundred Thousand ka* F.41.a–42.a, [n.106](#).
- n.792 "Protector" renders *mgon dgyid pa* (*nāthakarī*).
- n.793 "Works as the ten powers" renders *bstob bcu bgyid pa* (*daśabalakarī*).
- n.794 The canonical explanation (see, for example, *The Sūtra of the Wheel of Dharma*, Toh 337, [1.3–1.14](#) and [n.21](#)) is that the three times are when the Buddha (1) proclaims what the four truths are; (2) teaches that they must be comprehended, eliminated, realized, and cultivated; and (3) states that he himself has comprehended, eliminated, realized, and cultivated them. At the end of each truth *The Sūtra of the Wheel of Dharma* says, "I reflected thoroughly, the vision arose, and the insight, knowledge, understanding, and realization arose." In explaining the twelve ways or aspects, Haribhadra (Wogihara 382, translated in Sparham, vol. 2, p. 264) explains this same canonical passage as follows: "Paying proper attention to phenomena not heard about before, a wisdom eye without outflows that directly perceives reality has dawned, knowledge free from doubt, an understanding of the way things are, and an intellectual awareness that is purified have dawned." For each of the three times there are these four aspects: the Buddha directly perceives reality with an uncontaminated wisdom eye (= "the vision"), knows with an understanding free from doubt (= "the insight"),

understands the way things are (*bhūtārtha*) (= “the knowledge”), and has a purified intellectual awareness (*buddhi*) (= “realization”).

- n.795 “Emerge from” renders *’byung* (*prabhū*, Kimura 2–3:143, *prabhāvyante*); “derive its dignity from” (Conze), “a category of” (Sparham).
- n.796 “Clearly achieve” renders *mngon par sgrub* (*abhinirhṛ*). Other possible renderings include “consummate,” “bring into being,” and “find within oneself and produce.” Kimura 2–3:147, lines 23–28. This passage and the paragraphs that immediately follow appear to suggest that the very act of perception is incompatible with the practice of the perfection of wisdom, even if the perception is accurate. The *Ten Thousand* inverts the interpretation here.
- n.797 “In vain” renders *gsog* (*tucchā*).
- n.798 “Have conviction” renders *yid ches pa*, Mvy *pratyayita*. Kimura 2–3:146, reading *pratyarpitā*, understands: “Because they have caused the perfection of wisdom to be attained, they do not cause physical forms to be attained.”
- n.799 Literally, the Tib says, “Because they have conviction in the perfection of wisdom, in which phenomena do they not have conviction?”
- n.800 “Not enhance or diminish” renders *che bar myi bgyid chung bar myi bgyid* (*na mahatḥ nālpīḥ*) (literally, “neither makes bigger nor makes smaller”).
- n.801 “Not gather together or scatter apart” renders *’du bar myi bgyid yangs bar myi bgyid*. *Eight Thousand* (vaidya 88) has *na saṃkṣip na vikṣip*.
- n.802 “Does not make measurable or make immeasurable” renders *tshad mchis par myi bgyid tshad ma mchis par myi bgyid*.
- n.803 “Not expand or compress” renders *rgya chen por myi bgyid rgya chung ngur myi bgyid*, Kimura 2–3:147, *na parittīḥ na vipulīḥ*.
- n.804 “Not strengthen or weaken” renders *mthu dang ldan par myi bgyid mthu ma mchis par myi bgyid* (*na balīḥ na durbalīḥ*).
- n.805 “As reality and as method” renders *don dang tshul gyis*, Kimura 2–3:149, *arthataś ca nayataś ca*.
- n.806 “Incomparable” renders *mtshungs par myed pa*, Mvy *apratīṣama*; cf. *Eighteen Thousand*, kha F.59.a (35.2 (<https://read.84000.co/translation/toh10.html#UT22084-029-001-3034>)), “imponderable,” perhaps rendering *apratīṣamdhī*.

- n.807 “Actual perfection of wisdom” renders *shes rab kyi pha rol tu phyin pa nyid*.
- n.808 “Insentient” renders *sems myed pa* (usually *bem po*), *jaḍa* (“material,” “inanimate”).
- n.809 “Make an effort at” renders *brtson par bgyid* (*yogam āpad*).
- n.810 “There is a distinction that must be explained” renders *rnam par phyed zhing bshad dgos pa*. Edg, s.v. *vibhajya-vyākaraṇa*, an explanation “distinguishing aspects beyond what the question itself immediately raised.”
- n.811 The Tibetan reads “roast” (*bsreg bar ’gyur ro*), whereas Kimura 2–3, p. 151, reads *prakṣepsyante* (“they will be cast into”).
- n.812 “Somehow or other” renders *brgya la* (*kathaṃcit*). Kimura 2–3:151, *kadācit karhicit*.
- n.813 “Reject” renders *phyir spang ba*.
- n.814 “Having ruined” renders *nyams par byas*; Kimura 2–3:151, *upahatya*.
- n.815 “Misled” renders *tshul ma yin pa* (*anaya*).
- n.816 “Calamity” renders *’jigs pa*; Kimura 2–3:152, *vyasana*.
- n.817 “Measure of the body” renders *lus kyi tshad*; Kimura 2–3:152, *ātmabhāvasya pramāṇa*. It means the amount of suffering and the length of time it is experienced.
- n.818 That is, in the hells, in the animal realms, or in the world of Yama.
- n.819 “Carried out fully” renders *tshang par byas pa*.
- n.820 “So long” renders *’di srid du* (*iyacciram*).
- n.821 “Terrible form of life” renders *ngan song, apāya* (“when things have gone badly”).
- n.822 “Mundane right view” renders *’jig rten gyi yang dag pa’i lta ba* (*laukikī samyagdrṣṭiḥ*).
- n.823 “In how many ways” renders *rnam pa du zhig gis, katamair ākāraiḥ*.
- n.824 “Act out of hatred” renders *zhe sdang gi spyod pa can* (*dveṣacarita*); cp. Kimura 2–3:152, *doṣacaritāś* (“conduct themselves badly”).

- n.825 “The past limit that has the essential nature of a nonentity,” or, alternatively, “the past limit, which has the essential nature of a nonentity,” renders *sngon gyi mtha’ dngos po myed pa’i rang bzhin*, a literal rendering of (Kimura 2–3:154) *pūrvānto ’bhāvasvabhāvo*. It does not make sense in English to say “the past limit, the essential nature of a nonentity, is physical forms.” “The essential nature of a nonentity” renders *dngos po myed pa’i rang bzhin* (*abhāvasvabhāva*). If you take the negative prefix *a* at the start of the compound as qualifying the following (a *dvandva* compound), it means “the absence of the essential nature of an entity.” As a *bahuvrihi* compound (*abhāvasvabhāvo yasmin*), the sentence would then mean, “The past limit in which there is the absence of the essential nature of an entity is physical forms.”
- n.826 Here “utter purity” renders *yongs su dag pa* (*parisuddhi*). In the previous sections “purity” rendered *rnam par dag pa* (*visuddhi*). Among the many senses of the prefixes *vi-* and *pari-* are “individualization” and “all-encircling,” respectively.
- n.827 Note the change here from “emptiness, signlessness, and wishlessness” to “the emptiness, signlessness, and wishlessness gateways to liberation.”
- n.828 Here, and in the following, the absence of the different stages of śrāvaka attainment is noteworthy.
- n.829 Again, it is noteworthy that all of the attainments, starting from the fruit of having entered the stream, are spelled out here in place of just knowledge of all the dharmas.
- n.830 Again, “utter purity” here renders *yongs su dag pa* (*parisuddhi*), as distinct from “purity” (*rnam par dag pa*, *visuddhi*).
- n.831 That is, linking up with a new set of aggregates in rebirth.
- n.832 “Abiding nature of the reality of phenomena” renders *chos kyi dbyings kyi gnas nyid* (*dharmadhātusthititā*).
- n.833 According to the *Abhisamayālaṃkāra* this begins the third section of the Sūtra, explaining the difference between the understanding of the foundational teachings by a śrāvaka and by a bodhisattva.
- n.834 “Dedicated” renders *yongs su bsngo ba* (*pariṇāmayitum*); alternatively, “transformed.”
- n.835 “Up to the establishment of the good Dharma” renders *dam pa’i chos gnas pa’i bar*; alternatively, “for as long as the good Dharma remains.”

- n.836 “Speak in praise” renders *legs par brjod (varṇaṃ bhāṣ)*; “speak disparagingly” renders *ma legs par brjod (avarṇaṃ bhāṣ)*.
- n.837 “Want to buttress space with the sky” renders *nam mkha’ bar nang la gdegs par ’tshal ba*; Kimura 2–3:174, *ākāśaṃ te antarikṣaṃ utkseptukāmāḥ*.
- n.838 “Rush” renders *od ma, Mvy piṇḍaveṇu* (“lump bamboo”).
- n.839 “Without conventional designations” renders *tha snyad med pa*; Kimura 2–3:180, *avyāhāratā*.
- n.840 These are the eighth, fourteenth, and fifteenth days of the month in the lunar calendar.
- n.841 “Positioning themselves” renders *’god pa (ṣṭhā)*.

b.

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GLOSSARY

· Types of attestation for names and terms of the corresponding ·
source language

AS	<i>Attested in source text</i> This term is attested in a manuscript used as a source for this translation.
AO	<i>Attested in other text</i> This term is attested in other manuscripts with a parallel or similar context.
AD	<i>Attested in dictionary</i> This term is attested in dictionaries matching Tibetan to the corresponding language.
AA	<i>Approximate attestation</i> The attestation of this name is approximate. It is based on other names where the relationship between the Tibetan and source language is attested in dictionaries or other manuscripts.
RP	<i>Reconstruction from Tibetan phonetic rendering</i> This term is a reconstruction based on the Tibetan phonetic rendering of the term.
RS	<i>Reconstruction from Tibetan semantic rendering</i> This term is a reconstruction based on the semantics of the Tibetan translation.
SU	<i>Source unspecified</i> This term has been supplied from an unspecified source, which most often is a widely trusted dictionary.

g.1 a bodhisattva's full maturity

byang chub sems dpa'i skyon med pa

བྱང་ཆུབ་སེམས་དཔའི་སྐྱོན་མེད་པ།

*bodhisattvanyāma*See also "immaturity" and [n.272](#).

g.2 a practitioner without a dwelling
gnas med par spyod pa · gnas myed par spyod pa

གནས་མེད་པར་སྟོད་པ། · གནས་མྱེད་པར་སྟོད་པ།

aniketacārī

A meditative stability.

g.3 Ābha

snang ba

སྒྲོང་བ།

ābha

Fifth of the sixteen god realms of form that correspond to the four meditative concentrations, meaning “Radiance.”

g.4 Ābhāsvara

’od gsal · kun snang dang ba

འོད་གསལ་ལ། · ཀུན་སྒྲོང་དང་བ།

ābhāsvara

Eighth of the sixteen god realms of form that correspond to the four meditative concentrations, meaning “Inner Radiance.” See also [n.89](#).

g.5 abhāṣya

gzhal du med pa · gzhal du myed pa

གཞལ་དུ་མེད་པ། · གཞལ་དུ་མྱེད་པ།

abhāṣya

Lit. “cannot be measured.” An incredibly large number, higher than aparyanta.

g.6 Abhibodhyaṅgapuṣpa

byang chub kyi yan lag me tog

བྱང་ཐུབ་གྱི་ཡན་ལག་མེ་རྟོག

abhibodhyaṅgapuṣpa

Name that the hundred billion trillion beings in this assembly will bear when they become buddhas.

g.7 abiding in space

nam mkha’i gnas la gnas pa

ནམ་མཁའི་གནས་ལ་གནས་པ།

ākāśāvasthita

A meditative stability.

g.8 abiding in the real nature without mentation

de bzhin nyid la gnas shing sems med pa · de bzhin nyid la gnas shing sems myed pa

དེ་བཞིན་ཉིད་ལ་གནས་ཤིང་སེམས་མེད་པ། . དེ་བཞིན་ཉིད་ལ་གནས་ཤིང་སེམས་བྱེད་པ།

tathatāsthitaniścita

A meditative stability.

g.9 abiding nature of phenomena

chos kyi gnas nyid

ཚོས་ཀྱི་གནས་ཉིད།

dharmasthititā

A synonym for emptiness, and the realm of phenomena (*dharmadhātu*).

g.10 abiding nature of reality

chos kyi gnas nyid

ཚོས་ཀྱི་གནས་ཉིད།

dharmasthititā

Also rendered as “abiding nature of phenomena.”

g.11 abiding with certainty

nges par gnas pa

ངེས་པར་གནས་པ།

—

A meditative stability.

g.12 abiding without mentation

sems med par gnas pa · sems myed par gnas pa

སེམས་མེད་པར་གནས་པ། . སེམས་བྱེད་པར་གནས་པ།

sthitaniścitta

A meditative stability.

g.13 absence of joy with respect to all happiness and suffering

bde ba dang sdug bsngal thams cad la mngon par dga' ba med pa

· bde ba dang sdug bsngal thams cad la mngon par dga' ba myed pa

བདེ་བ་དང་སྤྱག་བསྐྱེད་ཐམས་ཅད་ལ་མཛོད་པར་དགའ་བ་མེད་པ།
· བདེ་བ་དང་སྤྱག་བསྐྱེད་ཐམས་ཅད་ལ་མཛོད་པར་དགའ་བ་བྱེད་པ།

sarvasukhaduḥkhanirabhinandī

A meditative stability.

g.14 absorption

snyoms par 'jug pa · mnyam par bzhag pa

སྒྲིམས་པར་འཇུག་པ། · མཉམ་པར་བཞག་པ།

samāpatti · samāhita

Definition from the 84000 Glossary of Terms:

The Sanskrit literally means “attainment,” and is used to refer specifically to meditative attainment and to particular meditative states. The Tibetan translators interpreted it as *sama-āpatti*, which suggests the idea of “equal” or “level”; however, they also parsed it as *sam-āpatti*, in which case it would have the sense of “concentration” or “absorption,” much like *samādhi*, but with the added sense of “attainment.”

In this text:

Also rendered here as “meditative absorption.”

g.15 acceptance that phenomena are nonarising

myi skye ba'i chos la bzod pa · skye ba myed pa'i chos la bzod pa

མྱི་སྐྱེ་བའི་ཆོས་ལ་བཟོད་པ། · སྐྱེ་བ་མྱེད་པའི་ཆོས་ལ་བཟོད་པ།

anutapattikadharmakṣānti

Definition from the 84000 Glossary of Terms:

The bodhisattvas’ realization that all phenomena are unproduced and empty. It sustains them on the difficult path of benefiting all beings so that they do not succumb to the goal of personal liberation. Different sources link this realization to the first or eighth bodhisattva level (*bhūmi*).

g.16 accounts

'di ltar 'das pa

འདི་ལྟར་འདས་པ།

itivṛttaka

Seventh of the twelve branches of the scriptures.

g.17 accumulation of all attributes

yon tan thams cad kyi tshogs su gyur pa

ཡོན་ཏན་ཐམས་ཅད་ཀྱི་ཚོགས་སུ་བྱུར་པ།

sarvagunaṣaṃcaya

A meditative stability.

g.18 acintya

bsam gyis mi khyab pa

བསམ་གྱིས་མི་བྱུང་པ།

acintya

Lit. “inconceivable.” An incredibly large number, higher than asaṃkhyā.

g.19 acquisitive aggregates

nye bar len pa'i phung po

ཉེབར་ལེན་པའི་ཕུང་པོ།

upādānaskandha

See “five acquisitive aggregates.”

g.20 afflicted

nyon mongs pa

ཉོན་མོངས་པ།

kleśa ^{AS}

See “afflicted mental state.”

g.21 afflicted mental state

nyon mongs pa

ཉོན་མོངས་པ།

kleśa

Definition from the 84000 Glossary of Terms:

The essentially pure nature of mind is obscured and afflicted by various psychological defilements, which destroy the mind’s peace and composure and lead to unwholesome deeds of body, speech, and mind, acting as causes for continued existence in saṃsāra. Included among them are the primary afflictions of desire (*rāga*), anger (*dveṣa*), and ignorance (*avidyā*). It is said that there are eighty-four thousand of these negative mental qualities, for which the eighty-four thousand categories of the Buddha’s teachings serve as the antidote.

Kleśa is also commonly translated as “negative emotions,” “disturbing emotions,” and so on. The Pāli *kilesa*, Middle Indic *kileśa*, and Buddhist Hybrid Sanskrit *kleśa* all primarily mean “stain” or “defilement.” The translation “affliction” is a secondary development that derives from the more general (non-Buddhist) classical understanding of *√kliś* (“to harm,” “to afflict”). Both meanings are noted by Buddhist commentators.

g.22 agent

byed pa po

བྱེད་པ་པོ།

kartr

g.23 aggregate

phung po

ཕུང་པོ།

skandha

See “five aggregates.”

g.24 aggregate of ethical discipline

tshul khrims kyi phung po

ཚུལ་ཁྲིམས་ཀྱི་ཕུང་པོ།

śīlaskandha

First of the five undefiled aggregates.

g.25 aggregate of liberation

rnam par grol ba'i phung po

རྣམ་པར་གྲོལ་བའི་ཕུང་པོ།

vimuktiskandha

Fourth of the five undefiled aggregates.

g.26 aggregate of meditative stability

ting nge 'dzin gyi phung po

ཏིང་ངེ་འཛིན་གྱི་ཕུང་པོ།

samādhiskandha

Second of the five undefiled aggregates.

g.27 aggregate of the knowledge and seeing of liberation

rnam par grol ba'i ye shes mthong ba'i phung po

· *rnam par grol ba'i ye shes gzigs pa'i phung po*

རྣམ་པར་གྲོལ་བའི་ཡེ་ཤེས་མཐོང་བའི་ཕུང་པོ། རྣམ་པར་གྲོལ་བའི་ཡེ་ཤེས་གཟིགས་པའི་ཕུང་པོ།

vimuktijñānadarśanaskandha

Fifth of the five undefiled aggregates.

g.28 aggregate of wisdom

shes rab kyi phung po

ཤེས་རབ་ཀྱི་ཕུང་པོ།

prajñāskandha

Third of the five undefiled aggregates.

g.29 aging and death

rga shi

ག་ཤི།

jarāmaraṇa

Twelfth of the twelve links of dependent origination.

g.30 agreeable speech

tshig blang bar 'os pa

ཚིག་བླང་བར་འོས་པ།

ādeyavacana

g.31 Akaniṣṭha

'og min

འོག་མིན།

akaniṣṭha

Lit. "Highest."

Definition from the 84000 Glossary of Terms:

The eighth and highest level of the Realm of Form (*rūpadhātu*), the last of the five pure abodes (*śuddhāvāsa*); it is only accessible as the result of specific states of *dhyāna*. According to some texts this is where non-returners (*anāgāmin*) dwell in their last lives. In other texts it is the realm of the enjoyment body (*saṃbhogakāya*) and is a buddhafield associated with the Buddha Vairocana; it is accessible only to bodhisattvas on the tenth level.

g.32 Akṣobhya

myi sgul ba

ཐུ་སྐྱེལ་བ།

akṣobhya

The translation of his name in this sūtra differs from the usual translations, which are either *mi 'khrugs pa*, *mi skyod pa*, or *mi bskyod pa*

Definition from the 84000 Glossary of Terms:

Lit. “Not Disturbed” or “Immovable One.” The buddha in the eastern realm of Abhirati. A well-known buddha in Mahāyāna, regarded in the higher tantras as the head of one of the five buddha families, the vajra family in the east.

- g.33 all the activities of their bodies are preceded by transcendental knowledge and informed by transcendental knowledge

sku'i phrin las thams cad ye shes sngon du 'gro ste/ ye shes kyi rjes su 'brang

སྐུའི་ཕྱིན་ལས་ཐམས་ཅད་ཡེ་ཤེས་སྔོན་དུ་འགོ་སྟེ། ཡེ་ཤེས་ཀྱི་རྗེས་སུ་འབྲང་།

sarvākāyākarmajñānapūrvagamaṃ jñānānuparivartī

Thirteenth of the eighteen distinct qualities of the buddhas.

- g.34 all the activities of their minds are preceded by transcendental knowledge and informed by transcendental knowledge

thugs kyi phrin las thams cad ye shes sngon du 'gro ste/ ye shes kyi rjes su 'brang

ཐུགས་ཀྱི་ཕྱིན་ལས་ཐམས་ཅད་ཡེ་ཤེས་སྔོན་དུ་འགོ་སྟེ། ཡེ་ཤེས་ཀྱི་རྗེས་སུ་འབྲང་།

sarvamanahkarmajñānapūrvagamaṃ jñānānuparivartī

Fifteenth of the eighteen distinct qualities of the buddhas.

- g.35 all the activities of their speech are preceded by transcendental knowledge and informed by transcendental knowledge

gsung gi phrin las thams cad ye shes sngon du 'gro ste/ ye shes kyi rjes su 'brang

གསུང་གི་ཕྱིན་ལས་ཐམས་ཅད་ཡེ་ཤེས་སྔོན་དུ་འགོ་སྟེ། ཡེ་ཤེས་ཀྱི་རྗེས་སུ་འབྲང་།

sarvavākkarmajñānapūrvagamaṃ jñānānuparivartī

Fourteenth of the eighteen distinct qualities of the buddhas.

- g.36 all-aspect omniscience

rnam pa thams cad mkhyen pa nyid

རྣམ་པ་ཐམས་ཅད་མཁྱེན་པ་ཉིད།

sarvākārajñatā

This key term in the Prajñāpāramitā literature refers to the omniscience of a buddha, and is not to be confused with the “knowledge of the aspects of the path” of bodhisattvas, or with the knowledge of all the dharmas (*thams cad shes pa*, lit. “omniscience”) of śrāvakas. The “all-aspect” (*sarvākāra*) part of the term refers to the different aspects that it comprises, and is explained in two ways in *The Long Explanation* (Toh 3808, 4.78–4.80). One way identifies the “aspects” as being qualities such as nonarising and unproduced, unceasing, primordially at peace, naturally in nirvāṇa, without intrinsic nature, emptiness, signlessness, wishlessness, etc. The other way identifies them as being the collections of the wholesome, unwholesome, and neutral, and the collection of those destined for error and those of uncertain destiny. All-aspect omniscience is also the first of the eight progressive stages of clear realization.

g.37 Amoghadarśin

don yod mthong ba

དོན་ཡོད་མཐོང་བ།

amoghadarśin

Name of a bodhisattva.

g.38 anabhilāpya

brjod du med pa

བརྗོད་དུ་མེད་པ།

anabhilāpya

Lit. “inexpressible.” An incredibly large number, higher than abhāṣya.

g.39 anabhilāpyānabhilāpya

brjod du med pa'i yang brjod du med pa · brjod du med pa'i yang brjod du myed pa

བརྗོད་དུ་མེད་པའི་ཡང་བརྗོད་དུ་མེད་པ། · བརྗོད་དུ་མེད་པའི་ཡང་བརྗོད་དུ་མྱེད་པ།

anabhilāpyānabhilāpya

Lit. “inexpressibly inexpressible.” An incredibly large number, higher than anabhilāpya.

g.40 analysis of phenomena

chos rnam par 'byed pa

ཆོས་རྣམ་པར་འབྱེད་པ།

dharmapracaya

Second of the seven branches of enlightenment.

g.41 Ānanda

kun dga' bo

ཀུན་དགའ་བོ།

ānanda

Definition from the 84000 Glossary of Terms:

A major śrāvaka disciple and personal attendant of the Buddha Śākyamuni during the last twenty-five years of his life. He was a cousin of the Buddha (according to the *Mahāvastu*, he was a son of Śuklodana, one of the brothers of King Śuddhodana, which means he was a brother of Devadatta; other sources say he was a son of Amṛtodana, another brother of King Śuddhodana, which means he would have been a brother of Aniruddha).

Ānanda, having always been in the Buddha's presence, is said to have memorized all the teachings he heard and is celebrated for having recited all the Buddha's teachings by memory at the first council of the Buddhist saṅgha, thus preserving the teachings after the Buddha's parinirvāṇa. The phrase "Thus did I hear at one time," found at the beginning of the sūtras, usually stands for his recitation of the teachings. He became a patriarch after the passing of Mahākāśyapa.

g.42 ananta

mtha' yas pa

མཐའ་ཡས་པ།

ananta

Lit. "unbounded." An incredibly large number, higher than atulya.

g.43 Anantamati

blo gros mtha' yas

བློ་གྲོས་མཐའ་ཡས།

anantamati

Name of a bodhisattva.

g.44 Anantavīrya

brtson 'grus mtha' yas

བརྩོན་འགྲུས་མཐའ་ཡས།

anantavīrya

Name of a bodhisattva.

g.45 Anāvaraṇamati

sgrib med blo gros

སྒྲིབ་མེད་བློ་གྲོས།

anāvaraṇamati

Name of a bodhisattva.

g.46 Anikṣiptadhura

mi gtong brtson pa

མི་གཏོང་བརྩེན་པ།

anikṣiptadhura

Name of a bodhisattva.

g.47 Anupamamati

blo gros dpe med

བློ་གྲོས་དཔེ་མེད།

anupamamati

Name of a bodhisattva.

g.48 aparyanta

kun tu mtha' yas pa

ཀུན་ཏུ་མཐའ་ཡས་པ།

aparyanta

Lit. “completely unbounded.” An incredibly large number, higher than ananta.

g.49 application of mindfulness to feelings

tshor ba dran pa nye bar gzhag pa

ཚོར་བ་བློ་པ་ཉེ་བར་གཞག་པ།

vedanānupaśyīsmṛtyupasthāna

Second of the four applications of mindfulness.

g.50 application of mindfulness to phenomena

chos dran pa nye bar gzhag pa

ཚོས་བློ་པ་ཉེ་བར་གཞག་པ།

dharmānupaśyīsmṛtyupasthāna

Fourth of the four applications of mindfulness.

g.51 application of mindfulness to the body

lus dran pa nye bar gzhag pa

ལུས་བློ་པ་ཉེ་བར་གཞག་པ།

kāyānupaśyīsmṛtyupasthāna

First of the four applications of mindfulness.

g.52 application of mindfulness to the mind

sems dran pa nye bar gzhag pa

སེམས་བློ་པ་ཉེ་བར་གཞག་པ།

cittānupaśyīsmṛtyupasthāna

Third of the four applications of mindfulness.

g.53 applications of mindfulness

dran pa nye bar gzhag pa

བློ་པ་ཉེ་བར་གཞག་པ།

smṛtyupasthāna

See “four applications of mindfulness.”

g.54 apprehend

dmigs

དམིགས།

upalabhate

dmigs (pa) translates a number of Sanskrit terms, including *ālambana*, *upalabdhi*, and *ālambate*. These terms commonly refer to the apprehending of a subject, an object, and the relationships that exist between them.

Also translated here as “focus on.”

g.55 apprehending

dmigs pa

དམིགས་པ།

upalambha

See “apprehend.”

g.56 Apramāṇābha

tshad med snang ba · tshad myed snang ba

ཚད་མེད་སྒྲུང་བ། · ཚད་མེད་སྒྲུང་བ།

apramāṇābha

Seventh of the sixteen god realms of form that correspond to the four meditative concentrations, meaning “Immeasurable Radiance.”

g.57 Apramāṇaśubha

tshad med dge · tshad myed dge

ཚད་མེད་དགེ། · ཚད་མེད་དགེ།

apramāṇaśubha

Eleventh of the sixteen god realms of form that correspond to the four meditative concentrations, meaning “Immeasurable Virtue.”

g.58 Apramāṇavṛha

tshad med che ba · tshad myed che ba

ཚད་མེད་ཆེ་བ། · ཚད་མེད་ཆེ་བ།

apramāṇavṛha

Literally meaning “Immeasurably Great,” the name used in this text and in the *Twenty-Five Thousand* for what is, in the Prajñāpāramitā literature, the fifteenth of the sixteen levels of the god realm of form that correspond to the four meditative concentrations. The Sanskrit equivalent is attested in the Sanskrit of the *Hundred Thousand*, while the name Puṇyaprasava (q.v.) is used in the later Sanskrit manuscripts that correspond more closely to the eight-chapter Tengyur version of this text. In other genres, this is the eleventh of twelve levels corresponding to the four meditative concentrations.

g.59 aprameya

tshad med pa

ཚད་མེད་པ།

aprimeya^{AS}

Lit. “immeasurable.” An incredibly large number.

g.60 arhat

dgra bcom pa

དག་བཅོམ་པ།

arhat

Definition from the 84000 Glossary of Terms:

According to Buddhist tradition, one who is worthy of worship (*pūjām arhati*), or one who has conquered the enemies, the mental afflictions (*kleśa-ari-hata-vat*), and reached liberation from the cycle of rebirth and suffering. It is the

fourth and highest of the four fruits attainable by śrāvakas. Also used as an epithet of the Buddha.

In this text:

See also “śrāvaka.”

g.61 arranging the sameness of letters

yi ge mnyam par 'god pa

ཡི་གེ་མཉམ་པར་འགོད་པ།

samāṅśarāvātāra

A meditative stability.

g.62 array of flashes of lightning

glog gi 'od zer bkod pa

གློག་གི་འོད་ཟེར་བཀོད་པ།

—

A meditative stability.

g.63 array of power

dpung rnam par bkod pa

དཔུང་རྣམ་པར་བཀོད་པ།

balavyūha

A meditative stability.

g.64 Āryavimuktisena

rnam grol sde

རྣམ་གྲོལ་སྡེ།

vimuktisena

Indian commentator on the *Abhisamayālaṅkāra* (fl. early sixth century).

g.65 as an elephant looks

glang po chen po'i lta stangs

གླང་པོ་ཆེན་པོའི་ལྟ་སྟངས།

nāgāvalokita

A simile that describes an undistracted, unmoving, but all-encompassing gaze. See also [n.156](#).

g.66 asaṃkhyā

grangs med pa

གྲངས་མེད་པ།

asaṃkhyā

Lit. “uncountable.” An incredibly large number, higher than aprameya.

g.67 Asaṅga

thogs med

ཐོགས་མེད།

asaṅga

Indian commentator (fl. fourth century); closely associated with the works of Maitreya and the Yogācāra philosophical school.

g.68 Aśokaśrī

ngan med pa'i dpal

ངན་མེད་པའི་དཔལ།

aśokaśrī

Name of a buddha in the southern direction, residing in the world system called Sarvaśokāpagata.

g.69 aspectless

rnam pa med pa · rnam pa myed pa

རྣམ་པ་མེད་པ། · རྣམ་པ་མྱེད་པ།

—

A meditative stability.

g.70 assembly

g.yog 'khor · 'khor

གཡོག་འཁོར། · འཁོར།

parivāra

g.71 asura

lha ma yin

ལྷ་མ་ཡིན།

asura

Definition from the 84000 Glossary of Terms:

A type of nonhuman being whose precise status is subject to different views, but is included as one of the six classes of beings in the sixfold classification of realms of rebirth. In the Buddhist context, asuras are powerful beings said

to be dominated by envy, ambition, and hostility. They are also known in the pre-Buddhist and pre-Vedic mythologies of India and Iran, and feature prominently in Vedic and post-Vedic Brahmanical mythology, as well as in the Buddhist tradition. In these traditions, asuras are often described as being engaged in interminable conflict with the devas (gods).

In this text:

See also “gods.”

g.72 **Atapa**

mi gdung ba · myi gdung ba

མི་གདུང་བ། མྱི་གདུང་བ།

atapa

Second of the five Śuddhāvāsa realms, meaning “Painless.”

g.73 **attachment to the realm of formlessness**

gzugs med pa'i 'dod chags

གཟུགས་མེད་པ་འི་འདོད་ཆགས།

ārūpyarāga

Second of the five fetters associated with the superior.

g.74 **attachment to the realm of forms**

gzugs kyi 'dod chags

གཟུགས་ཀྱི་འདོད་ཆགས།

ruparāga

First of the five fetters associated with the superior.

g.75 **attention**

yid la byed pa · yid la bya ba · yid la bgyid pa

ཡིད་ལ་བྱེད་པ། ཡིད་ལ་བྱ་བ། ཡིད་ལ་བརྒྱེད་པ།

manaskāra

Also translated here as “turn the attention toward,” “pay attention to,” “attention connected with,” “direct the attention to,” and so on.

g.76 **attributes of the level of the spiritual family**

rigs kyi sa'i chos

རིགས་ཀྱི་སའི་ཆོས།

gotrabhūmidharma

g.77 atulya
mtshungs pa myed pa · mtshungs pa med pa
 མཚུངས་པ་མེད་པ། · མཚུངས་པ་མེད་པ།
atulya
 Lit. “unparalleled.” An incredibly large number, higher than acintya.

g.78 auditory consciousness
rna ba'i rnam par shes pa
 རྣ་བའི་རྣམ་པར་ཤེས་པ།
 —

g.79 aurally compounded sensory contact
rna ba'i 'dus te reg pa
 རྣ་བའི་འདུས་ཏེ་རེག་པ།
śrotrasaṃsparśa

g.80 Auspicious Eon
bskal pa bzang po
 བསྐླལ་པ་བཟང་པོ།
bhadrakalpa

Name of the present eon of time, during which one thousand buddhas appear in succession, Śākyamuni being the fourth and Maitreya the fifth.

g.81 Avalokiteśvara
spyen ras gzigs kyi dbang phyug
 སྤྱན་རས་གཟིགས་ཀྱི་དབང་ཕྱུག
avalokiteśvara

Definition from the 84000 Glossary of Terms:

One of the “eight close sons of the Buddha,” he is also known as the bodhisattva who embodies compassion. In certain tantras, he is also the lord of the three families, where he embodies the compassion of the buddhas. In Tibet, he attained great significance as a special protector of Tibet, and in China, in female form, as Guanyin, the most important bodhisattva in all of East Asia.

g.82 Avṛha
mi che ba · myi che ba

མི་ཆེ་བ། . མྱི་ཆེ་བ།

avṛha

First of the five Śuddhāvāsa realms, meaning “Slightest.”

g.83 bad

sdig pa

སྡིག་པ།

agha

g.84 basic transgression

kha na ma tho ba

ཁ་ན་མ་ཐོ་བ།

sāvadya

The term is applied to actions, describing those that are negative in the sense either of being naturally wrong or of transgressing a formal rule or commitment. It is often translated as “wrongdoing,” “unwholesome,” etc.

g.85 beautiful moon

zla ba bzang po

ལྷ་བ་བཟང་པོ།

sucandra

A meditative stability.

g.86 because of the diffusion of light rays not making mistakes

'od zer rab tu 'gyed pas 'khrul pa med par byed pa

འོད་ཟེར་རབ་ཏུ་འགྱེད་པས་འཁྲུལ་པ་མེད་པར་བྱེད་པ།

—

A meditative stability.

g.87 beyond sequence

snrel zhi

སྒྲེལ་ནི།

vyatyasta

A meditative stability. See also [n.311](#).

g.88 Bhadrabala

bzang po'i stobs

བཟང་པོ་སྒྲོག་པ།

bhadrabala

Name of a bodhisattva.

g.89 Bhadrapāla

bzang skyong

བཟང་པོ་ལ།

bhadrapāla

Definition from the 84000 Glossary of Terms:

Head of the “sixteen excellent men” (*ṣoḍaśasatpuruṣa*), a group of householder bodhisattvas present in the audience of many sūtras. He appears prominently in certain sūtras, such as *The Samādhi of the Presence of the Buddhas* (*Pratyutpannabuddhasaṃmukhāvasthitasamādhisūtra*, Toh 133) and is perhaps also the merchant of the same name who is the principal interlocutor in *The Questions of Bhadrapāla the Merchant* (Toh 83).

g.90 Bimbisāra

bim bi sa ra

བིམ་བི་ས་ར།

bimbisāra

Definition from the 84000 Glossary of Terms:

The king of Magadha and a great patron of the Buddha. His birth coincided with the Buddha’s, and his father, King Mahāpadma, named him “Essence of Gold” after mistakenly attributing the brilliant light that marked the Buddha’s birth to the birth of his son by Queen Bimbī (“Goldie”). Accounts of Bimbisāra’s youth and life can be found in *The Chapter on Going Forth* (Toh 1-1, *Pravrajyāvastu*).

King Śreṇya Bimbisāra first met with the Buddha early on, when the latter was the wandering mendicant known as Gautama. Impressed by his conduct, Bimbisāra offered to take Gautama into his court, but Gautama refused, and Bimbisāra wished him success in his quest for awakening and asked him to visit his palace after he had achieved his goal. One account of this episode can be found in the sixteenth chapter of *The Play in Full* (Toh 95, *Lalitavistara*). There are other accounts where the two meet earlier on in childhood; several episodes can be found, for example, in *The Hundred Deeds* (Toh 340, *Karmaśataka*). Later, after the Buddha’s awakening, Bimbisāra became one of his most famous patrons and donated to the saṅgha the Bamboo Grove, Veṇuvana, at the outskirts of the capital of Magadha,

Rājagṛha, where he built residences for the monks. Bimbisāra was imprisoned and killed by his own son, the prince Ajātaśatru, who, influenced by Devadatta, sought to usurp his father's throne.

g.91 birth

skye ba

སྐྱེ་བ།

jāti

Eleventh of the twelve links of dependent origination.

g.92 Blessed Lord

bcom ldan 'das · btsun pa bcom ldan 'das

བཅོམ་ལྷན་འདས། · བཙུན་པ་བཅོམ་ལྷན་འདས།

bhadantabhadgavan

See “Blessed One.”

g.93 Blessed One

bcom ldan 'das

བཅོམ་ལྷན་འདས།

bhagavan

Definition from the 84000 Glossary of Terms:

In Buddhist literature, this is an epithet applied to buddhas, most often to Śākyamuni. The Sanskrit term generally means “possessing fortune,” but in specifically Buddhist contexts it implies that a buddha is in possession of six auspicious qualities (*bhaga*) associated with complete awakening. The Tibetan term—where *bcom* is said to refer to “subduing” the four *māras*, *ldan* to “possessing” the great qualities of buddhahood, and *'das* to “going beyond” *saṃsāra* and *nirvāṇa*—possibly reflects the commentarial tradition where the Sanskrit *bhagavat* is interpreted, in addition, as “one who destroys the four *māras*.” This is achieved either by reading *bhagavat* as *bhagnavat* (“one who broke”), or by tracing the word *bhaga* to the root *√bhañj* (“to break”).

In this text:

In this text, we have opted to translate the epithet *bhagavat* (*bcom ldan 'das*) as “the Blessed One” when it stands alone in narrative contexts, and as “Lord” when found in dialogue, as in the vocative expressions “Blessed Lord” (*bhadantabhadgavan*, *btsun pa bcom ldan 'das*) and “Lord Buddha” (*bhagavanbuddha*, *sangs rgyas bcom ldan 'das*).

g.94 blossoming and vibrance of the flowers of virtue

dge ba'i me tog rgyas shing gsal ba

དགེ་བའི་མེ་ཏོག་རྒྱས་ཤིང་གསལ་བ།

śubhapuṣpitaśuddha

A meditative stability.

g.95 Bodhimaṇḍalālāṃkārasurucitā

snying po byang chub kyi rgyan shin tu yid du 'ong ba

སྙིང་པོ་བྱང་ཆུབ་ཀྱི་རྒྱན་ཤིན་ཏུ་ཡིད་དུ་འོང་བ།

bodhimaṇḍalālāṃkārasurucitā

Name of a world system in the southeastern direction, where the buddha Padmottaraśrī teaches the perfection of wisdom to bodhisattva great beings.

g.96 bodhisattva

byang chub sems dpa'

བྱང་ཆུབ་སེམས་དཔའ་།

bodhisattva

Definition from the 84000 Glossary of Terms:

A being who is dedicated to the cultivation and fulfilment of the altruistic intention to attain perfect buddhahood, traversing the ten bodhisattva levels (*daśabhūmi*, *sa bcu*). Bodhisattvas purposely opt to remain within cyclic existence in order to liberate all sentient beings, instead of simply seeking personal freedom from suffering. In terms of the view, they realize both the selflessness of persons and the selflessness of phenomena.

In this text:

See also “bodhisattva great being.”

g.97 bodhisattva great being

byang chub sems dpa' sems dpa' chen po

བྱང་ཆུབ་སེམས་དཔའ་སེམས་དཔའ་ཆེན་པོ།

bodhisattvamahāsattva

Definition from the 84000 Glossary of Terms:

The term can be understood to mean “great courageous one” or “great hero,” or (from the Sanskrit) simply “great being,” and is almost always found as an epithet of “bodhisattva.” The qualification “great” in this term, according to the majority of canonical definitions, focuses on the generic greatness common to all bodhisattvas, i.e., the greatness implicit in the bodhisattva vow itself in terms of outlook, aspiration, number of beings to be

benefited, potential or eventual accomplishments, and so forth. In this sense the *mahā-* is closer in its connotations to the *mahā-* in “Mahāyāna” than to the *mahā-* in “mahāsiddha.” While individual bodhisattvas described as *mahāsattva* may in many cases also be “great” in terms of their level of realization, this is largely coincidental, and in the canonical texts the epithet is not restricted to bodhisattvas at any particular point in their career. Indeed, in a few cases even bodhisattvas whose path has taken a wrong direction are still described as *bodhisattva mahāsattva*.

Later commentarial writings do nevertheless define the term—variably—in terms of bodhisattvas having attained a particular level (*bhūmi*) or realization. The most common qualifying criteria mentioned are attaining the path of seeing, attaining irreversibility (according to its various definitions), or attaining the seventh bhūmi.

In this text:

See also “bodhisattva.”

g.98 boundless eloquence

spobs pa mtha' yas

སྤྱོད་པ་མཐའ་ཡས།

anantaprabhā

A meditative stability.

g.99 boundless lamplight

mtha' yas sgron ma

མཐའ་ཡས་སྤྱོད་མ།

—

A meditative stability.

g.100 boundless light

'od mtha' yas pa

འོད་མཐའ་ཡས་པ།

anantaprabhā

A meditative stability.

g.101 Brahmā

tshangs pa

ཚེས་པ།

brahmā

Definition from the 84000 Glossary of Terms:

A high-ranking deity presiding over a divine world; he is also considered to be the lord of the Sahā world (our universe). Though not considered a creator god in Buddhism, Brahmā occupies an important place as one of two gods (the other being Indra/Śakra) said to have first exhorted the Buddha Śākyamuni to teach the Dharma. The particular heavens found in the form realm over which Brahmā rules are often some of the most sought-after realms of higher rebirth in Buddhist literature. Since there are many universes or world systems, there are also multiple Brahmās presiding over them. His most frequent epithets are “Lord of the Sahā World” (*sahāṃpati*) and Great Brahmā (*mahābrahman*).

g.102 **Brahmakāyika**

tshangs ris

ཚངས་རིས།

brahmakāyika

First and lowest of the sixteen god realms of form that correspond to the four meditative concentrations, meaning “Stratum of Brahmā.”

g.103 **Brahmaloka**

tshangs pa'i 'jig rten

ཚངས་པའི་འཇིག་རྟེན།

brahmaloka

Definition from the 84000 Glossary of Terms:

A collective name for the first three heavens of the form realm, which correspond to the first concentration (*dhyāna*): Brahmakāyika, Brahmāpurohita, and Mahābrahmā (also called Brahmāpārśadya). These are ruled over by the god Brahmā. According to some sources, it can also be a general reference to all the heavens in the form realm and formless realm. (*Provisional 84000 definition. New definition forthcoming.*)

g.104 **Brahmapārśadya**

tshangs pa kun 'khor

ཚངས་པ་ཀུན་འཁོར།

brahmapārśadya

Third of the sixteen god realms of form that correspond to the four meditative concentrations, meaning “Retinue of Brahmā.”

g.105 **Brahmapurohita**

tshangs lha nye phan

ཚངས་ལྷ་ཉེཔན།

brahmapurohita

Second of the sixteen god realms of form that correspond to the four meditative concentrations, meaning “Brahmā Priest.”

g.106 brahmin priest

bram ze

བླ་ཟླ།

brāhmaṇa

Definition from the 84000 Glossary of Terms:

A member of the highest of the four castes in Indian society, which is closely associated with religious vocations.

g.107 brain tissue

glad pa

མེད་པ།

mastaka

g.108 branches of enlightenment

byang chub kyi yan lag

བྱང་ཆུབ་ཀྱི་ཡན་ལག།

bodhyaṅga

See “seven branches of enlightenment.”

g.109 bringer of joy

dga' ba byed pa

དགའ་བ་བྱེད་པ།

ratikara

A meditative stability.

g.110 brittle

'jig pa

འཇིག་པ།

prabhaṅgula

g.111 buddhafiield

sangs rgyas kyi zhing

སངས་རྒྱལ་གྱི་ཞིང་།

buddhakṣetra

This term denotes the operational field of a specific buddha, spontaneously arising as a result of his altruistic aspirations.

g.112 burning lamp

sgron ma 'bar ba

སྒྲོན་མ་འབར་བ།

jvalanolkā

A meditative stability.

g.113 Butön

bu ston rin chen grub

བུ་སྟོན་རིན་ཆེན་གྲུབ།

—

Tibetan scholar and historian (1290–1364) based at the monastery of Zhalu. His list of translated texts was one of several influences on the compilation of the first Kangyurs, and he was directly involved in the establishment of the Tengyur.

g.114 by way of apprehending

dm-yigs pa'i tshul gyis · dmigs pa'i tshul gyis

དཔྱིག་ས་པའི་ཚུལ་གྱིས། · དམིག་ས་པའི་ཚུལ་གྱིས།

ārambanayogena

The expression “by way of apprehending” implies that ordinary persons perceive phenomena as inherently existing, whereas bodhisattvas are said to act and teach “without apprehending anything.” On the latter term, see its respective glossary entry. See also “apprehend.”

g.115 caitya

mchod rten

མཚན་རྟེན།

caitya ^{AD}

Definition from the 84000 Glossary of Terms:

The Tibetan translates both *stūpa* and *caitya* with the same word, *mchod rten*, meaning “basis” or “recipient” of “offerings” or “veneration.” Pali: *cetiya*.

A caitya, although often synonymous with *stūpa*, can also refer to any site, sanctuary or shrine that is made for veneration, and may or may not contain relics.

A stūpa, literally “heap” or “mound,” is a mounded or circular structure usually containing relics of the Buddha or the masters of the past. It is considered to be a sacred object representing the awakened mind of a buddha, but the symbolism of the stūpa is complex, and its design varies throughout the Buddhist world. Stūpas continue to be erected today as objects of veneration and merit making.

g.116 calmed

rab tu zhi ba

རབ་ཏུ་ཞི་བ།

—

A meditative stability.

g.117 Candragarbha

zla ba'i snying po

ལྷ་བའི་སྙིང་པོ།

candragarbha

Name of a bodhisattva.

g.118 Cāritramati

spyod pa'i blo gros

སྟོན་པའི་བློ་གྲོས།

cāritramati

Name of a bodhisattva from a distant world system in the western direction called Upaśāntā, who comes to this world to pay homage to the Buddha.

g.119 Cāturmahārājika

rgyal chen bzhi'i ris · *rgyal po chen po bzhi'i ris*

རྒྱལ་ཆེན་བཞིའི་རིས། · རྒྱལ་པོ་ཆེན་པོ་བཞིའི་རིས།

cāturmahārājika

Lit. “Abode of the Four Great Kings.” For consistency *rgyal chen bzhi'i ris* is rendered *Cāturmahārājika* (“[gods] belonging to the group of the Four Great Kings”), even though there are a number of Skt. forms (Edg says the forms are *cāturmahārājakāyika* and less often *Cāturmahārājika*, and *Cāturmahārājika* and

less often *caturmahārājika*) and slight differences are encountered in the Tib. translation. “Gods” is sometimes rendered explicitly and is sometimes implicit in the Tib.

Definition from the 84000 Glossary of Terms:

One of the heavens of Buddhist cosmology, lowest among the six heavens of the desire realm (*kāmadhātu*, *’dod kham*s). Dwelling place of the Four Great Kings (*caturmahārāja*, *rgyal chen bzhi*), traditionally located on a terrace of Sumeru, just below the Heaven of the Thirty-Three. Each cardinal direction is ruled by one of the Four Great Kings and inhabited by a different class of nonhuman beings as their subjects: in the east, Dhṛtarāṣṭra rules the gandharvas; in the south, Virūḍhaka rules the kumbhāṇḍas; in the west, Virūpākṣa rules the nāgas; and in the north, Vaiśravaṇa rules the yakṣas.

g.120 certainty in the realm of phenomena

chos kyi dbyings su nges pa

ཚུལ་གྱི་དབྱིངས་སུ་ངེས་པ།

dharmadhātuniyata

A meditative stability.

g.121 cessation of suffering

’gog pa

འགོག་པ།

nirodha

Third of the four truths of the noble ones.

g.122 Che Khyidruk

lce khi ’brug

ལྷེ་ཁི་འབྲུག།

—

A Tibetan author and translator dated to the late eighth and early ninth centuries CE. As well as being listed by Butön among the translators of this text, he is the author of three treatises on Sanskrit grammar in the Tengyur (Toh 4350, Toh 4351, and Q 5838).

g.123 child of Manu

shed bdag

ཤེད་བདག།

mānava

Definition from the 84000 Glossary of Terms:

Manu being the archetypal human, the progenitor of humankind, in the *Mahābhārata*, the *Purāṇas*, and other Indian texts, “child of Manu” (*mānava*) or “born of Manu” (*manuja*) is a synonym of “human being” or humanity in general.

g.124 Chokro Lui Gyaltsen

cog ro klu'i rgyal mtshan

ཙག་རོ་ཀླུ་འི་རྒྱལ་མཚན།

—

An important early Tibetan translator and editor who was also one of the twenty-five principal disciples of Guru Padmasambhava.

g.125 clear appearance

snang ba gsal ba

སྒྲང་བ་གསལ་བ།

śuddhapratibhāsa

A meditative stability.

g.126 clear-eyed

mig yongs su dag pa · myig yongs su dag pa

མིག་ཡོངས་སུ་དག་པ། · མྱིག་ཡོངས་སུ་དག་པ།

—

A meditative stability.

g.127 combined humoral disorders

'dus pa pa'i bro · 'dus pa pa'i nad

འདུས་པ་པའི་བྲོ། · འདུས་པ་པའི་ནད།

sāṃnipātikāvvyādhi

Fourth of the four kinds of disease.

g.128 common phenomena

thun mong gi chos

ཐུན་མོང་གི་ཆོས།

sādhāraṇadharma

Common phenomena from the perspective of ordinary persons include the following: the four meditative concentrations, the four immeasurable attitudes, the four formless meditative absorptions, and the five extrasensory

powers.

g.129 compassion

snying rje

སྙིང་རྗེ།

karuṇā

Second of the four immeasurable attitudes.

g.130 comprehension of all bases of existence through realization

rtogs pas srid pa'i gzhi thams cad khong du chud pa

རྟོགས་པས་སྤྱིད་པའི་གཞི་ཐམས་ཅད་ཁོང་དུ་ཚུད་པ།

sarvabhavatalavikiraṇa

A meditative stability.

g.131 conditioned phenomena

'dus byas kyi chos · chos 'dus byas · 'dus byas

འདུས་བྱས་ཀྱི་ཚོས། · ཚོས་འདུས་བྱས། · འདུས་བྱས།

saṃskṛtadharma

Conditioned phenomena are listed at [8.87](#). See also [n.129](#).

g.132 confidence that inspires speech

spobs pa

སྤྲོབས་པ།

pratibhāna

See “inspired eloquence.”

g.133 confidence that inspires speech that is composed

mnyam par bzhas pa'i spobs pa

མཉམ་པར་བཞག་པའི་སྤྲོབས་པ།

samāhitapratibhāna ^{AO}

g.134 confidence that inspires speech that is distinguished and elevated above the mundane

'jig rten thams cad las mngon par 'phags shing khyad zhugs pa'i spobs

· *'jig rten thams cad las khyad par du 'phags pa'i spobs pa*

འཇིག་རྟེན་ཐམས་ཅད་ལས་མངོན་པར་འཕགས་ཤིང་བྱད་ལྷགས་པའི་སྤྲོབས་པ།

· འཇིག་རྟེན་ཐམས་ཅད་ལས་བྱད་པར་དུ་འཕགས་པའི་སྤྲོབས་པ།

g.135 confidence that inspires speech that is purposeful

don dang ldan pa'i spobs pa · don bzang po dang ldan pa'i spobs pa

དོན་དང་ལྷན་པའི་སློབས་པ། · དོན་བཟང་པོ་དང་ལྷན་པའི་སློབས་པ།

arthavatpratibhāna

g.136 confidence that inspires speech that is rational

rigs pa'i spobs pa

རིགས་པའི་སློབས་པ།

yuktipratibhāna

g.137 confidence that inspires speech that is uninterrupted

rgyun 'chad pa myed pa'i spobs pa

རྒྱུན་འཆད་པ་མེད་པའི་སློབས་པ།

anācchedyapratibhāna

g.138 confidence that inspires speech that is well connected

'brel ba'i spobs pa

འབྲེལ་བའི་སློབས་པ།

śliṣṭapratibhāna

g.139 consciousness

rnam par shes pa

རྣམ་པར་ཤེས་པ།

vijñāna

Fifth of the five aggregates; also third of the twelve links of dependent origination. In the context of the present discourse, there are six types of consciousness, namely, visual consciousness, auditory consciousness, olfactory consciousness, tactile consciousness, and mental consciousness.

g.140 consciousness element

rnam par shes pa'i kham

རྣམ་པར་ཤེས་པའི་ཁམས།

vijñānadhātu

g.141 contagious disease

'go ba'i nad

འགོ་བའི་ནད།

upasarga

See also [n.641](#).

g.142 contaminant

zag pa

ཟག་པ།

āsrava

Definition from the 84000 Glossary of Terms:

Literally, “to flow” or “to ooze.” Mental defilements or contaminations that “flow out” toward the objects of cyclic existence, binding us to them.

Vasubandhu offers two alternative explanations of this term: “They cause beings to remain (*āsayanti*) within saṃsāra” and “They flow from the Summit of Existence down to the Avīci hell, out of the six wounds that are the sense fields” (*Abhidharmakośabhāṣya* 5.40; Pradhan 1967, p. 308). The Summit of Existence (*bhavāgra*, *srid pa'i rtse mo*) is the highest point within saṃsāra, while the hell called Avīci (*mnar med*) is the lowest; the six sense fields (*āyatana*, *skye mched*) here refer to the five sense faculties plus the mind, i.e., the six internal sense fields.

g.143 contaminated phenomena

zag pa dang bcas pa'i chos

ཟག་པ་དང་བཅས་པའི་ཆོས།

sāsravadharma

Contaminated phenomena include the following: the five aggregates encompassed in the three realms, the twelve sense fields, the eighteen sensory elements, the four meditative concentrations, the four immeasurable attitudes, and the four formless meditative absorptions. See also [n.129](#).

g.144 convergence in nonaffliction

nyon mongs pa med par yang dag par gzhol ba

· *nyon mongs pa myed par yang dag par gzhol ba*

ཉོན་མོངས་པ་མེད་པར་ཡང་དག་པར་གཞིལ་བ། ཉོན་མོངས་པ་མྱེད་པར་ཡང་དག་པར་གཞིལ་བ།

anusaraṇasarvasamavasaraṇa

A meditative stability.

g.145 convergence of all afflicted mental states in nonaffliction

nyon mongs pa dang bcas pa thams cad nyon mongs pa myed par yang dag par gzhol ba

ཉོན་མོངས་པ་དང་བཅས་པ་ཐམས་ཅད་ཉོན་མོངས་པ་བྱེད་པར་ཡང་དག་པར་གཞིལ་བ།

—

A meditative stability. In Dutt 198 there appears to be no corresponding item.

g.146 corporeally compounded sensory contact

lus kyi 'dus te reg pa

ལུས་ཀྱི་འདུས་རྟེ་རེག་པ།

kāyasaṃsparśa

g.147 correct action

yang dag pa'i las kyi mtha'

ཡང་དག་པའི་ལས་ཀྱི་མཐའ།

samyakkarmānta

Fourth factor of the noble eightfold path.

g.148 correct effort

yang dag pa'i rtsol ba

ཡང་དག་པའི་རྩོལ་བ།

samyagvyāyāma

Sixth factor of the noble eightfold path.

g.149 correct exertion

yang dag par spong ba

ཡང་དག་པར་སྤྲོང་བ།

prahāṇa

See four correct exertions.

g.150 correct livelihood

yang dag pa'i 'tsho ba

ཡང་དག་པའི་འཚོ་བ།

samyagājīva

Fifth factor of the noble eightfold path.

g.151 correct meditative stability

yang dag pa'i ting nge 'dzin

ཡང་དག་པའི་ཉིང་རེ་འཛིན།

samyaksamādhi

Eighth factor of the noble eightfold path.

g.152 correct mindfulness

yang dag pa'i dran pa

ཡང་དག་པའི་བློ་སྒྲིལ།

samyaksmṛti

Seventh factor of the noble eightfold path.

g.153 correct speech

yang dag pa'i ngag

ཡང་དག་པའི་ངག།

samyagvāg

Third factor of the noble eightfold path.

g.154 correct thought

yang dag pa'i rtog pa

ཡང་དག་པའི་རྟོག་པ།

samyaksamkalpa

Second factor of the noble eightfold path. "

g.155 correct view

yang dag par lta ba

ཡང་དག་པར་ལྟ་བ།

samyagdrṣṭi

First factor of the noble eightfold path.

g.156 covetousness

chags sems

ཆགས་སེམས།

abhidhyā

Eighth of the ten nonvirtuous actions; first of the four knots.

g.157 craving

sred pa

སྲེད་པ།

trṣṇā

Eighth of the twelve links of dependent origination; fourth of the four torrents.

g.158 crest of certainty's victory banner

nges pa'i rgyal mtshan dpal

ངེས་པའི་རྒྱལ་མཚན་དཔལ།

niyatadhvajaketu

A meditative stability.

g.159 crest of the moon's victory banner

zla ba'i rgyal mtshan dpal

ཟླ་བའི་རྒྱལ་མཚན་དཔལ།

candradhvajaketu

A meditative stability.

g.160 crown prince

gzhon nur gyur pa

གཞོན་ནུར་བྱུར་པ།

kumārabhūta

The term, depending on context, can refer either to bodhisattvas who remain celibate, or to bodhisattvas at the advanced level of “crown prince” who are awaiting the final stages before buddhahood that include regency and consecration.

g.161 cutting off the objective support

dmigs pa gcod pa · dmyigs pa gcod pa

དམིགས་པ་གཅོད་པ། · དམིགས་པ་གཅོད་པ།

ālamghanaccheda

A meditative stability.

g.162 Daṃṣṭrāsena

mche ba'i sde

མཚེ་བའི་སྡེ།

daṃṣṭrāsena · daṃṣṭrasena

Kashmiri scholar, probably of the eighth or ninth century, thought to be the author of the *Long Commentary on the Hundred Thousand Line Prajñāpāramitā* (Toh 3807) and possibly of the *Long Commentary on the Hundred Thousand*,

Twenty-Five Thousand, and Eighteen Thousand Line Prajñāpāramitās (Toh 3808) as well.

g.163 defilement

kun nas nyon mongs pa

ཀུན་ནས་ཉོན་མོངས་པ།

saṃkleśa

Definition from the 84000 Glossary of Terms:

A term meaning defilement, impurity, and pollution, broadly referring to cognitive and emotional factors that disturb and obscure the mind. As the self-perpetuating process of affliction in the minds of beings, it is a synonym for *saṃsāra*. It is often paired with its opposite, *vyavadāna*, meaning “purification.”

g.164 definitive knowledge of the acumen of other beings, other persons, which is to be known as superior or inferior

sems can gzhan dang gang zag gzhan gyi dbang po rab dang / tham shes par bya ba yang dag pa ji lta ba bzhin du rab tu shes so/

སེམས་ཅན་གཞན་དང་གང་ཟག་གཞན་གྱི་དབང་པོ་རབ་དང་། ཐམ་ཤེས་པར་བྱ་བ་ཡང་དག་པ་ཇི་ལྟ་བ་བཞིན་དུ་
རབ་དུ་ཤེས་སོ།

anyasattvapudgalendriyavarāvarayathābhūtaprajñāna

Fifth of the ten powers of the tathāgatas.

g.165 definitive knowledge of the diversity of inclinations and the multiplicity of inclinations that other beings, other persons, have

sems can gzhan dang / gang zag gzhan gyi mos pa sna tshogs dang / mos pa du ma yang dag pa ji lta ba bzhin du rab tu shes so/

སེམས་ཅན་གཞན་དང་། གང་ཟག་གཞན་གྱི་མོས་པ་སྣ་ཚྭགས་དང་། མོས་པ་དུ་མ་ཡང་དག་པ་ཇི་ལྟ་བ་བཞིན་དུ་
རབ་དུ་ཤེས་སོ།

anyasattvapudgalanānādhimuktyanekādhimuktiyathābhūtaprajñāna

Fourth of the ten powers of the tathāgatas.

g.166 definitive knowledge of the faculties, powers, branches of enlightenment, meditative concentrations, liberations, meditative stabilities, and formless absorptions, and defiled and purified states

*dbang po dang / stobs dang / byang chub kyi yan lag dang / bsam gtan dang / rnam
par thar pa dang / ting nge 'dzin dang / snyoms par 'jug pa dang / kun nas nyon
mongs pa dang / rnam par byang ba rnam par dgod pa yang dag pa ji lta ba bzhin du
rab tu shes so/*

དབང་པོ་དང་། ལྷོ་བས་དང་། བྱང་རྒྱལ་གྱི་ཡན་ལག་དང་། བསམ་གཏན་དང་། རྣམ་པར་ཐར་པ་དང་། ཉིང་ཅེ་འཛིན་
དང་། སྙོམས་པར་འཇུག་པ་དང་། ཀུན་ནས་ཉོན་མོངས་པ་དང་། རྣམ་པར་བྱང་བ་རྣམ་པར་དགོང་པ་ཡང་དག་པ་ཇི་
ལྷ་བ་བཞིན་དུ་རབ་དུ་ཤེས་སོ།

*sarvendriyabalabodhyaṅgavimokṣadhyānaśamādhisamāpattisaṃkleśavyavādāna-
vyūthānayaṭhābhūtaprajñāna*

Seventh of the ten powers of the tathāgatas.

- g.167 definitive knowledge of the maturation, the aspect of location,
and the aspect of cause of past, future, and present actions and
the undertakings of action

*'das pa dang ma 'ongs pa dang / da ltar byung ba'i las dang / las yongs su len pa'i
rnam par smyin pa/ gnas kyi rnam pa dang / rgyu'i rnam par yang dag pa ji lta ba
bzhin du rab tu shes so/*

འདས་པ་དང་མ་འོངས་པ་དང་། དཀྱིལ་བྱུང་བའི་ལས་དང་། ལས་ཡོངས་སུ་ལེན་པའི་རྣམ་པར་སྒྲིན་པ། གནས་གྱི་
རྣམ་པ་དང་། རྒྱུའི་རྣམ་པར་ཡང་དག་པ་ཇི་ལྷ་བ་བཞིན་དུ་རབ་དུ་ཤེས་སོ།

atitānāgatapratyutpannasarvākarmasamādānaḥetuvipākayathābhūtaprajñāna

Second of the ten powers of the tathāgatas. See also [n.506](#).

- g.168 definitive knowledge of the paths, wherever they lead

kun tu 'gro ba'i lam yang dag pa ji lta ba bzhin du rab tu shes so/

ཀུན་དུ་འགྲོ་བའི་ལམ་ཡང་དག་པ་ཇི་ལྷ་བ་བཞིན་དུ་རབ་དུ་ཤེས་སོ།

sarvatragāmanīpratipadyathābhūtaprajñāna

Sixth of the ten powers of the tathāgatas.

- g.169 definitive knowledge that a world has a diversity of
constituents, that a world has multiple constituents

*'jig rten ni kham sna tshogs can te/ 'jig rten ni kham du ma pa'o zhes bya bar yang
dag pa ji lta ba bzhin du rab tu shes so/*

འཇིག་རྟེན་ནི་ཁམས་སྣ་ཚོགས་ཅན་ཏེ། འཇིག་རྟེན་ནི་ཁམས་དུ་མ་པའི་ཞེས་བྱ་བར་ཡང་དག་པ་ཇི་ལྷ་བ་བཞིན་དུ་
རབ་དུ་ཤེས་སོ།

nānalokadhātunānadhātuyathābhūtaprajñāna

Third of the ten powers of the tathāgatas. See also [n.507](#).

- g.170 definitive knowledge that phenomena that are possible are indeed possible, and definitive knowledge that phenomena that are impossible are indeed impossible

gnas la'ang gnas su yang dag pa ji lta ba bzhin du rab tu shes so/ /gnas ma yin pa la'ang gnas ma yin par yang dag pa ji lta ba bzhin du rab tu shes so/

གནས་ལའང་གནས་སུ་ཡང་དག་པ་ཇི་ལྟ་བ་བཞིན་དུ་རབ་ཏུ་ཤེས་སོ། །གནས་མ་ཡིན་པ་ལའང་གནས་མ་ཡིན་པར་ཡང་དག་པ་ཇི་ལྟ་བ་བཞིན་དུ་རབ་ཏུ་ཤེས་སོ། །

sthānasthānayathābhūtaprajñāna asthānāsthānayathābhūtaprajñāna

First of the ten powers of the tathāgatas.

- g.171 delight

dga' ba

དགའ་བ།

prīti

Fourth of the seven branches of enlightenment.

- g.172 delineator

yongs su gcod pa byed pa

ཡོངས་སུ་གཅོད་པ་བྱེད་པ།

niratisaya · paricchedakara

A meditative stability.

- g.173 delusion

gti mug

གཏི་མུག

moha

Definition from the 84000 Glossary of Terms:

One of the three poisons (*dug gsum*) along with aversion, or hatred, and attachment, or desire, which perpetuate the sufferings of cyclic existence. It is the obfuscating mental state which obstructs an individual from generating knowledge or insight, and it is said to be the dominant characteristic of the animal world in general. Commonly rendered as confusion, delusion, and ignorance, or bewilderment.

- g.174 dependent origination

rten cing 'brel par 'byung ba

རྟེན་ཅིང་འབྲེལ་པར་འབྱུང་བ།

The principle of dependent origination asserts that nothing exists independently of other factors, the reason for this being that things and events come into existence only by dependence on the aggregation of causes and conditions. In general, the processes of cyclic existence, through which the external world and the beings within it revolve in a continuous cycle of suffering, propelled by the propensities of past actions and their interaction with afflicted mental states, originate dependent on the sequential unfolding of twelve links, commencing from ignorance and ending with birth, aging, and death. It is only through deliberate reversal of these twelve links that one can succeed in bringing the whole cycle to an end. See also “twelve links of dependent origination.”

g.175 designation for something

chos su btags pa

ཚོས་སྟུ་བཏགས་པ།

dharmaprajñapti

g.176 desire

'dod chags

འདོད་ཆགས།

rāga

First of the five fetters associated with the inferior. Also one of the three poisons (*dug gsum*) along with hatred and delusion which perpetuate the sufferings of saṃsāra.

g.177 determination

rnam par nges pa

རྣམ་པར་ངེས་པ།

—

A meditative stability.

g.178 devoid of darkness

rab rib med pa

རབ་རིབ་མེད་པ།

vitimirāpagata

A meditative stability.

g.179 devoid of letters

yi ge dang bral ba

ཡི་གེ་དང་བྲལ་བ།

akṣarāpagata

A meditative stability.

g.180 devoid of vocalic syllables

sgra dbyangs kyi yi ge dang bral ba

སྒྲ་དབྱངས་ཀྱི་ཡི་གེ་དང་བྲལ་བ།

nirakṣaramukti

A meditative stability.

g.181 dhāraṇī

gzungs

གཟུངས།

dhāraṇī

Definition from the 84000 Glossary of Terms:

The term *dhāraṇī* has the sense of something that “holds” or “retains,” and so it can refer to the special capacity of practitioners to memorize and recall detailed teachings. It can also refer to a verbal expression of the teachings—an incantation, spell, or mnemonic formula—that distills and “holds” essential points of the Dharma and is used by practitioners to attain mundane and supramundane goals. The same term is also used to denote texts that contain such formulas.

g.182 dhāraṇī gateway

gzungs kyi sgo

གཟུངས་ཀྱི་སྒོ།

dhāraṇīmukha

As a magical formula, a dhāraṇī constitutes a gateway to the infinite qualities of awakening, the awakened state itself, and the various forms of buddha activity. See also “dhāraṇī.”

g.183 dhāraṇī intelligence

gzungs kyi blo gros

གཟུངས་ཀྱི་སྒོ་གྲོས།

dhāraṇīmati

A meditative stability.

g.184 Dharma

chos

ཆོས།

dharma

Definition from the 84000 Glossary of Terms:

The term *dharma* conveys ten different meanings, according to Vasubandhu's *Vyākhyāyukti*. The primary meanings are as follows: the doctrine taught by the Buddha (Dharma); the ultimate reality underlying and expressed through the Buddha's teaching (Dharma); the trainings that the Buddha's teaching stipulates (dharmas); the various awakened qualities or attainments acquired through practicing and realizing the Buddha's teaching (dharmas); qualities or aspects more generally, i.e., phenomena or phenomenal attributes (dharmas); and mental objects (dharmas).

g.185 Dharma body

chos kyi sku

ཆོས་ཀྱི་སྒྱུ།

dharmakāya

In distinction to the form body (*rūpakāya*) of a buddha, this is the eternal, imperceptible realization of a buddha.

g.186 diffusion of light rays

'od zer rab tu 'gyed pa

འོད་ཟེར་རབ་ཏུ་འགྱེད་པ།

raśmipramukta

A meditative stability.

g.187 Dīpaṃkara

mar me mdzad

མར་མེ་མཛད།

dīpaṃkara

The previous buddha who gave Śākyamuni the prophecy of his buddhahood. In depictions of the buddhas of the three times, he represents the buddhas of the past, while Śākyamuni represents the present, Maitreya the future.

g.188 disassociate

'byed

འབྱེད།

viyojayati

g.189 discourses

mdo

མདོ།

sūtra

First of the twelve branches of the scriptures.

g.190 dispelling doubt

nem nur rnam par sel ba

ནེམ་ནུར་རྣམ་པར་སེལ་བ།

vimativikirāṇa

A meditative stability.

g.191 dispelling the army of the four māras

bdud bzhi'i dpung sel ba

བདུད་བཞིའི་དཔུང་སེལ་བ།

caturmārabalavikiraṇa

A meditative stability.

g.192 dispelling the defects of corporeality

lus kyi skyon yang dag par sel ba

ལུས་ཀྱི་སྒྲོན་ཡང་དག་པར་སེལ་བ།

kāyakalisampramathana

A meditative stability.

g.193 dispelling the defects of speech

ngag gi skyon yang dag par sel ba

ངག་གི་སྒྲོན་ཡང་དག་པར་སེལ་བ།

—

A meditative stability.

g.194 dispelling the defects of the mind

yid kyi skyon yang dag par sel ba

ཡིད་ཀྱི་སྒྲོན་ཡང་དག་པར་སེལ་བ།

—

A meditative stability.

g.195 dispersal

rnam par 'thor ba

རྣམ་པར་འཛོམ་བ།

vikirāṇa

A meditative stability.

g.196 distinct qualities of the buddhas

sangs rgyas kyi chos ma 'dres pa

སངས་རྒྱས་ཀྱི་ཆོས་མ་འདྲེས་པ།

aveṇikabuddhadharma

See “eighteen distinct qualities of the buddhas.”

g.197 distinguishing the terms associated with all phenomena

chos thams cad kyi tshig rab tu 'byed pa

ཆོས་ཐམས་ཅད་ཀྱི་ཚིག་རབ་རྩ་འབྱེད་པ།

sarvadharmapadaprabheda

A meditative stability.

g.198 disturbed

myi brtan pa

མྱི་བརྟན་པ།

acala

g.199 do not degenerate in their liberation nor do they degenerate in their knowledge and seeing of liberation

rnam par grol ba yongs su nyams pa myi mnga'o/ rnam par grol ba'i ye shes gzigs pa yongs su nyams pa myi mnga'o/

· *rnam par grol ba nyams pa med pa'am rnam par grol ba'i ye shes mthong ba nyams pa med pa*

རྣམ་པར་གྲོལ་བ་ཡོངས་སུ་ཉམས་པ་མྱི་མངའོ། །རྣམ་པར་གྲོལ་བའི་ཡེ་ཤེས་གཟིགས་པ་ཡོངས་སུ་ཉམས་པ་མྱི་མངའོ།

· རྣམ་པར་གྲོལ་བ་ཉམས་པ་མེད་པའམ་རྣམ་པར་གྲོལ་བའི་ཡེ་ཤེས་མཐོང་བ་ཉམས་པ་མེད་པ།

nāsti vimuktiḥānīḥ nāsti vimuktijñānadarśanahānīḥ

Twelfth of the eighteen distinct qualities of the buddhas.

g.200 do not degenerate in their meditative stability

ting nge 'dzin yongs su nyams pa myi mnga' · ting nge 'dzin nyams pa med pa

ཏིང་ངེ་འཛིན་ཡོངས་སུ་ཉམས་པ་མྱི་མངའ། · ཏིང་ངེ་འཛིན་ཉམས་པ་མེད་པ།

nāsti samādhīhānīḥ

Tenth of the eighteen distinct qualities of the buddhas.

g.201 do not degenerate in their mindfulness

dgongs pa yongs su nyams pa myi mnga'

དགོངས་པ་ཡོངས་སུ་ཉམས་པ་མྱི་མངའ།

nāsti smṛtīhānīḥ

Ninth of the eighteen distinct qualities of the buddhas.

g.202 do not degenerate in their perseverance

brtson 'grus yongs su nyams pa myi mnga'

བརྩོན་འགྲུས་ཡོངས་སུ་ཉམས་པ་མྱི་མངའ།

nāsti viryāhānīḥ

Eighth of the eighteen distinct qualities of the buddhas.

g.203 do not degenerate in their resolution

mos pa yongs su nyams pa myi mnga' · 'dun pa nyams pa med pa

མོས་པ་ཡོངས་སུ་ཉམས་པ་མྱི་མངའ། · འདུན་པ་ཉམས་པ་མེད་པ།

nāsti cchandahānīḥ

Seventh of the eighteen distinct qualities of the buddhas.

g.204 do not degenerate in their wisdom

shes rab yongs su nyams pa myi mnga'

ཤེས་རབ་ཡོངས་སུ་ཉམས་པ་མྱི་མངའ།

nāsti prajñāhānīḥ

Eleventh of the eighteen distinct qualities of the buddhas.

g.205 does what needs to be done

bya ba byed pa

བྱ་བ་བྱེད་པ།

kārākāra

A meditative stability.

g.206 doubt

the tshom

ཐེ་ཚོས།

vicikitsā

Second of the three fetters, and fifth of the five fetters associated with the inferior.

g.207 earshot

rgyang grags

ཀློང་གྲགས།

krośa

A measurement traditionally equivalent to five hundred arm spans.

g.208 earth element

sa'i kham

སའི་ཁམས།

—

g.209 eight liberations

rnam par thar pa brgyad

རྣམ་པར་ཐར་པ་བརྒྱད།

aṣṭavimokṣa

Definition from the 84000 Glossary of Terms:

A series of progressively more subtle states of meditative realization or attainment. There are several presentations of these found in the canonical literature. One of the most common is as follows: (1) One observes form while the mind dwells at the level of the form realm. (2) One observes forms externally while discerning formlessness internally. (3) One dwells in the direct experience of the body's pleasant aspect. (4) One dwells in the realization of the sphere of infinite space by transcending all conceptions of matter, resistance, and diversity. (5) Transcending the sphere of infinite space, one dwells in the realization of the sphere of infinite consciousness. (6) Transcending the sphere of infinite consciousness, one dwells in the realization of the sphere of nothingness. (7) Transcending the sphere of nothingness, one dwells in the realization of the sphere of neither perception nor nonperception. (8) Transcending the sphere of neither perception nor nonperception, one dwells in the realization of the cessation of conception and feeling.

In this text:

For a list of the eight in this text, see [8.82](#) and [9.49](#).

g.210 eight stations of mastery

zil gyis gnon pa'i skye mched brgyad

ཟེལ་གྱིས་གཞོན་པའི་སྐྱེ་མཆེད་བརྒྱད།

aṣṭābhibhāvāyatana

Eight transformations that ensue for someone who meditatively masters eight specific perceptual states. For a complete list, see *Twenty-Five Thousand*, 62.57.

g.211 eight ways great persons think

skyes bu chen po'i rnam par rtog pa brgyad

སྐྱེས་བུ་ཆེན་པོའི་རྣམ་པར་རྟོག་པ་བརྒྱད།

aṣṭamahāpuruṣavitarka

As enumerated in the *Śatasāhasrikāprajñāpāramitābṛhatṭīkā*, Toh 3807 (Degé Tengyur vol. 91, F.40.b-41.a) they comprise (1) the notion when one reflects on the ability to dispel all the suffering of all beings (*nam zhig sems can thams cad kyi sdug bsngal thams cad sel nus snyam du rnam par rtog pa*); (2) the notion when one reflects on the ability to secure great endowments for beings afflicted by poverty (*nam zhig dbul bas sdug bsngal ba'i sems can rnams 'byor pa chen po la 'jog nus snyam du rnam par rtog pa*); (3) the notion when one reflects on the ability to engage in acts of benefit for beings through one's body of flesh and blood (*nam zhig sha khrag dang bcas pa'i lus kyi sems can rnams kyi don byed nus snyam du rnam par rtog pa*); (4) the notion when one reflects on acts exclusively for the benefit for beings, even though they remain for a long time as denizens of the hells (*sems can dmyal ba na yun ring por gnas pas kyang / nam zhig sems can rnams la phan pa byed pa 'ba' zhig tu 'gyur snyam du rnam par rtog pa*); (5) the notion when one reflects that the hopes of all worlds might be seen to be perfected through mundane and supramundane endowments (*nam zhig 'jig rten dang / 'jig rten las 'das pa'i 'byor bas 'jig rten thams cad kyi re ba yongs su rdzogs pa mthong bar 'gyur snyam du rnam par rtog pa*); (6) the notion when one reflects that one might become a buddha and then genuinely deliver all beings from all the sufferings of saṃsāra (*nam zhig bdag sangs rgyas su gyur nas sems can thams cad 'khor ba'i sdug bsngal thams cad las yang dag par 'byin par 'gyur snyam du rnam par rtog pa*); (7) the notion when one reflects that one should not resort over successive lives to births that are disadvantageous to all beings, thoughts that do not engage in the benefit of beings, conduct that concerns the sole savor of ultimate reality, words that do not bring happiness to all beings, livelihoods that do not benefit others, bodies that cannot benefit others, minds that are unclear about benefiting others, wealth that does not benefit beings, authority that does not act for

the sake of living beings, or delight in harming others (*sems can thams cad la phan 'dogs pa med pa'i skye ba dang / sems can gyi don dulha'i mig sbyor ba med pa'i sems dang / don dam pa'i ro gcig pu la spyod pa dang / skye bo thams cad sim par byed pa ma yin pa'i tshig dang // gzhan la mi phan pa'i 'tsho ba dang / gzhan la phan pa byed mi nus pa'i lus dang / gzhan la phan 'dogs pa la mi gsal ba'i blo dang / sems can la phan par mi spyod pa'i nor dang / 'gro ba rnams kyi don spyod pa med pa'i dbang phyug dang / gzhan la gnod pa byed pa'i dga' bar tshe rabs tshe rabs su ma gyur cig snyam du rnam par rtog pa*); and (8) the notion when one wishes that all the negative deeds of all living creatures should ripen in oneself and that all the fruits of one's own positive actions should ripen in all beings (*srog chags thams cad kyi sdig pa'i las thams cad kyi 'bras bu bdag la smin la/ bdag gis legs par spyad pa'i 'bras bu thams cad sems can thams cad la smin par gyur cig snyam du rnam par rtog pa*).

g.212 eight-branched confession and restoration

yan lag brgyad dang ldan pa'i gso sbyin

ཡན་ལག་བརྒྱད་དང་ལྷན་པའི་གསོ་སྦྱིན།

aṣṭāṅgikapoṣadha

Definition from the 84000 Glossary of Terms:

To refrain from (1) killing, (2) stealing, (3) sexual activity, (4) false speech, (5) intoxication, (6) singing, dancing, music, and beautifying oneself with adornments or cosmetics, (7) using a high or large bed, and (8) eating at improper times. Typically, this observance is maintained by lay people for twenty-four hours on new moon and full moon days, as well as other special days in the lunar calendar.

g.213 eighteen distinct qualities of the buddhas

sangs rgyas kyi chos ma 'dres pa bco brgyad

· *sangs rgyas kyi chos ma 'dres pa bcwo brgyad*

སངས་རྒྱས་ཀྱི་ཆོས་མ་འདྲེས་པ་བཅོ་བརྒྱད། · སངས་རྒྱས་ཀྱི་ཆོས་མ་འདྲེས་པ་བཅོ་བརྒྱད།

aṣṭādaśāveṇīkabuddhadharma

Definition from the 84000 Glossary of Terms:

Eighteen special features of a buddha's behavior, realization, activity, and wisdom that are not shared by other beings. They are generally listed as: (1) he never makes a mistake, (2) he is never boisterous, (3) he never forgets, (4) his concentration never falters, (5) he has no notion of distinctness, (6) his equanimity is not due to lack of consideration, (7) his motivation never falters, (8) his endeavor never fails, (9) his mindfulness never falters, (10) he never abandons his concentration, (11) his insight (*prajñā*) never decreases, (12) his liberation never fails, (13) all his physical actions are preceded and

followed by wisdom (*jñāna*), (14) all his verbal actions are preceded and followed by wisdom, (15) all his mental actions are preceded and followed by wisdom, (16) his wisdom and vision perceive the past without attachment or hindrance, (17) his wisdom and vision perceive the future without attachment or hindrance, and (18) his wisdom and vision perceive the present without attachment or hindrance.

g.214 eighteen emptinesses

stong pa nyid bcwo brgyad · stong nyid bcwo brgyad

སྟོང་པ་ཉིད་བཅོ་བརྒྱད། · སྟོང་ཉིད་བཅོ་བརྒྱད།

aṣṭadaśaśūnyatā

The eighteen emptinesses are listed here as: (1) emptiness of internal phenomena, (2) emptiness of external phenomena, (3) emptiness of external and internal phenomena, (4) emptiness of emptiness, (5) emptiness of great extent, (6) emptiness of ultimate reality, (7) emptiness of conditioned phenomena, (8) emptiness of unconditioned phenomena, (9) emptiness of the unlimited, (10) emptiness of that which has neither beginning nor end, (11) emptiness of nonexclusion, (12) emptiness of inherent nature, (13) emptiness of intrinsic defining characteristics, (14) emptiness of all phenomena, (15) emptiness of that which cannot be apprehended, (16) emptiness of nonentities, (17) emptiness of essential nature, and (18) emptiness of an essential nature of nonentities. See also *The Long Explanation* (Toh 3808), [4.103–4.161](#), for an explanation of each of the emptinesses.

g.215 eighteen sensory elements

khams bcwo brgyad

ཁམས་བཅོ་བརྒྱད།

aṣṭadaśadhātu

The eighteen sensory elements, which appear in statements throughout the text either as just the name of the set or as a complete list, comprise (1) the sensory element of the eyes, (2) the sensory element of sights, and (3) the sensory element of visual consciousness; (4) the sensory element of the ears, (5) the sensory element of sounds, and (6) the sensory element of auditory consciousness; (7) the sensory element of the nose, (8) the sensory element of odors, and (9) the sensory element of olfactory consciousness; (10) the sensory element of the tongue, (11) the sensory element of tastes, and (12) the sensory element of gustatory consciousness; (13) the sensory element of the body, (14) the sensory element of touch, and (15) the sensory element of

tactile consciousness; and (16) the sensory element of the mental faculty, (17) the sensory element of mental phenomena, and (18) the sensory element of mental consciousness.

g.216 eighth level

brgyad pa'i sa · brgyad pa

བརྒྱད་པའི་ས། · བརྒྱད་པ།

aṣṭamakabhūmi · aṣṭamaka

Name of the third of the ten levels traversed by all practitioners, from the state of an ordinary person up to buddhahood, distinct from the ten bodhisattva levels. See “ten levels.”

Definition from the 84000 Glossary of Terms:

A person who is “eight steps” away in the arc of their development from becoming an arhat (Tib. *dgaṃ bcom pa*). Specifically, this term refers to one who is on the cusp of becoming a stream enterer (Skt. *srotaāpanna*; Tib. *rgyun du zhugs pa*), and it is the first and lowest stage in a list of eight stages or classes of a noble person (Skt. *āryapudgala*). The person at this lowest stage in the sequence is still on the path of seeing (Skt. *darśanamārga*; Tib. *mtshong lam*) and then enters the path of cultivation (Skt. *bhāvanāmārga*; Tib. *sgom lam*) upon attaining the next stage, that of a stream enterer (stage seven). From there they progress through the remaining stages of the śrāvaka path, becoming in turn a once-returner (stages six and five), a non-returner (stages four and three), and an arhat (stages two and one). This same “eighth stage” also appears in a set of ten stages (Skt. *daśabhūmi*; Tib. *sa bcu*) found in Mahāyāna sources, where it is the third out of the ten. Not to be confused with the ten stages of the bodhisattva’s path, these ten stages mark the progress of one who sequentially follows the paths of a śrāvaka, pratyekabuddha, and then bodhisattva on their way to complete buddhahood. In this set of ten stages a person “on the eighth stage” is similarly one who is on the cusp of becoming a stream enterer.

g.217 eighty minor signs

dpe byad bzang po brgyad cu

དཔེ་བྱད་བཟང་པོ་བརྒྱད་ཅུ།

asītyānuvyañjana

Eighty of the hundred and twelve identifying physical characteristics of both buddhas and wheel-turning emperors, in addition to the so-called “thirty-two major marks of a great person.” They are considered “minor” in terms of

being secondary to the thirty-two major marks. For their enumeration see the *Twenty-Five Thousand*, 62.79; the *Eighteen Thousand*, 73.93; or the *Ten Thousand*, 2.33.

g.218 Ekacchatra

gdugs dam pa

གདུགས་དམ་པ།

ekacchatra

Name of a buddha in the northwestern direction, residing in the world system called Vaśībhūtā.

g.219 elder

gnas brtan

གནས་བརྟན།

sthavira

A monk of seniority within the assembly of the śrāvakas.

g.220 elevated by phenomena

chos kyis 'phags pa

ཚོས་ཀྱིས་འཕགས་པ།

dharmodgata

A meditative stability.

g.221 eleven knowledges

shes pa bcu gcig

ཤེས་པ་བརྒྱ་ཅིག

ekādaśajñāna

These, as listed in 2.10–2.11, are (1) knowledge of suffering, (2) knowledge of the origin of suffering, (3) knowledge of the cessation of suffering, (4) knowledge of the path, (5) knowledge of the extinction of contaminants, (6) knowledge that contaminants will not arise again, (7) knowledge of phenomena, (8) knowledge of nonduality, (9) knowledge of the conventional, (10) knowledge of mastery, and (11) knowledge in accord with sound.

g.222 empathetic joy

dga' ba

དགའ་བ།

muditā

Third of the four immeasurable attitudes.

g.223 emptiness

stong pa nyid

སྟོང་པ་ཉིད།

śūnyatā

Definition from the 84000 Glossary of Terms:

Emptiness denotes the ultimate nature of reality, the total absence of inherent existence and self-identity with respect to all phenomena.

According to this view, all things and events are devoid of any independent, intrinsic reality that constitutes their essence. Nothing can be said to exist independent of the complex network of factors that gives rise to its origination, nor are phenomena independent of the cognitive processes and mental constructs that make up the conventional framework within which their identity and existence are posited. When all levels of conceptualization dissolve and when all forms of dichotomizing tendencies are quelled through deliberate meditative deconstruction of conceptual elaborations, the ultimate nature of reality will finally become manifest. It is the first of the three gateways to liberation.

g.224 emptiness as a gateway to liberation

rnam par thar pa'i sgo stong pa nyid

རྣམ་པར་ཐར་པའི་སྟོང་པ་ཉིད།

śūnyatāvimokṣamukha

First of the three gateways to liberation.

g.225 emptiness of all phenomena

chos thams cad stong pa nyid

ཆོས་ཐམས་ཅད་སྟོང་པ་ཉིད།

sarvadharmasūnyatā

The fourteenth of the eighteen emptinesses.

g.226 emptiness of an essential nature of nonentities

dnegos po med pa'i ngo bo nyid stong pa nyid

དངོས་པོ་མེད་པའི་ངོ་བོ་ཉིད་སྟོང་པ་ཉིད།

abhāvasvabhāvasūnyatā

The eighteenth of the eighteen emptinesses.

g.227 emptiness of both external and internal phenomena

phyi nang stong pa nyid

ཕྱི་ནང་སྟོང་པ་ཉིད།

adhyātmabāhirdhāśūnyatā

Third of the eighteen emptinesses.

g.228 emptiness of conditioned phenomena

'dus byas stong pa nyid

འདུས་བྱས་སྟོང་པ་ཉིད།

saṃskṛtaśūnyatā

The seventh of the eighteen emptinesses.

g.229 emptiness of emptiness

stong pa nyid stong pa nyid

སྟོང་པ་ཉིད་སྟོང་པ་ཉིད།

śūnyatāśūnyatā

Fourth of the eighteen emptinesses.

g.230 emptiness of essential nature

ngo bo nyid stong pa nyid

ངོ་བོ་ཉིད་སྟོང་པ་ཉིད།

svabhāvaśūnyatā

Seventeenth of the eighteen emptinesses.

g.231 emptiness of external phenomena

phyi stong pa nyid

ཕྱི་སྟོང་པ་ཉིད།

bāhirdhāśūnyatā

Second of the eighteen emptinesses.

g.232 emptiness of great extent

chen po stong pa nyid

ཆེན་པོ་སྟོང་པ་ཉིད།

mahāśūnyatā

The fifth of the eighteen emptinesses

g.233 emptiness of inherent nature

rang bzhin stong pa nyid

རང་བཞིན་སྟོང་པ་ཉིད།

prakṛtiśūnyatā

The twelfth of the eighteen emptinesses. See also “inherent nature.”

g.234 emptiness of internal phenomena

nang stong pa nyid

ནང་སྟོང་པ་ཉིད།

adhyātmaśūnyatā

First of the eighteen emptinesses.

g.235 emptiness of intrinsic defining characteristics

rang gi mtshan nyid stong pa nyid

རང་གི་མཚན་ཉིད་སྟོང་པ་ཉིད།

svalakṣaṇaśūnyatā

The thirteenth of the eighteen emptinesses.

g.236 emptiness of nonentities

dngos po med pa stong pa nyid

དངོས་པོ་མེད་པ་སྟོང་པ་ཉིད།

abhāvaśūnyatā

Sixteenth of the eighteen emptinesses.

g.237 emptiness of nonexclusion

dor ba med pa stong pa nyid

དོར་བ་མེད་པ་སྟོང་པ་ཉིད།

anavakāraśūnyatā

The eleventh of the eighteen emptinesses.

g.238 emptiness of that which cannot be apprehended

mi dmigs pa stong pa nyid

མི་དམིགས་པ་སྟོང་པ་ཉིད།

anupalambhaśūnyatā

Fifteenth of the eighteen emptinesses.

g.239 emptiness of that which has neither beginning nor end

thog ma dang tha ma med pa stong pa nyid

ཐོག་མ་དང་ཐ་མ་མེད་པ་སྟོང་པ་ཉིད།

anavarāgraśūnyatā

Tenth of the eighteen emptinesses.

g.240 emptiness of the unlimited

mtha' las 'das pa stong pa nyid

མཐའ་ལས་འདས་པ་སྟོང་པ་ཉིད།

atyantaśūnyatā

Ninth of the eighteen emptinesses.

g.241 emptiness of ultimate reality

don dam pa stong pa nyid

དོན་དམ་པ་སྟོང་པ་ཉིད།

paramārthaśūnyatā

Sixth of the eighteen emptinesses.

g.242 emptiness of unconditioned phenomena

'dus ma byas stong pa nyid

འདུས་མ་བྱས་སྟོང་པ་ཉིད།

asaṃskṛtaśūnyatā

The eighth of the eighteen emptinesses

g.243 endowed with a distinct forbearance

ma 'dres pa'i bzod pa dang ldan pa

མ་འདྲེས་པའི་བཟོད་པ་དང་ལྷན་པ།

—

A meditative stability.

g.244 endowed with all finest aspects

rnam pa'i mchog thams cad dang ldan pa

རྣམ་པའི་མཆོག་ཐམས་ཅད་དང་ལྷན་པ།

sarvākārāvatāra

A meditative stability. See also [n.402](#) and in the *Twenty-Five Thousand*, [n.231](#).

g.245 endowed with dhāraṇīs

gzungs dang ldan pa

གཟུངས་དང་ལྷན་པ།

—

A meditative stability.

g.246 endowed with practice

spyod pa dang ldan pa

སྤྱོད་པ་དང་ལྡན་པ།

cāritravatī

A meditative stability.

g.247 endowed with the branches of enlightenment

byang chub kyi yan lag yod pa

བྱང་ཆུབ་ཀྱི་ཡན་ལག་ཡོད་པ།

bodhyaṅgavatī

A meditative stability.

g.248 endowed with the essence

snying po dang ldan pa

སྤྱིང་པོ་དང་ལྡན་པ།

śāravatī

A meditative stability.

g.249 engaging with certainty in lexical explanations

nges pa'i tshig la gdon mi za bar 'jug pa

ངེས་པའི་ཚིག་ལ་གདོན་མི་བྱ་བར་འཇུག་པ།

niruktiniyatapraveśa

A meditative stability.

g.250 engaging with certainty in lexical explanations of all phenomena

chos thams cad kyi nges pa'i tshig la gdon myi za bar 'jug pa

ཆོས་ཐམས་ཅད་ཀྱི་ངེས་པའི་ཚིག་ལ་གདོན་གྱི་བྱ་བར་འཇུག་པ།

sarvadharmāniruktiniyatapraveśa

A meditative stability.

g.251 entering into names and signs

ming dang mtshan ma la 'jug pa · mying dang mtshan ma la 'jug pa

མིང་དང་མཚན་མ་ལ་འཇུག་པ། · མྱིང་དང་མཚན་མ་ལ་འཇུག་པ།

—

A meditative stability.

g.252 entering into the ascertainment of names

ming nges par 'jug pa · mying nges par 'jug pa

མིང་ངེས་པར་འཇུག་པ། · མྱིང་ངེས་པར་འཇུག་པ།

nāmaniyatapraveśa

A meditative stability.

g.253 entering the stream

rgyun tu zhugs pa

རྒྱུད་ཏུ་ཐྱུགས་པ།

śrotaāpanna

One of the four types of noble individuals, the first stage of the progression culminating in the state of an arhat. The term is often rendered “stream enterer.”

g.254 entity

dnagos po

དངོས་པོ།

bhāva

Something that is taken to be intrinsically existent.

g.255 entrance through letters

yi ge la 'jug pa

ཡི་གེ་ལ་འཇུག་པ།

akṣarapraveśa

One aspect of a set of forty-four syllables listed at 9.70 as dhāraṇī gateways. See also “letters as gateways.”

g.256 entrance to symbols and sounds

brda dang sgra la 'jug pa

བར་དང་སྒྲ་ལ་འཇུག་པ།

saṃketarutapraveśa

A meditative stability.

g.257 entry into abiding in the knowledge of all phenomena

chos thams cad shes par gnas pa la 'jug pa

ཚུམ་ཐམས་ཅད་ཤེས་པར་གནས་པ་ལ་འཕྱག་པ།

sarvadharmajñānamudrapraveśa

A meditative stability.

g.258 entry into designations

tshig bla dags la yang dag par 'jug pa

ཚིག་སྒྲ་དགས་ལ་ཡང་དག་པར་འཕྱག་པ།

adhivacanasampraveśa

A meditative stability.

g.259 eon

bskal pa

བསྐལ་པ།

kalpa

Definition from the 84000 Glossary of Terms:

A cosmic period of time, sometimes equivalent to the time when a world system appears, exists, and disappears. According to the traditional Abhidharma understanding of cyclical time, a great eon (*mahākalpa*) is divided into eighty lesser eons. In the course of one great eon, the universe takes form and later disappears. During the first twenty of the lesser eons, the universe is in the process of creation and expansion; during the next twenty it remains; during the third twenty, it is in the process of destruction; and during the last quarter of the cycle, it remains in a state of empty stasis. A fortunate, or good, eon (*bhadrakalpa*) refers to any eon in which more than one buddha appears.

g.260 equal to the unequaled

mi mnyam pa dang mnyam pa

མི་མཉམ་པ་དང་མཉམ་པ།

āgamasama

An expression of ultimate excellence.

g.261 equal to the unequaled

mi mnyam pa dang mnyam pa

མི་མཉམ་པ་དང་མཉམ་པ།

āgamasama

A meditative stability.

g.262 equanimity

btang snyoms

བདེ་སྒྲིབ་པ།

upekṣā

Fourth of the four immeasurable attitudes and seventh of the seven branches of enlightenment.

g.263 essential nature

ngo bo nyid · rang bzhin

ངོ་བོ་ཉིད། · རང་བཞིན།

svabhāva

Definition from the 84000 Glossary of Terms:

This term denotes the ontological status of phenomena, according to which they are said to possess existence in their own right—inherently, in and of themselves, objectively, and independent of any other phenomena such as our conception and labelling. The absence of such an ontological reality is defined as the true nature of reality, emptiness.

g.264 established instructions

gtan la phab pa bstan pa

གཏན་ལ་ཕབ་པ་བསྟན་པ།

upadeśa

Eleventh of the twelve branches of the scriptures.

g.265 ethical discipline

tshul khrims

ཚུལ་ཁྲིམས།

śīla

Definition from the 84000 Glossary of Terms:

Morally virtuous or disciplined conduct and the abandonment of morally undisciplined conduct of body, speech, and mind. In a general sense, moral discipline is the cause for rebirth in higher, more favorable states, but it is also foundational to Buddhist practice as one of the three trainings (*triśikṣā*) and one of the six perfections of a bodhisattva. Often rendered as “ethics,” “discipline,” and “morality.”

In this text:

See also “six perfections.”

g.266 evil Māra

bdud sdig to can

བདུད་སྡིག་ཏེ་ཅན།

māra pāpīyas

A reference either to Māra himself, or sometimes (in the plural) to a group of his kind.

g.267 exact knowledge

so so yang dag par rig pa

སོ་སོ་ཡང་དག་པར་རིག་པ།

pratisaṃvid

See “four kinds of exact knowledge.”

g.268 exact knowledge of dharmas

chos so so yang dag par rig pa

ཆོས་སོ་སོ་ཡང་དག་པར་རིག་པ།

dharmapratisaṃvid

Second of the four kinds of exact knowledge.

g.269 exact knowledge of inspired eloquence

spobs pa so so yang dag par rig pa

སྤྱོད་ས་པ་སོ་སོ་ཡང་དག་པར་རིག་པ།

pratibhānapratisaṃvid

Fourth of the four kinds of exact knowledge.

g.270 exact knowledge of lexical explanations

nges pa'i tshig so so yang dag par rig pa

ངེས་པའི་ཆོག་སོ་སོ་ཡང་དག་པར་རིག་པ།

niruktapratisaṃvid

Third of the four kinds of exact knowledge. See also “lexical explanations.”

g.271 exact knowledge of meanings

don so so yang dag par rig pa

དོན་སོ་སོ་ཡང་དག་པར་རིག་པ།

arthapratisaṃvid

First of the four kinds of exact knowledge.

g.272 exalted

yang dag par 'phags pa

ཡང་དག་པར་འཕགས་པ།

samudgata

A meditative stability.

g.273 exalted on account of the ten powers

stobs bcu'i stobs kyis 'phags pa

སྟོབས་བརྒྱའི་སྟོབས་ཀྱིས་འཕགས་པ།

daśabalodgata

A meditative stability.

g.274 exalted realms

mtho ris

མཐོ་རིས།

svarga

The realms of higher rebirth comprising the different levels of the gods. In the canonical texts this term does not include the human realm.

g.275 excellently well established

rab tu bde bar gnas pa

རབ་དུ་བདེ་བར་གནས་པ།

—

A meditative stability.

g.276 expanded on account of being elevated by phenomena

chos kyī 'phags pas yongs su rgyas pa

ཆོས་ཀྱི་འཕགས་པས་ཡོངས་སུ་རྒྱས་པ།

—

A meditative stability.

g.277 experiencer

tshor ba po

ཚོར་བ་པོ།

vedaka

g.278 extrasensory power

mngon par shes pa

མངོན་པར་ཤེས་པ།

abhijñā

The six extrasensory powers (miraculous ability, clairaudience, knowing beings' minds, recollecting past lives, clairvoyance, and knowing the contaminants have ceased) are described fully in 2.601-2.613. The five extrasensory powers are the first five of these, the sixth being the only one attainable only by arhats.

- g.279 extrasensory power through which the cessation of contaminants is realized

zag pa zad pa mngon du bya ba'i mngon par shes pa

ཟག་པ་ཟད་པ་མངོན་དུ་བྱ་བའི་མངོན་པར་ཤེས་པ།

āsravakṣayābhijñāsākṣātkriyā[jñāna-labhi]ñā

Sixth of the six extrasensory powers. See 2.611-2.613.

- g.280 extrasensory power through which the divine eye of clairvoyance is realized

lha'i myig mngon du bya ba'i mngon par shes pa

ལྷ་འི་མྱིག་མངོན་དུ་བྱ་བའི་མངོན་པར་ཤེས་པ།

divyacakṣurabhijñāsākṣātkriyā[jñāna-labhi]ñā

Fifth of the six extrasensory powers. See 2.610.

- g.281 extrasensory power through which the divine sensory element of the ears is realized

lha'i rna ba'i kham mngon du bya ba'i mngon par shes pa

ལྷ་འི་རྣ་བའི་ཁམས་མངོན་དུ་བྱ་བའི་མངོན་པར་ཤེས་པ།

divyāśrotrajñānasākṣātkriyā[jñāna-labhi]ñā

Second of the six extrasensory powers. See 2.602.

- g.282 extrasensory power through which the facets of miraculous ability are realized

rdzu 'phrul gyi rnam pa mngon du bya ba'i mngon par shes pa

རྩ་འཕྲུལ་གྱི་རྣམ་པ་མངོན་དུ་བྱ་བའི་མངོན་པར་ཤེས་པ།

ṛddhividhijñānasākṣātkriyā[jñāna-labhi]ñā

First of the six extrasensory powers. See 2.601

g.283 extrasensory power through which the minds and conduct of all beings are realized

sems can thams cad kyi sems dang spyod pa mngon du bya ba'i mngon par shes pa

སེམས་ཅན་ཐམས་ཅད་ཀྱི་སེམས་དང་སྟོན་པ་མངོན་དུ་བྱ་བའི་མངོན་པར་ཤེས་པ།

sarvasattvacittacāritrajñānasākṣātkriyā[jñāna-labhi]jñā

Third of the six extrasensory powers. See 2.604.

g.284 extrasensory power through which the recollection of past lives is realized

sngon gyi gnas rjes su dran pa mngon du bya ba'i mngon par shes pa

སྟོན་གྱི་གནས་རྗེས་སུ་ངན་པ་མངོན་དུ་བྱ་བའི་མངོན་པར་ཤེས་པ།

pūrvanivāsānusmṛtisākṣātkriyā[jñāna-labhi]jñā

Fourth of the six extrasensory powers. See 2.607.

g.285 eye of divine clairvoyance

lha'i mig · lha'i myig

ལྷའི་མིག་ · ལྷའི་མྱིག་

divyacakṣus

Second of the five eyes.

g.286 eye of flesh

sha'i mig · sha'i myig

ཤའི་མིག་ · ཤའི་མྱིག་

māṃsacakṣus

First of the five eyes.

g.287 eye of the buddhas

sangs rgyas kyi spyan · sangs rgyas kyi mig · sangs rgyas kyi myig

སངས་རྒྱས་ཀྱི་སྟན། · སངས་རྒྱས་ཀྱི་མིག་ · སངས་རྒྱས་ཀྱི་མྱིག་

buddhacakṣus

Fifth of the five eyes.

g.288 eye of the Dharma

chos kyi mig · chos kyi myig

ཆོས་ཀྱི་མིག་ · ཆོས་ཀྱི་མྱིག་

dharmacakṣus

Fourth of the five eyes.

g.289 eye of wisdom

shes rab kyi mig · shes rab kyi myig

ཤེས་རབ་ཀྱི་མིག་ · ཤེས་རབ་ཀྱི་མྱིག་

prajñācakṣus

Third of the five eyes.

g.290 factors conducive to enlightenment

byang chub kyi phyogs kyi chos

བྱང་ཆུབ་ཀྱི་ཕྱགས་ཀྱི་ཆོས།

bodhipakṣadharma

See “thirty-seven factors conducive to enlightenment.”

g.291 faculties

dbang po

དབང་པོ།

indriya

See “five faculties.”

g.292 faculty of coming to fully understand what has not been fully understood

ma shes pa yongs su shes par bya ba'i dbang po

མ་ཤེས་པ་ཡོངས་སུ་ཤེས་པར་བྱ་བའི་དབང་པོ།

anājñātamañjñāsyāmīndriya

First of the three faculties. Elsewhere this is rendered as “faculty of coming to understand what one has not yet understood” (*ma shes pa yongs su shes par bya ba'i dbang po*).

g.293 faculty of coming to fully understand what has not been understood

ma shes pa yongs su shes par bya ba'i dbang po

མ་ཤེས་པ་ཡོངས་སུ་ཤེས་པར་བྱ་བའི་དབང་པོ།

anājñātamañjñāsyāmīndriya

First of the three faculties. Elsewhere this is rendered as “faculty of coming to fully understand what has not been fully understood” (*yongs su ma shes pa yongs su shes par bya ba'i dbang po*).

g.294 faculty of faith

dad pa'i dbang po

དད་པའི་དབང་པོ།

śraddhendriya

First of the five faculties.

g.295 faculty of fully understanding

yongs su shes pa'i dbang po

ཡོངས་སུ་ཤེས་པའི་དབང་པོ།

ājñendriya

Second of the three faculties. Elsewhere this is rendered as “faculty of understanding all” (*kun shes pa'i dbang po*).

g.296 faculty of knowing one has fully understood

yongs su shes par rtogs pa'i dbang po · yongs su shes pas rtogs pa'i dbang po

ཡོངས་སུ་ཤེས་པར་རྟོགས་པའི་དབང་པོ། · ཡོངས་སུ་ཤེས་པས་རྟོགས་པའི་དབང་པོ།

ājñātāvīndriya

Third of the three faculties. Elsewhere this is rendered as “faculty of knowing that one has fully understood” (*kun shes pa rig pa'i dbang po*).

g.297 faculty of knowing that one has fully understood

kun shes pa rig pa'i dbang po

ཀུན་ཤེས་པ་རིག་པའི་དབང་པོ།

ājñātāvīndriya

Third of the three faculties. Elsewhere this is rendered as “faculty of knowing one has fully understood” (*yongs su shes par rtogs pa'i dbang po*).

g.298 faculty of meditative stability

ting nge 'dzin gyi dbang po

ཉིང་རེ་འཛིན་གྱི་དབང་པོ།

samādhyindriya

Fourth of the five faculties.

g.299 faculty of mindfulness

dran pa'i dbang po

དྲན་པའི་དབང་པོ།

smṛtyindriya

Third of the five faculties.

g.300 faculty of perseverance

brtson 'grus kyi dbang po

བརྩོན་འགྲུས་ཀྱི་དབང་པོ།

vīryendriya

Second of the five faculties.

g.301 faculty of understanding all

kun shes pa'i dbang po

ཀུན་ཤེས་པའི་དབང་པོ།

ājñendriya

Second of the three faculties. Elsewhere this is rendered as “faculty of fully understanding” (*yongs su shes pa'i dbang po*).

g.302 faculty of wisdom

shes rab kyi dbang po

ཤེས་རབ་ཀྱི་དབང་པོ།

prajñendriya

Fifth of the five faculties.

g.303 false views about perishable composites

'jig tshogs su lta ba

འཇིག་ཚོགས་སུ་ལྟ་བ།

satkāyadrṣṭi

First of the three fetters; also third of the five fetters associated with the inferior. This concerns the superimposition of the notion of self upon the five aggregates.

g.304 falsehood

brdzun du smra ba

བརྟན་དུ་སྟེན་བ།

mṛṣāvāda

Fourth of the ten nonvirtuous actions. Also rendered here as “lying.”

g.305 fearlessnesses

mi 'jigs pa · myi 'jigs pa

མི་འཇིགས་པ། · མྱི་འཇིགས་པ།

vaiśāradya

See “four fearlessnesses.”

g.306 feelings

tshor ba

ཚོར་བ།

vedanā

Second of the five aggregates; also seventh of the twelve links of dependent origination. Also translated here as “sensation.”

g.307 fetter

kun tu sbyor ba

ཀུན་དུ་སྦྱོར་བ།

saṃyojana

Factors that bind one to rebirth in saṃsāra. See also “three fetters,” “five fetters associated with the inferior,” and “five fetters associated with the superior.”

g.308 final nirvāṇa

yongs su mya ngan las bzla ba

ཡོངས་སུ་མྱ་ངན་ལས་བརྒྱལ་བ།

parinirvāṇa

Definition from the 84000 Glossary of Terms:

This refers to what occurs at the end of an arhat’s or a buddha’s life. When nirvāṇa is attained at awakening, whether as an arhat or buddha, all suffering, afflicted mental states (*kleśa*), and causal processes (*karman*) that lead to rebirth and suffering in cyclic existence have ceased, but due to previously accumulated karma, the aggregates of that life remain and must still exhaust themselves. It is only at the end of life that these cease, and since no new aggregates arise, the arhat or buddha is said to attain *parinirvāṇa*, meaning “complete” or “final” nirvāṇa. This is synonymous with the attainment of nirvāṇa without remainder (*anupadhiśeṣanirvāṇa*).

According to the Mahāyāna view of a single vehicle (*ekayāna*), the arhat’s parinirvāṇa at death, despite being so called, is not final. The arhat must still enter the bodhisattva path and reach buddhahood (see *Unraveling the Intent*, Toh 106, 7.14.) On the other hand, the parinirvāṇa of a buddha, ultimately speaking, should be understood as a display manifested for the benefit of beings; see *The Teaching on the Extraordinary Transformation That Is the Miracle of Attaining the Buddha’s Powers* (Toh 186), 1.32.

The term *parinirvāṇa* is also associated specifically with the passing away of the Buddha Śākyamuni, in Kuśinagara, in northern India.

g.309 fire element

mye'i kham · *me'i kham*

མྱེའི་ཁམ་ · མེའི་ཁམ་

—

g.310 five acquisitive aggregates

nye bar len pa'i phung po lnga

ཉེབར་ལེན་པའི་ཕུང་པོ་ལྔ།

pañcopādānaskandha

A collective name for the five contaminated aggregates (*sāsravaskandha*, *zag bcas kyi phung po*): (1) physical forms, (2) feelings, (3) perceptions, (4) formative predispositions, and (5) consciousness. These “appropriated” aggregates (*upādānaskandha*, *nye bar len pa'i phung po*) emerge through the primary cause of past actions and afflicted mental states, and become the primary cause for subsequent actions and afflicted mental states. They are the bases upon which a nonexistent self is mistakenly projected. That is, they are the basis of “appropriation” (*upādāna*) insofar as all grasping arises on the basis of the aggregates.

g.311 five aggregates

phung po lnga

ཕུང་པོ་ལྔ།

pañcaskandha

The ordinary mind-body complex is termed the “five aggregates,” which comprise physical forms, feelings, perceptions, formative predispositions, and consciousness. For a detailed exposition of the five aggregates in accord with Asaṅga’s *Abhidharmasamuccaya*, see Jamgon Kongtrul, Treasury of Knowledge, Book 6, Pt. 2: pp. 477–531.

g.312 five classes of beings

'gro ba lnga

འགྲོ་བ་ལྔ།

pañcagati

These comprise gods and humans of the higher realms within saṃsāra, along with animals, anguished spirits, and the denizens of the hells, whose abodes are identified with the lower realms.

g.313 five extrasensory powers

mngon par shes pa lnga

མངོན་པར་ཤེས་པ་ལྔ།

pañcābhijñā

See “extrasensory power.”

g.314 five eyes

mig lnga

མིག་ལྔ།

pañcacakṣuḥ

These comprise (1) the eye of flesh, (2) the eye of divine clairvoyance, (3) the eye of wisdom, (4) the eye of the Dharma, and (5) the eye of the buddhas.

g.315 five faculties

dbang po lnga

དབང་པོ་ལྔ།

pañcendriya

The five faculties comprise (1) the faculty of faith, (2) the faculty of perseverance, (3) the faculty of mindfulness, (4) the faculty of meditative stability, and (5) the faculty of wisdom.

g.316 five fetters associated with the inferior

dam pa ma yin pa'i cha can gyi kun tu sbyor ba lnga

དམ་པ་མ་ཡིན་པའི་ཆ་ཅན་གྱི་ཀུན་ཏུ་སློབ་པ་ལྔ།

adharabhāgīyapañcasamyojana

The five fetters associated with the inferior comprise desire, hatred, inertia due to wrong views, attachment to moral and ascetic supremacy, and doubt.

g.317 five fetters associated with the superior

bla ma'i cha can gyi kun tu sbyor ba lnga

བླ་མའི་ཆ་ཅན་གྱི་ཀུན་ཏུ་སློབ་པ་ལྔ།

pañcordhvabhāgīyasamyojana

The five fetters associated with the superior comprise attachment to the realm of form, attachment to the realm of formlessness, ignorance, pride, and gross mental excitement.

g.318 five inexpressible crimes

mtshams ma mchis pa lnga

མཚམས་མ་མཆིས་པ་ལྔ།

pañcānantarīya

The “five inexpressible crimes,” or “crimes with immediate retribution” because they result in immediate rebirth in the hells without any intermediate state, are regarded as the most severe and consequently the most difficult negative actions to overcome by reparation. They are matricide (*ma gsod pa*), killing an arhat (*dgra bcom pa gsod pa*), patricide (*pha gsod pa*), creating a schism in the monastic community (*dge 'dun gyi dbyen byas pa*), and intentionally wounding a buddha (*de bzhin gshegs pa'i sku la ngan sems kyis khrag 'byin pa*).

g.319 five powers

stobs lnga

ལྔ་བས་ལྔ།

pañcabala

The five powers comprise (1) the power of faith, (2) the power of perseverance, (3) the power of mindfulness, (4) the power of meditative stability, and (5) the power of wisdom.

g.320 five trainings

bslab pa'i gnas lnga

བསྐྱབ་པའི་གནས་ལྔ།

pañcaśikṣā

To abstain from killing, stealing, sexual misconduct, telling lies, and intoxicants.

g.321 five undefiled aggregates

zag med kyi phung po lnga

ཟག་མེད་ཀྱི་ཕུང་པོ་ལྔ།

pañca anāsravaskandha

Also known as the five aggregates beyond the world (*lokottaraskandha*, 'jig rten las 'das pa'i phung po lnga). They consist of the aggregate of ethical discipline, the aggregate of meditative stability, the aggregate of wisdom, the aggregate of liberation, and the aggregate of the knowledge and seeing of liberation.

g.322 five undiminished extrasensory powers

ma nyams pa'i mngon par shes pa lnga

མ་ཉམས་པའི་མངོན་པར་ཤེས་པ་ལྔ།

—

The five extrasensory powers are called “undiminished” in the sense of remaining present through death and all subsequent rebirths, whatever the form of life. See also *The Long Explanation* (Toh 3808), 4.57.

g.323 fivefold enlightenment

byang chub rnam pa lnga

བྱང་ཆུབ་རྣམ་པ་ལྔ།

pañcabodhi

See n.611.

g.324 flash of lightning that does not cause pain

gdung ba med pa'i glog gi 'od

གདུང་བ་མེད་པའི་གློག་གི་འོད།

—

A meditative stability.

g.325 follower on account of Dharma

chos kyi rjes su 'gro ba · chos kyi rjes su 'brang ba

ཆོས་ཀྱི་རྗེས་སུ་འགོ་བ། · ཆོས་ཀྱི་རྗེས་སུ་འབྲང་བ།

dharmānusārin

g.326 follower on account of faith

dad pa'i rjes su 'brang ba

དད་པའི་རྗེས་སུ་འབྲང་བ།

śraddhānusārin

g.327 For any of those phenomena I have explained to be obstacles, it is impossible that, having resorted to them, such phenomena as those would not become obstacles

gang yang bdag gis bar chad kyi chos su bstan pa de dag la bsten na/ bar chad kyi chos su myi 'gyur ba de lta bu'i gnas myed

གང་ཡང་བདག་གིས་བར་ཆད་ཀྱི་ཆོས་སུ་བསྟན་པ་དེ་དག་ལ་བསྟེན་ན། བར་ཆད་ཀྱི་ཆོས་སུ་སྦྱི་འབྱུང་བ་དེ་ལྟ་བུའི་གནས་སྟེང་།

—

Third of the Buddha's four fearlessnesses.

- g.328 For those paths of the noble ones that I have taught, conducive to emancipation and realization and the genuine cessation of suffering, it is impossible to say that it will not be the case that suffering will genuinely cease for those who have practiced them

gang yang bdag gis lam 'phags pa'i 'byung ba rtogs par 'gyur ba de byed pa'i sdug bsngal yang dag par zad par 'gyur bar bstan pa de dag la nan tan byas na/ sdug bsngal yang dag par zad par 'gyur bar myi 'byung ngo

གང་ཡང་བདག་གིས་ལམ་འཕགས་པའི་འབྱུང་བ་རྟོགས་པར་འགྱུར་བ་དེ་བྱེད་པའི་སྤྱག་བསྐྱེད་ཡང་དག་པར་བླ་པར་འགྱུར་བར་བསྟན་པ་དེ་དག་ལ་ནན་ཏན་བྱས་ན། སྤྱག་བསྐྱེད་ཡང་དག་པར་བླ་པར་འགྱུར་བར་བྱི་འབྱུང་ངོ།

—

Fourth of the Buddha's four fearlessnesses.

- g.329 formative predispositions

'du byed

འདྲ་བྱེད།

saṃskāra

Fourth of the five aggregates; also second of the twelve links of dependent origination. This term denotes the deep-seated predispositions inherited from past actions and experiences, some of which function in association with mind, while others do not. Formative predispositions are critical to the Buddhist understanding of the causal dynamics of karma and conditioned existence.

- g.330 formless meditative absorptions

gzugs myed pa'i snyoms par 'jug pa · gzugs med pa'i snyoms par 'jug pa

གཟུགས་མེད་པའི་སྟོམས་པར་འཇུག་པ། · གཟུགས་མེད་པའི་སྟོམས་པར་འཇུག་པ།

ārūpyasamāpatti

See “four formless meditative absorptions.”

- g.331 forsaking

spong ba

སྦྱང་བ།

—

A meditative stability.

- g.332 forsaking fights

'khrug pa spong ba

འབྲུག་པ་སྤྲོད་བ།

—

A meditative stability.

g.333 four applications of mindfulness

dran pa nye bar gzhaḡ pa bzhi

དྲན་པ་ཉེ་བར་གཞག་པ་བཞི།

catuḡsmṛtyupasthāna

The four applications of mindfulness are (1) the application of mindfulness to the body; (2) the application of mindfulness to feelings; (3) the application of mindfulness to the mind; and (4) the application of mindfulness to phenomena. For a description, see 9.1.

g.334 four assemblies

'khor bzhi

འཁོར་བཞི།

catuḡpariṣad

This denotes the assemblies of fully ordained monks and nuns, along with laymen and laywomen.

g.335 four bonds

sbyor ba bzhi

སྤྱོད་བ་བཞི།

caturyoga

According to Nordrang Orgyan 2008: p. 808, there are eight distinct enumerations. The commentarial tradition represented by the *Abhidharmakośa* identifies them with the four torrents.

g.336 four continents

gling bzhi

གླིང་བཞི།

caturdvīpa

Definition from the 84000 Glossary of Terms:

According to traditional Buddhist cosmology, our universe consists of a central mountain, known as Mount Meru or Sumeru, surrounded by four island continents (*dvīpa*), one in each of the four cardinal directions. The *Abhidharmakośa* explains that each of these island continents has a specific shape and is flanked by two smaller subcontinents of similar shape. To the

south of Mount Meru is Jambudvīpa, corresponding either to the Indian subcontinent itself or to the known world. It is triangular in shape, and at its center is the place where the buddhas attain awakening. The humans who inhabit Jambudvīpa have a lifespan of one hundred years. To the east is Videha, a semicircular continent inhabited by humans who have a lifespan of two hundred fifty years and are twice as tall as the humans who inhabit Jambudvīpa. To the north is Uttarakuru, a square continent whose inhabitants have a lifespan of a thousand years. To the west is Godānīya, circular in shape, where the lifespan is five hundred years.

g.337 four correct exertions

yang dag par spong ba bzhi

ཡང་དག་པར་སྟོང་བ་བཞི།

catuḥprahāṇa

The four correct exertions are (1) preventing negative states of mind from arising, (2) removing those that have already arisen, (3) giving rise to positive states that have not yet arisen, and (4) maintaining those that have already arisen. While the translation of this term here follows the Sanskrit, a literal translation from Tibetan would be “four correct abandonings,” a rendering often seen. It is possible that the Tibetan translators may originally have confused the meaning in Buddhist Hybrid Sanskrit (BHS) of the term *prahāṇa* (“exertion”) with its meaning in classical Sanskrit (“elimination”). The classical Sanskrit equivalent of BHS *prahāṇa* is *pradhāna*.

g.338 four fearlessnesses

mi 'jigs pa bzhi

མི་འཇིགས་པ་བཞི།

caturvaiśāradya

The four fearlessnesses are proclaimed by the tathāgatas as: (1) “I claim to have attained perfectly complete buddhahood”; (2) “I claim I am one whose contaminants have ceased”; (3) “I claim to have explained those phenomena that cause obstacles”; (4) “I claim to have shown the path that leads to realizing the emancipation of the noble and that will genuinely bring an end to suffering for those who make use of it.” The listing of the four fearlessnesses is translated and analyzed in Konow 1941: pp. 39–40, with reconstructed Sanskrit on pp. 106–7. A full explanation of the fearlessnesses can be found in the passage at 2.388–2.425 in *The Teaching on the Great Compassion of the Tathāgata* (*Tathāgatamahākaruṇānirdeśa*, Toh 147), in which the four fearlessnesses are described as the eleventh to fourteenth of thirty-two actions of a tathāgata. See also *Mahāvvyutpatti* 130–34 and the corresponding

explanation in the *Draḥor Bamponyipa* (*sgra sbyor bam po gnyis pa*); Dayal 1932: pp. 20–21; and Sparham 2012 (IV): pp. 80–81. The four are generally known by other names, as in the *Mahāvīyūtpatti*: the first is the “fearlessness in the knowledge of all phenomena” (*sarvadharmābhisambodhivaiśāradya*, *chos thams cad mkhyen pa la mi 'jigs pa*), which the Buddha achieves for his own benefit; the second is the “fearlessness in the knowledge of the cessation of all contaminants” (*sarvāśravakṣayañānavaiśāradya*, *zag pa zad pa thams cad mkhyen pa la mi 'jigs pa*), which the Buddha achieves for his own benefit; the third is the “fearlessness to declare that phenomena that obstruct the path will not engender any further negative outcomes” (*anantarāyikadharmānanyathātvaviniścitaavyākaraṇavaiśāradya*, *bar du gcod pa'i chos rnams gzhan du mi 'gyur bar nges pa'i lung bstan pa la mi 'jigs pa*), which the Buddha achieves for others' benefit; and the fourth is the “fearlessness that the path of renunciation through which all excellent attributes are to be obtained has been thus realized” (*sarvasampadadhigamāya nairāṇikapratipattathātvavaiśāradya*, *phun sum tshogs pa thams cad thob par 'gyur bar nges par 'byung ba'i lam de bzhin du gyur ba la mi 'jigs pa*), which the Buddha achieves for others' benefit.

g.339 four formless meditative absorptions

gzugs med pa'i snyoms par 'jug pa bzhi

གཞུགས་མེད་པའི་སྟོན་པ་འཇུག་པ་བཞི།

caturārūpyasamāpatti

These comprise (1) the meditative absorption of the sphere of infinite space, (2) the meditative absorption of the sphere of infinite consciousness, (3) the meditative absorption of the sphere of nothing-at-all, and (4) the meditative absorption of neither perception nor nonperception. The four formless absorptions and their fruits are discussed in Jamgon Kongtrul, *The Treasury of Knowledge*, Book 6, Pt. 2: pp. 436–38.

g.340 four graspings

nye bar len pa bzhi

ཉེ་བར་ལེན་པ་བཞི།

caturupādāna

These comprise (1) desire (*rāga*, *'dod pa*), (2) views (*dṛṣṭi*, *lta ba*), (3) ethical discipline and asceticism (*śīlavrata*, *tshul khrims brtul zhugs*), and (4) self-promotion (*ātmaavāda*, *bdag tu smra ba*).

g.341 Four Great Kings

rgyal po chen po bzhi

ལྷ་པོ་ཆེན་པོ་བཞི།

caturmahārāja

Definition from the 84000 Glossary of Terms:

Four gods who live on the lower slopes (fourth level) of Mount Meru in the eponymous Heaven of the Four Great Kings (*Cāturmahārājika*, *rgyal chen bzhi'i ris*) and guard the four cardinal directions. Each is the leader of a nonhuman class of beings living in his realm. They are Dhṛtarāṣṭra, ruling the gandharvas in the east; Virūḍhaka, ruling over the kumbhāṇḍas in the south; Virūpākṣa, ruling the nāgas in the west; and Vaiśravaṇa (also known as Kubera) ruling the yakṣas in the north. Also referred to as Guardians of the World or World Protectors (*lokapāla*, 'jig rten skyong ba).

g.342 four immeasurable attitudes

tshad med pa bzhi · tshad myed pa bzhi

ཚད་མེད་པ་བཞི། · ཚད་མྱེད་པ་བཞི།

caturaprameya

These are (1) loving kindness, (2) compassion, (3) empathetic joy, and (4) equanimity. On training in the four immeasurable attitudes, see *The Words of My Perfect Teacher* 1994, pp. 195–217.

g.343 four kinds of exact knowledge

so so yang dag par rig pa bzhi

སོ་སོ་ཡང་དག་པར་རིག་པ་བཞི།

catuḥpratisamvid

The four kinds of exact knowledge—the essentials through which the buddhas impart their teachings—comprise (1) exact knowledge of meanings, (2) exact knowledge of dharmas, (3) exact knowledge of lexical explanations, and (4) exact knowledge of inspired eloquence.

g.344 four knots

mdud pa bzhi

མདུད་པ་བཞི།

caturgranthā

These comprise (1) covetousness (*abhidhyā*, *brnab sems*), (2) malice (*vyāpāda*, *gnod sems*), (3) moral supremacy (*śīlaparāmarśa*, *tshul khrims mchog 'dzin*) and (4) ascetic supremacy (*vrataparāmarśa*, *brtul zhugs mchog 'dzin*).

g.345 four meditative concentrations

bsam gtan bzhi

བསམ་གཏན་བཞི།

caturdhyāna

The four progressive levels of concentration associated with the form realm that culminate in pure one-pointedness of mind and are the basis for developing insight. These are part of the nine serial absorptions. For a description, see 9.46. See also “meditative concentration.”

g.346 four misconceptions

phyin ci log bzhi

ཕྱིན་ཅི་ལོག་བཞི།

caturviparyāsa

These comprise (1) the notion that what is impermanent is permanent (*anitye nityasaṃjñā*, *mi rtag pa la rtag pa'i 'du shes*), (2) the notion that what is suffering is happiness (*duḥkhe sukhasaṃjñā*, *sdug bsngal ba la bde ba'i 'du shes*), (3) the notion that nonself is self (*anātmanyātmasaṃjñā*, *bdag med pa la bdag gi 'du shes*), and (4) the notion that what is unpleasant is pleasant (*aśubhe śubhasaṃjñā*, *mi sdug pa la sdug pa'i 'du shes*).

g.347 four nourishments

zas bzhi

ཟས་བཞི།

caturāhāra

These comprise: (1) the nourishment of food (*kavaḍḍikāra*, *kham*), (2) the nourishment of sensory contact (*sparśa*, *reg pa*), (3) the nourishment of mentation (*cetanā*, *sems pa*), and (4) the nourishment of consciousness (*viññāna*, *rnam par shes pa*), the first two of which are directed toward the present life and the last two to the subsequent life.

g.348 four presentations

rnam par dgod pa bzhi

རྣམ་པར་དགོད་པ་བཞི།

caturvyavasthāna

These concern (1) establishing the Dharma (*chos gdags pa rnam par dgod pa*), (2) establishing the truth (*bden pa gdags pa rnam par dgod pa*), (3) establishing reason (*rigs pa gdags pa rnam par dgod pa*), and (4) establishing the vehicles (*theg pa gdags pa rnam par dgod pa*). See the *Śatasāhasrikāprajñāpāramitābhratṭikā*, Toh 3807 (Degé Tengyur vol. 91, F.37.a); also Edgerton, p. 516.

g.349 four supports for miraculous ability

rdzu 'phrul gyi rkang pa bzhi

རྩུ་འཕྲུལ་གྱི་རྒྱ་ཀང་པ་བཞི།

caturṛddhipāda

See these four listed at [9.25](#).

g.350 four torrents

chu bo bzhi

ཚུ་བོ་བཞི།

caturogha

The four torrents, which are to be abandoned, comprise (1) the torrent of ignorance (*avidyā*, *ma rig pa*), (2) the torrent of wrong view (*dṛṣṭi*, *lta ba*), (3) the torrent of rebirth (*bhava*, *srid pa*), and (4) the torrent of craving (*tṛṣṇā*, *sred pa*).

See Nyima and Dorje 2001: p. 1075.

g.351 four truths of the noble ones

'phags pa'i bden pa bzhi

འཕགས་པའི་བདེན་པ་བཞི།

caturāryasatya

The four truths of the noble ones comprise (1) the truth of suffering, (2) the truth of the origin of suffering, (3) the truth of the cessation of suffering, and (4) the truth of the path. (Strictly speaking, these should be translated “the truth of the noble ones concerning suffering,” and so on, but for brevity the widespread short form has been used.)

g.352 four ways to gather a retinue

bsdud ba'i dngos po bzhi

བསྐྱུ་བའི་དངོས་པོ་བཞི།

caturṣaṃgrahavastu

These are (1) generosity (*sbyin pa*, *dāna*), (2) pleasant speech (*snyan par smra ba*, *priyavāditā*), (3) beneficial activity (*don du spyod pa*, *arthacaryā*), and (4) harmonious activity (*don 'thun par spyod pa*, *samānārthatā*). The last of these is interpreted in Asaṅga's works to mean “doing oneself what one preaches to others,” but the original meaning in this context according to some sources including the *Mahāvastu* may have been consonance, or empathy, in the sense of sharing the joys and sorrows of others (see Edgerton p. 569).

g.353 free from activity

bya ba dang bral ba

བྱ་བ་དང་བྲལ་བ།

—

A meditative stability.

g.354 free from extinction

zad pa dang bral ba

ཟད་པ་དང་བྲལ་བ།

kṣayāpagata

A meditative stability.

g.355 free from mentation

sems med pa

སེམས་མེད་པ།

niścitta

A meditative stability.

g.356 fruit of entering the stream

rgyun tu zhugs pa'i 'bras bu

རྒྱུད་ཏུ་ཐུགས་པའི་འབྲས་བུ།

śrotaāpannaphala

First of the four fruits attainable by śrāvakas, that of the first stage in which one has entered the “stream” of practice that leads to nirvāṇa. See also “entering the stream.”

g.357 fruit of non-returner

phyir mi 'ong ba'i 'bras bu · phyir myi 'ong ba'i 'bras bu

ཕྱིར་མི་འོང་བའི་འབྲས་བུ། · ཕྱིར་མྱི་འོང་བའི་འབྲས་བུ།

āgāmīphala

Third of the four fruits attainable by śrāvakas. See “non-returner.”

g.358 fruit of once-returner

lan cig phyir 'ong ba'i 'bras bu

ལན་ཅིག་ཕྱིར་འོང་བའི་འབྲས་བུ།

sakṛdāgāmīphala

Second of the four fruits attainable by śrāvakas. See “once-returner.”

g.359 **gandharva**

dri za

དྲི་ཟ།

gandharva

Definition from the 84000 Glossary of Terms:

A class of generally benevolent nonhuman beings who inhabit the skies, sometimes said to inhabit fantastic cities in the clouds, and more specifically to dwell on the eastern slopes of Mount Meru, where they are ruled by the Great King Dhṛtarāṣṭra. They are most renowned as celestial musicians who serve the gods. In the Abhidharma, the term is also used to refer to the mental body assumed by sentient beings during the intermediate state between death and rebirth. Gandharvas are said to live on fragrances (*gandha*) in the desire realm, hence the Tibetan translation *dri za*, meaning “scent eater.”

g.360 **Gaṅgā**

gang gA

གང་གཱ་རྒྱུང་།

gaṅgā

Definition from the 84000 Glossary of Terms:

The Gaṅgā, or Ganges in English, is considered to be the most sacred river of India, particularly within the Hindu tradition. It starts in the Himalayas, flows through the northern plains of India, bathing the holy city of Vārāṇasī, and meets the sea at the Bay of Bengal, in Bangladesh. In the sūtras, however, this river is mostly mentioned not for its sacredness but for its abundant sands—noticeable still today on its many sandy banks and at its delta—which serve as a common metaphor for infinitely large numbers.

According to Buddhist cosmology, as explained in the *Abhidharmakośa*, it is one of the four rivers that flow from Lake Anavatapta and cross the southern continent of Jambudvīpa—the known human world or more specifically the Indian subcontinent.

g.361 **garuḍa**

nam mkha' lding

ནམ་མཁའ་འྲིང་།

garuḍa

Definition from the 84000 Glossary of Terms:

In Indian mythology, the *garuḍa* is an eagle-like bird that is regarded as the king of all birds, normally depicted with a sharp, owl-like beak, often holding a snake, and with large and powerful wings. They are traditionally enemies of the *nāgas*. In the Vedas, they are said to have brought nectar from the heavens to earth. *Garuḍa* can also be used as a proper name for a king of such creatures.

g.362 gateway entering into all phenomena

chos thams cad la 'jug pa'i sgo

ཚུམ་ཐམས་ཅད་ལ་འཇུག་པའི་སྒོ།

sarvadharmapraveśamukha

A meditative stability.

g.363 gateway to liberation

rnam par thar pa'i sgo

རྣམ་པར་ཐར་པའི་སྒོ།

vimokṣamukha

See “three gateways to liberation.”

g.364 gateways of meditative stability

ting nge 'dzin gyi sgo

ཏིང་ངེ་འཛིན་གྱི་སྒོ།

samādhimukha

g.365 generosity

sbyin pa

སྤྱིན་པ།

dāna

In the context of the perfections, generosity is the first of the six perfections.

It is also the first of the four attractive qualities of a bodhisattva.

g.366 genuine, definitive real nature

yang dag pa ji lta ba'i de bzhin nyid

ཡང་དག་པ་ཇི་ལྟ་བུའི་དེ་བཞིན་ཉིད།

yathābhūtatathatā

g.367 give rise to conceits

rlom sems su byed pa

སྒྲུ་སེམས་སྤྱུ་བྱེད་པ།

manyate

“Conceits” in most instances here has the meaning both of unjustified assumptions and fanciful imagination as well as of pride.

g.368 glory of transcendental knowledge

ye shes dpal

ཡེ་ཤེས་དཔལ།

jñānaketu

A meditative stability.

g.369 god

lha

ལྷ།

deva

Definition from the 84000 Glossary of Terms:

In the most general sense the devas—the term is cognate with the English *divine*—are a class of celestial beings who frequently appear in Buddhist texts, often at the head of the assemblies of nonhuman beings who attend and celebrate the teachings of the Buddha Śākyamuni and other buddhas and bodhisattvas. In Buddhist cosmology the devas occupy the highest of the five or six “destinies” (*gati*) of saṃsāra among which beings take rebirth. The devas reside in the *devalokas*, “heavens” that traditionally number between twenty-six and twenty-eight and are divided between the desire realm (*kāmadhātu*), form realm (*rūpadhātu*), and formless realm (*ārūpyadhātu*). A being attains rebirth among the devas either through meritorious deeds (in the desire realm) or the attainment of subtle meditative states (in the form and formless realms). While rebirth among the devas is considered favorable, it is ultimately a transitory state from which beings will fall when the conditions that lead to rebirth there are exhausted. Thus, rebirth in the god realms is regarded as a diversion from the spiritual path.

g.370 Godānīya

ba lang spyod

བ་ལང་སྤྱོད།

godānīya

Definition from the 84000 Glossary of Terms:

One of the four main continents that surround Sumeru, the central mountain in classical Buddhist cosmology. It is the western continent, characterized as “rich in the resources of cattle,” thus its Tibetan name “using cattle.” It is circular in shape, measuring about 7,500 yojanas in circumference, and is flanked by two subsidiary continents. Humans who live there are very tall, about 24 feet (7.3 meters) on average, and live for 500 years. It is known by the names Godānīya, Aparāntaka, Aparagodānīya, or Aparagoyāna.

g.371 gone forth

rab tu byung ba

རབ་ཏུ་བྱུང་བ།

pravalṛt^{AO} · *pravrajyā*^{AO}

Definition from the 84000 Glossary of Terms:

The Sanskrit *pravrajyā* literally means “going forth,” with the sense of leaving the life of a householder and embracing the life of a renunciant. When the term is applied more technically, it refers to the act of becoming a male novice (*śrāmaṇera*; *dge tshul*) or female novice (*śrāmaṇerikā*; *dge tshul ma*), this being a first stage leading to full ordination.

g.372 grasping

len pa

ལེན་པ།

upādāna

Ninth of the twelve links of dependent origination.

Definition from the 84000 Glossary of Terms:

This term, although commonly translated as “appropriation,” also means “grasping” or “clinging,” but it has a particular meaning as the ninth of the twelve links of dependent origination, situated between craving (*trṣṇā*, *sred pa*) and becoming or existence (*bhava*, *srid pa*). In some texts, four types of appropriation (*upādāna*) are listed: that of desire (*rāga*), view (*dṛṣṭi*), rules and observances as paramount (*śīlavrataparāmarśa*), and belief in a self (*ātmavāda*).

g.373 great and lofty householder family

khyim bdag che zhing mtho ba'i rigs

ཁྱིམ་བདག་ཆེ་ཞིང་མཐོ་བའི་རིགས།

gṛhapatimahāśālakula

The same Sanskrit term is rendered in the Tibetan of other sūtras as a simile (“like a great sal tree”) in similar passages, but the Tibetan in this text uses an interpretive adjectival phrase.

g.374 great and lofty priestly family

bram ze che zhing mtho ba'i rigs

བླ་མ་ཟེ་ཆེ་ཞིང་མཐོ་བའི་རིགས།

brāhmanamahāśālakula

The same Sanskrit term is rendered in the Tibetan of other sūtras as a simile (“like a great sal tree”) in similar passages, but the Tibetan in this text uses an interpretive adjectival phrase.

g.375 great and lofty royal family

rgyal rigs che zhing mtho ba'i rigs

རྒྱལ་རིགས་ཆེ་ཞིང་མཐོ་བའི་རིགས།

kṣatriyamahāśālakula

The same Sanskrit term is rendered in the Tibetan of other sūtras as a simile (“like a great sal tree”) in similar passages, but the Tibetan in this text uses an interpretive adjectival phrase.

g.376 great billionfold world system

stong gsum gyi stong chen po'i 'jig rten gyi kham

སྟོང་གསུམ་གྱི་སྟོང་ཆེན་པོའི་འཇིག་རྟེན་གྱི་ཁམས།

trisāhasramahāsāhasralokadhātu

A vast universe comprising one thousand millionfold world systems, i.e., one billion world systems according to traditional Indian cosmology. See also n.-231.

g.377 great compassion

snying rje chen po

སྙིང་རྟེ་ཆེན་པོ།

mahākaruṇā

First of the four immeasurable attitudes, called “great” in this context because a buddha’s immeasurable attitudes take as their object all beings.

g.378 great empathetic joy

dga' ba chen po

དགའ་བ་ཆེན་པོ།

mahāmuditā

Third of the four immeasurable attitudes, called “great” in this context because a buddha’s immeasurable attitudes take as their object all beings.

g.379 great equanimity

btang snyoms chen po

བཏང་སྙོམས་ཆེན་པོ།

mahopekṣā

Fourth of the four immeasurable attitudes, called “great” in this context because a buddha’s immeasurable attitudes take as their object all beings.

g.380 great loving kindness

byams pa chen po

བྱམས་པ་ཆེན་པོ།

mahāmaitrī

Second of the four immeasurable attitudes, called “great” in this context because a buddha’s immeasurable attitudes take as their object all beings.

g.381 great ornament

rgyan chen po

རྒྱན་ཆེན་པོ།

mahāvīrya

A meditative stability.

g.382 Great Vehicle

theg pa chen po

ཐེག་པ་ཆེན་པོ།

mahāyāna

Definition from the 84000 Glossary of Terms:

When the Buddhist teachings are classified according to their power to lead beings to an awakened state, a distinction is made between the teachings of the Lesser Vehicle (Hīnayāna), which emphasizes the individual’s own freedom from cyclic existence as the primary motivation and goal, and those of the Great Vehicle (Mahāyāna), which emphasizes altruism and has the liberation of all sentient beings as the principal objective. As the term “Great Vehicle” implies, the path followed by bodhisattvas is analogous to a large carriage that can transport a vast number of people to liberation, as compared to a smaller vehicle for the individual practitioner.

g.383 gross mental excitement

rgod pa

རྫོད་པ།

auddhatya

Fifth of the five fetters associated with the superior.

g.384 Guhagupta

skyob sbed

སྒྱོབ་སྦྱེད།

—

Name of a bodhisattva, sometimes also found as Guhyagupta; the Tibetan rendering in the *Eighteen Thousand* is *phug sbas*.

g.385 gustatory consciousness

lce'i rnam par shes pa

ལྷེ་འི་རྣམ་པར་ཤེས་པ།

—

g.386 Gyan-gong

rgyan gong

རྒྱན་གོང་།

—

A place and monastery next to Zhalu (*zhwa lu*) in Lower Nyang, and therefore associated with canonical translation and compilation. Sakya Pandita was ordained there by Śākyaśrībhadrā.

g.387 Haribhadra

seng ge bzang po

སེང་གེ་བཟང་པོ།

haribhadra

Indian exegete of the Prajñāpāramitā and its commentary, the *Abhisamayālaṅkāra* (fl. late eighth century).

g.388 harsh words

zhe gcod pa · zhe gcod pa'i tshig · tshig rtsub po

ཞེ་གཙོད་པ། · ཞེ་གཙོད་པའི་ཚིག་ · ཚིག་རྩུབ་པོ།

pāruṣya · pāruṣavacana

Sixth of the ten nonvirtuous actions. Also rendered as “verbal abuse.”

g.389 hatred

zhe sdang

ཞེ་སྤང་།

dveśa

Second of the five fetters associated with the inferior; one of the three poisons (*dug gsum*) that, along with attachment and delusion, perpetuate the sufferings of saṃsāra. Its subtle manifestation is aversion, and its coarse manifestations are hatred and fear.

g.390 heroic valor

dpa' bar 'gro ba

དཔའ་བར་འགྲོ་བ།

śūraṅgama

The first meditative stability in chapters 6 and 8, also mentioned in other chapters.

g.391 higher insight

lhag mthong

ལྷག་མཐོང་།

vipaśyanā

An important form of Buddhist meditation focusing on developing insight into the nature of phenomena. Often presented as part of a pair of meditation techniques, the other being “stilling.”

g.392 I claim that I am one whose contaminants have ceased

bdag zag pa zad do

བདག་ཟག་པ་ཟད་དོ།

kṣīṇāsravasya me pratijānata

Second of the Buddha’s four fearlessnesses.

g.393 I claim to have attained perfectly complete buddhahood

bdag gis yang dag par rdzogs par sangs rgyas so

བདག་གིས་ཡང་དག་པར་རྫོགས་པར་སངས་རྒྱས་སོ།

samyaksambuddhasya me pratijānata

First of the Buddha’s four fearlessnesses.

g.394 ignorance

ma rig pa

མ་རིག་པ།

avidyā

First of the twelve links of dependent origination; first of the four torrents;
third of the five fetters associated with the superior.

g.395 illuminating

snang ba byed pa

སྒྲོལ་བ་བྱེད་པ།

ālokakara

A meditative stability.

g.396 illumination

rnam par snang ba

རྣམ་པར་སྒྲོལ་བ།

vairocana

A meditative stability.

g.397 illuminator

'od byed pa

འོད་བྱེད་པ།

prabhākara

A meditative stability.

g.398 illuminator in all respects

rnam pa thams cad du 'od byed pa

རྣམ་པ་ཐམས་ཅད་དུ་འོད་བྱེད་པ།

sarvalokaprabhākara

A meditative stability.

g.399 illusion

sgyu ma

སྒྱུ་མ།

māyā

g.400 immaculate moon

zla ba dri ma med pa

ཟླ་བ་རྩི་མ་མེད་པ།

candravimala

A meditative stability.

g.401 immaturity

skyon

སྒྱུ་རྒྱུ་།

āma

With respect to bodhisattva great beings, “immaturity” (*āma, skyon*) suggests rawness—something that is uncooked, unrefined, and flawed—while “maturity” (*niyāma, skyon med*) implies certitude, refinement, cooking, softening, and flawlessness.

g.402 immeasurable attitudes

tshad med

ཚད་མེད།

apramāṇa

See “four immeasurable attitudes.”

g.403 imperishable

'jig pa med pa

འཇིག་པ་མེད་པ།

vivṛta

A meditative stability. See also [n.316](#).

g.404 incinerating all afflicted mental states

nyon mongs pa thams cad sreg pa

ཉོན་མོངས་པ་ཐམས་ཅད་སྒྲེག་པ།

—

A meditative stability.

g.405 incineration of all afflicted mental states

nyon mongs pa thams cad ma lus par sreg pa

ཉོན་མོངས་པ་ཐམས་ཅད་མ་ལུས་པར་སྒྲེག་པ།

sarvokleśanirdahana

A meditative stability.

g.406 indeterminate phenomena

lung du ma bstan pa'i chos · lung bstan du myed pa rnam

ལུང་རྩལ་བསྟན་པའི་ཚེས། ལུང་བསྟན་དུ་ཕྱིན་པ་རྣམས།

avyākṛtadharma

Indeterminate phenomena include the following: indeterminate physical, verbal, and mental actions; the indeterminate four primary elements (earth, water, fire, and wind); the indeterminate five sense organs; the indeterminate aggregates, sense fields, sensory elements; and the indeterminate maturations of past actions.

g.407 individual

skyes bu

སྤྱེས་བུ།

puruṣa · jantu · prajā

g.408 individual enlightenment

rang byang chub

རང་བྱང་རྟུན།

pratyekabodhi

The enlightenment of a pratyekabuddha.

g.409 Indra

dbang po

དབང་པོ།

indra

Definition from the 84000 Glossary of Terms:

The lord of the Trāyastriṃśa heaven on the summit of Mount Sumeru. As one of the eight guardians of the directions, Indra guards the eastern quarter. In Buddhist sūtras, he is a disciple of the Buddha and protector of the Dharma and its practitioners. He is often referred to by the epithets Śatakratu, Śakra, and Kauśika.

g.410 Indradatta

dbang pos byin

དབང་པོས་བྱིན།

indradatta

Name of a bodhisattva.

g.411 Indra's crest

dbang po'i tog · dbang po'i dpal

དབང་པོའི་ཏྲོག་ . དབང་པོའི་དཔལ།

indraketu

A meditative stability.

g.412 inexhaustible

zad mi shes pa · zad myi shes pa

ཟད་མི་ཤེས་པ། . ཟད་མྱི་ཤེས་པ།

akṣaya

A meditative stability.

g.413 inexhaustible cornucopia

zad mi shes pa'i za ma tog

ཟད་མི་ཤེས་པའི་ཟ་མ་ཏྲོག་

akṣayakaraṇḍa

A meditative stability.

g.414 inherent existence

rang bzhin

རང་བཞིན།

svabhāva

See “inherent nature.”

g.415 inherent nature

rang bzhin

རང་བཞིན།

prakṛti

The Tibetan term *rang bzhin* (also rendered here as “inherent existence”) literally means “own-being” and can be used in an ordinary sense to denote the most fundamental or characteristic quality, property, or nature of things. In Mahāyāna literature it is also used in several different ways in the examination of the ontological status of phenomena, most frequently in statements denying that phenomena may ultimately possess any such existence or nature, objectively in their own right, apart from ignorantly attributed concepts and designations.

See an exception to the attested Sanskrit source at [n.447](#).

g.416 initial mental application

rnam par rtog pa · rtog pa

ནམ་པར་རྟོག་པ། ་ རྟོག་པ།

vitarka · tarka

Initial mental application" is one of the factors in the first meditative concentration that is absent in those that follow. See also [n.101](#)

g.417 initial setting of the mind on enlightenment

sems dang po bskyed pa

མེས་པོ་བསྐྱེད་པ།

prathamacittotpāda

g.418 injury

gnod pa

གནོད་པ།

vyābādha

g.419 inspired eloquence

spobs pa

སྤྲོབས་པ།

pratibhāna

The ability (particularly of bodhisattvas) to express the Dharma eloquently, clearly, brilliantly, and in an inspiring way, as the result of their realization. See also "exact knowledge of inspired eloquence."

g.420 intent on a dwelling that has not been apprehended

gnas dmyigs su myed pa la brtson pa · gnas dmigs su myed pa la brtson pa

གནས་དམིགས་སུ་བྱེད་པ་ལ་བརྟུན་པ། ་ གནས་དམིགས་སུ་བྱེད་པ་ལ་བརྟུན་པ།

anilaniyata

A meditative stability.

g.421 introductions

gleng gzhi

སྒྲིང་གཞི།

nidāna

Sixth of the twelve branches of the scriptures.

g.422 irresponsible chatter

tshig kyal pa

ཚེག་ཀྱལ་ས།

abaddhapralāpa

Seventh of the ten nonvirtuous actions.

g.423 irreversible

phyir myi ldog pa

ཕྱིར་ཕྱི་ཕྱོག་ས།

avinivarta · avaivartika · avinivartanīya

A stage on the bodhisattva path at which the practitioner will never turn back, or be turned back, from progress toward the full awakening of a buddha.

g.424 Jambudvīpa

'dzam bu gling

འཛམ་བུ་གླིང་།

jambudvīpa

Definition from the 84000 Glossary of Terms:

The name of the southern continent in Buddhist cosmology, which can signify either the known human world, or more specifically the Indian subcontinent, literally “the *jambu* island/continent.” Jambu is the name used for a range of plum-like fruits from trees belonging to the genus *Syzygium*, particularly *Syzygium jambos* and *Syzygium cumini*, and it has commonly been rendered “rose apple,” although “black plum” may be a less misleading term. Among various explanations given for the continent being so named, one (in the *Abhidharmakośa*) is that a jambu tree grows in its northern mountains beside Lake Anavatapta, mythically considered the source of the four great rivers of India, and that the continent is therefore named from the tree or the fruit. Jambudvīpa has the Vajrāsana at its center and is the only continent upon which buddhas attain awakening.

g.425 Jayā

rgyal ba

རྒྱལ་བ།

jayā

Name of a world system in the northern direction, where the buddha Jayendra teaches the perfection of wisdom to bodhisattva great beings.

g.426 Jayadatta

rgyal bas byin

ལྷ་པོ་ལྷ་པོ་

jayadatta

Name of a bodhisattva from a world system in the northern direction called Jayā, who comes to this world to pay homage to the Buddha.

g.427 Jayendra

rgyal ba'i dbang po

ལྷ་པོ་ལྷ་པོ་

jayendra

Name of a buddha in the northern direction, residing in the world system called Jayā.

g.428 jewel cusp

rin chen mtha'

རིན་ཆེན་མཐའ་

ratnakoti

A meditative stability.

g.429 jewel heart

rin chen snying po

རིན་ཆེན་སྙིང་པོ་

—

A meditative stability.

g.430 jewel state

rin po che nyid

རིན་པོ་ཆེ་ཉིད་

—

A meditative stability.

g.431 kācalindika

ka tsa lin ti ka

ཀ་ཙ་ལིན་ཏི་ཀ་

kācalindika

Definition from the 84000 Glossary of Terms:

A frequent simile for softness, thought to refer either (1) to the down of the kācilindika or kācalindika bird (see Lamotte 1975, p. 261, n. 321), or (2) to a tropical tree bearing silken pods, similar to kapok, from which garments were made, and identified (Monier-Williams p. 266) with *Abrus precatorius*.

g.432 karma

las

ལས།

karman

Definition from the 84000 Glossary of Terms:

Meaning “action” in its most basic sense, karma is an important concept in Buddhist philosophy as the cumulative force of previous physical, verbal, and mental acts, which determines present experience and will determine future existences.

In this text:

Also translated here as “past action.”

g.433 Kauśika

kau shi ka

ཀོ་ཤི་ཀ།

kauśika

Definition from the 84000 Glossary of Terms:

“One who belongs to the Kuśika lineage.” An epithet of the god Śakra, also known as Indra, the king of the gods in the Trāyastriṃśa heaven. In the Ṛgveda, Indra is addressed by the epithet Kauśika, with the implication that he is associated with the descendants of the Kuśika lineage (*gotra*) as their aiding deity. In later epic and Purāṇic texts, we find the story that Indra took birth as Gādhi Kauśika, the son of Kuśika and one of the Vedic poet-seers, after the Puru king Kuśika had performed austerities for one thousand years to obtain a son equal to Indra who could not be killed by others. In the Pāli *Kusajātaka* (Jāt V 141–45), the Buddha, in one of his former bodhisattva lives as a Trāyastriṃśa god, takes birth as the future king Kusa upon the request of Indra, who wishes to help the childless king of the Mallas, Okkaka, and his chief queen Sīlavatī. This story is also referred to by Nāgasena in the *Milindapañha*.

g.434 Kawa Paltsek

ska ba dpal brtsegs

སྐ་བ་དཔལ་བརྟེན།

—
An important early Tibetan translator and editor who was also one of the twenty-five principal disciples of Guru Padmasambhava.

g.435 killing of living creatures

srog gcod pa

སྲོག་གཅོད་པ།

prāṇātighāta

First of the ten nonvirtuous actions.

g.436 kimpāka

kim pa ka

ཀིམ་པ་ཀ།

kimpāka

A fruit that looks appealing and has a delicious taste, but is poisonous when eaten. According to Chandra Das, it is the cucurbitaceous plant *Trichosanthes palmata*; also possibly *Cucumis colocynthis*.

g.437 king of meditative stabilities

ting nge 'dzin gyi rgyal po

ཏིང་ངེ་འཛིན་གྱི་རྒྱལ་པོ།

samādhirāja

A meditative stability.

g.438 kinnara

myi'am ci

མྱི་འམ་ཅི།

kinnara

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings that resemble humans to the degree that their very name—which means “is that human?”—suggests some confusion as to their divine status. Kinnaras are mythological beings found in both Buddhist and Brahmanical literature, where they are portrayed as creatures half human, half animal. They are often depicted as highly skilled celestial musicians.

g.439 know through their refined divine eye of clairvoyance
surpassing that of humans those beings who are dying and those
who are reborn

*lha'i myig rnam par dag pa myi'i las 'das pas/ sems can 'chi 'pho ba dang / skye ba dag
kyang mthong ngo /*

ལྷའི་མྱིག་རྣམ་པར་དག་པ་མྱིའི་ལས་འདས་པས། སེམས་ཅན་འཆི་འཕོ་བ་དང་། སྐྱེ་བ་དག་ཀྱང་མཐོང་ངོ།

—

Ninth of the ten powers of the tathāgatas.

g.440 knower

shes pa po

ཤེས་པ་པོ།

jñātr

g.441 knowledge

ye shes

ཡེ་ཤེས།

jñāna ^{AD}

g.442 knowledge in accord with sound

sgra ji bzhin shes pa

སྒྲ་ཇི་བཞིན་ཤེས་པ།

yathārutajñāna

Eleventh of the eleven knowledges.

g.443 knowledge incantation

rig sngags

རིག་སྒྲགས།

vidyā ^{AD}

A type of incantation or spell used to accomplish a ritual goal. This can be associated with either ordinary attainments or those whose goal is awakening.

g.444 knowledge of all the dharmas

thams cad shes pa · thams cad shes pa nyid

ཐམས་ཅད་ཤེས་པ། · ཐམས་ཅད་ཤེས་པ་ཉིད།

sarvajñatā

Literally “knowledge of all” or “all-knowing,” but here rendered “knowledge of all the dharmas” rather than “omniscience.” In the Prajñāpāramitā literature, this is a technical term that refers to the full extent

of knowledge realized by arhats and pratyekabuddhas, comprising particularly their understanding of the absence of a self in the aggregates, sense fields, and sensory elements.

The term might intertextually refer to a discourse found in the Saṃyutta Nikāya/Saṃyuktāgama (SN 35:23/SĀ 319) in which the Buddha describes “the all” as the twelve sense fields. It is the third of the eight main topics or “clear realizations” of *The Ornament of Clear Realization*.

g.445 knowledge of mastery

'driś pa shes pa

འདྲིས་པ་ཤེས་པ།

paricayañāna · parijayañāna

Tenth of the eleven knowledges.

g.446 knowledge of nonduality

gnyis su med pa shes pa

གཉིས་སུ་མེད་པ་ཤེས་པ།

advayañāna

Eighth of the eleven knowledges.

g.447 knowledge of phenomena

chos shes pa

ཆོས་ཤེས་པ།

dharmañāna

Seventh of the eleven knowledges.

g.448 knowledge of suffering

sdug bsngal shes pa

སྤུག་བསྔལ་ཤེས་པ།

duḥkhañāna

First of the eleven knowledges.

g.449 knowledge of the aspects of the path

lam gyi rnam pa shes pa nyid · lam gyi rnam pa shes pa

ལམ་གྱི་རྣམ་པ་ཤེས་པ་ཉིད། · ལམ་གྱི་རྣམ་པ་ཤེས་པ།

mārgākārajñatā

A key term in the Prajñāpāramitā texts denoting the form of omniscience ('knowing all') that bodhisattvas progressively attain, the knowledge of all paths, including knowledge not only of their own path but also of the paths of śrāvakas and pratyekabuddhas. However, note that although this term is used with this meaning (and can be glossed as the second of the eight topics elucidated in the *Abhisamayālaṅkāra*), in the original formulation of the eight topics in the *Abhisamayālaṅkāra* the term used is simply *mārgājñāta* (*lam shes pa nyid*), "knowledge of the paths."

g.450 knowledge of the cessation

'gog pa shes pa

འགོག་པ་ཤེས་པ།

nirodhajñāna

Third of the eleven knowledges.

g.451 knowledge of the conventional

kun rdzob shes pa

ཀུན་རྫོབ་ཤེས་པ།

saṃvṛtījñāna

Ninth of the eleven knowledges.

g.452 knowledge of the extinction of contaminants

zad par shes pa · zad pa shes pa

ཟད་པར་ཤེས་པ། · ཟད་པ་ཤེས་པ།

kṣayaajñāna

Fifth of the eleven knowledges.

g.453 knowledge of the origin

kun 'byung ba shes pa

ཀུན་འབྱུང་བ་ཤེས་པ།

samudayaajñāna

Second of the eleven knowledges.

g.454 knowledge of the path

lam shes pa · lam gyi shes pa

ལམ་ཤེས་པ། · ལམ་གྱི་ཤེས་པ།

mārgajñāna

Fourth of the eleven knowledges.

g.455 knowledge that contaminants will not arise again

mi skye ba shes pa · myi skye ba shes pa

མི་སྐྱེ་བ་ཤེས་པ། · མི་སྐྱེ་བ་ཤེས་པ།

anutpādayñāna

Sixth of the eleven knowledges.

g.456 Kuru

sgra mi snyan

སྒྲ་མི་སྟན།

kuru

Definition from the 84000 Glossary of Terms:

The continent to the north of Sumeru according to Buddhist cosmology. In the *Abhidharmakośa*, it is described as square in shape. Its human inhabitants enjoy a fixed lifespan of a thousand years and do not hold personal property or marry.

g.457 lamp of doctrine

chos kyi sgron ma

ཆོས་ཀྱི་སྒྲོན་མ།

—

A meditative stability.

g.458 lamp of great transcendental knowledge

ye shes chen po'i sgron ma

ཡེ་ཤེས་ཆེན་པོའི་སྒྲོན་མ།

—

A meditative stability.

g.459 lamp of the sun

nyi ma'i sgron ma

ཉི་མའི་སྒྲོན་མ།

sūryapradīpa

A meditative stability.

g.460 lamp of transcendental knowledge

ye shes sgron ma

ཡེ་ཤེས་སྒྲོན་མ།

jñānolkā

A meditative stability.

g.461 lamp of wisdom

shes rab sgron ma

ཤེས་རབ་སྒྲོན་མ།

prajñāpradīpa

A meditative stability.

g.462 Lang Khampa Gocha

rlangs khams pa go cha · nyang rlangs khams pa go cha

རྣངས་ཁམས་པ་གོ་ཅ། · ཉང་རྣངས་ཁམས་པ་གོ་ཅ།

—

An early Tibetan monk and translator, active in the late eighth century, said in traditional histories to have memorized the *Hundred Thousand* in India and first translated it into Tibetan. Also known as Lang Khampa Lotsāwa.

g.463 latent impulse

bag la nyal ba

བག་ལ་ཉལ་བ།

anuśaya

The latent impulses are seven subconscious impulses or tendencies, namely attachment to sense pleasures (*'dod pa'i 'dod chags*), hatred (*khong khro*), attachment to existence (*srid pa'i 'dod chags*), pride (*nga rgyal*), ignorance (*ma rig pa*), views (*lta ba*), and doubt (*the tshom*).

g.464 layman

dge bsnyen

དགེ་བསྟེན།

upāsaka

An unordained male practitioner who observes the five trainings not to kill, lie, steal, be intoxicated, or commit sexual misconduct.

g.465 laywoman

dge bsnyen ma

དགེ་བསྟེན་མ།

upāsikā

An unordained female practitioner who observes the five trainings not to kill, lie, steal, be intoxicated, or commit sexual misconduct.

g.466 letters as gateways

yi ge'i sgo

ཡི་གེའི་སྐོ།

akṣaramukha

One aspect of a set of forty-four syllables listed at 9.70 as dhāraṇī gateways. See also “entrance through letters.”

g.467 level at which progress has become irreversible

phyir myi ldog pa'i sa

ཕྱིར་ཕྱི་ལྷོག་པའི་ས།

avinivartabhūmi

g.468 level of [an arhat's] spiritual achievement

byas pa rtogs pa'i sa

བྱས་པ་རྟོགས་པའི་ས།

kṛtakṛtyabhūmi

Name of the seventh of the ten levels traversed by all practitioners, from the state of an ordinary person up to buddhahood, distinct from the ten bodhisattva levels. See “ten levels.”

g.469 level of attenuated refinement

bsrabs pa'i sa

བསྐྱབས་པའི་ས།

tanubhūmi

Name of the fifth of the ten levels traversed by all practitioners, from the state of an ordinary person up to buddhahood, distinct from the ten bodhisattva levels. See “ten levels.”

g.470 level of bright insight

dkar po rnam par mthong ba'i sa

དཀར་པོ་རྣམ་པར་མཐོང་བའི་ས།

śuklavidarśanābhūmi

Name of the first of the ten levels traversed by all practitioners, from the state of an ordinary person up to buddhahood, distinct from the ten bodhisattva levels. In this text, it seems to equivalent to the level of ordinary people. See

“ten levels.”

g.471 level of insight

mtshong ba'i sa

མཐོང་བའི་ས།

darśanabhūmi

Name of the fourth of the ten levels traversed by all practitioners, from the state of an ordinary person up to buddhahood, distinct from the ten bodhisattva levels. It is equivalent to entering the stream to nirvāṇa. See “ten levels.”

g.472 level of no attachment

'dod chags dang bral ba'i sa

འདོད་ཆགས་དང་བྲལ་བའི་ས།

vītarāgabhūmi

Name of the sixth level of the ten levels traversed by all practitioners, from the state of an ordinary person up to buddhahood, distinct from the ten bodhisattva levels. It is the level from which point there is no more rebirth in the desire realm. See “ten levels.”

g.473 level of ordinary people

so so'i skye bo'i sa

སོ་སོའི་སྐྱེ་བོའི་ས།

prthagjanabhūmi^{AD}

Name of the first of the ten levels traversed by all practitioners, from the state of an ordinary person up to buddhahood, distinct from the ten bodhisattva levels. In this text, it seems to equivalent to the level of bright insight. See “ten levels.”

g.474 level of the bodhisattvas

byang chub sems dpa'i sa

བྱང་ཆུབ་སེམས་དཔའི་ས།

bodhisattvabhūmi

Name of the ninth of the ten levels traversed by all practitioners, from the state of an ordinary person up to buddhahood, distinct from the ten bodhisattva levels. See “ten levels.”

g.475 level of the buddhas

sangs rgyas kyi sa

སངས་རྒྱས་ཀྱི་ས།

buddhabhūmi

The tenth and last of the ten levels traversed by all practitioners, from the state of an ordinary person up to buddhahood, distinct from the ten bodhisattva levels. Also rendered here as “level of the perfectly complete buddhas.” See “ten levels.”

g.476 level of the perfectly complete buddhas

yang dag par rdzogs pa'i sangs rgyas kyi sa

ཡང་དག་པར་རྫོགས་པའི་སངས་རྒྱས་ཀྱི་ས།

samyaksambuddhabhūmi

The tenth and last of the ten levels traversed by all practitioners, from the state of an ordinary person up to buddhahood, distinct from the ten bodhisattva levels. Also rendered here as “level of the buddhas.” See “ten levels.”

g.477 level of the pratyekabuddhas

rang sangs rgyas kyi sa

རང་སངས་རྒྱས་ཀྱི་ས།

pratyekabuddhabhūmi

Name of the eighth of the ten levels traversed by all practitioners, from the state of an ordinary person up to buddhahood, distinct from the ten bodhisattva levels. See “ten levels.”

g.478 level of the spiritual family

rigs kyi sa

རིགས་ཀྱི་ས།

gotrabhūmi

Name of the second of the ten levels traversed by all practitioners, from the state of an ordinary person up to buddhahood, distinct from the ten bodhisattva levels. See “ten levels;” see also “spiritual family.”

g.479 Lhasé Tsangma

lha sras gtsang ma

ལྷ་སྲས་གཙང་མ།

—

A son of the king Mutik Tsenpo (Senalek), probably the eldest (born 800?); he may have been exiled to Bhutan, and did not reign himself.

g.480 liberations
rnam par thar pa
རྣམ་པར་ཐར་པ།
vimokṣa
See “eight liberations.”

g.481 Licchavi
lid tsa byi
ལིད་ཙ་བྱི།
licchavi
The people of the city and region of Vaiśālī. The Licchavi were one of the clans making up the Vṛji confederacy, an early republic at the time of the Buddha.

g.482 life
gso ba
གསོ་བ།
poṣa

g.483 life breath
dbugs
དབུགས།
śvāsa

g.484 life forms
srog
སྟོག་
jīva

g.485 lightning lamp
glog gi sgron ma
གློག་གི་སྟོན་མ།
vidyutpradīpa
A meditative stability.

g.486 lightning light
glog gi 'od

ཐོག་གི་འདྲ།

vidyutprabha

A meditative stability.

g.487 lingually compounded sensory contact

lce'i 'dus te reg pa

ལྷུ་འི་འདུས་ཏེ་རེག་པ།

jihvāsamsparśa

g.488 lion's play

seng ge rnam par rtse ba · seng ge rnam par rol pa

སེང་གེ་རྣམ་པར་རྩེ་བ། · སེང་གེ་རྣམ་པར་རོལ་བ།

simhavikrīḍita

A meditative stability.

g.489 living being

'gro ba

འགྲོ་བ།

jantu

g.490 lord buddha

sangs rgyas bcom ldan 'das

སངས་རྒྱས་བཅོམ་ལྷན་འདས།

bhagavanbuddha

See "Blessed One."

g.491 loving kindness

byams pa

བྱམས་པ།

maitrī

First of the four immeasurable attitudes.

g.492 lower realms

ngan song

ངན་སྡང་།

durgati

A collective name for the realms of animals, anguished spirits, and denizens of the hells.

g.493 luminosity

'od gsal ba

འོད་གསལ་བ།

prabhāsvara

In the context of the nature of mind, luminosity refers to the subtlest level of mind, i.e., the fundamental, essential nature of all cognitive events. Though ever present within all beings, this luminosity becomes manifest only when the gross mind has ceased to function. It is said that such a dissolution is experienced by ordinary beings, naturally, at the time of death, but it can also be experientially cultivated through certain meditative practices.

g.494 lying

brdzun du smra ba · rdzun du smra ba

བརྩུ་བུ་སྒྲ་བ། · རྩུ་བུ་སྒྲ་བ།

mṛṣāvāda

Fourth of the ten nonvirtuous actions.

g.495 magical display

sprul pa

སྒྲུལ་པ།

—

g.496 Mahābrahmā

tshangs chen

ཚུངས་ཆེན།

mahābrahmā

Fourth of the sixteen god realms of form that correspond to the four meditative concentrations, meaning “Great Brahmā.”

g.497 Mahākaruṇācintin

snying rje cher sems

སྙིང་རྗེ་ཆེར་སེམས།

mahākaruṇācintin

Name of a bodhisattva.

g.498 Mahākāśyapa

'od srungs chen po

འོད་སྤྱང་ས་ཆེན་པོ།

mahākāśyapa

One of the Buddha's principal śrāvaka disciples, he became a leader of the saṅgha after the Buddha's passing.

g.499 Mahākātyāyana

ka t+ya'i bu chen po

ཀ་ཏྲའི་བུ་ཆེན་པོ།

mahākātyāyana

One of the foremost śrāvaka disciples of the Buddha, he was renowned for his ability to expound upon the Buddha's discourses.

g.500 Mahākauṣṭhila

mdzod ldan chen po

མཛོད་ལྡན་ཆེན་པོ།

mahākauṣṭhila

One of the foremost śrāvaka disciples of the Buddha, known for his analytical reasoning.

g.501 Mahāmaudgalyāyana

maud gal chen po'i bu

མོད་གལ་ཆེན་པོའི་བུ།

mahāmaudgalyāyana

Definition from the 84000 Glossary of Terms:

One of the principal śrāvaka disciples of the Buddha, paired with Śāriputra. He was renowned for his miraculous powers. His family clan was descended from Mudgala, hence his name Maudgalyāyana, "the son of Mudgala's descendants." Respectfully referred to as Mahāmaudgalyāyana, "Great Maudgalyāyana."

g.502 Mahāprajāpatī

skye dgu'i bdag mo chen mo

སྐེ་དགུའི་བདག་མོ་ཆེན་མོ།

mahāprajāpatī

The Buddha's aunt and stepmother, the first bhikṣuṇī, who later attained the state of an arhat.

g.503 Mahāśrī

dpal chen po

དཔལ་ཆེན་པོ།

mahāśrī

Name that three hundred monks will bear when they attain buddhahood.

g.504 Mahāsthāmaprāpta

mtshu chen po thob pa

མཐུ་ཆེན་པོ་ཐོབ་པ།

mahāsthāmaprāpta

Along with Avalokiteśvara, he is one of the two main bodhisattvas in the realm of Sukhāvatī.

g.505 Mahāvyūha

rgyan chen po

རྒྱན་ཆེན་པོ།

mahāvyūha

Name of a bodhisattva.

g.506 mahoraga

lto 'phye chen po

ལྷོ་འཕྱེ་ཆེན་པོ།

mahoraga

Definition from the 84000 Glossary of Terms:

Literally “great serpents,” mahoragas are supernatural beings depicted as large, subterranean beings with human torsos and heads and the lower bodies of serpents. Their movements are said to cause earthquakes, and they make up a class of subterranean geomantic spirits whose movement through the seasons and months of the year is deemed significant for construction projects.

g.507 Maitreya

byams pa

བྱམས་པ།

maitreya

Definition from the 84000 Glossary of Terms:

The bodhisattva Maitreya is an important figure in many Buddhist traditions, where he is unanimously regarded as the buddha of the future era. He is said to currently reside in the heaven of Tuṣita, as Śākyamuni's regent, where he awaits the proper time to take his final rebirth and become the fifth buddha in the Fortunate Eon, reestablishing the Dharma in this world after the teachings of the current buddha have disappeared. Within the Mahāyāna sūtras, Maitreya is elevated to the same status as other central bodhisattvas such as Mañjuśrī and Avalokiteśvara, and his name appears frequently in sūtras, either as the Buddha's interlocutor or as a teacher of the Dharma.

Maitreya literally means "Loving One." He is also known as Ajita, meaning "Invincible."

For more information on Maitreya, see, for example, the introduction to *Maitreya's Setting Out* (Toh 198).

g.508 majestic

gzi brjid yod pa

གཟི་བརྗིད་ཡོད་པ།

tejovatī

A meditative stability.

g.509 major marks

mtshan

མཚན།

lakṣaṇa

See "thirty-two major marks."

g.510 malice

gnod sems

གནོད་སེམས།

duṣṭacitta · vyāpāda

Ninth of the ten nonvirtuous actions; second of the four knots.

g.511 mandārava

man dwa ra ba

མན་དྲ་བ།

mandārava

Definition from the 84000 Glossary of Terms:

One of the five trees of Indra's paradise, its heavenly flowers often rain down in salutation of the buddhas and bodhisattvas and are said to be very bright and aromatic, gladdening the hearts of those who see them. In our world, it is a tree native to India, *Erythrina indica* or *Erythrina variegata*, commonly known as the Indian coral tree, mandarava tree, flame tree, and tiger's claw. In the early spring, before its leaves grow, the tree is fully covered in large flowers, which are rich in nectar and attract many birds. Although the most widespread coral tree has red crimson flowers, the color of the blossoms is not usually mentioned in the sūtras themselves, and it may refer to some other kinds, like the rarer *Erythrina indica alba*, which boasts white flowers.

g.512 mandārava flower

me tog man+dA ra ba

མེ་ཏོག་མནལ་རབ།

mandārapuṣpa

Definition from the 84000 Glossary of Terms:

One of the five trees of Indra's paradise, its heavenly flowers often rain down in salutation of the buddhas and bodhisattvas and are said to be very bright and aromatic, gladdening the hearts of those who see them. In our world, it is a tree native to India, *Erythrina indica* or *Erythrina variegata*, commonly known as the Indian coral tree, mandarava tree, flame tree, and tiger's claw. In the early spring, before its leaves grow, the tree is fully covered in large flowers, which are rich in nectar and attract many birds. Although the most widespread coral tree has red crimson flowers, the color of the blossoms is not usually mentioned in the sūtras themselves, and it may refer to some other kinds, like the rarer *Erythrina indica alba*, which boasts white flowers.

g.513 manifest attainment of aspects

rnam pa mngon par sgrub pa

རྣམ་པ་མངོན་པར་སྐྱབ་པ།

ākārānabhiniveśanirhāra

A meditative stability.

g.514 manifest attainment of the miraculous ability to not return

phyir myi ldog pa'i rdzu 'phrul mngon par sgrub pa

· *phyir mi ldog pa'i rdzu 'phrul mngon par sgrub pa*

ཕྱིར་ཕྱི་ལྷོག་པའི་རྩུ་འཕྲུལ་མངོན་པར་སྐྱབ་པ། . ཕྱིར་མི་ལྷོག་པའི་རྩུ་འཕྲུལ་མངོན་པར་སྐྱབ་པ།

—

A meditative stability.

g.515 **Mañjuśrī**

'jam dpal

འཇམ་དཔལ།

mañjuśrī

Definition from the 84000 Glossary of Terms:

Mañjuśrī is one of the “eight close sons of the Buddha” and a bodhisattva who embodies wisdom. He is a major figure in the Mahāyāna sūtras, appearing often as an interlocutor of the Buddha. In his most well-known iconographic form, he is portrayed bearing the sword of wisdom in his right hand and a volume of the *Prajñāpāramitāsūtra* in his left. To his name, Mañjuśrī, meaning “Gentle and Glorious One,” is often added the epithet Kumārabhūta, “having a youthful form.” He is also called Mañjughoṣa, Mañjusvara, and Pañcaśikha.

In this text:

The famous bodhisattva is said in this text to reside in the world system of Padmavatī, the buddhafield of the Buddha Samantakusuma.

g.516 **Mañjuśrīkumārabhūta**

'jam dpal gzhon nur gyur pa

འཇམ་དཔལ་གཞོན་ནུར་གྱུར་པ།

mañjuśrīkumārabhūta

See “Mañjuśrī.”

g.517 **māra**

bdud

བདུད།

māra

Definition from the 84000 Glossary of Terms:

Māra, literally “death” or “maker of death,” is the name of the deva who tried to prevent the Buddha from achieving awakening, the name given to the class of beings he leads, and also an impersonal term for the destructive forces that keep beings imprisoned in saṃsāra:

(1) As a deva, Māra is said to be the principal deity in the Heaven of Making Use of Others’ Emanations (*paranirmitavaśavartin*), the highest paradise in the desire realm. He famously attempted to prevent the Buddha’s awakening

under the Bodhi tree—see *The Play in Full* (Toh 95), 21.1—and later sought many times to thwart the Buddha’s activity. In the sūtras, he often also creates obstacles to the progress of śrāvakas and bodhisattvas. (2) The devas ruled over by Māra are collectively called *mārakāyika* or *mārakāyikadevatā*, the “deities of Māra’s family or class.” In general, these māras too do not wish any being to escape from saṃsāra, but can also change their ways and even end up developing faith in the Buddha, as exemplified by Sārvavāha; see *The Play in Full* (Toh 95), 21.14 and 21.43. (3) The term māra can also be understood as personifying four defects that prevent awakening, called (i) the divine māra (*devaputramāra*), which is the distraction of pleasures; (ii) the māra of Death (*mṛtyumāra*), which is having one’s life interrupted; (iii) the māra of the aggregates (*skandhamāra*), which is identifying with the five aggregates; and (iv) the māra of the afflictions (*kleśamāra*), which is being under the sway of the negative emotions of desire, hatred, and ignorance.

g.518 Mārabalapramardin

bdud kyi stobs rab tu 'joms pa

བདུད་ཀྱི་སྟོབས་རབ་རུ་འཛམས་པ།

mārabalapramardin

Name of a bodhisattva.

g.519 marvelous events

rmad du byung ba

མདན་ལྷུ་བྱུང་བ།

adbhutadharma

Tenth of the twelve branches of the scriptures.

g.520 maturity

skyon ma mchis pa · skyon med

སྟོན་མ་མཆིས་པ། · སྟོན་མེད།

niyāma

Used with respect to bodhisattva great beings. While “immaturity” (*āma*, *skyon*) suggests rawness—something that is uncooked, unrefined, and flawed—here the term “maturity” implies certitude, refinement, cooking, softening, and flawlessness.

This rendering of *skyon med pa* incorporates the creative etymology of *nyāma* from *ni* plus *āma* (“raw”) rather than *niyāma* (“certainty”).

g.521 maturity of phenomena

chos skyon myed pa nyid

ཆོས་སྤྱོད་ཐུང་པ་ཉིད།

dharmaniyāmata

g.522 maturity of the perfect nature

yang dag pa'i skyon myed

ཡང་དག་པའི་སྤྱོད་ཐུང་།

samyaktvaniyāma

g.523 Maudgalyāyana

maung+gal gyi bu

མོན་ལ་གྱི་བུ།

maudgalyāyana

Definition from the 84000 Glossary of Terms:

One of the principal śrāvaka disciples of the Buddha, paired with Śāriputra. He was renowned for his miraculous powers. His family clan was descended from Mudgala, hence his name Maudgalyāyana, “the son of Mudgala’s descendants.” Respectfully referred to as Mahāmaudgalyāyana, “Great Maudgalyāyana.”

g.524 meditative absorption

snyoms par 'jug pa

སྤྱོད་པ་པར་འཇུག་པ།

samāpatti

Definition from the 84000 Glossary of Terms:

The Sanskrit literally means “attainment,” and is used to refer specifically to meditative attainment and to particular meditative states. The Tibetan translators interpreted it as *sama-āpatti*, which suggests the idea of “equal” or “level”; however, they also parsed it as *sam-āpatti*, in which case it would have the sense of “concentration” or “absorption,” much like *samādhi*, but with the added sense of “attainment.”

In this text:

Also rendered here as “absorption.”

g.525 meditative concentration

bsam gtan

བསམ་གཏན།

dhyāna

Meditative concentration is defined as the one-pointed abiding in an undistracted state of mind free from afflicted mental states. Four states of meditative concentration are identified, which are identified as being conducive to birth within the realm of formour states of meditative concentration are identified as being conducive to birth within the realm of form, each of which has three phases of intensity. In the context of the Great Vehicle, meditative concentration is the fifth of the six perfections. See also “four meditative concentrations.”

g.526 meditative stability

ting nge 'dzin

ཏིང་ངེ་འཛིན།

samādhi

Definition from the 84000 Glossary of Terms:

In a general sense, *samādhi* can describe a number of different meditative states. In the Mahāyāna literature, in particular in the Prajñāpāramitā sūtras, we find extensive lists of different samādhis, numbering over one hundred.

In a more restricted sense, and when understood as a mental state, *samādhi* is defined as the one-pointedness of the mind (*cittaikāgratā*), the ability to remain on the same object over long periods of time. The *Draḥor Bamponyipa* (*sgra sbyor bam po gnyis pa*) commentary on the *Mahāvīyutpatti* explains the term *samādhi* as referring to the instrument through which mind and mental states “get collected,” i.e., it is by the force of samādhi that the continuum of mind and mental states becomes collected on a single point of reference without getting distracted.

In this text:

Also included as sixth of the seven branches of enlightenment.

g.527 meditative stability with an initial mental application and with a sustained mental application

rnam par rtog pa dang bcas rnam par dpyod pa dang bcas pa'i ting nge 'dzin

རྣམ་པར་རྟོག་པ་དང་བཅས་རྣམ་པར་དཔྱོད་པ་དང་བཅས་པའི་ཏིང་ངེ་འཛིན།

savitarkasavicārasamādhi

First of the first set of three meditative stabilities; see [9.41](#).

g.528 meditative stability without an initial mental application and without a sustained mental application

rnam par rtog pa med cing rnam par dpyod pa med pa'i ting nge 'dzin

རྣམ་པར་རྟོག་པ་མེད་ཅིང་རྣམ་པར་དཔྱོད་པ་མེད་པའི་ཏིང་ངེ་འཛིན།

avitarko'vicārasamādhi

Third of the first set of three meditative stabilities; see [9.43](#).

- g.529 meditative stability without an initial mental application but with just a sustained mental application

rnam par rtog pa med cing rnam par dpyod pa tsam gyi ting nge 'dzin

རྣམ་པར་རྟོག་པ་མེད་ཅིང་རྣམ་པར་དཔྱོད་པ་ཙམ་གྱི་ཏིང་ངེ་འཛིན།

avitarkasavicāramātrāsamādhi

Second of the first set of three meditative stabilities; see [9.42](#).

- g.530 mental consciousness

yid kyi rnam par shes pa

ཡིད་གྱི་རྣམ་པར་ཤེས་པ།

manovijñāna ^{AD}

- g.531 mental faculty

yid

ཡིད།

manas

The faculty that perceives mental phenomena.

- g.532 mental image

mtshan ma

མཚན་མ།

nimitta

See “sign.”

- g.533 mentally compounded sensory contact

yid kyi 'dus te reg pa

ཡིད་གྱི་འདུས་ཏེ་རེག་པ།

manahsaṃsparśa

- g.534 merit

bsod nams

བསོད་ནམས།

punya

Definition from the 84000 Glossary of Terms:

In Buddhism more generally, merit refers to the wholesome karmic potential accumulated by someone as a result of positive and altruistic thoughts, words, and actions, which will ripen in the current or future lifetimes as the experience of happiness and well-being. According to the Mahāyāna, it is important to dedicate the merit of one's wholesome actions to the awakening of oneself and to the ultimate and temporary benefit of all sentient beings. Doing so ensures that others also experience the results of the positive actions generated and that the merit is not wasted by ripening in temporary happiness for oneself alone.

g.535 Merukūṭa

ri bo'i zom

རི་བོ་འཛོམ།

merukūṭa

Name of a bodhisattva.

g.536 millionfold world system

'jig rten gyi khams 'bring po stong gnyis pa

· stong gnyis kyi 'jig rten gyi khams 'bring po

འཛིག་རྟེན་གྱི་ཁམས་འབྲིང་པོ་སྟོང་གཉིས་པ། . སྟོང་གཉིས་ཀྱི་འཛིག་རྟེན་གྱི་ཁམས་འབྲིང་པོ།

dvisāhasralokadhātu

According to traditional Indian cosmology, a universe comprising one thousand thousandfold world systems.

g.537 mind that is a support for miraculous ability endowed with meditative stability and the formative force of exertion

sems kyi ting nge 'dzin spong ba'i 'du byed dang ldan pa'i rdzu 'phrul gyi rkang pa

སེམས་ཀྱི་ཉིང་རེ་འཛིན་སྟོང་བའི་འདུ་བྱེད་དང་ལྷན་པའི་རྩུ་འཕྲུལ་གྱི་རྟེན་པ།

cittasamādhīprahāṇasaṃskārasamanvāgataṛddhipāda

Third of the four supports for miraculous abilities.

g.538 mindfulness

dran pa

སྒོམ་པ།

smṛti

Also included as first of the seven branches of enlightenment.

g.539 mindfulness of death

'chi ba rjes su dran pa

འཆིབ་རྗེས་སུ་བྲན་པ།

mrtyanusmṛti

Ninth of the ten mindfulnesses.

g.540 mindfulness of disillusionment

skyo ba rjes su dran pa

སྟོབ་རྗེས་སུ་བྲན་པ།

udvegānusmṛti

Seventh of the ten mindfulnesses. In some texts (see *Twenty-Five Thousand*, n.-114) this item of the ten is replaced by the mindfulness of quiescence (*vyupaśamānusmṛti*, *nye bar zhi ba rjes su dran pa*).

g.541 mindfulness of ethical discipline

tshul khrims rjes su dran pa

ཚུལ་ཁྲིམས་རྗེས་སུ་བྲན་པ།

śīlānusmṛti

Fourth of the ten mindfulnesses.

g.542 mindfulness of giving away

gtong ba rjes su dran pa

གཏོང་བ་རྗེས་སུ་བྲན་པ།

tyāgānusmṛti

Fifth of the ten mindfulnesses.

g.543 mindfulness of the body

lus kyi rnam pa rjes su dran pa

ལུས་ཀྱི་རྣམ་པ་རྗེས་སུ་བྲན་པ།

kāyagatānusmṛti

Tenth of the ten mindfulnesses.

g.544 mindfulness of the Buddha

sangs rgyas rjes su dran pa

སངས་རྒྱས་རྗེས་སུ་བྲན་པ།

buddhānusmṛti

First of the ten mindfulnesses.

g.545 mindfulness of the Dharma

chos rjes su dran pa

ཚེས་རྗེས་སུ་བློ་པ།

dharmānusmṛti

Second of the ten mindfulnesses.

g.546 mindfulness of the gods

lha rjes su dran pa

ལྷ་རྗེས་སུ་བློ་པ།

devānusmṛti

Sixth of the ten mindfulnesses.

g.547 mindfulness of the inhalation and exhalation of breath

dbugs phyi nang du rgyu ba rjes su dran pa

དབུགས་ཕྱི་ནང་དུ་རྒྱ་བ་རྗེས་སུ་བློ་པ།

āśvāsapraśvāsanusmṛti

Eighth of the ten mindfulnesses.

g.548 mindfulness of the Saṅgha

dge 'dun rjes su dran pa

དགེ་འདུན་རྗེས་སུ་བློ་པ།

saṅghānusmṛti

Third of the ten mindfulnesses.

g.549 monastic preceptor

mkhan po

མཁན་པོ།

upādhyāya

Definition from the 84000 Glossary of Terms:

A person's particular preceptor within the monastic tradition. They must have at least ten years of standing in the saṅgha, and their role is to confer ordination, to tend to the student, and to provide all the necessary requisites, therefore guiding that person for the taking of full vows and the maintenance of conduct and practice. This office was decreed by the Buddha so that aspirants would not have to receive ordination from the Buddha in person, and the Buddha identified two types: those who grant entry into the renunciate order and those who grant full ordination. The Tibetan

translation *mkhan po* has also come to mean “a learned scholar,” the equivalent of a *paṇḍita*, but that is not the intended meaning in Indic Buddhist literature.

g.550 monk

dge slong

དགེ་སློང་།

bhikṣu

Definition from the 84000 Glossary of Terms:

The term *bhikṣu*, often translated as “monk,” refers to the highest among the eight types of prātimokṣa vows that make one part of the Buddhist assembly. The Sanskrit term literally means “beggar” or “mendicant,” referring to the fact that Buddhist monks and nuns—like other ascetics of the time—subsisted on alms (*bhikṣā*) begged from the laity.

In the Tibetan tradition, which follows the Mūlasarvāstivāda Vinaya, a monk follows 253 rules as part of his moral discipline. A nun (*bhikṣuṇī*; *dge slong ma*) follows 364 rules. A novice monk (*śrāmaṇera*; *dge tshul*) or nun (*śrāmaṇerikā*; *dge tshul ma*) follows thirty-six rules of moral discipline (although in other vinaya traditions novices typically follow only ten).

g.551 moon lamp

zla ba'i sgron ma

ཟླ་བའི་སྒྲོན་མ།

—

A meditative stability.

g.552 moonlight

zla ba'i 'od

ཟླ་བའི་འོད།

candraprabha

A meditative stability.

g.553 most extensive teachings

shin tu rgyas pa

ཤིན་ཏུ་རྒྱས་པ།

vaipulya

Twelfth of the twelve branches of the scriptures.

g.554 Mount Sumeru

ri rab · rgyal po ri rab

རི་རབ། · རྒྱལ་པོ་རི་རབ།

sumeru

Definition from the 84000 Glossary of Terms:

According to ancient Buddhist cosmology, this is the great mountain forming the axis of the universe. At its summit is Sudarśana, home of Śakra and his thirty-two gods, and on its flanks live the asuras. The mount has four sides facing the cardinal directions, each of which is made of a different precious stone. Surrounding it are several mountain ranges and the great ocean where the four principal island continents lie: in the south, Jambudvīpa (our world); in the west, Godānīya; in the north, Uttarakuru; and in the east, Pūrvavideha. Above it are the abodes of the desire realm gods. It is variously referred to as Meru, Mount Meru, Sumeru, and Mount Sumeru.

g.555 mundane phenomena

'jig rten pa'i chos

འཇིག་རྟེན་པའི་ཆོས།

laukikadharma

These comprise the five aggregates, the twelve sense fields, the eighteen sensory elements, the ten virtuous actions, the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, and the five extrasensory powers.

g.556 Mutik Tsenpo

mu tig btsan po

མུ་ཏིག་བཙན་པོ།

—

Born in 761, he reigned as king of Tibet from 804 to 814 or 815. A son of Tri Songdetsen and father of Tri Ralpachan, Gyalse Lharjé, and Langdarma. Also known as Senalek Jingyön (*sad na legs mjing yon*) and Tridé Songtsen (*khri sde srong tsan*).

g.557 nāga

klu

ལྷ།

nāga

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings who live in subterranean aquatic environments, where they guard wealth and sometimes also teachings. Nāgas are associated with serpents and have a snakelike appearance. In Buddhist art and in written accounts, they are regularly portrayed as half human and half snake, and they are also said to have the ability to change into human form. Some nāgas are Dharma protectors, but they can also bring retribution if they are disturbed. They may likewise fight one another, wage war, and destroy the lands of others by causing lightning, hail, and flooding.

g.558 Nāgārjuna

klu grub

ལྷ་ལྷུབ།

nāgārjuna

Indian philosopher and commentator (fl. second century), founder of the Madhyamaka school from his writings based principally on the Prajñā-pāramitā sūtras, and traditionally said to have brought the *Perfection of Wisdom in One Hundred Thousand Lines* from the realm of the nāgas to the human realm.

g.559 Namdé Ösung

gnam sde 'od srungs

གནམ་སྡེ་འོད་སྤྱངས།

—

One of Langdarma's two sons, by his second wife (born 842?).

g.560 name and form

ming dang gzugs

མིང་དང་གཟུགས།

nāmarūpa

Fourth of the twelve links of dependent origination.

g.561 Nandā

mdangs dga' ba

མདངས་དགའ་བ།

nandā

Name of a world system in the direction of the zenith, where the buddha Nandaśrī teaches the perfection of wisdom to bodhisattva great beings.

g.562 Nandadatta

dga' bas byin pa

དགའ་བས་བྱིན་པ།

nandadatta

Name of a bodhisattva from a distant world system in the direction of the zenith called Nandā, who comes to this world to pay homage to the Buddha.

g.563 Nandaśrī

dga' ba'i dpal

དགའ་བའི་དཔལ།

nandaśrī

Name of a buddha in the direction of the zenith, residing in the world system called Nandā.

g.564 Naradatta

skyes bus byin

སྐྱེས་བུས་བྱིན།

naradatta

Name of a bodhisattva; in other texts his name in Tibetan is *na las byin*, *mis byin*, or *mes byin*.

g.565 narratives

rtogs pa brjod pa

རྟོགས་པ་བརྗོད་པ།

avadāna

Ninth of the twelve branches of the scriptures.

g.566 nasally compounded sensory contact

sna'i 'dus te reg pa

སྒྲིའི་འདུས་ཏི་རེག་པ།

ghrāṇasaṃsparśa

g.567 natural seal absorbing all phenomena

chos thams cad yang dag par 'du ba'i rang bzhin phyag rgya

ཚོས་ཐམས་ཅད་ཡང་དག་པར་འདུ་བའི་རང་བཞིན་ཕྱག་རྒྱ།

sarvadharmasamavasarāṇākaramudrā

A meditative stability.

g.568 nature of reality

chos nyid

ཆོས་ཉིད།

dharmatā

Definition from the 84000 Glossary of Terms:

The real nature, true quality, or condition of things. Throughout Buddhist discourse this term is used in two distinct ways. In one, it designates the relative nature that is either the essential characteristic of a specific phenomenon, such as the heat of fire and the moisture of water, or the defining feature of a specific term or category. The other very important and widespread way it is used is to designate the ultimate nature of all phenomena, which cannot be conveyed in conceptual, dualistic terms and is often synonymous with emptiness or the absence of intrinsic existence.

In this text:

Also rendered here as “reality of phenomena.”

g.569 Ngok Loden Sherab

ngog blo ldan shes rab

ངག་ལྷོ་ལྷན་ཤེས་རབ།

—

A Tibetan translator and influential scholar (1059–1110) who spent seventeen years studying in Kashmir in his youth and returned to Tibet to become the abbot of Sangphu Neuthok (*gsang phu ne'u thog*) monastery, an important study center in central Tibet.

g.570 nine perceptions

'du shes dgu

འདུ་ཤེས་དགུ།

navasaṃjñā

The nine perceptions of impurity, as described in 2.7, are as follows: (1) perception of a bloated corpse, (2) perception of a worm-infested corpse, (3) perception of a putrefied corpse, (4) perception of a bloodied corpse, (5) perception of a black-and-blue corpse, (6) perception of a chewed-up corpse, (7) perception of a dismembered corpse, (8) perception of bones, and (9) perception of an immolated corpse. For Pali and Sanskrit sources relevant to the nine perceptions of impurity, see Dayal 1932: 93–94.

g.571 nine serial steps of meditative absorption

mthar gyis gnas pa'i snyoms par 'jug pa dgu

མཐར་གྱིས་གནས་པའི་སྣེ་མས་པར་འཇུག་པ་དགུ།

navānupūrvavāhārasamāpatti

The nine levels of meditative absorption that one may attain during a human life, namely the four meditative concentrations corresponding to the realm of form (*caturdhyāna*), the four formless meditative absorptions (*caturārūpya-samāpatti*), and the attainment of the state of cessation. For an explanation of the nine serial steps of meditative absorption in this text, see 8.83. These are also summarized in Jamgon Kongtrul, *The Treasury of Knowledge*, Book 6, Pt. 2: pp. 428–29.

g.572 nine states of beings

sems can gyi gnas dgu

སེམས་ཅན་གྱི་གནས་དགུ།

navasattvāvāsa

The nine states of beings comprise (1) human beings and certain gods exemplifying those who have different bodies and different perceptions (*lus tha dad cing 'du shes tha dad pa dag dper na mi rnams dang lha kha cig*); (2) the gods appearing in the first tier of the Brahmakāyika realms, exemplifying those who have different bodies and identical perceptions (*lus tha dad pa la 'du shes gcig pa dag dper na tshangs ris kyi lha dag dang po 'byung ba*); (3) the gods of the Ābhāsvara realms, exemplifying those who have identical bodies and different perceptions (*lus gcig la 'du shes tha dad pa dag dper na 'od gsal ba rnams*); (4) the gods of the Śubhakarṣna realms, exemplifying those who have identical bodies and identical perceptions (*lus gcig la 'du shes gcig pa dag dper na dge rgyas kyi lha rnams*); (5) the sphere of infinite space (*nam mkha' mtha' yas skye mched*); (6) the sphere of infinite consciousness (*rnam shes mtha' yas skye mched*); (7) the sphere of nothing-at-all (*ci yang med pa'i skye mched*); [(8) the sphere of neither perception nor nonperception (*'du shes med 'du shes med min gyi skye mched*)]; and (9) the sphere of nonperception (*'du shes med pa'i skye mched*). The missing one is included in Nordrang Orgyan, pp. 2034–35.

g.573 Nirmāṇarati

'phrul dga'

འཕྲུལ་དགའ།

nirmāṇarati

Fifth god realm of desire, meaning “Delighting in Emanation.”

g.574 nirvāṇa

mya ngan las 'das pa

ཐུ་རྩོམ་ལས་འདས་པ།

nirvāṇa

Definition from the 84000 Glossary of Terms:

In Sanskrit, the term *nirvāṇa* literally means “extinguishment” and the Tibetan *mya ngan las ’das pa* literally means “gone beyond sorrow.” As a general term, it refers to the cessation of all suffering, afflicted mental states (*kleśa*), and causal processes (*karman*) that lead to rebirth and suffering in cyclic existence, as well as to the state in which all such rebirth and suffering has permanently ceased.

More specifically, three main types of *nirvāṇa* are identified. (1) The first type of *nirvāṇa*, called *nirvāṇa* with remainder (*sopadhiśeṣanirvāṇa*), is the state in which arhats or buddhas have attained awakening but are still dependent on the conditioned aggregates until their lifespan is exhausted. (2) At the end of life, given that there are no more causes for rebirth, these aggregates cease and no new aggregates arise. What occurs then is called *nirvāṇa* without remainder (*anupadhiśeṣanirvāṇa*), which refers to the unconditioned element (*dhātu*) of *nirvāṇa* in which there is no remainder of the aggregates. (3) The Mahāyāna teachings distinguish the final *nirvāṇa* of buddhas from that of arhats, the *nirvāṇa* of arhats not being considered ultimate. The buddhas attain what is called nonabiding *nirvāṇa* (*apratiṣṭhitanirvāṇa*), which transcends the extremes of saṃsāra and *nirvāṇa*, i.e., existence and peace. This is the *nirvāṇa* that is the goal of the Mahāyāna path.

g.575 Nityaprayukta

rtag tu sbyor ba

ནག་ཏུ་སྦྱོར་བ།

nityaprayukta

Name of a bodhisattva.

g.576 Nityodyukta

rtag tu brtson pa

ནག་ཏུ་བརྩོན་པ།

nityodyukta

Name of a bodhisattva.

g.577 Nityotkṣiptahasta

rtag tu lag brkyang

ནག་ཏུ་ལག་བརྒྱར་བ།

nityotkṣiptahasta

Name of a bodhisattva.

g.578 no fixed abode

gnas la rten pa med pa

གནས་ལ་རྟེན་པ་མེད་པ།

aniketasthita

A meditative stability.

g.579 no harmony or disharmony

mithun pa dang 'gal ba myed pa

མཐུན་པ་དང་འགལ་བ་ཕྱེད་པ།

rodhavirodhapratirodha

A meditative stability.

g.580 noble eightfold path

'phags pa'i lam yan lag brgyad

འཕགས་པའི་ལམ་ཡན་ལག་བརྒྱད།

āryāṣṭāṅgamārga

The noble eightfold path comprises (1) correct view, (2) correct thought, (3) correct speech, (4) correct action, (5) correct livelihood, (6) correct effort, (7) correct mindfulness, and (8) correct meditative stability.

g.581 noble one

'phags pa

འཕགས་པ།

ārya

Definition from the 84000 Glossary of Terms:

The Sanskrit *ārya* has the general meaning of a noble person, one of a higher class or caste. In Buddhist literature, depending on the context, it often means specifically one who has gained the realization of the path and is superior for that reason. In particular, it applies to stream enterers, once-returners, non-returners, and worthy ones (*arhats*) and is also used as an epithet of bodhisattvas. In the five-path system, it refers to someone who has achieved at least the path of seeing (*darśanamārga*).

g.582 non-returner

phyir mi 'ong ba

ཕྱིར་མི་འོང་བ།

āgāmī

Definition from the 84000 Glossary of Terms:

The third of the four attainments of śrāvakas, this term refers to a person who will no longer take rebirth in the desire realm (*kāmadhātu*), but either be reborn in the Pure Abodes (*śuddhāvāsa*) or reach the state of an arhat in their current lifetime. (*Provisional 84000 definition. New definition forthcoming.*)

g.583 nonapprehending manner

myi dmyigs pa'i tshul · nonapprehending

ཕྱི་དཀྱིགས་པའི་ཚུལ། · རྣམ་པར་ཉེན་དོང་།

anupalambhayogena

See “without apprehending anything.”

g.584 nonarising

mi skye ba

མི་སྐྱེ་བ།

anutpāda

g.585 nonarising of all phenomena

chos thams cad skye ba med pa

ཆོས་ཐམས་ཅད་སྐྱེ་བ་མེད་པ།

sarvadharmasvabhāvānutpatti

The initial meditative stability mentioned before the list in chapter 6, but not mentioned in chapter 8. This meditative stability appears to be equated with “all-aspect omniscience.”

g.586 nondistinguished

mngon par dmigs pa med pa · *mngon par dmyigs pa myed pa*

མངོན་པར་དཀྱིགས་པ་མེད་པ། · མངོན་པར་དཀྱིགས་པ་མྱེད་པ།

anabhilakṣita

A meditative stability.

g.587 nonentity

dngos po med pa

དངོས་པོ་མེད་པ།

abhāva

See “entity.”

g.588 nonexclusion of the aspect

rnam par 'dor ba med pa · rnam pa 'dor ba myed pa

རྣམ་པར་འདོར་བ་མེད་པ། · རྣམ་པ་འདོར་བ་མྱེད་པ།

ākārānavakāra

A meditative stability.

g.589 nonresidual nirvāṇa

phung po ma lus pa'i mya ngan las 'das pa

ཕུང་པོ་མ་ལུས་པའི་མྱ་ངན་ལས་འདས་པ།

nirupadhiśeṣanirvāṇa

See “final nirvāṇa.”

g.590 nonself

bdag med pa · bdag myed pa

བདག་མེད་པ། · བདག་མྱེད་པ།

anātman

The view that there is no inherently existent self, whether dependent on or independent of the five aggregates. Also translated here as “selflessness.”

g.591 nonvirtuous actions

mi dge ba

མི་དགེ་བ།

akuśala

See “ten nonvirtuous actions.”

g.592 nonvirtuous phenomena

mi dge ba'i chos

མི་དགེ་བའི་ཚོས།

akuśaladharma

Nonvirtuous phenomena, as listed in 8.78, include the following: the killing of living creatures, stealing, sexual misconduct, lying, slander, verbal abuse, irresponsible chatter, covetousness, malice, wrong views, anger, enmity, hypocrisy, annoyance, violence, jealousy, miserliness, pride, and perverse pride.

g.593 not noisy

ca co myi mnga'

ཅེ་ཅུ་མང་ལ།

nāsti ravitam

Second of the eighteen distinct qualities of the buddhas.

g.594 nun

dge slong ma

དག་སྤང་མ།

bhikṣuṇī

Definition from the 84000 Glossary of Terms:

The term *bhikṣuṇī*, often translated as “nun,” refers to the highest among the eight types of prātimokṣa vows that make one part of the Buddhist assembly.

The Sanskrit term *bhikṣu* (to which the female grammatical ending *ṇī* is added) literally means “beggar” or “mendicant,” referring to the fact that Buddhist nuns and monks—like other ascetics of the time—subsisted on alms (*bhikṣā*) begged from the laity. In the Tibetan tradition, which follows the Mūlasarvāstivāda Vinaya, a *bhikṣuṇī* follows 364 rules and a *bhikṣu* follows 253 rules as part of their moral discipline.

For the first few years of the Buddha’s teachings in India, there was no ordination for women. It started at the persistent request and display of determination of Mahāprajāpatī, the Buddha’s stepmother and aunt, together with five hundred former wives of men of Kapilavastu, who had themselves become monks. Mahāprajāpatī is thus considered to be the founder of the nun’s order.

g.595 Nyang Indrawaro

nyang in+dra wa ro · nyang iN+Da wa ro

ཉང་ཨིན་དྭ་འ་རོ་ · ཉང་ཨིན་དྭ་འ་རོ།

—

An early Tibetan translator.

g.596 obliterating defects of speech, transforming them as if into space

ngag gi skyon rnam par 'jig pas nam mkha' ltar gyur pa

ངག་གི་སྒྲིལ་རྣམ་པར་འཇིག་པམ་ནམ་མཁའ་ལྟར་གྱུར་པ།

vākkalividhvamsanagaganakalpa

A meditative stability.

g.597 observation of spatial directions

phyogs rnam par lta ba

ཕྱགས་རྣམ་པར་ལྟ་བ།

digvilokita

A meditative stability.

g.598 observation of the ten directions

phyogs bcur rnam par lta ba

ཕྱགས་བརྒྱར་རྣམ་པར་ལྟ་བ།

daśadigvalokita

A meditative stability.

g.599 obsession

kun nas ldang ba

ཀུན་ནས་ལྡང་བ།

paryutthāna

The eight obsessions are confusion, sleepiness, mental excitement, doubt, jealousy, miserliness, lack of embarrassment, and not having a sense a shame.

g.600 oceanic seal gathering all phenomena

chos thams cad yang dag par 'du ba rgya mtsho'i phyag rgya

ཆོས་ཐམས་ཅད་ཡང་དག་པར་འདུ་བ་རྒྱ་མཚོའི་ཕྱག་རྒྱ།

sarvadharmasamavasaraṇa[sāgara-mudrā]

A meditative stability.

g.601 olfactory consciousness

sna'i rnam par shes pa

སྒྲའི་རྣམ་པར་ཤེས་པ།

—

g.602 omniscience

thams cad mkhyen pa

ཐམས་ཅད་མཁྱེན་པ།

sarvajñatā

g.603 once-returner

lan cig phyir 'ong ba

ལན་ཅིག་ཕྱིར་འོང་བ།

sakṛdāgāmī

Definition from the 84000 Glossary of Terms:

One who has achieved the second of the four levels of attainment on the śrāvaka path and who will attain liberation after only one more birth.

(Provisional 84000 definition. New definition forthcoming.)

g.604 one and only real nature

gzhan ma yin pa de bzhin nyid

གཞན་མ་ཡིན་པ་དེ་བཞིན་ཉིད།

ananyatathatā

g.605 one born of Manu

shed can

ཤེད་ཅན།

manuja

See “child of Manu.”

g.606 opener of the gateways

sgo rnam par 'byed pa

སློ་རྣམ་པར་འབྱེད་པ།

—

A meditative stability.

g.607 origin of suffering

kun 'byung ba

ཀུན་འབྱུང་བ།

samudaya

Second of the four truths of the noble ones.

g.608 origin of the ten powers

stobs bcu'i 'byung gnas su gyur pa

སྟོབས་བརྩའི་འབྱུང་གནས་སུ་གྱུར་པ།

—

A meditative stability.

g.609 Padmā

pad+mo

པདྨ།

padmā

Name of a world system in the direction of the nadir, where the buddha Padmaśrī teaches the perfection of wisdom to bodhisattva great beings.

g.610 Padmahasta

lag na pad+mo

ལག་ན་པདྨ།

padmahasta

Name of a bodhisattva from a distant world system in the southeastern direction called Bodhimaṇḍalālaṃkārasurucitā, who comes to this world to pay homage to the Buddha.

g.611 Padmaśrī

pad+mo'i dpaḥ

པདྨ་འཇིག་པ་ལ།

padmaśrī

Name of a buddha in the direction of the nadir, residing in the world system called Padmā.

g.612 Padmavatī

pad+mo can

པདྨ་ཅན།

padmavatī

The buddhafield of the buddha Samantakusuma.

g.613 Padmāvātī

pad+mo yod pa

པདྨ་ཡོད་པ།

padmāvātī

The name of a royal court in Rājagṛha.

g.614 Padmottara

pad+mo dam pa

པདྨ་དམ་པ།

padmottara

Name of a bodhisattva from a distant world system in the direction of the nadir called Padmā, who comes to this world to pay homage to the Buddha.

g.615 Padmottaraśrī

pad+mo dam pa'i dpal

པདྨོ་དམ་པའི་དཔལ།

padmottaraśrī

Name of a buddha in the southeastern direction, residing in the world system called Bodhimaṇḍalālaṃkārasurucitā.

g.616 Pagor Vairotsana

pa gor vai ro tsa

པ་གོར་བེ་རོ་ཙ།

—

A great translator, scholar, and teacher of the early period; one of the first seven Tibetans to become a monk.

g.617 Paranirmitavaśavartin

gzhan 'phrul dbang byed

གཙན་འཕྲུལ་དབང་བྱེད།

paranirmitavaśavartin

Sixth god realm of desire, meaning “Mastery over Transformations.”

g.618 Parīttābha

chung snang

ཚུང་སྟང་།

parīttābha

Fifth of the sixteen god realms of form that correspond to the four meditative concentrations, meaning “Little Radiance.”

g.619 Parīttaśubha

chung dge

ཚུང་དགེ།

parīttaśubha

Tenth of the sixteen god realms of form that correspond to the four meditative concentrations, meaning “Little Virtue.”

g.620 Parīttavṛha

chung che

ལྷ་ཆེ།

parittavarḥa

Literally meaning “Small Great,” the name used in this text and in the *Twenty-Five Thousand* for what is, in the Prajñāpāramitā literature, the fourteenth of the sixteen levels of the god realm of form that correspond to the four meditative concentrations. The Sanskrit equivalent is attested in the Sanskrit of the *Hundred Thousand*, while the name Anabhraka (q.v.) is used in the later Sanskrit manuscripts that correspond more closely to the eight-chapter Tengyur version of this text. In other genres, this is the tenth of twelve levels of the god realm of form that correspond to the four meditative concentrations.

g.621 past action

las

ལས།

karman

Definition from the 84000 Glossary of Terms:

Meaning “action” in its most basic sense, karma is an important concept in Buddhist philosophy as the cumulative force of previous physical, verbal, and mental acts, which determines present experience and will determine future existences.

In this text:

Also rendered here as “karma.”

g.622 path

lam

ལམ།

mārga

Fourth of the four truths of the noble ones.

g.623 path of the ten virtuous actions

dge ba bcu'i las kyi lam

དགེ་བ་བརྒྱའི་ལས་ཀྱི་ལམ།

daśakuśalakarmapatha

These are the opposite of the ten nonvirtuous actions, i.e., refraining from engaging in the ten nonvirtuous actions and (in some contexts) doing the opposite.

g.624 Patient Endurance

mi mjed

མི་མཇེད།

sahā

Definition from the 84000 Glossary of Terms:

The name for our world system, the universe of a thousand million worlds, or trichiliocosm, in which the four-continent world is located. Each trichiliocosm is ruled by a god Brahmā; thus, in this context, he bears the title of Sahāṃpati, Lord of Sahā. The world system of Sahā, or Sahālokaadhātu, is also described as the buddhafiield of the Buddha Śākyamuni where he teaches the Dharma to beings.

The name Sahā possibly derives from the Sanskrit *√sah*, “to bear, endure, or withstand.” It is often interpreted as alluding to the inhabitants of this world being able to endure the suffering they encounter. The Tibetan translation, *mi mjed*, follows along the same lines. It literally means “not painful,” in the sense that beings here are able to bear the suffering they experience.

g.625 peace

zhi ba

ཞི་བ།

śānti

Also translated here as “calm.”

g.626 perception of a black-and-blue corpse

rnam par sngos pa'i 'du shes

རྣམ་པར་སྔོས་པའི་འདུ་ཤེས།

vinīlakasaṃjñā

Fifth of the nine perceptions of impurity.

g.627 perception of a bloated corpse

rnam par bam pa'i 'du shes

རྣམ་པར་བམ་པའི་འདུ་ཤེས།

vyādhmātakasaṃjñā

First of the nine perceptions of impurity.

g.628 perception of a bloodied corpse

rnam par dmar ba'i 'du shes

རྣམ་པར་དམར་བའི་འདྲ་ཤེས།

vilohitakasaṃjñā

Fourth of the nine perceptions of impurity.

g.629 perception of a chewed-up corpse

rnam par zos pa'i 'du shes

རྣམ་པར་ཐོས་པའི་འདྲ་ཤེས།

vikhāditakasaṃjñā

Sixth of the nine perceptions of impurity.

g.630 perception of a dismembered corpse

rnam par 'thor ba'i 'du shes

རྣམ་པར་འཐོར་བའི་འདྲ་ཤེས།

vikṣiptakasaṃjñā

Seventh of the nine perceptions of impurity.

g.631 perception of a putrefied corpse

rnam par rnags pa'i 'du shes

རྣམ་པར་རྒྱགས་པའི་འདྲ་ཤེས།

vipūyakasaṃjñā

Third of the nine perceptions of impurity.

g.632 perception of a worm-infested corpse

'bu can gyi 'du shes

འབྲུ་ཅན་གྱི་འདྲ་ཤེས།

vipaḍumakasaṃjñā

Second of the nine perceptions of impurity.

g.633 perception of an immolated corpse

rnam par tshig pa'i 'du shes

རྣམ་པར་ཚིག་པའི་འདྲ་ཤེས།

vidagdhakasaṃjñā

Ninth of the nine perceptions of impurity.

g.634 perception of bones

rus pa'i 'du shes

རུས་པའི་འདྲ་ཤེས།

asthisamjñā

Eighth of the nine perceptions of impurity.

g.635 perception of death

'chi ba'i 'du shes

འཆི་བའི་འདུ་ཤེས།

mṛtyuḥsamjñā

Fifth of the six perceptions.

g.636 perception of happiness

bde ba'i 'du shes

བདེ་བའི་འདུ་ཤེས།

sukhasamjñā

Second of the four misconceptions.

g.637 perception of impermanence

mi rtag pa'i 'du shes

མི་རྟག་པའི་འདུ་ཤེས།

anityasamjñā

First of the six perceptions in chapter 2, and first of another list in chapter 58.

g.638 perception of nonself

bdag med pa'i 'du shes

བདག་མེད་པའི་འདུ་ཤེས།

anātmāsamjñā

Third of the six perceptions in chapter 2, and third of another list in chapter 58.

g.639 perception of permanence

rtag pa'i 'du shes

རྟག་པའི་འདུ་ཤེས།

nityasamjñā

First of the four misconceptions.

g.640 perception of pleasant

sdug par 'du shes

སྤུག་པར་འདུ་ཤེས།

śubhasaṃjñā

Fourth of the four misconceptions.

g.641 perception of self

bdag tu 'du shes

བདག་ཏུ་འདུ་ཤེས།

ātmasaṃjñā

Third of the four misconceptions; the mistaken notion of a self existing independent of the five aggregates.

g.642 perception of suffering

sdug bsngal gyi 'du shes

སྤུག་བསྐྱེད་གྱི་འདུ་ཤེས།

duḥkhasaṃjñā

Second of the six perceptions in chapter 2, and second of another list in chapter 58.

g.643 perception of the unpleasantness of food

zas la mi mthun pa'i 'du shes

ཟས་ལ་མི་མཐུན་པའི་འདུ་ཤེས།

āhāre pratikūlasaṃjñā

g.644 perception of unattractiveness

mi sdug pa'i 'du shes

མི་སྤུག་པའི་འདུ་ཤེས།

apriyasaṃjñā

Fourth of the six perceptions in chapter 2, and fourth of another list in chapter 58.

g.645 perception that there is nothing delightful in the entire world

'jig rten thams cad la dga' bar mi bya ba'i 'du shes

འཇིག་རྟེན་ཐམས་ཅད་ལ་དགའ་བར་མི་བྱ་བའི་འདུ་ཤེས།

sarvalokānabhiratisaṃjñā

Sixth of the six perceptions.

g.646 perception that there is nothing reliable in the entire world

'jig rten thams cad la yid brtan du mi rung ba'i 'du shes

འཇིག་རྟེན་ཐམས་ཅད་ལ་ཡིད་བརྟན་དུ་མི་རུང་བའི་འདུ་ཤེས།

—

g.647 perceptions

'du shes

འདུ་ཤེས།

saṃjñā

The mental processes of recognizing and identifying the objects of the five senses and the mind. Third of the five aggregates.

g.648 perfect calming of all contradictions and refutations

'gal ba dang 'gog pa thams cad yang dag par zhi bar byed pa

འགལ་བ་དང་འགོག་པ་ཐམས་ཅད་ཡང་དག་པར་ཞི་བར་བྱེད་པ།

sarvanirodhavirodhasaṃpraśamana

A meditative stability.

g.649 perfect elimination of right and wrong

yang dag pa dang log pa thams cad yang dag par sel ba

ཡང་དག་པ་དང་ལོག་པ་ཐམས་ཅད་ཡང་དག་པར་སེལ་བ།

sarva-samyaktvamithyātvasaṃgrahana

A meditative stability.

g.650 perfection of ethical discipline

tshul khrims kyi pha rol tu phyin pa

ཚུལ་ཁྲིམས་གྱི་པ་རོལ་དུ་བྱིན་པ།

śīlapāramitā

Second of the six perfections.

g.651 perfection of generosity

sbyin pa'i pha rol tu phyin pa

སྤྱིན་པའི་པ་རོལ་དུ་བྱིན་པ།

dānapāramitā

First of the six perfections.

g.652 perfection of meditative concentration

bsam gtan gyi pha rol tu phyin pa

བསམ་གཏན་གྱི་པ་རོལ་དུ་བྱིན་པ།

dhyānapāramitā

Fifth of the six perfections. See also “meditative concentration.”

g.653 perfection of perseverance

brtson 'grus kyi pha rol tu phyin pa

བརྩོན་འགྲུས་ཀྱི་ཕ་རོལ་དུ་ཕྱིན་པ།

vīryapāramitā

Fourth of the six perfections.

g.654 perfection of tolerance

bzod pa'i pha rol tu phyin pa

བཟོད་པའི་ཕ་རོལ་དུ་ཕྱིན་པ།

kṣāntipāramitā

Third of the six perfections.

g.655 perfection of wisdom

shes rab kyi pha rol tu phyin pa

ཤེས་རབ་ཀྱི་ཕ་རོལ་དུ་ཕྱིན་པ།

prajñāpāramitā

Definition from the 84000 Glossary of Terms:

The sixth of the six perfections, it refers to the profound understanding of the emptiness of all phenomena, the realization of ultimate reality. It is often personified as a female deity, worshiped as the “Mother of All Buddhas” (*sarvajinamātā*).

g.656 perfections

pha rol tu phyin pa

ཕ་རོལ་དུ་ཕྱིན་པ།

pāramitā

See “six perfections.”

g.657 perfectly complete buddha

yang dag par rdzogs pa'i sangs rgyas

ཡང་དག་པར་རྫོགས་པའི་སངས་རྒྱས།

samyaksambuddha

The attainment of a buddha, who has gained total freedom from conditioned existence, overcome all tendencies imprinted on the mind as a result of a long association with afflicted mental states, and fully manifested all aspects

of a buddha's body, speech, and mind.

g.658 perfectly complete enlightenment

yang dag par rdzogs pa'i byang chub

ཡང་དག་པར་རྫོགས་པའི་བྱང་ཆུབ།

samyaksambodhi

g.659 permeation of space

nam mkha' rgyas par 'gengs pa

ནམ་མཁའ་རྒྱས་པར་འགོངས་པ།

ākāśasphāraṇa

A meditative stability.

g.660 perseverance

brtson 'grus

བརྩོན་འགྲུས།

vīrya

Third of the seven branches of enlightenment and fourth of the six perfections.

g.661 perseverance that is a support for miraculous ability endowed with meditative stability and the formative force of exertion

brtson 'grus kyi ting nge 'dzin spong ba'i 'du byed dang ldan pa'i rdzu 'phrul gyi rkang pa

བརྩོན་འགྲུས་ཀྱི་ཏིང་ངེ་འཛིན་སྟོང་བའི་འདུ་བྱེད་དང་ལྷན་པའི་རྩུ་འཕྲུལ་གྱི་རྒྱུ་པ།

vīryasamādhiprahāṇasamāṣkārasamanvāgataṛddhipāda

Second of the four supports for miraculous abilities.

g.662 person

gang zag

གང་བཟག

pudgala

g.663 Phamthing

pham thing

ཕམ་ཐིང་།

—

A temple near Yangleshö in Pharping, Nepal, sacred to Vajrayoginī.

g.664 physical form

gzugs

གཟུགས།

rūpa

First of the five aggregates. Physical forms include the subtle and coarse forms derived from the primary material elements.

g.665 pliability

shin tu sbyangs pa

ཤིན་ཏུ་སྤྱངས་པ།

praśrabdhi

Fifth of the seven branches of enlightenment.

g.666 power of effort

brtson pa'i stobs

བརྩོན་པའི་སྟོབས།

balavīrya

A meditative stability.

g.667 power of faith

dad pa'i stobs

དད་པའི་སྟོབས།

śraddhābala

First of the five powers.

g.668 power of meditative stability

ting nge 'dzin gyi stobs

ཏིང་ངེ་འཛིན་གྱི་སྟོབས།

samādhībala

Fourth of the five powers.

g.669 power of mindfulness

dran pa'i stobs

རྟོག་པའི་སྟོབས།

smṛtībala

Third of the five powers.

g.670 power of perseverance

brtson 'grus kyi stobs

བརྩོན་འགྲུས་ཀྱི་སྟོབས།

vīryabala

Second of the five powers.

g.671 power of wisdom

shes rab kyi stobs

ཤེས་རབ་ཀྱི་སྟོབས།

prajñābala

Fifth of the five powers.

g.672 powers

stobs

སྟོབས།

bala

May refer either to the “five powers” (in lists after the five faculties) or the “ten powers of the tathāgatas.”

g.673 powers of the tathāgatas

de bzhin gshegs pa'i stobs

དེ་བཞིན་གཤེགས་པའི་སྟོབས།

tathāgatabala

See “ten powers of the tathāgatas.”

g.674 Prajāpati

skye dgu'i bdag po

སྐྱེ་དགུའི་བདག་པོ།

prajāpati

Name of a god.

g.675 Prajñāpāramitā

shes rab kyi pha rol tu phyin pa

ཤེས་རབ་ཀྱི་པ་རོལ་ཏུ་ཕྱིན་པ།

prajñāpāramitā

See “perfection of wisdom.”

g.676 Prasenajit

sde rab tu pham byed

ཕྱི་རབ་ཏུ་ཕམ་བྱེད།

prasenajit

King of Kośala and disciple-patron of the Buddha.

g.677 pratyekabuddha

rang sangs rgyas

རང་སངས་རྒྱས།

pratyekabuddha

Definition from the 84000 Glossary of Terms:

Literally, “buddha for oneself” or “solitary realizer.” Someone who, in his or her last life, attains awakening entirely through their own contemplation, without relying on a teacher. Unlike the awakening of a fully realized buddha (*samyaksambuddha*), the accomplishment of a pratyekabuddha is not regarded as final or ultimate. They attain realization of the nature of dependent origination, the selflessness of the person, and a partial realization of the selflessness of phenomena, by observing the suchness of all that arises through interdependence. This is the result of progress in previous lives but, unlike a buddha, they do not have the necessary merit, compassion or motivation to teach others. They are named as “rhinoceros-like” (*khadḡgaviṣāṇakalpa*) for their preference for staying in solitude or as “congregators” (*vargacārin*) when their preference is to stay among peers.

g.678 precious seal

rin chen phyag rgya

རིན་ཆེན་ཕྱག་རྒྱ།

ratnamudrā

A meditative stability.

g.679 pride

nga rgyal

ང་རྒྱལ།

māna

Fourth of the five fetters associated with the superior.

g.680 principle of reality

yang dag pa'i tshul

ཡང་དག་པའི་ཚུལ།

bhūtanaya

g.681 propensities for afflicted mental states that cause linking up

bag chags kyi mtshams sbyor ba'i nyon mongs pa

བག་ཆགས་ཀྱི་མཆོམས་སྦྱར་བའི་ཉོན་མོངས་པ།

vāsanānusaṃdhiklēśa

The mundane process of rebirth within saṃsāra, impelled by the propensities of past actions. See also *The Precious Discourse on the Blessed One's Extensive Wisdom That Leads to Infinite Certainty* (Toh 99), [3.162](#), and [n.106](#).

g.682 prophecy

lung du bstan pa · lung bstan pa

ལུང་དུ་བསྟན་པ། · ལུང་བསྟན་པ།

vyākaraṇa

See “prophetic declaration.”

g.683 prophetic declaration

lung bstan pa

ལུང་བསྟན་པ།

vyākaraṇa

In the evolution of bodhisattvas, the formal prophecy or prophetic declaration made by a buddha that they will attain awakening at a specified future time is a key event frequently described in the sūtras and other narrative accounts. It is also the third of the twelve branches of the scriptures.

g.684 protector of all worlds

'jig rten thams cad skyob pa

འཇིག་རྟེན་ཐམས་ཅད་སྐྱོབ་པ།

—

A meditative stability.

g.685 provision

tshogs

ཚོགས།

sambhāra

This term denotes the two provisions of merit and wisdom that are gathered by bodhisattvas on the path to complete buddhahood. The fulfilment of the provision of merit (*punyasambhāra*, *bsod nams kyi tshogs*) and the provision of wisdom (*jñānasambhāra*, *ye shes kyi tshogs*) constitutes the fruition of the entire path according to the Great Vehicle, resulting in the maturation of the buddha body of form (*rūpakāya*) and the buddha body of reality (*dharmakāya*), respectively.

g.686 **Puṇyaprasava**

bsod nams 'phel

བསོད་ནམས་འཕེལ།

pun्यaprasava

Literally meaning “Increasing Merit,” the more usual name for what is, in the Prajñāpāramitā literature, the fifteenth of the sixteen levels of the god realm of form that correspond to the four meditative concentrations, and in this text and in the *Hundred Thousand* is instead rendered Apramāṇabṛhat (q.v.).

Puṇyaprasava is used in the later Sanskrit manuscripts that correspond more closely to the eight-chapter Tengyur version of this text. In other genres, it is the eleventh of twelve levels corresponding to the four meditative concentrations.

g.687 **pure supremacy**

dag pa dam pa

དག་པ་དམ་པ།

śuddhāvāsa

A meditative stability.

g.688 **purification of defining characteristics**

mtshan nyid yongs su sbyong ba

མཚན་ཉིད་ཡོངས་སུ་སྟོང་བ།

lakṣaṇapariśodhana

A meditative stability.

g.689 **purified of the three spheres**

'khor gsum yongs su dag pa

འཁོར་གསུམ་ཡོངས་སུ་དག་པ།

trimaṇḍalapariśuddha

A meditative stability.

g.690 Pūrṇa

gang po

གང་པོ།

pūrṇa

See “Pūrṇa Maitrāyaṇīputra.”

g.691 Pūrṇa Maitrāyaṇīputra

byams gang gi bu · bshes pa'i bu gang po

བྱམས་གང་གི་བུ། · བཤེས་པའི་བུ་གང་པོ།

pūrṇa maitrāyaṇīputra

Name of an elder and senior disciple of the Buddha Śākyamuni, a brahmin from Kapilavastu who went forth and became an arhat under the guidance of his uncle Kauṇḍinya. He was declared by the Buddha to be “foremost in teaching the doctrine.” He is one of the interlocutors in this text.

This Pūrṇa (as he was also known for short) is identified by the name of his mother, Maitrāyaṇī, and should be thus distinguished from several other disciples also named Pūrṇa.

g.692 pursuit of the stream

rgyun gyi rjes su song ba

རྒྱལ་གྱི་རྗེས་སུ་སོང་བ།

śroto'nugata

A meditative stability.

g.693 Puṣpākara

me tog gi 'byung gnas

མེ་ཏོག་གི་འབྱུང་གནས།

puṣpākara

Name of an eon.

g.694 Rājagrha

rgyal po'i khab

རྒྱལ་པོའི་ཁབ།

rājagrha

Definition from the 84000 Glossary of Terms:

The ancient capital of Magadha prior to its relocation to Pāṭaliputra during the Mauryan dynasty, Rājagṛha is one of the most important locations in Buddhist history. The literature tells us that the Buddha and his saṅgha spent a considerable amount of time in residence in and around Rājagṛha—in nearby places, such as the Vulture Peak Mountain (Gṛdhrakūṭapārvata), a major site of the Mahāyāna sūtras, and the Bamboo Grove (Veṇuvana)—enjoying the patronage of King Bimbisāra and then of his son King Ajātaśatru. Rājagṛha is also remembered as the location where the first Buddhist monastic council was held after the Buddha Śākyamuni passed into parinirvāṇa. Now known as Rajgir and located in the modern Indian state of Bihar.

g.695 Ratnadatta

rin chen byin

རིན་ཆེན་བྱིན།

ratnadatta

Name of a bodhisattva.

g.696 Ratnagarbha

rin chen snying po

རིན་ཆེན་སྙིང་པོ།

ratnagarbha

Name of a bodhisattva.

g.697 Ratnākara

rin chen 'byung gnas

རིན་ཆེན་འབྱུང་གནས།

ratnākara

Name of a buddha in the eastern direction, residing in the world system called Ratnavatī.

g.698 Ratnākara

rin chen 'byung gnas

རིན་ཆེན་འབྱུང་གནས།

ratnākara

Name of a bodhisattva.

g.699 Ratnamudrāhasta

lag na rin chen phyag rgya

ལག་ན་རིན་ཆེན་ཕྱག་རྒྱ།

ratnamudrāhasta

Name of a bodhisattva.

g.700 Ratnārcis

rin chen 'od 'phro

རིན་ཆེན་འོད་འཕྲོ།

ratnārcis

Name of a buddha in the western direction, residing in the world system called Upaśāntā.

g.701 Ratnavatī

rin chen yod pa

རིན་ཆེན་ཡོད་པ།

ratnavatī

Name of a world system in the eastern direction, where the buddha Ratnākara teaches the perfection of wisdom to bodhisattva great beings.

g.702 Ratnottama

rin chen mchog

རིན་ཆེན་མཆོག།

ratnottama

Name of a bodhisattva from a distant world system in the northwestern direction called Vaśībhūtā, who comes to this world to pay homage to the Buddha.

g.703 real nature

de bzhin nyid

དེ་བཞིན་ཉིད།

tathatā

Literally, “thusness” or “suchness.” The ultimate nature of things, or the way things are beyond all concepts and duality, as opposed to the way they appear to unawakened beings.

g.704 reality of phenomena

chos nyid

ཆོས་ཉིད།

dharmatā

Definition from the 84000 Glossary of Terms:

The real nature, true quality, or condition of things. Throughout Buddhist discourse this term is used in two distinct ways. In one, it designates the relative nature that is either the essential characteristic of a specific phenomenon, such as the heat of fire and the moisture of water, or the defining feature of a specific term or category. The other very important and widespread way it is used is to designate the ultimate nature of all phenomena, which cannot be conveyed in conceptual, dualistic terms and is often synonymous with emptiness or the absence of intrinsic existence.

In this text:

Also rendered here as “nature of reality.”

g.705 realm of cessation

’gog pa’i dbyings

འགོག་པའི་དབྱིངས།

nirodhadhātu

g.706 realm of desire

*’dod pa’i kham*s

འདོད་པའི་ཁམས།

kāmadhātu

Definition from the 84000 Glossary of Terms:

In Buddhist cosmology, this is our own realm, the lowest and most coarse of the three realms of saṃsāra. It is called this because beings here are characterized by their strong longing for and attachment to the pleasures of the senses. The desire realm includes hell beings, hungry ghosts, animals, humans, asuras, and the lowest six heavens of the gods—from the Heaven of the Four Great Kings (*cāturmahārājika*) up to the Heaven of Making Use of Others’ Emanations (*paranirmitavaśavartin*). Located above the desire realm is the form realm (*rūpadhātu*) and the formless realm (*ārūpyadhātu*).

g.707 realm of form

*gzugs kyi kham*s

གཟུགས་ཀྱི་ཁམས།

rūpadhātu

Definition from the 84000 Glossary of Terms:

One of the three realms of saṃsāra in Buddhist cosmology, it is characterized by subtle materiality. Here beings, though subtly embodied, are not driven primarily by the urge for sense gratification. It consists of seventeen heavens structured according to the four concentrations of the form realm (*rūpāvacaradhyāna*), the highest five of which are collectively called “pure abodes” (*śuddhāvāsa*). The form realm is located above the desire realm (*kāmadhātu*) and below the formless realm (*ārūpyadhātu*).

g.708 realm of formlessness

gzugs med pa'i kham

གཟུགས་མེད་པའི་ཁམས།

ārūpyadhātu

Definition from the 84000 Glossary of Terms:

The highest and subtlest of the three realms of saṃsāra in Buddhist cosmology. Here beings are no longer bound by materiality and enjoy a purely mental state of absorption. It is divided in four levels according to each of the four formless concentrations (*ārūpyāvacaradhyāna*), namely, the Sphere of Infinite Space (*ākāśānantyāyatana*), the Sphere of Infinite Consciousness (*viññānānantyāyatana*), the Sphere of Nothingness (*akiñcanyāyatana*), and the Sphere of Neither Perception nor Non-perception (*naivasaṃjñānāsaṃjñāyatana*). The formless realm is located above the other two realms of saṃsāra, the form realm (*rūpadhātu*) and the desire realm (*kāmadhātu*).

g.709 realm of freedom from desire

'dod chags dang bral ba'i dbyings

འདོད་ཆགས་དང་བྲལ་བའི་དབྱིངས།

virāgadhātu

g.710 realm of phenomena

chos kyi dbyings

ཆོས་ཀྱི་དབྱིངས།

dharmadhātu

Interpreted variously—given the many connotations of both *dharma* and *dhātu*—as the realm, element, or nature of phenomena, reality, or truth. Also used as a synonym for other terms designating the ultimate. In Tibetan, instances of the Sanskrit *dharmadhātu* with this range of meanings (rendered

chos kyi dbyings) are distinguished from instances of the same Sanskrit term with its rather different meaning related to mental perception in the context of the twelve sense fields and eighteen elements (rendered *chos kyi kham*s).

g.711 realm of renunciation

rab tu byang ba'i dbyings

རབ་དུ་བྱང་བའི་དབྱིངས།

prahāṇadhātu

See also [n.570](#).

g.712 realm of the exhaustion of desire

'dod chags zad pa'i dbyings

འདོད་ཆགས་ཟད་པའི་དབྱིངས།

—

g.713 realm of the inconceivable

bsam gyis myi khyab pa'i dbyings

བསམ་གྱིས་ཁྱིུ་བྱབ་པའི་དབྱིངས།

acintyadhātu

A synonym of ultimate reality.

g.714 rebirth process

srid pa

སྲིད་པ།

bhava

Tenth of the twelve links of dependent origination; third of the four torrents.

g.715 recollect multiple past abodes

rnam pa du mar sngon gyi gnas rjes su dran

རྣམ་པ་དུ་མར་སྔོན་གྱི་གནས་རྗེས་སུ་ངན།

anekapūrvanivāsaṅusmṛti

Eighth of the ten powers of the tathāgatas.

g.716 renunciation of delight

dga' ba spong ba

དགའ་བ་སྦྲང་བ།

ratijaha

A meditative stability.

g.717 repudiation of afflicted mental states

nyon mongs pa spong ba

ཉོན་མོངས་པ་སྟོང་བ།

raṇamjaha

A meditative stability.

g.718 resolve that is a support for miraculous ability endowed with meditative stability and the formative force of exertion

mos pa'i ting nge 'dzin spong ba'i 'du byed dang ldan pa'i rdzu 'phrul gyi rkang pa

མོས་པའི་ཏིང་ངེ་འཛིན་སྟོང་བའི་འདུ་བྱེད་དང་ལྷན་པའི་རྩུ་འཕུལ་གྱི་རྒྱ་རྒྱུ་བ།

chandasaṃādhiprahāṇasaṃskārasamanvāgataṛddhipāda

First of the four supports for miraculous abilities.

g.719 restoration and purification ceremony

gso sbyin

གསོ་སྤྱིན།

poṣadha

g.720 Rongtönpa

rong ston shes bya kun rig shA kya rgal mtshan

རོང་སྟོན་ཤེས་བྱ་རྒྱ་རིག་ཤ་ཀྱེ་རྒྱལ་མཚན།

—

A great Sakya scholar (1367–1449), very influential for the tradition of Perfection of Wisdom studies in Tibet.

g.721 Ru Tsam

ru 'tshams · ru mtshams

རུ་འཚམས། · རུ་མཚམས།

—

A place and monastery at the border of Ü and Tsang, between Tsurphu and Nyemo, figuring in the history of the early Sakya masters.

g.722 Śakra

brgya byin

བརྒྱ་བྱིན།

śakra

Definition from the 84000 Glossary of Terms:

The lord of the gods in the Heaven of the Thirty-Three (*trāyastriṃśa*).

Alternatively known as Indra, the deity that is called “lord of the gods” dwells on the summit of Mount Sumeru and wields the thunderbolt. The Tibetan translation *brgya byin* (meaning “one hundred sacrifices”) is based on an etymology that *śakra* is an abbreviation of *śata-kratu*, one who has performed a hundred sacrifices. Each world with a central Sumeru has a Śakra. Also known by other names such as Kauśika, Devendra, and Śacipati.

g.723 Śākya

shakya

ཤཀྲ།

śākya

Name of the ancient tribe in which the Buddha was born as a prince; their kingdom was based to the east of Kośala, in the foothills near the present-day border of India and Nepal, with Kapilavastu as its capital.

g.724 Śākyamuni

shAkya thub pa

ཤཀྲ་ཐུབ་པ།

śākyamuni

Definition from the 84000 Glossary of Terms:

An epithet for the historical Buddha, Siddhārtha Gautama: he was a *muni* (“sage”) from the Śākya clan. He is counted as the fourth of the first four buddhas of the present Good Eon, the other three being Krakucchanda, Kanakamuni, and Kāśyapa. He will be followed by Maitreya, the next buddha in this eon.

g.725 Samādhihastyuttaraśrī

ting nge 'dzin gyi glang po dam pa'i dpal

ཏིང་ངེ་འཛིན་གྱི་གླང་པོ་དམ་པའི་དཔལ།

samādhihastyuttaraśrī

Name of a buddha in the northeastern intermediate direction, residing in the world system called Samādhyaḷaṅkṛta.

g.726 Samādhyaḷaṅkṛta

ting nge 'dzin gyis brgyan pa

ཏིང་ངེ་འཛིན་གྱིས་བརྟན་པ།

samādhyaḷaṅkṛta

Name of a world system in the northeastern direction, where the buddha Samādhihastyuttaraśrī teaches the perfection of wisdom to bodhisattva great beings.

g.727 Samantakusuma

me tog kun nas rgyas pa

མེ་ཏོག་ཀུན་ནས་རྒྱས་པ།

samantakusuma

Name of a buddha.

g.728 Samantaraśmi

'od zer kun nas 'byung ba

འོད་ཟེར་ཀུན་ནས་འབྱུང་བ།

samantaraśmi

Name of a bodhisattva from a distant world system in the eastern direction called Ratnavatī, who comes to this world to pay homage to the Buddha.

g.729 sameness of all phenomena

chos thams cad mnyam pa nyid · chos thams cad la mnyam pa nyid

ཆོས་ཐམས་ཅད་མཉམ་པ་ཉིད། · ཆོས་ཐམས་ཅད་ལ་མཉམ་པ་ཉིད།

sarvadharmasamatā

A meditative stability.

g.730 sameness of meditative stability

ting nge 'dzin mnyam pa nyid

ཏིང་ངེ་འཛིན་མཉམ་པ་ཉིད།

samādhisamatā

A meditative stability.

g.731 saṃsāra

'khor ba

འཁོར་བ།

saṃsāra

Definition from the 84000 Glossary of Terms:

A state of involuntary existence conditioned by afflicted mental states and the imprint of past actions, characterized by suffering in a cycle of life, death, and rebirth. On its reversal, the contrasting state of nirvāṇa is attained, free

from suffering and the processes of rebirth.

g.732 Saṃtuṣita

rab dga' ldan

རབ་དགའ་ལྷན།

saṃtuṣita

Name of the god presiding over the Tuṣita realm.

g.733 saṅgha

dge 'dun

དགེ་འདུན།

saṅgha

Definition from the 84000 Glossary of Terms:

Though often specifically reserved for the monastic community, this term can be applied to any of the four Buddhist communities—monks, nuns, laymen, and laywomen—as well as to identify the different groups of practitioners, like the community of bodhisattvas or the community of śrāvakas. It is also the third of the Three Jewels (*triratna*) of Buddhism: the Buddha, the Teaching, and the Community.

g.734 Śāradvatīputra

sha ra dwa ti'i bu

ཤ་ར་དྲཱི་བུ།

śāradvatīputra

Definition from the 84000 Glossary of Terms:

One of the principal śrāvaka disciples of the Buddha, he was renowned for his discipline and for having been praised by the Buddha as foremost of the wise (often paired with Maudgalyāyana, who was praised as foremost in the capacity for miraculous powers). His father, Tiṣya, to honor Śāriputra's mother, Śārikā, named him Śāradvatīputra, or, in its contracted form, Śāriputra, meaning "Śārikā's Son."

g.735 Śāriputra

shA ri'i bu

ཤ་རི་བུ།

śāriputra

See "Śāradvatīputra."

g.736 Sarvaśokāpagata

mya ngan med pa

མྱ་ངན་མེད་པ།

sarvaśokāpagata

Name of a world system in the southern direction, where the buddha Aśokaśrī teaches the perfection of wisdom to bodhisattva great beings.

g.737 sayings in prose and verse

dbyangs bsnyad · dbyangs kyis bsnyad pa

དབྱངས་བསྟན། · དབྱངས་ཀྱིས་བསྟན་པ།

geya

Second of the twelve branches of the scriptures.

g.738 scrutiny that is a support for miraculous ability endowed with meditative stability and the formative force of exertion

dpyod pa'i ting nge 'dzin spong ba'i 'du byed dang ldan pa'i rdzu 'phrul gyi rkang pa

དཔྱོད་པའི་ཏིང་ངེ་འཛིན་སྟོང་བའི་འདུ་བྱེད་དང་ལྷན་པའི་རྩུ་འཕྲུལ་གྱི་རྟངས་པ།

mīmāṃsāvīryasamādhīprahāṇasamāskārasamanvāgataṛddhipāda

Fourth of the four supports for miraculous abilities.

g.739 seal of all phenomena

chos thams cad kyī phyag rgya

ཚོས་ཐམས་ཅད་ཀྱི་ཕྱག་རྒྱ།

sarvadharmamudrā

A meditative stability.

g.740 seal of entry into all phenomena

chos thams cad la 'jug pa'i phyag rgya

ཚོས་ཐམས་ཅད་ལ་འཇུག་པའི་ཕྱག་རྒྱ།

sarvadharmapraveśamudrā

A meditative stability.

g.741 seal of the gateway of all dhāraṇīs

gzungs kyī sgo thams cad kyī phyag rgya

གཟུངས་ཀྱི་སློ་ཐམས་ཅད་ཀྱི་ཕྱག་རྒྱ།

sarvadhāraṇīmukhamudrā

A meditative stability.

g.742 seal of the king

rgyal po'i phyag rgya

རྒྱལ་པོའི་ཕྱག་རྒྱ།

rājāmudrā

A meditative stability.

g.743 seal of the supreme phenomenon

chos dam pa'i phyag rgya

ཆོས་དམ་པའི་ཕྱག་རྒྱ།

varadharmamudrā

A meditative stability.

g.744 sealed with the seal

phyag rgya yongs su 'dzin pa

ཕྱག་རྒྱ་ཡོངས་སུ་འཛིན་པ།

dhāraṇīmudrā

A meditative stability. The Sanskrit from Dutt would suggest, rather, “Dhāraṇī seal,” as in the *Ten Thousand* (*gzungs kyi phyag rgya*).

g.745 sealing of all phenomena

chos thams cad phyag rgyar gyur pa

ཆོས་ཐམས་ཅད་ཕྱག་རྒྱར་གྱུར་པ།

sarvadharmamudrāgata

A meditative stability.

g.746 sealing of Avalokita

spyān ras gzigs kyi phyag rgya

སྤྱན་རས་གཟིགས་ཀྱི་ཕྱག་རྒྱ།

avalokitamudrāgata

A meditative stability.

g.747 seat of enlightenment

snying po byang chub

སྤྱིང་པོ་བྱང་ཆུབ།

bodhimāṇḍa

Definition from the 84000 Glossary of Terms:

The place where the Buddha Śākyamuni achieved awakening and where every buddha will manifest the attainment of buddhahood. In our world this is understood to be located under the Bodhi tree, the Vajrāsana, in present-day Bodhgaya, India. It can also refer to the state of awakening itself.

g.748 self-originated from the vessel

snod las rang 'byung ba

སྣོད་ལས་རང་འབྱུང་བ།

—

A meditative stability.

g.749 selflessness

bdag myed · bdag med

བདག་ཕྱིད། · བདག་མེད།

ātmāsadbhūtatva · nairātmya

Selflessness denotes the lack of inherent existence in persons and also, more subtly, in all physical and mental phenomena. Also translated here as “nonself.”

g.750 sensation

tshor ba

ཚོར་བ།

vedanā

Seventh of the twelve links of dependent origination. Also translated here as “feelings.”

g.751 sense field

skye mched

སྐྱེ་མཆེད།

āyatana

The subjective and objective poles of sense perception. The fifth of the twelve links of dependent origination.

Definition from the 84000 Glossary of Terms:

These can be listed as twelve or as six sense sources (sometimes also called sense fields, bases of cognition, or simply āyatanas).

In the context of epistemology, it is one way of describing experience and the world in terms of twelve sense sources, which can be divided into inner and outer sense sources, namely: (1–2) eye and form, (3–4) ear and sound, (5–

6) nose and odor, (7–8) tongue and taste, (9–10) body and touch, (11–12) mind and mental phenomena.

In the context of the twelve links of dependent origination, only six sense sources are mentioned, and they are the inner sense sources (identical to the six faculties) of eye, ear, nose, tongue, body, and mind.

g.752 sense of moral and ascetic supremacy

tshul khrims dang brtul zhugs bsnyems pa

ཚུལ་ཁྲིམས་དང་བརྟུལ་བྱུགས་བསྟེམས་པ།

śīlavrataparāmarśa

Third of the three fetters; also fourth of the five fetters associated with the inferior.

g.753 sensory contact

reg pa

རེག་པ།

sparśa

Sixth of the twelve links of dependent origination.

g.754 sensory element

kham

ཁམས།

dhātu

Definition from the 84000 Glossary of Terms:

In the context of Buddhist philosophy, one way to describe experience in terms of eighteen elements (eye, form, and eye consciousness; ear, sound, and ear consciousness; nose, smell, and nose consciousness; tongue, taste, and tongue consciousness; body, touch, and body consciousness; and mind, mental phenomena, and mind consciousness).

This also refers to the elements of the world, which can be enumerated as four, five, or six. The four elements are earth, water, fire, and air. A fifth, space, is often added, and the sixth is consciousness.

In this text:

See “eighteen sensory elements.”

g.755 sensory element of auditory consciousness

rna ba'i rnam par shes pa'i kham

རྣ་བའི་རྣམ་པར་ཤེས་པའི་ཁམས།

śrotravijñānadhātu

Sixth of the eighteen sensory elements.

g.756 sensory element of feeling

tshor ba'i dbyings

ཚོར་བའི་དབྱིངས།

—

g.757 sensory element of gustatory consciousness

lce'i rnam par shes pa'i kham

ལྗེ་རི་རྣམ་པར་ཤེས་པའི་ཁམས།

jihvavijñānadhātu

Twelfth of the eighteen sensory elements.

g.758 sensory element of mental consciousness

yid kyi rnam par shes pa'i kham

ཡིད་ཀྱི་རྣམ་པར་ཤེས་པའི་ཁམས།

manovijñānadhātu

Eighteenth of the eighteen sensory elements.

g.759 sensory element of mental phenomena

chos kyi kham

ཚོས་ཀྱི་ཁམས།

dharmadhātu

Seventeenth of the eighteen sensory elements.

g.760 sensory element of odors

dri'i kham

དྲི་འཁམས།

gandhadhātu

Eighth of the eighteen sensory elements.

g.761 sensory element of olfactory consciousness

sna'i rnam par shes pa'i kham

སྒྲི་རི་རྣམ་པར་ཤེས་པའི་ཁམས།

ghrāṇavijñānadhātu

Ninth of the eighteen sensory elements.

- g.762 sensory element of sights
gzugs kyi kham
 གཟུགས་ཀྱི་ཁམས།
rūpadhātu
 Second of the eighteen sensory elements.
- g.763 sensory element of sounds
sgra'i kham
 སྒྲའི་ཁམས།
śabdadhātu
 Fifth of the eighteen sensory elements.
- g.764 sensory element of tactile consciousness
lus kyi rnam par shes pa'i kham
 ལུས་ཀྱི་རྣམ་པར་ཤེས་པའི་ཁམས།
kāyavijñānadhātu
 Fifteenth of the eighteen sensory elements.
- g.765 sensory element of tangibles
reg bya'i kham
 རེག་བྱའི་ཁམས།
spraṣṭavyadhātu
 Fourteenth of the eighteen sensory elements.
- g.766 sensory element of tastes
ro'i kham
 རོའི་ཁམས།
rasadhātu
 Eleventh of the eighteen sensory elements.
- g.767 sensory element of the body
lus kyi kham
 ལུས་ཀྱི་ཁམས།
kāyadhātu
 Thirteenth of the eighteen sensory elements.
- g.768 sensory element of the ears

*rna ba'i kham*s

རྣ་བའི་ཁམས།

śrotradhātu

Fourth of the eighteen sensory elements.

g.769 sensory element of the eyes

*mig gi kham*s

མིག་གི་ཁམས།

cakṣurdhātu

First of the eighteen sensory elements.

g.770 sensory element of the mental faculty

*yiḍ kyi kham*s

ཡིད་ཀྱི་ཁམས།

manodhātu

Sixteenth of the eighteen sensory elements.

g.771 sensory element of the nose

*sna'i kham*s

སྒྲི་ཁམས།

ghrāṇdhātu

Seventh of the eighteen sensory elements.

g.772 sensory element of the tongue

*lce'i kham*s

ལྗེ་འི་ཁམས།

jihvadhātu

Tenth of the eighteen sensory elements.

g.773 sensory element of visual consciousness

*mig gi rnam par shes pa'i kham*s

མིག་གི་རྣམ་པར་ཤེས་པའི་ཁམས།

cakṣurvijñānadhātu

Third of the eighteen sensory elements.

g.774 serial steps of meditative absorption

mthar gyis gnas pa'i snyoms par 'jug pa

མཐར་གྱིས་གནས་པའི་སྒྲོམས་པར་འཇུག་པ།

anupūrvavāhārasamāpatti

See “nine serial steps of meditative absorption.”

g.775 setting of the mind on enlightenment

byang chub sems bskyed pa · sems bskyed pa

བྱང་ཆུབ་སེམས་བསྐྱེད་པ། · སེམས་བསྐྱེད་པ།

bodhicittotpāda · cittotpāda

The setting of the mind on enlightenment for the sake of all beings, which marks the onset of the bodhisattva path and culminates in the actual attainment of buddhahood, distinguishes the bodhisattva path from that of the śrāvakas and pratyekabuddhas, who are both focused on their own emancipation from saṃsāra.

g.776 seven branches of enlightenment

byang chub kyi yan lag bdun

བྱང་ཆུབ་གྱི་ཡན་ལག་བདུན།

saptabodhyaṅga

These are (1) the branch of enlightenment that is correct mindfulness, (2) the branch of enlightenment that is correct analysis of phenomena, (3) the branch of enlightenment that is correct perseverance, (4) the branch of enlightenment that is correct delight, (5) the branch of enlightenment that is correct pliability, (6) the branch of enlightenment that is correct meditative stability, and (7) the branch of enlightenment that is correct equanimity.

g.777 seven emptinesses

stong pa nyid bdun po

སྔོང་པ་ཉིད་བདུན་པོ།

—

As found in *Ghoṣa*, p. 138; *Bṭ1*, p. 758; and *Bṭ3*, 4.259, they are the emptinesses of seven separate groups—aggregates, sensory elements, sense fields, truths of the noble ones, dependent origination, all conditioned phenomena, and all unconditioned dharmas. (Alternatively, the last two are all phenomena, and then all conditioned and unconditioned phenomena; Toh 3808 renders these “all compounded phenomena, and all uncompounded dharmas.”) Zacchetti, 21r3, says “ten emptinesses,” but a flaw in the material of the MS may have distracted the scribe at this point.

g.778 seven precious materials

rin po che sna bdun

རིན་པོ་ཆེ་སྟུ་བདུན།

saptaratna

Definition from the 84000 Glossary of Terms:

The set of seven precious materials or substances includes a range of precious metals and gems, but their exact list varies. The set often consists of gold, silver, beryl, crystal, red pearls, emeralds, and white coral, but may also contain lapis lazuli, ruby, sapphire, chrysoberyl, diamonds, etc. The term is frequently used in the sūtras to exemplify preciousness, wealth, and beauty, and can describe treasures, offering materials, or the features of architectural structures such as stūpas, palaces, thrones, etc. The set is also used to describe the beauty and prosperity of buddha realms and the realms of the gods.

In other contexts, the term *saptaratna* can also refer to the seven precious possessions of a cakravartin or to a set of seven precious moral qualities.

g.779 seven riches

nor bdun

ནོར་བདུན།

saptadhana

These are enumerated in the *Śatasāhasrikāprajñāpāramitābrhatṭīkā*, Toh 3807 (Degé Tengyur vol. 91, F.40.b), as (1) faith (*dad pa*), (2) ethical discipline (*tshul khrims*), (3) study (*thos pa*), (4) liberality (*gtong ba*), (5) wisdom (*shes rab*), (6) conscience (*hrī, ngo tsha shes pa*), and (7) shame (*apatrāpya, khrel yod*).

g.780 sexual misconduct

'dod pas log par g.yem pa

འདོད་པས་ལོག་པར་གཡེས་པ།

kāmamithyācāra

Third of the ten nonvirtuous actions.

g.781 shoulder ornament of the victory banner's crest

rgyal mtshan rtse mo'i dpung rgyan

རྒྱལ་མཚན་རྩེ་མོའི་དཔུང་རྒྱན།

dhvajāgraketu[rāja] · dhvajāgrakeyūra

A meditative stability.

g.782 sign

mtshan ma

མཚན་མ།

nimitta

A sign or feature of an object which serves as the basis for its being generically named and thus conceptually categorized. A sign is usually imagined rather than being a real attribute of the object, and perception that operates by identifying distinguishing signs is therefore what defines coarse conceptuality. In some contexts *nimitta* can be translated as “mental image.”

g.783 signlessness

mtshan ma med pa · mtshan ma myed pa

མཚན་མ་མེད་པ། · མཚན་མ་མྱེད་པ།

animitta

The ultimate absence of marks and signs in perceived objects. One of the three gateways to liberation; the other two are emptiness and wishlessness.

g.784 signlessness as a gateway to liberation

rnam par thar pa'i sgo mtshan ma myed pa

· *rnam par thar pa'i sgo mtshan ma med pa*

རྣམ་པར་ཐར་པའི་སྒོ་མཚན་མ་མྱེད་པ། · རྣམ་པར་ཐར་པའི་སྒོ་མཚན་མ་མེད་པ།

animittavimokṣamukha

Second of the three gateways to liberation.

g.785 single array

gcig tu rnam par bkod pa

གཅིག་ཏུ་རྣམ་པར་བཀོད་པ།

ekavyūha

A meditative stability.

g.786 single aspect

rnam pa gcig tu gyur ba

རྣམ་པ་གཅིག་ཏུ་གྱུར་བ།

ekākāra

A meditative stability.

g.787 six extrasensory powers

mngon par shes pa drug

མངོན་པར་ཤེས་པ་རྟུག

ṣaḍabhijñā

See “extrasensory powers.”

g.788 six inner sense fields

nang gi skye mched drug

ནང་གི་སྐྱེ་མཆེད་རྟུག

ṣaḍādhyātmikāyatana

The six inner sense fields comprise (1) the sense field of the eyes, (2) the sense field of the ears, (3) the sense field of the nose, (4) the sense field of the tongue, (5) the sense field of the body, and (6) the sense field of the mental faculty. These are included in the twelve sense fields.

g.789 six mindfulnesses

rjes su dran pa drug

རྗེས་སུ་བློ་པ་རྟུག

ṣaḍanusmṛti

The six mindfulnesses are (1) mindfulness of the Buddha, (2) mindfulness of the Dharma, (3) mindfulness of the Saṅgha, (4) mindfulness of ethical discipline, (5) mindfulness of giving away, and (6) mindfulness of the gods. See also “ten mindfulnesses.”

g.790 six mothers

yum drug

ཡུམ་རྟུག

—

The five long sūtras—in *One Hundred Thousand*, *Twenty-Five Thousand* (Toh 9), *Eighteen Thousand* (Toh 10), *Ten Thousand* (Toh 11), and *Eight Thousand* (Toh 12) lines—plus the *Verse Summary* (Toh 13), so called because they are all complete, as defined by each including all eight topics of the *Abhisamayālaṃkāra*.

g.791 six outer sense fields

phyi'i skye mched drug

ཕྱི་ནི་སྐྱེ་མཆེད་རྟུག

ṣaḍbāhyāyatana

The six outer sense fields comprise (1) the sense field of sights, (2) the sense field of sounds, (3) the sense field of odors, (4) the sense field of tastes, (5) the sense field of touch, and (6) the sense field of mental phenomena. These are included in the twelve sense fields.

g.792 six perfections

pha rol tu phyin pa drug

ཕ་རོལ་ཏུ་ཕྱིན་པ་རྒྱལ།

ṣaṭpāramitā

The practice of the six perfections, comprising generosity, ethical discipline, tolerance, perseverance, meditative concentration, and wisdom, is the foundation of the entire bodhisattva path. These six are known as “perfections” when they are motivated by an altruistic intention to attain full enlightenment for the sake of all beings.

g.793 six principles of being liked

yang dag par sdud par 'gyur ba'i chos drug

ཡང་དག་པར་སྤུད་པར་འགྱུར་བའི་ཚོས་རྒྱལ།

ṣaṭsaṃrañjanīya

The Long Explanation (Toh 3808, 459) says these “are in the *One Hundred Thousand*” and lists them as “kindly physical action, kindly verbal action, kindly mental action, and a balanced morality, balanced view, and balanced livelihood.”

g.794 six sense fields

skye mched drug

སྒྱེ་མཆེད་རྒྱལ།

ṣaḍāyatana

Fifth of the twelve links of dependent origination. See also “sense field.”

g.795 sixty-two mistaken views

lta ba'i rnam pa drug cu rtsa gnyis

ལྟ་བའི་རྣམ་པ་རྒྱལ་ཅུ་ཙ་གཉིས།

dvāṣaṣṭidṛṣṭīkṛtāni

Definition from the 84000 Glossary of Terms:

The sixty-two false views, as enumerated in the *Brahmajālasūtra* (*tshangs pa'i dra ba'i mdo*, Toh 352), comprise eighteen speculations concerning the past, based on theories of eternalism, partial eternalism, extensionism, endless

equivocation, and fortuitous origination, as well as forty-four speculations concerning the future, based on percipient immortality, non-percipient immortality, neither percipient nor non-percipient immortality, annihilationism, and the immediate attainment of nirvāṇa in the present life.

g.796 skillful means

thabs

ཐབས།

upāya

Definition from the 84000 Glossary of Terms:

The concept of skillful or expedient means is central to the understanding of the Buddha’s enlightened deeds and the many scriptures that are revealed contingent on the needs, interests, and mental dispositions of specific types of individuals. It is, therefore, equated with compassion and the form body of the buddhas, the rūpakāya.

According to the Great Vehicle, training in skillful means collectively denotes the first five of the six perfections when integrated with wisdom, the sixth perfection. It is therefore paired with wisdom (*prajñā*), forming the two indispensable aspects of the path. It is also the seventh of the ten perfections. (*Provisional 84000 definition. New definition forthcoming.*)

g.797 slander

phra ma

ཐ་མ།

paiśunya

Fifth of the ten nonvirtuous actions. “Slander” means intentionally separating friends by speaking behind their back.

g.798 small thousandfold world system

stong gi ’jig rten gyi kham byur bu

སྟོང་གི་འཛིག་རྟེན་གྱི་ཁམས་བྱུར་བུ།

sāhasralokadhātu

A universe comprising one thousand world systems each with its four continents etc., according to traditional Indian cosmology. The Tibetan term *byur bu* that forms part of the term used in this text, and also means “brimful,” may be a rendering of Skt. *cūlakabaddha* with the sense of this first-order world system being “bound,” i.e., relatively compact or limited when compared to the second- and third-order universes.

g.799 space element

*nam mkha' i kham*s

ནམ་མཁའི་ཁམས།

ākāśadhātu ^{AD}

g.800 space-like

nam mkha' lta bu

ནམ་མཁའ་ལྟ་བུ།

—

A meditative stability.

g.801 space-like and without attachment, hence free and without blemish

nam mkha' ltar chags pa myed pas rnam par grol zhing gos pa myed pa

· *nam mkha' ltar chags pa med pas rnam par grol zhing gos pa med pa*

ནམ་མཁའ་ལྟར་ཆགས་པ་བྱེད་པས་རྣམ་པར་གྲོལ་ཞིང་གོས་པ་བྱེད་པ།

· རམ་མཁའ་ལྟར་ཆགས་པ་མེད་པས་རྣམ་པར་གྲོལ་ཞིང་གོས་པ་མེད་པ།

ākāśasaṅghavimuktinirupalepa

A meditative stability.

g.802 sphere of infinite consciousness

rnam shes mtha' yas skye mched

རྣམ་ཤེས་མཐའ་ཡས་སྐྱེ་མཆེད།

vijñānānantyāyatana

The second formless meditative absorption and its resultant formless realm of existence.

g.803 sphere of infinite space

nam mkha' mtha' yas skye mched

ནམ་མཁའ་མཐའ་ཡས་སྐྱེ་མཆེད།

ākāśānantyāyatana

The first formless meditative absorption and its resultant formless realm of existence.

g.804 sphere of neither perception nor nonperception

'du shes myed 'du shes myed myin skye mched

· *'du shes med 'du shes med min skye mched*

འདུ་ཤེས་མེད་འདུ་ཤེས་མེད་མིན་སྒྲིམ་ཆེད། ་ འདུ་ཤེས་མེད་འདུ་ཤེས་མེད་མིན་སྒྲིམ་ཆེད།

naivasamjñānāsamjñāyatana

The fourth formless meditative absorption and its resultant formless realm of existence.

g.805 sphere of nothing-at-all

cung zad med pa'i skye mched ་ chung zad myed pa'i skye mched

ཅུང་ཟད་མེད་པའི་སྒྲིམ་ཆེད། ་ ཅུང་ཟད་མེད་པའི་སྒྲིམ་ཆེད།

akiñcanyāyatana

The third formless meditative absorption and its resultant formless realm of existence.

g.806 spiritual family

rigs

རིགས།

gotra

Literally, the class, caste or lineage. In this context, it is the basic disposition or propensity of an individual that determines which kind of vehicle (śrāvaka, pratyekabuddha, or bodhisattva) they will follow and therefore which kind of awakening they will obtain.

g.807 spiritual mentor

dge ba'i bshes gnyen

དགེ་བའི་བཤེས་གཉེན།

kalyāṇamitra

A spiritual teacher who can contribute to an individual's progress on the spiritual path to enlightenment and act wholeheartedly for the welfare of students.

g.808 śrāvaka

nyan thos

ཉན་ཐོས།

śrāvaka

Definition from the 84000 Glossary of Terms:

The Sanskrit term *śrāvaka*, and the Tibetan *nyan thos*, both derived from the verb “to hear,” are usually defined as “those who *hear* the teaching from the Buddha and *make it heard* to others.” Primarily this refers to those disciples of the Buddha who aspire to attain the state of an arhat seeking their own

liberation and nirvāṇa. They are the practitioners of the first turning of the wheel of the Dharma on the four noble truths, who realize the suffering inherent in saṃsāra and focus on understanding that there is no independent self. By conquering afflicted mental states (*kleśa*), they liberate themselves, attaining first the stage of stream enterers at the path of seeing, followed by the stage of once-returners who will be reborn only one more time, and then the stage of non-returners who will no longer be reborn into the desire realm. The final goal is to become an arhat. These four stages are also known as the “four results of spiritual practice.”

g.809 Śreṇika

phreng ba can

ཕྱེང་བ་ཅན།

śreṇika

Definition from the 84000 Glossary of Terms:

A mendicant whose encounter with the Buddha and acceptance of him as the tathāgata features in the Prajñāpāramitā sūtras as evidence that the Buddha’s omniscience is not something to be understood through signs or characteristics. Also known as Śreṇika Vatsagotra.

The three different renderings of his name in Tibetan—*sde can*, *phreng ba can*, and *bzo sbyangs* (which may correspond to Skt. *Seniṣka*, *Prakniṣka*, and *Śaniṣka*)—are taken as markers for three different Tibetan translations of the *Aṣṭasāhasrikāprajñāpāramitā*, as mentioned in the catalog of the Phukdrak (*phug brag*) Kangyur and the Thamphü (*tham phud*) of the Fifth Dalai Lama, Ngawang Lozang Gyatso.

g.810 śrīvatsa

dpal gyi be’u

དཔལ་གྱི་བེ་ལུ།

śrīvatsa

Definition from the 84000 Glossary of Terms:

Literally “the favorite of the glorious one,” or (as translated into Tibetan) “the calf of the glorious one.” This is an auspicious mark that in Indian Buddhism was said to be formed from a curl of hair on the breast and was depicted in a shape that resembles the fleur-de-lis. In Tibet it is usually represented as an eternal knot. It is also one of the principal attributes of Viṣṇu. Together with the svastika and nandyāvarta, it forms the eightieth minor sign or mark of a buddha and other great beings (*mahāpuruṣa*).

g.811 stability of mind

sems gnas pa

མེས་ས་གནས་པ།

cittasthita

A meditative stability.

g.812 stainless lamplight

dri ma med pa'i sgron ma · dri ma myed pa'i sgron ma

དྲི་མ་མེད་པའི་སྒྲོན་མ། · དྲི་མ་མྱེད་པའི་སྒྲོན་མ།

vimalapradīpa

A meditative stability.

g.813 stainless light

'od dri ma med pa · 'od dri ma myed pa

འོད་དྲི་མ་མེད་པ། · འོད་དྲི་མ་མྱེད་པ།

vimalaprabhā

A meditative stability.

g.814 stainless performance

dri ma med par spyod

དྲི་མ་མེད་པར་སྟོན།

—

A meditative stability.

g.815 statements made for a purpose

ched du brjod pa

ཆེད་དུ་བརྗོད་པ།

udāna

Fifth of the twelve branches of the scriptures. See also [n.155](#).

g.816 station of complete suffusion

mtha' dag gi skye mched · chub pa'i skye mched

མཐའ་དག་གི་སྐྱེ་མཆེད། · རྒྱུ་པའི་སྐྱེ་མཆེད།

kṛtsnāyatana

See “ten stations of complete suffusion.”

g.817 station of mastery

zil gyis gnon pa'i skye mched

ཟེལ་གྱིས་གཞོན་པའི་སྐྱེ་མཆེད།

abhibhvāyatana

See “eight stations of mastery.”

g.818 stealing

ma byin par len pa

མ་བྱིན་པར་ལེན་པ།

adatādāna

Second of the ten nonvirtuous actions. Literally, “taking what is not given.”

g.819 stilling

zhi gnas

ཞི་གནས།

śamatha

One of the basic forms of Buddhist meditation, which focuses on calming the mind. Often presented as part of a pair of meditation techniques, the other technique being “higher insight.”

g.820 stretching lion

seng ge rnam par rkyong ba

སེང་གེ་རྣམ་པར་རྟོང་བ།

—

A meditative stability.

g.821 stretching-out lion

seng ge rnam par glal ba

སེང་གེ་རྣམ་པར་གླེང་བ།

—

A meditative stability.

g.822 stūpa

mchod rten

མཆོད་རྟེན།

stūpa

Definition from the 84000 Glossary of Terms:

The Tibetan translates both *stūpa* and *caitya* with the same word, *mchod rten*, meaning “basis” or “recipient” of “offerings” or “veneration.” Pali: *cetiya*.

A caitya, although often synonymous with *stūpa*, can also refer to any site, sanctuary or shrine that is made for veneration, and may or may not contain relics.

A stūpa, literally “heap” or “mound,” is a mounded or circular structure usually containing relics of the Buddha or the masters of the past. It is considered to be a sacred object representing the awakened mind of a buddha, but the symbolism of the stūpa is complex, and its design varies throughout the Buddhist world. Stūpas continue to be erected today as objects of veneration and merit making.

g.823 Śubha

dge ba

དགེ་བ།

śubha

Ninth of the sixteen god realms of form that correspond to the four meditative concentrations, meaning “Virtue.”

g.824 Śubhakṛtsna

dge rgyas

དགེ་རྒྱས།

śubhakṛtsna

Twelfth of the sixteen god realms of form that correspond to the four meditative concentrations, meaning “Most Extensive Virtue.”

g.825 Subhūti

rab 'byor

རབ་འབྱོར།

subhūti

Name of a śrāvaka elder from Śrāvastī, the younger brother of the wealthy patron Anāthapiṇḍada and one of the principal interlocutors of this text and the other Perfection of Wisdom sūtras. For more detail, see also *Twenty-Five Thousand*, i.78–i.90. He is declared by the Buddha (in the canonical literature) to be foremost among the *araṇavihārin* (also *araṇāvihārin* and *araṇyavihārin*), which can be taken to mean either those “dwelling free of afflicted mental states” (as in the Tib. *nyon mongs pa med par gnas pa/spyod pa*, Mvy. 6366) or as those “dwelling in seclusion.” He was also described as “foremost among those worthy of donations” (*dakṣineyānām agryaḥ, sbyin pa'i gnas nang na mchog tu gyur pa*) and in Chinese sources as “foremost in teaching emptiness” (*stong nyid ston pa'i mchog tu gyur pa*).

g.826 subtle knowledge

shes pa phra ba

ཤེས་པ་ཕ་བ།

sūkṣmajñāna

The various aspects of the knowledge that engages in subtlety of conduct, etc., include the knowledge that engages with subtle transmigration at the time of death, the knowledge that engages with subtle processes of rebirth, and the knowledge that engages with subtle buddha activities—emanation, renunciation, consummate enlightenment, turning the wheel of the Dharma, consecrating the lifespan, passing into final nirvāṇa, and so forth.

g.827 Sudarśana

shin tu mthong

ཤིན་ཏུ་མཐོང་།

sudarśana

Fourth of the five Śuddhāvāsa realms, meaning “Extreme Insight.”

g.828 Śuddhāvāsa

gnas gtsang ma'i ris · gtsang ma'i gnas · gnas gtsang ma · gnas gtsang ma

གནས་གཙང་མའི་རིས། · གཙང་མའི་གནས། · གནས་གཙང་མ། · གནས་གཙང་མ།

śuddhāvāsa

The god realms of the five Śuddhāvāsa realms at the pinnacle of the realm of form, extending from Avṛha, through Atapa, Sudṛśa, and Sudarśana to Akaniṣṭha.

g.829 Sudharmā

chos bzang po

ཆོས་བཟང་པོ།

sudharmā

Definition from the 84000 Glossary of Terms:

The assembly hall in the center of Sudarśana, the city in the Heaven of the Thirty-Three (*Trāyastriṃśa*). It has a central throne for Indra (Śakra) and thirty-two thrones arranged to its right and left for the other thirty-two devas that make up the eponymous thirty-three devas of Indra’s paradise. Indra’s own palace is to the north of this assembly hall.

g.830 Sudṛśa

gya nom snang ba

གུ་ཞོམ་སྒྲུང་བ།

sudṛśa

Third of the five Śuddhāvāsa realms, meaning “Attractive.”

g.831 suffering

sdug bsngal

སྤུག་བསྔལ།

duḥkha

Definition from the 84000 Glossary of Terms:

The first of the four truths of the noble ones. The term “suffering” includes all essentially unsatisfactory experiences of life in cyclic existence, whether physical or mental. These comprise (1) the suffering of suffering, i.e., the physical sensations and mental experiences that are self-evident as suffering and toward which spontaneous feelings of aversion arise; (2) the suffering of change, i.e., all experiences that are normally recognized as pleasant and desirable, but which are nonetheless suffering in that persistent indulgence in these always results in changing attitudes of dissatisfaction and boredom; and (3) the suffering of the pervasive conditioning underlying the round of birth, aging, and death.

g.832 Sunirmānarati

rab 'phrul dga'

རབ་འཕྲུལ་དགའ།

sunirmānarati

Name of a god.

g.833 support for miraculous ability

rdzu 'phrul gyi rkang pa

རྩུ་འཕྲུལ་གྱི་རྒྱང་པ།

ṛddhipāda

See “four supports for miraculous ability.”

g.834 supramundane phenomena

'jig rten las 'das pa'i chos

འཇིག་རྟེན་ལས་འདས་པའི་ཚོས།

lokottaradharma

Supramundane phenomena include the following: the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, the noble eightfold path, the three gateways to liberation, the faculty of coming to understand what one has not yet understood, the faculty of fully understanding, the faculty of knowing one has fully understood, the meditative stability with an initial mental application and with a sustained mental application, the meditative stability without an initial mental application but with just a sustained mental application, the meditative stability without an initial mental application and without a sustained mental application, the eighteen emptinesses (starting from the emptiness of internal phenomena and ending with the emptiness of an essential nature of nonentities), the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas.

g.835 supreme performance

spyod pa dam pa

སྤྱད་པ་དམ་པ།

—

A meditative stability.

g.836 surpassing all phenomena

chos thams cad las shin tu 'phags pa

ཚོས་ཐམས་ཅད་ལས་ཤིན་ཏུ་འཕགས་པ།

sarvadharmodgata

A meditative stability.

g.837 surveying the crown pinnacle

spyi gtsug rnam par lta ba

སྤྱི་གཙུག་རྒྱམ་པར་ལྟ་བ།

avalokitamūrdha

A meditative stability.

g.838 Sūryagarbha

nyi ma'i snying po

ཉིམ་འཁྱིལ་པོ།

sūryagarbha

Name of a bodhisattva.

g.839 Sūryamaṇḍalaprabhāsottamaśrī

nyi ma'i dkyil 'khor snang ba dam pa'i dpal

ཉིམ་འི་དཀྱིལ་འཁོར་སྒྲུང་བ་དམ་པ་འི་དཔལ།

sūryamaṇḍalaprabhāsottamaśrī

Name of a buddha in the southwestern direction, residing in the world system called Vigatarajaḥsañcayā.

g.840 Sūryaprabhāsa

nyi ma rab tu snang ba

ཉིམ་རབ་ཏུ་སྒྲུང་བ།

sūryaprabhāsa

Name of a bodhisattva from a distant world system in the southwestern direction called Vigatarajaḥsañcayā, who comes to this world to pay homage to the Buddha.

g.841 Susaṃprasthita

rab tu zhugs pa

རབ་ཏུ་ཞུགས་པ།

susaṃprasthita

Name of a bodhisattva.

g.842 Susārthavāha

ded dpon dam pa

དེད་དཔོན་དམ་པ།

susārthavāha

Name of a bodhisattva. His name is rendered “Sārthavāha” in the *Twenty-Five Thousand*.

g.843 sustained mental application

rnam par dpyod pa · dpyod pa

རྣམ་པར་དཔྱོད་པ། · དཔྱོད་པ།

vicāra · cāra

See [n.101](#)

g.844 Susthitamati

blo gros shin tu brtan pa

སློབ་ཐོས་ཤིན་ཏུ་བརྟན་པ།

susthitamati

Name of a bodhisattva.

g.845 Suvikrāntavikrāmin

mtshu dam pas rnam par gnon pa

མཐུ་དམ་པས་རྣམ་པར་གཞོན་པ།

suvikrāntavikrāmin

Name of a bodhisattva.

g.846 Suyāma

rab mtshe ma

རབ་མཚོ་མ།

suyāma

Name of the god presiding over the Yāma realm.

g.847 syllable

yi ge

ཡི་གེ།

akṣara

g.848 syllable accomplishment

yi ge mngon par bsgrub pa

ཡི་གེ་མངོན་པར་བསྐྱབ་པ།

akṣarābhiniṛhāra

g.849 tactile consciousness

lus kyi rnam par shes pa

ལུས་ཀྱི་རྣམ་པར་ཤེས་པ།

—

g.850 taintless light

'od dri ma med pa

འོད་ངྷི་མ་མེད་པ།

vimalaprabha

A meditative stability.

g.851 taintless light of the full moon

zla ba dri ma myed par rgyas pa'i 'od · zla ba dri ma med pa rgyas pa'i 'od

ལྷ་བ་རི་མ་མེད་པར་རྒྱས་པའི་འོད། ལྷ་བ་རི་མ་མེད་པ་རྒྱས་པའི་འོད།

paripūrṇavimalacandraprabha

A meditative stability.

g.852 tales of past lives

skyes pa'i rabs

སྐྱེས་པའི་རབས།

jātaka

Eighth of the twelve branches of the scriptures.

g.853 taming the four māras

bdud bzhi 'dul ba

བདུད་བཞི་འདུལ་བ།

—

A meditative stability.

g.854 tathāgata

de bzhin gshegs pa

དེ་བཞིན་གཤེགས་པ།

tathāgata

Definition from the 84000 Glossary of Terms:

A frequently used synonym for *buddha*. According to different explanations, it can be read as *tathā-gata*, literally meaning “one who has thus gone,” or as *tathā-āgata*, “one who has thus come.” *Gata*, though literally meaning “gone,” is a past passive participle used to describe a state or condition of existence. *Tatha(tā)*, often rendered as “suchness” or “thusness,” is the quality or condition of things as they really are, which cannot be conveyed in conceptual, dualistic terms. Therefore, this epithet is interpreted in different ways, but in general it implies one who has departed in the wake of the buddhas of the past, or one who has manifested the supreme awakening dependent on the reality that does not abide in the two extremes of existence and quiescence. It is also often used as a specific epithet of the Buddha Śākyamuni.

g.855 ten directions

phyogs bcu

ཕྱགས་བཅུ།

daśadik

The four cardinal directions along with the four intermediate directions, the zenith, and the nadir.

g.856 ten levels

sa bcu

ས་བཅུ།

daśabhūmi

There are two sets of ten levels mentioned in the Prajñāpāramitā literature. One is the same as that found in many other scriptures such as the *Ten Bhūmis* (Toh 44-31) of the *Buddhāvataṃsaka*. These are (1) Perfect Joy (*pramuditā*), (2) Stainless (*vimalā*), (3) Shining (*prabhākarī*), (4) Brilliance (*arciṣmatī*), (5) Difficult to Conquer (*sudurjayā*), (6) Manifested (*abhimukhī*), (7) Gone Far (*dūraṃgamā*), (8) Unwavering (*acalā*), (9) Perfect Understanding (*sādhumatī*), and (10) Cloud of Dharma (*dharmameghā*).

The other set of ten levels comprise (1) the level of bright insight or level of ordinary people, (2) the level of the spiritual family, (3) the eighth level, (4) the level of insight, (5) the level of attenuated refinement, (6) the level of no attachment, (7) the level of spiritual achievement (of śrāvakas / arhats), (8) the level of the pratyekabuddhas, (9) the level of the bodhisattvas, and (10) the actual level of the buddhas. (See also *Twenty-Five Thousand*, [n.316](#)).

g.857 ten mindfulnesses

rjes su dran pa bcu

རྗེས་སུ་བློ་པ་བཅུ།

daśānusmṛti

The ten mindfulnesses are (1) mindfulness of the Buddha, (2) mindfulness of the Dharma, (3) mindfulness of the Saṅgha, (4) mindfulness of ethical discipline, (5) mindfulness of giving away, (6) mindfulness of the gods, (7) mindfulness of disillusionment, (8) mindfulness of the inhalation and exhalation of breath, (9) mindfulness of death, and (10) mindfulness of the body.

g.858 ten modes of conduct

spyod pa bcu

སྟོན་པ་བཅུ།

daśacaryā

These ten modes of conduct are enumerated in the *Śatasāhasrikāprajñāpāramitā-brhaṭṭikā* (Toh 3807, Degé Tengyur vol. 91, F.37.a) as follows: (1) writing of the sacred scriptures (*dam pa'i chos yi ger 'dri ba*), (2) reading them (*klog pa*), (3) chanting them (*kha ton byed pa*), (4) bestowing them on others (*gzhan la sbyin pa*), (5) retaining them (i.e., their words and meaning) (*'chang ba*), (6) making offerings to them (*mchod pa byed pa*), (7) listening to others recite/expound them (*nyan pa*), (8) reflecting upon them (*sems pa*), (9) meditating on them (*sgom pa*), and (10) teaching them to others (*gzhan dag la ston pa*). An alternative listing is found in Ch. 43 of the *Buddhāvataṃsaka*, comprising (1) conduct that aims to bring all beings to maturation, (2) conduct that aims to investigate all phenomena, (3) conduct that aims to apply all trainings, (4) conduct that aims to accumulate all the roots of virtuous action, (5) conduct that aims to achieve one-pointed meditative stability, (6) conduct that aims to understand wisdom, (7) conduct that aims to cultivate meditation, (8) conduct that aims to adorn the buddhafi elds, (9) conduct that aims to venerate spiritual teachers, and (10) conduct that aims to make offerings to and serve the tathāgatas. See Nordrang Orgyan, pp. 2259–60.

g.859 ten nonvirtuous actions

mi dge ba bcu'i las

མི་དགེ་བ་བརྒྱའི་ལས།

daśākuśalakarman

Killing of living creatures, stealing, sexual misconduct, lying, slander, verbal abuse, irresponsible chatter, covetousness, malice, and wrong views. See also “nonvirtuous phenomena.”

g.860 ten powers

stobs bcu

སྟོབས་བརྒྱ།

daśabala

The ten powers of the tathāgatas. In this text, they are listed at 9.51–9.60.

g.861 ten powers of the tathāgatas

de bzhin gshegs pa'i stobs bcu

དེ་བཞིན་གཤེགས་པའི་སྟོབས་བརྒྱ།

daśatathāgatabala

See the ten powers listed at 9.51–9.60.

g.862 ten stations of complete suffusion

mtha' dag gi skye mched bcu

མཐའ་དག་གི་སྒྲི་མཆོད་བཅུ།

daśakṛtsnāyatana

The ten stations of complete suffusion comprise (1) complete suffusion of the earth element, (2) complete suffusion of the water element, (3) complete suffusion of the fire element, (4) complete suffusion of the wind element, (5) complete suffusion of blueness, (6) complete suffusion of yellowness, (7) complete suffusion of redness, (8) complete suffusion of whiteness, (9) complete suffusion of consciousness, and (10) complete suffusion of the space element.

In the *Ten Thousand* and *Eighteen Thousand*, the Tibetan term is *zad par gyi skye mched*, and in the *Twenty-Five Thousand*, [ka F.28.b](#), it is *chub pa'i skye mched*.

g.863 ten tolerances

bzod pa bcu

བཟོད་པ་བཅུ།

daśakṣānti

These are listed, with commentary, in the *Śatasāhasrikāprajñāpāramitābrhātṭikā* (Toh 3807, Degé Tengyur vol. 91, F.37.a-b) as follows: (1) tolerance of natural disturbances (*rang bzhin gyis bzod pa*), (2) tolerance that does not consider any harm inflicted by others (*gzhan gyis gnod pa byas pa la ji mi snyam pa'i bzod pa*), (3) tolerance that accepts the experience of suffering (*sdug bsngal nyams su len pa'i bzod pa*), (4) tolerance that is intent on what is definitive in the Dharma (*chos la nges par mos pa'i bzod pa*), (5) tolerance that can endure hardships (*bya dka' ba la bzod pa*), (6) tolerance that utilizes the approach of skillful means (*thabs kyi sgo'i bzod pa*), (7) tolerance of saintly persons (*skyes bu dam pa'i bzod pa*), (8) tolerance with respect to all aspects (*rnam pa thams cad du bzod pa*), (9) tolerance of the needs of the destitute (*phongs pa 'dod pa la bzod pa*), and (10) tolerance of this world of suffering for the sake of others (*'di dang gzhan du sdug bsngal ba la bzod pa*).

g.864 ten virtuous actions

dge ba bcu'i las

དགེ་བ་བཅུ་འཇམ།

daśakuśalakarman

These are the opposite of the ten nonvirtuous actions, i.e., refraining from engaging in the ten nonvirtuous actions and (in some contexts) doing the opposite.

g.865 their memory does not degenerate

dgongs pa nyams pa myi mnga'

དགོངས་པ་ཉམས་པ་མྱི་མངའ།

nāsti muṣitasmr̥titā

Third of the eighteen distinct qualities of the buddhas.

g.866 their unobstructed and unimpeded transcendental knowledge
and seeing engages with the future

ma 'ongs pa'i dus la ma thogs ma chags pa'i ye shes gzigs pa 'jug

མ་འོངས་པའི་དུས་ལ་མ་ཐོགས་མ་ཆགས་པའི་ཡེ་ཤེས་གཟིགས་པ་འཇུག

anāgate 'dhvany asaṅgam apratihataṃ jñānadarśanaṃ pravartate

Seventeenth of the eighteen distinct qualities of the buddhas.

g.867 their unobstructed and unimpeded transcendental knowledge
and seeing engages with the past

'das pa'i dus la ma thogs ma chags pa'i ye shes gzigs pa 'jug

འདས་པའི་དུས་ལ་མ་ཐོགས་མ་ཆགས་པའི་ཡེ་ཤེས་གཟིགས་པ་འཇུག

atite 'dhvany asaṅgam apratihataṃ jñānadarśanaṃ pravartate

Sixteenth of the eighteen distinct qualities of the buddhas.

g.868 their unobstructed and unimpeded transcendental knowledge
and seeing engages with the present

da ltar byung ba'i dus la ma thogs ma chags pa'i ye shes gzigs pa 'jug

དཀྱིལ་བྱུང་བའི་དུས་ལ་མ་ཐོགས་མ་ཆགས་པའི་ཡེ་ཤེས་གཟིགས་པ་འཇུག

pratyutpanne 'dhvany asaṅgam apratihataṃ jñānadarśanaṃ pravartate

Eighteenth of the eighteen distinct qualities of the buddhas.

g.869 thirty-seven factors conducive to enlightenment

byang chub kyi phyogs kyi chos sum cu rtsa bdun

བྱང་ཆུབ་ཀྱི་ཕྱོགས་ཀྱི་ཆོས་སུམ་བུ་བདུན།

saptatrimśadbodhipakṣadharmā

The thirty-seven factors conducive to enlightenment comprise the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path.

g.870 thirty-two major marks of a great person

mi chen po'i mtshan sum cu rtsa gnyis

མི་ཆེན་པོའི་མཚན་སུམ་རྩ་གཉིས།

dvātriṃśanmahāpuruṣalakṣaṇa

These are the major physical marks that identify the buddha form body and which also portend the advent of a wheel-turning emperor. As well as being listed in this and other Prajñāpāramitā sūtras (see chapter 63 here in the *One Hundred Thousand*; the *Twenty-Five Thousand*, 62.76; the *Eighteen Thousand*, 73.-89; and the *Ten Thousand*, 2.15), they are also found detailed in the *Play in Full* (*Lalitavistara*), 7.98–7.103 and 26.147–26.175; *Mahāyānopadeśa*; *Ratnagotra-vibhāgottaratantṛasāstra*, 3.17–25; *Mahāvastu*; and in the Pali *Lakkhaṇasutta*.

g.871 thorough investigation

kun tu rtog pa

ཀུན་རྟོག་པ།

—

A meditative stability.

g.872 thoroughbred

cang shes pa

ཅང་ཤེས་པ།

ājāneya

Meaning “thoroughbred horse,” the term is used here and in the introductory narratives of many sūtras as a metaphor for nobility.

g.873 those who are separated by one life

gcig gis chod pa

གཅིག་གིས་ཚོད་པ།

ekavīcika

g.874 those who take rebirth no more than seven times

lan bdun pa

ལན་བདུན་པ།

saptakṛtva

g.875 thought construction

spros pa

སྒྲོས་པ།

prapañca

This term denotes the presence of discursive or conceptual thought processes. Their absence or deconstruction is characteristic of the realization of emptiness or actual reality.

g.876 thousandfold world system

stong gi 'jig rten gyi kham

སྟོང་གི་འཇིག་རྟེན་གྱི་ཁམས།

sāhasralokadhātu

A universe comprising one thousand world systems, each with its four continents, Mount Sumeru etc., according to traditional Indian cosmology.

g.877 three faculties

dbang po gsum

དབང་པོ་གསུམ།

trīndriya

They are (1) the faculty of coming to understand what one has not yet understood (*anājñātamājñāsyāmīndriya*, *yongs su ma shes pa yongs su shes par bya ba'i dbang po*), (2) the faculty of understanding all (*ājñendriya*, *yongs su shes pa'i dbang po*), and (3) the faculty of knowing one has fully understood (*ājñātāvīndriya*, *yongs su shes pas rtogs pa'i dbang po*).

In chapter 2 these three are rendered as the “faculty of coming to fully understand what has not been fully understood,” the “faculty of fully understanding,” and the “faculty of knowing that one has fully understood.”

g.878 three fetters

kun tu sbyor ba gsum

ཀུན་དུ་སྦྱོར་བ་གསུམ།

trisaṃyojana

The three fetters comprise false views about perishable composite (i.e., views of the self), doubt, and a sense of moral and ascetic supremacy.

g.879 three gateways to liberation

rnam par thar pa'i sgo gsum

རྣམ་པར་ཐར་པའི་སྐྱོ་གསུམ།

vimokṣamukha

These are (1) emptiness as a gateway to liberation, (2) signlessness as a gateway to liberation, and (3) wishlessness as a gateway to liberation. Among them, emptiness is characterized as the absence of inherent existence, signlessness as the absence of distinguishing marks, and wishlessness as the absence of hopes and fears.

g.880 three knowledges

rig pa gsum

རིག་པ་གསུམ།

trividyā

These comprise (1) knowledge through recollecting past lives (*sngon gyi gnas rjes su dran pa'i rig pa*); (2) knowledge of beings' death and rebirth (*tshe 'pho ba dang skye ba shes pa'i rig pa*), in some definitions expressed as knowledge through clairvoyance (*lha'i mig gi shes pa*); and (3) knowledge of the extinction of contaminants (*zag pa zad pa shes pa'i rig pa*). See *Śatasāhasrikā-prajñāpāramitābhṛtaṭṭkā* (Toh 3807, Degé Tengyur vol. 91, F.39.b.)

g.881 three meditative stabilities

ting nge 'dzin gsum

ཏིང་ངེ་འཛིན་གསུམ།

trayaḥ samādhyāḥ

These are listed as (1) the meditative stability of emptiness, (2) the meditative stability of signlessness, and (3) the meditative stability of wishlessness. For an explanation according to this text, see [9.31](#). Note that this term is also used in this text to refer to a different set of three meditative stabilities.

g.882 three meditative stabilities

ting nge 'dzin gsum

ཏིང་ངེ་འཛིན་གསུམ།

trayaḥ samādhyāḥ

These are listed as (1) the meditative stability with an initial mental application and with a sustained mental application, (2) the meditative stability without an initial mental application but with just a sustained mental application, and (3) the meditative stability without an initial mental application and without a sustained mental application. For an explanation according to this text, see [9.40–9.43](#). Note that this term is also used in this text to refer to the usual set of three meditative stabilities: emptiness, signlessness, and wishlessness.

g.883 three miraculous powers

cho 'phrul rnam pa gsum

ཆོའཕྱུལ་རྣམ་པ་གསུམ།

triprātihārya

The three miraculous powers are enumerated in chapter 63 as miraculous magical abilities (*rddhiprātihārya*, *rdzu 'phrul gyi cho 'phrul*), miraculous power of knowing the minds of others (*ādeśanāprātihārya*, *yongs su bstan pa'i cho 'phrul*), and miraculous instructing (*anuşāsanaprātihārya*, *rjes su bstan pa'i cho 'phrul*). See also Conze (1975): p. 476, who interprets instruction as the knowledge of others' thoughts. Nordrang Orgyan (2008): p. 231 additionally lists three alternative enumerations.

g.884 **three realms**

khams gsum

ཁམས་གསུམ།

tridhātu

Definition from the 84000 Glossary of Terms:

The three realms that contain all the various kinds of existence in saṃsāra: the desire realm, the form realm, and the formless realm.

g.885 **three spheres**

'khor gsum

འཁོར་གསུམ།

trimaṇḍala

These three aspects, literally “circles” or “provinces,” are the doer, the action, and the object of the action.

g.886 **three vehicles**

theg pa gsum

ཐེག་པ་གསུམ།

triyāna

The śrāvaka vehicle, the pratyekabuddha vehicle, and the bodhisattva vehicle.

g.887 **through their own extrasensory powers they have actualized, achieved, and dwell in the liberation of mind and the liberation of wisdom in the state that is free of contaminants because all contaminants have ceased**

zag pa rnam zad pa'i phyir sems rnam par grol ba dang / shes rab rnam par grol ba zag
pa myed pa/ rang gis mngon par shes pas mngon du byas te/ nye bar bsgrubs shing
rnam par spyod do/

ཐག་པ་རྣམས་ཟད་པའི་ཕྱིར་སེམས་རྣམ་པར་གྲོལ་བ་དང་། ཤེས་རབ་རྣམ་པར་གྲོལ་བ་ཐག་པ་བྱེད་པ། རང་གིས་
མཛོད་པར་ཤེས་པས་མཛོད་དུ་བྱས་ཏེ། ཉེ་བར་བསྐྱབས་ཤིང་རྣམ་པར་སྦྱོར་དོ།

—
Tenth of the ten powers of the tathāgatas.

g.888 *tīrthika*

mu stegs can

མུ་སྟེགས་ཅན།

tīrthika

Definition from the 84000 Glossary of Terms:

Those of other religious or philosophical orders, contemporary with the early Buddhist order, including Jains, Jāṭilas, Ājīvikas, and Cārvākas. Tīrthika (“ford”) literally translates as “one belonging to or associated with (possessive suffix *-ika*) stairs for landing or for descent into a river,” or “a bathing place,” or “a place of pilgrimage on the banks of sacred streams” (Monier-Williams). The term may have originally referred to temple priests at river crossings or fords where travelers propitiated a deity before crossing. The Sanskrit term seems to have undergone metonymic transfer in referring to those able to ford the turbulent river of saṃsāra (as in the Jain tīrthaṅkaras, “ford makers”), and it came to be used in Buddhist sources to refer to teachers of rival religious traditions. The Sanskrit term is closely rendered by the Tibetan *mu stegs pa*: “those on the steps (*stegs pa*) at the edge (*mu*).”

g.889 *tolerance*

bzod pa

བཟོད་པ།

kṣānti

Definition from the 84000 Glossary of Terms:

A term meaning acceptance, forbearance, or patience. As the third of the six perfections, patience is classified into three kinds: the capacity to tolerate abuse from sentient beings, to tolerate the hardships of the path to buddhahood, and to tolerate the profound nature of reality. As a term referring to a bodhisattva’s realization, *dharmakṣānti* (*chos la bzod pa*) can refer

to the ways one becomes “receptive” to the nature of Dharma, and it can be an abbreviation of *anutpattikadharmakṣānti*, “forbearance for the unborn nature, or nonproduction, of dharmas.”

g.890 total illumination

kun tu snang ba · kun nas snang ba

ཀུན་ཏུ་སྒྲུང་བ། · ཀུན་ནས་སྒྲུང་བ།

samantāvabhāsa

A meditative stability.

g.891 total illumination

kun tu snang ba

ཀུན་ཏུ་སྒྲུང་བ།

samantāvaloka

A meditative stability. See also n.467.

g.892 transcendence of the range

yul las rgal ba

ཡུལ་ལས་རྒྱལ་བ།

viśamaśānti

A meditative stability.

g.893 Transcendental knowledge

ye shes

ཡེ་ཤེས།

jñāna ^{AD}

Although the Sanskrit term *jñāna* can refer to knowledge in a general sense, it is often used in Buddhist texts to refer to the mode of awareness of a realized being. In contrast to ordinary knowledge, which mistakenly perceives phenomena as real entities having real properties, transcendental knowledge perceives the emptiness of phenomena, their lack of intrinsic essence. It is often translated as “pristine awareness,” “primordial wisdom,” “primordial awareness,” “gnosis,” or the like.

Also rendered here simply as “knowledge.”

g.894 transcending all phenomena

chos thams cad las ‘da’ ba

ཆོས་ཐམས་ཅད་ལས་འདེའ་བ།

praticchedakara

A meditative stability.

g.895 Trayastrimśa

sum cu rtsa gsum

ལྷ་མ་ཅུ་ཙ་ག་ལྷ་མ།

trayastrimśa

Second god realm of desire, abode of the thirty-three gods.

g.896 Tree at the Seat of Enlightenment

snying po byang chub kyi shing

སྤྱིང་པོ་བྱང་ཆུབ་ཀྱི་ཤིང་།

bodhimaṇḍavarṇka

The tree at Vajrāsana under which all the buddhas attain enlightenment.

g.897 Tridé Tsuktsen

khri lde gtsug btsan

ཁྲི་ལྡེ་གཙུག་བཙན།

—

Eighth-century Tibetan king, 704–755, the father of Tri Songdetsen. Also known by the moniker Mé Aktsom (*mes ag tshoms*).

g.898 Trulnang

ra sa 'phrul snang · 'phrul snang

ར་ས་འཕྲུལ་སྒྲང་། · འཕྲུལ་སྒྲང་།

—

The original name of the temple in Lhasa, first built in the reign of Songtsen Gampo, on the site now known as the Jokhang.

g.899 truths of the noble ones

'phags pa'i bden pa

འཕགས་པའི་བདེན་པ།

āryasatya

See “four truths of the noble ones.”

g.900 turn the wheel of the Dharma

chos kyi 'khor lo bskor ba

ཆོས་ཀྱི་འཁོར་ལོ་བསྐྱོར་བ།

dharmacakrapravartana

This metaphor refers to the promulgation of the Buddhist teachings by the Buddha.

g.901 Tuṣita

dga' ldan

དགའ་ལྡན།

tuṣita

Definition from the 84000 Glossary of Terms:

Tuṣita (or sometimes Saṃtuṣita), literally “Joyous” or “Contented,” is one of the six heavens of the desire realm (*kāmadhātu*). In standard classifications, such as the one in the *Abhidharmakośa*, it is ranked as the fourth of the six counting from below. This god realm is where all future buddhas are said to dwell before taking on their final rebirth prior to awakening. There, the Buddha Śākyamuni lived his preceding life as the bodhisattva Śvetaketu. When departing to take birth in this world, he appointed the bodhisattva Maitreya, who will be the next buddha of this eon, as his Dharma regent in Tuṣita. For an account of the Buddha’s previous life in Tuṣita, see *The Play in Full* (Toh 95), 2.12, and for an account of Maitreya’s birth in Tuṣita and a description of this realm, see *The Sūtra on Maitreya’s Birth in the Heaven of Joy*, (Toh 199).

g.902 twelve branches of the scriptures

gsung rab yan lag bcu nyis

གསུང་རབ་ཡན་ལག་བརྒྱུ་ཉིས།

dvādaśāṅga-pravacana ^{AO}

The twelve branches of the scriptures or “twelve branches of excellent speech” are discourses (Tib. *mdo'i sde*, Skt. *sūtra*), sayings in prose and verse (Tib. *dbyangs kyis bsnyad pa*, Skt. *geya*), prophetic declarations (Tib. *lung du bstan pa*, Skt. *vyākaraṇa*), verses (Tib. *tshigs su bcad pa*, Skt. *gāthā*), statements made for a purpose (Tib. *ched du brjod pa*, Skt. *udāna*), introductions (Tib. *gleng gzhi brjod pa*, Skt. *nidāna*), narratives (Tib. *rtogs pa brjod pa*, Skt. *avadāna*), accounts (Tib. *de lta bu byung ba*, Skt. *itivr̥ttaka*), tales of past lives (Tib. *skyes pa'i rabs kyis sde*, Skt. *jātaka*), marvelous events (Tib. *rmad du byung ba'i chos kyis sde*, Skt. *adbhūta-dharma*), and established instructions (Tib. *gtan la bab par bstan pa*, Skt. *upadeśa*), and most extensive teachings (Tib. *shin tu rgyas pa*, Skt. *vaipulya*).

g.903 twelve links of dependent origination

rten cing 'brel bar 'byung ba'i yan lag bcu gnyis

རྟེན་ཅིང་འབྲེལ་བར་འབྱུང་བའི་ཡན་ལག་བརྒྱུག་ཉིམ།

dvādaśāṅgapratītyasamutpāda

The twelve links that make up the sequence of dependent origination are (1) ignorance, (2) formative predispositions, (3) consciousness, (4) name and form, (5) sense fields, (6) sensory contact, (7) sensation, (8) craving, (9) grasping, (10) rebirth process, (11) birth, and (12) aging and death. See also “dependent origination.”

g.904 twelve sense fields

skye mched bcu gnyis

སྐྱེ་མཆེད་བརྒྱུག་ཉིམ།

dvādaśāyatana

These comprise the six inner sense fields and six outer sense fields.

g.905 twenty higher aspirations

lhag pa'i bsam pa nyi shu

ལྷག་པའི་བསམ་པ་ཉིཤུ།

vimśatyādhicitta

These twenty higher aspirations (*vimśatyādhicitta*, *lhag pa'i bsam pa nyi shu*) are enumerated and explained in the *Śatasāhasrikāprajñāpāramitābhṛtaṭṭkā* (Toh 3807, Degé Tengyur vol. 91, F.39.a et seq.). They comprise (1) the supreme aspiration of higher faith in the Buddha, Dharma, and Saṅgha (*sangs rgyas dang chos dang dge 'dun la lhag par dad cing sems pa mchog gi bsam pa*); (2) the aspiration of the higher attitude to ethical discipline that adopts the vows of the bodhisattvas' ethical discipline (*byang chub sems dpa'i tshul khrims kyi sdom pa yang dag par blang ba la lhag par sems pa'i tshul khrims kyi bsam pa*); (3) the aspiration of the higher attitude to perfection in order to achieve the perfections of generosity, tolerance, perseverance, meditative concentration, and wisdom (*sbyin pa dang bzod pa dang brtson 'grus dang bsam gtan dang shes rab yang dag par grub par bya ba'i phyir lhag par sems pa'i pha rol tu phyin pa'i bsam pa*); (4) the aspiration of the genuine higher attitude concerning the nonself of phenomena and individual persons, ultimate reality, and the profound real nature of phenomena (*chos dang gang zag la bdag med pa dang don dam pa dang chos kyi de bzhin nyid zab mo la lhag par sems pa yang dag pa'i don gyi bsam pa*); (5) the unchanging and steadfast aspiration that one-pointedly establishes the certainty of complete enlightenment (*yang dag par rdzogs pa'i byang chub tu sems rtse gcig tu nges par gyur cing mi 'gyur ba brtan pa'i bsam pa*); (6) the impure aspiration of the higher attitude to the level of engagement through belief

(*mos pas spyod pa'i sa la lhag pa'i bsam pa ma dag pa'i bsam pa*); (7) the pure higher aspiration concerning the levels from the first to the eighth (*sa dang po nas sa brgyad pa'i bar gyi lhag pa'i bsam pa dag pa*); (8) the utterly pure higher aspiration concerning the ninth and concluding [tenth] levels (*mtshar phyin pa'i sa ste sa dgu pa dang bcu pa'i lhag pa'i bsam pa shin tu dag pa*); (9) the higher aspiration concerning the inconceivable might of the extrasensory powers of the buddhas and bodhisattvas (*sangs rgyas dang byang chub sems dpa' rnam kyis mngon par shes pa bsam gyis mi khyab pa'i mthu la lhag par bsam pa*); (10) the beneficial aspiration that introduces beings to the practice of virtuous action (*sems can rnam dge ba byed du 'jug pa phan pa'i bsam pa*); (11) the aspiration that is undeceiving concerning the teacher and the object of generosity (*bla ma dang sbyin gnas la mi slu ba'i bsam pa*); (12) the aspiration to bring about happiness when bodhisattvas associate with conduct in conformity with the Dharma (*byang chub sems dpa' chos mthun par spyod pa dang / 'grogs na bde bar bya ba'i bsam pa*); (13) the aspiration to overpower the minds of those overwhelmed by the afflicted mental states, the subsidiary afflicted mental states, and all the deeds of Māra (*nyon mongs pa dang / nye ba'i nyon mongs pa dang bdud kyis las thams cad zil gyis mnan pa dag gi sems kyis dbang du gyur par bya ba'i bsam pa*); (14) the aspiration of the view concerning the defects in all formative predispositions (*'du byed thams cad la skyon du lta ba'i bsam pa*); (15) the aspiration of the view concerning the advantages in the attainment of nirvāṇa (*mya ngan las 'das pa la phan yon du lta ba'i bsam pa*); (16) the aspiration to constantly cultivate the factors conducive to enlightenment (*byang chub kyis phyogs kyis chos rnam rtag tu bsgom pa bya ba'i bsam pa*); (17) the aspiration to stay in isolation until one attains conformity with cultivation of those very factors conducive to enlightenment (*byang chub kyis phyogs kyis chos de dag nyid bsgom pa dang mthun pa'i bar du dben pa la gnas pa'i bsam pa*); (18) the aspiration that disregards mundane materialism, acquisition, and fame (*'jig rten gyi zang zing dang / rnyed pa dang bkur sti la mi lta ba'i bsam pa*); (19) the aspiration to realize the Great Vehicle, abandoning the Lesser Vehicle (*theg pa chung ngu spangs te theg pa chen po rtogs par bya ba'i bsam pa*); and (20) the aspiration to accomplish all the aims of all beings (*sems can thams cad kyis don thams cad bya ba'i bsam pa*).

g.906 ultimate reality

don dam pa

དོན་དམ་པ།

paramārtha

g.907 unattached to any phenomena

chos thams cad la chags pa myed pa

ཆོས་ཐམས་ཅད་ལ་ཆགས་པ་བྱེད་པ།

—

A meditative stability.

g.908 unchanging nature of reality

chos myi 'gyur ba nyid

ཆོས་མི་འགྱུར་བ་ཉིད།

—

g.909 uncommon phenomena

thun mong ma lags pa'i chos

ཐུན་མོང་མ་ལགས་པའི་ཆོས།

asādhāraṇadharmā

The uncommon phenomena from the perspective of ordinary persons are listed at 8.90.

g.910 unconditioned phenomena

'dus ma byas

འདུས་མ་བྱས།

asaṃskṛta

Unconditioned phenomena are defined in 5.173 as those which are nonarising, nondwelling, and nonperishing, while the *Ten Thousand* (2.82) adds nontransformation with respect to all things, the cessation of desire, the cessation of hatred, the cessation of delusion, the abiding of phenomena in the real nature, reality, the realm of phenomena, maturity with respect to all things, the real nature, the unmistaken real nature, the one and only real nature, and the finality of existence. Although the Prajñāpāramitā analysis ultimately places all phenomena in this category, that analysis derives its force by contrasting with the way in which the various Abhidharma traditions classify the unconditioned, principally including nirvāṇa and in some cases space and certain kinds of cessation. See also n.129.

g.911 uncontaminated phenomena

zag pa ma mchis pa'i chos · zag pa med pa'i chos

ཟག་པ་མ་མཆིས་པའི་ཆོས། · ཟག་པ་མེད་པའི་ཆོས།

anāsravadharma

Uncontaminated phenomena include the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, the noble eightfold path, the four truths of the noble ones, the eight liberations, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, all the gateways of the meditative stabilities and the dhāraṇīs, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas. See also [n.129](#).

g.912 undefined

kun nas nyon mongs pa ma mchis pa

ཀུན་ནས་ཉོན་མོངས་པ་མ་མཆིས་པ།

asaṃkleśa

g.913 unimpaired

nyams pa med pa · nyam pa med pa · nyam pa myed pa

ཉམས་པ་མེད་པ། · ཉམ་པ་མེད་པ། · ཉམ་པ་མྱེད་པ།

asampramuṣita

A meditative stability.

g.914 unimpaired by all phenomena

chos thams cad nyam pa med pa

ཆོས་ཐམས་ཅད་ཉམ་པ་མེད་པ།

sarvadharmāsaṃpramoṣa

A meditative stability.

g.915 unimpaired extrasensory power

mngon par shes pa mi nyam pa

མངོན་པར་ཤེས་པ་མི་ཉམ་པ།

acyutānāgāminyabhijñā

A meditative stability.

g.916 union

rnal 'byor

རྣལ་འབྱེད།

yoga

Although the term could be rendered “practice,” “yogic practice,” or simply “yoga,” in these passages the underlying meaning of the term is emphasized. Note that the Sanskrit term translated in this text as “engaged” (*yukta*) is closely related, even though the Tibetan (*brtson*) is less so.

g.917 unmistaken real nature

ma nor ba de bzhin nyid

མ་ནོར་བ་དེ་བཞིན་ཉིད།

avitathatā

g.918 unmodified

'gyur ba med pa · 'gyur ba myed pa

འགྱུར་བ་མེད་པ། · འགྱུར་བ་མྱེད་པ།

avikāra

A meditative stability.

g.919 unmoving

mi g.yo ba · myi g.yo ba

མི་གཡོ་བ། · མྱི་གཡོ་བ།

aniñjaya

A meditative stability.

g.920 unseeking

tshol ba med pa · tshol ba myed pa

ཚོལ་བ་མེད་པ། · ཚོལ་བ་མྱེད་པ།

animiṣa

A meditative stability.

g.921 unsurpassed, perfect, complete enlightenment

bla na med pa yang dag par rdzogs pa'i byang chub

· *bla na myed pa yang dag par rdzogs pa'i byang chub*

བླ་ན་མེད་པ་ཡང་དག་པར་རྫོགས་པའི་བྱང་ཆུབ། · བླ་ན་མྱེད་པ་ཡང་དག་པར་རྫོགས་པའི་བྱང་ཆུབ།

anuttarasamyaksambodhi ^{AS}

g.922 unvanquished

myi 'pham pa · mi 'pham pa

མྱི་འཕམ་པ། · མི་འཕམ་པ།

ajaya

A meditative stability.

g.923 **unwavering**

g.yo ba med pa · g.yo ba myed pa

གཡོ་བ་མེད་པ། · གཡོ་བ་མྱེད་པ།

acala

A meditative stability.

g.924 **Upaśāntā**

nye bar zhi ba

ཉེ་བར་ཞི་བ།

upaśāntā

Name of a world system in the western direction, where the buddha Ratnārcis teaches the perfection of wisdom to bodhisattva great beings.

g.925 **upper robe**

bla gos

བླ་གོས།

uttarāsaṅga

In common parlance, this denotes the patched, yellow upper robe worn by renunciates.

g.926 **Uttaramati**

blo gros dam pa

བློ་གྲོས་དམ་པ།

uttaramati

Name of a bodhisattva.

g.927 **vajra**

rdo rje

རྡོ་རྗེ།

vajra

Definition from the 84000 Glossary of Terms:

This term generally indicates indestructibility and stability. In the sūtras, *vajra* most often refers to the hardest possible physical substance, said to have divine origins. In some scriptures, it is also the name of the all-powerful

weapon of Indra, which in turn is crafted from vajra material. In the tantras, the vajra is sometimes a scepter-like ritual implement, but the term can also take on other esoteric meanings.

In this text:

In this text also the name of a meditative stability in chapters 6 and 8.

g.928 vajra maṇḍala

rdo rje'i dkyil 'khor

རྡོ་རྗེ་དཀྱིལ་འཁོར།

vajramaṇḍala

A meditative stability.

g.929 vajra-like

rdo rje lta bu

རྡོ་རྗེ་ལྷ་བུ།

vajropama

A meditative stability.

g.930 vajra-like meditative stability

rdo rje lta bu'i ting nge 'dzin

རྡོ་རྗེ་བུའི་ཏིང་ངེ་འཛིན།

vajropamasamādhi

g.931 vajra-like transcendental knowledge

ye shes rdo rje lta bu

ཡེ་ཤེས་རྡོ་རྗེ་ལྷ་བུ།

vajropamajñāna

g.932 Vajramati

rdo rje blo gros

རྡོ་རྗེ་བློ་གྲོས།

vajramati

Name of a bodhisattva.

g.933 Vardhamānamati

blo gros 'phel ba

བློ་གྲོས་འཕེལ་བ།

vardhamānamati

Name of a bodhisattva.

g.934 Varuṇadeva

chu bdag lha

ལུ་བདག་ལྷ།

varuṇadeva

Name of a bodhisattva.

g.935 Vaśavartin

rab 'phrul dga'

རབ་འཕྲུལ་དགའ།

vaśavartin

King of the gods of Paranirmitavaśavartin.

g.936 Vaśavartin

dbang byed

དབང་བྱེད།

vaśavartin

g.937 Vaśībhūtā

dbang du gyur pa

དབང་དུ་གྱུར་པ།

vaśībhūtā

Name of a world system in the northwestern direction, where the buddha Ekacchatra teaches the perfection of wisdom to bodhisattva great beings.

g.938 vehicle of the bodhisattvas

byang chub sems dpa'i theg pa

བྱང་ཆུབ་སེམས་དཔའི་ཐེག་པ།

bodhisattvayāna

This is equivalent to the Great Vehicle.

g.939 venerable

tshe dang ldan pa

ཚེ་དང་ལྷན་པ།

āyusmān

Definition from the 84000 Glossary of Terms:

A respectful form of address between monks, and also between lay companions of equal standing. It literally means “one who has a [long] life.”

g.940 verbal abuse

zhe gcod pa

ཞེ་གཙོད་པ།

pāruṣya

Sixth of the ten nonvirtuous actions. Also rendered as “harsh words.”

g.941 verses

tshigs su bcad pa

ཚིགས་སུ་བཅད་པ།

gāthā

Fourth of the twelve branches of the scriptures.

g.942 very limit of reality

yang dag pa'i mtha'

ཡང་དག་པའི་མཐའ།

bhūtakoti

Definition from the 84000 Glossary of Terms:

This term has three meanings: (1) the ultimate nature, (2) the experience of the ultimate nature, and (3) the quiescent state of a worthy one (*arhat*) to be avoided by bodhisattvas.

g.943 vetiver

rtsi skyang

རྩི་སྐྱང་།

vīraṇa ^{AD}

Andropogon Muricatus.

g.944 victory banner

rgyal mtshan

རྒྱལ་མཚན།

dhvaja

One of the eight auspicious symbols, often in the form of a rooftop ornament, representing the Buddha's victory over malign forces.

g.945 Videha

lus 'phags

ལུས་འཕགས།

videha

Definition from the 84000 Glossary of Terms:

One of the four main continents that surround Sumeru, the central mountain in classical Buddhist cosmology. It is the eastern continent, characterized as “sublime in physique,” and it is semicircular in shape. The humans who live there are twice as tall as those from our southern continent, and live for 250 years. It is known as Videha and Pūrvavideha.

g.946 viewer

mthong ba po

མཐོང་བ་པོ།

darśaka

g.947 Vigatarajaḥsañcayā

rdul gyi tshogs dang bral ba

རུལ་གྱི་ཚོགས་དང་བྲལ་བ།

vigatarajaḥsañcayā

Name of a world system in the southwestern direction, where the buddha Sūryamaṇḍalaprabhāsottamaśrī teaches the perfection of wisdom to bodhisattva great beings.

g.948 Vigataśoka

ngan med pa

ངན་མེད་པ།

vigataśoka

Name of a bodhisattva from a distant world system in the southern direction called Sarvaśokāpagata, who comes to this world to pay homage to the Buddha.

g.949 Vijayavikrāmin

rnam par rgyal bas rnam par gnon pa

རྣམ་པར་རྒྱལ་བས་རྣམ་པར་གཞོན་པ།

vijayavikrāmin

Name of a bodhisattva from a distant world system in the northeastern intermediate direction called Samādhyaḷaṅkṛta, who comes to this world to pay homage to the Buddha.

g.950 Vinaya

'dul ba

འདུལ་བ།

vinaya

The vows and texts pertaining to monastic discipline.

g.951 virtuous attributes

dge ba'i chos

དགེ་བའི་ཚོས།

kuśaladharmā

Also translated here as “virtuous phenomena.”

g.952 virtuous phenomena

dge ba'i chos

དགེ་བའི་ཚོས།

kuśaladharmā

Also translated here as “virtuous attributes.” For a listing of the mundane virtuous phenomena, see [8.77](#).

g.953 Viśeṣamati

'phags pa'i blo gros

འཕགས་པའི་བློ་གྲོས།

viśeṣamati

Name of a bodhisattva.

g.954 Viśrāntin

ngal bso po

ངལ་བཤོ་པོ།

viśrāntin

An epithet of Vaiśravaṇa, one of the Four Great Kings. See Negi 1995, vol. 3, p. 945.

g.955 visual consciousness

mig gi rnam par shes pa · myig gi rnam par shes pa

མིག་གི་རྣམ་པར་ཤེས་པ། . མྱིག་གི་རྣམ་པར་ཤེས་པ།

—

g.956 visually compounded sensory contact

mig gi 'dus te reg pa . myig gi 'dus te reg pa

མིག་གི་འདུས་ཏེ་རེག་པ། . མྱིག་གི་འདུས་ཏེ་རེག་པ།

cakṣuḥsaṃsparśa

g.957 void

dben pa

དབེན་པ།

vivikta

“Void” renders *dben pa* (*vivikta*); alternatively, “isolated,” in the sense that there is nothing else beside it.

g.958 Vṛha

che ba

ཆེ་བ།

vṛha

Thirteenth of the sixteen god realms of form that correspond to the four meditative concentrations, meaning “Great.” *Vṛhat* is the spelling, not *bṛha(t)* in Ghoṣa (the only place these divisions are attested to our knowledge).

g.959 Vṛhatphala

'bras bu che

འབྲས་བུ་ཆེ།

vṛhatphala

Sixteenth and highest of the sixteen god realms of form that correspond to the four meditative concentrations, meaning “Great Fruition.”

g.960 Vulture Peak

ri bya rgod 'phungs po

རི་བྱ་ཚོད་འཕྱངས་པོ།

gṛdhrakūṭa

Definition from the 84000 Glossary of Terms:

The Gṛdhrakūṭa, literally Vulture Peak, was a hill located in the kingdom of Magadha, in the vicinity of the ancient city of Rājagṛha (modern-day Rajgir, in the state of Bihar, India), where the Buddha bestowed many sūtras, especially the Great Vehicle teachings, such as the Prajñāpāramitā sūtras. It continues to be a sacred pilgrimage site for Buddhists to this day.

g.961 Vyūharāja

rnam par bkod pa'i rgyal po

རྣམ་པར་བཀོད་པའི་རྒྱལ་པོ།

vyūharāja

Name of a bodhisattva.

g.962 Vyūharāja

rgyan gyi rgyal po

རྒྱན་གྱི་རྒྱལ་པོ།

vyūharāja

Name that ten thousand living beings in the assembly will bear when they become buddhas.

g.963 wandering mendicant

kun tu rgyu ba

ཀུན་ཏུ་རྒྱུ་བ།

parivrājaka ^{AD}

Definition from the 84000 Glossary of Terms:

A non-Buddhist religious mendicant who literally “roams around.”

Historically, they wandered in India from ancient times, including the time of the Buddha, and held a variety of beliefs, engaging with one another in debate on a range of topics. Some of their metaphysical views are presented in the early Buddhist discourses of the Pali Canon. They included women in their number.

g.964 water element

chu'i khams

ཆུ་འི་ཁམས།

—

g.965 Wé Mañjuśrī

dbas ma.ny+dzu shrI · sbas ma.ny+dzu shrI · dba' ma.ny+dzu shrI

དབས་མཚུ་གྲི། ་ སྤུ་མཚུ་གྲི། ་ དབས་མཚུ་གྲི།

—

An early Tibetan translator.

g.966 well established as the king of meditative stabilities

ting nge 'dzin la rgyal po ltar rab tu gnas pa

ཏིང་ངེ་འཛིན་ལ་རྒྱལ་པོ་ལྟར་རབ་རྟུ་གནས་པ།

samādhirājasupraṭiṣṭhita

A meditative stability.

g.967 well situated

rab tu gnas pa

རབ་རྟུ་གནས་པ།

supraṭiṣṭhita

A meditative stability.

g.968 well-engaging king of meditative stabilities

ting nge 'dzin gyi rgyal po bde bar 'jug pa

· *ting nge 'dzin gyi rgyal po bde bar 'jugs pa*

ཏིང་ངེ་འཛིན་གྱི་རྒྱལ་པོ་བདེ་བར་འཇུག་པ། ་ ཏིང་ངེ་འཛིན་གྱི་རྒྱལ་པོ་བདེ་བར་འཇུགས་པ།

—

A meditative stability. In the latter part of chapter 8 and in chapter 11 this is rendered as “well-founded king of meditative stabilities” (*ting nge 'dzin gyi rgyal po bde bar 'dzugs pa*).

g.969 well-founded king of meditative stabilities

ting nge 'dzin gyi rgyal po bde bar 'dzugs pa

ཏིང་ངེ་འཛིན་གྱི་རྒྱལ་པོ་བདེ་བར་འཇུགས་པ།

—

A meditative stability.

g.970 well-gone one

bde bar gshegs pa

བདེ་བར་གཤེགས་པ།

sugata

Definition from the 84000 Glossary of Terms:

One of the standard epithets of the buddhas. A recurrent explanation offers three different meanings for *su-* that are meant to show the special qualities of “accomplishment of one’s own purpose” (*svārthasampad*) for a complete buddha. Thus, the Sugata is “well” gone, as in the expression *su-rūpa* (“having a good form”); he is gone “in a way that he shall not come back,” as in the expression *su-naṣṭa-jvara* (“a fever that has utterly gone”); and he has gone “without any remainder” as in the expression *su-pūrṇa-ghaṭa* (“a pot that is completely full”). According to Buddhaghoṣa, the term means that the way the Buddha went (Skt. *gata*) is good (Skt. *su*) and where he went (Skt. *gata*) is good (Skt. *su*).

g.971 wheel-turning emperor

'khor los sgyur ba'i rgyal po

འཁོར་ལོས་སྐུར་བའི་རྒྱལ་པོ།

cakravartīrāja

Definition from the 84000 Glossary of Terms:

An ideal monarch or emperor who, as the result of the merit accumulated in previous lifetimes, rules over a vast realm in accordance with the Dharma. Such a monarch is called a *cakravartin* because he bears a wheel (*cakra*) that rolls (*vartate*) across the earth, bringing all lands and kingdoms under his power. The *cakravartin* conquers his territory without causing harm, and his activity causes beings to enter the path of wholesome actions. According to Vasubandhu’s *Abhidharmakośa*, just as with the buddhas, only one *cakravartin* appears in a world system at any given time. They are likewise endowed with the thirty-two major marks of a great being (*mahāpuruṣalakṣaṇa*), but a *cakravartin*’s marks are outshined by those of a buddha. They possess seven precious objects: the wheel, the elephant, the horse, the wish-fulfilling gem, the queen, the general, and the minister. An illustrative passage about the *cakravartin* and his possessions can be found in *The Play in Full* (Toh 95), 3.3–3.13.

Vasubandhu lists four types of *cakravartins*: (1) the *cakravartin* with a golden wheel (*suvarṇacakravartin*) rules over four continents and is invited by lesser kings to be their ruler; (2) the *cakravartin* with a silver wheel (*rūpyacakravartin*) rules over three continents and his opponents submit to him as he approaches; (3) the *cakravartin* with a copper wheel (*tāmracakravartin*) rules over two continents and his opponents submit themselves after preparing for battle; and (4) the *cakravartin* with an iron wheel (*ayaścakravartin*) rules over one continent and his opponents submit themselves after brandishing weapons.

g.972 white-blotched skin

sha bkra

ཤ་བྲ།

kilāsa

The Sanskrit and Tibetan terms are sometimes used to denote leucoderma or vitiligo, a benign skin condition, but the context here suggest this is more likely to be a reference to the pale skin lesions seen in certain forms of leprosy.

g.973 wind element

rlung gi kham

རླུང་གི་ཁམས།

—

g.974 wisdom

shes rab

ཤེས་རབ།

prajñā

In the context of the perfections, wisdom is the sixth of the six perfections. The translation of *prajñā* (*shes rab*) by “wisdom” here defers to the precedent established by Edward Conze in his writings. It has a certain poetic resonance which more accurate renderings—“discernment,” “discriminative awareness,” or “intelligence”—unfortunately lack. It should be remembered that in Abhidharma, *prajñā* is classed as one of the five object-determining mental states (*pañcaviṣayaniyata*, *yul nges lnga*), alongside “will,” “resolve,” “mindfulness,” and “meditative stability.” Following Asaṅga’s *Abhidharma-samuccaya*, Jamgon Kongtrul (*The Treasury of Knowledge*, Book 6, Pt. 2, p. 498), defines *prajñā* as “the discriminative awareness that analyzes specific and general characteristics.” See also “perfection of wisdom.”

g.975 wishlessness

smon pa myed pa · smon pa med pa

སྐྱོན་པ་ཕྱེད་པ། · སྐྱོན་པ་མེད་པ།

apraṇihita

The ultimate absence of any wish, desire, or aspiration, even those directed towards buddhahood. One of the three gateways to liberation; the other two are emptiness and signlessness.

g.976 wishlessness as a gateway to liberation

rnam par thar pa'i sgo smon pa myed pa · rnam par thar pa'i sgo smon pa med pa

རྣམ་པར་ཐར་པའི་སྒོ་སྒྲོན་པ་བྱེད་པ། · རྣམ་པར་ཐར་པའི་སྒོ་སྒྲོན་པ་མེད་པ།

apranīhitavimokṣamukha ^{AD}

Third of the three gateways to liberation.

g.977 with a dustless and dust-free principle

rdul med cing rdul dang bral ba'i tshul dang ldan pa

རྩུལ་མེད་ཅིང་རྩུལ་དང་བྲལ་བའི་ཚུལ་དང་ལྷན་པ།

arajīvirajonayayukta

A meditative stability.

g.978 without apprehending anything

myi dmyigs pa'i tshul · mi dmyigs pa'i tshul · mi dmigs pa'i tshul

མི་དམིགས་པའི་ཚུལ། · མི་དམིགས་པའི་ཚུལ། · མི་དམིགས་པའི་ཚུལ།

anupalambhayogena

The expression “without apprehending anything” suggests that bodhisattva great beings should teach without perceiving anything as inherently existing.

g.979 without attachment or impediment

chags pa dang thogs pa med pa · chags pa dang thogs pa myed pa

ཆགས་པ་དང་ཐོགས་པ་མེད་པ། · ཆགས་པ་དང་ཐོགས་པ་བྱེད་པ།

—

A meditative stability.

g.980 without clumsiness

'khrul pa myi mnga'

འཁྲུལ་པ་བྱི་མངའ།

nāsti skhalitam

First of the eighteen distinct qualities of the buddhas.

g.981 without differentiating perceptions

'du shes sna tshogs myi mnga'

འདུ་ཤེས་སྣ་ཚོགས་བྱི་མངའ།

nāsti nānātvasaṃjñā

Fourth or fifth (depending on the list) of the eighteen distinct qualities of the buddhas.

g.982 without enmity

gcugs myed pa

གཅུགས་མྱེད་པ།

asamucchita

g.983 without mistakes

khrol pa med pa

ཁྱོལ་པ་མེད་པ།

—

A meditative stability.

g.984 without settled focus

gnas su bya ba med pa

གནས་སུ་བྱ་བ་མེད་པ།

niradhiṣṭhāna

A meditative stability.

g.985 without the indifference that lacks discernment

ma brtags pa'i btang snyoms myi mnga'

མ་བརྟགས་པའི་བྟངས་སྟོང་སྟོང་མེད་པ།

apratisaṃkhyāyopekṣā

Sixth of the eighteen distinct qualities of the buddhas.

g.986 without uncomposed minds

thugs mnyam par ma bzhag pa myi mnga'

ཐུགས་མཉམ་པར་མ་བཞག་པ་མྱི་མངའ།

nāsty asamāhitacitta

Fourth or fifth (depending on the list) of the eighteen distinct qualities of the buddhas.

g.987 world of Yama

gshin rje'i 'jig rten

གཤིན་རྗེའི་འཇིག་རྟེན།

yamaloka

Definition from the 84000 Glossary of Terms:

The land of the dead ruled over by the Lord of Death. In Buddhism it refers to the *preta* realm, where beings generally suffer from hunger and thirst, which in traditional Brahmanism is the fate of those departed without descendants to make ancestral offerings.

g.988 **worthy repository**

snod du gyur pa

སྒོ་དུ་གྱུར་པ།

pātragata

A meditative stability.

g.989 **wrong view**

lta ba

ལྟ་བ།

dṛṣṭi

Second of the four torrents.

g.990 **wrong views**

log par lta ba

ལོག་པར་ལྟ་བ།

mithyāḍṛṣṭi

Tenth of the ten nonvirtuous actions.

g.991 **yakṣa**

gnod sbyin

གནོད་སྦྱིན།

yakṣa

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings who inhabit forests, mountainous areas, and other natural spaces, or serve as guardians of villages and towns, and may be propitiated for health, wealth, protection, and other boons, or controlled through magic. According to tradition, their homeland is in the north, where they live under the rule of the Great King Vaiśravaṇa.

Several members of this class have been deified as gods of wealth (these include the just-mentioned Vaiśravaṇa) or as bodhisattva generals of yakṣa armies, and have entered the Buddhist pantheon in a variety of forms, including, in tantric Buddhism, those of wrathful deities.

g.992 **Yāma**

mtshe ma

མཚོ་མ།

yāma

Third god realm of desire, meaning “Strifeless.”

g.993 Yaśodharā

grags 'dzin

གྲགས་འཛིན།

yaśodharā

Definition from the 84000 Glossary of Terms:

Daughter of Śākya Daṇḍadhara (more commonly Daṇḍapāṇi), sister of Iṣudhara and Aniruddha, she was the wife of Prince Siddhārtha and mother of his only child, Rāhula. After Prince Siddhārtha left his kingdom and attained awakening as the Buddha, she became his disciple and one of the first women to be ordained as a bhikṣunī. She attained the level of an arhat, a worthy one, endowed with the six superknowledges.

g.994 yawning lion

seng ge rnam par bsgyings pa

སེང་གེ་རྒྱལ་པར་བསྐྱིདས་པ།

siṃhaviṣṭambhita

A meditative stability. According to the *Śatasāhasrikāprajñāpāramitābrhatṭīkā* (Toh 3807, F.53.a), it refers to a tathāgata’s power to overcome or even preempt all opposition by sheer power and magnificence.

g.995 yojana

dpag tshad

དཔག་ཚད།

yojana

A *yojana* is eight “earshots,” or the distance a cart yoked to two oxen can go in a day.

g.996 Zhang Yeshe Dé

zhang ye shes sde

ཞང་ཡེ་ཤེས་སྡེ།

—

One of the most important Tibetan translators and chief editors of the early translation period (late eighth and early ninth century), responsible for a large number of canonical translations and author of several Tengyur texts.

ci.

CITATION INDEX

- 2.2 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“How then, Lord, should bodhisattva great beings who want to fully awaken to all dharmas in all forms make an effort at the perfection of wisdom?”

- 2.3 14 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

Venerable Śāriputra having thus inquired, the Lord,

“Śāriputra, here bodhisattva great beings, having stood in the perfection of wisdom by way of not taking their stand on it,”

“Śāriputra, here bodhisattva great beings, having stood in the perfection of wisdom by way of not taking their stand on it,”

“having stood in the perfection of wisdom by way of not taking their stand on it,”

“should complete the perfection of giving.”

“by way of not giving up anything, because a gift, a giver, and a recipient are not apprehended.”

“should complete the perfection of giving by way of not giving up anything.”

“Should complete the perfection of morality because no downfall is incurred and no compounded downfall is incurred”—

“Because there is no disturbance”—

“Because there is no relaxing of physical or mental effort”—

“should complete... the perfection of perseverance”

“Because there is no experience”—

“Because all phenomena are not apprehended”—

“should complete the perfection of wisdom.”

2.4 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Open this passage

“Śāriputra, bodhisattva great beings, having stood in the perfection of wisdom, should perfect the four applications of mindfulness,”

“Śāriputra, bodhisattva great beings, having stood in the perfection of wisdom, should perfect the four applications of mindfulness,”

“perfect the four applications of mindfulness.”

“because the applications of mindfulness cannot be apprehended.”

2.5 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Open this passage

“they should perfect ... the wishlessness meditative stabilization,”

“They should cultivate the emptiness meditative stabilization.”

“the signlessness meditative stabilization.”

“the wishlessness meditative stabilization.”

2.6 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the four concentrations”

“they should cultivate the four concentrations,”

2.9 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“mindfulness of disgust,”

“Mindfulness of death”

“the perception of death.”

“the perception that there is no delight in the entire world.”

“the perception that there is nothing to trust in the entire world.”

2.10 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“They should cultivate knowledge of suffering.”

“the knowledge of origination.”

“knowledge of extinction.”

2.11 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

"[The] knowledge of not arising"

"Knowledge of dharmas"

"conventional knowledge."

"Knowledge of mastery"—

"Knowledge in accord with sound"—

2.14 12 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

"should cultivate... great love, great compassion, great joy, and great equanimity,"

"the nine abodes of beings"

"they should perfect... the ten tathāgata powers,"

"great equanimity"

"The five undiminished clairvoyances"—

"The six perfections"—

"The six principles of being liked"—

"The seven riches"

"The eight ways great persons think"—

"the nine places beings live"

"the ten tathāgata powers,"

"great compassion,"

2.15 8 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“who want to fully awaken to the knowledge, furnished with the best of all aspects, of a knower of all aspects,”

“who want to fully awaken to the knowledge, furnished with the best of all aspects, of a knower of all,”

“who want to perfect all-knowledge,”

“the knowledge of all aspects.”

“the knowledge of path aspects.”

“all-knowledge.”

“want to perfect the knowledge of path aspects”

“want to perfect the knowledge of the aspects of the thought activity of all beings”—

2.16 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“should... make an effort at the perfection of wisdom.”

“want to destroy all residual impressions, connections, and afflictions”

“want to destroy all residual impressions, connections, and afflictions”

2.17 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“who want to enter into the secure state of a bodhisattva,”

“want to enter into the secure state of a bodhisattva”

“want to enter into the secure state of a bodhisattva”—

2.18 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Who want to pass beyond the level of śrāvakas and pratyekabuddhas”—

“Who want to stand on the irreversible level”—

2.19 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Who want to surpass gift-giving to all śrāvakas and pratyekabuddhas by producing a single thought with associated rejoicing”—

“the aggregate of morality”

2.21 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“for the sake of all beings... giving even a little gift,”

2.22 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Bodhisattva great beings practicing the perfection of giving should train in the perfection of wisdom”—

2.24 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“want to thoroughly establish a buddha’s body.”

“Who want to thoroughly establish a buddha’s body”—

2.25 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Who want to be born in the buddha’s lineage”—

2.26 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The heir apparent’s level”

2.31 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“a world as vast as the dharma-constituent”

“as far-reaching as the space element”

2.32 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Want to make a single wholesome thought of awakening inexhaustible”—

2.37 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Want to ensure the line of buddhas will be unbroken”

2.38

17 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“[They] want to stand in inner emptiness”

“outer emptiness.”

“inner and outer emptiness,”

“inner and outer emptiness.”

“emptiness of emptiness.”

“great emptiness.”

“emptiness of ultimate reality.”

“emptiness of the compounded.”

“emptiness of the uncompounded.”

“emptiness of what transcends limits.”

“emptiness of no beginning and no end.”

“emptiness of nonrepudiation.”

“emptiness of a basic nature.”

“emptiness of all dharmas.”

“emptiness of its own mark.”

“emptiness of not apprehending.”

“the emptiness of the nonexistence of an intrinsic nature.”

2.41

2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“comprehend the suchness of all dharmas.”

“The suchness of all dharmas, the suchness of the dharma-constituent, and the suchness of the very limit of reality”—

2.43 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Want to know how many tiny particles of earth there are”

2.46 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Want to blunt with the tip of one finger”—

2.47 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Want their single cross-legged posture to expand into and fill up...”—

“With a single alms bowl”

2.49 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“tiny particles”

2.77 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“How, Lord... when bodhisattva great beings are giving a gift?”

2.78 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The perfection of concentration... because of not being distracted and not constructing any ideas”—

“The perfection of wisdom... by way of not apprehending the knowledge of all dharmas”

2.79 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“want to acquire the buddha qualities of the past, future, and present lord buddhas”

2.108 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The flesh eye, divine eye,”

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

2.133 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Blinding darkness”—

2.162 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“bodhisattva great beings who want to establish them in the result of stream enterer, the result of once-returner, the result of non-returner, the state of a worthy one, in a pratyekabuddha’s awakening, and in unsurpassed, perfect awakening should train in the perfection of wisdom,”

2.163 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“who want to train in the tathāgatas’ way of carrying themselves,”

“Want to train in the tathāgatas’ way of carrying themselves”—

2.164 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Look down as an elephant looks”—

2.169 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“walk, stand, sit”

“lie down”

“become all diamond?”

2.184 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“make use of those five sorts of sense objects,”

“in order to bring beings to maturity... taking to the five sorts of sense objects.”

“without afflictions,”

“make use of”

2.186 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“skilled”

2.189 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, how then should bodhisattva great beings practice the perfection of wisdom?”

2.190 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

Venerable Śāriputra having thus inquired, the Lord said to him,
“Śāriputra, here bodhisattva great beings practicing the perfection of wisdom do not, even while they are bodhisattvas, see a bodhisattva. They do not see even the word bodhisattva. They do not see awakening either, and they do not see the perfection of wisdom. They do not see that ‘they practice,’ and they do not see that ‘they do not practice.’ They also do not see that ‘while practicing they practice and while not practicing do not practice,’ and they also do not see that ‘they do not practice, and do not not practice as well.’ They do not see form. Similarly, they do not see feeling, perception, volitional factors, or consciousness either,”

2.191 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“and why?”

“the name bodhisattva is empty of the intrinsic nature of a name. The name bodhisattva is not empty because of emptiness,”

“and why?”

“because this—namely, bodhisattva—is just a name,”

“And because this—namely, emptiness—is just a name”—

2.192 8 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“just names.”

“because where there is no intrinsic nature there is no production, stopping, decrease, increase, defilement, or purification.”

“Form is like an illusion, feeling is like an illusion,”

“And an illusion is just a name that does not reside somewhere, does not reside in a particular place”

“The sight of an illusion is mistaken and does not exist”

“And is devoid of an intrinsic nature”

“Bodhisattva great beings practicing the perfection of wisdom like that do not see production,”

“in any dharma at all”

2.193 7 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Open this passage

“production... stopping”—

“decrease... increase”—

“defilement... purification”—

“And why? Because names are made up.”

“form, feeling, perception,”

“those interdependent dharmas, they are imagined,”

“names plucked out of thin air working subsequently as conventional labels,”

2.194 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Open this passage

“The perfection of wisdom, too,”

“just as they are subsequently conventionally labeled, so too are they settled down on as real”

“when bodhisattva great beings practicing the perfection of wisdom do not see any of those names as inherently existing,”

“because they do not see them, they do not settle down on them as real”;

2.195 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Open this passage

“moreover, Śāriputra, bodhisattva great beings practicing the perfection of wisdom think,”

“bodhisattvas,”

“awakening,”

“the awakened one,”

“the perfection of wisdom... form,”

2.196 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“For example, Śāriputra, ‘self’ is said again and again,”

“cannot be apprehended”

2.197 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Similarly, bodhisattva great beings practicing the perfection of wisdom also...,”

“do not see”

“they do not see even the names”

“settle down on them as real.”

“Because they do not see what would make them settle down on them as real”

2.198 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“setting aside the wisdom of a tathāgata, [they]... surpass the wisdom of all śrāvakas and pratyekabuddhas.”

2.199 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“To illustrate, Śāriputra, if this Jambudvīpa were filled with monks similar in worth to Śāriputra and Maudgalyāyana,”

“A thicket of naḍa reeds, or a thicket of bamboo, or a thicket of sugarcane, or a thicket of rushes, or a thicket of rice, or a thicket of sesame”

“would not approach ... even by a hundredth part, nor by a thousandth part, nor by a hundred thousandth part; it would not stand up to any number, or fraction, or counting, or analogy, or comparison.”

“the wisdom”

“the wisdom of a bodhisattva”

2.202 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“As many... as there are sand particles in the Gaṅgā River”

2.211 7 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“venerable Śāriputra,”

“Lord, the wisdom of śrāvaka stream enterers,”

“All those wisdoms are not broken apart; they are a detachment, are not produced, and are empty of an intrinsic nature.”

“Variation”—

“Distinction”

“So how, Lord, could...”

“what do you think, Śāriputra,”

2.212 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“furnished with the best of all aspects”

“practicing the knowledge of all aspects”

“working for the welfare of all beings”

“Having fully awakened to all dharmas in all forms”

“lead all beings to complete nirvāṇa”

2.213 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“What do you think, Śāriputra, do all śrāvakas and pratyekabuddhas think, ‘We must, having fully awakened to unsurpassed, perfect, complete awakening,’ ”

2.215 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“What do you think, Śāriputra, do all these śrāvakas and pratyekabuddhas think, ‘We must, having practiced the six perfections,’ ”

“ ‘lead infinite, countless beings beyond measure to complete nirvāṇa.’ ”

2.216 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Śāriputra, a bodhisattva great being thinks...,”

“lead infinite, countless beings beyond measure to complete nirvāṇa.”

2.217 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“fireflies,”

2.218 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the sun”

2.219 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“How, Lord, do bodhisattva great beings, having passed...,”

2.220 7 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“their first”—

“production of the thought onward”

“emptiness, signlessness, and wishlessness”

“beyond the śrāvaka or pratyekabuddha level”;

“the irreversible”

“level”;

“the [six] perfections”

2.221 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Standing on which level, Lord, do bodhisattva [great beings],”

2.222 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“in the interval from their first production of the thought,”

2.223 6 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because Śāriputra, it is thanks to bodhisattva great beings that all wholesome dharmas appear in the world,”

“The ten wholesome actions, the morality with five branches, the morality with eight branches”—

“the concentrations”

“the path”

“the perfections”

“distinct attributes of a buddha”

2.224 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“because those wholesome dharmas appear in the world, there are great sāla tree-like royal families in the world,”

“stream enterers appear in the world,”

“the perfectly complete buddhas,”

2.225 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“purifies the offering,”

“Because the offering is absolutely pure”

“a giver.”

2.226 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

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

2.227 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

the Lord

2.232 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“when”

“are practicing with these seven emptinesses,”

2.233 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“You cannot say... that they ‘are engaged’ or ‘are not engaged.’ ”

“and why?”

2.234 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“because they do not see form as qualified by production or qualified by stopping,”

2.235 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“They do not see form as qualified by defilement or qualified by purification.”

2.236 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“do not see ‘a confluence of form with feeling,’ ”

2.237 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“because they are empty of a basic nature”

2.238 6 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“that emptiness of form is not form,”

“Because, Śāriputra, that emptiness of form is not seeable.”

“experience,”

“being collected together and knowing,”

“occasioning anything,”

“making conscious,”

2.239 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“And why?”

“Because... form is not one thing and emptiness another; emptiness is not one thing and form another,”

“form is itself emptiness, and emptiness is form,”

2.240 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Śāriputra, that emptiness is not produced and does not stop,”

“does not decrease and does not increase,”

“is not past, is not future, and is not present.”

“In such as that,”

“there is no form, there is no feeling, there is no perception,”

2.245 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“there is no buddha; there is no awakening.”

2.246 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“they do not see the practice of the perfection of wisdom as either ‘engaged’ or ‘not engaged’ with form”

2.256 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Neither cause emptiness to engage with emptiness”—

“the yogic practice of emptiness as well,”

“signlessness”;

“wishlessness.”

2.259 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“they do not engage with nor disengage from form”—

“enter into the emptiness of the marks particular to dharmas.”

2.260 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“they do not join form with the prior limit,”

“because they do not even see the prior limit.”

2.277 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“They do not join the prior limit with the later limit”—

“join the prior limit with the later limit and... join the later limit with the prior limit.”

“because of the sameness of the three periods of time.”

2.281 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“[Bodhisattva great beings]... do not join form with the knowledge of all aspects”—

2.313 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“[Form] is not joined with ‘permanent,’ ”

“with ‘impermanent,’ ”

2.343 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Form is not joined with ‘calm,’ ”

“Form is not joined with ‘not calm,’ ”

2.352 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The knowledge of all aspects does not join with ‘calm,’ ”

2.428 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“ ‘practicing,’ ”

2.429 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“[Bodhisattva great beings]... do not practice the perfection of wisdom for the sake of the perfection of giving”—

2.438 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“do not see a difference in any dharma.”

2.440 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“do not even see the perfection of wisdom itself, not to mention a bodhisattva, so however could they apprehend fully all the clairvoyances?”

2.444 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Śāriputra, Māra the wicked one does not gain entry to a bodhisattva great being practicing the perfection of wisdom like this,”

2.457 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Any phenomenon united with”

“separated”

“Come together with or not come together with them”

2.458 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because the dharma-constituent does not fully awaken by means of the dharma-constituent,”

2.463 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“do not join form to emptiness”—

“and do not join emptiness to form”—

2.469 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Śāriputra, you should bear in mind that bodhisattva great beings engaged like that have been prophesied”—

2.470 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“for the welfare of infinite, countless beings beyond measure, but still it will not occur to them to think, ‘The lord buddhas will make a prophesy about me. I am close to being prophesied,’ ”

2.472 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Practices the perfection of wisdom as an unproduced and unceasing being”

2.473 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because the notion of a being does not occur to bodhisattva great beings... like that. And why? Because a being is absolutely not produced and does not cease, because the true dharmic nature of dharmas is not produced and does not cease.”

2.474 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“emptiness... and cannot be apprehended,”

“in an isolated state.”

2.475 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Śāriputra, this... is the bodhisattva great beings’ ultimate yogic practice,”

2.476 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“[they] accomplish... great love, great compassion,”

“they do not practice with a miserly thought,”

2.477 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Where did they die... who have taken birth here?”

2.484 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Śāriputra, there are... bodhisattva great beings without skillful means,”

2.486 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“will fully awaken to unsurpassed, perfect, complete awakening right here in the Fortunate Eon.”

2.506 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“knowledge”

“is a bodhisattva [great being’s]”

“forbearance.”

2.538 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the light of the buddhadharmas,”

“up until they... fully awaken.”

2.539 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“This, Śāriputra, is the origination of the bodhisattva great beings in the buddhadharmas.”

2.540 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Therefore, Śāriputra, bodhisattva great beings practicing the perfection of wisdom would provide no opportunity for basic immoral physical, verbal, and mental action.”

2.541 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“What, Lord, is a bodhisattva great being’s basic immoral physical action?”

2.548 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“cleansing the awakening path”

2.549 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“What, Lord, is the bodhisattva great beings’ awakening path?”

“Śāriputra, when bodhisattva great beings practice the awakening path,”

2.554 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“What, Lord, is the bodhisattva great beings’ knowledge of a knower of all aspects?”

2.555 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“in possession of that knowledge,”

2.566 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“flesh eye”

2.569 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“divine eye”

2.573 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“wisdom eye”

2.574 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“dharma eye”

2.595 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“buddha eye”

2.600 6 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“They do not apprehend a false projection of miraculous power,”

“What they might falsely project,”

“they do not apprehend”

“Its intrinsic nature is empty”

“its intrinsic nature is isolated”

“its intrinsic nature is not produced”

2.601 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“They do not intend miraculous power”

“[they] intend to accomplish miraculous power”

2.614 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

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

2.615 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

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

“Śāriputra, there are...”

“Because of the emptiness that transcends limits”—

“Based on not holding on to anything”—

“standing in the perfection of giving, cleanse the path to”

2.617 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Based on not having gone, not having come—

“based on not...”

“And not having grasped anything”—

2.618 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“giving is designated based on holding on to things”—

2.619 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“They do not falsely project ‘they have gotten beyond that.’ They do not falsely project ‘they have not gotten beyond that.’ ”

“They do not falsely project ‘giving and miserliness’ ”

“They do not falsely project ‘I have been snubbed.’ They do not falsely project ‘I have been saluted,’ ”

2.620 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Śāriputra, a nonproduction...”

2.622 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“In regard to all beings, that they are the same”

“that all phenomena are the same”

- 3.1 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

The Lord... said..., “Subhūti, starting with the perfection of wisdom, be confident in your readiness to give a Dharma discourse to the bodhisattva great beings about how bodhisattva great beings go forth in the perfection of wisdom.”

- 3.2 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Will venerable Subhūti instruct... on account of armor in which reposes the power of his own intellect and ready speech?”

- 3.3 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Śāriputra, it is just the Tathāgata who, by skillful means, will expound the perfection of wisdom to the bodhisattva great beings.”

“Whatever the Lord’s śrāvakas say, teach, and expound”—

- 3.4 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, ... [w]hat phenomenon is this, the word bodhisattva great being, for?”

- 3.6 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“those... are just words,”

“do not exist inside, do not exist outside, and they cannot be apprehended where both do not exist”

3.7 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, it is like this: the word being is uttered again and again, but you cannot apprehend any being,”

“and except for being used conventionally as a mere word and conventional term, any phenomenon that is a designation is not produced and does not stop,”

3.8 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“self, being,”

3.35 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“body”

3.64 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“grass,”

3.67 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“dream, echo, mirage,”

- 3.68 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, when bodhisattva great beings are practicing the perfection of wisdom they should train in names and conventional terms that make things known, in advice that makes things known, and in dharmas that make things known.”

- 3.69 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, bodhisattva great beings thus practicing the perfection of wisdom do not view ‘form is permanent,’ ”

- 3.104 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“They do not view... as existing in the compounded element or as existing in the uncompounded element.”

- 3.105 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“do not mentally construct... any of those dharmas.”

“conceptualize,”

“mentally construct,”

“Standing without mentally constructing any dharma they cultivate the applications of mindfulness,”

- 3.111 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the distinct attributes of a buddha.”

- 3.112 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“[Bodhisattva great beings] practicing the perfection of wisdom excellently realize the defining marks of the dharmas. And that defining mark of a dharma, of the dharmas, is not defiled and is not purified.”

- 3.113 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“having understood that they are [just] names and conventional terms that are dharma designations, they do not settle down on form,”

- 3.120 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the skillful means”

“They do not settle down on suchness. They do not settle down on the very limit of reality. They do not settle down on the dharma-constituent.”

- 3.122 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, bodhisattva great beings thus practicing the perfection of wisdom who do not settle down on all dharmas grow in the perfection of giving,”

[3.123](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“They will obtain the dhāraṇī gateways. They will obtain the meditative stabilization gateways.”

[3.124](#) 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, bodhisattva great beings practicing the perfection of wisdom should thus understand names and conventional terms.”

“Subhūti, when bodhisattva great beings are thus practicing the perfection of wisdom they should understand the conventional usage of dharmas that are names and conventional terms.”

[3.125](#) 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, you say... ‘bodhisattva great being,’ ”

“What do you think, Subhūti, is the bodhisattva form, or is the bodhisattva other than form?”

“Lord, you say... ‘bodhisattva great being,’ ”

“What do you think, Subhūti, is the bodhisattva form, or is the bodhisattva other than form, or is the bodhisattva in form, or is form in the bodhisattva, or is the bodhisattva without form?”

“What do you think... is the bodhisattva form?”

3.126 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Is the bodhisattva something other that is not form, ... is the bodhisattva something other that is not feeling...?”

“What do you think... is the bodhisattva other than form? What do you think... is the bodhisattva other than feeling?”

3.127 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Or is the bodhisattva in form, or is form in the bodhisattva... or is the bodhisattva in feeling, or is feeling in the bodhisattva...?”

“What do you think... is the bodhisattva in form? What do you think... is the bodhisattva in feeling?”

“What do you think... is form in the bodhisattva? Is feeling in the bodhisattva?”

3.129 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Or is the bodhisattva without form... or is the bodhisattva without feeling...?”

“None of those, Lord.”

“What do you think... is the bodhisattva without form? What do you think... is the bodhisattva without feeling?”

“None of those, Lord.”

3.130 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“What do you think... is the bodhisattva feeling?”

3.132 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Is the bodhisattva form... or is the bodhisattva feeling... or is the bodhisattva perception...?”

3.135 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“What do you think... is the bodhisattva perception... is the bodhisattva volitional factors?”

3.145 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“What do you think... is the bodhisattva consciousness?”

3.390 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“What do you think, Subhūti, is the bodhisattva the suchness of form?”

“None of those, Lord.”

3.655 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, for what reason do you say...?”

3.656 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, when a bodhisattva great being absolutely does not exist and cannot be apprehended, how could that form be a bodhisattva?”

“Lord... when a bodhisattva absolutely does not exist and cannot be apprehended, how could that form be a bodhisattva?”

3.658 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“How could the suchness of form be apprehended in it?”

3.659 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Bodhisattvas, Subhūti, should train in the perfection of wisdom like that, without apprehending a being.”

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

3.660 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“What phenomenon is this, the word bodhisattva, for?”

“Subhūti... what do you think, is bodhisattva the word for form?”

“What phenomenon is this, the word bodhisattva, for?”

“What do you think, Subhūti, is bodhisattva the word for form? Or do you think bodhisattva is the word for feeling?”

3.744 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti! ... when bodhisattva great beings are practicing the perfection of wisdom like that they should train in the perfection of wisdom without apprehending a word for form,”

“should train in the perfection of wisdom without apprehending a word for wishlessness,”

“Excellent, excellent, Subhūti!” said the Lord. “Bodhisattva great beings practicing the perfection of wisdom like that, Subhūti, should train in the perfection of wisdom without apprehending a word for form,”

without apprehending the words for... consciousness is... a pleasurable state, a suffering state, self, selflessness, calmness, noncalmness, emptiness, nonemptiness, the state of having a sign, signlessness, the state of being wished for, or wishlessness,”

3.745 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“I do not see that—namely, the phenomenon with the name bodhisattva,”

“Again, Subhūti, you say...”

“I do not see that—namely, the phenomenon bodhisattva,”

3.748 11 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“one who sees.”

“one who feels.”

“one who does.”

“one who knows.”

“And why? You cannot make the uncompounded known without the compounded, and you cannot make the compounded known without the uncompounded.”

“Subhūti, bodhisattva great beings practicing the perfection of wisdom like that do not see any dharma at all, but they do not tremble, feel frightened, or become terrified at not seeing; their minds are not cowed by any dharma, do not tense up, and do not experience regret.”

“do not see form”

“greed, hatred, and confusion;”

“a self, a being, and a living being,”

“the desire realm, form realm, and formless realm;”

“śrāvakas and śrāvakadharmas... pratyekabuddhas and pratyekabuddhadharmas... bodhisattvas and bodhisattva dharmas ... buddhas and buddhadharmas... and awakening.”

3.750 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Mind and mental factor dharmas”

3.751 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“thinking mind and thinking mind dharmas”

3.752 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, bodhisattva great beings should practice the perfection of wisdom like that, without apprehending all dharmas,”

“That is the advice about the perfection of wisdom of bodhisattvas, just that is the instruction”

4.1 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, bodhisattva great beings who want to comprehend form should train in the perfection of wisdom,”

“Lord, bodhisattva great beings who want to comprehend form,”

4.6 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Who want to eliminate greed, hatred, and confusion”

4.9 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“complete the ten wholesome actions... the perfections,”

4.15 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the eighteen distinct attributes of a buddha.”

4.18 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“obtain the dhāraṇi gateways and meditative stabilizations.”

4.19 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“fulfill all the intentions of beings”

“complete all the wholesome roots.”

“The big flaw”—

4.22 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“A conforming love for dharmas”—

4.23 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Form a persistent negative attachment to the notion”—

4.32 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Open this passage

“flawlessness”

“Do not see in inner emptiness outer emptiness”—

“And... in outer emptiness inner emptiness”—

- 4.34 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Open this passage

“Train so that they know form but do not falsely project anything because of it”—

“the eighteen distinct attributes of a buddha,”

- 4.35 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Open this passage

“do not falsely project anything even because of the thought of awakening.”

“Because that thought is no thought”—

“the basic nature of thought is clear light,”

- 4.36 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Open this passage

“A thought that is not conjoined with greed nor disjoined from greed”

- 4.37 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Open this passage

“Venerable Subhūti, the thought of which you say ‘it is no thought,’ does that thought exist?”

“Venerable Śāriputra, can you apprehend existence or nonexistence there, in that state of no thought?”

“No, Venerable Subhūti.”

4.38 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Is then... this argumentative investigation of yours... appropriate?”

4.39 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Subhūti, what is the state of no thought?”

“Venerable Śāriputra, the state of no thought is a state without distortion and without conceptualization,”

4.40 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Subhūti, just as thought is without distortion and without conceptualization, so too is form without distortion and without conceptualization?”

4.51 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“unsurpassed, perfect, complete awakening are without distortion and without conceptualization as well.”

4.52 9 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The Lord’s son, close to his bosom”—

“born from his Dharma,”

“magically produced from his Dharma,”

“his Dharma heir,”

“not heir to material possessions,”

“a direct eyewitness to the dharmas,”

“who witnesses with your body,”

“foremost of those who are at the conflict-free stage.”

“excellent!”

4.54 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“because in this perfection of wisdom there is detailed instruction for the three vehicles in which bodhisattva great beings should train on the level of śrāvakas and pratyekabuddhas, bodhisattvas, and buddhas.”

“in this perfection of wisdom is detailed instruction for the three vehicles,”

5.1 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, given that I do not find, do not apprehend, and do not see a bodhisattva or the perfection of wisdom, to which bodhisattva will I give advice and instruction in what perfection of wisdom?”

“Lord, given that I do not find, do not apprehend, and do not see any real basis...—Lord, while not finding, not apprehending, and not seeing any real basis, which dharma will advise and instruct which dharma?”

- 5.2 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because, Lord, given that I do not find, do not apprehend, and do not see all dharmas, this really is something I might be uneasy about, how I might make just the name bodhisattva and just the name perfection of wisdom wax and wane.”

- 5.3 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, furthermore, that name does not stand alone and does not meet up with anything. And why? It is because that name does not exist.”

- 5.4 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, given that I do not apprehend and do not see the waxing and waning of form,”

- 5.147 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

like a dream

5.148 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

an illusion

5.149 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

an echo

5.150 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

an apparition

5.151 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

a reflection in the mirror

5.152 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

a mirage

5.153 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

a reflection of the moon in water

5.154 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

a magical creation

5.164 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“suchness, unmistakable suchness,”

5.188 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, whatever this designation bodhisattva that is a conventional term for the true nature of dharmas is, it cannot be said to be aggregates, or constituents, or sense fields,”

5.189 10 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“wholesome or unwholesome or neutral, basic immorality or not basic immorality,”

“dream, illusion, mirage, city of the gandharvas, echo, apparition, a reflection in the mirror, and magical creation,”

“space, earth, water, fire, and wind,”

“suchness, unmistakable suchness, unaltered suchness, true nature of dharmas, dharma-constituent, establishment of dharmas, certification of dharmas, and very limit of reality,”

“morality, meditative stabilization, wisdom, liberation, and knowledge and seeing of liberation,”

“stream enterer, once-returner, non-returner, worthy one, and pratyekabuddha”;

“stream enterer dharma,”

“bodhisattva, bodhisattva dharma... and buddha, and buddhadharma.”

“You should know that bodhisattva great beings stand on the irreversible level by way of not taking their stand on it and will go forth to the knowledge of all aspects.”

“[they] stand on the irreversible level by way of not taking their stand on it and will go forth to the knowledge of all aspects.”

5.190 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Furthermore, Lord, bodhisattva great beings practicing the perfection of wisdom should not stand in form,”

“should not stand in form,”

“[they] should not stand in form; they should not stand in feeling, perception, volitional factors, or consciousness,”

“they should not stand in form,”

“feeling”

5.191 7 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, it is because form is empty of form... that emptiness of form is not form, and emptiness is not other than form. Form itself is emptiness, and emptiness itself is form.”

“empty”

“that emptiness of form is not form.”

“and emptiness is not other than form.”

“form itself is emptiness, and”

“emptiness itself is form.”

“form itself is emptiness, and emptiness itself is form,”

5.226 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because of this one of many explanations, Lord, when bodhisattva great beings are practicing the perfection of wisdom they should not stand in syllables.”

“Should not stand in syllables”

“Should not stand in syllable accomplishment”—

“should not stand... in a single explanation, in two explanations, or in a number of different explanations.”

5.230 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Furthermore, Lord, bodhisattva great beings practicing the perfection of wisdom should not stand in ‘form is impermanent,’ ”

“form that is impermanent is empty of the intrinsic nature of form that is impermanent.”

“Also, that which is the emptiness of form that is impermanent is not the impermanence of form.”

“and form that is impermanent is not other than emptiness.”

“and emptiness itself is form that is impermanent.”

5.275 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Furthermore, Lord, when bodhisattva great beings practicing the perfection of wisdom without skill in means stand in form with a mind that has descended into grasping at ‘I’ and grasping at ‘mine,’ they practice an enactment of form, and they do not practice the perfection of wisdom,”

“practicing an enactment [they] do not cultivate the perfection of wisdom,”

5.308 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“and therefore do not fulfill the perfection of wisdom and go forth to the knowledge of all aspects.”

5.400 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“It is because, Lord, form is not fully grasped,”

“form is not fully grasped, and...,”

“form is not fully grasped,”

“Because a form not fully grasped is not form, because of the emptiness of a basic nature.”

5.413 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“that knowledge of all aspects is not fully grasped, because of inner emptiness,”

5.414 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“because of the emptiness that is the nonexistence of an intrinsic nature.”

5.415 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, this meditative concentration sphere of bodhisattva great beings is called sarvadharmāpariṣhṭa; it is vast, prized, infinite, fixed, cannot be stolen, and is not shared in common with śrāvakas and pratyekabuddhas”

“Abiding in that sphere of meditative stabilizations”

“And that knowledge of all aspects is not fully grasped, because of inner emptiness,”

“emptiness that is the nonexistence of an intrinsic nature,”

5.416 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“And why? Because it cannot be expressed as a causal sign,”

“it cannot be expressed as a causal sign.”

“Because a causal sign is an affliction”—

“What is a causal sign? Form is a causal sign,”

5.423 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“If the perfection of wisdom were something that could be taken up through a causal sign, then the religious mendicant Śreṇika,”

5.425 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“having thus comprehended he did not fully grasp form, did not fully grasp feeling,”

“The religious mendicant Śreṇika also believed in this knowledge of a knower of all aspects.”

“Partial knowledge”—

“Having thus comprehended [he] did not fully grasp form. Similarly, he did not fully grasp feeling, perception, volitional factors, or consciousness,”

“because he did not apprehend a grasper of all dharmas that are empty of their own mark.”

5.426 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because he did not see that knowledge as being an inner attainment and clear realization of knowledge, and he did not see it as being an outer one. He did not see that knowledge as being an inner and outer attainment and clear realization, and he did not see that attainment and clear realization of knowledge as being some other either.”

5.427 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“because he did not apprehend and did not see that with which he might know, or that which the knowledge might know.”

[5.428](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“he did not see that knowledge inside form,”

[5.440](#) 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“did not fully grasp the very limit of reality.”

“he has not fully grasped even the very limit of reality.”

[5.441](#) 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The religious mendicant Śreṇika believed in this one of many explanations,”

“because he did not pay attention to any causal signs.”

[5.442](#) 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, because all dharmas are not fully grasped, it is the bodhisattva great being’s perfection of wisdom.”

“Lord, this—... the state in which the bodhisattva great beings have gone beyond the others; it is the perfection of wisdom.”

“that he does not fully grasp form,”

5.443 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“In the interim they do not pass into complete nirvāṇa.”

5.444 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“those prayers are nonprayers, those powers are nonpowers, those fearlessnesses are nonfearlessnesses, those detailed and thorough knowledges are nondetailed and nonthorough knowledges, up to those eighteen distinct attributes of a buddha are nonbuddhadharmas,”

5.446 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Furthermore, Lord, bodhisattva great beings practicing the perfection of wisdom should make an investigation like this,”

“What is it... of what is it... why is it... and what is it for?”

5.447 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“if, when they investigate and ponder like that,”

“when they investigate and ponder”

“like that”—

“if... they see that the dharma that does not exist and that they do not find is the perfection of wisdom they still do not see it.”

5.465 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“thus, practicing the perfection of wisdom... are not separated from the knowledge of all aspects,”

“you should know”

“are not cowed... and do not tremble,”

“you should know”

“are not separated from the knowledge of all aspects.”

5.466 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Subhūti, why should you know that they are not separated from the knowledge of all aspects?”

5.467 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Śāriputra, form is separated from the intrinsic nature of form,”

“Venerable Śāriputra, because of this one of many explanations, form does not have the intrinsic nature of form,”

5.479 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the very limit of reality is separated from the intrinsic nature of the very limit of reality,”

5.487 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“furthermore, Venerable Śāriputra, form does not have the defining mark of form,”

“Furthermore, Venerable Śāriputra, form does not have the defining mark of form,”

5.489 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“who are training in this... go forth to the knowledge of all aspects,”

5.490 6 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“bodhisattva great beings who are training in this training go forth to the knowledge of all aspects,”

“all dharmas have not been produced and have not gone forth,”

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

“because all dharmas have not been produced and have not gone forth.”

“has not been produced”

“has not gone forth”

5.491 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Śāriputra... form is empty of form. You cannot get at its production and going forth.”

5.504 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Śāriputra, a bodhisattva great being thus practicing the perfection of wisdom is near unsurpassed, perfect, complete awakening,”

“Venerable Śāriputra, bodhisattva great beings thus practicing the perfection of wisdom are near unsurpassed, perfect, complete awakening”

6.1 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, if bodhisattva great beings practicing the perfection of wisdom without skillful means practice form,”

“if... without skillful means [bodhisattva great beings] practice form they practice a causal sign; they do not practice the perfection of wisdom,”

6.101 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“You should know that this is the bodhisattva great beings’ lack of skillful means.”

6.103 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“possess, form a notion of, and believe in form,”

6.118 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Śāriputra, you should know that bodhisattva great beings practicing the perfection of wisdom like that are without skillful means.”

6.120 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Śāriputra... when bodhisattva great beings practice the perfection of wisdom they do not practice form,”

6.153 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Śāriputra, when bodhisattva great beings practice the perfection of wisdom like that you should know that they have skillful means.”

6.154 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“If, while practicing the perfection of wisdom they apprehend any dharma, they are not practicing the perfection of wisdom,”

“they apprehend... they do not apprehend... they apprehend when they apprehend and do not apprehend when they do not apprehend... and they neither apprehend nor not apprehend”

6.157 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Śāriputra... they... bodhisattva great beings... are close to the knowledge of all aspects.”

“[those] bodhisattva great beings... are close to the knowledge of all aspects.”

6.158 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“furthermore... that knowledge of all aspects is not two and cannot be divided into two,”

“one should train in the applications of mindfulness.”

“Furthermore, because all dharmas are things that are not real, that knowledge of all aspects is not two and cannot be divided into two,”

6.166 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“those... do not even see those meditative stabilizations, because they do not falsely project on account of those meditative stabilizations, ‘I have been absorbed,’ ”

“Those bodhisattva great beings do not conceive of those.”

6.168 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The perfection of wisdom is not one thing, the meditative stabilization another, and the bodhisattva yet another. Bodhisattvas themselves are the meditative stabilization, and the meditative stabilization itself is the bodhisattva.”

[6.169](#) 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“because all dharmas are the same.”

“Is it possible to teach the meditative stabilization?”—

“No indeed, Venerable Śāriputra.”

[6.170](#) 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Do they form a notion of those meditative stabilizations?”

“They do not form such notions.”

[6.171](#) 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“How do they not form such notions?”

“They do not mentally construct them.”

[6.172](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“because all phenomena do not exist.”

6.174 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“because all dharmas are things that are not real, that knowledge of all aspects is not two and cannot be divided into two,”

“taught to be the foremost of śrāvakas at the conflict-free stage”

“excellent!”

6.176 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Śāriputra, when bodhisattva great beings train like that in the perfection of wisdom,”

“they train in the eighteen distinct attributes of a buddha, by way of not apprehending anything,”

“Śāriputra... training like that... up to they train in the eighteen distinct attributes of a buddha, by way of not apprehending anything,”

6.177 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Śāriputra, because of the state of absolute purity they do not apprehend a self,”

6.180 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“aggregates, constituents, sense fields,”

6.185 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“they do not apprehend a stream enterer,”

“a buddha.”

“because of the state of absolute purity”

6.186 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, what is purity?”

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

6.187 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Do not train in any dharma”—

“those dharmas do not exist in the way foolish, ordinary people take them to be.”

6.188 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Śāriputra, as they do not exist, so do they exist.”

“Thus, they do not exist, so one says ignorance.”

6.189 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord why are the nonexistent called ignorance?”

“Śāriputra, form does not exist,”

6.203 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Those foolish people [who] settle down on them because of ignorance and craving... are attached to the two extremes.”

“permanence and annihilation.”

“They do not know, and they do not see”—

6.205 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“they are, therefore, counted as fools. They will not definitely emerge.”

“they are, therefore, counted as fools,”

6.211 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Why... do they... not train... and not go forth?”

6.212 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“without skillful means they mentally construct and settle down on”

6.213 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the knowledge of all aspects.”

6.219 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Śāriputra, they go forth to the knowledge of all aspects by way of not apprehending emptiness.”

7.1 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, suppose someone were to ask, ‘Does this illusory being, having trained in the perfection of wisdom, go forth to the knowledge of all aspects or reach the knowledge of all aspects?’ ”

“Lord, suppose someone were to ask,”

7.5 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, what do you think about this: Is illusion one thing and form another?”

7.118 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Illusion is not one thing, Lord, and the knowledge of all aspects another; the knowledge of all aspects is itself illusion, Lord, and illusion is itself the knowledge of all aspects.”

7.121 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“production... stopping... defilement and purification”

7.124 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“train... like that, by way of not apprehending anything, they go forth to the knowledge of all aspects and reach the knowledge of all aspects.”

7.144 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because, Lord, form is like an illusion, and feeling ... perception... volitional factors... and consciousness is like an illusion, and what that consciousness is, the six faculties are. They are the five aggregates.”

7.150 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, if bodhisattva great beings who have newly set out in the vehicle were to hear this exposition would they not tremble, feel frightened, and become terrified?”

7.151 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti... if they are bodhisattva great beings who have newly set out in the vehicle, and are those without skillful means who have not been taken in hand by a spiritual friend,”

“those without skillful means who have not been taken in hand by a spiritual friend, they will tremble, feel frightened, and become terrified, but those with skillful means will not tremble and become terrified.”

[7.152](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, what skillful means do bodhisattva great beings who have newly set out in the vehicle have not to tremble, feel frightened, and become terrified when they hear this exposition?”

[7.153](#) 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“[they] analytically understand about form its impermanent aspect, but do not apprehend it,”

“you should know that this is the skillful means of bodhisattva great beings practicing the perfection of wisdom,”

“Furthermore, Subhūti, bodhisattva great beings practicing the perfection of wisdom with attention connected with the knowledge of all aspects,”

“Subhūti, you should know that this is the skillful means of bodhisattva great beings practicing the perfection of wisdom,”

[7.186](#) 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Form is not empty because of the emptiness of form”—

“form is itself emptiness, emptiness is itself form.”

7.189 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, the spiritual friends of bodhisattva great beings,”

7.192 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“they, Subhūti, are the spiritual friends of bodhisattva great beings. If they have taken them in hand they do not tremble, feel frightened, or become terrified when they hear this exposition,”

7.193 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“How should you know you have been taken in hand by spiritual friends?”

7.372 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“someone... Subhūti, they should know is a bad friend of a bodhisattva great being.”

“Subhūti, they should know [that] is a bad friend of a bodhisattva great being, and knowing that, should shun them,”

8.2 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, the meaning of the word bodhisattva is an absence of a basis in reality,”

“Subhūti, it is because bodhi and sattva are not produced. Awakening and a being do not have an arising or an existence. They cannot be apprehended.”

“Subhūti, awakening has no basis in reality and a being has no basis in reality.”

“Therefore, a bodhisattva’s basis in reality is an absence of a basis in reality.”

8.3 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“To illustrate, Subhūti, the track of a bird in space does not exist and cannot be apprehended,”

“To illustrate, Subhūti, the track of a bird in space does not exist and cannot be apprehended,”

“To illustrate, Subhūti, in a dream a basis does not exist and cannot be apprehended,”

8.5 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“To illustrate further, Subhūti, in suchness a basis does not exist and cannot be apprehended,”

“To illustrate further, Subhūti, in an illusory person a basis of form, feeling, perception, volitional factors, and consciousness does not exist and cannot be apprehended,”

8.19 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“To illustrate, Subhūti, a basis of the form, feeling, perception, volitional factors, and consciousness of a tathāgata, worthy one, perfect complete buddha does not exist and cannot be apprehended.”

8.32 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“To illustrate further, Subhūti, in the uncompounded element a basis of the compounded element does not exist,”

“in the compounded element a basis of the uncompounded element does not exist,”

8.33 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“To illustrate, Subhūti, in the absence of production... the absence of stopping, the absence of occasioning anything, the absence of appearing, the absence of being apprehended, the absence of defilement, and the absence of purification a basis in reality does not exist,”

8.35 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“To illustrate further, Subhūti, in form a basis in reality for the absence of production, the absence of stopping, the absence of occasioning anything, the absence of appearing, the absence of being apprehended, the absence of defilement, and the absence of purification does not exist,”

8.49 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“To illustrate further, Subhūti, in the state of the absolute purity of form a basis for a causal sign does not exist,”

8.62 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“To illustrate further, Subhūti, just as in the state of the absolute purity of the self and so on a basis for a causal sign does not exist,”

8.66 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“To illustrate further, Subhūti, in the radiance of the sun and moon a basis does not exist,”

“To illustrate further, the light of the sun, moon, planets, stars, jewels, and lightning”;

8.73 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the light of a tathāgata”

8.74 6 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“because, Subhūti, all those phenomena—that which is awakening, that which is the bodhisattva, that which is the basis in reality of a bodhisattva—are not conjoined, are not disjoined,”

“cannot be analyzed”

“cannot be pointed out”

“do not obstruct”

“have only one mark—that is, no mark,”

“Should train in nonattachment and in the nonexistence”—

8.91 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“By not constructing any phenomena and not entertaining any ideas about them”—

“They should know all phenomena in a nondual way”

8.92 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, you say ‘bodhisattva great beings.’ Why do you say ‘bodhisattva great beings’?”

8.93 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Great mass of beings”—

“Many groups of beings”—

8.95 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the Gotra level”

“pratyekabuddhas.”

8.96 8 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“vajra-like”

“give away all my personal possessions.”

“the same attitude of mind.”

“lead beings to nirvāṇa by means of the three vehicles.”

“I must understand that... all phenomena are not produced and do not stop.”

“the unmixed thought of the knowledge of all aspects.”

“the all-pervasive, thoroughly established realization of dharmas,”

“I must awaken to finding and producing within myself all dharmas, from the aggregates, up to the perfections, in accord with one principle,”

8.97 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“I must, even for the sake of one being,”

8.98 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“a prodigious thought,”

“greedy... hateful... confused... violent... [or] śrāvaka or pratyekabuddha thought.”

“That, Subhūti, is the bodhisattva great beings’ prodigious thought on account of which they become the foremost of all beings, but without falsely projecting anything.”

8.99 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“that their attention connected with the knowledge of all aspects does not falsely project anything”

8.100 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“should think to be of benefit and bring happiness.”

8.101 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“a delight in Dharma... should stand in emptiness... and should abide in meditative stabilization.”

“the unbroken unity of all dharmas”

8.110 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“they will become the foremost of a great mass of beings, a great collection of groups of beings.”

8.112 6 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the view of a self”

“view of annihilation”

“the view of aggregates”

“the view of complete nirvāṇa.”

“Eliminate the view of a self,”

“Eliminate the view of aggregates,”

8.113 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Apprehend form, and by way of apprehending it produce a view about it”—

8.117 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“unattached even to that thought”

“are armed with great armor... have set out in a great vehicle, and... have mounted on a great vehicle.”

8.118 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Subhūti, what is the thought that is equal to the unequaled, a thought not shared in common with any śrāvakas or pratyekabuddhas?”

8.119 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Śāriputra, here after the production of the first thought of awakening,”

“They do not see either the production or stopping of any dharma at all”—

“no production, no stopping, no decrease, no increase, no coming, no going, no defilement, and no purification.”

“the thought equal to the unequaled, a thought not shared in common.”

8.120 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Subhūti, you said,”

“Venerable Subhūti, would not form, then, also be unattached?”

“That thought... is without outflows and does not belong”—

8.154 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“No-form also is unattached to form.”

8.166 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“are armed with great armor”

“have set out in a Great Vehicle”

“have mounted on a Great Vehicle”

8.168 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“do not practice for awakening for a partial number of beings,”

“Not... for a partial number of beings”

8.174 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“is the perfection of giving armor.”

“made... into something shared in common by all beings”

“to unsurpassed, perfect, complete awakening”

8.175 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“with attention not connected with śrāvakas and pratyekabuddhas... it is perfection of morality armor”

8.176 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“forbearance for”

“phenomena,”

“the perfection of patience armor.”

8.177 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the perfection of perseverance armor.”

8.178 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the perfection of concentration armor.”

8.179 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“furthermore, Venerable Śāriputra, bodhisattva great beings practicing the perfection of wisdom give a gift,”

“Have only that as their focus”

“perfection of wisdom armor.”

8.187 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Śāriputra, they are therefore said to be ‘armed with great armor.’ ”

“the six perfections armor,”

8.219 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

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

8.221 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“pay attention to the attributes, tokens, and signs”

8.227 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“in that way... [they] have set out in the Great Vehicle.”

“That, Venerable Śāriputra, is the bodhisattva great beings’ Great Vehicle, and in that way bodhisattva great beings have set out in the Great Vehicle.”

8.237 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the distinct attributes of a buddha”

8.249 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“That, Venerable Śāriputra, is the bodhisattva great beings’ Great Vehicle, and in that way bodhisattva great beings have set out in the Great Vehicle.”

8.250 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Pūrṇa, to what extent does a bodhisattva great being stand in the Great Vehicle?”

8.251 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Śāriputra, here when bodhisattva great beings are practicing the perfection of wisdom they mount up on the perfection of giving,”

“stand in the perfection of giving.”

8.254 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“meditate on... emptiness... because of the investigation of the meditation.”

8.267 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, to what extent are bodhisattva great beings armed with great armor?”

8.316 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The way I understand what you, Lord, have said...”

“Oh! Those bodhisattva great beings should be understood to be armed with no armor,”

“because all dharmas, given the illusory nature of dharmas, are empty of their own mark.”

“form is empty of form”

8.323 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“great armor is empty of great armor. I understand that bodhisattva great beings are armed with no armor, Lord, through this one of many explanations.”

“armed with no armor.”

8.324 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, the knowledge of all aspects is not made, is not unmade, and does not occasion anything”?

8.326 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, given that you cannot apprehend a maker, the knowledge of all aspects is not made, not unmade, and does not occasion anything ... Because they absolutely do not exist and absolutely cannot be apprehended.”

8.338 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“suchness,”

8.340 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, the way I understand what you have said, Lord,”

“form is not bound and is not freed”?

“not bound and are not freed”

8.344 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“dream-like”

“Because [they are] isolated, calm, empty”

8.346 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Pūrṇa, because form does not exist, form is not bound and is not freed,”

8.377 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, what is the Great Vehicle of bodhisattva great beings?”

8.386 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“eyes are empty of eyes because they are neither unmoved nor destroyed.”

“Because that is their basic nature”—

8.388 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“emptiness of inner and outer,”

8.389 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the emptiness of that emptiness that is the emptiness of all dharmas is the emptiness of emptiness.”

8.390 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The eastern direction is empty of the eastern direction”;

“great emptiness,”

8.391 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Nirvāṇa is also empty of nirvāṇa because it is neither unmoved nor destroyed.”

8.392 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The compounded”

8.393 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“What has no production, no stopping, no destruction, no lasting, and no changing into something else”—

“uncompounded,”

“the emptiness of the uncompounded.”

8.395 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“that of which a beginning and an end are not found has no middle,”

“no beginning and end,”

“the emptiness of no beginning and no end.”

8.396 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The emptiness of nonrepudiation”—

“nonrepudiation is empty of nonrepudiation”

8.397 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The emptiness of a basic nature”—

“the basic nature of... the compounded or uncompounded,”

“is not made by śrāvakas... pratyekabuddhas... or tathāgatas,”

“a basic nature is empty of a basic nature.”

8.398 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“All dharmas are empty of all dharmas”

8.399 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The emptiness of its own mark”—

8.400 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The emptiness of not apprehending”—

“dharmas”

“cannot be apprehended.”

“not apprehending is empty of not apprehending”

8.401 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The emptiness of the nonexistence of an intrinsic nature”—

“Subhūti, the intrinsic nature of a phenomenon that has arisen from a union does not exist.”

“Subhūti, the intrinsic nature of a phenomenon that has arisen from a union does not exist, because phenomena have originated dependently.”

8.402 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“an existent thing is empty of an existent thing, a nonexistent thing is empty of a nonexistent thing”—

“An existent thing”

“an existent thing is empty of an existent thing.”

“nonexistent thing”

“a nonexistent thing is empty of a nonexistent thing.”

8.405 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Intrinsic nature”

“has not been made by knowledge,”

“has not been made by seeing,”

“basic nature... called the emptiness of an intrinsic nature.”

8.406 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Whether the tathāgatas arise or whether the tathāgatas do not arise”—

“suchness,”

“true nature of dharmas”

“remains,”

“the emptiness of a nature from something else”

8.407 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the meditative stabilization śūraṅgama”

9.1 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Furthermore, Subhūti, the Great Vehicle of bodhisattva great beings is this: the four applications of mindfulness.”

“body... feeling... mind... and dharmas”—

9.2 6 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Dwell while viewing in a body the inner body”—

“viewing in a body the outer body.”

“viewing in a body the inner and outer body.”

“without indulging in speculations to do with the body.”

“By way of not apprehending anything”

“Enthusiastic, introspective, mindful, having cleared away ordinary covetousness and depression”—

9.3 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“inner feelings, inner mind, and inner dharmas.”

“outer feelings, outer mind, and outer dharmas.”

“inner and outer feelings, inner and outer mind, and inner and outer dharmas.”

“viewing in feelings inner feelings”—

9.6 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“dwell, while viewing in a body the inner body, aware, when practicing, ‘I am practicing,’ ”

“practicing... standing... sitting... and lying down.”

9.7 26 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“going out or coming back, clearly conscious of what they are doing”

“gone, stood, sat down, slept”

“When they have looked around or peered, they are clearly conscious of what they are doing,”

“Aware, when practicing, ‘I am practicing,’ ”

“going out”

“coming back”

“have looked around,”

“peered”

“They have pulled in,”

“stretched out,”

“outer robe.”

“a begging bowl.”

“have eaten”

“drunk”

“chewed”

“savored”

“overcome by drowsiness”

“warded off”

“gone”

“stood”

“sat down”

“slept”

“awoken”

“spoken”

“remained silent,”

“withdrawn for meditation”

9.8 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“are mindful when breathing in, aware of the fact ‘I am breathing in’;
are mindful when breathing out, aware of the fact ‘I am breathing out.’

“When breathing in long, [they] are aware of the fact ‘I am breathing in long.’ ”

“a skillful potter or potter’s apprentice”

9.12 7 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“dead for one day... bloated”;

“dead for two days... black and blue”;

“dead for three days, or dead for four days... putrid”;

“or dead for five days... cleaned out by worms,”

“has such a quality”;

“is of such a nature”;

“does not go beyond having that as its natural state.”

9.13 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“being eaten”

- 9.14 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“chewed up”

- 9.15 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“daubed with flesh and blood, and hardly connected by sinews”

- 9.16 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the bones no longer held in the frame of a skeleton, detached from each other, scattered about like conch shells”

- 9.17 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“in one the bones of the feet, in another the bones of the lower leg”

“scattered”

- 9.24 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the four right abandonments.”

“generate the desire..., making an effort at it, making a vigorous attempt, tightening up the mind and perfectly settling it down.”

9.25

17 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Open this passage

“the four legs of miraculous power.”

“yearning... perseverance, concentrated mind, and examination.”

“yearning... meditative stabilization.”

“perseverance... meditative stabilization.”

“concentrated mind... meditative stabilization.”

“endowed with an examination... meditative stabilization.”

“volitional effort to eliminate”

“develop”

“limb of”

“miraculous power endowed with”

“Based on isolation”—

“detachment”

“cessation”

“renunciation”

“based on detachment”

“based on cessation”

“transformed by renunciation”

9.26 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“faith faculty,”

“perseverance faculty,”

“mindfulness faculty,”

9.27 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“faith power.”

“perseverance”

9.28 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the seven”

“limbs of awakening”

“examination of dharma, perseverance, and joy,”

“pliability, meditative stabilization, and equanimity”

“mindfulness”

9.30 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“right view, right idea, and right effort”

“right speech, right conduct, and right livelihood”

“right mindfulness and right meditative stabilization,”

“the eightfold noble path.”

9.31 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Furthermore, Subhūti, the Great Vehicle of bodhisattva great beings is this: the three meditative stabilizations that are the three gateways to liberation. What are the three? They are the emptiness meditative stabilization, the signless meditative stabilization, and the wishless meditative stabilization.”

“that which is the stability of mind when it understands analytically that all dharmas are empty of their own marks is the emptiness gateway to liberation. It is called the emptiness meditative stabilization.”

“that which is the stability of mind when it understands analytically that all dharmas are without a causal sign is the signlessness gateway to liberation. It is called the signlessness meditative stabilization.”

“that which is the stability of mind when it understands analytically that all dharmas do not occasion anything is the wishlessness gateway to liberation. It is called the wishlessness meditative stabilization.”

9.32 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“eleven knowledges”

“is called knowledge of suffering.”

9.33 8 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“knowledge that suffering is not produced.”

“Knowledge of the abandonment of origination”

“The knowledge of the cessation of suffering”

“The knowledge of the eightfold noble path”

“The knowledge that greed, hatred, and confusion have been extinguished”

“The knowledge that a form of life in suffering existence is not produced”

“knowledge of nonproduction”

“Knowledge of the dharma”

9.34 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“subsequent realization knowledge”

9.35 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“conventional knowledge”

“Knowledge of mastery”—

“knowledge of the path and knowledge of extinction.”

“what is knowledge in accord with sound? It is a tathāgata’s knowledge of all sounds.”

9.36 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Open this passage

“The three faculties” —

“The faculty of coming to understand what one does not understand”

“the faculty of understanding”

“the faculty of having understood”

9.40 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Open this passage

“the meditative stabilization with applied thought and with sustained thought”

“without applied thought with only sustained thought”

“without either applied or sustained thought”

9.46 18 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Open this passage

“the four concentrations,”

“detached from sense objects,”

“Detached from wrong unwholesome dharmas”

“applied thought and sustained thought”

“Born of detachment” —

“joy and happiness”

“relieved of applied thought and sustained thought, with an inner serene confidence.”

“and a mind that has become a single continuum.”

“without applied thought and without sustained thought”

“because they are free from attachment to joy they abide in equanimity, and with equanimity and recollection and introspection experience happiness with their body.”

“with recollection and introspection.”

“experience pleasure with their body... about which the noble beings say, ‘They have equanimity and recollection and dwell in pleasure.’ ”

“they have forsaken pleasure.”

“have earlier forsaken suffering”

“set to rest mental happiness”

“mental unhappiness”

“that is neither happiness nor suffering.”

“Extremely pure equanimity and recollection”

9.47 9 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the four immeasurables”

“a mind endowed with love”

“vast”

“inclusive”;

“infinite.”

“nondual.”

“without enmity”;

“unrivaled”;

“not harmful,”

9.48 10 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“totally transcending perceptions of form”

“setting to rest perceptions of obstruction.”

“not paying attention to perceptions of difference.”

“in endless space they perfectly accomplish and dwell in the station of endless space.”

“Totally transcending the station of endless space, in endless consciousness”—

“Totally transcending the station of endless consciousness”—

“in nothing-at-all they perfectly accomplish and dwell in the station of nothing-at-all.”

“Totally transcending the station of nothing-at-all”—

“neither perception,”

“nor nonperception.”

9.49 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“with form they see forms”

“with the perception of form inside, they see forms outside”

“They have admiration for the pleasant”

9.50 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The nine serial absorptions”

9.51 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Accurately knowing the possible as possible, and accurately knowing the impossible as impossible.”

9.52 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The power of knowing the maturation of action.”

“know from the perspective of place and cause the maturations of actions and the undertaking of actions.”

9.53 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The world with its various constituents and multiplicity of constituents”—

9.54 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Accurately knowing the various beliefs and the many beliefs of other beings and other persons.”

9.55 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Accurately knowing the stages of faculties and perseverance of other beings and other persons.”

9.56 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Accurately knowing the path wherever it goes.”

9.57 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Accurately knowing the defilement and purification of all concentrations, deliverances, meditative stabilizations, and absorptions.”

9.58 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“recollecting and knowing... previous lives”;

9.59 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the divine eye,”

9.60 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“an end to outflows,”

9.62 13 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The four fearlessnesses”—

“Those leading a secluded religious life, and brahmins,”

“the gods, [and] Māra”

“Brahmā”

“I see no cause”—

“argue”

“I, who have found happiness”

“the status of the dominant bull,”

“Found fearlessness”

“roar”

“the lion,”

“Found a ground for self-confidence”

“Brahmā-like, turn the wheel”

9.67 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The detailed and thorough knowledge of dharmas, detailed and thorough knowledge of meanings”—

“Creative explanations”—

“detailed and thorough knowledge of confidence giving readiness to speak.”

9.68 15 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.
[Open this passage](#)

“do not go wrong.”

“[They] do not shout out.”

“[They] are not robbed of mindfulness.”

“[They] do not have uncollected thoughts.”

“[They] do not discriminate differences.”

“[They] are not inconsiderately dispassionate.”

“[They] are not deficient in yearning, are not deficient in perseverance, are not deficient in recollection, are not deficient in meditative stabilization, are not deficient in wisdom, are not deficient in liberation, and are not deficient in the insight into knowledge of liberation.”

“All physical actions are preceded by knowledge and informed by knowledge.”

“mental actions”

“see past time with knowledge free from attachment and free from obstruction.”

“the future,”

“the present”

“the eighteen distinct attributes of a buddha.”

“letters as gateways.”

“entrance through letters,”

9.70

44 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“a is the door to all dharmas because they are unproduced from the very beginning.”

“The letter a is the gateway to all dharmas because they are unproduced from the very beginning (ādy-anutpannatvād).”

“without dirt (rajas)”

“ra,”

“Unproduced,”

“Because they are ultimately without distinctions”—

“Because of the way death and rebirth are unfindable”

“Because of the way names are unfindable”—

“They transcend the ordinary world”

“Because the vine of existence and the causes and conditions have been destroyed”—

“Because tamed and staying tamed have a certain limit”—

“Because they are free from bonds”—

“Because disorder has gone”—

“Because attachment is unfindable”—

“Because the sound of speech paths has been cut”—

“Because they do not wander from suchness”—

“Because in fact they are not produced”—

"Because they have nothing to be pretentious about"—

"Because an agent is unfindable"—

"They do not pass beyond sameness"

"Because taking something as 'mine' is unfindable"—

"Because going is unfindable"—

"Because a standing place is unfindable"—

"Because birth is unfindable"—

"Because breath is unfindable"—

"Because a dharma is unfindable"—

"Because a state the same as the sky is unfindable"—

"Because extinction is unfindable"—

"Because knowledge is unfindable"—

"Because a cause is unfindable"—

Because destruction is unfindable"—

"Because a beautiful skin color is unfindable"—

"Because mindfulness is unfindable"—

"Because calling out is unfindable"—

"Because eagerness is unfindable"—

"Because density in dharmas is unfindable"—

"Because establishment is unfindable"—

"Because conflict is unfindable"—

"Because a result is unfindable"—

“Because aggregates are unfindable”—

“Because old age is unfindable”—

“Because conduct is unfindable”—

“Because harm is unfindable”—

“Because grasping at something as ‘I’ is unfindable”—

9.71 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“By which anything might be conventionally designated, or by which anything might be expressed, expounded”—

“by which anything might be... realized, or seen—

9.72 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Will not become perplexed whatever the sound”—

“Will succeed though the sameness of dharmas”—

“Skill in understanding sounds”

9.74 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Mindfulness”

“Intelligence”

“Awareness”

10.1 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, in regard to what you have asked—‘How have bodhisattva great beings come to set out in the Great Vehicle?’ ”

“By all dharmas not changing place”—

“But even though they do not falsely project the level of those dharmas... they still do the purification for a level”

“Lord, what is done in purification of the surpassing aspiration of bodhisattva great beings occupying the first level?”

10.2 13 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the purification of the basis for the benefit”

“aspiration.”

“beneficial.”

“the same state of mind.”

“giving up things.”

“spiritual friends”

“serve”

“seek the doctrine.”

“renunciation.”

“long for the body of a buddha”

“an exposition of dharmas.”

“truth statements.”

“the ten purifications.”

10.3 11 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.
[Open this passage](#)

“the second level,”

“pay attention to... morality,”

“a feeling of appreciation and gratitude”

“patience”

“great delight”

“not ignoring any being”

“compassion”

“faith in gurus”

“reverence,”

“the perfections”

“the eight attentions.”

10.4 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.
[Open this passage](#)

“In raising up and transforming wholesome roots for the purification of a buddhfield”

10.16 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“For the sake of all beings they engage in the quest for knowledge of the Great Vehicle.”

10.40 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Not giving up dwelling in the forest”—

10.43 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the qualities of the ascetic”—

10.44 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“where all training is without movement”

10.46 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Not causing all the dharmas to come into being”—

10.48 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Their minds not connecting with the foundations of consciousness”

10.79 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“By resorting to a view of the Buddha they do not see the Buddha.”

10.83 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“ ‘All dharmas are empty,’ because they are empty of their own particular characteristics, not empty of emptiness.”

10.88 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Purification of the three spheres”

10.89 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because of the purity of the field of beings”—

10.91 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Not adding to and not taking away”—

“sameness”

10.92 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The absence of a realization of all dharmas”—

“realization of the way things are perfect... is the absence of a realization.”

[10.95](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The absence of habitual ideas about dual phenomena is the exposition of the one way things are.”

[10.97](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The views of śrāvakas and pratyekabuddhas”—

[10.101](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“All six faculties do not radiate out.”

[10.102](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“What is not a level of attachment on account of unobstructed knowledge?”

[10.110](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“It is attending on the Dharma”—

- 10.113 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Purifying the”

“minds”—

“buddhafiield”

- 10.115 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Matured meditative stabilization”—

“absorbed in meditation.”

- 10.120 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“A river of confidence”

- 10.121 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Taking birth miraculously”—

- 10.131 7 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Śuklavipaśyanā level”

“Gotra level”

“Aṣṭamaka level”

“Darśana level”

“Tanū level”

“Vītarāga level”

“Kṛtāvin level”

13.343 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“I say bodhisattva great beings are not separated from staying in this state or from this attention.”

14.1 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“all the Four Mahārājas stationed in the great billion world systems together with many hundreds of thousands of one hundred million billion gods were assembled in that very retinue,”

14.2 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“How should bodhisattva great beings stand in the perfection of wisdom? What is the bodhisattva great beings’ perfection of wisdom? And how should bodhisattva great beings train in the perfection of wisdom?”

14.3 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Open this passage

“Those who have entered into flawlessness are incapable of producing the thought of unsurpassed, perfect, complete awakening.”

“And yet if they also produce the thought of unsurpassed, perfect, complete awakening I still rejoice in them also.”